tions are made up of the sins of individuals, and we have added our part to the awful amount of iniquity which has gone up before the Most High, and called for his righteous punishment.

When the wickedness of a nation comes up before God, and he visits it in his anger, it is the concern of each member of that nation to inquire into his conduct. The repentance of the Ninevites, that averted the Divine displeasure, was individual and personal. This duty belongs to all; for is it not the case, even with believers, that when they have no changes, God is but seldom in their thoughts? Where is to be found that tenderness of conscience, watchfulness against sin, spirituality of mind, separation from the world, that walking by faith and not by sight which the Scriptures enjoin? Oh! how much reason is there for abasement before God! Let, then, our visitations admonish such to "strengthen the things that remain, and which are ready to die," and to "remember from whence they are fallen, and repent, and do their first works."

But, if unregenerate, what is the review? Open rebellion against God, and the "treasuring up wrath against the day of wrath;" mercies despised, and privileges lost; sins committed, and duties omitted; years devoted to the service of Satan, and perhaps not a single day given to the concerns of a never-dying soul; the admonitions of conscience stifled, and the invitations of the Saviour rejected. And yet you have not been cut down! humble yourself, then, before God, and admire that long-suffering and patience which have been exercised towards you. Be admonished not to slight the warning which God's visitations give, lest a worse evil befal you. They may be succeeded by others, more painful in kind, and more dreadful in their results. When God would punish the Egyptians, he began with lighter plagues: one succeeded another, until the destruction of the first-born and the overthrow at the Red sea. God sends judgments to bring the Israelites to repentance: he withheld the rain, and gave them famine, war, and pestilence: yet they heed not warning; and after many transgressions and respites, we read the solemn denunciation, "Prepare to meet thy God, O Israel, and they were scattered among the heathen in his displeasure. England, in the seventeenth century, passed through a series of calamities; hurricanes and earthquakes were followed by famine, and the latter followed by the plague, and that by fire. The histories of families and individuals bear testimony to this way of the Divine procedure. One trouble has tarried upon another; one comfort after another has been taken away, until many a prosperous family has been reduced into nearly the circumstances of that ancient patriarch. This appears to be God's method of dealing with his accountable creatures: he speaks by ordinary dispensations, if not regarded, and such became harder than the heart, he then has judgments in reserve which can overwhelm the stoutest heart. "For God speaketh once, yea twice, yet man perceiveth it not;" then it is said, "he speaketh in dreams, in visions of the night, when deep sleep falleth upon men, in slumbering upon the bed;" then "he openeth the ears of men, and sealeth their instruction, that he withdraw man from his purpose, and hide pride from man." Thus God speaks to man, that he may understand.

A philosopher once said, that he preferred a better voyage than Ulysses, which he suffered shipwreck, for then he was led to the study of wisdom. A sacred historian has said better still, "Before I was afflicted, I went astray, but now have I kept thy word." How is it with you? Perhaps you have made solemn resolves in the time of general calamity, are you now seeking for the grace of the Holy Spirit to keep them; or have they passed away like the morning cloud? You saw the gates of eternity open, and numbers passing in, you became alarmed; you resolved, lest I have you since dropped faster asleep than ever; or are you seeking, in the use of divinely appointed means, to carry out the convictions then made? Are the branches, that were once barren, now fruitful; or are they still withered and dead? You mourned over your trials when they were upon you: are you now mourning over your sins? It is feared that thousands who were brought to a pause in their sinful course, have now forgotten their impressions, and are still in the condition of those mentioned by Jeremiah, "No man repented of his wickedness, saying, What have I done?" and continue thoughtlessly passing down the broad road that leadeth to death. As to many, sin was only suspended for a time: the drunkard is a drunkard still; the filthy is filthy still; and the sabbath-breaker is a sabbath-breaker still. Stifled convictions have led to greater hardness of heart: admonitions of conscience rejected have ended in the loss of all feeling: those who have thrown off the impressions made, have became bolder in wickedness; and are in danger of being given over to the awful sentence, "He is joined to idols: let him alone. Why should ye be stricken any more, ye will revolt more and more?"

Let the visitations of Providence, which at times pass through the land, remind you of the great day when the whole earth shall be brought into judgment. Lesser judgments may be considered as types of a greater. They are the lifting up of God's hand to forewarn us before he finally strikes: and are expressions of the Divine forbearance, sent in mercy, to urge us to flee from the wrath to come. Consider that you are daily approaching the confines of an eternal world: and you know not when that day will break upon you in all its solemn realities; suffer then the late affliction to enforce upon you the momentous inquiry, "Where shall I stand in that day of eternal decision?"

Happy are those who are united to the Lord Jesus Christ by a living faith, for when a thousand fall at their side, and ten thousand at their right hand, they can calmly say, "In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thee, and the remembrance of thy name."

Anecdote of Dr. Newton.

Once [illegible] of a revival among his church in [illegible] of the [illegible] day [illegible] persons who [illegible] Aug. [illegible] He [illegible] You [illegible] God. [illegible]

THE PARTY [illegible]

The Rev. Rowland Hill and his Candidates for Ordination.

Dr. Newton said he would next call upon the son of one of the most eminent Ministers, whom God had raised up, while his father was still living, and in the work.

J. H. Rowland.—None of those in the assembly would be disposed, that he should be a mere cold, religious machine. The affectionate counsels of a father, and the tender cares of a mother, where among the earliest memories that come upon his mind. The revival at Kingswood School had already been adverted to, by his brother Matthew; and, he said, he never should be forget the night when a company of the sons of Ministers were praying that God, for Christ's sake, would forgive their sins. It was not for some days after that he attained "a knowledge of salvation;" but he very distinctly remembered the time and circumstance when he was praying in the dark, in the open air, and at one moment two conviction were concentrically wrought on his mind,—a feeling that Christ was infinitely able to save, and infinitely willing to save: and, therefore, that he would save him, then and there; and thus he was enabled to believe with his heart unto righteousness. For months after this period, he enjoyed the sensible of divine favour,—a clear and abiding sense of acceptance through Jesus Christ our Lord, a simple faith in him as his only and infinite atonement. But,—he knew not how,—he could not trace the commencement,—reasonings, subtle reasonings came into his mind, and robbed him of his peace; and his soul, deprived of its peace, soon lost its power. His mind was assaulted in reference to the very foundation of religion,—the very being of a God; and, much as he abhorred and loathed these suggestions, it seemed as though he had no power to overcome them, or entirely to get rid of them. It was a new form of temptation; and he did not go to God in Christ for deliverence. He endeavoured to meet reasonings and suggestions by his own reasonings in reply; he found his peace was destroyed and his serenity of soul gone. For months, nay for years, his feet stumbled on the dark mountains. Infidel he never was: infidelity he always hated;—but doubt and reasoning desolated his heart. In this condition, he still retained a nominal connection with the Society: he desired to be good, and to do God's will. In his schemes for the future, he rested all his hopes of permanent satisfaction and prosperity upon the pardon of sin and the renewal of his heart by the grace of Christ. God was pleased gradually to draw him from this unhappy state, by a way, the particulars and intricacies of which, he could not trace. He was found more often on his knees, the book of God was more frequently searched, class-meetings became more regularly frequented,—he prayed for pardon,—and he had gleams of peace and hope. And yet it was not the simple faith, the strong reliance of his earliest religion: that was gone, nor was it easy to regain it God, however, by degrees, brought him back to himself; and, just when he had most love to God, and the deepest feelings of the power of the love of Christ,—then he felt that the apostrophy was his, as well as the [illegible] and he to talk of that love and power to others. He had especially to give thanks to the Rev. E. Walker, Superintendent of the Circuit, and also to Dr. Clarke, at that time his leader, for their kind advices, and still kinder reproofs when needed; and they were instruments in the hand of God, of confirming his faith in Christ. During night he removed to Biggleswade, and there continued for two years, in happy seclusion, peacefully engaged, rather in professional study, or more directly in the service of the Church of Christ. There was none around him but professors of religion: there his acquaintance further informed upon [illegible] there his heart was more impressed with divine power and sweetness [illegible] of sinners; and there he fully and finally gave himself to God for the work of the ministry. During the last five years, he had been engaged in that holy work: and he felt, that day, happier in the work, more holiness, and more devoted to God, than he had ever felt before. "The engagements, (he continued,) of the last four years have been to me an experience full of instruction. I trust that, more and more, I have been brought to say, in faith, in the Lord Jesus Christ, and have determined to

> —— cast my deeds aside,
> All that to me is my knowing pride;
> Not a man but God submit,—
> Lay my reasonings at his feet.

I desire to speed and to be spent for God and souls. I feel now, more than ever, that God only can qualify me for this work,—I may, indeed, only be subordinate of him; but I believe it is he who has kept me hitherto will keep me to the end, and I pray for his blessing."

Rev. R. Brown knew, by happy experience that Jesus Christ had power on earth to forgive sins. He had not the happiness and advantage of pious parents, but, notwithstanding, he was early subject to strong and powerful religious convictions, and saw the vast importance of a personal interest in Christ. When about thirteen years of age, he heard a sermon by the Rev. W. Stephenson, respecting the determination of Moses, and it led him to unite himself with Christian people, and to serve the Lord openly. A year or two afterwards, he was apprenticed in London, by the blessing of God in a pious family, though not under a Ministry that was spiritually profitable. He continued to seek and serve God; and on one occasion, when he had retired from business for a short season, he was made conscious of a happiness which he could not describe, yet which he had never known before. The Spirit bore witness with his spirit that he was born of God. From that time, he held fast the beginning of his confidence, and he now lived in the enjoyment of the love of God. In the spring of 1812, he removed to London Dockyard. Before that time, he had been called upon to engage in the work of preaching. After doing upon the plan some two years, declaring the salvation he had experienced, under the pressure of powerful feelings, he opened his mind to the Rev. Wm. Vevers, and received judicious advice. At the Conference of 1814, he was brought forward as a candidate; he was accepted; and he had been endeavouring, since that period, to point sinners to the Lamb of God, and to build up believers in their most holy faith. It had pleased God to give some fruit to his labours. He felt that he was in his providential path; he dared not withdraw; and, if fully set apart to the Ministry, his resolution was, to labour with a single eye for the promotion of God's glory and the deliverance of his fellow-sinners.

Edwin Fice, (who was heard very imperfectly,) said—From the earliest childhood he had felt himself a sinner, but, in years advanced, he became exceedingly careless about spiritual things. At the age of 18, he was broken down by a sermon;—he was alarmed at the thoughts of eternity;—and determined, if spared, to give himself entirely to God. His prayers were heard, he was raised up, and, in a short time, he was enabled to rejoice in the witness of God's Spirit with his spirit that he was a child of God. He was afterwards, as we understand, much harrassed with doubts and fears, but found consolation in the assurance, that Christ is "able to save to the uttermost all to it come unto God by him." After labouring some time, as a local preacher, in a country circuit he was encouraged to go forwards;—he was admitted into the Institution, for which he should thank God through eternity;—and he should account it his highest happiness and honour to preach Christ and him crucified.

Dr. Newton said, the further examination must be adjourned to the following evening, at the same hour, six o'clock, when the proceedings would be punctually resumed. In this respect, his first Superintendent set him an example which he had never forgotten. He was always, if possible, in the pulpit, five minutes before the hour announced for the commencement of service. This afforded time for reflection, a little meditation, and for the exercise of personal devotion. Just as the finger pointed to the moment, up he got, and gave out the hymn. And, during the fifty years which had elapsed, he (Dr. N.) had never been two minutes behind the time, but it had given him pain. His conviction was, that punctuality was next akin to morals. If they showed it to the public, that service would commence at such an hour, and failed to keep to it, what would not the public think? ..... Referring to the proceedings of the evening, he observed, they must have learned several lessons; two or three had certainly struck him. One was, that religion, in the heart, was the same in the heart, in the heart, and in every human heart, brought really and truly under the influence of truth and grace. There might be a diversity of circumstances; but its outlines were the same. Another thing was, the influence of pious parents,—a pious mother,—a pious father, the effect of instruction given to children by pious parents! How many of their young brethren, that night, had borne testimony on this subject—and how many of his hearers might be the same! He (Dr. Newton) had come tried to be an inquirer. When between 16 and 17, he thought it would be an indication of a superior mind, to be throw off the prejudices (as they were termed) of childhood, and think for himself. At all events, he dared to try: but, from the effect which he saw religion had upon the temper and conduct of his now sainted parents, he never could succeed:—he was sure there was a reality in religion,—that nothing but a divine influence could have produced what he saw in his parents. He called upon pious parents to continue to pray on,—to pray for their daughters as well as for their sons,—and who could tell the result. Another circumstance had struck him, namely, the clear account which their young friends had given of their personal conversion. Not one among them uttered an expression like one which he had lately heard—"such a man became hopefully converted." "Hopefully converted!"—Was that expression borrowed from St. Paul?—or from John Wesley? He trowed not. "Hopefully converted," indeed! No: these young brethren had sought till they found "the knowledge of salvation by the remission of sins;" till they had the witness of adoption into the family of God—the Spirit of the Lord bearing witness with their spirits that they were adopted, were put among the children, and that the heritage was theirs. He hoped they would never stop short of this, as Ministers; and then, from the fulness of their hearts, they would be able to declare it to their people.

Donations.—The late Mr. Williams of Dalkeith (Scotland), a member of the Free Church of Scotland, has left £250 to the Wesleyan Missionary Society, and £250 to the Wes. Annuitant Society.