

THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME II.

HALIFAX, N. S., MONDAY, OCTOBER 21, 1839.

NUMBER 19.

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And I will love thee, and to thee
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Thine, only thine, resolved to be,
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And I will trust thee; not alone
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THE CURIOSI.—There is one sect in the religious world, which, although not mentioned in any book of denominations, or in any theological dictionary; which, although it has neither distinct creed nor separate temples, still it is entitled to a specific notification; this sect I shall denominate *Curiosi*. Their identifying trait is a *love of novelty*. They may belong to any preacher, who, for the time, can interest them by something new; and they attach themselves to every congregation that has something going on out of the common way. Thus they are carried along the stream of profession, like chips and twigs that are floating near the edge of a river, they are intercepted by every weed, and whirled in every little eddy.—*Rev. J. A. James.*

INCONSISTENCIES IN PUBLIC WORSHIP.—An old and some-what eccentric English writer makes the following remarks, which we regard as well worthy of attention:—"Most preachers begin low, and this is the only way to obtain audience, for it warns the people to listen if they intend to hear. On the contrary, if the speaker sets off loud, they will not be afraid of making a noise: for they will think they are sure to hear, make what noise they will. People who come late, after the worship is begun, are great disturbers, and they ought to leave off the lazy habit, or sit down as soon as they get in at the door. Coughing, again, is another common disturbance. Just as the preacher is going to utter that one word on which the sense of a whole period depends, out issues a cough from some wide mouth, which shakes all the air, prevents the hearing of five hundred people, and gives half the house the headache. They who have bad coughs should keep at home; they who cough by rate should be reproved; and they who have colds, and yet think it proper to attend, should cough into handkerchiefs, and so lessen the noise. Every cough is a kind of attack upon the preacher's voice, and it is miserable for him to stand up merely to be pelted. The most and best a public speaker can do in such a case, is to utter his sermon by periods, and by making proper pauses between each, to give the people time to ease their lungs."

The practice of sleeping in places of worship—a practice not prevalent in any other place of public resort—is most distressing to ministers, and most disgraceful to those who indulge in it. If the apostle indignantly inquires of the Corinthians, whether they had not houses to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory?

THE SOUL A DIAMOND.—What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an idea of your thoughts and feelings? What care, what caution, would you exercise in the selection! Now, this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe, every day, and every hour, by your spirit, or by your example, something which will remain, and be exhibited for, or against you, at the judgment day.—*Payson*

RELIGION IN PAPISTS, says Shelley, has no connection with any one virtue. The most atrocious villain may be rigidly devout, and without any shock to public sentiment confess himself to be so. Religion pervades intensely the whole frame of society in Italy, and is according to the temper of the mind it inhabits—a passion, a persuasion, an excuse, a refuge—*never a check.*

DANCING.—It is well known that the Asiatics of either sex, of any respectability, never dance themselves. Throughout Hindoostan, whether among the Hindoos, Mahommedans, or Parsees, the master of a feast sends for the public dancing girls and musicians to entertain his guests; for himself, his family, or his company to do either, would be quite inconsistent with propriety, and the gravity of character they generally preserve. An Indian of respectability could never consent to his wife or daughter dancing in public, nor can they reconcile English country dances, to their ideas of female delicacy. I remember an amiable Hindoo at Bombay, being taken to a verandah overlooking the assembly room, where a number of ladies and gentlemen were going down a country dance; on his conductor asking him how he liked the amusement, the mild Indian replied, "Master, I not quite understand this business, but in our caste we say, if we place butter too near the fire, it will melt." I have thought of this Hindoo when present at some particular waltzing in France and Germany.—*Forbes' Oriental Memoirs.*

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CONTINUE to instruct young Ladies in English Reading, Writing and Arithmetic, Ancient and Modern History, Geography, Plain Needle Work, and Fancy Work, Music and Drawing, and the Use of the Globes.

REFERENCES.—Rev. R. Alder, General Secretary of the Wesleyan Missionary Society, Rev. John Marshall, Halifax; Rev. William Bennett, Newport; Rev. E. Wood, St. John, and Rev. William Temple, Miramichi, New Brunswick.
August 12, 1839.

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THAT new and well-finished Dwelling and Lot of Ground, in Argyle Street, south of the Old Wesleyan Chapel. The situation is very eligible. The house is contrived and finished in such a manner as to make it an uncommonly comfortable residence. Persons desirous of purchasing may inspect it on application to Halifax, July 15. HENRY G. HILL.

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the power of religion in his own soul; he would go to that God whose word hath said, "If any man lack wisdom, let him ask of Him who giveth to all men liberally and upbraideth not." He felt how much calmness, how much discrimination, how much firmness, how much benignity, how much ardent devotion to God were required for the proper discharge of his office. He was overpowered by the contemplations which his high responsibilities awakened. His emotion was increased by the consideration, that this was the Centenary Year. He was very desirous that it should be distinguished by those copious out-pourings of the Holy Spirit, those "times of refreshing from the presence of the Lord," with which they had been favoured at their Centenary meetings in many of the large towns. They could never forget the first meeting held at Manchester. The Conference was assembled under the influence of excited faith. He had mingled with them in their circuits, and, from his visits and his personal intercourse with them, he knew that they were prepared to exercise faith in the promises of God—they were prepared to look for peculiar manifestations of the divine presence. Their Centenary Conference had a glorious beginning. They had an increase of 16,000 members to their societies in the course of the year,—the largest increase with which they had been favoured since the year in which the mysterious pestilence had gone through the land, and been sanctified to the spiritual good of thousands. He was encouraged and comforted by the manifestation of the confidence of his brethren, and by the assurance that he had an interest in their prayers. He requested the continuance of their affection and confidence. He could not sit in the chair, if he did not believe his brethren loved him and prayed for him. He needed much wisdom and grace;—he needed it for his own sake;—he needed it for their sakes; and with all his heart he asked them to pray that these heavenly gifts might be imparted to him. He derived comfort and confidence also from the recollection that he was surrounded by men of eminent wisdom and experience, whose assistance he earnestly sought, and whose suggestions he would most gratefully receive. There was another consideration, which, though it concerned him personally, he would take the liberty of naming. He was the first son of a Methodist preacher who had occupied that chair. He felt powerfully in thus adverting to the memory of his venerated father. Conference after Conference, he remembered conversing with him, walking with him, sitting under his wing; and particularly at the last Conference, which he attended, when he was "in age and feebleness extreme." These affecting reminiscences placed him in his own apprehension, if he might be allowed to say it, as a link between ancient and modern Methodism. Let us go back (he added) to first principles—let us maintain strong and indissoluble our Christian and fraternal unity; this was the bond of our fathers: let us cultivate brotherly kindness; and, in our deliberations let no difference of opinion occasion an alienation of affection. He concluded by again casting himself upon the prayers, the candour, and the kindness of his brethren.

The Rev. Joseph Entwisle then rose to propose a vote of thanks to the Ex-President for the very able manner in which he had discharged the duties of his office during the past year. He said, it might be the last time that he should propose such a vote. It was a principle with him, that every man who did his duty in any department of our public work was entitled to an expression of thanks. He had felt a thousand times, during the year, that the Lord had been eminently with his servant,—that Mr. Wesley's words had been remarkably fulfilled, "the best of all is, God is with us." Those whom God employs, he always helps: from this consideration he thought the newly elected President might derive encouragement. He

(Mr. Entwisle) would relate an anecdote which he had received from the late Rev. John Pawson: it embodied a reply of John Wesley to Charles, who was more disposed than his brother to look on the dark side, and on that occasion expressed his doubts of the practicability of some measure, by observing that "if he had wings he could fly;" John answered with his characteristic decision, "Brother, if God commanded me to fly he would give me wings." He moved, that the most cordial thanks of the Conference are due, and are hereby given to our late President, the Rev. Thomas Jackson, for the able, edifying, and highly acceptable manner in which he has fulfilled the arduous duties of his station, and for his whole official conduct during the past year.

The President in a brief and appropriate address, presented the vote of thanks to his honoured predecessor.

Dr. Bunting moved, and Mr. Marsden seconded,—That the resolution of thanks to the Ex-President be inserted in the printed Minutes, which was at once unanimously agreed to.

The Ex-President then rose to move the thanks of Conference, to the Rev. Robert Newton, of whom he spoke as "their most excellent Secretary." The assistance he had rendered to him (Mr. Jackson) in the discharge of the duties of the important office he had had the honour to fill, was invaluable, and his intercourse with him, on all occasions, had been most delightful. He had been twice stationed in the same circuit with Mr. Newton, and though he had always regarded him with the warmest esteem and affection, yet he never loved him as he loved him now. Having had so many opportunities of witnessing his excellent spirit and exemplary conduct, he the more cordially moved,—That the thanks of the Conference be most affectionately presented to the Rev. Robert Newton for his valuable and highly acceptable services as its Secretary during the past year.

The Rev. Richard Reece seconded the resolution, which was immediately and unanimously adopted.

The Rev. Messrs. Anderson and Keeling were appointed to their offices as Sub-Secretaries, and the Rev. Messrs. Waddy, S. Jackson, and J. Farmer as Official Letter Writers.

The Rev. Messrs. Stewart, Waugh, and Reilly were introduced as the representatives of the Irish address to the British, and delivered the official address of the former to the latter body.

The Rev. Dr. Olin was also introduced as a member of one of the conferences in the United States.

The conference then entered on their ordinary routine of business; and in pursuance of this prescribed course, commenced the enquiry, "What preachers are this year admitted into full connexion with the conference?" The period of ministerial probation extends to four years, and during that term the conference annually enquires into the fitness of the candidate for admission into all the functions of his sacred office, and it is not until he has given, in this extended period of trial, "full proof" of his qualification for the Christian Ministry, that he receives a public and official "ordination." During this and several succeeding sittings, on Wednesday and Thursday, the conference was occupied by enquiries, not only in reference to those ministers who had completed their term of probation, but those also who remained "on trial," and had been in the itinerancy one, two, and three years in that capacity. Important as these enquiries are, it must be obvious to our readers that they do not furnish suitable materials for our report.

Nearly the whole of Thursday and a part of Friday were devoted to an examination of the fitness of those young men who are now proposed, for the first time, to be admitted "on trial" into the Itinerant Ministry. They have previously belonged to the class of "Local"—or, to use a term which our general readers will un-

derstand better, Lay-Preachers, and displaying qualifications for a more extended sphere of usefulness, they are proposed to the Quarterly Meetings by the superintendent ministers of the circuit in which they respectively reside, and, if approved by them, undergo a personal examination by the ministers of the district, at their annual assembly; and having passed satisfactorily through this course of careful and varied enquiry, they are at length recommended to the conference. The number of candidates so recommended from the Home and foreign stations, is this year unusually large, amounting to 120, 63 of whom offer themselves for the Home Ministry, and 52 for the Missionary service. The vacancies occasioned by death, and the demand for an increased number of "labourers in the vineyard," both at home and abroad, require a large and constant supply.

FRIDAY FORENOON.

The next question to which the attention of the conference is directed, relates to the Deaths which have taken place amongst the ministers of the Connexion, in the course of the year. It is, on all occasions, a solemn and affecting enquiry. "Our Fathers, where are they? The Prophets, do they live forever?" To the Christian Church itself, the removal of its ministers, by death, is a mournful bereavement; but, the stroke is felt with additional solemnity, by their fellow labourers.

The President, upon introducing the question, said "We now have to enquire, who have departed from the scenes of their earthly labours to their rewards of glory. And whilst we examine these records of Death, let us remember that, "We are to the margin come, and we expect to die." God has favoured us with a gracious manifestation of his presence and we rejoice in the tokens of his favour. I would call to your recollection the pious and animated strains, in which our Beloved Ex-President, in anticipating the period of his own dissolution, expressed his hope of his glorious immortality. He seemed to be carried into an ecstasy:—

Thrice blessed bliss inspiring hope
It lifts the fainting spirits up,
It brings to life the dead.

Let the question I am about to propose lead us to close self-examination in reference to the period when we ourselves shall be "written among the dead."

The following list contains the names of the ministers who have, during the past year, exchanged mortality for life. Some of them were venerable for age and services of the most extensive usefulness. Revered and loved by their brethren, they passed full of days and honours to their eternal rest. "Their bodies are buried in death;" but their "souls are in the hands of God," and "their name liveth."

1. John Gaultier; 2. William Pollard; 3. Edward Oakes; 4. Thomas Twiddy; 5. Joseph Burgess; 6. John Ogilvie; 7. Humphrey Jones; 8. James Fussell; 9. John Fairbourne; 10. Jonathan Barker; 11. William Arnett; 12. Benjamin Barrett; 13. Samuel Thompson; 14. Robert Ramon; 15. John Mercer; 16. John Ward, sen.; 17. John Wright; 18. Thomas L. Bakewell; 19. Philip Hardcastle, sen.

IN IRELAND.

20. Henry Lucy; 21. John Remington; 22. Alexander Sturgeon; 23. William Smith; 24. John Howe; 25. John Marshall, sen.; 26. Gideon Ousley.

IN THE FOREIGN MISSIONS.

27. Thomas Henry Bewley; 28. Thomas Wall; 29. Edward J. Peard; 30. Thomas Filwards, Jun.; 31. Robert H. Crane; 32. Henry Fleet.

A brief sketch of the life and character of each deceased minister is usually read to the Conference, which is subsequently entered on the journals, and inserted in the printed Minutes. Tributes of affection, too, are spontaneously paid to his memory, by his surviving friends, in their testimony to his virtues, his talents, or his labours.

At the conclusion of this mournful inquiry, the President said—we have gone through these records of mortality and our spirits have been deeply affected. Standing on the margin of the graves of our departed brethren, we have looked into the eternal world; we have thought of the period when others will make similar records of us to those which we have now made of them who have entered into "the joy of their Lord." God grant that we may die the death of the righteous, and that our last end may be like theirs."

The President then called upon the Conference to unite in singing the following appropriate verses:—

Shrinking from the cold hand of death,
I too shall gather up my feet;
Shall soon resign this fleeting breath,
And die my Father's God to meet.

Number'd among thy people, I
Expect with joy thy face to see,
Because thou didst for sinners die;
Jesus, in death, remember me.

The next in order relates to the religious and ministerial character of the Preachers. In no religious community are its ministers subjected to a more strict and frequent scrutiny. First, in their annual district meetings, and afterwards at the general Conference, the question is asked, "Are there any objections to any of our Preachers?" The names are called over "one by one," and a separate answer required in reference to each individual.

The President said—we are passing from one important subject to another deeply affecting. "Blessed are the dead who die in the Lord." Contemplating the days of departed goodness and worth, we feel that we are nothing. Now we are about to enter upon an investigation, which to my mind, is so solemn and affecting. On these occasions I have sat in silent examination of my own heart. We are naturally led by the question to an interior and faithful investigation; and were we seen by our brethren as we appear to the eye of God, the inflictions of a punitive discipline might be justly assigned to us. Let us guard against the danger of losing that spirituality of mind which is the life and soul of piety; without which our public services are a mere form; and which, if lost, we have lost that which constitutes the secret of our power, and glory, and beauty. That lost, we have lost the source of our enjoyment; we have lost that which alone gives efficacy to our ministry;—we have lost the ear and hand of God, and our ministry is then valueless. Go with me into this faithful examination, with fervent prayer, with vigilant watchfulness, and with resolute devotion to God. When we call to our recollection the words of the Apostle, the greatest of men, one who trod nearest to the path of his divine master, "I keep under my body and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a cast away,"—well may we, worms as we are, tremble. Let us conduct this examination with candour, with kindness, and with firmness. We are mutual friends, guardians of each others' character, and may speak out here with the greater freedom. Thank God, we are united in the bands of fraternal love; and while as a body, we are spreading to the north and south, the east, the west, touching the utmost frontiers of the world, the secret of our strength lies in our faithful devotion to the service of God, and our cordial, honest love to each other. The enquiry comprehends

1. Moral and religious character—are we men of God?
2. The belief of our doctrines as explained in the notes of Mr. Wesley on the New Testament, and his first four volumes of sermons.
3. Attachment to our discipline, and a faithful administration of it; and
4. Competent abilities for the work of the Christian Ministry.

A part of Friday, and the whole of Saturday were devoted to these enquiries into the characters of the Ministers of the Connexion. The question was resumed and completed at the early sitting on Tuesday morning. The result of this minute and lengthened investigation affords cause of devout thanksgiving to God, by whose all-sufficient grace his servants have been "kept from the evil that is in the world." The examination relates to nearly 1400 ministers. In this large number the cases were extremely few which called for the exercise of the mildest discipline; and they chiefly referred to points of ecclesiastical rule and order, and were generally exempt from a character of moral delinquency. One instance only required the extreme penalty of expulsion from the Ministry.

The forenoon and afternoon sittings of Tuesday were occupied by an examination conducted by the President, in the presence of the Conference, of those young ministers, who, having completed their term of probation, are now proposed to be fully admitted into connexion with the Conference. The examination is chiefly of a Theological nature, and is designed not only to ascertain that these young ministers are themselves "sound in Faith," but also that they possess such an acquaintance with Christian Theology, as by the blessing of God, will qualify them, in a competent and useful manner, "to teach others also." They are 52 in number; and we hope to be able to present to our readers, in our next number, an ample report of the services connected with the ordination.

In the early part of this day, it was resolved, by a unanimous vote, that the thanks of the Conference be presented to the Ex-President for his "Centenary sermon," and that he be requested immediately to publish it. A similar request was presented to the President for the publication of his sermon; and the Rev. J. Scott to publish the sermon which he preached on the morning of the preceding Sabbath; that discourse, also, having a Centenary character.

On Wednesday morning, the examination of the young men, to be admitted into full connexion with the Conference was concluded. Several of the most eminent ministers of the Body expressed their warm approbation of the manner in which they had passed through the examination, and of the clear and comprehensive views they had stated of the system of Wesleyan Theology.

The Conference was occupied during the greater part of Wednesday forenoon, in considering the divisions of the Circuits which were proposed,—and which had received the previous sanction of the District Meetings to which they respectively belong.

At this stage of the business, the President stated that the Rev. Dr. Olin was about to return to America, and wished, in taking leave, to address a few words to the Conference.

Dr. Olin said,—He could not but feel unfeigned embarrassment in attempting to address such an assembly as that before which he then stood; particularly as this was the first time for the last three years, that his state of health had permitted him to speak in public. Though he had no official duty to discharge amongst them, yet it appeared to him, that it might

be deemed uncourteous if he omitted to express his thanks to them, as the Fathers of the Wesleyan Family, that they had permitted him, a stranger, to occupy a seat amongst them, and to witness their deliberations. They had stretched out the hand of fellowship to him;—they had recognized him as a Brother, as a member of the same family as themselves;—and he heartily thanked the President, and through him the Fathers of the Body, for having received him in that character. He had mingled with them, not merely as an official assembly, met for the transaction of business,—but to remind each other how much they owed to God for the mercies of a hundred years. Though he had no official duty to execute amongst them, yet he claimed a filial and fraternal relation to them;—in the celebration of their Jubilee, they occupied common ground; his heart beat with theirs in his attachment to the great principles of Wesleyan Methodism; in his veneration for those great and good men who had gone before; and in his settled purpose to co-operate with them, and with his brethren on the other side of the Atlantic, in extending the blessings of Christianity to the ends of the earth. He had been highly gifted with the opportunity of witnessing the order of their proceedings. He had been in the habit of looking, with great attention and interest, to the deliberations of a body which occupied so important a part in the machinery of Methodism. He had regarded with peculiar affection the companions and successors of him whom God had raised up for the accomplishment of this work, and had contemplated these venerable men with profound respect,—as the conservators of the great principles of Protestantism and Wesleyan Methodism. In America, as in England, they called Mr. Wesley their Father in God; and though they were not disposed to call any man "Master" upon earth, yet they regarded him as their chosen interpreter of the Word of God;—and that no common measure of the spirit of wisdom and grace rested upon him when he devised that form of sound words, and that system of godly discipline, which constituted the bond of their union. He rejoiced to see that here, in Ireland, and America, they walked by the same rule, and that everywhere Methodism was one. They venerated the writings of Wesley; his works were in their libraries; his views of divine truth were inculcated on their youth. They venerated, too, the writings of Fletcher, Clarke, Benson, Watson, and several other worthies whose labours had contributed to preserve their unity of faith and practice. They were indebted, too, to the able pen of one who had made Watson so well known to them. It would have given him great satisfaction, to have seen at this Conference, a representative of the American branch of the Wesleyan family, to take a part in the celebration of the Centenary of Methodism, to say, how cordially they were disposed to co-operate with them in the advancement of their common object.—"You (said Dr. O.) have existed 100 years,—we 50;" and he was sorry that it was left to one so little known,—who had rendered so little service to the cause, to make this communication. His heart was animated by the history of the past, and the hopes of the future, and feeble as he was, he would repeat that they were of one heart and one mind with them. Their plans and policy were substantially the same, the small difference which existed between them, arose from the organization of the civil government,—in the frame of society in America, and in the character of their political institutions. But their democracy was not permitted to impair the distinctive feature of their polity as a Christian society. They had not been free from disputations on certain parts of their religious system;—but those points of difference had been settled, and they were now united. Controversy

sy had brought out more prominently the distinctive features of Methodism; they approved of them more cordially, and were resolved to stand by them. They separated between democracy, and what Christ had ordained to belong to the government of his Church. He expressed a very strong desire that the means might be adopted for keeping up an affectionate correspondence between the two great branches of the Wesleyan family. He was not aware of any specific question which rendered such a correspondence necessary; but he desired it for the great object of preserving a unity of faith and practice throughout our societies in Europe and America. He desired it also on a national ground. They were a million: an intelligent, industrious, and influential people. There were no two nations under heaven so bound to love each other as Britain and America. The cause of piety, liberty, civilization, and national prosperity was involved in the continuance of their friendly relations: and unless madness seized their councils, unless untoward and unmanageable difficulties arose, those amicable relations would not be violated. But if agitating and perplexing questions should arise, the influence of Christianity would be most beneficial in conducting them to a peaceful termination. Christianity made men good subjects and good citizens; it did not diminish their loyalty nor his patriotism;—it accommodated itself to circumstances and to country, and did not make them less willing to assert the rights of their respective countries. He would put the thought far away, that the peace subsisting between the two nations would be suspended. No people were placed under higher responsibilities than the Methodists. They were a million members in the two connexions. It was important that a good understanding should exist between them; that they should know each other well as Christians, since they might exert an extensive and valuable influence in preventing war, and settling questions of great national interest. On these grounds, he thought that intercourse between the two great communities was most desirable. He expressed a hope that to renew and maintain that intercourse, a representative would be appointed from the British to the American General Conference. He spoke the sentiments of his brethren on the other side of the Atlantic when he said that their representative would be very heartily received. He thanked the President, and through him the body over which he presided, for the kindness he had received from them. He prayed that God would direct and prosper their deliberations. They were one in Christ Jesus, one in the great work to which they were devoted, and one in that system of godly order and discipline established in their societies; and he trusted that they should ever work together in the advancement of their great objects with undisturbed harmony and success.

The President rose at the conclusion of Dr. Olin's address, and shaking hands with great cordiality said, "You will go back to your own country, holding a place in our warmest affections; in the name and on behalf of the Conference I bid you farewell; bear our love to the great societies from which you have come. We rejoice with yourself in our unity, and look forward with holy joy to the day when, ascending from our respective shores, we shall meet in our Father's house in heaven."

In the afternoon sittings on Wednesday, the question, "What circuits shall be divided?" was concluded, and

The Conference proceeded to consider "What additional Preachers shall be granted?" A very large number of applications were made from circuits in various parts of the connexion, amongst which were, the Bedford, Northampton, Huntingdon, Dover, Rye, Tenterden, Norwich, and Downham Circuits.

On Thursday the same questions were resumed,

when applications were considered from the Guernsey, Tavistock, Exeter, Monmouth, Hereford, Hockley, Ludlow, Nantwich, Warrington, Manchester, 1st, Bury, Glossop, Holmfirth, Sowerby Bridge, Bristol, Dewsbury, Bakewell and Bradwell, Ilkstone, Leicester, Horncastle, Boston, Hull, Barton, South, Stockton, Penrith, and other Circuits.

Several of these applications, the Conference was obliged at once to decline, for want of the requisite funds to provide for the increased expenditure.

On a subsequent day, a Committee was appointed carefully to consider and to decide upon the most urgent and necessitous cases:—of this class, the number admitted is thirty-eight.

The Committee of the Theological Institution, presented by their Secretary the following resolution, which was unanimously adopted by the Conference:—

"That, as the Committee are fully convinced of the necessity of placing all the students under a regular and official superintendency, and of making provision for a more exact system of elementary instruction, they recommend to the Conference that, at least until a larger Institution can be erected, an additional house be procured, in the neighbourhood of London, with a design to form a preparatory branch of the Institution Establishment. That, if the Conference approve of the previous suggestion, the Committee farther and most unanimously recommend that the Rev. John Farrar be appointed tutor and governor of the preparatory branch of the Institution."

At the early sitting on Friday, the Conference was engaged in considering, "Who shall be placed on the list of supernumeraries?" Several, from the infirmities of advanced age, or of severe labour, have been compelled thus partially to retire from the scenes of ministerial activity and toil. We subjoin a list of their names:—

1. Francis Derry; 2. Robert Morton; 3. Charles Haime; 4. Robert Melson; 5. Joseph Meek; 6. William McKittrick; 7. John Russell, 1st.; 8. Hodgson Casson.

IN IRELAND.

Messrs. D. Waugh, McCormick, and Burrows.

At 9 o'clock the Conference adjourned till 3 o'clock, to allow opportunity for the Stationing Committee to meet, in order to make various necessary changes in their provisional plan of stations. At 3 o'clock the Conference re-assembled, and the Stationing Committee having requested more time, adjourned till 9 o'clock on the morning of Saturday.

On assembling at that hour on Saturday the President read a note which had been addressed to him by the young men who had been admitted into full connexion, earnestly soliciting the Conference to request the Ex-President to publish the very admirable charge which he had delivered to them on the preceding evening. The Conference having unanimously adopted the request, the Ex-President, in a brief and appropriate speech, expressed his compliance.

The Rev. Isaac Keeling, as Chairman of the Newcastle District, presented a memorial from the Newcastle upon Tyne and other adjoining circuits, requesting that the Conference would hold its sittings next year in Newcastle, and gave notice that he should move the consideration of it on a future day.

The plan of Stations as prepared by the Stationing Committee, at their numerous meetings, was then brought into the Conference, and read by the Secretary. The remainder of Saturday and the whole of Monday were devoted to the settlement of this perplexing and difficult business.

TUESDAY, AUG. 13.

The Rev. Samuel Hope, Secretary of the Contingent Fund, made the following announcement of the present number of Members in the Society:—

In Great Britain, 1839	307,063
1838	206,801
Increase	10,267
In Ireland, 1839	26,383
1838	26,244
Increase	139
In the Foreign Stations, 1839	72,727
1838	66,808
Increase	5,919
Exhibiting a total increase, during the year of	16,325

Mr. Hope stated, that in addition to the actual increase, the candidates for membership, or persons "admitted on trial," in Great Britain amount to 20,105.

The President called upon the Conference devoutly to acknowledge the goodness of God, in the success which he had vouchsafed to their labours, by uniting to sing "Praise God from whom all blessings flow," &c. It is a cause of gratitude, that in addition to this encouraging augmentation in the number of members, the state of the Connexional Funds exhibits also a general improvement.

The memorial of several members and friends of our societies in the Newcastle, (East and West,) Gateshead, Sunderland, North and South Shields circuit, affectionately inviting the Conference to hold its next meeting at Newcastle, which was presented on Saturday, was considered on Monday; when it was unanimously resolved that the next Conference be held at Newcastle upon Tyne, with the understanding that the hours of business be accommodated to local circumstances, by commencing the morning sittings at seven o'clock, the hour for breakfast being from nine to ten; the second sitting from ten to half past three to four, and evening sittings being avoided.

It was proposed that the Rev. John McLean be appointed by the Conference to the situation he now occupies as Chaplain to the Sheffield Proprietary School; and that not as a supernumerary, but as a preacher in active service; but the difficulties of the subject were such that the motion was withdrawn.

This decision does not of course interfere with the continual residence of Mr. McLean in the situation which he so usefully holds, in this excellent Institution.

The remainder of the day was devoted to business of a miscellaneous nature. Numerous changes were made in the stations, and different vacancies supplied. A considerable portion of time was occupied by the election of Chairmen of Districts, and the appointment of Financial Secretaries. The evening was employed in the transaction of the business of the "Preachers' Annuitant Society," instituted for the benefit of the worn-out Preachers, and of Widows of Preachers.

At the evening Sitting, as we stated in our last report, the Conference resolved itself into a Committee of the Methodist Preachers' Annuitant Society, the President in the Chair, and received the Report, and transacted the regular annual business of that Society.

The Conference then resumed its sittings, and received the Report of the General Book Committee. The following resolutions were adopted, in connection with this department of the business of the Conference.

1. That as a token of the high estimation in which the Conference holds the eminent services which he has rendered to the Connexion by his excellent and popular Centenary Volume, a copy of the Holy Scriptures, the best that can be procured, elegantly bound, and with a suitable inscription, be presented to the Ex-President, Thomas Jackson.

2. That the thanks of the Conference be presented to the Rev. George Cubitt, for the very satisfactory manner in which he has discharged the very laborious duties of Editor during the past year.

3. That the thanks of the Conference be presented to the Rev. John Farrar, for the valuable assistance he has rendered the Editor during the past year.

4. That the thanks of the Conference be tendered to the Rev. John Mason, our Book Steward, for his careful and successful management of the duties of his office during the year; to the Rev. John Brown, sen., for his services as Editor of the *Child's Magazine*; to the Rev. John Farrar, for his services as Secretary of the London Book Committee; and to the London Book Committee for their judicious management of the affairs of the book-room during the past year.

5. That the thanks of the Conference be presented to the Rev. R. Treffry, the Chairman of the Methodist Tract Committee; to the Rev. Robert Newstead, the Secretary; to those Preachers who have supplied new tracts; and to the Committee, for the vigour and efficiency with which they have discharged their duties during the past year.

6. That Mr. Wesley's abridgement of the order for the administration of Baptism and the Lord's Supper, be published in one convenient volume, distinct from the other parts of the Liturgy.

7. That an edition of the First Catechism be published, in which the answers to each question shall be put in the form of a complete proposition, embodying the entire sense of the question and answer, without any alteration of the words, and also that "a Key" shall be published, adapted to this particular edition.

WEDNESDAY, AUG. 14.

The Report of the Chapel Building Committee was read and considered; and the Committee was directed to sit again to consider certain cases of chapels to be proposed to be sold. The cases, generally, are those in which the erection of new and larger Chapels has rendered the disposal of the old ones necessary; but no sale can be legally effected without the consent of the Conference.

The Report of the Chapel Loan Fund, of the General Chapel Fund, of the Centenary Fund, and of the Children's Fund, and of the Kingswood and the Woodhouse Grove Schools were read by the Secretaries of these Institutions respectively, and various Resolutions respecting each of them were adopted by the Conference, for which we must refer our readers to "the Minutes of the Conference" to be shortly published by its authority.

The Rev. J. Bowers read the resolutions of the Committee of the Theological Institution; they were adopted by the Conference, and will appear in the authorized "Minutes."

The Pastoral Address of the Conference to the societies, prepared by the Rev. Dr. Hannab, was read and unanimously approved. It is a production worthy of its esteemed and accomplished author; particularly adapted to the circumstances of the times; and admirably calculated to instruct and edify the various classes of persons who constitute the charge of the Collective Pastorate.

The proposal to appoint a Representative to attend the next General Conference of the American Connexion was considered.

Mr. Marsden said that, though separated by the Atlantic, and though variations existed as to modes of discipline, yet the American Methodists and ourselves were one family, and he was of opinion that to send a Representative to the next General Conference would promote union among the Methodists throughout the world, and would also strengthen the union of the two countries. He therefore proposed that their respected Secretary, Mr. Newton, be requested to become the Representative of the British Conference to the General American Conference, to be held in May next.

Mr. Reece seconded the motion, convinced that such a representation would conduce to the profit of the whole Methodist body.

Mr. Newton said, that he was favourable to the object proposed, and was sensible of the kind regards expressed by his brethren; but he thought that he was not the man for the purpose, and believed he could serve the connexion better at home. He then alluded to domestic sacrifices which had long been made by his family and himself, for the good of the Connexion, and hoped the motion would not be pressed.

The Conference was evidently impressed with the importance of the reasons on which Mr. Newton's objection was founded; and there was a loud and general call for the Ex-President: the names of Mr. Dixon and Mr. Waugh were also mentioned; but it was ultimately proposed by Dr. Bunting, and resolved unanimously:—

1. That it is highly desirable that a representative be sent.

2. That, if the Secretary can reconcile it with his domestic feelings and interests, to be their representative, the Conference do hereby now appoint him, leaving him to judge afterwards whether it will be practicable for him to fulfil his mission;—and,

3. That Dr. Hannah be appointed to prepare a letter to the General Conference of the United States, to be presented by Mr. Newton, or otherwise sent, as circumstances may require.

The Resolutions of the Committee of the Auxiliary Fund, were read by the Rev. J. Scott, the Treasurer, and the Rev. T. Eastwood, the Secretary.

THURSDAY, AUG. 15.

The Rev. W. Naylor presented the report of the Senior's Fund: the thanks of the Conference were given to him as the Treasurer, and he was re-appointed to the office for the ensuing year.

The Committee to whom had been referred the Resolutions proposed by Mr. Dixon, on the scheme of "National Education," and on the proceedings of the "United Committees" in reference to it, brought in their report; when Mr. Galland rose, and was heard at considerable length in defence of "the Scheme," and in opposition to the Resolutions now proposed. Several other Ministers were desirous to express their sentiments on a subject and on an occasion of so much importance. But a general understanding existed, that the proceedings of the Conference would terminate on this day, and it was apprehended that a lengthened debate would prevent the execution of that design. The unanimity which so evidently prevailed on that question, appeared also to supersede the necessity of prolonged discussion, and there was a general call for Dr. Bunting; who at once rose, and, with his well known powers of reply, successfully answered, one by one, the arguments and objections of Mr. Galland. At the conclusion of Dr. Bunting's speech, the call for the question became so urgent, that the President rose and put the motion. Mr. Galland expressed his unwillingness to disturb the unanimity of the decision, and requested permission to withdraw; the vote was then taken, and the resolutions unanimously adopted. They are as follows:

Question.—What is the judgment of the Conference with respect to the measures which were adopted by the London United Committees, to promote petitions in the various societies and congregations of the Connexion against the grant of public money in support of the plans of education proposed by the recently appointed Committee of Privy Council?

Answer.—1. The Conference, in its deliberate judgment, resolves, that the occasion, which especially called for vigilant and active exertions, constituted a full and perfect justification of the proceedings in question. The attempt to allow the introduction of the Roman Catholic version of the Scriptures into the Normal School, which it was proposed to establish and support by a grant of public money, could not but appear eminently calculated to afford facilities and means for the countenance and propagation of the corrupt and tyrannical system of Popery, highly detrimental to the best interests of this country, and to the security of the Protestant faith, and the spiritual welfare of the community at large, particularly of its children and youth. Besides, as several parts of the proposed measure had a directly religious bearing and tendency, deeply affecting our body, in common with all other Protestant Churches, it was imperative on our regularly constituted authorities to pursue such a course as might most promptly and affectionately call forth the united efforts of the Wesleyan Connexion, to defeat a project so fraught with danger. The Conference takes this opportunity of recording its sorrow and alarm at the methods employed by different parties to revive and extend the influence of Popery in the United Kingdom, as well as in our colonies; and considers itself called upon, by fidelity to God, and his truth, as also to its own well-known principles, to pledge itself to the employment of all the Christian and legitimate means in its power to arrest the progress of this evil, and to support the general Protestantism of the country, as well as our own faith and institutions in particular.

2. The thanks of the Conference are due to the Preachers and gentlemen who formed the London Committees, and they are hereby respectfully and cordially tendered, for their watchful attention, exemplary zeal, and wise and Christian exertions, on this important occasion. And, farther, as the Committee of Privy Council is still in existence, and retains the power of promoting a scheme of National Education, which would, if carried into effect, put to hazard the Scriptural Christianity of the Church—trench on the right and duty of Christian Churches to educate in their own principles the children of their charge,—endanger the foundations and progress of evangelical truth, by introducing a merely secular or essentially pernicious a system of education in its place,—taint society at its very springs, by bringing the children and the youth of the age under a defective, irreligious, and worldly system,—and thus, in several ways, prepare the public mind for the reception of the dangerous errors of Popery,—these United Committees are affectionately directed by the Conference to watch the progress of this great national and religious question, with a view to afford a connexional assistance to the defeat of all movements tending to establish a corrupt and anti-scriptural scheme of Education at the public expense.

3. As these Committees are especially appointed by the Conference to be the official and executive organs of its business and discipline during the intervals of its sittings; and, moreover, as their proceedings must necessarily pass in review before that body, it is obviously improper for any Wesleyan Minister to assail those proceedings, previously to the deliberation and judgment of the Conference, by appeals to the world, through the medium of the public press, or otherwise; and such a practice is hereby prohibited.

The Answer of the British Conference to the Address of the Irish Conference was read by the Rev. James Dixon.

The Address of the Canadian to the British Conference, and the Answer of the British Conference, prepared by Dr. Hannah, were read by the Sub-Secretary.

This annual interchange of correspondence between the numerous branches of the Great Wesleyan Family, is important, as regularly presenting to view the growing extension of their common interests, and as tending to maintain between them, however separated by distance or distinguished by peculiarities of country, education, or evil government, an unbroken harmony and affection.

The Rev. Samuel Jackson brought up the Report of the Education Committee whereupon it was resolved,

1. That the Conference receive the Report with much satisfaction, and having declared, in their Minutes of last year, that they "were deeply impressed by a sense of the magnitude and urgency of the subject, as affecting the obligations and privileges of the Wesleyan Body" which has been submitted to them by the Rev. Thomas Jackson, and recommended it to the Committee to be prepared, completed, and carried into practical operation. To them is also confided the duty of watching over the rights and interests of our Societies as they may be involved in any legislative and other proceedings on the question of National Education.

The Rev. F. A. West introduced the Resolutions of the Centenary Committee, passed at their meetings of July 31st, and August 2nd. They were unanimously adopted by the Conference, and may be found in a preceding column.

CENTENARY CELEBRATION.

THE ample information, on all subjects connected with this great object which has been diffused by means of the Centenary Meetings, held in various parts of the United Kingdom, and by the excellent and popular Centenary Volume, appears to have rendered unnecessary such a Special Deputation, consisting of the President, Ex-President and Secretary, as was contemplated by the Conference of 1838. The Conference therefore directed, that the Preachers of each Circuit, make and execute their own arrangements for the devotional celebration of the first complete Centenary of the United Societies of Wesleyan Methodists, as in other respects appointed by the Minutes of last year. The Conference recommends, that the members and friends of our Societies, throughout the Connexion, unite in grateful and devout acknowledgment of the great and numerous blessings involved in the commencement and progress of Methodism, by simultaneous religious meetings, on Friday, Oct. 25th, 1839:—that on the morning of that day, public prayer meetings be held in all our principal Chapels;—that a public Religious Service be held in the forenoon and evening, as usual on the Lord's Day:—and that any religious festival which it may be deemed expedient to provide for the poorer members of our Societies, and for the children taught in our Sunday Schools, shall take place on the Monday following, viz. October 28th.

The Conference adopted, on the motion of the Rev. Thomas Jackson, Ex-President, the following Resolution, for the purpose of rendering the Public Religious Services of the Body more instructive and edifying.

The existing rules already require that wherever divine service is performed in England, on the Lord's day, in Church hours, the officiating preacher shall read either the service of the Established Church, our venerable Father's abridgement, or at least, the

lessons appointed by the Calendar; but we recommend either the full service or the abridgement.

In addition to this regulation, the Conference now further directed, that at every public religious service,—whether in the afternoon, or the evening, of the Lord's day, or on the week-day evenings,—at least one chapter of the Holy Scriptures shall be read before the sermon is preached.

The President rose and said—"And now my beloved Brethren, I think we may close the various and important business of our present Conference. Having proceeded thus far in the usual plan of our proceedings, we shall come together to-morrow evening to unite in the celebration of the Lord's Supper; and I would press upon you the importance of devoting much of the interval to prayer, that we may stand, under the hallowing influence which we expect in that solemn ordinance, those great principles which unite us to God and to his Church. Let us look forward for a special effusion of the Holy Spirit; much of the success of our labours in the coming year may very greatly depend upon the rich and copious communication of the divine influence which, at the table of our Lord, may be shed forth upon us. There is no event connected with our Annual Assembly which to my mind is more solemn, more deeply impressive, and more strikingly admonitory than the separation of the Brethren to their respective circuits. Often, in my humble place, sitting in the corner of a pew, have I given vent to the feelings which the affecting occasion has called forth. But now, if I were to suppress them, my emotions would overpower me. When your kindness placed me in the station which I occupy, I was astonished,—I trembled,—I prayed,—I knew not how I should be able to fulfil its arduous and responsible duties. God, in great condescension, has supported me; to Him be all the glory. I am a worm before him. I am humbled by the expressions of your fraternal affection and confidence. I thank you most cordially and sincerely;—you possess my individual regard and esteem. I shall be happy if, during the year, I can render any service to any one of my brethren;—if in any way I can be "the Minister of God" to them. Allow me to request the continuance of your prayers on my behalf. You know not how cheering it has been to my spirit to hear your daily intercessions to God for me. I thank you with my whole heart. I ask as a particular favour that you would thus continue to remember me where your remembrance will be the most valuable and availing. The love which thus unites us will be the most endearing;—it is originated by the Holy Spirit, and nourished by those hallowing influences which descend upon us in answer to prayer. If I have grieved any one (cries of "No, no,")—if by any incautious word I have wounded the feelings of any brother (general cries of "No, no" repeatedly,) I sincerely regret it, and if he will come to me, I will earnestly ask his forgiveness. (Cries of "No, no.") We are now about to separate, but before our next annual assembly some will be removed from their spheres of labour, to their mansions of glory. I look upon the venerated fathers of the body who surrounded me, with feelings of indescribable admiration and love; but I am deeply affected by the thought, that we may see the faces of some of them no more; that, before we meet again, they may be numbered with the sainted dead. They will live in our warmest recollections; and it shall be the object of our holy ambition, to tread in their steps. May God prepare each of us, for the events of the coming year.

And this is our Centenary year!—memorable year!—it receives glory from the past, it casts glory upon the future, heightened and perfected by the burnings forth of that glory which shall fill the whole earth. I trust the year will be distinguished by numerous and extensive revivals of religion throughout the Connex-

ion. Let us live in love; let us preserve our fraternal unity; let us maintain our connexional character; and let us carry to our circuits the influence of those connexional principles and feelings which have animated us throughout the proceedings of this Conference.

The President then called upon the Conference to unite with him in singing the following very appropriate hymn;—

Join'd in one spirit to our Head,
Where he appoints we go;
And still in Jesus' footsteps tread,
And show his praise below.

O may we ever walk in him,
And nothing know beside;
Nothing desire, nothing esteem,
But Jesus Crucified.

Closer and closer let us cleave
To his beloved embrace;
Expect his fullness to receive,
And grace to answer grace.

Partakers of the Saviour's grace,
The same in mind and heart,
Nor joy, nor grief, nor time, nor place,
Nor life, nor death, can part.

But let us hasten to the day,
Which shall our flesh restore,
When death shall all be done away,
And bodies part no more!

At the conclusion of the hymn,

The President engaged in prayer, and pronounced the benediction.

On Friday evening, those members of the Conference who remained in Liverpool, assembled at six o'clock for the celebration of the Lord's-Supper.

The President, assisted by the Ex-President, and the Rev. Messrs. Reece, Entwisle, Marsden, Taylor, Dr. Bunting, and the Rev. R. Newton, officiated at the table. The service was peculiarly solemn and edifying. Dr. Bunting and Rev. R. Newton were called upon, at the conclusion, to engage in prayer.

The Journals were then read; "all resolutions and orders, touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments, and acts whatsoever written and entered therein," were formally declared "to be had, taken, and to be the acts of the whole Conference, to all intents, purposes, and constructions whatsoever." The President and Secretary then publicly inscribed this official record; and the members of the Conference exchanging their affectionate farewells, immediately retired.

Thus terminated the Ninety-sixth Annual Conference, distinguished by the general harmony of its proceedings, but most especially by those extraordinary religious services, which were designed to commemorate the Centenary of Methodism. Never can those services be forgotten, and never can the impressions of devout gratitude and pleasure which they produced be effaced from the minds of those who enjoyed the privilege of attending them. The Ex-President, the Rev. Thomas Jackson, by his services on this memorable occasion, has still augmented the debt of gratitude which the Connexion already owed him, for the eminent ability and the elevated tone of piety with which he had discharged the peculiar duties which devolved upon him during the year of his presidency.

Nor should we render justice to the highly talented and estimable Minister, who has so worthily succeeded Mr. Jackson, if we did not award to him also, our humble meed of praise. The public services in which he bore so prominent and important a part, were greatly aided by his glowing and effective eloquence; whilst the immediate duties of the presi-

dential chair, we are informed by competent witnesses, were fulfilled by him with equal dignity and kindness; and with a fairness and impartiality which entitle him to the warmest commendation.

CENTENARY PROCEEDINGS.

The ordinary business of the Conference was wholly suspended on Monday, and the day was devoted exclusively to those religious services which were designed to commemorate the Centenary of the formation of the Wesleyan Methodist Society, under the providential instrumentality of the ever-to-be-revered and venerated John Wesley.—It was a glorious day; and, in the character of its services and in its very high and hallowed enjoyments, fully realized the anticipations which had been so long and so ardently indulged by the friends of Methodism in every part of the kingdom respecting it. The services of the day commenced by a public Prayer Meeting in the Conference Chapel, at six o'clock in the morning. It was a delightful beginning. At that early hour, the Chapel was completely filled; and one feeling of holy gratitude and joy seemed to inspire the numerous assemblage. The ministers who were called upon publicly to engage in prayer, were the Rev. Messrs. Reece, Ferguson, Entwisle, T. Waugh, Waddy, Dixon, Newton, and Beecham; and all seemed to possess in a more than ordinary measure "the Spirit of Grace and supplication." "It was good to be there," and seldom has "the house of God" been in a more delightful and blessed sense "the Gate of heaven," than on this memorable occasion.

At half past ten o'clock the service began, at which, by the appointment of the preceding Conference, the Rev. Thomas Jackson, the Ex-President, was to deliver the Centenary Sermon. The Chapel was again crowded to excess. The morning service of the Church of England was read by the President; and, at its conclusion, the Ex-President commenced the execution of this important duty. He gave out that singularly appropriate hymn, beginning,

See how great a flame aspires,
Kindled by a spark of grace;
Jesus' love the nations fires,
Sets the kingdoms on a blaze.

The "fire from heaven" seemed at once to kindle in the hearts of the vast assembly, and by its sacred energy, to unite them, with intense fervour in the prayer—

O that all may catch the flame,
And partake the glorious bliss.

After a suitable prayer, which was accompanied by a rich and heavenly unction, a few verses of the hymn were sung, beginning—

Jesus the Conqueror reigns
In glorious strength around,
His Kingdom over all mountains,
And bids the earth be glad.
Ye sons of men rejoice,
In Jesus' mighty love,
Lift up hearts, lift up your voices,
To him who rules above.

The Sermon then followed.

It is impossible, by any description of ours, justly to characterize this most admirable and effective discourse, or to describe the extraordinary impression it produced upon the vast assembly. Sufficient to say, that it was one of very distinguished and pre-eminent excellence, such that, in our apprehension, the great and memorable occasion demanded, all that, in our warmest anticipations, we had desired it to be. We rejoice to hear, that its Royal author has consented to its immediate publication. In the mean time, it may gratify our wishes, to know, that a very numerous

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And now we be-
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body of our readers who had not the opportunity and high privilege to hear this invaluable discourse, to state a few particulars respecting it. The sermon occupied, in its delivery, two hours and fifty-three minutes. The energy of the Preacher was sustained throughout the whole of it;—his strength of voice was unimpaired;—and, from first to last, he appeared, in a remarkable manner, to be “endued with power from on high,” and “the unction of the Holy One” most eminently rested upon him. The impression produced upon the crowded audience was of the highest order. Notwithstanding the extraordinary length of the discourse, it was heard, not merely with unbroken attention, but with overpowering interest and delight.

It was founded upon the following passages of Scripture: i. Cor. 1 26—31.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord.”

“Within the last hundred years, (said the Preacher,) many and great changes have taken place in the general arrangements of society. The hand of God has been lifted up in anger. Wars of long continuance, and of terrible severity, have afflicted the European nations. That hand has also been lifted up in mercy. Religion has spread with a rapidity unknown for many ages; and agencies have been called into operation which promise the greatest spiritual benefit to the world at large. As a religious community, we have judged it incumbent upon us to celebrate the centenary of our existence by acts of devotion; and it is for this purpose that we are now assembled together. The object which I propose in my present address is, to endeavour to make you sensible of the greatness of the benefit which we this day acknowledge, by setting before you what I conceive to be the true character of that system of evangelical doctrine, and of godly discipline, which, for the sake of distinction, and not with any sinister design, we call Wesleyan Methodism. There are persons who regard it as an evil of frightful magnitude, which admit of no just defence nor oven of palliation; and hence they most earnestly desire its extinction. I have no hesitation in avowing my conviction, that Wesleyan Methodism, regarded as a system of means for the spiritual good of mankind, and viewed in connexion with its direct influence upon the hearts and lives of men, is neither more nor less than a revival of apostolical Christianity,—the Christianity which is described in the New Testament, as the effect of apostolic preaching, and of that rich effusion of the Holy Spirit’s influence, which was graciously promised by the Lord Jesus, and which began at the Jewish Pentecost.

The discourse then assumed the character of a vigorous and comprehensive argument, which was designed to establish these two points:—First, That the Wesleyan Ministry was distinguished by a character strikingly similar to that which was exercised in the first age of the Christian Church; and secondly, That the effects of the Wesleyan Ministry are perfectly identical with those which the apostolic ministry was a means of producing.

We can only add two other extracts.

“One hundred years ago, the Wesleys were led to renounce the ascetic and mystical philosophy of William Law, and embrace the gospel of the Lord Jesus Christ in its simplicity. Then it was, and

not before, strictly speaking, that Christ was made unto them ‘wisdom.’ It was not long before they were enabled to believe in him, as the great and all-sufficient atonement for sins: and they felt, with the early converts, that he was made unto them ‘righteousness, sanctification, and redemption.’ They rejoiced in his pardoning mercy, in his sanctifying grace, and in the bright prospect of eternal glory. It was ‘of God’ that they thus embraced the truth, and were made new men. Constrained by the love of Christ, they declared to others what great things the Lord had done for them, and the manner in which he had made them free from the guilt, the dominion, and the misery of sin. In the midst of much opposition, many believed the report, and, in the same manner entered into the glorious liberty of the children of God. The work, small at its commencement spread from man to man, from family to family, from town to town, and from nation to nation; and it still spreads, with undiminished energy, carrying peace and holiness in its train. Myriads of people in our societies, at this day, enjoy the salvation which the Wesleys obtained in the memorable Whitsun-week, in the year 1738, and which, from that time, they recommended to all men, as ‘the common salvation.’ Who can estimate the amount of good which has arisen from this work since it first began?—the personal and domestic comfort;—the spiritual life infused into other communities;—the happiness enjoyed by the ten thousands of glorified human spirits now in the heavenly paradise; and the multitudes of people, in different parts of the world, who are on their way thither, and will soon share in the same bliss? Perhaps scarcely an hour passes, in which one person, at least, belonging to the Wesleyan section of the catholic church, does not die in the Lord, and enter into rest. At every stage of its progress, this work has been carried on, not by an agency possessing in itself any inherent power, but by an agency which the world has despised, and even laughed to scorn. Yet is the work every way worthy of God. It is a holy work;—it is big with mercy to the world;—and it has triumphed over formidable difficulties and opposition. Controversialists have assailed its Theology; a fierce democracy has attempted to subvert its godly discipline; private influence and the public press have leagued themselves to effect its overthrow. Argument, philosophy, satire, ridicule, sarcasm, misrepresentation, have all been brought to bear against it. Yet not only are our ministry and discipline preserved in all their efficiency, but the great design of both is most blessedly realised. In our congregations, conversions are perhaps as numerous at this day as they ever were. Often has our religious communities been tried as by a fire; but it has never been forsaken, and never been in despair. Adversaries without, and false brethren within, have filled us with alarm; but the Lord has always sustained and delivered us,—he has made us at this day a more numerous and a more united people than we ever were at any period of our existence—and he has given us means and opportunities of usefulness to the world far beyond what we previously possessed.”

“To a course of diligent and persevering labour for the spiritual good of mankind, we are bound by the peculiarities of our creed. We believe that all men, without exception, are redeemed by the death of the Son of God, and may therefore obtain eternal life through him. We believe that the holy Spirit’s influence, in the first instance, waiteth not for the call of men, but is freely and spontaneously vouchsafed to every child of Adam. We believe that the actual salvation of mankind is conditional, and is often made to depend, in a great measure, upon human instrumentality; so that one man may perish in consequence of another’s neglect. We have received these principles, not as matters of speculation, nor a

subjects of irritating controversy, but as truths which have a direct and important bearing upon practice. It will be well for us to ask ourselves, as in the immediate presence of the Lord Jesus, the Redeemer and Judge of mankind, whether, either as a connexion or as individuals, our exertions to spread true religion in the world, by turning men to Christ, have ever come up to the standard which our creed demands. How ought our hearts to swell, and our eyes to weep, over a redeemed world, still covered with ignorance, polluted with sin, and sinking into perdition! How small a part of mankind, after the lapse of eighteen hundred years, have so much as heard of our Saviour's name!—and how many of those who have it daily upon their lips are utterly regardless of its import! Many thousands of even our regular hearers are so far careless about their spiritual interests, as steadily to turn their backs upon the Lord's table, and to stand aloof from Christian fellowship; and how many the members of our societies fall short of the Christian salvation, not having as yet believed with the heart unto righteousness, or if they once ran well, have lost their first love! Brethren, our piety must assume a higher character. Our zeal must be more intense and influential. Our ministry must be more powerful and searching. There must be more of the spirit of prayer, both in ourselves and in our people; and there must be a greater devotion of property and labour to the service of Christ, and the advancement of his work and honour in the earth. Till we rise to a higher standard of personal godliness, of liberality, and of holy exertion, our creed and practice will be at variance, and we shall neither fulfil the hopes of the world, nor the design of God, concerning us."

AFTERNOON SERVICE.—It had been announced, that a second meeting for public united prayer, would commence at three o'clock in the afternoon. The morning service having extended even beyond half-past three o'clock, a short postponement became necessary. The attendance, from this circumstance, was not so large as at the other services; but it partook of the same hallowed and joyful character as that which distinguished the entire proceedings of the day.

EVENING SERVICES.—The Chapel was, long before the hour arrived for the commencement of the services, again filled to overflowing. At six o'clock, the President, the Rev. Theophilus Lessey, entered the pulpit, and gave out the 564th hymn, on the 523rd page. After singing the entire hymn, he offered up an appropriate and comprehensive prayer, which was fervently responded to by the people. The scripture read for the evening was the 12th chapter of the Epistle to the Romans, which was followed by singing the 446th hymn, on the 413th page.

The preacher selected, as a text for the occasion, the 16th and 17th verses of the 90th Psalm,—“Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

After a very appropriate introduction, he dwelt on the following topics:—

I. *The manifestation of God's work to his servants*—in

1. Creation;
2. Providence,—as it appeared in
 - (1.) The natural world;
 - (2.) The moral world;
3. Redemption—This, he observed, was the noblest work of God—

- (1.) On account of its divine origin;
- (2.) Its mysterious accomplishment; and
- (3.) Its magnificent results.

And he farther directed attention to the Church as the scene of its manifestation.

II. *The revelation of His glory to their children,*—

- by
 - (1.) Religious education;
 - (2.) Practical manifestation;
 - (3.) Spiritual participation.

III. *The effusion of His influence on their labours:* The design of which was,

1. To illuminate the field of evangelical labour;
2. Refresh the labourers;
3. To invest the labour with sanctity; and
4. To secure permanence and prosperity of the work.

He concluded an able and pathetic address by observing—There will be another Centenary of Methodism. All the prognostications of our enemies have failed. Hume predicted that ere now Christianity would be destroyed. Is it? Another vulgar apostate of infidelity boasted that the trees of the Christian forest had been cut down. Cut down the trees of Eden! Vain man: their roots were in the ground, and even in France they were springing upward..... Mr. Wesley and Voltaire were contemporaries: How, he would enquire, did the former die? They all knew; while Wesley was a star of the first magnitude. “Wesley, thou hast received thy crown!” He earnestly prayed, that as they were Wesleyans on earth, they all might be with Wesley in heaven! He trusted this would be the most glorious year that they had ever experienced in the Methodist Connexion.

The service was concluded by the singing of that hymn which commences,

O that now the church were blest
With faith and faith's increase!

and the offering up of prayer by the Rev. Mr. Reilly, from Ireland.

The entire discourse was eloquent and powerful, full of large views, and lofty anticipations. That part of it more especially which treated of the religious training of children, was eminently clear and convincing. Its effect upon the congregation, which was very apparant, sufficiently indicated that, on this momentous subject, thought and feeling are more than usually awake.

Thus terminated the services of a day, which will not only be associated with feelings of the liveliest interest and gratitude in the minds of thousands and tens of thousands of the present generation, but will be memorable, so long as it exists, in the ANNALS OF METHODISM.

ORDINATION SERVICES.

LIVERPOOL—AUG. 6th.

The ORDINATION or admission into “Full Connexion,” of those Young Preachers who have travelled as Probationers Four Years,—and the PUBLIC RECOGNITION of others, who, having been originally “set apart” to Missionary work, have returned home from foreign Stations, and have an opportunity of assembling with their Brethren,—are among the most interesting and popular services at the Annual Conferences. There were, as usual, distinct services for each of these Classes, and we shall notice them separately.

ORDINATION OF FIFTY-TWO YOUNG PREACHERS.

On TUESDAY evening, the preparatory services commenced in Brunswick Chapel, Liverpool, which

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. BENTING 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 Cunnabell 1839. pp. x. 370. Royal 12mo. Cambrie, 6s. 3d.

(Continued from page 280.)

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

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hear of his removal when it actually took place. Conversing with him a few days before his death on the awful disease which was raging in our town, he with his usual heavenly smile said, 'It does not matter; I soon must go: whether it be by the cholera, or (pointing to his swollen legs) this dropsy; it is all the same; I leave it to my Master to choose.' But his days were numbered. On Sunday, Sept. 6th, 1834, he felt himself worse than usual. I saw him just before the time of evening service. His conduct towards me was, as it had been from the first hour I saw him, that of the utmost kindness and affection. Knowing that my whole time had been occupied in visiting the cholera patients at the hospital, and in their habitations, and in attending to the regular duties of the circuit, he feelingly entreated me to be careful of my health, for the sake of my family and the church. I did not, however, think that his end was so near. When called to visit him early in the morning on which he died, Sept. 8th, I felt the force of the oft quoted language of Dr. Young:—

'The chamber where the good man meets his fate,
Is privileged beyond the common walk of virtuous life,
Quite on the verge of heaven.'

"I found him contending with the last enemy, but in perfect possession of his reason, although so oppressed by the complicated afflictions under which he laboured in his last hour, as to find very great difficulty in speaking. 'I trust,' Sir, said I, 'you now feel that Saviour to be precious whom you have so long held forth to others.' He said, 'All is well; all is peace, no fear, no doubt; let Him do as he will; He knows what is best.' I referred to his long and useful life. He said very impressively, 'Leave all that; say no more. All is well.' We joined in prayer, and his spirit was evidently very much engaged in the solemn exercise. On leaving the room I said, 'You will soon be in the glory of which you have so often spoken in the course of your long ministry.' 'I shall soon be there,' said he, 'where Christ has gone before me.' After which he sank very fast, and spoke little, and that with considerable difficulty. His last words were, 'Give my farewell blessing to your family, and to the society;' and 'God bless you. All is well.'"

The monument which rises over his tomb, and the cenotaph placed as a memorial of his worth, in the Chapel where he had so long held forth the word of life, exhibit the following inscription:—

Sacred to the Memory of

THE REVEREND WILLIAM BLACK,

Whose labours in the Gospel Ministry,

for half a century have been acknowledged,

with distinguished approbation,

by the Great Head of the Church.

For many years

he was the General Superintendent of the

Wesleyan Missions,

in Nova Scotia and New Brunswick,

where he is justly deemed the Father of

Methodism.

To his labours, prudence, and paternal care,

is the Church in this place much indebted

for its rise, increase, and prosperity:

With its history will his name be
associated; and his memory revered
during its continuance.

He entered into rest VIII September, MDCCCXXXIV.

aged LXXIV years.

The character of Mr. Black is thus sketched by the Rev. Robert L. Lusher:—

"Although I feel incompetent to do full justice to the character of the late Rev. W. Black, in any attempt at its delineation, yet, having been associated with him in the work of the ministry—having seen and conversed with him nearly every day for two years, and having had the opportunity of hearing him preach once almost every Sunday, during that time, when his health would permit, I am prepared at once to say that as a Christian, a Minister, and a friend, Mr. Black was no common man. He was emphatically and scripturally, in my estimation, a good man, and a great man. He enjoyed the esteem and veneration of persons of all denominations, an honour to which his virtues and talents entitled him. Amiable and condescending in his spirit, yet consistent and dignified in his character, and serious and dignified in his deportment, he won the affection and commanded the respect of the poor and the rich, who alike regarded him as the 'minister of God to them for good.'—His affectionate and soothing exhortations to the one, and his judicious councils and faithful warnings, when necessary, to the other, were in general as acceptable as they were salutary and reasonable. I also consider Mr. Black to have been a sound divine, and an original preacher. His ministry was neither declamatory nor oratorical; but being convincing and persuasive, and generally attended with a gracious influence from above, it was at once popular and useful. The benignity of the divine character rather than the 'terrors of the Lord'—the pleasures and rewards of piety rather than the eternal consequences of sin, were the topics on which he seemed most to delight to dwell. It is believed that he was one of the most successful ministers of modern times, and that hundreds of souls in Nova Scotia, Newfoundland, and on the adjacent continent, as the fruits of his ministry, will be 'the crown of his rejoicing in the presence of the Lord Jesus at his coming.' Wherever he was, in the parlour or in the pulpit, he seemed to regard it as the business of his life to save souls."

"Many of the societies in the Nova Scotia District were of his planting, and for many years he watched over them all with the most paternal and anxious solicitude, rejoicing in their prosperity, or mourning over any declension of which he might hear; and when through increasing infirmities he could no longer visit them or preach to them, he did not cease to offer up in their behalf his fervent supplications to Almighty God, that the gates of hell might never prevail against them!"

A number of general topics are introduced into the thread of the Narrative, together with "Characteristic Notices of several individuals; with copious Extracts from the unpublished Correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garretson, etc.," which enhance the interest and value of the volume.

As to the manner in which the biographer has performed his part it is unnecessary for us at length to say. The talents and learning of Mr. Richey, and his qualifications as a writer, are well known in the Provinces: and it is not affirming too much, when

we say, this Memoir before us is written in Mr. Richey's best style. We thank him for his labour, and cordially recommend the present volume to all who have a taste for religious biography presented in an elegant style.

The Wesleyan.

HALIFAX, MONDAY, OCTOBER 21.

We are convinced that our readers will need no apology from us, for presenting them with a full and extended account of the proceedings of the late British Conference, held at Liverpool, Great Britain, in the month of August last.

We call the attention of town readers to the advertisement of the services connected with the Religious Observation of the 25th ult., as the day appointed for celebrating the Centenary of Methodism throughout the world.

From the Colonial Pearl.

THE OPIUM TRADE.—The China question excites much notice. Some exclaim against the British practice of forcing a trade, demoralizing and every way destructive to the millions of China, while others plead indirectly for the traffic; they place it on the same footing as the trade in ardent spirits in the British Islands, and argue that the people of China should be relieved from the paternal vigilance of its government on this subject, and that they should be allowed to please their appetites as they like. The latter is sorry reasoning, except indeed that human health and happiness are, as they often seem to be treated, as the mere dust of the balance in which commercial interests are weighed. The extent of this trade, the regularity and power with which it has been kept up in defiance of the native authority, the respectable and systematic prosecution of so apparently nefarious a matter, appears, to a disinterested spectator, a melancholy evidence of the deadness man, generally, to moral perceptions, when in opposition to mere pecuniary interests. A few extracts from a late British journal will give some interesting information on this subject. Our first extract shows the extent of the trade:

The quantity of the opium grown, under the sanction of the East India Company, and imported into China during the last twenty years, is given by the Rev. W. H. Medhurst, in his work on the state and prospects of China, in the following tabular form:—

	Chests.	Value.
In 1816	3,210	3,657,000 dollars.
— 1820	4,770	8,400,800
1825	9,621	7,608,205
1830	18,760	12,900,031
1832	23,670	15,338,160
1836	27,111	17,904,248

In a note, Mr. Medhurst adds, that during the year ending in the spring of 1837,—34,000 chests were imported, and the deliveries during the month of July, of the same year, amounted to 4000 chests.

This quantity of opium, thus grown in India, and annually imported into China, appears large; but what is surprising in reference to it is, that every one of these chests are smuggled into the Celestial Empire. As early as the year 1796, the evils resulting from the practice of smoking opium had

awakened the attention of the Chinese Government, and the practice was accordingly forbidden, under penalties which have been continually increasing in severity.

A China council presented a memorial to the Emperor, in 1836, from which we take a passage exhibiting the opinion of those authorities on the subject.

"To sum up the matter," it says "the wide-spread and baneful influence of opium, when regarded simply as injurious to property, is of inferior importance; but when regarded as hurtful to the people, it demands most anxious consideration, for in the people lie the very foundation of the empire. Property, it is true, is that on which the subsistence of the people depends, yet a deficiency of it may be supplied, and an impoverished people improved; whereas it is beyond the power of any artificial means to save a people enervated by luxury. In the history of Formosa we find the following passage:—'Opium was first produced in Kaout sinne, which by some is said to be the same as Kalapa or Batavia. The natives of this place were at first sprightly and active, and being good soldiers, were always successful in battle; but the people called Hung-maon (red-haired) came thither, and, having manufactured opium, seduced some of the natives into the habit of smoking it. From these the mania for it rapidly spread throughout the whole nation, so that, in process of time, the natives became feeble and enervated, submitted to the foreign rule, and were ultimately subjugated.' Now, the English are of the race of foreigners called Hung-maon. In introducing opium into this country their purposes have been to weaken and enfeeble the Celestial Empire. If not early aroused to a sense of our danger, we shall find ourselves ere long on the last step towards ruin."

London papers remark that Ireland is the part of the Empire, at present most at repose, and least requiring the painful vigilance of Government. The troops are decreasing in Ireland, and regiment after regiment is transferred to other parts which call for their presence. The Chartist agitation makes the provincial towns of England have the appearance of so many garrisons, while the state of Canada requires a strong military force in that direction, and British rule in India demands more than usual activity and intelligence.

Mr. O'Connell has addressed his Dublin constituents, declaring that the hope for proper attention, and for full justice, to Irish affairs, in the British Parliament, was altogether vain, and that he will urge the Repeal question as the only efficient remedy for the evils complained of. A local legislature he argues is essential to the obtaining of fair play and equal privileges for Ireland.

UNITED STATES.

The Western Railroad from Boston to Springfield was opened on October 1, and the event was duly celebrated:—the length of the Railroad is 99 miles, which was done in five hours, exclusive of stoppages.

There was much fluctuation in the N. York Stocks, but it was represented as the result of gambling operations.

Four gentlemen of Vicksburg subscribed \$20,000 to the Methodist Centenary fund.

A Destructive Fire occurred in Philadelphia on the night of October 4,—between Market and Chesnut streets, and destroyed property to the amount of about two millions of dollars. Fifty two buildings were on fire, forty were reduced to ruin. Loss of life also resulted from the calamity, and several severe wounds were received.

The New Orleans Bulletin says that General Francis Gaiennie fell in a duel on September 18, near Nachitoches, —his antagonist was general Bossier. They fought with rifles at forty paces,—the first fire proved fatal.

NEW YORK FIRES.—On Sunday morning, October 6, a fire broke out 189 Water street, opposite Holt's hotel, and continued raging until property to the amount of a million and a half of dollars was consumed. Holt's vast establishment, was saved by means of wet blankets and a small engine belonging to the house. Soon after the commencement of this fire another broke out south side of Burling Slip, which destroyed six three story houses. Previous to these fires and on the same night, two other conflagration occurred, which destroyed or greatly injured 8 or 9 houses— and another, at Brooklyn, which consumed property to the value of 15,000 dollars.

Sickness still prevailed to an alarming extent in Mobile. The number of deaths for the week up to September 24, was 80, and for the month, 329. Contributions were making in other parts of the United States, to relieve the distress at Mobile.

A meeting of the friends of Mr. Wallack, whose Theatre was recently destroyed by fire, was held at the Astor House, N. York It was resolved that a Theatre should be built at an expense of \$350,000 and be placed under the charge of Mr. Wallack.

THE DEPARTURE OF THE BRITISH QUEEN.—The delay of this fine ship for about two hours created an unusual degree of speculation—the detention was owing to a most villainous act of some unknown person, while she was in port the apartments containing her beautiful machinery, were thrown upon for the inspection of the public; some one availing himself of this privilege, took occasion, with the evident design of breaking the machinery, to place a bolt at the bottom, upon the top of the safety valve—and the consequence was, she could not condense her steam. To discover and remedy the evil, occupied two hours. Some delay was also occasioned, waiting for the Steward's supply of fresh Eggs.

The Small Pox, in its worst forms, was raging in the vicinity of Wiscasset, Edgecomb and Boothbay, Lincoln county, Me.

The use of Steelyards, by butchers, grocers, &c., is prohibited in New Orleans under a penalty of twenty dollars.

NOVA SCOTIA.

THE DELEGATION—An article in last Novascotian gives an account of what has been accomplished by the Delegates of the House of Assembly during their late mission to London. We give the substance of the article.

After much deliberation,—it was agreed, besides the opening of the ports of Arichat and Digby, that Cumberland, Parrsborough, Windsor, Shelburne and Lunenburg should be *Free Ports*, not warehousing ports,—that the Customs and Excise should be combined, by which, it is said, about £1500 a year will be saved,—that the £1500 granted yearly to the Post Office establishment, by the local legislature, should not be required,—that a bill regulating the granting of Crown lands should receive the sanction of government,—and that the Incorporating, Bounties Acts, etc. should be adjusted, as desired.

ADMIRALTY COURT.—James Barry, coming into the harbour on Saturday last, ran his schooner over a net which was placed a mile from the shore. The owner of the net complained that damage had been done, and claimed 30s. in consequence. Barry refused to comply, asserting that he did not injure the net, and that nets should not be allowed to impede the navigation. The complainant placed his case in the Admiralty, and Barry, fearing the consequences of a suit there, settled on Monday, by paying £12 13s. 6d.

He was very indignant, and could not understand how law or justice could require such expenses, and could thus, with out trial or judgment, inflict such serious punishment.

AGRICULTURE.—2½ lbs. of the Rohan potatoe, planted on 28th May by E. Allison, Esq. yielded 168 lbs. this fall. The same seed planted by J. Fairbanks, Esq. yielded 77 lbs. for 1 lb. and 110 potatoes for one potatoe.

AGRICULTURAL SOCIETY.—The Committee of the Halifax Agricultural Society, have published, during the week, their half-yearly report. Beside stating the views generally of such associations, and of the Halifax Society in particular, the following view of the season and of the produce of the peninsula of Halifax, is given :

The long continuance of the cold rains in the early parts of the spring gave rise to fears that both the hay and potatoe crops would be seriously affected. The season, however, became more promising, and the hay, although not so heavy as in some former seasons, yielded nearly an average, and the potatoe both in quantity and quality will turn out well. The grain harvest was particularly favourable; and the weather up to the present time has been excellent for pastures. In referring to the following table of returns for the Peninsula it will be seen that the field of cultivation is extending and that wheat is growing more into favour. Six years ago there was only twelve acres, and this present year to 110½, and other grains in a corresponding ratio. The following return includes the crop in the Peninsula and Dutch Village:—Wheat 116½ acres, Oats 101½, Barley 11, Potatoes 177½, Turnips 7½, Hay 620½—Total, 1044½.

MELANCHOLY OCCURRENCE.—At Wallace, on Tuesday, the 8th October, while Mr George Wells was engaged digging potatoe, at the same time a cart loaded with potatoe with oxen attached thereto standing in the field, a child about two years of age went forward of the wheel, and was in the act of climbing up on the inside of the wheel, when discovered by its father, who, with all possible haste ran to rescue it from its perilous situation. The oxen in the mean time taking fright, and the child clinging to the wheel, was run over on the head, which caused immediate death. Com.

TO CORRESPONDENTS.

In answer to a "Querist" whose communication arrived just as we were going to press, we would reply, that such a proceeding would neither be lawful nor expedient—we should be glad to have particulars, if such a case has occurred.

MARRIAGES.

On Tuesday the 8th Oct, by the Rev Hugh McGregor, Mr John Betts, to Miss Sarah Teed,— On Wednesday, the 16th inst by the same, Mr Samuel Canfield, to Miss Augusta Heather, all of Wallace.

On Wednesday evening, 9th inst. by the Rev. Mr. Unwin, Mr. T. Humphrey, Chemist and Druggist, of Halifax, to Martha Ann, second daughter of Joseph Darby, Esq.

On Tuesday last, at Dartmouth, by the Rev. Mr. Blackwood, Mr. W Rutherford, to Miss Susanna Fulton, of Stewiacke.

DEATHS.

On Friday morning, T. Wabab, Esq. M. D. Surgeon of H. M. 37th Regiment, in the 57th year of his age.

At Wallace, on Sunday morning, the 13th inst, after a severe illness of three days, Mr James Canfield 1st, in the 31st year of his age. He was noted for urbanity of manners and mildness of disposition, from his youth up, and died rejoicing in the prospect of a glorious resurrection to eternal life. It may truly be said, his end was peace. He has left a wife and one child, with a large circle of relations and friends to lament their loss. May our last end be like his.

Suddenly, on Monday, John Sullivan, aged 69 years.

CENTENARY OF METHODISM, HALIFAX.

THE Religious Services connected with this celebration will be held as follows—on Friday next, October 25th 1839, on which day Wesleyan Methodism will have completed the hundredth year of its existence.

There will be a Prayer Meeting held in the School Room, in the morning at seven o'clock.

Divine Service will be held in the Lower Chapel, A. M. at 11 o'clock and in the Upper at night at seven.

The Children and Teachers of the Sabbath School will meet in the School Room at 3 o'clock in the afternoon.

Halifax, October 21, 1839

WESLEYAN MISSIONARY SOCIETY

THE MISSIONARY SHIP "TRITON."—The Wesleyan Polynesian Missionary ship is intended to sail early in the month of September. Various circumstances have combined to induce the nautical gentlemen, who have kindly undertaken to act as a committee for her direction, to arrange, that she should sail from Bristol as early in September as may be found practicable. She is entirely freighted with stores and presents for the various Missions which she will visit; and, indeed, the liberality of our friends has so far exceeded the capacity of the vessel, that many packages, intended to be sent by her, will have to be forwarded to Sydney by some other conveyance, and re-shipped on board the "Triton," when she has there discharged a part of her Missionary cargo. She will carry twenty-six passengers, including the families of the Missionaries and the Captain's family. Several other Missionaries, who cannot be accommodated in her, will sail by vessels bound for the Cape of Good Hope, or for Sydney. We commend these valuable men, and their families, and the vessels in which they sail, to the constant and prayerful remembrances of the friends of Missions. May He who controls all nature, and who is emphatically the God of Missions, have them under his almighty and gracious care!—*Postscript to Missionary Notices for September.*

EXTENSION OF THE SOCIETY'S MISSIONS, AND REQUIRED AUGMENTATION OF ITS FUNDS.—The Conference of the Wesleyan Methodists, which recently assembled at Liverpool, has accepted, and confirmed, the proposal of the Committee of the Wesleyan Mission, to send out nearly FORTY MISSIONARIES in the course of the present autumn. Some of these are required to supply vacancies occasioned by the death, or return to England, of Missionaries formerly appointed. But the greater part of the number are *additional*, for the enlargement of existing Missions, or the formation of new ones; especially in Western and Southern Africa, and in Australasia and Polynesia. The Committee have been encouraged to undertake this increased responsibility, from the striking providential circumstances connected with those regions to which these Missionaries are about to proceed; and by the assurance made to them, from most respectable quarters, of the certainty of that liberal and augmented support which the additional expenditure will render necessary. They have already had substantial proofs of the disposition existing to afford them the necessary aid; but they must remind their friends, that it is not a few instances of liberality, however gratifying, which can suffice for the exigencies of the Society, and that, unless there be a general effort in the way of enlarged subscriptions and contributions, and renewed diligence on the part of the Collectors, and other officers of the Society, they will not be able to proceed on their present scale of operations for the salvation of mankind, and the advancement of the divine glory, without danger of distressing embarrassment. The *extraordinary success and diligence of the work*, which are recorded in letters they continue to receive, encourage the hope that it will meet with *extraordinary support*; and that, in this centenary year of Methodism, they shall be enabled to sustain its long acknowledged character, of being "zealously affected" in the good cause of Christian Missions.—*Postscript to Missionary Notices for September.*

HONEST POVERTY.—One of the most extraordinary things of life, is to see the things which people are ashamed of, and the things which they are not ashamed of. To see that there are men of sense and education, ashamed of not being rich; ashamed of not being able to keep a carriage; ashamed that, in the

division of worldly things, enough has not fallen to their share to enable them to enjoy expensive pleasures; to wear expensive clothing, &c. One may excuse them for being sorry, but not for being ashamed. There is something extremely beautiful amid this world's hollow and idle pomp; amid its heartless and wearying show; its parade bought with tears and crimes. There is something extremely beautiful in the sight of a man poor, and not ashamed of being so; of one with just enough to live upon, with industry and economy, and content to pass through this pilgrimage, without an appeal to the common sentiments of the crowd.

Good humour is the clear blue sky of the soul, in which every star of talent will shine more clearly, and the sun of genius encounter no vapors on his passage. 'Tis the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in the landscape, harmonizing with every color, mellowing the glories of the bright, and softening the hue of the dark; or like a flute in a full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

EDUCATION.

THE MISSES TROPOLET,
Granville Street;

CONTINUE to instruct young Ladies in English Reading, Writing and Arithmetic, Ancient and Modern History, Geography, Plain Needle Work, and Fancy Work, Music and Drawing, and the Use of the Globes.

REFERENCES.—Rev. R. Alder, General Secretary of the Wesleyan Missionary Society, Rev. John Marshall, Halifax; Rev. William Bennett, Newport; Rev. E. Wood, St. John, and Rev. William Tombs, Miramichi, New Brunswick. August 1844.

AT PRIVATE SALE.

THAT new and well-finished Dwelling and Lot of Ground, in Argyle Street, south of the Old Wesleyan Chapel. The situation is very eligible. The house is contrived and finished in such a manner as to make it an uncommonly comfortable residence. Persons desirous of purchasing may inspect it on application to Halifax, July 15. HENRY G. BULL.

Terms &c.

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