had such ample means for educating the youth of our country.

The Rev. E. Botterell presented the report of the Wesleyan Academy of St. John's, which was cordially received by the Conference.

In the afternoon the affairs of the Theological Institution were considered. The statement of accompt was read by the Secretary. The minute on this subject was read and passed. The Contingent Fund minute also passed the Conference. The affairs of the Childrens' Fund were considered. The Conference finds in accordance with the principal adopted, that this year seventy-three members provide for one child.

TUESDAY MORNING.—After the usual devotional exercises and the reading of the Journal of yesterday's proceedings, the Rev. Dr. Richey introduced a resolution expressing a high appreciation of the Ordination charge delivered by the President, and requesting its publication. The President in reply consented to publish his charge after his return to England.

The Minutes of the Parsonage Aid Fund Committee were read. Lengthened conversation was held as to the desirability of introducing certain changes into the constitution of this fund, but such changes were deemed inadvisable. The minute in reference to the Fund was read and adopted. The report of the Sabbath School Committee was received and adopted. Reference was made to the unsuitable character of many of the books of the American Sabbath School Union for introduction into our Schools.

The President spoke at length on the necessity of care in the selection of books for the Sabbath School, and of carefully guarding in every way the reading of our young people. He declared it to be a principle in the Book Room of the British Conference to publish nothing in the shape of fiction. He expressed his conviction as to the ruinous tendency of reading fictitious works, and his pain at seeing such books so frequently on visiting the houses of our friends, and declared his conviction that hundreds of young persons in England had gone down to ruin through indulgence in such reading.

The report of the Educational Fund Committee was read and received, and the minute in reference to this fund was prepared and adopted. The President then called attention to the Jubilee movement in England, and suggested the desirability of our taking part therein. The consideration of this subject was ordered for the next Session.

In the afternoon the Stationing Committee was in Session, and the Conference did not meet.

WEDNESDAY MORNING.—The consideration of the suggestions in reference to the Jubilee movement was resumed. The President urged immediate action in connection with this movement, and asked the Conference to consider the best plan for its inception here.

The Rev. Mr. Scott warmly commended the enterprise. He said "you cannot touch this work in any way without doing good to yourselves and to your people." He spoke of the movement as he had been connected with it in Ireland, and showed that ordinarily the Irish people were giving comparatively *very* largely out of their deep poverty as a people to the support of the Missionary and other enterprises of our church.

Mr. Allison referred very briefly to his visit to the British Conference, and his connection with the Jubilee meetings in England. He spoke of those meetings as being especially seasons of hallowed joy.

A series of resolutions passed the Conference expressive of a decision to enter upon the Jubilee celebration at once, and to hold a first public meeting in Halifax previous to the departure of the President for England.

The ballot was then taken for the President of the Conference for the next year. The Rev. John McMurray was declared duly elected. The ballot being then taken for the election of Co-Delegate, the Rev. E. Botterell was chosen.

In the afternoon a list of subscriptions to the Jubilee Fund was opened by the members of Conference. The aggregate amount will be published as soon as the list of members of the Conference is complete.

The attention of the Conference was called by a minute from the proceedings of the Halifax District to the measures adopted for the resuscitation of the Dalhousie College. A series of resolutions passed the Conference expressing disapproval of the arrangements made in regard to this College, and pledging the Conference to application to the Legislature of Nova Scotia in order to a more impartial arrangement.

The address to the British Conference was read by Rev. Mr. Stewart, and adopted by the Conference.

The Conference adjourned to allow the Advisory Committee to meet for the appointment of the Chairmen of the several Districts. On resuming, the names of the Chairmen were announced, and the Financial Secretaries were appointed.

The Contingent Fund Committee met in the evening, and appointed the grants for removals. After deciding several questions affecting the other grants for the year, the Committee adjourned to meet on Thursday morning.

THURSDAY.—The Conference opened at 9 o'clock with the usual devotional exercises. The question was asked, "Where and when shall our next Conference meet," and the answer given in accordance with a request from Yarmouth, N. S., "At Yarmouth on the 4th Wednesday of June, 1865.

Votes of thanks were passed unanimously to the Ex-President, President, and other official members, for their valuable services during the Conference.

Thanks were also given by the Conference to the Rev. Robinson Scott for his attendance at its session—and expressive of its hearty sympathy with the cause of Irish missions.

Thanks were also presented to the Superintendent of the Sackville Circuit and other ministerial brethren in Sackville, together with the friends who had by their kindness contributed so much to the comfort of the brethren during their stay among them.

A series of Resolutions in regard to various matters chiefly of a local nature were laid before the Conference and action was had thereupon.

More formal action was taken on the subject of Dalhousie College, in order to follow the proper course in regard to that matter—which action will we doubt not be laid more fully before our people.

The minutes were read and signed by the President and Secretary. The President addressed the Conference briefly, and after the singing of two verses of one of our hymns, the Rev. Robinson Scott engaged in prayer, and the Conference was closed with the benediction by the President.

AUTHORS.—Some authors write nonsense in a clear style, and others sense in an obscure one. Some can reason without being able to persuade; others can persuade without being able to reason. Some dive so deep that they descend into darkness, and others soar so high that they give us no light. Some, in a vain attempt to be cutting and dry, give us only that which is cut and dried. We should labor, therefore to treat with ease of things that are difficult; with familiarity of things that are novel, and with perspicuity of things that are profound.

Provincial Wesleyan.

WEDNESDAY, JULY 6, 1864.

The Conference Session

Of the Methodist Church of Eastern British America, recently held at Sackville, N. B., and which closed on Thursday last, was the largest, and also one of the most delightful occasions of the kind we have had, since the formation of our connexion in these Provinces. The social intercourse with the friends in that locality, and the kind attentions by them shown, as also the pains taken by the superintendent of that Circuit to provide for the comfort and convenience of his brethren, were all that the ministers could desire in these respects, and were gratefully appreciated. The inconveniences which would have been felt by some in being billetted at a distance from the place of session, was obviated greatly through the kindness of Dr. Pickard in making arrangements for the Conference taking dinner together each day in the Male Academy. Previous to the session it was feared by some that Sackville would be found to be an unsuitable locality for a large Conference gathering, but it proved to be quite otherwise. In addition to the measures already named to meet the convenience of all parties, the business was greatly facilitated by the accomodations afforded in having Lingley Hall for the Conference Session, and several rooms in the College Hall for meetings of Committees. While noting these extraneous comforts, we must not omit remarking that Sackville is one of the most beautiful and healthful rural districts which these Provinces afford; so that, altogether, we were happily circumstanced in holding our Conference at Sackville.

One principal feature of interest in connection with the Session was the consideration of the arrangements necessary in regard to the Jubilee of the Wesleyan Missionary Society, so auspiciously carried forward during the past year by the Parent body, the due celebration of which is regarded as exceedingly appropriate in these Provinces, being the oldest missionary ground of our Church. We were reminded further, that the first Methodist Missionary Collection was made in a Methodist Conference. In the "Minutes" of 1769 there is this record, "Our brethren in New York have built a house. Who will go to their help? Ans. Richard Boardman and Joseph Pilmoor. What more can we do to help them? Ans. Let us make a collection." The collection then made amounted to £70, 2, 6 sterling.

We felt at Sackville last week that it was fitting to inaugurate, then and there, in the Conference, the Jubilee movement in these Provinces, by the ministers giving in their names for the amounts they might be able to subscribe; when the gratifying result was, the subscription of about $2500 from brethren not at all rich in this world's goods, having suffered losses by deficiencies in their very limited income, amounting in the aggregate for the two years last past to the sum of $10,000. Their subscriptions to the Jubilee Fund, under these circumstances, afford practical exemplification of their spirit of self-denial, and of their heartiness in this noble missionary movement. The measures adopted in relation to the Jubilee celebration in these provinces we now give. The arrangements for several central meetings will be found in another column.

1. That the Conference having listened to the deeply interesting reports given by the Rev. W. L. Thornton, A.M., the Rev. R. Scott and the Rev. J. Allison, A.M., concerning the auspicious beginning and delightful progress of the movement commenced last year in the Parent Connexion for the proper celebration of the Jubilee of the Wesleyan Missionary Society, gladly recognize it as not only the duty but also as the elevating privilege of our Branch of the Methodist Family which owes its very existence to missionary enterprize, to unite with all possible zeal in a humble effort to promote that movement.

2. That the Conference earnestly invites all its friends to join in a hearty, grateful and liberal support of the Jubilee Fund of the Wesleyan Missionary Society, in order that the great objects of world-wide importance, contemplated, may be furthered, and the claims of our own truly Mission Connexion to a participation in its benefits may be proportionably strengthened.

3. That this Conference rejoices to believe that the authorities of the Parent Methodistic Body are ready to entertain and consider with their wonted kindness, our application on behalf of our schemes for the consolidation, extension and perpetuation of the work of God within the bounds of our Conference; so that we may hope to share liberally in the benefits of the Jubilee Fund.

4. That the Conference, without attempting now to exactly define or limit our Connexional objects, which it is hoped may be largely helped by the Jubilee movement—would name the following as among the more prominent of those objects, viz. 1, Our Educational Institution at Mount Allison, especially in its relation to the training of candidates for the ministry among us. 2. The Wesleyan Conference Office as an instrumentality for the diffusion of sound Christian literature throughout these Colonies. 3. The fund to aid in the education of ministers' children. All of these must be regarded as essential to the prosperity and comfort of our Conference and Connexion; and all are known to need immediate assistance, in order to the full accomplishment of the important purposes they are designed to serve in our economy.

5th. That the following ministers be appointed to accompany our beloved President to Halifax, to confer with our friends in that city as to the best means to be employed to secure a worthy inauguration of the Jubilee movement in Eastern British America, viz., The Co-Delegate, Ex-Presidents and Secretary of the Conference, Rev. F. Smallwood, Rev. J S. Peach, Rev. J. R. Narraway, A. M., Rev. J. Brewster, Rev. R. A. Temple, and Rev. C. Stewart. And it is especially recommended that these brethren acting in concert with the friends in Halifax—make suitable arrangements if possible, for holding, during the ensuing week, a series of Jubilee meetings in that city—such as have been so largely owned of God in England, in order that the valuable assistance of the President and his excellent associate, the Rev. Robinson, Scott may be secured for such meetings.

6. That the above named members of the Conference be appointed a committee with such lay brethren as they may be enabled to associate with themselves for the work, to make immediate arrangements to hold central Jubilee meetings, in St. John, Fredericton, Charlottetown, and St. John's, Newfoundland as soon as possible.

7. That the Co-Delegate, the Ex-President, and the Secretary of the Conference, together with the Chairmen of the several Districts, and the Superintendent of the Bermuda station, together with the following lay gentlemen, viz., G. H. Starr, Esq., Hon. S. L. Shannon, M. P. P., *Halifax*; Aaron Eaton, Esq., J. Prichard, Esq., T. C. Humbert, Esq., *St. John, N. B.*; Honble. Judge Wilmot, *Fredericton*; R. Brecken, Esq., Hon. Geo. Beer, Hon. Dr. Young, *Charlottetown*; Mariner Wood, Esq., *Sackville*; W. K. Dudman, Esq., *Yarmouth*; Zechariah Chipman, Esq., *St. Stephens*; David Scott, Esq., *Windsor*; Hon. J. Boulster, Hon. E. White, J. J. Rogerson, Esq., *St. John's, N. F.*, with Revs. E Botterell and R. A. Temple as Secretaries, and the Hon. J. H. Anderson and the Rev. Dr. Pickard as Treasurers, do constitute the General Committee of the Auxiliary Jubilee Mission Fund of this Conference.

8. That suitable arrangements shall be made at the ensuing Financial District meetings, to hold Jubilee meetings in each Circuit as soon as possible, and to appoint Secretaries and Treasurers for the several Districts.

9. That all subscriptions to the fund shall be payable prior to the Conference of 1866.

But that which gave to our Conference its highest point of interest, was the evidence so delightfully afforded, that the presence of Christ, in fulfilment of His own promise, was with his Ministers. In elevating and directing the tone of our Session and our religious services, we are, under the blessing of God, much indebted to the deliberative skill, the gentlemanly courtesy and the truly christian spirit of our honoured President, the Rev. W. L. Thornton, A.M. The appointment of this eminent Minister to this position, was hailed with joy by our connexion. We expected to derive much benefit therefrom, feeling that as the youngest of the affiliated Conferences, the bond of union between us and our fathers at home would be much strengthened, and our views of connexional work matured by Mr. Thornton's presence. Our expectations have been more than fulfilled. Never shall we forget the measure of divine power realized during the addresses and ministrations of the President, and also of his travelling companion, our much esteemed brother, the Rev. Robinson Scott, of Dublin. The Ordination charge by the President, an outline of which our reporter has furnished, was the finest we have ever been privileged to hear, and was attended with an unction from on high which cannot be described. We are glad that Mr. Thornton has consented at the request of the Conference, to furnish a copy for publication.

The feelings of the Conference of gratitude to God for His goodness to us during the session, and also of our appreciation of the benefits derived from the presence and help of these distinguished Ministers and brethren from across the wide waters, are expressed in the following resolutions adopted unanimously by the Conference, and expressed by a standing vote:—

"That the Conference gratefully recognises the goodness of the Lord, in the gracious measure of holy influence shed down upon the Ministers, and upon our public assemblies during this session; and trusts that the results thereof may be felt and seen in the revival of the work of God throughout our Connexion during the ensuing year.

That we largely attribute, under the divine blessing, the delightful and profitable character of the session, to the godly wisdom and invaluable counsels of our beloved President, the Rev. W. L. Thornton, A. M., to whom we beg to tender our cordial thanks—whose presence among us has given us the highest pleasure, and whose great christian courtesy, able presidency, and public ministrations, have stirred our hearts, and shall be cherished by us in fondest remembrance.

That the Conference begs to present to the Rev. Robinson Scott, of the Irish Conference, its grateful thanks for the valuable suggestions offered by him on various topics during this session; and to assure him that this opportunity of christian fellowship with him has afforded to us very great satisfaction, and that our hearty sympathies are with the Irish Methodist Connexion in its interesting and important sphere of christian enterprise."

These honored Ministers officiated on Sabbath last in our pulpits in this city, and also at the Jubilee inauguration on Monday evening and last evening, some account of which must be deferred till our next. They leave by the steamer for England to-morrow evening, and will be followed by many prayers that the hand of God may still be with them. A visit from either or both of them at a future opportunity, we scarcely need to say, will afford to our Ministers and people very high gratification. We are pleased to copy from the *Christian Guardian* the following notices, so appropriately expressing our opinions as well as theirs, in relation to these honored servants of Christ. Referring to President Thornton, our contemporary remarks:—

It will be long before the visit of this distinguished and beloved member of the Parent Conference will be forgotten by the Wesleyan Church in Canada. The Presidency of the Rev. W. L. THORNTON at the Toronto Conference will dwell in the living remembrance of its members as long as their memory lasts, and the remembrance will always be a pleasure as well as a stimulant to increased devotedness. His unremitting and minute attention to every part of Conference business; his unvaryingly kind and affectionate exercise of the functions of his office; his simplicity of purpose, and his perfect impartiality in the chair of the Conference; the deep spirituality of his counsels and addresses; the unction and power that accompanied all his public discourses; and, above all, the soul-subduing influence produced by his Charge to the Young Ministers on the evening of Friday, the third day of the Conference, will never be forgotten. Though his stay among us seemed too short even to form an acquaintance, yet it has left a strong and lasting affection behind. The scene in the Conference, on Friday, the 10th inst., when he was bidding adieu to his Canadian brethren, was deeply affecting. He seemed quite overpowered by his feelings, the preachers present all wept, and the spectators in the gallery manifested the strongest emotion. May God abundantly bless him with the light of His countenance, protect him in his return to his own Conference, and make him a general blessing to the Wesleyan Connexion at home and abroad!

Of the Rev. Robinson Scott the *Guardian* says:—The visit of Mr. SCOTT was exceedingly agreeable to our Conference, and his excellent sermons made a deep impression on all who heard them. He is a man of transparent simplicity and honesty of purpose, of wise and faithful spirit in promoting the cause of God, a deep and perspicuous preacher, a kind and affectionate friend whom to know is to love.

Though the Irish Wesleyan Connexion is comparatively small, yet it has been wonderfully successful in promoting the general cause. It has lost great numbers by emigration; for Methodism in England, the United States, Canada, the Eastern Provinces, Australia, and other parts of the world have received scores of thousands of its children. It is but reasonable that its sons and daughters abroad should now lend a helping hand, and that Methodism should discharge part of its great debt to this small but vigorous and fruitful church. If Ireland, on account of its popery, is England's difficulty, and the Pope's strongest hold on England, then it is also the difficulty of Protestantism itself, and in many ways its greatest discouragement. A Catholic contemporary lately lamented that Methodism had so many "fine old Celtic names" in its membership, that is, that it had been the means of rescuing so many from the delusions of Popery. And there is no doubt that Thos. Walsh, Gideon Ousley, and their fellow labourers, have been the deliverers of many from that fearful form of superstition. Irish Methodism has still an important mission to accomplish.

The Ordination Service,

HELD IN THE WESLEYAN CHURCH, SACKVILLE, N. B, ON MONDAY EVENING, JUNE 27, 1864.

The service was commenced by the President giving out the hymn commencing, "Give me the faith which can remove," &c. After singing, prayer was offered by the Rev. J. G. Hennigar.

The candidates for ordination were as follows, Alfred W. Turner, John Goodison, Edwin Evans, James R. Hart, Thomas D. Hart, Job Shenton, John J. Colter, Richard Pratt. These brethren were presented for ordination by the Rev. Dr. Richey, who reminded the congregation that all persons presented for ordination in our church are required to give evidence of conversion to God. He stated that these young men had given such evidence, and that having been variously examined they were regarded by our Conference as suitable for our work. He referred also to the fact that nearly thirty-nine years since, he himself had been set apart to the work of the ministry by the imposition of hands and prayer.

The President referred to the necessity of finding evidence of conversion to God in the case of those who are set apart to this work, and said, that for the satisfaction of the people of God, he would ask certain of those young brethren to give an account of the dealings of God with them, to tell especially the circumstances connected with their conversion and call to the ministry.

ALFRED W. TURNER, said:—I was born in a Wesleyan Methodist family, educated at a Wesleyan Methodist School, and among Wesleyan Methodists I have lived all my life to this day. I cannot tell when God's Holy Spirit began to work within my heart; but this I know, I did not at that time recognize His working. When I felt many fears on account of my sins, and earnest desires to be a disciple of Christ, I regarded these feelings as the natural movements of my own heart. I well remember in a season of extensive revival kneeling down in the pew, and where no eye could see me, weeping before God. Yet I did not weep directly from a sense of sin and danger, but because I could not find in myself that mental agony and deep contrition which I observed in others, and this seemed to place an insuperable barrier between me and the salvation of God. I went home,—I did so frequently,—heavy in heart, despairing, hardened. I could not, nor can I now, apart from my interest in Christ thank God for my creation and preservation. The former I regarded, if I may so speak, as an unutterable misfortune, an incalculable injury; the only result of the latter seemed to be that it augmented from moment to moment the sadness of my eternal destiny. I thank God I was not left in that state of mind. God who commanded the light to shine out of darkness shone in my heart. I may say humbly and thankfully, I have received not the spirit which is of the world, but the spirit which is of God, that I may know the things that are freely given to me of God. I know that Jesus Christ came into the world to save sinners; and I know that coming to Him with all my guilt, and with nothing to recommend me to His notice, I am not cast out. The blood of atonement, in which alone I trust, speaks peace to my soul. As to the ministerial work, it has often been to me a joy to preach the Gospel, and at other times I have felt as if the burden of the Lord were too heavy for me, and my sense of insufficiency has made me desire some other calling. I am here to-night, not because I have a natural bent towards the ministry, but because I wish to have the satisfaction, when my last hour is come, of looking back upon a life spent after God's order. May He help me!

J. R. HART said:—I feel that this is the most solemn hour of my life. Looking back over all the way the Lord hath led me, and knowing that goodness and mercy have followed me all my days, I feel that all the times of my life converge to this point of time when I stand before you, asking to be recognized as a shepherd to feed the flock of Christ, which He has purchased with His own blood.

I feel that it is a matter of special thanksgiving that I am the child of pious parents, who early directed my attention to the Lamb of God who taketh away the sins of the world. Led by the Spirit of God, when quite young, I was made the subject of converting grace, experiencing peace with God through Christ Jesus our Lord. With the very first dawnings of spiritual light, there came to my heart an earnest desire to preach the gospel of the grace of God, and this desire grew with the increase of this light. I enjoyed a sense of the Divine favor for about two years, and then being removed from home, influenced and placed amid temptations to evil, I unfortunately yielded to these temptations, and lost my peace and joy in the Holy Ghost. Then "the pains of hell got hold upon me, and I found trouble and sorrow." I have reason, great reason to thank God that I was prevented from yielding to the fearful temptation at that time so powerfully presented, to put an end to my earthly existence. During this time of anguish I was visited by one well known to most of you, the Rev. Ephraim Evans, for I was at the time ill in body as well as distressed in mind. The influences of the Spirit attending his godly counsels and fervent prayers, led me again to the cross of Christ, and enabled me to say, "Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son, make me as one of Thy hired servants." God again spoke peace to my soul, and since that time He has wondrously opened my way; I may say truly, "I have been led in a way that I knew not." A little more than four years since, by the advice of some who had long preached the glad tidings of salvation, I offered myself as a probationer to this work. Accepted first by the Quarterly Meeting, and subsequently by a District meeting, I have been for four years engaged in this delightful work of proclaiming the things of God. I have not been left during those years without tokens of the Divine presence, and now I feel the love of God abundantly shed abroad in my heart, by the Holy Ghost given unto me. I feel assured that I must meet with difficulties and trials in this work; "but none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

JOB SHENTON said:—Upon this most solemn moment, in looking back over life, memories pleasing and happy crowd upon me. For one hour of life the Spirit did not cease to strive with me. Early was I dedicated to God, and trained by pious parents in the fear of the Lord. Around me the world never threw its charm. I was drawn to give myself to him who loved me and gave himself for me. Just as the year was drawing to its close, with the departing hour peace flowed across my soul. Then my happy heart rejoiced, and gratitude said, "O Lord I will serve thee." In this state I continued for some time, but owing to certain associations, I lost in a measure the clear sense of acceptance and favour. Soon light again broke over my darkness and I was happy again. With child-like sorrow I bowed at the cross, with child-like trust I rested upon Jesus and was saved. Under the powerful appeals from a returned missionary I felt the stirrings of the spirit to preach the gospel to those without its light. I was not disobedient to the heavenly voice, but upon the first occasion that I declared the word of life, God was pleased to set his seal of approval in the salvation of souls. Beneath many discouragements, under many a dark cloud, yet have I held on my way to this time. I deem it to be the highest honor beneath the sky, to preach the unsearchable riches of Christ. Ever do I look for the sanction of heaven upon my labors to this I aspire, for this I hope, to do good to those without God. I am ardently attached to the Church of my choice. Not merely because of the scriptural character of the doctrines taught, not merely for the spiritual element that pervades its assemblies; not for these only do I love it. Here was I born to newness of life, here will I live, here will I toil, and here I hope to die. In this solemn hour I devote all I have to the service of Him who made atonement for sin. Should my days be prolonged, or should they soon end, I pray that my life may melt away at last into the beauty of heaven. Upon this moment I seal my consecrating vows. I pledge my life and here use the language of hope and consecration.

"Ready for all thy perfect will,
My acts of faith and love repeat,
Till death thy endless mercies seal
And make the sacrifice complete."

After further examination of the candidates in accordance with the prescribed form, the President read the office for the ordination of elders. The candidates then kneeling were solemnly ordained by the imposition of hands, and were each presented with a copy of the Holy Scriptures with the usual formula.

ORDINATION CHARGE.

The President then addressed the newly ordained brethren in substance as follows:

My dear young brethren, I wish to direct your attention to a passage from the last charge given by St. Paul to Timothy his son in the gospel; from a chapter which is supposed to be the last he ever wrote, which was penned as he waited in the dungeon of the Mamertina for the summons to death. The passage then to which I shall call your attention is that contained in 2nd Timothy iv. 5 6, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand.

You will not fail to remark that in this voice, breaking from the grave of the departed saint, that you are exhorted first to watchfulness, in the second place to fortitude, in the third place to activity and diligence in the work committed to your care, and finally to perseverance in that work in order to the consummation of your great calling. Every word of the text is most solemn, every word is most weighty. In the first clause you are exhorted to that watchfulness which procures sobriety, which induces abstinence from every thing which would entangle the minister of Christ in his work. Against such entanglements it is for you to watch. I need not remind you of the words of the inspired Apostle, "No man that warreth, entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier." But these words imply much more. They teach—"Watch thou with all diligence, let there be no slumbering, let there be no sloth, but let all the powers of the mind be given to this work." The work of watching and prayer are closely allied, I need not remind you how prayer allies itself to watchfulness of spirit; prayer is the language of a holy confidence in which we are found looking to God our souls to keep. Watch therefore in this confidence of prayer. However great the difficulties of the work of this ministry which you have received by the imposition of our hands, remember those worthies who have gone before you, who inscribed on their banner "Out of weakness, made strong." Watch when you do not apprehend difficulty or trial, watch when you are applauded by others, watch when seas are calm and skies are clear, watch diligently, lest coming suddenly Christ should find you sleeping, oh pray daily and hourly that you may be kept from falling—oh if after such a fall the soul should be just saved, snatched as it were from hell, what a loss to have failed in the usefulness which only deep piety can secure—oh how many instances are there of even the servants of Christ who would gladly recall opportunities which have been lost, would gladly purchase their return with the wealth of the Indies if they could command it. There is a peculiar significance as it applies to the ministers of Christ in the twelfth chapter of St. Luke. There after our Lord had by a variety of teaching exhorted to great watchfulness, Peter asks "Speakest thou this parable to us or even to all?" and the Lord answers, "Who then is that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season." If it behoves all the people of God to be found faithful, how much more the stewards of God, the ministers of Christ. If the trumpet give an uncertain sound who shall prepare himself for the battle—what a scene is called up by that word; some awful crisis is at hand, the note of warning is needed, but the watchman is careless and through his negligence the opportunity is gone for ever, the hosts of the besiegers rush in, the towers fall, the tears of beauty are shed, the blood of the noblest flows freely, and the man thus neglectful sinks in ruin, and his last sorrow is that all is through his negligence. But that is an earthly sorrow. You are placed where you can sound the note of warning in the ears of those exposed to a greater ruin—so that all may hear; but if you are neglectful, how great the ruin, how great the consternation. I wonder not at the solemn words of an eminent divine at the ordination of some young men recently. After referring to the peculiar necessity of faithfulness on the part of the ministry he exclaims, "Pity us, oh ye people, pity us oh Christian believers, pity us who cannot fall alone whose condemnation cannot be a *common* condemnation, who, if we fall at last, must not only be condemned by the Judge of all but by those also who have been misled by us."

It is remarkable that the Apostle goes on to enjoin—endure afflictions—these are the lot of all, but through the grace of God these may be made occasions of joy, and the operation of this grace is a blessed alchemy which turns all to gold. But I apprehend that the Apostle here refers to the peculiar trials of the ministry; and there are peculiar trials in this work, as my brethren around me very well know; but when these trials become greatly oppressive does not the Master put His arm of power around us. Read the lives of those servants of God who were eminent for usefulness, and you will find that they have been led through the deepest trials, and allow me to say that there never were great characters without the discipline of affliction. There are to be endured trials in a variety of ways, and some of these it may be your lot to endure, but do not wonder at the mysteriousness of these. Mystery is but another word of God's wisdom. Sometimes the night whose hours are darkest produces the most bright and glorious day.

Endure afflictions; the Christian character is not one of apathy, of stoicism, your Master who went before felt and suffered as man never felt, but it is yours to arm yourself with the same mind which was in Christ, that like him you may endure. If trouble come to you and if it come in a form the most undesirable, in a form the least expected, you may plead with God "wherefore dost thou contend with me," and you may cast your care upon Him, and believe that He will suffer no trouble to come upon you, but with the design of making you more holy.

Do the work of an evangelist. We remember the word evangelist here describes a peculiar office. "And he gave some apostles and some prophets and some *evangelists* and some pastors and teachers." And the term evangelist seems to have been used of those who preached in immediate connection with the Apostles; it seems to have been marked off by certain features of a temporary character. We have nothing in the word of God to teach us that the office of Apostle was to be continued, but we are instructed to ordain pastors and teachers. The words before us show that the term evangelist describes the ordinary work of preachers of the gospel whose it is to carry the tidings of salvation to man—"How beautiful are the feet of those" who carry the message of mercy; preaching is the ordinance by which God designs especially to save souls. It is the fashion of to-day to decry preaching; to speak of the press, the lecture room as taking the place of the pulpit; but it is a wrong idea, the pulpit can never be superseded. See how the treasures of this blessed word are drawn out by ten thousand preachers each sabbath day, see how by this instrumentality these treasures are brought out for the wants of the multitudes. This part of your duty is fairly stated in a former part of this chapter—"Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine;" preach the word, and what is the word but this book which I hold in my hand, which is profitable for doctrine, for reproof, for correction, for instruction in righteousness?

Everything in the Bible is *true*, but the doctrine of Christ crucified is of especial importance, I pray that you may never preach without preaching Christ crucified, may never spend a Sabbath without proclaiming that blessed doctrine. He is the great centre of the doctrine of the Bible, He is the Alpha and Omega of its teachings, the Sun of righteousness shining with healing in His wings. Christ crucified is the subject of the preaching of the apostles, of all the early preachers, of the early fathers of Methodism, and let our pulpits crumble rather than that this gospel should not be preached in them; yea if an angel from heaven should preach any other gospel let him be anathema. This is the gospel to be proclaimed on the banks of the Indus and of the Euphrates, on the banks of these American rivers and to the polar regions, and this gospel all powerful still, as mighty to-day as when the Apostles preached it, the power that subdued me can subdue all men to Christ.

Preaching is *expounding* the word of God, and he is the best preacher who most clearly explains the word, and most powerfully applies it. Be instant in season, out of season, each moment is more golden than gold, therefore employ it diligently in making known the things of God; proclaim the doctrine of God our Saviour, enforce it with Scripture. Robert Hall says "the minister who founds his doctrine on the Scriptures, is like the angel of the Apocalypse who stands in the sun;" thus study and preach and you shall stand as in the very sun of the moral universe. Neglect no part of your work. Seek in deepening piety new evidences in your own heart that you are called to this dear work. The man who is determined to make full proof of his ministry will have no time for schemes of a worldly character, not even time to wander very widely in the fields of intellectual endeavour. The Bible must be a constant companion; our fathers in the gospel were mighty in the Scriptures, let not their sons be less so.

For I am now ready to be offered. We see here first, according to a surface view, that the labourer seems about to be removed—perhaps there is an allusion to his pouring out his blood in some way at least. Paul the aged is about to be removed. My own mind has often been deeply afflicted, as I have seen in the parent land, old men tottering on the platform, and standing before young men who were just going out into their great work. I have felt as though these aged servants of Christ were saying, "Oh make full proof of your ministry, for I am now ready to be offered." My dear young brothers, some to whose instructive words you have formerly listened, have gone home to heaven, and others here are drawing near to their rest; these reverend fathers around me will have the greater joy in their last hours if they are persuaded that you will lift high the banner given you. We have a noble ancestry in our own ministry; it is delightful to think of those who have passed away from this mortal state—that they may be often near us, that they may be near us now. Would not some of the beloved fathers who have recently passed away from our midst, love to linger over a scene like this to-night? Perhaps I may be allowed to recite the words of one of our sweet singers, the late Mrs. Bulmer, written on visiting one of the churches in London, where she was wont to worship, after a time of severe affliction in which she had lost several of her friends.

"Who are these whose soft and shadowy light
Falls like a sunbeam thro' an evening cloud?
O! they are hosts of sainted spirits bright,
Who once beneath this hallowed temple bow'd,
But now, escaped from earth away,
Tread the bright pavement of the skies;
Yet love to linger, love to stay,
Where first they learned to weep and pray,
On wings of faith to rise.

O! they are those whose bosoms glow'd
With zeal for thy prosperity;
Whose glistening eyes with tears o'erflow'd,
Jerusalem! thy joy to see:
Thy sacred gates unseen they throng;
Unheard they join thy choral song;
They cleave the realms of lucid air,
With cherub lyres,
Seraphic choirs,
The solemn joys to share.

A cloud of witnesses they stand,
A diadem'd, illustrious band,
And urge us to proceed;
To lead the trophied armies on,
To spoil the foe, to take the crown,
And win the world to God.

O for grace to accept that challenge to follow them as they followed Christ. Hail, fathers in this ministry who have exchanged the weapons of warfare for the tokens of victory borne by the white robed band in glory! Hail, happy spirits! we will follow you, and we humbly hope to be at your feet in the Paradise of God.

Paul had never trifled with any part of his work, but I will venture to assert that he never saw the importance of the work of the ministry as when from the light of eternity a fuller illustration burst upon him of the grandeur of that work. With those lights of illustration which eternity now sheds upon his soul, could he again engage in the preaching of the gospel, with what more than Pauline eloquence would he proclaim the doctrine of salvation by grace.

We think of the martyrs who have laboured and have not fainted; let us sometimes ask ourselves, Would I rather die than to deny Christ? I believe there is not one here who would save his life at the cost of denying Christ, the martyrology of the church is not yet completed—we know not but some of us may have to suffer for the truth. O Christ Thou hast died for us, make us willing and glad to die for Thee.

The Apostle says further, "I have fought a good fight;" he had been a soldier engaged in a noble conflict. Dear young friends, here is a contest not with din of armies or garments rolled in blood, but a contest nevertheless, and the day of coronation will come. The doctrine of the gospel is that there are many crowns gemmed and starry; may you my beloved friends be nobly ambitious of having such a crown. I charge you to hole endeavour in the name of this Conference. Be faithful to your vows, let it not be said of you that your zeal has grown cold, that you have run away from the work to which you had consecrated your lives. I trust that you will live and die Methodist preachers; you will never find a nobler ministry. It is not sectarian, we are the friends of all and the enemies of none; we pray, Grace be with all those that love our Lord Jesus Christ—I charge you never let this attachment to your church be broken, never go from your moorings, do your work faithfully, and be pastors as well as preachers of the gospel.

And now I commend you to God and to the word of his grace; in the great decisive day of God may it be the joy of each of these eight young men to present before the throne, many, many souls, the fruit of his ministry in the Lord.

A hymn was sung, and the service was closed with prayer and the benediction by the President.

Stations

OF THE WESLEYAN MINISTERS AND TEACHERS ON TRIAL, OF THE CONFERENCE OF EASTERN BRITISH AMERICA.

WILLIAM L. THORNTON, A.M., *President.*
THOMAS H. DAVIES, *Co-Delegate.*
JOHN MCMURRAY, *Secretary.*

I.—HALIFAX DISTRICT.

1. *Halifax*,—Edmund Botterell, John Lathern; Henry Pope, 1st Supernumerary.
Conference Office,—John McMurray, Book-Steward and Editor.
2. *Dartmouth*,—Joseph G. Angwin; Thomas Angwin, who is allowed to rest for a year.
3. *Musquodoboit Harbor*,—Robert Taylor.
4. *Middle Musquodoboit*,—John J. Teasdale.
5. *Sambro, and Margaret's Bay*,—J. B. Hennemon; Sambro and Musquodoboit Harbor are under the Superintendency of Hardy.
6. *Lunenburg*,—James Buckley, R. O'B. Johnson; John Marshall, Supery.
7. *New Germany*,—Samuel B. Marsh.
8. *Windsor*,—James England; F. Smallwood, Supery.
9. *Falmouth*,—Andrew Gray.
10. *Newport*,—William Smithson.
11. *Kempt*,—William Tweedy.
12. *Maitland*,—G. M. Barratt.

WM. SMITHSON, *Chairman.*
JAS. ENGLAND, *Fin Sec.*

II.—ST. JOHN DISTRICT.

13. *St. John, South*,—John S. Addy, J. R. Narraway, A.M., John Brewster; Wm. Temple, Michael Pickles, William T. Cardy, Supernumeraries.
14. *St. John, North*,—Ingham Sutcliffe.
15. *St. John, West*,—R. McKeown.
16. *Fairville*,—Job Shenton.
17. *St. Andrews*,—Fred. W. Moore.
18. *St. Davids*,—George B. Payson.
19. *St. Stephens*,—Robert A. Temple.
20. *Mill Town*,—Wm. Wilson.
21. *Sussex Vale*, } D. D. Currie.
22. *Grand Lake, and Canaan*, } A. B. Waters.
23. *Havelock*,—One wanted, } To be supplied.
24. *Springfield*,—One wanted, } in Sussex Vale.
25. *Greenwich*,—David B. Scott.
26. *Kingston*,—Leonard Gaetz.
27. *Upham*,—William C. Brown, to exchange once a quarter with St. John, North.

INGHAM SUTCLIFFE, *Chairman.*
ROBT. A. TEMPLE, *Fin Sec.*

III.—TRURO DISTRICT.

28. *Truro*,—Alex. B. Black.
29. *River Philip*,—John L. Spongle.
30. *Wallace and Pugwash*,—R. E. Crane, Cranswick Jost, A.B.
31. *River John*,—J. V. Jost.
32. *Albion Mines*,—Douglas Chapman.
33. *Guysboro and Canso*,—G. W. Tuttle, J. Johnson, Thos. J. Deinstadt.
34. *Sydney*,—Roland Morton, G. Harrison.
35. *Ship Harbor*,—John W. Howie.
36. *Margaree*,—One wanted.

ALEX. B. BLACK, *Chairman.*
J. V. JOST, *Fin Sec.*

IV.—P. E. ISLAND DISTRICT.

37. *Charlottetown*,—Matthew Richey, D. D., Howard Sprague, A.B.; Richard Johnson, who is allowed to rest for a year.
38. *Cornwall and Little York*,—H. Pope, 2nd.
39. *Pownal*,—William Ryan.
The brethren Pope and Ryan to exchange each once in