

of as shall then be determined." The appearance of Mr. Everett's "Historical Sketches of Wesleyan Methodism in Sheffield and its Vicinity,"—the first work of the kind published,—had suggested this resolution, or at least caused its adoption at the time; and it was followed by works of a similar character relating to Methodism in Halifax, Norwich, and Great Yarmouth, besides some notices of other places, drawn up in consequence of this request of Conference, and inserted principally in the Magazine for 1825. Mr. Everett, also, soon after produced another work on the rise and progress of "Wesleyan Methodism in Manchester and its Vicinity." But the recommendation of Conference was not generally acted upon. Now it is obvious that the difficulties in a case of this kind will grow with time; so that in many places it will soon be impossible to trace the required history to its commencement. These considerations have connected themselves in my mind with the anticipation of our approaching Centenary and its celebration; and I do not know how the interest of the latter can be more appropriately increased, than by the presentation of a History of the Introduction and Progress of Methodism in the respective towns and circuits, at the meetings held to commemorate it. Let one or two of our leading young men in each of the principal towns determine to make such a presentation the expression of their attachment to that portion of the church in the formation and growth of which the names of their fathers will ever be honourably associated,—and of thankfulness for their connection with it. Many, no doubt, will feel themselves under an honourable obligation to do this; and in order to render their productions permanently valuable, I would suggest that a copy of each, after having been read at the meeting referred to, be forwarded to the Magazine or Watchman, *and, at any rate, stitched up, either taken from one of these, or in M.S., with the Circuit Book.* In some of the largest towns it would be advisable to publish it in a separate form. The following particulars ought, I think, be embodied if possible:—The names of the first preachers and leaders; the date of Mr. Wesley's first visit; the places in which he preached; the number in society at various periods; with the dates of the erection of the several Chapels and Sunday Schools in the circuit, and the names of the original trustees.

The value of such particulars, properly arranged, will be great; and as time proceeds their interest will all increase in a compound ratio if carefully preserved.

Hoping these hints may meet the eye of some of our ministers and friends and be made use of to serve the end proposed,

I am, gentlemen,
Stockport, Yours respectfully,
Sept. 17, 1837. A WESLEYAN.

NEW DEFINITIONS AND A MORAL.—"Men of Genius!"—Who are they?—All men to whom their Creator has given common sense.

"Men of learning!"—Who are they? Men who have their eyes and ears open upon the world around them, and treasure up what they see and hear that is worth preservation.

"Men of talent!"—Who are they? Men who try to make themselves useful, and keep on trying till they succeed.

Reader! you are a "genius!" The fact of your being able to read, proves this. And if you do not become a man of "learning" and "talent" it will be your own fault, and your Maker will call you to an account for burying your "talent" in a napkin.

A WORD FOR THE YOUNG.—When Cyrus, in his youth, was on a visit to his grandfather, Astyages, the old monarch made him his cup-bearer, in which capacity it was his duty to taste the wine before presenting it

to his guests. Observing that Cyrus omitted this part of his duty, his grandfather reminded him of it. "Ah," said Cyrus, "I know that such is the custom, but there is poison there." "Poison!" exclaimed Astyages, "how do you know that?" "I have seen the servants in my father's court, after drinking it, get giddy and fall to the ground."—"Why," said the king, "do you not drink?" "Yes," replied Cyrus, "but I do not drink wine."

USES OF KNOWLEDGE.—Learning taketh away the wildness, barbarism and fierceness of men's minds; though a little of it doth rather work a contrary effect. It taketh away all levity, temerity and insolence, by copious suggestion of all doubts and difficulties, and acquainting the mind to balance reasons on both sides, and to turn back the first offers and conceits of the kind, and to accept of nothing but [what is] examined and tried. It taketh away all vain admiration of any thing, which is the root of all weakness; for all things are admired, either because they are new, or because they are great.

If a man meditate upon the universal frame of nature,—the earth with the men upon it, (the divineness of souls excepted) will not seem more than an ant-hill, where some ants carry corn, and some carry their young, and some go empty, and all to and fro a little heap of dust. It taketh away or mitigateth fear of death, or adverse fortune, which is one of the greatest impediments of virtue, and imperfection of manners. Virgil did excellently and profoundly couple the knowledge of causes and the conquest of all fears together. It were too long to go over the particular remedies which learning doth minister to all the diseases of the mind,—sometimes purging the ill humours, and sometimes opening the obstructions, sometimes helping the digestion, sometimes increasing the appetite, sometimes healing the wounds and ulcerations thereof, and the like; and I will therefore conclude with the chief reason of all, which is, that it disposeth the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of reformation. For the unlearned man knoweth not what it is to descend into himself and call himself to account; nor the pleasure of that most pleasant life, which consists in our daily feeling ourselves become better. The good parts he hath, he will learn to show to the full, and use them dexterously, but not much to increase them; the faults he hath, he will learn how to side and colour them, but not much to amend them; like an ill mower, that mows on still and never whets his scythe. Whereas, with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with the use and employment thereof.—*Lord Bacon.*

THE MORAL AND RELIGIOUS STATE OF ENGLAND AT THE PERIOD OF THE RISE OF METHODISM.

From the Edinburgh Review.

If the enemies of Christianity in the commencement of the last century failed to accomplish its overthrow, they were at least successful in producing what at present appears to have been a strange and unreasonable panic. Middleton, Bolingbroke, and Manderville, have now lost their terrors; and [in common with the heroes of the Dunciad] Chubb, Toland, Collins, and Woolston, are remembered only on account of the brilliancy of the Auto-da-fé at which they suffered. To these writers, however, belongs the credit of having suggested to Clarke his enquiries into the elementary truth on which all religion depends; and by them Warburton was provoked to "demonstrate" the divine legation of Moses. They excited Newton to explore the fulfilment of prophecy, and Lardner to accumulate the proofs of the credibility of the gospels. A greater than any of these, Joseph Butler, was induced by the same adversaries, to investigate the analogy of natural and revealed re-