

British Conference.

ORDINATION SERVICES.

EXAMINATION OF CANDIDATES.

On Monday evening August 5, the Public Examination of the Young Men who are Candidates for Ordination was commenced in the City-road Chapel, which was crowded on the occasion. The President took the chair precisely at six o'clock. The proceedings of the evening were commenced by singing the 744th Hymn. "The Saviour when to heaven he rose," after which the Rev. P. M'OWAN engaged in prayer.

The Rev. Dr. HANNAH called over the names of the young men as follows:

- James Allen, 3rd, Edward King,
- Thos. S. Brocklehurst John Moore,
- Robert G. Badcock, Samuel Macaulay,
- Thos. S. Bowers, B.A. Richard Martin,
- John Bramwell, Wm. Mearns, M. A.,
- Samuel Coley, Henry Needle,
- Evan Davies, Paul Orchard, jun.
- Fredk. F. Edmunds, Evan Pugh,
- John Evans, 2nd, Thomas Ragby,
- John D. Geden, John Shipham,
- John W. Greeves, John Skidmore,
- Benjamin Hellier, George Smith, 3rd.
- Joseph Hirst, James Sugden,
- Thomas Hulme, Charles Willis,
- Daniel Jones, John W. Wilson.
- Joseph Jones, Charles E. Woolmer.

The President then observed.—The perpetuation of the Christian Ministry in the world was a subject of deep and solemn interest. To Christian men it furnished one of the most striking proofs of its divine origin. Had it been a human invention—had it originated in the wisdom of man, it could not have been perpetuated to the present period. He considered that the fact of eighteen centuries having elapsed since the institution of the Christian ministry, and that during that period every succeeding generation had been furnished by the Great Head of the Church with a properly qualified Ministry—he considered that fact as one of the most striking proofs that could be exhibited in confirmation of the doctrine that the Christian ministry was an ordinance of God, for the benefit and perpetuation of the Church in every age. The perpetuation of the Christian ministry was of deep interest, also, in respect to the rising ministry, who were the hope of the Church, and who would have hereafter to administer the truth in love, under varied circumstances, and in different parts of the world. It was under these views that they felt very solicitous, at their annual Conference, to be satisfied that the candidates for the ministerial office were in the possession of the divine call, authorizing and fitting them for the ministry. The thirty-six individuals who now stood before them, were presented to them, in order to engage their sympathies and prayers. Those young men had passed through the usual probationary term, namely, four years; and, during that period, they had afforded good reason to believe that Conference had judged correctly respecting them when they were received as approved candidates. During the period of this probation, they had conducted themselves with propriety, they had laboured assiduously, they had been a blessing to Society, and there was every reason to believe that a wide sphere of usefulness was yet before them. Since they came to the Conference, they had undergone a lengthened examination; he was happy to state, that the result of that examination had been most satisfactory; and they were presented, that evening, on the ground of that examination, as suitable persons to be admitted into the full work and office of the Christian Ministry. He trusted that they would hear that evening from those young men, would furnish them with evidence that they were "called of God,"—and that they would hereafter be useful Ministers, when their fathers in the Connexion, at the present day, had passed to their reward. He would call on his young brethren to favour them with a brief account of their conversion to God, of their present experience, and of their call, by the Great Head of the Church, to the Christian Ministry. On all these points great stress was laid. What ever literary acquirements a candidate might possess, it was indispensably necessary that

his heart should be converted to God, otherwise he had no part in the Christian Ministry. They held it of great importance, that candidates should be first converted to God, thus giving reason to believe that they were growing in grace;—in addition to which, it was indispensable that they should have had a call originally derived from God. He wished them to be satisfied on these points. He would, therefore, require the young men to speak to these three particulars;—their conversion from sin unto holiness; their present religious experience; and the conviction that was on their own minds that they were "moved by the Holy Ghost to take upon them the office and work of the Christian Ministry." The President then called, in succession, on the following candidates:—

EDWARD ADDISON,—(who, the President stated, had spent four years as a Missionary in Western Africa, and one on a home Circuit.)—said that he well remembered when he was first converted, how God strove with him to convince him of sin, and how he was at last drawn to the fountain opened in the house of David, to wash away sin and uncleanness. The application of the atoning blood had brought him peace and happiness; he could now testify that the Spirit of God bore witness with his spirit that he was a child of God; and he was as sure of his conversion as he was of his own existence. Some time after his conversion he felt a constraining influence within, that he was to preach the gospel. About this time, a door was opened for him, as a Missionary in Western Africa, where he had endured great afflictions, having been five times on the brink of death. But, he blessed God, that he had not laboured in vain there; and he detailed some interesting instances of conversion through his ministry. If no other conversions had taken place, he had often thought that all the money and labour spent in the Missionary cause would be more than repaid. During the last year it had been his privilege to labour at home, and he hoped and believed, with some success, and though storms might be raging without, he was determined to give himself entirely to the work of God, and to seek the conversion of sinners.

JAMES ALLEN had enjoyed all the advantages of a religious training, under his father's roof, until he was eight years of age, when he was removed to Kingswood School, where he remained for six years more. During the whole of this period, the influences of the Divine Spirit often came upon him with great power. Generally, he resisted those influences and trifled away his convictions. After leaving school, the religious impressions which he received there were, at various times, revived, and, by his father's counsel, he determined to consecrate himself to God's service. But manifold temptations beset his path, and prevented his giving himself entirely to God, till one Sunday, in March, 1840,—the afternoon of which he had spent in light reading and conversation. In the evening, he attended his usual place of worship,—the word preached came home with power,—and his heart was broken to pieces. He left the chapel a miserable being, and several weeks elapsed before he received full redemption through the blood of Christ. His joy was unbounded. Christ was all in all to him. After a while, however, temptations—strong temptations, arose—but they did not overcome him. From his earliest years he had an impression that he was destined to call sinners to repentance. Twelve months after he had found peace with God, several persons urged him to speak with his Superintendent of the subject—but he hesitated. On one occasion, when the expected preacher had disappointed the congregation, he was constrained to speak for Christ. He learned then that his sufficiency was of God. He felt himself utterly unworthy of it. Soon after this, he entered the Wesleyan Theological Institution. He should never forget the advantages which he derived there, and he trusted he should never be found insensible of the obligations which he owed to the honoured men of that institution, where he had learnt to prepare himself for usefulness. Since that period, he had preached the gospel of Christ with, he hoped, all sincerity, and, as he also hoped, with some degree of success. He prayed for increased devoted-

ness to the service of God. A review of his past services in God's cause was far from giving him satisfaction. But he now, in the presence of God's people gave himself to the Lord for life and death.

THOMAS S. BOWERS had the privilege of being the son of a Wesleyan Minister; and could truly say, that from the earliest period of his life he had been the subject of religious impressions. At the age of five years, in the providence of God, he lost his dear mother, (here Mr. Bowers was completely overwhelmed by his feelings, in which the whole congregation participated.) He well remembered the impressions produced on his mind by that solemn event. He well recollected, at that period, being taken under the impulse of parental affection, to the closet, and dedicated, by a pious father, to the service of God. He should never forget the intercession made in his behalf at the family altar. If he did not firmly believe in the efficiency of intercessory prayer, his own case would effectually confirm it. The prayer of a righteous man, especially when offered up in behalf of his own family, availeth much. All the religion that he possessed at that time was, by the blessing of God, owing to the prayers and unremitting solicitude of his honoured father. When only ten years of age, it pleased God to give him a knowledge of salvation. This was during a period of religious awakening in the town of Stockport. He now exulted in the prospect of a life devoted to God's service. After his first conversion, he lost the spirit of religion, and though he had an outward connexion with the church, he had, nevertheless, in him little or nothing of the power of godliness. At length, (it was most painful for him to relate it,) he separated himself from the Church, and devoted himself to sin. But, he thanked God, that this period of backsliding soon terminated. He was led afresh to seek for mercy, and cast himself on the atonement; and, after some time spent in prayer, God's countenance was lifted up upon him. He felt that he had an interest in Christ as his Saviour;—it was in him alone that he trusted. He had a full conviction that he was called to the work of the Christian ministry. He had always, in his earliest years, looked on a Methodist Preacher with feelings bordering on enthusiasm, and had regarded the calling as an honoured work. Those feelings had since been sustained and strengthened by Christian principles. He should always look back, with a peculiar feeling of satisfaction, on his esteemed friends at Dublin, where he first commenced the work of a Local-preacher. Those kind friends greatly assisted and fostered his personal piety in the hour of temptation and danger. After having been thus employed for eighteen months, he was recommended to Conference. He was happy to state, that during his probationary term, he had great reason to believe that success had attended his labours. The circumstances of the past year had tended to depress his spirits. His attachment to Wesleyan Methodism, as handed down by his father, and as it now existed, was as strong as ever; but he had painfully felt, owing to the unhappy agitation which had disturbed the Connexion, that his usefulness, as a Christian Minister, had been to a certain extent, destroyed. He could sincerely say, before God, that his one great object and desire in undertaking this office of the ministry, was to be made as useful as possible. To his mind, there was nothing tempting in the Wesleyan Ministry, except the prospect of usefulness. No other consideration could have induced him to seek to be a Wesleyan Minister. He wished to be thus honest before God and man. If he thought that he was not appointed to the ministry, he would not dare to undertake the work, but he humbly believed that he had been called to it by the Lord Jesus Christ. He preferred the Wesleyan ministry because he was its child—because he had received good in connection with it, and had experienced the power of divine truth through its instrumentality; and he preferred it, especially, because he thought it was a system, if faithfully carried out, which presented the widest field for usefulness that could possibly be given to the Christian Minister. With those feelings he offered himself to the Wesleyan Conference; and he fervently prayed to God that he might be a

faithful soldier and servant even unto death with godly parents. It was not, however, until he was sixteen years of age that he became decided for God; he wanted to be concluded by reading a small tract, showing the danger of procrastination. Immediately after reading it, he decided for God, retired to his closet, reviewed his past conduct, and earnestly prayed for the grace of supplication. The arrows of God struck fast in him; he was brought to a state of extreme anguish; "the sorrows of death compassed him, and the pains of hell got hold upon him." His conviction increased; but he was at length enabled to believe in Jesus Christ, and to feel that the Spirit bore witness with his spirit that he was a child of God, and that he was accepted in the beloved. He had not the honour of a father in the Christian ministry, but he had a brother thus privileged. His father, Mr. Bowers, had devoted the best portion of his life to promote the interests of Wesleyanism, and was now an ardent lover of its order and discipline. He was taught from his infancy to look upon the Methodist preacher with the greatest veneration. In the family, the ministerial office was held to be sacred, never to be trifled with, or to be spoken of disparagingly. He had derived great advantage from the cultivation of such feelings. Immediately after his conversion to God, he felt it his duty to call sinners to repentance. His heart was in the work; but his extreme youthfulness, being only between 18 and 19, kept him back, although friends and ministers urged him on. Subsequently he was admitted to the Richmond Branch of the Theological Institution; and the reminiscences of the happy years he spent there, and his gratitude to the inspired men who watched over him with parental solicitude, would never fade from his memory. During his residence at Richmond it was his high privilege, in connection with other students to be instrumental in the conversion of many persons. He always felt the solemn responsibility of the Christian Ministry. The blessing of God had been upon his labours, and such success had attended his efforts as to keep him from discouragement. He loved Methodism;—he thanked God for its doctrines. The recent painful agitations had caused him to examine a more fully—and the result of that examination had only the more strongly confirmed his previous views of the purity of its doctrines, and of its salutary discipline. As far as his experience went he believed that Methodism approached nearer the New Testament standard than any other Church. SAMUEL COLEY thanked God that he was the child of religious parents. They had passed to heaven, but they had left behind their prayers as a heritage. Loving he had their love, and when dying they gave him their blessing. From his infancy he had been subject to divine influences. When 13, he was deeply convinced of sin. He felt then that he was an awful transgressor in the sight of God. He was in the greatest agony. He read the Bible through, yet he could not find peace. At length, when reading the life of a pious man, Christ was revealed to him,—the fetters that bound his soul were broken, and he felt that he was "a new creature." Shortly afterwards an intense desire for increased holiness arose in his mind,—he felt very anxious to be as free from sin as he was from condemnation. In this state, he had derived great advantage in reading Mr. Wesley's works. The lines "His blood can make the foulest clean, His blood avails for me," sunk deep into his heart, he pondered over them again and again, until anger, sloth, and pride were entirely subdued, and his soul was filled with the love of Christ. That God had called him to preach his holy word, he had never a doubt; he was as clearly convinced of the divine call as he was of his own existence. He felt, at the outset, that he must have a commission from Christ himself. He wished to live for Christ. He was a Methodist from conviction. He had derived his earliest advantages from connexion with this Church. He trusted that he should never forget the paternal kindness of the Governor and Tutors of the Richmond Branch. He never breathed so pure an atmosphere as when there. He knew

that God's grace was sufficient for him. His path had hitherto been guided by the Lord; and he believed it would terminate in heaven. His soul was full of hope, he gave himself, in the presence of the congregation, to God's service. (To be concluded.)

General Miscellany.

Depths of the European and Open Seas. In the neighborhood of the continents the sea is often shallow; thus the Baltic sea has a depth of only 120 feet between the coasts of Germany and those of Sweden. The Adriatic, between Venice and Trieste, has a depth of only 130 feet. Between France and England the greatest depth does not exceed 300 feet, while south-west of land it suddenly sinks to 2000 feet. This in some of Europe are much deeper than preceding. The western basin of the Mediterranean seems to be very deep. In the narrow parts of the straits of Gibraltar it is not more than 1000 feet below the surface. A little further towards the east the depth falls to 500 (On the north-west of Sardinia bottom has been found at the depth of nearly 5000 feet. With respect to the open seas, their depths are little known. About 250 miles south of the coast the lead has been sunk to 7800 feet. north latitude, at 76 deg. Cap. Ross has sounded 9000 feet in Baffin's Bay. But the astonishing depths are found in the South Atlantic; west of the Cape of Good Hope 10 feet have been found, and the plummet has found bottom at 27000 feet west of St. Helena. Doctor Young, relying upon the theory of tides, considered himself justified in assigning about 18000 to the Atlantic, and about 20,000 to the Pacific.

Rejoice not at Misfortune.

Never rejoice at another's misfortune. It may turn out to your advantage. In parts of Germany they make use of the saying "my corn is ripening," which a person will not who has the prospect of something profiting to him. Once while a surgeon was carrying a walk to college, he crossed at some distance a small village, and there he saw a man on fire. The carpenter pointed and said to his companion, "my corn is ripe," he concluded that if the old man's house burned new ones would require to be built; so he looked intently at the conflagration as it fell into a ditch and broke his arm. Ah! the surgeon, "it appears to me that my corn is already ripe."

Pure Water—The Cholera.

The Cholera statistics of London for the 1849 taken from the Registry in the last number of the Edinburgh Review, make it appear that the supply of pure and wholesome water is one of the most effective preventive means against the ravages of this terrible contagion. The view states, and indeed it is well known, that the Americans, that London, compared Philadelphia and New York, is miserably supplied with water. It appears that that part of the great British metropolis which lies upon the Thames, is better supplied than that which lies south of the river. The striking fact is, the proportion of deaths from Cholera for the week ending September 15th, 1849, in the town of population, was north of the Thames about 30, and south of it, about 150—showing that the mortality was five times greater where there was a more sufficient and pure supply. These averages, but more striking facts are exhibited in the details.

Mathematics of Bees.

The warmest admirers of honey and good friends of bees, will never, I presume, be that the young swarm, who begin making their abode four months after they are born, should construct these mathematical cells, should have gained their mathematical knowledge so gain easy, and in three months the young bees, Mr. Mathurin in mathematics as in any other thing, did in making honey. I would like to see a swarm of bees, or a few bees, at the end of three years together, to know enough to be able to calculate of these problems, such not only every queen bee, but every drone, and every bee, is acquainted with the mathematics.—Nature's School.

The Elephant and the Camel.

Elephant have the largest country to travel in all its lands, and others are a country of terror and flight. No part of the world can induce it to retreat, it moves forwards and forwards, and it would retreat with mortal anguish. The elephant is contrary as soon as he perceives the danger, he turns, and goes with his feet a