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CONTENTS

**01 -- Conversion Of A Buddhist Priest
02 -- Divinity**

03 -- Gospel Preachers Described And Directed

04 -- The Word Of God Illustrated

05 -- The Providence Of God Asserted

06 -- The Grace Of God Manifested

07 -- Religious Intelligence

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01 -- CONVERSION OF A BUDDHIST PRIEST

Continuation, from page 408 of the Methodist Magazine for 1817, of the Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, late a Buddhist Priest in the island of Ceylon. By Mr. HARVARD.

Another circumstance will shew how exceedingly shrewd a person he is, and how necessary it is for persons in our situation, and especially in our intercourse with the inquiring heathen, to be on our guard even in the smallest matters. One day, I had been waiting for him, as usual, at the appointed hour, and observed him coming up the street; but instead of his calling, he rode by the door, as though not intending to pay us a visit. On this I immediately sent a messenger after him, to tell him I was waiting his usual visit. He immediately ordered his palanquin bearers to turn back, and put him down at our door. As soon as he saw me he said, "I thought I would try you today. I have often come and sat down with you, and you have conversed with me in the freest and fullest manner. But I thought I would try for once if you had love enough for my soul, and desire enough for my conversion, to call me in, in case you saw me going by your house." He then entered, as usual, into conversation on the subject of Christianity.

He did not fail to urge, with great force, the argument, "that Christians were no better than other people." -- I believe he has set a very close watch upon us; and we have sometimes supposed that he had his spies observing our conduct.

I remember one day, having been under the painful necessity of submitting to punish one of our servants for theft, about two or three hours only before one of his daily visits. He had had notice of the circumstance; and when he arrived, he took his seat with a degree of triumph, referring to the circumstance, and intimating that it was rather a sign of the defect of our religion, that we were obliged to have recourse to the civil magistrate to make our servants honest, and added, "If you cannot make your own servants good, who live in the same house with yourselves, how can you expect to convert me, and make me a good Christian, who have not that advantage." We explained to him, that conversion was a work of God; and that we could only pray for our servants, and instruct them, and set them a good example; and that if, after all, they were bad characters, the fault was in themselves, and not in our religion. We likewise convinced him that it was with the utmost

reluctance, and from the peculiar circumstances of the case, that we had consented to the punishment of the dishonest servant.

He sometimes evinced considerable respect for the ministerial and missionary character; and drew many comparisons, which shewed that he was a man of much observation on the conduct of the Christian part of society. We nevertheless felt it our duty to check every thing of an uncharitable condemning of persons indiscriminately, who might, in some points, differ from those, in whose favour he might have formed a prepossession. But while we did this, we assured him that we held it essential to salvation that there should be a consistency between our practice and our faith and profession; and were obliged to allow that the unholy lives of many, who call themselves Christians, was a stumbling block in the way of the inquiring heathen, and gave cause to unbelievers to gainsay the religion such persons professed.

When making such observations as these, Brother Clough and I were almost led, sometimes, to conclude he was on the verge of becoming a Christian; but we found him very fluctuating, and often had to go over the same ground again. I have many times thought he did it to try our patience; as there are few virtues which rank higher among the Orientals than self-command in disputation and contradiction; a virtue in which, as far as I have been enabled to observe, the natives of India are peculiar proficient. Any undue warmth, therefore, in argument; a display of mortification or impatience, weighs more with an Indian, than fifty subsequent syllogisms.

Though Rajagooroo had many times confessed the existence of the eternal God, he would often times start new objections in the form of interrogations. We have answered a host of these, apparently to his satisfaction. But still he continued to keep up the same kind of warfare; -- and we saw no likelihood of bringing the matter to a conclusion, since, every day, he came with new difficulties. At last I determined I would begin myself to propose a few interrogatories, in order to convince him that difficulties in solution were no invariable sign of error in position, -- and that it was easy to start objections, and put questions which could not be answered.

The next day he came as usual, and began proposing his **CONVERSION OF A BUDDHIST PRIEST.**

questions. I observed to him pleasantly, that it was much more easy to ask questions, than sometimes to answer them; and that as we had answered him a great number, if he would give me leave, I would ask him one question, as a proof of this, which I was sure he could not answer candidly, without disproving his own religious system. Smiling, with a kind of certainty of success, he immediately replied, that he would most willingly bear my question.

"Well," said I, "how can you account for it that the human body is possessed of such and such highly convenient and necessary organs, and that the various

operations of nature are performed in such and such becoming and suitable ways? How is it that these things are not done so and so?" (giving him, at the same time some plain and evident examples of what I referred to.) "Oh," said he, "there is no difficulty at all in that. When the first people came into existence, it chanced to be so, and it has continued so ever since." I begged to observe to him, that such an answer, he must be convinced, was by no means such as would have satisfied his mind if we had given it to him in answer to one of his own inquiries. That if we traced mankind up through all its preceding generations from son to father, until we should come to the first inhabitants of the world, we could not believe that, with all their faculties of body and mind, they could have come into existence merely in a way of chance. That if the organs of the human body had been produced and disposed of by chance, we should have expected to have seen the mouth and the eyes transposed, and an arm to be growing out of the head instead of a nose.

"Chance is a word," said I, "which does not admit of being associated with any thing like uniformity, and had we derived our being from such a source, there certainly would have been no apparent design or adaptness to our future comfort, such as we cannot help beholding in our organization. Chance is nothing; and like begets its like: therefore nothing can proceed from nothing. If therefore this be the best answer you can give, it should teach you how defective is your system in its very first principles. And whatever morals such a religion may contain, this one defect of attributing creation to chance, and robbing the Deity of the glory of its formation, taints all the branches of your system; and like a flowing stream, which is poisoned at its source, it carries the deadly quality wherever its waters extend. With this difference, still more worthy of attention and observation, that poisoned water affects only the body, which sooner or later is due to mortality, but a poisoned religion affects the immortal soul, paralyses all its noble efforts, and defeats every blissful purpose of existence. Our religion, "I continued," is not attended by such evils and objections. If it were, I would this moment shut up my bible, and become a man of the world, and never more speak a word in its behalf. When I look at my own body, I consider that I carry about with me, not only an evidence of the existence of God, to command my reverence; but I am in myself, in my bodily organization, a standing sermon on his power, wisdom, and goodness, which, if I am properly affected thereby, produces lively affectionate remembrances, and constant pious devotions. Thus, if I am asked, why I am formed so and so, and possessed of such and such faculties of mind and body, our holy Scriptures teach me to reply, I am the workmanship of that God who made heaven and earth. He has made the vast human family, that they might glorify him in their own happiness; and hence we are endowed with suitable faculties of mind and body, with a view to that end; and not one faculty is superfluous, or by the minutest research can be ascertained to be deficient, for any of the purposes of human comfort."

He acknowledged the propriety of this appeal, and was again brought to profess his faith in the supreme Creator! Some difficulties, however, seemed to occur to his mind, relative to the prevalence of natural evil, and he observed, he could still hardly reconcile himself to our system, when he reflected on the number of

sicknesses and miseries which are in the world; and which he could not conceive could exist, had all things been the production, and still continued under the government of a powerful and merciful supreme Creator.

However, he very patiently and candidly listened to us, while pointing out to Kirn the manner in which pain and death were introduced into the world. And when we had directed his attention to the exercise which the ills of humanity gave to the sympathies of our nature; and the salutary and blessed consequences resulting from sanctified afflictions, even in cases in which prosperity had long proved insufficient to reform the vicious, he seemed fully satisfied. And indeed, when one considers the corrective tendency of what is called natural evil, so far from favouring the sentiments of the atheists, it weighs powerfully on the other side of the question; and if properly viewed in this light, is as strong an argument in favour of a Divine Creator and Providence, as the existence of an instrument of correction in a family, is an evidence that there is some one at the head of the household, who justly sustains that character, and exercises his discipline over it. Whatever other objections, therefore, those who wish to cavil may affect to raise upon this fact, yet so far from, its disproving a creative and providential energy, it is a strong presumptive evidence in its favour.

By this time Rajagooroo had thrown off every thing of the opponent, when conversing with us relative to Christianity; and our various interviews with him began to assume a calmer and more pleasing aspect. He was now busily employed in collecting information from every quarter, and was officially spoken of from the pulpit, as one whose belief of Christianity was beyond a doubt.

But still he wore his Buddhist robes, and hence the worshippers of Budhu did not give any credit to the reports which were in circulation relative to the change in his religious views. We, therefore, resolved to propose to him the propriety of his making a public renunciation of idolatry, promising him, if he did, that we would receive him into our house, allot him an apartment to himself, and supply all his wants. He received our offer with much apparent thankfulness, but urged that he had some affairs to settle at his temple, before he could publicly avow his convictions in favour of Christianity. For this purpose, he said, he would immediately repair to Dadalla, and, on his return to Colombo, he would, without hesitation, attach himself to the true religion, and make a public renunciation of his former faith, by submitting to the sacred ordinance of Christian baptism.

Those who know the native character in its unconverted state, will easily suppose there was at this time some room for us to fear, that his departure from Colombo would prove to be final; his case being now advanced to such a crisis, and himself being so closely pressed, beyond the power of denial, to enter upon a change of situation, so momentous to him in its probable consequences. We confess we felt something of this fear: our hearts grieved, as we looked on him about to take his departure, and feared it would be our last interview with him: one of us said, "Well, Rajagooroo, after your return to Dadalla, supposing one of us were to pay you a

visit, would you allow us to preach in your temple about Jesus Christ and the true religion?" He replied that he would, with much pleasure, and even pressed one of us to go down with him for that purpose. This, our situation prevented, and hence, anxious to embrace such an opportunity, we proposed to give him a letter of introduction to one of our southern brethren, and begged him to give the same invitation to him; explaining to him, that we were alike in doctrine, and affectionate desire for the salvation of the heathens. His answer was, that he had no doubt of the truth of what we said, but as he had not the same acquaintance with any other Missionaries as with us, he could not so freely give the invitation to others, in whom he had not so much confidence as in us. We certainly felt peculiarly circumstanced. To be allowed to publish the gospel in a temple consecrated to idolatry; -- to correct, as it were, the moral stream at its source; -- to place Buddha and the Saviour in so fair a competition, -- was not a light object, and the reader is by this time led to feel that it was an opportunity which ought not to have been neglected. We had the same feeling; but, notwithstanding our ardent desire, it appeared, at the time, next to impossible to embrace the offer, consistently with our attending to the pressing duties of our own station.

The work of a Christian Missionary is, however, the work of God; if actuated by a right principle, or desirous of being so actuated, a Divine Providence will regulate all his affairs, and his desires of usefulness shall be fulfilled, though perhaps oftentimes in a way not previously anticipated. In a few weeks after, the health of our whole family proved to be so seriously under-mined, as to render it necessary to relax, and to seek a change of air. We yielded to the exigency of the case, and the repeated peremptory letters of our affectionate brethren, to desist from labour; our brethren at Galle sent us a pressing invitation to pay them a visit, and try the effects of the southern air; brother Squance likewise kindly offered to supply our circuit for us in the mean time. Our way was thus opened, and we set out all together, brother Clough, and myself and family. I trust never to forget the feelings with which we set out on this journey. We were surrounded with so many mercies. We had such a striking proof of the affection of our beloved brethren, and of the Divine goodness to us, that we often, while passing under the cocoa-nut trees, which line the road to Galle, sung aloud the song of praise and thanksgiving to God.

On our arrival at Galle, we were placed within a short distance of Rajagooroo's temple, and of course, one of our first thoughts was in reference to the promised treat of preaching there. What was our disappointment, to find that he had taken his departure for Colombo, not knowing of our coming to Galle, and that we had unknowingly passed each other on the road. In a few days we were, however, relieved from our regret, by a man coming from Rajagooroo, for whom he wished me to do some favour, and bearing a letter, which is as follows:

"MY DEAR SIR, Colombo, Jan, 17, 1816.

"I came to Colombo with an intention to see you and the family; but I was greatly vexed; for I was not able to meet you, and I was informed you have gone to Galle;

and in case, as I hope, you will go to my temple, and do what you please there, I have, by the bearer, written to the assistant priest in the temple, that you are going thither for preaching, and I hope they will be ready to receive you accordingly. The bearer, _____, I have well instructed in the Cingalese knowledge, during his younger age, he being a proper worshipper of Budhu. And now I have dictated to him the knowledge of Christianity, so far as I have learnt from you; and I hope that you also will bring him into some further knowledge thereof.

"But as he has a small business to get done by _____, I hope you will have the goodness to do the favour of recommending him to that gentleman, for the purpose; as he is a person to whom I am bound to do any favour in my power. Dear Sir, I am, with the greatest desire of knowing how Mr. Clough and your family are at Galle, and offering my due respects and compliments, Yours, affectionately and sincerely,
RAJAGOOROO."

This letter, as may be supposed, was highly gratifying to us, and we resolved to accept so unequivocal an invitation. But how short-sighted is man! At the very place to which we journeyed for comfort, we met sorrow. -- It pleased God to afflict us sorely, by the death of our youngest son, a most engaging infant, eleven weeks old. His disorder was a catarrh, brought on by a violent cold. It was at Galle we became first acquainted with the poignant feelings of bereaved parents -- may all our sufferings be sanctified! Amen.

Shortly after, Rajagooroo sent us another letter, one of condolence, on hearing of the loss of our child. It is copied as a curiously interesting document. It was a remarkable instance of a heathen chief priest, but a short time before a confirmed atheist, consoling a Christian missionary under severe affliction, by a reference to the Divine Will!

"MY DEAR SIR, Colombo, Feb. 1, 1816.

"I received yours on the 31st of January, and thank you much for your kindness of recommending _____ to _____.

"I am extremely sorry to hear of the death of your charming infant; but I comfort myself through the great grievances attached to my mind thereof, as it is God's own will! I am very sorry indeed that I am not able to be at my temple on your arrival there; but however, I have already written to the assistant head priest, and others, of your intention of going to the temple, and I hope and trust that they will be happy to receive you there.

"I let you know, Sir, that there will be about twelve priests in my temple, excepting the common people, and so you are requested to go and do your own wish as you please there. But I do not believe, that they will be able to call any strange priests

on the day, as I am not there. I offer my utmost respects and compliments to your family and Mr. Clough.

"I am, Sir, yours, ever faithfully, RAJAGOOROO."

If this letter was acceptable and encouraging to us, it was rendered additionally so by a small slip of paper being enclosed, in Rajagooroo's own hand-writing; the letters already referred to were dictated and signed by him, but there was a certain particular which he wished to communicate to us, which he would entrust to no other pen than his own. It is so memorable, that I wish a facsimile of it could be printed: I will enclose the original for that purpose, if it should be thought proper in England: it is literally, "Sir, I have a private to speak with you; but I cannot so much to write from English, because if I get to speak with you and Mr. Clough, then I will say to you that is my private; and I am now very glad to the Christian religion,"

The sense is, "I have a secret to communicate to you, but am not perfect enough in my knowledge of English, to write relative to it. But if I can converse with you and Mr. Clough, then I will freely tell you the secret I refer to. I am now very desirous of embracing the Christian religion." -- Poor Rajagooroo's heart was too full to conceal the secret; and hence the reader will perceive it in the last sentence of his note.

The second letter was brought to us by two inferior priests belonging to the temple, who brought the respects of their brethren, and requested us to fix a certain day for visiting them, which we did accordingly, previously to our naming the day for the sermon. Brother Erskine accompanied us: and we made our first visit, one of curiosity; our principal design being to see the temple and dwelling-house, which well paid us for our journey.

The temple stands on a rising ground, on the borders of the cinnamon garden of that district. It is surrounded by a wall, which leaves a space round it, of about 20 feet; on entering it, the first objects which strike the attention, are the hideous figures of the Brahminical deities, which are placed at the door, on either side, as the guardian angels of the place. Their numerous hands, each grasping some instrument of death, and their long tongues, curling out like mustaches at each corner of their mouth, are well adapted to impress with fearful awe, the ignorant mind of the worshipper. Against the back wall, is the principal image of Budhu, in a sleeping posture, but with his eyes open, and his head resting on his right hand; -- this figure is very long, and is formed of clay, well varnished, and painted yellow; a table stands before it, on which the sweet-scented flowers are placed, which are furnished for that purpose by his various devotees. Crowds of deities are painted on the wall, over the place where he lies, descriptive of the honour and reverence paid to Budhu by the highest order of beings; he is also represented as sitting and standing in other parts of the temple. In the standing posture he appears as a preacher of morals: he sits as a legislator, in kingly state; and as a deity, reposes to receive the honours of those who worship him.

The side and front walls, inside the temple, are covered by hieroglyphics of moral tales, which are explained by the priests to any one who makes the request. They are generally, I believe, of a good tendency, inculcating gentleness and benevolence, integrity and truth. Those in the temple of Rajagooroo are, I understand, perfectly unexceptionable; I will endeavour to prevail upon him to give me the stories, for our entertainment at home.

In some temples the future miseries of the wicked are figured in the most horrid form. I do not remember to have seen any thing of the kind in the one I am now describing; but in one which we visited at Belligam, it was represented by a large iron tree, placed in the midst of an immense fire, and full of sprouting branches of the most exquisite sharpness. -- The miserable sufferers are represented as endeavouring to climb up this tree, in order to escape the fire; in doing which their limbs become transfixed on the red-hot iron branches. Some had a branch piercing through their arm, some through their body, some through their head! while hovering devils, pursuing them with barbed spears, were ever employed in inflicting gashing wounds upon their broiling fugitives, and unceasingly tormenting them in various ways! I must confess it has impressed my mind with a more complete idea of corporal sufferings than any thing of which I had ever heard or read before.

The Dadala temple, like most of the others on the coast of this island, is not constructed for the accommodation of the worshippers; these stand without, at the door, excepting in particular cases, from whence they can have a view of the principal image, and where they can make their obeisance to it; while the attendant priest receives their various offerings, and disposes of them according to the rubric of their religion. -- Having formed our ideas of a principal temple, from our large religious edifices in England, we were a little disappointed in our visit to this place. The head priest informed us, that in the Kandian country, there are temples capacious enough to accommodate from four to five hundred worshippers. (To be continued.)

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02 -- DIVINITY

SERMON ON ACTS vi. 4.

(Concluded from page 299.)

See there the good man full of faith and the Holy Ghost, who spends much of his time in the mount with God; his heart is deeply affected with that infinite love and mercy of which he is an experimental partaker, and his lips touched with the sacred fire. Thus prepared he goes forth from his close! to the performance of his Second great duty -- The ministry of the Word.

This implies, I. A clear explanation, and perspicuous statement of its meaning. A minister of great respectability in the church of God tells us, that he learned much on the subject of preaching from Nehemiah viii. 8, "Lo, they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

Many parts of the Word of God need no explanation; and any attempt to make their meaning more plain, is seldom any thing better than darkening counsel by words without knowledge. With a very considerable part of the Bible, however, the case is very different; for to the great mass of the people many of the facts, doctrines, duties, and promises of the Scriptures, are very far from being plain. And here I would guard myself and my brethren against a dangerous mistake into which we are liable to fall. After having applied himself to the study of the sacred records for some time, many things which were at first obscure and difficult, to the Christian minister, are now become quite clear, easy, and familiar to his mind; and he is in no small danger of thinking that this is also the case with his hearers. It may indeed, happen, that some of them have kept pace with him in the course of theological knowledge, but this is far from being a general case. To multitudes, beside the young, who are too often forgotten in the pulpit, it will constantly be found necessary to teach, in the clearest and plainest manner, the first principles of the doctrines of Christ.

Men of fruitful imaginations may, with great ease, find many meanings, or senses, so called, of any text in Scripture, but the great, first business is, to find out the true sense. Nor can any man be innocent in discoursing upon any portion of God's Word without having, according to his most conscientious conviction, ascertained the true sense of the passage. To try to bend, or twist, the sayings of God, to support a favourite opinion or system; indolently to neglect those helps to understand the mind of the Eternal which are within our reach; or to aim at displaying our learning while professing to prepare the way of the Lord; are evils of such magnitude as to deserve the severest condemnation, and at the same time lie so near the path of every minister of the gospel, that the danger cannot too strongly excite either his fear or his vigilance.

2. Ministering the word implies also, that the truth made plain to the understanding, should be wisely and faithfully applied to the conscience. By a wise application of the word, I mean such a discriminative enforcement of its truths as shall cause each person in the congregation, who is not wilfully blind and obstinate, to know his own character and situation; and, at the same time, furnish each with a portion in due season.

Scarcely any thing is more dangerous and destructive than that indiscriminate application of Christian epithets, which is so common with fashionable preachers. How pleasing must it be to the ungodly, and unawakened of every description, to hear themselves called by the man in the pulpit, "Christians," "Beloved brethren," "Believers, &c. "This is not learnt in the school of Christ, nor will it be imitated by

the man whose aim is to win souls. He will habituate himself to the most accurate delineation of character, so that it will be difficult for any one to hear him without thinking himself singled out from the rest of the hearers, and as much concerned in what is said as though no other person were present but the preacher and himself.

Thus the careless, impenitent sinner, instead of appearing to himself and others as a personage of great importance, will be described as in the utmost peril of perishing everlastingly. The mourning penitent will be comforted and encouraged; the Redeemer of the world will be set before him in the glory and dignity of his person, in the variety and suitableness of his offices; in his internal operations on the heart; and especially in the sufficiency of his atonement, and in the abundance of his grace for the chief of sinners. The true believer will be comforted, admonished, reprov'd, directed, and, to say much in one word, edified, according to his progress and other circumstances.

By a faithful application of the word of God I mean, the keeping nothing back that may be profitable, not shunning to declare the whole counsel of God, though many should be offended, and though the effects of such offences should be fatal, not only to the temporal comforts, but even to the life of the preacher." Who then is that faithful and wise steward, whom, when his Lord cometh, he shall make ruler over his household, to give them their portion in due season?"

By the union of these two indispensable excellencies in the Christian minister, he is prepared both to comfort the feeble-minded, and to warn the unruly; to become all things to all men, that he may gain the more, and to withstand to the face those who deserve to be blamed.

3. To minister the word is to enforce it with great seriousness, earnestness, and affection. The instruction and conviction of his hearers will ever be deemed important by the man of God; but a well-instructed scribe will be far from thinking these sufficient: "Knowing the terrors of the Lord" he "persuades men." "As an ambassador for Christ, as though God did beseech the people by him, he prays them in Christ's stead to be reconciled to God." Against an, austere, dogmatical, magisterial, harsh, or trifling method of exhortation, every minister should guard with vigilant; as against any thing, so delivered, the hearts of men will most resolutely close themselves. But whatever the preacher possesses of warmth, or tenderness, or pathos, or zeal, or love, should always be brought into action in the hortatory part of his discourse. Excess in this department of the work of the ministry seldom or never occurs.

It is much too common, however, either to neglect persuasion altogether, or to pass it over in a slight or slovenly manner. How improper! how very much out of character! A man comes forward professing himself to be Christ's ambassador, to be constrained by the love of Christ, impressed with the awful realities of the unseen, but never-ending joys of heaven and torments of hell. His grand business and intention is to win souls to Christ; to save souls from death; and yet from the

beginning to the end of his discourse we see in him no signs of strong desire to attain the grand end of his ministry; no fear lest his efforts should, with many, prove ineffectual; no sorrow over the wickedness, misery, and obstinacy of sinners; no burning yearning pity, nor any marks of holy joy, at the prospect of success. The time is filled up in a way probably deemed respectable. The preacher, it is thought, has done his duty, and the hearers have done theirs. None, however, have been compelled to come to the gospel feast; the people are satisfied with their minister, satisfied with the sermon, with themselves, and with their sins.

But the preacher who is himself properly moved, will, while looking up to God for a blessing upon his labour, employ every argument and every motive which is calculated to move the human heart. For this purpose he seizes every circumstance connected with the sinner's situation: his privileges, helps, hindrances, or danger. At one time he takes his stand in Gethsemane, or on Mount Calvary, and points to God's awful justice and boundless mercy, as most strikingly manifested in the sufferings of the Sinners' Friend. At another time he penetrates into the heaven of heavens, and earnestly invites his hearers to prepare for that amazing bliss. Reluctantly he takes them to the verge of the lake which burneth with fire and brimstone, and with affectionate importunity warns and entreats sinners to "flee from the wrath to come."

The apostles thus preached the gospel publicly, by which we understand not merely in places built, for that purpose, but in any public place where people were willing to hear them. And although there are now in this country many buildings appropriated to this purpose, there are many sinners who require to be sought, and it is the duty of ministers to go "into the highways and hedges to compel them to come in." The Methodist preachers especially are called to this. It avails nothing to say that "This was once their call, but things are greatly altered:" unless it can be proved that there are not still multitudes of sinners in danger of perishing everlastingly; who, though they will not, in the first instance, come to the chapels to hear us, will nevertheless hear us in the streets and lanes of the cities." Have we not used field-preaching too sparingly?" said Mr. Wesley in the Conference held in London in 1744. Ans. "It seems we have, 1. Because our call is 'to save that which is lost.' Now we cannot expect such to seek us, therefore we should go and seek them. 2. Because we are particularly called, by going into the highways and hedges, (which none else will) to compel them to come in. 3. Because that reason against it is not good, 'The house will hold all that come.' The house may hold all that come to the house, but not all that would come to the field."

Some of these indefatigable men, if not all of them, preached the word also from house to house. To do this aright requires great prudence and resolution, method and piety. Without these the preacher will fall into the evils either of haughty distance or undue familiarity. Properly to teach, rebuke, and exhort, in private as well as in public, will require all his courage and all his patience.

The first teachers of Christianity gave themselves wholly to these things. "We will," say they, "give ourselves continually to prayer, and the ministry of the word." They had, therefore, no spare time for worldly speculations and employments, idle conversation, foolish or wicked amusements." Are all such teachers? Would to God all were. "Were this the case, Christianity would soon diffuse its benign influence all over the world. But the intrusion and continuance of worldly and wicked men into the Christian ministry, has been. and still is one of the greatest curses that ever afflicted our world. May we take warning by the sad examples around us, as well as those which history presents to our view; and, as a body of ministers, "Study to shew ourselves approved of God, workmen that need not be ashamed, rightly dividing the word of truth."

And to stimulate and encourage us to give ourselves continually to these things, let us ever consider that this is required,

1. By justice; we are relieved from secular employments and cares, and supported by our people, in order that our whole time and talents may be consecrated to the service of the sanctuary; that we may seek, and, if possible, reclaim the wandering sheep; and feed and guide those who are already under our care. If, therefore, we lounge away our time, or waste it in trifling pursuits, or suffer our talents to rust for want of use, or to evaporate upon things unconnected with our proper work, we rob the church of God of its due, and by robbing it may be said to rob God himself.

2. Our own peace also demands indefatigable diligence in our ministerial calling. A more miserable being is not to be found in the world than an idle or wicked minister. His mind, however reluctant, is compelled frequently to come in contact with Divine things, and, unless his conscience is become seared, such an unnatural association must make him miserable indeed! But the holy and diligent minister is one of the happiest persons in the world.

Let us also remember the worth of souls, the dangerous state in which thousands of them are living, and that we must shortly give an account unto God. If, therefore, we would escape the most awful curse which can fall from the lips of God Almighty, and secure the most exalted honours and happiness to which he will ever raise any of his human offspring, and be for ever associated with numbers whom we have espoused to Christ, let us give ourselves continually to prayer and the ministry of the word. May God help us to take heed to ourselves and to our doctrine, that we may both save ourselves and them that hear us! To him be glory for ever. Amen.

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03 -- GOSPEL PREACHERS DESCRIBED AND DIRECTED

(Continued front page 302.)

[4.] With respect to your own selves.

1. Desire communion with God above all things: esteem it the highest honour that you can be promoted unto, and the greatest happiness which you are capable of enjoying here on earth; expect happiness from no other quarter, and keep all other desires in subjection to this. "Thy loving kindness is better than life," Psalm lxxiii. 3. "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee," lxxiii. 25. "Bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5,

2. Suffer not evil thoughts to harbour in your minds; when they rise, suppress them; if the devil inject them, cast out his injections immediately, lest your mind and consciences be defiled, Titus i. 15. "Keep thyself pure," 1 Tim. v. 22. "Sanctify the Lord God in your hearts," 1 Pet. iii. 15. Strive to increase in spiritual-mindedness, for "to be carnally minded is death, but to spiritually minded is life and peace," Rom. viii. 6.

3. Let your words be few and weighty, except necessity requireth a more free conversation for the glory of God, and the good of your fellow-creatures; and dispatch your worldly business with as few words as you can. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise," Prov. x. 19. "Whoso keepeth his mouth and his tongue, keepeth his soul" from troubles, chap. xxi. 23. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," Col. iv. 6.

4. Do nothing, great or small, in public or in private, on which you cannot pray to God for a blessing. "In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God," Phil. iv. 6. Set the Lord Jesus before you for a pattern, and examine your conduct by this rule, -- Would Christ, in the days of his flesh, have acted thus?

"Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Pet. ii. 21. And do nothing of importance, whether of a civil or a religious nature, without consideration; for rashness plungeth men many times into much trouble and difficulty. "Without counsel. purposes are disappointed," Prov. xv. 22.

5. Let your deportment be not only consistent with your profession as Christians, but also suitable to your office as preachers of the gospel, and ambassadors for Christ, 2 Cor. v. 20. "Walk in the Spirit," Gal. v. 25. See also the three last directions on the foregoing head.

6. Be always on your watch; the eyes of many are upon you; good men, bad men, angels, devils, and God himself are looking on you; let this consideration keep you constantly watchful; your example may do much harm if you are not careful; and if you will take pains to watch the motions of your own hearts carefully and constantly, you will thereby gain much useful knowledge and sound experience. "Watch thou in all things," 2 Tim. iv. 5. "Keep thy heart with all diligence," Prov. iv. 23.

7. Meditate frequently on Divine subjects. That which our thoughts run much upon, we are apt to speak of; for "out of the abundance of the heart the mouth speaketh," Matt, xii. 34, It is the duty of all Christians to meditate often on the Word of God, for their own profit; but preachers are under a two-fold obligation to meditate upon it: first, for their own benefit; and, secondly for the good of others. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night," Josh. i. 8. "Meditate upon these things," 1 Tim. iv. 15.

8. Study, -- 1st, The Scriptures, as the most useful and most consolatory book in the world. "Search the Scriptures," John v. 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus," 2 Tim. iii. 15, -- 2dly, The works of those pious Divines that have written most clearly of the fallen state of man, most evangelically of redemption by the Lord Jesus Christ, and most experimentally of the work of grace in the soul. -- 3dly, Ecclesiastical history, and the lives of eminent Christians, because many times,

**"Example teaches more than precept can,
And man is set a looking glass for man,"**

4thly, Other useful books on different subjects, such as will enable you to understand the English language thoroughly, and to speak it properly; in order to which Dr. Watts's Art of Reading, Ash's and Lowth's English Grammars, and Johnson's English Dictionary, will be of great use. Geography is useful, because it makes us acquainted with the state of the earth and its inhabitants; history informs us of the great actions that have been performed, and changes that have taken place among mankind; Chronology shews us the time of those events. Without some knowledge of these sciences we cannot properly understand divers parts of Scripture. Natural Philosophy exhibits the wisdom and power of God in his work of Creation; and sacred Poetry is both entertaining and edifying. Read the best authors on these subjects, but do it with a desire to glorify God. Learn also Vocal Music, if your voices are any ways fit for it, that you may be the better qualified to sing in the public worship of the Lord, and to pitch the tunes where the people are averse, or not capable to do it.

9. Pronounce your words distinctly; give to each of them Its full and proper sound; speak always in public in a grave and solemn manner, suitable to the awful truths which you deliver, and loud enough to be heard by all your congregation. Weak voices may be strengthened by reading every day aloud for a considerable time; and as use is second nature, so a natural bad pronunciation may, by care and custom, be greatly improved. The famous Grecian orator, Demosthenes, was an instance of this. See an account of him in Rollin's Anct. Hist. vol. v.

10. Let the motion of your body, when you appear in public, be such as is suitable to the work you are engaged in; not too violent, which would not become the solemnity of Divine ordinances; nor altogether motionless like a statue, lest you

should seem to be but little concerned for the salvation of your hearers; but whilst you are speaking, turn yourself sometimes gently to look on every part of the auditory, because people like to have the preacher's face toward them, and you may fix their attention more closely when you look them in the face, and also take notice the better of their behaviour.

11. Get the best information you can of the state of the souls of the people whom you address, that you may know the better how to suit your discourses to their capacities and spiritual condition. This is of great importance.

12. Live in the spirit of prayer; there is a necessity for this because you have the same work to do which Christians in general have, you are exposed to the same exercises and temptations which they experience; and over and above these things you have to perform the great work of preaching the gospel; you have temptations and exercises peculiar to that work; the devil hates you more than he doth Christians in general, because you do his cause the most injury. Therefore you stand in need of peculiar assistance from the Lord: you want strength proportional to the greatness and difficulty of your work. A preacher of the gospel stands in need of more grace than a private Christian, because of the nature and burden of his office; when he prays in the public assembly he is the mouth of the people to God; and when he preaches, he is as it were the voice of God to the people. Hence preachers should endeavour to excel in knowledge, holiness, and communion with God, which cannot be done without living daily in the spirit of prayer, and walking closely, Enoch like, with God. This is the way "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18; and to become "strong in the Lord, and in the power of his might," Eph. vi 10. The Lord hath kindled a fire of sacred devotion in your hearts, by breathing his Spirit upon you, and you are to take this method to fan it, that the flames of holy desire and love may ascend to God continually. If this course be not pursued, you will grow cold and lifeless in your souls, and your preaching will be unsuccessful, or, perhaps, (unless you continue for the sake of worldly advantage) you will desist from the work entirely. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God," Jude 20, 21. "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance," Eph. vi. 18.

13. Aspire after that deep communion with, and freedom of access to, God, which not only most Christians, but also many preachers, are but little acquainted with; though it hath been enjoyed by some of God's faithful servants, even in these later ages of the church. That which Martin Luther, the great Re-former; Bishop Hooper, one of our English Martyrs; John Fox, the Martyrologist; Robert Bruce, John Davidson, John Welsh, Ministers of the Church of Scotland; Dr. Samuel Winter, an ejected Nonconformist minister; Alexander Peden, a persecuted Scotch divine; and John Purdy, one of the first Methodist preachers; were happily and remarkably favoured with.

Three things make a divine -- meditation, temptation, and prayer. Three things are to be done by a minister -- to read the Scriptures frequently, to pray earnestly, and always to be a learner. They are the best preachers who speak as to babes in Christ, in an. ordinary strain, popularly and most plainly. So Dr. Martin Luther. A preacher, says Robert Harris, hath three books to study, -- the Bible, himself, and the people.

(To be continued.)

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04 -- THE WORD OF GOD ILLUSTRATED

To the Editor of the Methodist Magazine.
Rev. and DEAR SIR,

I submit to you the following observations on a passage of the Divine Oracles.

Bransdale, Dec. 25th, 1818. J. M.

Christ was once offered to bear the sins of many, Heb. ix. 28.

This, and similar passages of Scripture, may appear to some to favour an erroneous notion, respecting the extent of the great atonement. A few sentences, it is presumed, will convey the meaning of the word many. "The king has many subjects;" "The meeting was composed of many people;" "The preceptor has many pupils." In the first of these sentences, the word many has an undoubted reference to all the subjects of the king; and in the others it is used in a similar sense. Hence, I infer, that the apostle spoke with propriety when he said, (from a consideration of the vast number of the fallen race,) "Christ was once offered to bear the sins of many." The same may be demonstrated in Scripture language, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man's disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous," Rom. v. 18, 19. The latter of these verses is evidently intended to bear the same extensive sense as that of the former. And the apostle, doubtless, had the same view when he wrote the passage on which these remarks are made.

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05 -- THE PROVIDENCE OF GOD ASSERTED

To the Editor of the Methodist Magazine.

Thinking that a relation of the interpositions of Divine; Providence towards toe may be of some service to mankind, I have written the following narrative, and should it

prove in any degree beneficial to the reader, may the glory be given to Him to whom it is most justly due. WILLIAM JENKIN.

I was born in the parish of St. Keveron, in the county of Cornwall, on the 27th of May, 1757.

Nothing remarkable happened to me until the year 1770, when a most awful event took place, which made a very deep and lasting impression on my mind. On the 18th of February, being Sunday, there was a most violent storm of wind from the north-west, attended with very heavy showers of hail. I was preparing to go to church, which my mother strongly opposed, on account of the weather; urging, that in all probability the slate stones would be blown from the roof of the church, and endanger the lives of the congregation. I persisted, however, in my resolution to proceed, although I can assign no reason for the unaccountable desire I felt of going to church that day. It was not any regard to Divine worship that stimulated me, but it seemed as if something within impelled me to it. I wept and lamented very much on account of the opposition, until leave was given me to go to church, according to my desire. On my entering the church-yard I felt an unaccountable fear that the steeple would fall, and my mind was so impressed with the thought, that I actually left the proper road, which lay near the tower, and went close to the hedge, which was at the greatest distance from it, fearing lest it should fall upon me. But, notwithstanding this terror, I entered the church, and took my seat in the gallery, continuing there during the course of Divine service, until the Litany was read, when there came a fierce flash of lightning, followed by a very loud clap of thunder, which caused me to incline my face downward, and shut my eyes, because the glare of the lightning seemed too powerful for my sight. In this posture I continued until the minister came to these words, "O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful." As soon as these expressions were uttered, my senses were entirely taken away, and I became perfectly unconscious of all that passed. How long this state of insensibility continued, I know not; but the cries and shrieks of the people first roused me from it, as one newly awakened out of sleep, and those who sat further in thrust me out of the seat, and pushed me on to the gallery stairs, when I found a strong smell, as if a great quantity of sulphur had been set on fire in the midst of the church. When we came out into the church-yard it was discovered that a great part of the steeple had been thrown down by the lightning, the tower under it much broken, and the church greatly damaged. The thunder and lightning had now ceased, but the violence of the wind continued, which carried away the stones from the roof of the church in all directions, and rendered it perfectly unsafe to remain near it.

The next day I went to examine what damage had been done, and found that the lightning had entered at the west end where the tower stood. Now there was a door in the tower which gave entrance into the church, and the arch over it consisting of large stones, with plates of lead between them; this lead was melted, and ran down upon the ground, where it was formed into slabs, and consequently the stones,

between which the plates had been laid, were in some degree moved out of their former places.

The aisles of the church had been paved with large square stones, but the pews were floored with wood, and I saw that large parts of the stones had been taken away, and could no where be found. It appeared that as the lightning entered the west end of the church, it went on towards the east. Now the floor in the east end was much lower than the land without, and the communion-table stood there, upon which was a large cloth fringed in a very particular manner, which lay close to the wall; this was not singed, nor was the slightest damage done to it, but the wall was broken as if a breach had been made in it by cannon-balls, so that a large opening was left through the wall, and the ground on the outside carried away; and this was done on a level with the table, and adjoining thereto, without doing it the least damage, nor was the cloth that covered it in the least degree injured, I then went into the gallery, and found, to my great surprise, that three large stones had made their way through the roof, and had fallen into the seat where I had sat the preceding day; and although this happened while several of us were in the seat, yet no harm was done to any one.

There was one man who had the silver case of his watch melted in his pocket, but he received no hurt. But, what was most remarkable, a lady that was present had the pattens on her feet broken to pieces and carried away, her shoes burnt, and the greatest part of her apparel reduced to a state similar to that of tinder. She was carried out of church in a state of insensibility, but soon after recovered, and sustained no lasting injury, I went into the pew where she sat when the damage was done, and saw that the floor upon which her feet rested was broken through, that part of the partition which was behind her back was destroyed, and yet her life was most wonderfully preserved.

It was evident that a part of the lightning made its way up through the tower, and passed into the hollow part of the steeple, but as the upper part was solid, and consequently afforded no passage for the fluid to discharge itself, it therefore forced its way by throwing off the top of the spire, and scattering the stones over the church, some of which breaking through the roof, fell into the seat where I was, at the time when the same flash of lightning deprived me of all sense for a while, according to what has been already remarked.

From this day I began to think in a manner I had never done before; and, it may be said with great propriety, the fear of the Lord rested upon me from this time forward. And it was evident to all my acquaintance, that my whole deportment became very different from what it had been before. The consequence, however, was, that my former companions soon began to consider me as no longer fit to associate with them. It also deserves to be noticed in this place, that before the above-mentioned event took place, I always felt and manifested a rooted aversion to every sort of learning. Writing I hated most cordially, and those who undertook to instruct me seemed to despair of success, as thinking that all their endeavours

were vain; but after this change took place I became as desirous of learning as I was before averse to it. The following summer I was sent to school, where my master declared his approbation of my conduct and application, in the most expressive terms. But now my parents, who had been before striving to no purpose to instruct me, changed at once, and set themselves to oppose my progress, and interrupt my studies, They also often insinuated, that my thinking so much about religion would injure my constitution, and incapacitate me for every kind of business, and thereby render me incapable of getting my bread,

At this time I laboured under great difficulties in spiritual matters, for there was not one in the world to whom I could open my mind; and for several years I continued to serve my Maker, without knowing that there was one serious person upon earth but myself, It was, indeed, very evident to me that there had been pious men and women in the world, because the Bible, and other books which I read, made mention of them; but where to find one companion then in the way to heaven I knew not; so that I might with much propriety use the words of the poet,

"Where shall I wander now to find
The successors they left behind;
The faithful, whom I seek in vain,
Are diminished from the sons of men."

Thus I continued to walk alone without any companion, and applied myself closely to study, being generally at school very early in the morning, sometimes before my master was risen from his bed; and I frequently tarried very late at night, some hours after the other scholars were gone.

My master gave me every encouragement that could engage me in the pursuit of learning; but my finances were very low, which pre-vented my buying those books which were necessary for a scholar in my situation. I endeavoured to get over this difficulty in the following manner: -- The school was at a considerable distance from my dwelling, but, notwithstanding this, my custom was to return home to dinner, when the weather was fair, and go again in the afternoon; but when it rained, a little money was given me to buy my dinner, and thereby save me the labour of walking so far. On these occasions I generally fasted until evening, and laid out the money in books, paper, or such things as were needful to help me forward in my studies. My master was a very great mathematician, and I felt a great desire to imitate, if not equal him, in every branch of mathematical learning, I was always very desirous to study physic, and wished much to become a regular practitioner therein, but the want of pecuniary aid entirely blocked up my way, and put a full stop to my progress in that respect; and, for the same reason, I was obliged to leave the school, where otherwise I should have remained a much longer time.

Being deprived of my master's instructions, I proceeded to study at home, and by the help of some books which were procured with great difficulty, I made a considerable improvement, during which time my practice was to finish all my

studies on the Saturday afternoon, and never to re-commence them until Monday morning. The Sabbath I spent in contemplation, reading religious books, and performing acts of devotion.

(To be continued.)

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06 -- THE GRACE OF GOD MANIFESTED

MEMOIR OF MRS. DICKINSON.
To the Editor of the Methodist Magazine,

That an account of the late Mrs. DICKINSON, of Leeds, the subject of the following Memoir, should have been so long withheld from the public, has been, a source of serious regret to her numerous relatives and friends. Some of these have since her death, been gathered home, and have doubtless heard from herself, in paradise, in a minute and authentic manner, those details of the goodness of God towards her, which they would gladly have perused, even in an imperfect form, before their removal hence. Nor has the anxiety of the survivors, especially of those among them who were most nearly related to Mrs. D. been diminished by a long delay, for which various reasons might be assigned, but which it is not necessary either to vindicate or to excuse. It is in compliance with the earnest solicitations of some of her children, for whom I have a fraternal esteem, that the following sketch is written. I lament that the duty has devolved upon one who is so inadequate to do justice to so excellent a person; for though Mrs. D. was personally known to myself for several years, yet it was principally at a time of life when the thoughtlessness of childhood, and the volatility of youth, precluded those observations which are requisite to the delineation of character, and the appreciation of worth. With all its defects, however, this short account of her experience, character, and death, is submitted to yourself, and, with your permission, to the public through the medium of your Magazine, with sincere prayers that it may be attended with the Divine blessing. -- I am, dear Sir, yours respectfully and affectionately,
R. Wood.

The commencement of an existence which is to be perpetuated through endless duration, furnishes an interesting subject of meditation to a contemplative mind. When a stately vessel is launched into the bosom of the deep, conjectural thought is immediately carried forward, in an almost endless train, to the probable voyages it may make -- the countries it may visit -- the storms it may encounter -- and the perils it may escape. But it is certain that ultimate destruction must await it; and that, however long it maybe continued to its present owners, yet, in the issue, if it be neither engulfed in the ocean, nor wrecked upon the shore, from the perishable materials of which it is constructed it must sink into irreparable decay. When a human being is launched upon the ocean of life, a similar train of fleeting images may pass through the mind; but with this difference, -- an existence has

commenced which shall never terminate -- which shall never be wholly suspended for a moment. And when it is recollected that the future state of such a being, his interminable bliss or wretchedness, is to be determined by the actions, comparatively speaking, of a few of his earliest hours, which constitute his probationary term, those actions assume an importance of which, otherwise, they would be altogether destitute. And as there is a continuity in human actions -- as every occurrence in life is a link in one extended chain -- however the last may differ from the first in form, in strength, and in value, each transaction must have an important connection with that which immediately precedes, and that which immediately follows it. To enable us rightly to estimate the subject of any biographical sketch, therefore, it seems expedient that the dispositions manifested in childhood -- the prominent bents of the mind -- and the indicative actions of the life, should be faithfully recorded. It is but seldom, however, that this can be accomplished. Children themselves are unaccustomed to make just observations; senior contemporaries are often as unobservant as they; and parents, when qualified for a task for which they possess the greatest facilities, and in the execution of which they are the most deeply interested, either not anticipating the future excellence of their offspring, however ardently they may desire it; or dying before their children reach the most interesting periods of their lives, too often leave it unperformed. This latter was the case with Robert and Ann Thornton, the parents of the subject of this Memoir. Their daughter Eleanor, afterwards Mrs; Dickinson, was born May 3, 1747, at Horsforth, near Leeds. The heaviest loss a female infant can sustain, she suffered in early life, -- her mother died when she was only three years old. In five years afterwards her father also was removed by death. And thus, before she reached the tender age of nine, she was left to feel all the inconveniences, and to taste all the bitterness of orphanage.

"For her no father's bosom
Throbb'd to soft sympathy and fond alarm;
No mother's arm preserved her tender blossom,
Or screened her weakness from life's gathering storm."

But when her father and mother forsook her, then the Lord took her up. He, who kindly condescends to make the widows and the fatherless his special charge, encircled her with the arms of his compassionate care, and became her father and her God.

Habits are often acquired in youth which form the character in after life: hence it has been poetically observed, that "the child is but the father of the man" Although but little is known of the early life of Mrs. D. yet, deducing our inferences according to the above rule, from her subsequent uniform piety, we should form the most favourable opinions concerning it. Nor would such inferential opinion be very remote from the truth, as her own statements have testified. Early in the day of life "the true light, which lighteth every man that cometh into the world," beamed upon her heart. That Holy Spirit which is sent by the Saviour, to "convince the world of sin, of righteousness, and of judgment," seriously and deeply impressed upon her

mind the dread concerns of an eternal world. By the death of her father she was incited to diligence in reading the Scriptures, and praying in private; and in these devotional exercises she experienced much pleasure. About this time. He who "in dreams, or visions of the night, sometimes openeth the ears of men, and sealeth instruction," thus visited her; and, by exhibiting to her terrified imagination the solemn pomp, the awful process, and the momentous decisions of the judgment-day, made a deep and lasting impression upon her mind. Holy and resolute purposes to become a devoted servant of the Lord were formed in her heart; and it is probable, that, had her knowledge of her duty been equal to her desire to perform it, she would thenceforward have been a serious, steady character. But, being destitute of the advantages of religious instruction, and consequently ignorant of "the righteousness of God," she sought to establish a righteousness of her own. She became very circumspect in her outward conduct, increasingly diligent in secret prayer and reading her Bible, and was regular and constant in her attendance upon the worship of God in the Established Church, In the punctual performance of these duties she flattered herself that she had now reached a state of safety. But her false peace was frequently disturbed by painful misgivings; she felt within herself strong propensities to pride and self-will. By these she was repeatedly overcome, and rendered very unhappy; and, from a consciousness that these alone were sufficient to unfit her for heaven, she was often led to call upon God, by prayer, for pardon. Such were the workings of Divine grace upon her heart while yet a child.

When about 14 years of age she received confirmation by the imposition of Episcopal hands; and by this ordinance, her mind was much affected. The confirmation service she perused with great attention; and, sensible of the increased responsibility she had taken upon herself in publicly renewing her baptismal vow; and feeling herself bound, by the most sacred obligations, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," she resolved thenceforward to live to God in such a manner as she had not done. For this purpose she committed to memory prayers adapted to every circumstance in which she thought it possible for her to be placed. These, she regularly used as exigencies required, and thought herself very good. In this cloak of self-righteousness, she closely wrapped herself up for several years; and, by her strict observance of all moral and relative duties, commanded the respect, and insured the esteem, of those who witnessed her conduct.

A little before she completed her 21st year, she was invited to to attend the preaching of the gospel among the Methodists. To this, as the Methodists were then a despised and persecuted people, she felt a strong objection; but after a while consented, like Nicodemus, to go in an evening, when she thought she should be less observed than in the open day. Under the first sermon she ever heard from a Methodist Preacher, the late Mr. Hanby, she was powerfully convinced that, during her whole life, while busily engaged in establishing her own righteousness, she "had not submitted herself to the righteousness of God; and that all her prayers,

and supposed good deeds, were unavailable to her salvation, Of her it might now be truly said, "Behold, she prayeth." And it is somewhat singular, that from the hour in which her mind was enlightened, and in which she began to pray aright, she entirely lost all recollection of the forms of prayer she had used before, and never could remember them again. From this time she regularly attended upon a Methodist Ministry, and became increasingly athirst for God.

That her repentance was genuine, she proved by bringing forth "fruits meet for repentance. " Every impropriety in her conduct or appearance, as soon as she was made sensible of it, was immediately laid aside; and among these, fondness for dress, which had been her greatest besetment. A very simple circumstance helped to dissolve this potent charm. By staying, on one occasion, to adjust some part of her apparel that was not quite to her mind, she lost the opportunity of hearing a sermon. A friend, on her return from the chapel, said to her, "O what have you been doing? What a sermon you have missed!" Her conscience instantly smote her. She thought -- the Lord knows what I have been doing. From that time all superfluity of dress was dropped, nor was she ever afterwards ensnared by this too common evil.

As yet, however, she was a perfect stranger to "the knowledge of salvation by the remission of sins;" but the day of liberty drew near. The same friend by whom she had been brought under the word, invited her to attend a class-meeting. She went, feeling her heart, to use her own expression, "as hard as the nether mill-stone." As she entered the room the leader was giving out the following verse --

"More hard than marble is my heart,
And foul with sins of deepest stain,
But thou the mighty Saviour art,
Nor flowed thy cleansing blood in vain;
Ah, soften, melt this rock, and may
Thy blood wash all these stains away."

By these lines, so exactly descriptive of her state, she was greatly affected, and strove to conceal her emotions by shrinking into the most obscure corner of the room. During the meeting her mind was most earnestly engaged in prayer; and before its conclusion she was enabled to believe on the Lord Jesus Christ with the heart unto righteousness, and to rejoice with "joy unspeakable and full of glory." From that happy moment to her death she ever retained a sense of her acceptance with God.

Although she met with some opposition and persecution from several of her former friends, who had thought her conduct sufficiently exemplary before she joined the Methodists, and who were now ready to pronounce her "righteous overmuch," yet she steadily and uniformly maintained her piety and her profession, alike unmoved by threatening or entreaty. Her conscience was remarkably tender; careful to regulate it by the Word of God, she never swerved from its dictates. The injunctions

or prohibitions of this faithful monitor were, therefore, from a sense of duty, promptly obeyed. And thus, happy in the enjoyment of God, and conscientious in the discharge of the duties of her station, she continued "walking in all the commandments and ordinances of the Lord, blameless," and without any peculiar or uncommon incidents, for six successive years.

At the expiration of that period, in the year 1773, she exchanged the single for the married state. Following at once the dictates of prudence and the directions of God, she married "in the Lord;" uniting herself to Mr. Abraham Dickinson, of Leeds, a steady upright member of the Methodist society. Here we should follow Mrs. D. into the most active, and, doubtless, the most interesting part of her life, were we only more fully acquainted with it; but the remarks of our great moralist have been verified in this, as in a thousand other instances;" The incidents which give excellence to biography are of a volatile and evanescent kind, such as soon escape the memory, and are rarely transmitted by tradition. Lives can only be written from personal knowledge, which is growing every day less, and in a short time is lost forever. What is known can seldom be immediately told, and when it might be told it is no longer known. The delicate features of the mind, the nice discriminations of character, and the minute peculiarities of conduct, are soon obliterated.

"But, though the finer features may be irrecoverably lost, the general outline yet remains.

Entering at once upon the busy scenes of a domestic life, and experiencing additional cares from the world, as well as from her family engagements, Mrs. D. soon found that a much larger measure of grace than that which she had obtained, was indispensably requisite to enable her to pass through all her various exercises, both of body and mind, with becoming fortitude and resignation. She deeply felt her need of inward purity. Self seemed so strongly mixed with all she did, that she was experimentally, but painfully, sensible of the meaning of that passage, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight," Ezek. xxxvi. 31. From this state she earnestly desired to obtain deliverance. She did not, however, like too many professors, rest satisfied with good desires, but fervently sought that sanctification of her nature which she believed it to be her privilege to enjoy. Nor did she seek in vain: by the holy violence of her importunate and believing prayers she soon obtained the purifying grace for which her spirit panted, and was enabled joyfully and experimentally to testify "the blood of Jesus Christ cleanseth from all sin." Viewing her reception of this blessing in connection with her subsequent life, it appears that in Mrs. D. the excellent and comprehensive petition of the great apostle of the Gentiles, for the members of the Thessalonian church, was graciously fulfilled: The very God of peace sanctify you wholly," &c. &c.

The Divine reality of this inward change which she had experienced was manifested in the whole of her deportment. She "set the Lord always before her;" and, while steadily fulfilling the duties of her station, which rapidly increased with her rapidly

increasing family, she never overlooked or undervalued the infinite superiority of eternal things. "Diligent in business, fervent in spirit, serving the Lord," seemed to be her daily motto. For industry, benevolence, and regularity, she was very remarkable, and yet in these excellencies never degenerated, as is but too often the case, into formality, or worldly-mindedness. She was "crucified unto the world and the world unto her." Through pleasing or painful circumstances she passed with the same equanimity. It is true she never was called to endure those trials which are peculiar to poverty. With her and her prudent partner there never was a time in which it could be said of them, that the fig-tree did not blossom; -- yet they had their trials. But Mrs. D. was graciously elevated above all repining or anxiety. Her treasure and her heart were manifestly in heaven; her will was sanctified, and lost in the will of God, so that she could ever say, "It is the Lord, let him do what seemeth him good." Nor did her resignation, fail her in the heaviest earthly trial that could have befallen her, the loss of her beloved husband, who died April 46th, 1804, and of whom a short account appeared in the Methodist Magazine for the year. That God, who had proved himself to be her father, when she was a fatherless child, now became "the husband of the widow." In her solitary situation, with the care of a numerous family devolving Johnson's Life of Addison. upon herself, and superinducing many and severe exercises of mind. He was her constant stay. Her confidence in Him was unshaken -- her love to Him was undiminished -- and, from the promises and declarations of His word, she derived abundant consolation. Her delight was in the law of the Lord, and in this law she meditated day and night." Her Bible was her greatest treasure; and, while "beholding" in it "as in a glass, the glory of the Lord," she "was changed into the same image, from glory to glory, even as by the Spirit of the Lord." So deeply was her mind imbued with the Spirit of Divine truth, that it might be prejudged, with a tolerable degree of accuracy, by any person well acquainted with Mrs. D. and with the contents of her practical directory, in what manner she would speak and act upon any occasion. Her sentiments and inclinations were always in such unison with the letter and spirit of the written word, that she was rarely, if ever, moved from the way of upright-ness, or the path of duty. Her heart was "true to God; Her words to it; her actions to them both."

Hence originated the increasing stability of her experimental and practical godliness; which was matured and perpetuated by her diligent and unwearied attendance upon the public as well as private means of grace. With "itching ears" she never was tormented; but, with all humility and thankfulness, she would patiently sit to receive instruction from the feeblest follower of the Lamb, If she had her favourites among the ministers of Christ (and who has not?) they were not those whose talents were the greatest, or their gifts the most splendid, but those in whom grace shone the most conspicuously, -- whose sermons were the most full of the marrow of both ancient and modern divinity, because the most full of Christ -- and whose appeals to the conscience were the most faithful, pointed, and efficacious. (To be concluded in the next.)

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07 -- RELIGIOUS INTELLIGENCE

An Account of the Seventy-sixth Annual Conference of the Preachers in the Connexion established by the late Rev. JOHN WESLEY, begun at Bristol, July 26th, 1819,

A plan of the stations of the Preachers in Great Britain for the ensuing year, to be laid before the Conference, having been drawn up by the Representatives of the districts, in the former part of the preceding week; and the Special Meeting of the General Missionary Committee, and that appointed for the distribution of the moneys raised for the Chapel Fund, having been held in the latter part of that week? the Conference commenced their sittings at six in the morning of July 26th; when, after the places of such as through death, or superannuation, had ceased to be members of the legal Conference, were filled up, Mr. Jonathan Crowther was chosen President, and Mr. Jabez Bunting, Secretary, and the various subordinate officers were appointed in the customary manner, These, with divers other matters connected with the discipline of the body, being adjusted, an account was taken, as usual, of such preachers on the itinerant plan, as had died since the Conference in 1818, whether in Britain and Ireland, or on Foreign Stations; and some important circumstances, preceding or attending their departure, were related by those brethren with whom they had of late laboured or who were well acquainted with them, and character of each of them was drawn up for publication in the Minutes. Of the death of five of these preachers, and of several interesting particulars accompanying it, we have informed our readers in some preceding numbers of our work. (See that for Sept 1818, and those for January, and August of the present year.) Nevertheless we shall, in our next Number, lay before them the testimony of the Conference concerning these, as well as concerning the others, of whose decease we either had received no information previous to this Conference, or had not had an earlier opportunity of recording it.

The following are the stations of the Preachers, agreed upon by the Conference, after the most mature and attentive consideration:

GREAT BRITAIN.

I. THE LONDON DISTRICT. -- Charles Atmore, Chairman.

1 London East, Charles Atmore, Joseph Sutcliffe, Samuel Taylor, Jabez Bunting, John Waterhouse; Robert Owen, Welsh Preacher: Thos. Vasey; Joseph Benson, Editor; Thomas Blanshard, Book Steward; Joseph Taylor, jun. Resident Secretary for our Missions; William West, James Creighton, Supernumeraries.

2 London West, George Morley, John Riles, George Marsden, Richard Watson, William Jenkins, Supernumerary.

3 Waltham Abbey, William Leveil. Daniel Jackson, jun.

4 Deptford, John Gaulter, Joseph Cusworth, John Fordred.

5 Hammersmith and Windsor, John Reynolds, sen. George Dermott, Richard Cooper.

6 High Wycombe; William Pearson, jun, Solomon Whitworth; William Holmes, Supernumerary.

7 Chelmsford, Henry Cheverton.

8 Leigh,, Essex, Joseph Prosser.

N. B. Brother Cheverton and Brother Prosser shall change at least once in six weeks, on the Lord's, Day.

9 Colchester, John Bicknell, John Scott.

10 Manningtree, Benjamin Millman, William Langridge.

11 Ipswich, John A. Lomas, George Taylor.

12 Huntingdon, John Griffin, Henry Powis.

13 St. Neot's, Joseph Britain, Richard Eland.

14 Biggleswade, William Dixon, John Pigott.

15 Bedford and Ampthill, Richard Gower, James Golding, James Rosser.

16 Newport Pagnell, James Gartrell, Francis Burgess.

17 Leighton Buzzard, John H. Rowe, George Rowe.

18 Luton, William Towers, James Dixon.

19 Reading, John Anderson, Thomas Galland,

20 Chichester, Benjamin Hiley.

21 Brighthelmstone, Frederick Calder, John Smith, 4th.

II. THE CANTERBURY DISTRICT. -- Thomas Kelk, Chairman.

22 Canterbury, James Mole, John Newton.

23 Rochester, Thomas Kelk, John Lancaster; William Palmer, Supernumerary,

24 Gravesend, Thomas Rowland, who shall change with the Preachers of the preceding circuit every third Sunday.

25 Sheerness, William Moulton, John Bustard,

26 Margate, William Gilpin, James Bromley.

27 Dover, Joseph Gostick, James Jarratt.

28 Deal, William M. Harvard, who shall change once a month, on the Lord's Day, with the Dover Preachers.

29 Rye. James Spink.

30 Tenterden, James Methley.

N. B. Brother Spink and Brother Methley shall change regularly every third Sabbath.

31 Sandhurst. Joseph Walker, William Pollard.

32 Maidstone, William Fowler,

33 Ashford, Jonathan Roberts, who shall change occasionally with the Canterbury Preachers.

34 Sevenoaks, John Knowles, John Raby; John King, Supernumerary.

III THE NORWICH DISTRICT. -- Barnard Slater, Chairman.

35 Norwich, Barnard Slater, John Cullen.

36 Bungay, Robert Bryant.

37 North Walsham, John Sydserff, John Stevens.

38 Yarmouth, Philip Jameson, Thomas Pollard.

39 Lowestoft, Thomas Rought, William Sharp.

40 Framlingham, Thomas Thompson, William Annetts.

41 Diss, William Hinson, James Fussell.

42 Attleborough, Ebenezer Stewart, James Lancaster.

43 Bury St, Edmund's, William Bacon, John Brown, jun.

44 Holt, Marmaduke Revell, Thomas Heywood.

IV. THE LYNN DISTRICT. -- Arthur Hutchinson, Chairman.

45 Lynn, Joseph Robinson, Joseph Griffith.

46 Walsingham, Arthur Hutchinson, Thomas Morgan.

47 Wisbeach, James Bumstead, George Bacon

48 Thetford, Thomas Newton, James Jones, jun.

49 Swaffham, Thomas Padman, Joseph Cheesewright.

50 Ely, Thomas Tattershall, James Baker.

51 Cambridge, Edward B. Lloyd.

V. THE OXFORD DISTRICT. -- Benjamin Leggatt, Chairman.

52 Oxford, Henry S. Hopwood, Robert Martin.

53 Whitchurch, near Aylesbury, Matthew Mallinson, John Jackson.

54 Witney, Isaac Phenix, Samuel Trueman.

55 Banbury, James Etchells, Joseph Dunning.

56 Chipping-Norton, John Mason, sen. Joseph Brougham.

57 Brackley, William Breedon, Christopher Newton.

58 Towcester, John Ward, John Crowe.

59 Daventry, George Deverell, John Wheelhouse.

60 Northampton, Benjamin Leggatt, Thomas Ludlam.

61 Wellingborough, Robert Mack.

62 Higham-Ferrers, George Wilson, William Hicks.

N. B. Brother Hicks shall change with the Wellingborough Preacher on the Lord's Day, once a month.

63 Kettering, John Hodgson, Joseph Pratten.

64 Market-Harborough, James Burley, Thomas Morton.

VI THE PORTSMOUTH DISTRICT. -- Anthony B. Seckerson, Chairman.

65 Portsmouth and Gosport, Anthony B. Seckerson, Thomas Martin, Alex. Weir. N. B Brother Weir is to reside at Gosport.

66 Salisbury, John Smith, sen. William Harrison, jun.

67 Shaftsbury, George Button, Robert Garner.

68 Sherborne, John Appleyard.

69 Poole, Charles Haime, George Banwell; James Alexander, Supernumerary.

70 Isle of Wight, Edward Batty, William Constable.

71 Southampton, Caleb Simmons, Francis B. Potts.

72 Andover, William Griffith,

73 Newbury, Edward Millward, John Geden.

74 Hungerford, David Deakins, James Ash. Swindon, Thomas Dod.

N. B, Brother Dod and Brother Ash shall change, under the direction of the Superintendent.

VII. THE GUERNSEY DISTRICT. -- William Toase, Chairman.

75 Guernsey and Sark, William Toase, William P. Burgess; William Fish, John De Queteville, Richard Robarts, Supernumeraries.

76 Alderney, John Willis; a French Preacher wanted, who shall divide his labours between Alderney and Sark.

77 Jersey, Nicholas Mauger, John Brown, sen. Peter Le Sueur; Joseph Thomas, Robert James, Supernumeraries.

N. B. Brother Toase is appointed to act as General Superintendent of the Societies. French as well as English. The Preachers are to change between Guernsey and Jersey under his direction.

VIII. THE PLYMOUTH DOCK DISTRICT. -- Jonathan Barker, Chairman.

78 Plymouth Dock, Jonathan Barker, James Heaton.

79 Plymouth, James Buckley, Thomas Robinson.

80 Launceston, Joseph Marsh, George Birley.

81 Holdsworthy, Isaac Aldom.

82 Liskeard, John Sumner, Edward Jones, 4th, Edward Sumner.

83 Tavistock, Richard Shepherd, Richard Mole.

84 Camelford, Joseph Burgess, sen. Samuel Robinson.

85 Kingsbridge, Richard Moody, Thomas Webb.

IX. THE CORNWALL DISTRICT. -- Richard Treffry, Chairman.

86 Redruth, John Hodson, Nicholas Sibley, Joshua Bryan

87 Falmouth, James Akerman, Thomas Staton; William Jenkin Supernumerary.

88 Truro, Richard Treffry, Ralph Scurrah, Oliver Henwood.

89 St. Austle, Thomas Bersey, Paul Orchard, Walter O. Croggan,

90 Bodmin, John Woodrow, John Weville, Joshua Wade; James Evans, Supernumerary.

91 Penzance, William Martin, William Davis, 1st, Benjamin Frankland.

92 Scilly Islands, John Slater.

93 Helstone, Francis Truscott, William Sleigh.

94 Hayle-Copper-House, William Hayman, William Flint.

X. THE EXETER DISTRICT. -- Frances Collier, Chairman.

95 Exeter, William Beale, John Overton. Salterton, James Odgers.

96 Tiverton, Joseph Sanders, Robert Sherwell, who shall divide his labours equally between the Tiverton and Taunton Circuits.

97 Taunton, Francis Collier, John Simmons.

98 South Petherton, John Worden, Henry V. Olver, who shall divide his labours equally between the South Petherton and Axminster Circuits.

99 Axminster, John Wright, John Rogers.

100 Barnstaple, William Baker, Thomas Shepherd.

101 Dunster, William Radford, John Radford,

102 Ashburton, John Bryant, William Hill, jun.

103 Moreton-Hampstead, John Robinson, who shall change occasionally with the Ashburton Preachers, under the direction of the Superintendent.

104 Brixham, Matthew Day, John Smith, 3rd. Teignmouth, Charles Hawthorn, who shall change occasionally with the Preachers of the Brixham Circuit.

XL THE BRISTOL DISTRICT. -- Walter Griffith, Chairman.

105 Bristol, Thomas Wood, Robert Smith, Richard Waddy, William Henshaw, Josiah Hill; Jeremiah Brettell, George Mowatt, Jonathan Turner, Supernumeraries.

106 Kingswood, James Jones, sen.; William Horner, Supernumerary; Robert Johnson, Governor of Kingswood School.

107 Banwell, Francis Wrigley, Joseph Bowes; James Jay, Supernumerary.

108 Bath, Walter Griffith, William Worth; John Watson, Thomas Roberts, Supernumeraries.

109 Frome, Thomas Rogers, Jonathan Williams; Simon Day, Supernumerary.

110 Warminster, James Sydserff, who shall change with the Preachers at Frome once in every month on the Lord's Day.

111 Stroud, John Dean, William Woodall Seth Morris.

112 Dursley, Richard Wintle, Elijah Morgan, Daniel Osborne.

113 Downend, Charles Greenley, Thomas Ashton.

114 Thornbury and its Vicinity, William Jones, who shall change occasionally with the Downend Preachers.

115 Gloucester, James M Byron, Benjamin Andrews.

116 Cheltenham, George Gellard, Thomas Edwards.

117 Weymouth, Theophilus Lessey, Jr. Thomas Eastwood.

118 Bradford, Wilts, Daniel Campbell, Samuel Lear.

119 Melksham, John Ogilvie, Joseph Lysk

120 Shepton-Malletti Robert Wheeler, William Mowatt.

121 Midsummer-Norton, Jonas Jaggar, William Kaye.

122 Somerton, Edward Chapman, Elias Thomas.

XII THE FIRST WELSH DISTRICT: (English Preaching.) -- Joseph Collier Chairman.

123 Swansea, George Russell, Charles Colwell; Mark Daniel, Supernumerary.

124 Merthyr-Tydvil, William Trampleasure.

125 Brocon, Philip Rawlins, William Ball.

**126 Monmouth and Abergayenny, Hugh Carter, William Jewitt
N. B. Brother Jewitt is to reside at Abergayenny. He shall change with Brother
Carter two Sundays in every six.**

127 Cardiff, John Coates.

128 Newport, William Brocklehurst, David Cornforth.

129 Carmarthen, Joseph Collier; Joseph Cole, Thomas Warren, Supernumeraries.

130 Haverford West, William Pearson, sen. Thomas Twiddy.

131 Pembroke, John Wood, Quintin Reynolds.

**XIII THE SECOND WELSH DISTRICT: (Welsh Preaching.) -- John Williams,
1st, Chairman.**

**132 Merthyr-Tydvil and Brecon, David Jones, 1st, Evan Edwards, John Jones,
2nd,**

133 Cardiff, John Davies, 2nd, David Williams.

134 Caermarthen and Llandilo, John Williams, 1st, Griffith Hughes, Lot Hughes,

135 Cardigan, John Williams, 2nd, Robert Jones, 1st.

136 Aberystwyth, Morgan Griffith.

N. B, The Preachers in Cardigan shall change two Sundays in six weeks with Brother Griffith.

137 Ruthin and Llangollen, Thomas Thomas, Lewis Jones.

138 Denbigh and Llanrwst, Edward Anwyl, Robert Humphries.

139 Holywell, Edward Jones 3rd, Owen Jones.

140 Llanfyllin, William Evans, Richard Bouner.

141 Machynleth and Dolgelley, Hugh Hughes, William Hughes, Humphrey Jones.

142 Caernarvon and Pwllhely, Samuel Davies, David Evans, Owen Thomas.

143 Holyhead and Beaumaris, William Batten, David Jones, 2nd.

N. B. Brother Owen Thomas is to divide his labours equally between the Caernarvon and Holyhead Circuits

**XIV. THE BIRMINGHAM DISTRICT. -- Jonathan Edmondson, Chairman,
144 Birmingham, Jonathan Edmondson, William Leach. Edward Oakes.**

145 West Bromwich, Samuel Crompton, who shall change with the Preachers of the Birmingham Circuit.

146 Wednesbury, James Bridgnell, John W. Cloake.

147 Wolverhampton, John Demon, James Allen.

148 Dudley, John Aikenhead, Thomas Dowty, Josiah Goodwin.

149 Stourport, Jacob Stanley, James Brooke.

150 Worcester, James Gill, who shall change occasionally with the Stourport Preachers, on the Lord's Day, at the expense of the Worcester Circuit.

151 Ledbury, Joshua Fielden, Richard Allen.

N B. Brother Allen is to reside at Newent.

152 Hereford, John Adams.

153 Evesham, Hugh Ransom, William H. L. Eden.

154 Redditch, Charles Hulme.

155 Bromsgrove, Humphrey Parsons.

156 Coventry, Edward Banks, Edward Wilson.

157 Hinckley, Thomas Graham, William Timperley.

XV. THE SHREWSBURY DISTRICT. -- Marshall Claxton, Chairman.

158 Shrewsbury, Marshall Claxton.

159 Wellington, William Sleep.

160 Brosely, John Squarebridge; William Edwards, who shall change occasionally with the Wellington Preacher.

161 Ludlow, Evan Parry.

162 Kington, John Hughes, Thomas Moxon.

163 Newtown, David Rogers, William Davies, 2nd; James Scholefield; Supernumerary.

164 Wrexham, Hugh Beech.

165 Whitchurch, Salop, John Bryan.

166 Oswestry, John Jones, 1st.

N. B. The Preachers of the Oswestry and Wrexham Circuits shall change regularly.,

XVI THE MACCLESFIELD DISTRICT. -- The President, Jonathan Crowther, Chairman.

167 Macclesfield, John Stamp, John Davis, sen.

168 Buxton, Robert Hayes, John Greeves.

169 Congleton, Thomas Hutton, Abraham Watmough; George Lowe, Supernumerary.

170 Namptwich, John Draper, James Mortimer.

171 Northwich, William Shelmerdine, James Sheriffe; Timothy Crowther, Supernumerary.

172 Burslem, Jonathan Crowther, William Radcliffe.

173 Newcastle-under-Lyme, Michael Cousin, William Homer.

174 Stafford, Moses Dunn, Charles Radcliffe.

175 Leek, William Harrison, sen. Archibald McLaughlin.

XVII. THE LIVERPOOL DISTRICT. -- Adam Clarke, LL. D. Chairman.

176 Liverpool, Robert Newton, Adam Clarke, Philip Garrett, William France, John Bowers; Evan Hughes, Welsh Preacher; Owen Davies, Michael Emmett, Thomas Yates, William Midgley, Edward Jones, 2d, Supernumeraries.

177 Chester, John Taylor, James Sykes.

178 Warrington, Robert Miller, Richard Smetham.

179 Wigan, Samuel Sugden.

180 Leigh, Robert Ramm.

181 Ormskirk, Joseph Worrell.

182 Preston, James Bogie, Benjamin Barritt; Robert Dall, Supernumerary.

183 Charley, Thomas Ballinghall; who shall change with the Preston Preachers on the Lord's Day, once in every month,

184 Garstang, John White, Richard Heap.

185 Lancaster, Myles C. Dixon, Joseph Jackson.

XVIII. THE MANCHESTER DISTRICT. -- John Stephens, Chairman.

186 Manchester, John Stephens, Maximilian Wilson, Thomas Jackson, Samuel Jackson; Robert Jones, Welsh Preacher; William Warrener, Supernumerary.

187 Salford, Manchester, James Townley, Henry Taft, George Barker; William Taylor, Supernumerary.

188 Stockport, George Highfield, Isaac Keeling; Daniel Jackson, supernumerary,

189 New Mills, near Stockport, Mark Dawes, Samuel Kellett.

190 Ashton-under-Lyne, and our Chapel at Moseley, Joseph Meek, John Simpson, jun.

191 Oldham, William McKittrick, John Morris.

192 Rochdale, Theophilus Lessey, sen. John Chettle.

193 Bacup, John Farrar; William Hainsworth, Supernumerary.

N. B. Brother Farrar shall change with the Rochdale Preachers, one Sunday in every six weeks.

194 Haslingden, James B. Holroyd, John Wilson,

195 Blackburn, John Fairborne, Thomas Walker.

196 Bury, John S. Pipe, Robert Harrison, jun.; Jonathan Brown, jun. Supernumerary.

197 Bolton, Thomas Hill, William Lord; Thomas Fearnley, Supernumerary.

XIX. THE HALIFAX DISTRICT -- William Myles, Chairman.

198 Halifax, William Myles, Cuthbert Whiteside; Zechariah Yewdall, Supernumerary.

199 Sowerby-Bridge, William Bird, John Thompson.

200 Todmorden, James McDonald, Thomas Laycock, William Veevers.

201 Burnley, William Welborne, Joseph Roberts; Charles Tunncliffe, Supernumerary.

202 Colne, Joseph Brookhouse, Daniel Walton.

203 Skipton, Isaac Muff, Thomas Arnett.

204 Clithero, William Barr, Jervis Shaw.

205 Grassington, William Arnett, who shall change occasionally with the Preachers of the Skipton Circuit.

206 Addingham, Joshua Fearnside, James Fowler.

207 Keighley, William Hill, sen. Thomas Davies.

208 Bingley, Charles Gloyne, John Armitage.

209 Woodhouse-Grove and Yeadon, Samuel Sewell; Miles Martindale, Governor of the School.

N. B. Letters to the Superintendent should be directed to Yeadon, near Leeds. Letters for Woodhouse-Grove should be sent by way of Bradford.

210 Bradford, Isaac Turton, David Stoner.

211 Huddersfield, Cleland Kirkpatrick, John Storry, Joseph Fowler.

212 Holmsfirth, Thomas Cooper, Abraham Crabtree.

XX. THE LEEDS DISTRICT. -- James Wood, Chairman.

213 Leeds, Richard Reece, William E. Miller, John Slack, John James, John Keeling.

214 Bramley, George Sargent, William Coultas.

215 Wakefield, James Wood, Robert Wood.

216 Birstal, Robert Hopkins, Thomas Pinder.

217 Dewsbury, John Simpson, sen. Henry Ransom.

218 Cleckheaton, Thomas Harris, John W. Pipe.

N. B. Brother Pipe shall change occasionally with Brother Keeling, under the direction of the Superintendent of the Leeds Circuit.

219 Otley, William Nother, Joseph Pretty.

220 Pately-Bridge, William Tranter, William Ash; William Hunter, Supernumerary.

221 Pontefract, Aaron Floyd, Mark Day.

222 Selby, Matthew Lumb, John Leppington.

223 Knaresborough, Edward Jones, 1st, Thomas Gill; John Booth, Supernumerary, N. B. Brother Gill, though the Senior Preacher, gives up the Superintendency to Brother Jones.

XXI THE SHEFFIELD DISTRICT. -- Joseph Entwisle, Chairman.

224 Sheffield, Joseph Entwisle, Thomas Stanley, John Hanwell, James Everett.

225 Chesterfield, Thomas Slugg, Thomas Hayes.

226 Bakewell, Robert Crowther.

227 Bradwell, James Hopewell; James Ridall, Supernumerary.

228 Rotherham, William Aver, William Atherton; Jacob Newton, Supernumerary.

229 Doncaster, Thomas Bartholomew, Edward Gibbons, James Johnson; Jonathan Brown, Supernumerary.

230 Barnsley, Francis Derry, Robert Pickering.

231 Denby, near Wakefield, Isaac Lilly, Benjamin Pearce.

232 Derby, John. Kershaw, John Mason, jun.

233 Belper, John Doncaster, Robert Morton.

234 Cromford, Josiah Walker, Thomas Slinger.

235 Retford, John Reynolds, jun. Thomas L. Hodgson,

236 Worksop, Joseph Armstrong.

XXII. THE NOTTINGHAM DISTRICT. -- Joseph Taylor, sen. Chairman,

237 Nottingham, John Brownell, Joseph Hollingworth, William Crosscombe.

238 Ilkestone, Joseph Wilson, who shall change regularly with the Nottingham Preachers on the Lord's Days.

239 Mansfield, Richard Pattison, Abraham Whitehouse,

240 Newark, John Hickling, John Poole.

241 Grantham, Benjamin Wood, Henry Tuck:

242 Leicester, Joseph Taylor, sen. Samuel Hope.

243 Melton-Mowbray, Thomas Fletcher, John Roadhouse, Leonard Posenett.

244 Ashby-de-la-Zouch, John Rossell, John Hobson, John Dredge. N. R. Brother Dredge is to reside at Ticknall.

245 Burton and Litchfield, William Rennison, Thomas Talboys.

246 Uttoxeter, Samuel Webb, John Smith, 2nd.

247 Loughborough, William Dalby, Benjamin Hudson.

248 Stamford and Peterborough, James Penman, James Hyde, George Poole.

XXIII. THE LINCOLN DISTRICT. -- John Furness, Chairman,

249 Lincoln, James Waller, John Hannah.

250 Sleaford, John Furness, Arthur G. Jewett.

251 Market Raisin, William Howarth, Thomas Eckersley:

252 Louth, Corbet Cooke, William Waterhouse, Joseph Whitehead.

253 Horncastle, James Bate, Robert Watkin.

254 Alford, Thomas Rogerson, Thomas Edman.

255 Spilsby, Isaac Bradnack, Richard Ellidge, Joseph Agar.

256 Boston, Edward Towler, George Tindale.

257 Spalding, John Gill, Richard Tabraham.

XXIV. THE HULL DISTRICT. -- John Walmsley, Chairman,

258 Hull, Samuel Woolmer, George Smith, John Walmsley. Abraham E. Farrar.

259 Howden, Lawrence Kershaw, Joseph Hunt.

260 Driffield, Martin Vaughan, Peter Prescott.

261 Bridlington, Thomas Preston, William Stones, James Beckwith; Joseph Chapman, sen. Supernumerary.

262 Patrington, John Pearson, Joseph Rayner.

263 Grimsby, John Aslin, Benjamin Gregory.

264 Gainsborough, Thomas Ingham, William Stokes.

265 Epworth, John Beaumont, Thomas Key.

266 Snaith, Samuel Wild, John Beecham.

267 Brigg, George Douglas, John Nicholson.

268 Barton, Joseph Hutton, Thomas Hall.

XXV. THE YORK DISTRICT. -- Henry Moore, Chairman.

269 York, Henry Moore, Daniel Isaac, William Naylor, Thomas Stead.

270 Pocklington, John Nelson, Henry Anderson.

271 Scarborough, Thomas Gee, William Carleton; William Beswick, Supernumerary.

272 Pickering, Robert Melson, John Nowell.

273 Malton, Stephen Wilson, Thomas Savage.

274 Easingwold, John Sedgwick, Partes Haswell.

275 Thirsk, Philip Hardcastle, Joseph Frank; Samuel Gates, Supernumerary.

276 Ripon, Thomas Simmonite, Luke Heywood.

XXVI. THE WHITBY DISTRICT. -- Joshua Marsden, Chairman,

277 Whitby, Zecharias Taft, John Jordan; George Holder, John Barritt, Supernumeraries.

278 Gisborough, Francis West, Nathaniel Elliott.

279 Darlington, Joshua Marsden, Robert Bentham; Robert Emmet, Supernumerary.

280 Stockton, Joseph Mann, Robert Nicholson; Thos. Dixon, Supernumerary.

281 Barnard Castle, William Todd, William Dowson.

282 Middleham, John Philips, John Walton; Richard Hardaker, Supernumerary.

283 Tanfield, Thomas Harrison, Anthony Triffit.

284 Richmond and Reeth, Isaac Clayton, William Shackleton, George Clarke.

XXVII. THE NEWCASTLE DISTRICT. -- Edmund Grindrod, Chairman.

285 Newcastle-upon-Tyne, Edmund Grindrod, John Rigg, William Theobald; John Hudson, Supernumerary.

286 Gateshead, Thomas Garbutt, William Jackson.

287 North Shields, Robert Filter, Robert Jackson.

288 Sunderland, Samuel Warren, David McNicoll, James Blackett, Thomas Skelton; John Braithwaite, Supernumerary.

289 Durham, William Clegg, William Smith.

290 Wolsingham, William Schoiefield, who shall change occasionally with the Preachers of the Barnard-Castle Circuit.

291 Alstone, Charles L. Adshead, Ambrose Freeman, who shall divide his labours between the Alstone and Hexham Circuits.

292 Hexham, John Ingham.

293 Morpeth, James Smetham.

294 Alnwick, John Lee.

295 Berwick, Samuel Ward.

XXVIII. THE CARLISLE DISTRICT. -- George Thompson, Chairman,

**296 Carlisle, Joseph Womersley, Joseph Lewis.
N. B Brother Lewis is to reside at Brampton.**

297 Whitehaven, John Bumstead, Luke Barlow.

298 Brough and Penrith, John Rawsou, James Miller, Hodgson Casson.

299 Wigton, Ralph Gibson.

300 Kendal, George Thompson, William Blundell.

301 Ulverstone, Richard Greenwood, who shall change once in six weeks with Brother Blundell.

302 Dumfries, Humphrey Stevenson.

XXIX. THE ISLE OF MAN DISTRICT. -- John Mercer, Chairman.

303 Douglas, Joseph Burgess, jun. John Heap; Calvarley Riley, Supernumerary.

304 Ramsay, John Kemp, Enoch Broster.

305 Peel, John Mercer.

XXX. THE EDINBURGH DISTRICT. -- John Burdsall, Chairman.

306 Edinburgh and Dunfermline, Alexander Bell, George Mainwaring, Thos. Moss.

307 Dunbar and Haddington, Duncan McAllum, Daniel McAllum.

308 Glasgow and Paisley, John Burdsall, Thomas Mollard, George Cubit, Joseph E. Beaumont.

309 Greenock, Thomas Hewitt, Alexander Strachan.

310 Ayr and Kilmarnock, Donald Frazer, Timothy Ingle.

311 Perth, Thomas Hamer.

XXXI. THE ABERDEEN DISTRICT. -- Valentine Ward, Chairman.

312 Aberdeen, Valentine Ward, Peter McOwan.

313 Peterhead, James Shoar, John Wesley Barritt.

314 Dundee and Cupar, James Anderson.

N. B. Brother Anderson and Brother Hamer shall change occasionally.

315 Montrose, Arbroath, and Brechin, Joseph Robbins, Thomas Bridgman.

316 Banff, Jonathan Porter, John Hague.

317 Elgin and Keith, John McOwen.

318 Inverness, James Sugden; Robert Harrison, sen. Supernumerary.

The Stations of the Preachers, employed on the Foreign Missions, shall be inserted in our next Number; and also the most important of those letters of the Missionaries, which are published in our enlarged Number for this month, but for which we cannot make room in this smaller Number.

On Saturday, July 31, the Preachers, (in number 23,) that were to be admitted publicly into full connexion, as having completed, (and several of them much more than completed,) the period of their probation, were examined in the presence of the Conference, by the President and others, respecting their knowledge and belief of our principal doctrines, their approbation of and attention to our discipline, and divers important branches of experimental and practical religion; when they gave great satisfaction to all present, by the explicit answers they returned to the questions addressed to them. On the afternoon of the Lord's day following, the President, and several others of the senior brethren, spent some time in conversing

with them privately, and gave them such advices and directions as appeared to be calculated to render them still better qualified for the important office of feeding and overseeing the church of God, and to constitute them "workmen that should not need to be ashamed, rightly dividing the word of truth." A satisfactory testimony having been borne to their talents and grace, and to their zeal and diligence in the exercise of their ministry, during the years of their probation, as also to the acceptableness of their labours in the circuits to which they had been appointed; they were presented to the congregation in the King's-street Chapel, at six o'clock on Monday evening, Aug. 2, when eight of them gave a circumstantial and interesting account of their conversion to God, and call to the work of the ministry. The rest did the same on the two following evenings, (for the business occupied three nights,) and then, according to the appointment of a preceding Conference, the Ex-president delivered to them all a solemn charge, which, with several of the sermons preached during the Conference, and by them ordered to be published in our Magazine, we hope shortly to lay before our readers. The congregation was much crowded all these evenings, and seemed peculiarly interested, especially on the Tuesday evening, while Mr. Harvard, lately arrived from Ceylon, and one of those publicly admitted into full connexion on this occasion, (which his being employed on a foreign station had prevented being done before,) gave a detailed account of the most important circumstances attending the voyage of himself and the other first Missionaries to Asia, the sudden death of Dr. Coke, their feelings and distress on that occasion, their apparently destitute condition, and the unexpected and gracious interpositions of Divine Providence in their behalf, and in behalf of the cause in which they were embarked, together with the remarkable success with which God had crowned their endeavours, and those of the other Missionaries that had since been sent, at different times, to join them. He spoke upwards of an hour, and we trust with good effect on the greater part, probably on most, of the crowded congregation present.

On one afternoon, during the week, before the sittings of the day were ended, a number of the boys from Kingswood School, (as in the preceding year from Woodhouse Grove,) were introduced into the Conference, (with many of the members of the Bristol society) when one of the boys delivered an appropriate oration in Latin, and another one in English; and afterwards, at the desire of the Conference, Messrs. Benson and Roberts addressed them on the high importance of their possessing true piety as well as useful learning, and, in order thereto, of their ranking a diligent use of the excellent helps with which they were providentially favoured. After solemn prayer to God for his blessing on them, their school-fellows, and the Institution, they were dismissed.

The following pastoral address to the members of the Methodist Societies in Great Britain, is here inserted by order of the Conference; and we most earnestly request their careful attention to the very important contents of it.

ADDRESS

**Of the Conference, to the Methodist Societies in Great Britain; late
in Connexion with the Rev. John Wesley, A. M.**

DEARLY BELOVED BRETHERN,

In pursuance of a Resolution passed at our present Meeting, that an Address from the Conference to the Societies in Great Britain shall annually be written and printed, we now affectionately solicit your, attention. Our object in the adoption of this measure is to draw still closer the bond of that spiritual connection between us and you which is so dear to our hearts; and to afford you, dear Brethren, from time to time, such advices and encouragements as the events of the year, presented to us from every quarter when assembled in Conference, may suggest.

Never can you or your interests be absent from our minds when engaged in the business of this solemn Assembly. The sole object of our labours is to preserve that form of sound doctrine, and that body of discipline, under which we have all been made wise unto salvation, and nourished up to the enjoyment of a spiritual life, and intercourse with God; and it is our greatest anxiety, that "as you have received the Lord Jesus you may walk in him;" "adorning the gospel of God our Saviour in all things;" that you may thus diffuse through the land the knowledge of Christ, and the influence of religion.

We rejoice to state to you, that the increase in our societies during the past year, including Ireland, is 6905. For this success you will join us in thanksgivings to God, to whom alone the praise of turning men from darkness to light is due. But we would not fail to remind you, that, although the conversion of men from the error of their ways is the great work of God, he himself has made it in all cases to depend greatly upon the faithfulness and zeal of his people. We exhort you, therefore, dear brethren, as you wish the prosperity of the cause of God, to "pray for us, that the word of the Lord may have free course, and be glorified." Be yourselves the examples of a regular and conscientious attendance on the ordinances of his house; let your light shine before men; remember the high designation, given you by your Lord -- "Ye are the salt of the earth." -- "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as the lights of the world." Let the holiness of your conduct, the gravity and seriousness of your speech, your kind and faithful admonition of others, the religious order of your families, and the exact discharge of every relative and social duty, bear full testimony to the truth and excellence of your piety; and give its evidence all around you, that "you have not received the grace of God in vain."

A long experience has proved, that such effects are intimately connected with the observance of every part of our salutary discipline in all our societies. We do not enjoin this upon you as a burden, we invite you to it as a privilege. Preserve that simplicity of heart, and that sense of the importance of experimental religion, which will induce you not only to a regular attendance upon your classes, but to enter into

their spirit and intention. Seek from them the knowledge you most want -- the work of God in the heart. Strive together that you may "apprehend all for which you are apprehended of God in Christ Jesus:" and solemnly record it on your spirits, that the true kingdom of God is not the existence of its visible forms among any people; but "righteousness, peace, and joy in the Holy Ghost,"

We deeply sympathise with those of you, dear Brethren, who, from the pressure of the times, and the suspension of an active commerce, are, in common with thousands of your countrymen, involved in various and deep afflictions. We offer up our prayers to God for you in this dark season of your distress, "that you may not be tempted above what you are able to bear;" and that he who "comforteth the distressed," may comfort you. "Cast all your care on God, for he careth for you:" and fail not to remember, and to comfort one another with these words, "that in heaven you have a better and enduring substance." In the present changeful scene of things, one event happeneth to the righteous and the wicked; but you are nevertheless still under the care and the eye of your Father in heaven. Such afflictive events be will sanctify to those who trust in him: his promises cannot fail, because he changeth not. "He knoweth the way that you take, and when he hath tried you, he will bring you forth as gold." Never fail, dear brethren, to commit your cause to him, who has a thousand ways to "deliver the godly out of temptation," or to render their temptations the over-ruled instruments of putting them in possession of a good which shall remain their portion and their joy, when their spirits shall be for ever beyond the reach of the joys or sorrows of this present state. "In patience possess ye your souls." And remember him who hath said, "I will never leave you nor forsake you,"

As many of you to whom this measure of national suffering has been appointed, reside in places where attempts are making by "unreasonable and wicked men," to render the privations of the poor the instruments of their own designs against the peace and the government of our beloved country, we are affectionately anxious to guard all of you against being led astray from your civil and religious duties by their dangerous artifices. Remember you are Christians, and are called by your profession to exemplify the power and influence of religion by your patience in suffering, and by "living peaceably with all men." Remember that you belong to a Religious Society which has, from the beginning, explicitly recognized as high and essential parts of Christian duty, to "Fear God, and honour the King; to submit to magistrates for conscience sake, and not to speak evil of dignities." You are surrounded with persons to whom these duties are the objects of contempt and ridicule: shew your regard for them, because they are the doctrines of your Saviour. Abhor those publications in which they are assailed, along with every other doctrine of your holy religion; and judge of the spirit and objects of those who would deceive you into political parties and associations, by the vices of their lives, and the infidel malignity of their words and writings. "Who can bring a clean thing out of an unclean?"

Be it your care, beloved, who are exposed to this trial, "to serve God in all good conscience; to preserve your minds from political agitations; to follow your occupations and duties in life in peaceful seclusion from all strife and tumults; and God will, in his own time, appear by his Providence to your relief. We trust our country to his gracious favour, and doubt not "that he will speak good concerning us."

Whilst this period of suffering continues, we affectionately and earnestly exhort the more opulent members of our Societies and congregations, to afford as ample a relief as possible to their brethren in distress. This, we are sure, "they are forward to do." The liberal and active benevolence of our friends in every place, and on every charitable occasion, is our "glory and joy;" we speak this, therefore, only to "put them in remembrance." Many of the suffering household of faith now need their special liberalities; and the kind affection which exists in all our societies towards each other, is a sufficient pledge to us, that this suggestion will lead to those acts of sympathizing kindness, which will at once call forth and strengthen that sentiment of brotherly love, which is the distinguished character of the disciples of Jesus Christ. "Remember them that are in affliction, as being yourselves also in the body."

We are happy to find that the numerous institutions among us, for the spread of the Gospel abroad, for the relief of the sick and poor at home, and for the education of the children of the poor, continue to meet, notwithstanding the pressure of public affairs, with an encouragement so liberal. The supply of the Fund for Foreign Missions has exceeded all former years; and to all who love the Saviour, and the cause for which he died, the general prosperity of our Missions will equally excite their gratitude to God, and lead them anew to pledge their exertions for the support of a cause so sacred and animating. The extension of true religion at home will not be less their care, and the object of their liberality and prayers. Among other institutions for this purpose, are our Sunday Schools; and we rejoice in their number, the zeal with which they are conducted, the sacrifices of so many of our young people who act as teachers, and the benefits which are constantly resulting from them. In proportion to the value of these institutions, we are anxious that they should be so conducted as to yield their full proportion of moral good; and that In order to this, they should be preserved on their first principles. We would therefore exhort all who have kindly and benevolently engaged in them, to watch over them with a pious anxiety, that they may fully communicate to the children educated in them, the know-ledge and influence of the Holy Scriptures. Let them recollect, that a Sunday School is strictly and entirely a religious institution, whose object is to train up children in the nurture and admonition of the Lord; and that whatever has not a direct tendency to this end, is equally inconsistent with the principal design of such charities, and the sanctity of the sacred day in which they are conducted; and that ultimately it will prove subversive of all genuine moral and religious effect. We regard it as essential to the religious character of Sunday Schools, that the children should be carefully instructed by catechisms in the doctrines and duties of religion; accustomed to read the Scriptures, accompanied with the pious advices and

explanations of their; teachers; that they should on every Sabbath be regularly brought to the public worship of God; and that the teachers themselves should be persons who "fear God, and work righteousness;" "apt to teach" and enforce the truths of experimental and practical piety. Under the direction of such views, these valuable institutions will be the means of spreading through society the principles of truth and holiness; of preserving from the poison of infidelity, now, alas! so industriously diffused, thousands of our rising youth; of conveying light and purity into the dwellings of the poor; and of correcting the morals of society. They may then with hope and confidence be commended to the blessing of God.

With regard to the financial affairs of the Connexion, it is with great satisfaction that we have to announce the success which has attended the measure recommended by the Conference last year, for the relief of distressed Chapels. The monies raised for the Chapel Fund were found, at the meeting of the Committee appointed for its disbursement! very nearly equal to the claims for deficient interest of monies borrowed on the chapels regularly recommended from the different districts. It is therefore now established; and we state it with peculiar pleasure, that if this Fund be as liberally supported, as from the importance of its objects our friends will, we trust, feel it ought to be supported, the difficulties which have arisen from cases of distressed chapels, and the anxieties which were in some places in consequence created, may be entirely removed by united local exertion, and the aid of the Fund, and the Connexion be completely rescued from this branch of its embarrassments. This subject will be fully brought before you in the Report of the Chapel Fund when published; but we could not refrain from announcing thus early, what will afford general joy to our societies, and tend to unite the trustees of chapels, the societies, and the preachers, in common and cheerful efforts to promote the work of our adorable Lord.

The general finances of the Connexion continue to press heavily upon us; although we hail with great confidence the prospect of surmounting every difficulty. In those measures of retrenchment which necessity has forced, many circuits, and many of the preachers, have suffered, by returning to the circuits the proportion of deficiencies determined by the rule of the last Conference, and by our inability to comply with the reasonable demands of many of our brethren. These measures have been very painful; but our finances are in a state of general improvement; and if a proper degree of local exertion in all the circuits be commenced and continued, the Connexion will be placed in a state in which these subjects will create a much smaller degree of anxious concern. We commend, therefore, that great work, which God began with our fathers, and has continued to support and bless to the present day, to the kind and liberal support of our societies and congregations. Our interest and theirs cannot be separated. We are all bound by the tenderest recollections, by the best interests, by the most solemn obligations, to uphold, to spread, and to transmit to our children, the benefits of a system of religious truth and order, from which, under God, we have derived the light and comfort of a present salvation, and the blessed hope of a better life after the conflicts of the present. Sacrifices and exertions are still necessary; but, in such a cause, they are surely softened and

encouraged, by the delightful communion of saints, the presence of our God in our assemblies, and the visible spread of true religion in our immediate connections, and in our country.

We are now about to depart to our respective scenes of labour for the ensuing year. We met in the spirit of the kindest affection, and are about to separate with increased attachment to each other, to you, and to the work of Christ. We have renewed our pledges of zeal and faithfulness, in the strength of him, without whom "nothing is strong;" and we cast ourselves on his mercy and your prayers. Beloved brethren, join with us in this renewed dedication of ourselves "to God and to the Church by the will of God." Why do we live, but to do his will, and spread his praise. Let all our thoughts rest in God; to him let us open our spirits for richer supplies of his sanctifying grace, and clearer demonstrations of his presence and love. In simplicity of heart let us follow our Lord, copy his example, walk as he walked, follow his steps of active. charity, breathe his calm and loving mind, die like him to all earthly good, and hasten to the end of our course. "The time is short." O let us fill it with all the fruits and acts of Christian love and zeal; that our last moments may be peace; and that through the meritorious passion of our Divine Saviour, we may be accounted worthy to renew our fellowship in his unsuffering kingdom; and be eternally one with Christ, as he is one with the father.

Signed in behalf and by order of the Conference,
JONATHAN CROWTHER, President JABEZ BUNTING, Secretary. Bristol, Aug. 7,
1819.

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THE END