

was early filled to overflowing. This handsome edifice, as many of our readers may be aware, is laid out in the manner of an amphitheatre. The preachers sat as in conference, in the body or level part of the Chapel, and the public occupied the aisles and raised seats, except the front row, which was appropriated to the candidates.

The PRESIDENT (Mr. LESSEY) commenced by giving out the 756th Hymn—"Brethren in Christ and well-belov'd," after which the Rev. Dr. BUNTING offered up an appropriate and deeply impressive prayer.

The 704th Hymn, "Jesus, thy wandering sheep behold," having been sung.

The SECRETARY (Mr. NEWTON) called over the names of the Young Men, as follows, each rising in answer to the call:—John B. Alexander, Francis Barker, Joseph Binns, Daniel Blamey, John Booth, Samuel Brocksop, Richard Brown, Samuel Brown, junr. Peter Budd, Thomas Buddle, Thomas Capp, Henry Castle, Samuel W. Christophers, John Cannon, John Drake, George Driver, Thomas Furze, Henry Gaud, James Godden, David Gravel, David Hay, Joseph Heaton, Henry Hine, Samuel Hooley, Jonathan Innes, William Jackson, 2nd, Isaac Jenkins, Benjamin John, Thomas Jones (3rd,) John D. Julian, Samuel Loxton, George Maunder, John Morris, Ebenezer Moulton, John H. Norton, John Osborne, William Owens, Horatio Pears, Thomas A. Rayner, Jabez Rought, James Scholes, William Saunders, John Sharman, James Sweath, Richard Stepney, William Stevenson, John Sumner, Levi Waterhouse, William Webb (2nd,) Daniel West, John Wiggan, William Winterburn.

We regret to be obliged to omit these addresses.

The President then commenced the service, with an affecting address, and called upon the young men, who spoke in the following order.

The President then called upon the young men, in the following order.

John B. Alexander, David Hay, Daniel Blamey, Richard Brown, Benjamin John.

The President said—The next candidate had distinguished himself by Missionary labours. He had spent the greater part of his ministerial life in Western Africa, the grave of so many missionaries, and had been under the necessity of returning home to escape from the ravages of the fearful disease which spread mortality on the shores of that country. He had gained his health, and intended shortly to return to the sphere of his former labours.

WILLIAM SAUNDERS had religious impressions from childhood; but it was not until he was seventeen years of age that he began resolutely to seek the salvation of his soul. He was nearly four years in a state of bondage; and at length his mind was comforted by the application of that passage, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins" &c. He ventured on Christ for salvation, peace and joy sprang up in his heart,—and he felt enjoyment which he could not describe. His mind then became deeply pained and exercised with the work of the ministry,—he offered himself—and was deputed to preach to the Africans of Sierra Leone. There he had been comforted by the prosperity God had given him to witness, for he had seen scores brought into the liberty of God's dear children. During the two years he was on that station, 800 were added to the classes, many of them soundly converted. It was still in his heart to labour for the conversion of the heathen; and he counted not his life dear unto him any further than as it was employed in seeking his own salvation, and striving to save immortal souls.

Messrs. Morris, Heaton, Maunder, and Moulton, severally gave clear and scriptural testimonies of their

conversion to God, and call to the ministry; and the first two of these candidates, who had been students at Hoxton,—particularly Mr. Heaton,—expressed, in the strongest terms, their deep sense of obligation to the conductors of the Theological Institution, for the general instruction and unspeakable religious advantages, they had derived.

The 673d hymn—"Jesus thy servants bless"—was then sung, after which Mr. Reece engaged in prayer, and the proceedings were adjourned.

(To be continued.)

Review.

A Memoir of the late Rev. William Black, Wesleyan Minister, Halifax, N. S., including an Account of the Rise and Progress of Methodism in Nova Scotia, Characteristic Notices of several individuals; with copious extracts from the unpublished Correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garretson, &c. By MATTHEW RICHEY, A. M., Principal of Upper Canada Academy. Halifax, printed by William Cunnebell 1839. pp. x. 370. Royal 12mo. Cambrie, 6s. 3d.

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BELIEVING it to be his duty to give himself up unreservedly to the work of the Ministry, Mr. Black, when about 21 years of age, devoted himself, in the fear of God, and reliance on the divine blessing, to the arduous duties of his holy calling; and during the vicissitudes, and trials of no ordinary character, of a life prolonged nearly to the appointed limit of man's career on earth, he diligently, faithfully, and with great success preached the Gospel of the ever-blessed God. His labours were principally confined to Nova Scotia and New Brunswick, though he visited the United States, Prince Edward Island, Newfoundland, and the West Indies. The confidence which the Conference reposed in Mr. Black's piety, prudence, and judgment, is amply evinced by his appointment, through Dr. Coke, to the general superintendency of the societies, in Nova Scotia, New Brunswick, and Newfoundland, an office which he discharged creditably to himself, and usefully to others, for many years. We cannot enter into the duties of so long, and so varied a life as that of Mr. Black's, and which are richly furnished in the volume before us. This restraint is exercised the more cheerfully, as we feel persuaded, if our recommendation can secure it, that each and all of our readers will as speedily as possible procure the volume itself, in the careful perusal of which, they will not fail to obtain an intellectual feast, as well as a spiritual blessing. We cannot however refrain from giving an account of the closing scene of this distinguished Minister of Christ, so long an ornament in the Church, which is presented to the reader in the language of the Rev. R. Knight, who was then on the Halifax Station.

"Our Fathers, where are they? and the Prophets, do they live forever?" The time came, when the man who had been for so many years looked up to as the Father of Methodism in this Province, must pass from the fellowship of the militant to that of the triumphant church. Indications of the rapid approaches of death were perceived by his friends for some weeks; but they were scarcely prepared to