

Lord our God has wrought among us, and transmit our blessings to future generations.

Firstly, brethren, allow us to solicit your continued and increasing aid in the active support of all those Institutions of piety and mercy which are established among us, and which are designed to combine and extend the influence of local charities,—to spread the light of spiritual truth over the most necessitous parts of the United Kingdom,—and to convey the "excellency of the knowledge of Christ" to the uttermost regions of the earth. To all this add prayer, fervent, united, and unwearied prayer, that the promised Spirit may descend in the fulness of his influence, revive every decayed church, quicken the zeal of every Minister of righteousness, and replenish the whole world with the treasures of mercy and peace.

In the various branches of the office committed to our charge, it is our humble determination, by the grace of God, constantly and zealously to attend. More than ever do we feel the necessity of maintaining the simplicity and purity of our doctrines, and of observing every part of that consistent and wholesome system of discipline which we have received from our fathers. It affords us the truest satisfaction to ascertain, from repeated and searching trials, that to this system our people in general are most firmly and conscientiously attached. We are deeply convinced of its importance to the religious welfare of the Convocation; and trust that it will always be supported by ourselves and our successors with unyielding decision, but in the spirit of meekness and love.

We are excited to growing zeal and assiduity by the successive removal of our Fathers and Brethren from the labours of time to the rest of eternity.—Twenty-three of these, including seven Missionaries, have this year finished their course, and entered, we doubt not, into the presence and joy of their Lord. The testimony which many of them gave in their last moments was admirably indicative of firm faith, joyous hope, and peace unspeakable. We too are hastening to our eternal home. Brethren, pray for us, that we may fill up the short hour of life with holy and useful service, and then when our great Master shall come we may be found with our "loins girded about," our "lights burning," and ourselves "like unto men that wait for their Lord." "Blessed are those servants whom the Lord, when he cometh, shall find watching."

The sittings of this Conference have been attended with an extraordinary measure of the spirit of harmony and mutual love. A special blessing from on high has also crowned many of the religious services connected with it. We part in peace. To the several spheres of our providential labour we would now proceed, humbly confiding in God, and resolving to "glory" in nothing, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world."

And now, brethren, farewell. To the care and benediction of our common Father and Saviour we solemnly and fervently commend you. "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Signed, on behalf and by order of the Conference.

JAMES TOWNLEY, President.

ROBERT NEWTON, Secretary.

Sheffield, Aug. 11th, 1829.

Perservering engagedness in Christ's cause, the secret of usefulness.

From a Missionary.

Much of a minister's usefulness depends on his forming a habit of persevering engagedness in Christ's cause. He who embraces every opportunity to enforce religious claims upon the sinner's heart, will often hear that God has blessed his efforts. Would all ministers do this, although they might be more generally feared and hated by the wicked, yet, as ministers, they would be more generally respected, and have frequent occasion to bless God for making them serviceable to others.

These thoughts receive a happy illustration in the following fact:—

You, missionary, once visited the mansion of a highly respected farmer. Every thing necessary for comfort and convenience was in the house, but the one thing needful. Before leaving the house, the farmer and his lady were solemnly addressed, on their need of religion for present and everlasting happiness. The lady was affected. For a long time she was unhappy, but at last succeeded in ridding her mind of solemn impressions. About three years after, I providentially visited the same house. During the evening, I read the third chapter of Revelation. The words, "Remember, therefore, how thou hast received and heard, and hold fast and repent," sunk into the lady's mind. She remembered our former conversation—how she received and heard it; and was overwhelmed with a sense of her sinfulness. That evening an unusual seriousness spread through the house, which soon visibly affected the neighbourhood; and in less than three months afterwards, the lady, and husband, and several other heads of families in that neighbourhood, surrounded the table of the Lord, and commemorated together, for the first time, his dying love.

Would ministers preach the gospel wherever they go, how many millions of such anecdotes would gladden and rejoice their hearts at the judgment and through eternity.—*Am. Pastor's Journal.*

COMMUNICATION.

Mr. Editor,

Sir,—By giving the accompanying Communication, a place in your highly valuable *Religious and Literary Journal*, you will confer a favor on several

SUBSCRIBERS.

GUYSBOROUGH, 9th November, 1829.

The Wesleyan Chapel (erected by Public subscription) in the town of Gaysborough, Province of Nova Scotia, was opened on the morning of the 1st November, and solemnly dedicated to "Him who dwelleth not in Temples made with hands."—Service commenced at 11 o'clock, by singing an appropriate Hymn to the Divine Glory: followed by the Lessons, selected from the 4th Chapter of the 2d Book of Chronicles, and 132d Psalm: preparatory to which, the attention of the congregation was arrested for a few moments by some impressive and congratulatory remarks from the Rev. M. CRANSWICK, relative to the solemn occasion on which they were assembled. At that part of the first lesson, where it is written—"and Solomon kneeled down upon his knees"—the congregation were directed to kneel, and continued in that supplicating posture, till the close of this awfully sublime, comprehensive, and affecting prayer—which terminated in *extempore* supplications, responded, there is reason to believe, from many an aspiring heart, then bowed at the footstool of Divine Mercy. These devotional exercises, were succeeded, by a very able and impressive discourse, calculated to inform the judgment, awaken the conscience, and affect the heart,—by the Rev. MATTHEW CRANSWICK, from the 8th and 9th verses of the CXXXII Psalm. "Arise O Lord into thy rest, Thou, and the Ark of thy strength, let thy Priests be clothed with salvation, and let thy Saints shout aloud for joy." Service was continued in the afternoon, by an appropriate and interesting sermon, delivered by the Rev. JAMES HENNIGAR,—from 2d Chronicles, 4 chapter, 24th verse, "If thy people Israel be put to the worse before their enemies, because they have sinned against Thee, and shall return and confess Thy name, and pray and make supplication before Thee in this place, then hear Thou from Heaven, and forgive the sin of thy people Israel." And in the evening, by a masterly discourse, from the Rev. WILLIAM WEBB,—"The zeal of Thine House hath eaten me up,"—2 chap. John, 17th verse;—the whole was crowned by the Divine blessing, in the administration of the Lord's Supper. It has been regretted, that a violent storm of wind and rain, which lasted the whole day, should have prevented a majority of the inhabitants, living at a distance, from participa-

ting in these sacred ordinances, judging however from the congregation that *did* assemble, under these most unfavourable circumstances, there is reason to conclude, had the weather been fine—the building, which is calculated to contain Three Hundred souls, would have been filled. There was a *leading* feature in the sacred services of this day, which could not but arrest the attention of every reflecting mind, and which to the pious heart in the exercise of faith, seemed as an assurance of the divine favour, a pledge, of mercy yet to come! It was that united spirit of interceding grace, which, manifestly possessed the souls of these ministers of the Sanctuary, in behalf of the Congregation assembled, the Inhabitants of Gaysborough in general, and the Building then consecrated in particular;—that the divine blessing might rest upon the people; the divine mercy in the gift of salvation eventually be theirs; and, that the gracious power of the most High might continually overshadow them. May the language of every heart, which shared in the services of this memorable day, be, "The Lord hear and fulfil, the petition of these thy servants!"— "And let all the people, say Amen."

MISCELLANY.

MORNING PRAYER.

"My voice shalt thou hear in the morning."

And when we think of the day before us, how much is there to awaken concern! And what is our concern without the attention of God? He shall therefore in the morning hear, not only the voice of praise, but the voice of prayer.

Who is to guide me through the day upon which I have entered? How much depends upon one mistake in movements! And how easily may I go astray? The way of man is not in himself: it is not in man that walketh to direct his steps. "Cause me to hear thy loving kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee."

Who is to guard me through the day? And I am much more exposed when awake, than when asleep. My soul is more exposed—more exposed to sin—and sin is the greatest evil. And what am I, to resist a corrupt heart, a wicked world, and all the powers of darkness? "Hold thou me up, and I shall be safe.—Be thou my arm every morning, my salvation also in the time of trouble."

Who is to help me through the day? I have many duties to discharge. I am to live soberly, righteously, and Godly. I am to walk in wisdom towards those that are without; I am to speak the truth in love; I am to adorn the doctrine of God my Saviour in all things. "Lord, without thee, I can do nothing. Let thy grace be sufficient for me; and thy strength made perfect in weakness."

Who is to give me success in the business of the day? I know I ought not to be idle; but to be diligently and prudently employed in my lawful calling. Means are mine; but how much more is necessary than my wisdom and anxiety.

"The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is in vain for me rise up early, to sit up late, to eat the bread of sorrow; for so he giveth his beloved sleep."

Who is to prepare me for the events of the day? And I know not what the day may bring forth. Perhaps I may receive the most unwelcome intelligence. Perhaps I may sustain losses in property. Perhaps I may meet with mortifications from my fellow creatures; and be tried with disappointments in my friends. My child may this day fall sick. The desire of mine eyes may be taken away with a stroke. There may be but a step between me and death. It is wonderful we live a day through. May I know how to be eased, or how to abound. If in the world I have tribulation, in the Saviour may I have peace. So teach me to number my days, that I may apply my heart unto wisdom—that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord, so that living or dying, I may be the Lord's.—*Joy.*