

spection of conduct. But let your study be assiduously employed on this practical evidence of the Christian character. "Let your light shine." Preserve a uniform consistency in your personal deportment. Be patterns in the several relations of human society which you may be called to sustain. Faithfully attend to all the offices of domestic piety: and, in all your intercourse with others, in things minute or more important, guard the claims of unimpeachable integrity. Value and use the various ordinances of God, as they exist among you; and cautiously abstain from the indulgence of mere formality or outward exertion only in the worship of the Most High. The frequent returns of our divine services, and the excitements which prevail around us, may, by an inadvertent but perilous abuse, lead us to substitute something else in place of spiritual and active godliness. But remember that every thing short of this is of no esteem in the sight of God. "Offer spiritual sacrifices" in all your doings. Add charity to zeal, and to prayer devotion; and, amidst all your professions and privileges, consider "what manner of persons ye ought to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God."

Efforts to extend the blessings of which you so largely partake, ought also to be greatly multiplied and increased. And here we might dwell on the *Missionary exertions* of our body, which are now assuming a character of signal importance, and which especially call for your unwearied co-operations, liberalities, and prayers. We might likewise enlarge on your several *local charities*, which to be maintained in vigour and efficiency, require the constant exercise of vigilance, judgment, sound principles and love unfailing. But, while we would not for a moment lose sight of these mighty systems of Christian activity, we feel it to be right at present to place before you a particular subject, which has occupied the serious deliberations of this Conference,—the *more effectual training of the rising race* by the general establishments of religious Day-schools, in connexion with our different Societies and places of worship.

It is unnecessary to expatiate on the paramount duty of giving children a careful education "in the nurture and admonition of the Lord." You acknowledge this duty. You are sensible that, in its essential principles, it is enjoined on the authority of God himself, under every dispensation which he has granted to mankind; and you are, as we firmly persuade ourselves, unseduced by the fascinations of that "vain" and godless "philosophy" which would discharge religion from the walks of learning, and train the immortal offspring of the human family for time only, but not for eternity. You are convinced that the "words" which you have been "commanded" should be "in your heart," that you should "teach them diligently unto your children," and that you should "talk of them when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up." Nor can you forget the many admonitions which have been addressed to us on this subject from the first time of our existence as a Christian community.

But the period appears now to have arrived, when we are impelled by every consideration which can sway our best purposes, to attempt efforts, in this ample province of Christian service, on a far larger scale than any that we have yet adopted. Movements are made in the nation with relation to this object; movements of which, in many respects, we cannot conscientiously and sincerely approve. Facilities too are afforded us, which invite us onward, and encourage us to believe that any temporary difficulties which may arise before us will soon pass away, and cause us no formidable impediment. Opportunities surround us. The trial has, in some cases been made, and has happily succeeded. Time

has been taken for deliberation. All things are now prepared for speedy action.

Are you, brethren, alive to the spiritual interests of our youthful population, particularly among the poor? Do you rejoice in the advantages which have accrued from our Sabbath-school institutions, partial and confined as those advantages have unavoidably been? Then unite with us in this more enlarged "labour of love." Weigh the decisions of the Conference in reference to it with impartiality and care. Think of the unspeakable good which could not fail to spring from the formation of a Day-school, as a nursery to the church, a catechetical seminary of young disciples, in union with every Society, and under the regular inspection of the Christian ministry. Let us have your countenance, concurrence, and prayers; and doubt not that, in these endeavours, as well as in others, "God, even our own God, will give us his blessing."

Above all, we would most earnestly exhort you to unite in a more firm reliance on the Holy Spirit's presence and agency, and in more fervent prayer for the promised effusions of his grace. Without him our wisest plans are foolish, our most vigorous exertions powerless, and our liveliest hopes unfruitful. He "worketh all in all." He turns the desert into a paradise; he kindles darkness into day, and quickens death itself into "newness of life." Tokens of his unmerited love have attended the proceedings of our community through all the revolutions and changes of one hundred years. He is still with us. The Centenary Meetings which have been held during the past year were, almost without exception, accompanied with a copious baptism of his influence. On a review of our numbers too, we find a total increase in the Societies under the care of the British Conference, of more than sixteen thousand souls, of which nearly six thousand are on the Mission Stations; besides several thousands who are yet on trial. Surely God has "not cast us away from his presence, nor taken his Holy Spirit from us." But we need his sanctifying gifts in a far larger measure. Let us jointly and devoutly ask for them; let us wait for their bestowment in meek and ardent expectation; and let us rightly use them when they are vouchsafed to us. "The promise" of the gift of the Holy Ghost "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Have faith in God. He "will be as the dew unto Israel." He will "pour water upon him that is thirsty, and floods upon the dry ground;" and will graciously hasten the time when, under the more plentiful showers of his spiritual blessings, "the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest."

At all our annual meetings we have to mourn over the removal of some who were associated with us in this ministry and who laboured with zeal and fidelity in the word and doctrine. We review their characters and lives with melancholy but not joyless interest: we feel that we also are swiftly passing away; and we pray that, "when the hour of our rest shall come, we may be found ready." We rejoice, while we mark the departure or decay of our tried and experienced coadjutors, that others are raised up who inherit the same views, and breathe the same spirit; and we trust that it will still please the great "Shepherd and Bishop of souls" to continue among us a succession of "faithful men, who shall be able to teach others also." In the course of the past year, thirty-two of our honoured brethren have "died in the faith;" nineteen in England, seven in Ireland, and six on our Foreign Stations. And, at this Conference, fifty-two young men, who had previously passed through their allotted term of probation, have been admitted, by public ordination into full ministerial connexion with us. They "witnessed a good

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