

Peace of Mind.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will succour them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure that he knows them both; and that he will not fail to comfort and support me under them.—Addison.

THINKING ABOUT OF PROFESSORS.—I have sometimes compared the running about of professors to every point of the compass after favourite preachers, to the conduct of villagers at a fair or a wake. They go into many houses to eat and drink; but, instead of being nourished and strengthened by such a superabundant and unnecessary admixture of all kinds of meat and drink, they often disorder their stomachs, and make themselves ill; they are surfeited by repelition to their hurt; regular and temperate meals are far better. And so of hearing the word. It is not superfluous eating, but digestion that nourishes the body. Meditation and prayer are as necessary as hearing; and, indeed, they are absolutely indispensable to a real growth in grace.

THE BRITISH CONFERENCE.

From the Watchman of August 31st.

The Ordination.

The solemn and interesting service of ordination, took place this morning (August 1) in Irwell Street Chapel. The plan of admission was by tickets,—granted, in the first instance, to the Presbytery, for the Friends with whom they resided, and then to the Public generally,—the Body of the Chapel, (which was densely crowded,) being reserved for the Ministers and Candidates. The President, as early as half-past nine o'clock, commenced the proceedings by giving out the 74th Hymn, on the institution of a Gospel Ministry, beginning, "The Saviour, when to Heaven he rose;" after which, the Rev. J. P. Haswell engaged in prayer.

The President then said,—We are assembled, this morning, on an occasion of deep and solemn interest. Several Young Ministers of Jesus Christ appear before you, who, having fulfilled the period of probation in our religious community, are now placed in this congregation, for the purpose of being solemnly set apart to the evangelical Ministry. An opinion has been extensively prevalent among certain classes, that the Christian Ministry is one of the learned professions. We do not regard it in this light. We account it, not as a profession, but as a divine vocation. If it were simply a profession, a man might assume it as a matter of convenience, and lay it aside if it became irksome or disagreeable. But, if it be a divine vocation, woe to that man who is "disobedient to the heavenly calling;" and refuses to carry the Saviour's message of mercy to a lost world: woe to that man, who, being invested with the evangelical Ministry and the pastoral charge, declines his duty and office, becomes worldly in disposition, and seeks gratification and benefit from worldly engagements and pursuits. It may be said, in a subordinate sense, concerning the Young Men now before you, as was said of Simeon, they are "set for the fall and rising again of many in Israel." Many, we have reason to hope, by their instrumentality, have been raised from guilt, wretchedness, and misery, to be really the "sons and daughters of the Lord God Almighty," and "heirs according to the hope of everlasting life." But, there is also reason to fear, that, in some instances, those who have attended their ministry remain unconvinced, unbelieving, and rejecting the Gospel of God against themselves; and then, the ministry which these men have exercised may prove "a savour of death unto death." How sacred, so solemn, important, and momentous, is the Christian Ministry! These Young Men have undergone various examinations in private, also before the Conference, and several of them, during the last two evenings, have borne public testimony "before many witnesses," as to the reality of their personal conversion, and as to their inward and divine call. They appear before this Christian

Assembly, this morning, that they may have an interest in your united sympathies and devotions. I request your prayers on behalf of these young servants of the Lord Jesus Christ; and may these prayers come before the throne of the heavenly grace, like a cloud of incense,—may they be heard and answered from Heaven,—and may the Holy Ghost come down on these our Young Brethren in all its plenitude and heavenly influence;—so that their career, whether brief or long-continued, may be marked by the divine presence, approbation, and blessing.

The names of the Candidates were then called over. The President proceeded to read various portions of the word of God, relating to the appointment and duty of Ministers,—namely, Matthew xxviii. from verse 18;—John x. 1—16;—John xxi. 15—17;—Acts xx. 17—38;—and Eph. iv. 7.

The Candidates then stood up, and the President, beginning with the Exhortation, went on with the appointed Service. He next put the Ordination Questions,—ten, we believe, in number. They related to the inward conviction of a divine call,—the sufficiency of the Holy Scriptures for salvation,—belief of Wesleyan doctrines;—the determination to exercise diligence in ministerial and pastoral duties, in prayer, in reading the Scriptures, in renouncing the world, and in setting godly examples, and faithfully enforcing godly discipline;—and, finally, the promotion of peace and love among the people of their charge, and the due obedience of their superiors. The answers were taken separately.

The President then offered up the prayer, that the Candidates might be endowed with divine "strength and power" to fulfil these engagements; after which, at his request, the congregation remained, for a short space, in silent devotion. He then, with great solemnity, read the Ordination Prayer, and the other parts of the service.

Hymn 489,— "Thy power and saving truth to show," was sung.

The Candidates, then, in divisions, proceeded to the Communion Table, where, devoutly kneeling, they were solemnly set apart, by the imposition of hands, to the office and work of the Christian ministry, with the usual address to each—"Mayest thou receive the Holy Ghost, &c.—a copy of the Bible being immediately presented to him, with the charge—"Take thou authority to preach the Word of God," &c. The President, Secretary, and Ex-President laid their hands upon the head of every Candidate, and two other senior Ministers were, in turns, joined with them. The whole body of Ministers stood, during the act of Ordination.

The President then concluded the Ordination Service.

Hymn 279, from the 6th verse was sung. The Communion service was read by the President and Dr. Hannah, after which the Sacrament of the Lord's Supper was administered,—none partaking but the ministers who officiated, and the newly ordained brethren.

The Non-Existence of Parties in the Wesleyan Conference.

For some time past it has been the earnest and persevering endeavour of some of the professed friends of Methodism to make it appear that the Wesleyan Ministers are divided into two parties, which they are pleased to describe by such phrases as the "high party," and the "low party"—the "dominant party," and the "persecuted" or "oppressed party." And to accomplish their object, they have resorted to all kinds of statements and analogies, as well as to the most unprincipled modes of calumnious and slanderous misrepresentation, as to individual character and conduct. It has been stated by disaffected persons, (and their statements have been quoted by unfriendly editors of newspapers and periodicals,) that the brotherly union which has for a century existed between the Methodist Ministers, had at length been dissolved; and that the principal bond of our United Societies, had thus been broken asunder. Various and unfriendly reasons were falsely given for this division; such as the dangerous leaning of leading men in the Conference to the Church of England—their means of accomplishing the party end they had in view. Hence those very elegant terms of "a Clique,"—"a Divan,"—"Dictators and their Minions" have been applied to them, and on account of the secret schemes for personal and party objects, it has been said, that great and extensive dissatisfaction had arisen in the minds of many of the Ministers. These, and other like statements, have been repeated so frequently, that there was some danger of the Christian public coming to an unjust conclusion concerning the spirit and feeling of Methodist Ministers to each other. That danger has, at the present Conference, been practically and effectually removed, by the closely united action of 550 Wesleyan Ministers on all subjects on which their views could be made known. Indignant at the misrepresentations and falsehoods mischievously put forth in their several Circuits respecting them, they came to the Conference resolved to manifest their real union, by the election of Ministers to the highest and most responsible offices in the

Conference, well known throughout Christendom as the firm and unflinching supporters of old Methodism; and this they did, by a unanimity of their votes for the Rev. THOMAS JACKSON, the President, and the Rev. Dr. HANNAH, the Secretary, unparalleled in modern times. And on every question, regarding the Methodist economy, that has been presented to the Conference, with the exception of two, and sometimes three votes, (and they ever the same individuals,) the Ministers have been unanimous in the expression of their sentiments. It has thus been demonstrated that if there is "a Clique" in the Methodist Conference, it consists of two or three dissentients who have been left in the minority on all the principal questions discussed, and agreed upon by the Conference. It may, therefore, be hoped from this time, that the Methodist Societies, and the Christians of other denominations,—as well as the public generally,—who have been misinformed and abused on the subject of parties in the Methodist Ministry, will understand, that what is called "the high and dominant party" in the Conference, is the Conference itself, and that "the Clique," if there is any, is wholly composed of the two or three men who seem to have agreed together to oppose their brethren, united in the maintenance of Methodism, as committed by a sacred trust to the present generation of both ministers and people.

The fact declared by the Methodist Ministers now assembled in Conference is, that in all material questions relating to constitutional Methodism they are firmly united. Indeed, from what has lately transpired, it may be confidently affirmed that greater fraternal union, and firmer adherence to true Wesleyan principles, never existed among Methodist Ministers than exist at the present time; and there is no doubt that they will proceed from Manchester to their several circuits encouraged in the hope that, upon their united endeavours to spread practical godliness throughout the world, under the form of Wesleyan Methodism, they will be still more abundantly blessed of God in this year than they even have been in the year that has passed. It is no longer a disputable question whether Methodist Ministers are united or not; they ARE UNITED, as they have most convincingly shown by their spirit and conduct in Conference this year.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as, Local Intelligence—Biographies—Notions of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Edifications—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scriptural characters—Interesting anecdotes—Descriptions of natural scenery—Papers on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

Charlottetown Circuit.

PROPOSED ENLARGEMENT OF THE VESTRY FOR WEEK-DAY SERVICES AND THE SUNDAY-SCHOOL.

The Wesleyan Methodists of Charlottetown have long felt the necessity of a more convenient place for their Week-day Services, than their spacious Chapel affords during the winter, and for their Sabbath School throughout the year, than both the vestries afford. A meeting of the Board of Trustees to consider the propriety of immediately enlarging the vestry was followed by another meeting, of persons interested in this subject, and friendly to it, which was held in the Chapel on Monday 6th inst. At this meeting the following Resolutions were unanimously adopted, and the Subscription List referred to in the last of the series, was signed by the persons present to the amount of Eighty Pounds.

The first Resolution was moved by Mr. J. Trenaman, and seconded by Mr. I. Smith.

Resolved, That this Meeting views the progress of Wesleyan Methodism in Charlottetown with feelings of gratitude and admiration, and believes that it may be truly ascribed, under God, to the Evangelical doctrines, the efficient discipline, and the benevolent piety of the Methodist Body.

The second Resolution was moved by R. Brecken, Esq., and seconded by Mr. J. Pasmore:—

Resolved, That this Meeting is decidedly of opinion that the further advancement of Wesleyan Methodism in this Town would be greatly facilitated if the week-day Services be held more commodiously—and the very interesting Sabbath School be furnished with room and convenience more suited to its necessities and importance than at present.

The third Resolution was moved by Mr. G. Beer, and seconded by Mr. H. Smith.

Resolved, That it is very agreeable to this meeting to learn that the Board of Trustees have approved of a Plan now produced, for the enlargement of the Vestry, which would amply provide for the present exigency; and which, if executed, must not be allowed to make any addition to the existing pecuniary liabilities of the Trustees.

The fourth Resolution was moved by Mr. T. Dawson and seconded by Mr. Connell.

Resolved, That for this purpose a Subscription List be immediately opened, and as soon as possible be presented for signature to absent friends. One half of the amount that shall be subscribed to be paid on or before Sept. 15 next, and the remainder on or before Dec. 31, 1849.

Two other Resolutions were also most cordially adopted. In one of them the Hon. E. Young was requested to take charge of the List, and procure additional contributions; in the other the Hon. C. Young, R. Brecken, Esq., and Mr. G. Beer, Jr., with the Board of Trustees were requested to act as a Building Committee, to execute the Plan above referred to, with the least possible delay. By these arrangements it is confidently expected that a great inconvenience to the growing interests of the Society in this Town, will be fully removed before the ensuing winter. May the Lord the Spirit vouchsafe his awakening, converting, and sanctifying grace, that the liberal designs of his servants may be crowned with abundant success; so will his name be glorified through the thanksgiving of many. Charlottetown, Aug. 7, 1849.

Biographies.

The righteous shall be in everlasting remembrance. Ps. cxlii. 6.

MR. EDITOR,—No part of your valuable paper excites more general interest in the minds of your pious readers than the brief, but excellent Memoirs of the departed saints, with which you favour us from time to time. It is gratifying to survivors to know not only how our members live, but in what manner they die. By the perusal of these biographies, many are nerved afresh to the conflict with their spiritual enemies, induced to put a "cheerful courage on" in prosecuting their arduous course of godly living amid a "wicked and perverse generation," and are inspired with renewed hopes that they themselves also will in the trying hour, when nature is dissolving, experience the succours of that grace which has supported others and carried them safely through the Jordan of death to the Canaan of eternal rest. My design at present is not to write an essay on the advantage to the Church and to the world of well written memoirs of those who have "died in the Lord;" but to suggest to your ministerial Correspondents the propriety of keeping you well furnished with such articles. They have opportunities, above all others, of witnessing the holy and consistent living of our people, and their happy and triumphant deaths. A little trouble on their part would rescue from oblivion the remembrance of many "righteous" persons, whose example, if recorded, would prove an incalculable benefit to those who are "yet in the body," and engaged in the same warfare. It is sincerely to be hoped that the "WESLEYAN," which so far has done what it could, in this particular, will always be supplied with such interesting materials, and be made a medium of perpetuating the remembrance of the just. Wishing you great success and much comfort in your arduous task, I am Mr. Editor, Yours, &c., W. P. August 21, 1849.

We entirely coincide with the views expressed above, and again solicit the kind attention of our Brethren in the ministry to the subject. Truly have we been pleased that so many memorials of the pious dead have been placed at our disposal, and express a hope that in this department there will be no falling off for the future. Our brethren should practically sympathize with us in our anxious desire to make the "Wesleyan" interesting, and welcome to all the families who take it.

FOR THE WESLEYAN.

Matrimony.

The government of the Principality of Waldeck in Germany, have given public notice, that no license to marry will be hereafter granted to any individual addicted to drunkenness; or, if he have been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that, in every report made by the ecclesiastical, municipal, and police authorities, upon petition for a license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection, are given to intemperance, or otherwise. Please insert the above in your very valuable Paper, the "Wesleyan," and you will much oblige your friend, CLARA.

Halifax, August, 1849.

This article was handed to us without the accompanying name of the writer, but, judging from the handwriting, which is certainly very pretty, that it came from a young Lady, who, as a matter of course, must feel a laudable interest in the subject of matrimony,—

we could not be so ungrateful as to insert. Yet we must remain and other correspondents of the complying with our "Standing in order to make an appearance in the columns.

WESLEYAN INTELLIGENCE.

NOVA SCOTIA DISTRICT.

Amherst.

"The cause of religion still prevails on this Circuit. The preaching before I left. I received new members since my return, at Spring Hill. These make forty into Society during my two last visits." July 7.

Wallace.

With very great pleasure that a gracious revival of religion place at Barravon near Tatar visited this place last week for God was pleased to bless a prodigious number of precious souls. I gave in their names as candidership before I left. I have just the work still goes on, and the persons have received the par of God since I was there. I in the most of this week with the August 13, 1849.

NEW BRUNSWICK DISTRICT.

Richibucto.

It gives me great pleasure to state, that our congregations are solemn; and many appear to be of a personal interest in the Christian. We have indications of religion. Our members means of grace with a punctuality to me; and we often are able to say in the language of the Holy Spirit, "The best of all is, God." July 31st, 1849.

We are pleased in receiving notices from these esteemed brethren, that our congregations are abundantly prospering in their labours, and exceedingly desirable, that, in sending in lists of Subscribers, you embrace the opportunity of giving ment, however brief, of their names on their respective Circuits; whether subscribers' names or not, should let us hear as far as possible from them on this important subject.

RELIGIOUS SUMMERS.

RELIGIOUS EXPEDITION!—The vessel having solicited from the ment the means of conveying to Mecca, on pilgrimage to Mussulman's prophet, the Admi to this request, and have a Growler steam-sloop, at Beronpore. It is expected she will England on the 26th inst. for T the Princes of Morocco, and ad them to Mecca, and back again Sir W. Parker's squadron to remain in the Mediterranean.—U.

A PRODIGIOUS CROWD.—A MORE harangue a crowd at Montreal blessings of his creed were so, believer might swallow poison. The mob took him at his word to test it, and some prussic acid induced, he was strongly pressed. A policeman rescued the diacon his persecutors.

PROPAGATION SOCIETY.—J Hawkins, of London, Secretary Society for the Propagation of reign paris, arrived in Boston mer week before last. He writes in the United States, at Canada and the Eastern Pro connected with the interests presents.