

or; his righteousness endureth for ever; his horn shall be exalted with honour." On this subject, forget or disregard the instructions who, in the Parable of the Samaritan, has so fully and forcibly set the question, "Who is my neighbor?" and who, in His solemn description of the last day, speaks of "the person of the poor and suffering." He says, "the least of my brethren." He is "an hungry" we are to "feed," "thirsty" to whom we are to "give drink," "a stranger" whom we are to "take in," "naked" whom we are to "clothe," "sick," or "in prison," we are to "visit." When James, s, and John, writes St. Paul, "who d to be pillars, perceived the grace as given unto me, they gave to me as abundantly as the right hand of fellowship; e should go unto the Heathen, and unto the Circumcision. Only," in cognition of apostolical equality, and great distribution of apostolical la- they would that we should remember poor; the same," adds this devoted le of the Gentiles, "which I also was rd to do,"—as indeed all his conduct d. It is unnecessary to remind you n this province of most charitable ser- our venerable Founder was pre-emi- distinguished, and that it is also a ace which the Connexion of Wesleyan odists has always sought to cultivate. "then" that ye abound in this grace Manifest your care for the poor and by your own personal exertions, and ely supplying all the encouragement iper power to the unostentatious (but it and most useful) forms of charity search but the destitute and afflicted n their own abodes of sorrow, and minister ce to their temporal and spiritual re- And, in these offices of love, do not et the seasonable and suitable provi- which is due to the aged Christian

y a more particular and active regard establishment and extension of Chris- Schools. You are deeply sensible that ucation ought to be based on religion, e, whether in earlier or in latter life, fear of the Lord is the beginning of om,—and that Christian "fathers" are ally enjoined by apostolical authority, to provoke their children to wrath," o "bring them up in the nurture and nition of the Lord." This is a prin- which you have always been taught to m as one of vital and paramount im- nuce, and one from which we trust that ng will ever be able to move you.— et us affectionately admonish you to it practically, and to promote the in- on or enlargement of Christian Schools, n Sundays only, but also and especial- the week-days. This is a department ristian service to which we are now mptorily called, and which we cannot or heedlessly postpone, without injury ivers, as well as serious blame to our- s. Opportunities are afforded in a r measure than formerly, by the erec- for example, of the spacious and most ment premises at Westminster; where, dition to the education of children, a etent number of Teachers, both male female, will be trained, to meet the de- is of the Connexion. It is our con- hope that this noble Establishment, ot fail, or be impeded in its operations, ant of adequate support. Let us dili- y maintain and use all the facilities h are, or which may be, provided for ingious welfare of them who are now g into life, that we may not "hide" we have "heard and known," but "show to the generation to come, the es of the Lord, and His strength, and wonderful works that He hath done,— the generation to come may know, even the children which shall be born, shall arise and declare them to their ren, that they may set their hope in and not forget the works of God, but His commandments."— His commands- reely concur with your Christian Bre- of other Communities, and according e earnest recommendations which you often received from us on this subject, iving by all the means which Chris- are taught to use to secure a better ob-

servance of the Lord's-day, and of other in- stitutions which it has pleased Almighty God to appoint. Whatever pleas or excu- es may be urged on the other side, adhere to the plain teachings of Scripture. Follow the infallible rule which is there prescribed; and let no man's cupidity or man's pleasure direct your attention from it. Efforts based on right and well-tryed principles, sustained in the spirit of truth and unfeigned charity, prosecuted, "by evil report and good report," in patience and peace, and offered in prayer and submission to God, cannot fail in the end of some gratifying success. Permit us here also to remind you of the admonitions which we addressed to you last year more at large, to be constantly on your guard against the love of the world, and the en- croachments of a worldly spirit. Let not the claims of man, real or imaginary, let the claims of yourselves or your fami- lies, interfere with the claims of God:— in your secular plans and engagements, and in your secular connections, be cautious how you connect yourselves, directly or indirectly, with what may in- volve a practical disregard of God's own day, or a violation of its sanctity. If you cannot prevent "other men's sins," be not "partakers" of them.

Allow us further to exhort you that, ac- cording to your means and opportunities, you support what is emphatically called the Work of God, at home and abroad, and that you do it from motives which rise far above the reach or influence of vain and ground- less institutions. As in other forms of Christian effort, so also in this, let there be "first a willing mind." When the Lord commanded Moses to "speak unto the children of Israel, that they should bring Him an offering" for the Tabernacle, it was added, "Of every man that giveth it wil- lingly with his heart ye shall take my of- fering." Accordingly, as is afterwards re- lated, "they came, every one whose heart stirred him up, and every one whom his spirit made willing; and they brought the Lord's offering."—"they came, both men and women, as many as were willing heart- ed." "The people," in David's day, "re- joiced, for that they offered willingly, be- cause with perfect heart they offered willingly to the Lord;"—so that David could gratefully say, "I have seen with joy Thy people, which are present here, to offer wil- lingly unto Thee." The chief of the fa- thers, in Ezra's time, "offered freely, and after their ability." A gift presented with a mind thus willing and ready, "is accept- ed according to that a man hath, and not according to that he hath not." "Every man," then, "according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." "He that giveth, let him do it with simplicity." When these rules are followed, the Work of God, in its several parts and provinces, will not and cannot fail of the pecuniary supplies which are needful to carry out its several operations.

Seek to conserve the godly order which ought to exist in every Christian Society.— Let every one be found at his proper post, intent on the duties and services which are allotted him. And here we would exhort our beloved brethren, the Leaders, Local Preachers, and others who sustain import- ant offices in the Connexion, to prosecute their respective labours with peaceful and patient zeal, and to "take courage." Their "labour is not in vain in the Lord." "Jerusalem is builded as a city that is compact together," or "at unity in itself." When St. Paul was writing to the Colossians, he said, "Though I be absent in the flesh, yet am I with you in the spirit, joying and be- holding your order, and the steadfastness of your faith in Christ." It every one observe his due order,—it ne "look not on his own things, but also on the things of others,"— if he faithfully occupy the place which the Grace and Providence of God have assign- ed to him, and it, in all this, he cheerfully anticipate success,—he shall not be disap- pointed. Peace shall calm and tranquillize his spirit: the path of useful and honourable service shall open more and more before him, and in his faithful endeavours to pro- mote our common Saviour's cause, he shall happily prove that "the fruit of righteous- ness is sown in peace, of them that make peace." "The wicked," indeed, "work- eth a deceitful work; but to him who thus

"soweth righteousness shall be a sure re- ward." Let each one, then, abide in his station,—let him do the work of the day in its day, contented with it whatever it may be,—and let him wait, in humble expecta- tion, until the Lord of all, who bestows the several talents which we are to use for Him, shall Himself say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

But to all these counsels let us add one of supreme importance, and which relates to the duty of prayer for the richer visitations of the Holy Spirit, with a fervent hope of them. The blessing which the church of Christ, in its Ministers and people, at home and in other lands, especially needs, at the present,—the blessing which the world it- self needs in its various movements and in- quiries,—the blessing which all need,—is a larger manifestation of the Spirit's grace and power. This will allay agitation,—this will give true peace and prosperity,—this will call forth the convictions which are al- ready secretly wrought in many hearts,— this will reveal Christ in the souls of men, and will effectually supply the general want. "The parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes." When the Lord, in fulfilment of His own promise, shall "pour water upon him that is thirsty, and floods upon the dry ground," when He shall "pour His Spirit upon our seed, and His blessing upon our offspring," then, by a corresponding augmentation of every good, by a new, rapid, and abundant pros- perity, "they shall spring up as among the grass, as willows by the water-courses.— One shall say, I am the Lord's; and an- other shall call himself by the name of Ja- cob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." But, "thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

The addition of numbers to the Socie- ties, during the past year, is Nine Thou- sand and Four, besides more than Twenty Thousand who have been received on trial. Thirty-five of our Brethren in the Ministry have, this year, departed to their rest.— Among these we are called, with affection- ate remembrances and regrets, to record the name of the venerable RICHARD REND, who had honourably sustained the Minis- terial Office for sixty-three years,—fifty-nine of which he spent in the full and efficient ser- vice of the several stations to which he was appointed. He was an eminent father in our Israel, and, through all the years of his protracted life, a faithful follower of his Lord,—able, devoted, unwearied, guided with a counsel which never forsook or fail- ed him, and blessed with that "peace of God which passeth all understanding,"—a peace which, amidst all the changes of life, and in the nearest approach of death, "kept his heart and mind through Christ Jesus." But, "instead of thy fathers shall be thy children." Thirty-six young men, after having honourably completed the term of their probation, are, this year, admitted into full Ministerial Connexion with the Conference; and from the spirit which they manifest, and the gifts with which they are severally endued, they promise far to ap- prove themselves as a part of the succession of "faithful men, who shall be able to teach others also."

For the harmony and peace, which have pervaded the sittings of this Conference, as well as of its Preparatory Committees, and for the refreshing influences which have accompanied its various religious services, we would offer our joint and fervent thanksgiv- ings to Him who is the Author of all life and love. It is He who alone can make His servants to "be of the same mind, one toward another,"—that they may "stand fast in one spirit, with one mind striving together for the faith of the Gospel." Mem- orials and Letters have been received by the Conference from persons in their individ- ual capacity, and from Special Circuit Meetings. These have passed under a care- ful examination; the contents of them have been distinctly reported, and have been con-

sidered with serious and deliberate attention. For the determination of the Conference upon them, we refer to the Minutes which are especially prepared on that subject.— But it seems right, and it may also suffice, in this place, to say, that to the system of doctrine and discipline which we have re- ceived from our fathers, and which we be- lieve to be in strict accordance with the teachings of the Holy Scripture, we are re- solved, by the grace of God, steadfastly to cleave; nor can we, in particular, allow any- thing to interfere with that great Connec- tional character which is indelibly stamped on all our Institutions. We cannot violate the trust which has been confided to us; and we affectionately exhort you, dear brethren, to maintain the privileges which you, with our- selves, are permitted so largely and freely to share. "Meddle not with them that are given to change," or, as the margin reads, with "changers;" but whereto ye "have already attained" in the use and application of the manifold helps which you enjoy, seek to "walk," as we also would pray that we may ourselves be enabled to walk, "by the same rule," and to "mind the same thing." "Finally, brethren, whatsoever things are true, whatsoever things are honest," (or "venerable,") "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things." Signed on behalf and by order of the Conference,

JOHN BECKHAM, President.
JOHN HANNAH, Secretary.
London, August 20th, 1850.

General Miscellany.

Value of Sound Knowledge.

To overcome the evil principles indigenous in the human breast by the force of principles that are antagonistic to them—to neutralise the self- ish, corrupt, and sensualising, spontaneous pro- ducers of our nature by the sanctifying power of a revealed scheme of faith and duty—to give the mind just views of its moral and religious obli- gations, of its true interests for time and for eter- nity—to implant truth, mercy, justice, patience, fidelity, and prudence, forbearance under injury and sympathy with misfortune, as governing sentiments in the soul—to teach man his ever- distant relations to man, whether a relative, a neighbour, a stranger, or a sovereign, and his in- dissoluble subjection to divine rule, whether re- conciled or averse to it—these are the most im- portant topics of instruction for rich and poor, the noblest in their nature and office, ministering soothing and dignity to humanity now, and pre- paring it for the sanctities of heaven at the close of mortal probation. The true end of learning, as Milton has it, "is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." The ruin may be re- paired the most easily in the childhood of human nature; for before evil habits have a root cast—before the hardening influences of the world have been experienced, and the dispositions of secret- sin entered, the truths of Scripture may be re- ceived to be born in the heart and conscience, with the great simplicity of effect. The prin- ciples of religion, that are essential to moral im- provement, that are so easily and so naturally ac- quired in the young, are not among the things which are so difficult to be taught, but are far more easily and more fully to be opened in the mind than the commonest truths of natural science. As Au- gustine has it, "The Bible so speak- eth, that with the light of it, it laughs at pro- fane and foolish men to scorn; with the depth of it, it confounds those who with attention look on it; with the truth of it, it feeds men of the greatest knowledge; and with the sublimity of it, it awakens the highest admiration of the People."

True Humility.

True humility, which brings to light our own weakness, is a virtue which a multitude of the an- cient sages, and the most sensible of the modern sages, and always been heard to say, the best of the best of all virtues. It is the proud man, the proud possessor of the gospel, who is the reviling man, the censorious professor.— Pride takes a pleasure in bringing to light the excellencies of others, that itself may be exalted; it infatigably delights in contemplating their excellencies, that it may be laid by them at

lower in its own estimation, and be led to imitate their graces. The reason why we are censorious and hard-hearted is simply this: we have not the spirit of Christ—none of his. Never let us deem ourselves Christians till we bear some resemblance to our meek, lowly, and compas- sionate Master. The religion which he puts in- to the hearts of his followers, softens the charac- ter, sweetens the temper, and endears all the tender affections of the soul, and fills it with kindness and with love.—Bradley.

Correspondence.

Extract of a Letter from Mr. George Moore, late Superintendent of the Charlotte Town Wes- leyan Sabbath School, who sailed in the Brig "Tuning" for California in Nov'r. last.

San Francisco.

28th June. We have at length cast anchor in the harbour of San Francisco, after a tedious pas- sage of 228 days. On the 17th June we fell in with a ship from New Zealand, for the same des- tination. On boarding her, for the day was calm, we ascertained that she had six or seven cabin passengers, two of whom were ladies—and were happy to find that some of them were Wesleyans. In one of the passengers, whose name was Wil- liamson, I was particularly interested, on account of the similarity of our circumstances. Like my- self he had left a wife and young family—and had also been Superintendent of a Sabbath School up to the period of leaving his home in New Zealand. He gave me a most interesting account of that country, and its inhabitants, and was well acquainted with the Rev Mr. Lawrie, Superin- tendent of the South Sea Missions, who, he said, had left in the Mission ship "John Wesley," a short time before his departure, on a visit to one of the islands. One of the female passengers had been a Sabbath School teacher for some years. They arrived here about a week ago, and I ex- pect to meet them all at chapel to-morrow.

15th July.—The climate of San Francisco is anything but agreeable. It is very warm from 10 A. M. to 2 P. M., but during the interval it is equally cold and unpleasant with our November. As soon as the sun goes down, and sometimes before, a heavy mist comes down from the moun- tains, which continues to fall during the night, and wets almost as effectually as would your Is- land rains. In consequence of these sudden changes cold are very prevalent, and those who neglect to care for their health are in much dan- ger of being laid up. It is said that at the mines the climate is much more conducive to health. The City has grown within the last six months to an almost incredible extent. It has been ac- counted that since the 1st of January 1700 houses have been erected. There are a great number of gambling houses, fitted up after the first style, and thronged day and night, Sundays not excepted. Of these the "Parker House" and "Empire" are the most fashionable. The walls are decorated with pictures of such a char- acter as would almost cause a blush to rise on the cheek of a professed libertine. A band is in attendance, and indeed every thing is there cal- culated to lure the unwary from the paths of virtue.

The Postal affairs of the country are of the most gigantic description. The last mail from the United States was contained in 160 bags, and required 60 mules to transport it across the Ish- mians. The letters are not delivered till three days after their arrival—that time being required to assort them.

The "Tenny" and cargo sold together for \$100,000. I understand that the bark "Kory O. M.," and her cargo, were sold at a much greater advantage. The vessel from New Zealand, before alluded to, is about to return, with her cargo from the gold mines, and it is not then known if Mr. and the highest price to be obtained for the "Tenny" and cargo from Valparaiso have been given up for the night. I think prices will rise as the season advances.

The two Seminars I have spent here have been very much interested in the Gospel. Having been pre- pared with the faithful preaching of the Gospel and the friendly advice, and especially last Sabbath, when the sacrament was adminis- tered. There were met around the altar, stran- gers to each other, gathered from various parts of the globe, and who, yet all speaking the same language, and united in the same purpose, were united in the same love, and con- sideration of the same God. The presence of the Rev. Mr. Lawrie is a kind, friendly, and a faithful presence at the cross of Christ. I cannot soon forget the affectionate and exalted manner in which he pressed for the absent friends of his country, their fathers and mothers, and their wives and the fervent and hearty prayer, which burst from the lips of his deeply affected audience.

As soon after my arrival as I possibly could, I called upon him and presented the letter which the Rev. Mr. Botterell so kindly gave me before leaving the island.

The city presents to us a singular aspect,—the driving, shouting, bustling, &c., being so different from anything to which we have heretofore been