





Obituary

MR. JOHN SMITH OF PORT HOOD, C. B. Died, on Port Hood Island, C. B., March 18, 1869, Mr. John Smith, aged 54 years.

That after hours of pain and strife, He slept one morning peacefully, And woke in everlasting life.

The nature of his disease precluded any testimony being borne concerning his views with God; nor was this necessary, as he had frequently spoken in the congregation during the last few weeks, of "peace with God" and a blessed hope of rest beyond.

MR. JAMES B. JOHNSON, OF NEWPORT, N. S. Died at Brooklyn, Newport, April 6, James B. Johnson, aged 29 years, after a brief but painful illness.

His death was that of the righteous and his name will long be had in blessed remembrance.

MR. GEO. CREW, BIRD ISLAND COVE, N. F. At Bird Island Cove in the Bonavista Circuit on the 5th of March 1869, George Crew an old and faithful leader in our Society, calmly fell asleep in Jesus.

On the last Sabbath in August 1868 he (though with difficulty) as usual conducted the worship of God in the Sanctuary, and this proved to be the end of his public labour.

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MR. MARY FOWELL, OF BONAVISTA, N. F. March 22, 1869, Died, at Bonavista, aged 68, Mary Fowell, brought to the knowledge of God many years ago, amidst much opposition she held fast her confidence.

MRS. MARY ABBOTT, BONAVISTA, N. F. March 22nd, 1869, widow Mary Abbott, some what suddenly departed this life.

Provincial Celestian.

WEDNESDAY, APRIL 21, 1869.

Sudden Conversion. When the necessity of conversion to God is pressed home by personal appeal to the conscience of the unsaved, especially if this be done in connection with a revival of religion, the excitement is sometimes offered, "O, I don't understand these sudden conversions."

It seems to be forgotten by those who offer such an objection, that the subjects of converting grace in christian lands are generally persons who have long listened to the faithful preaching of God's word, whose minds have been enlightened as to the necessity and reasonableness of personal piety, and whose consciences have been often aroused to consider the sinfulness and the danger of living without God and without hope in the world.

The conversion of the soul to God is indeed a great work, and were it to be wrought by merely human agency or by any power less than the omnipotent, we might reasonably expect that the obstacles presented were not to be overcome in an hour.

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What shall we do? They gladly received the apostolic doctrine, and were on that day added to the Lord and to His Church.

Numerous instances might be cited from Christian geography, sudden conversions, and immediate conversions, followed by exemplary holiness of life.

Addressing him, I said, "John, I have been waiting for you for two years, and now I want you to become a Christian to-day!"

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The Total Wheel in the Church. Inquires are constantly made of us as to the best method of promoting the temperance reform in our churches.

1. First of all, the Minister must not hinder but help the work. If the pulpit smells of wine or ale, the odor is apt to steal through the whole congregation.

2. A society should be organized in every church, the sole title to membership being a signature of the total-abstinence pledge.

3. The total abstinence pledge should always be circulated at the close of the meeting.

4. The Church Temperance Society had better hold their meetings as often as good and sensible speakers can be secured.

5. Do not forget the music. A touching melody, like "Father, come home," is more effective than any other.

6. Get a good circulation for temperance papers and tracts.

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Genius of Protestantism. The Reformation of the sixteenth century is an event of second importance only to the first introduction of Christianity.

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Slander. A sin of the heart and of the tongue. A detestable vice, yet nourished and cherished in our community.

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From one Subscriber to Another. An American exchange contains the following letter by a subscriber, who has paid his subscription in advance.







The Family

A Voice from Heaven.

I shine in the light of God, His image stamps my brow, Tho' the valley of death my feet have trod, I reign in glory now.

No breaking heart is here, No woe and thrilling pain, No wasted cheek, where the frequent tear Hath rolled and left its stain.

I have found the joys of Heaven, I am one of the angel band; To my head a crown of glory is given, And a harp is in my hand.

I sing the songs that they sing, Whom Jesus hath set free, And the glorious walls of heaven still ring, With the new-born melody.

No grief—no sin—no pain, Safe in my happy home; My cares all fled, doubts all slain, My hour of triumph come.

Oh, friends of my mortal years!— The trumpet and the drum; Ye are walking still thro' the valley of tears, But I wait to welcome you.

Do I forget? Oh no! For memory's golden chain, Still binds my heart to the hearts below, Till they touch and meet again.

Each link is strong and bright, And love's electric chain, Flows freely down like a river of light, To the world from whence it came.

Do you mourn when another star Shines out from the glittering skies? Do your mourn when the voice of war And the strong conflict dies?

Then why do you tears run down? And why are your hearts so riven? For another gem in the Saviour's crown, And another soul in heaven.

Fanny L. Out in the green country, bright-eyed, rosy-cheeked Fanny L.—milked her cows morning and evening, singing sweet hymns of praise to God.

With her plump white arms bared for household labor, she thought not of herself or her beauty. She had found the Saviour, as did the disciples of old, when seeking for him, and he was uppermost in all her thoughts.

Happy in singing, happy in prayer, happy at church, happy at her daily labors, and in the humblest kind, Fanny was one whom all knew as a disciple of Jesus.

Fanny was an orphan, and poor; but riches were hers which no changes could affect, and of which no one could rob her. And she was humble and contented with her lot.

After a time, John B., a member of the same church with herself, wooed and won the sweet maiden for his wife. He was one of the fearful believers, slow of speech, plain in person and in manner. He also was poor, but industrious.

John was taken by surprise when on their wedding night Fanny placed the Bible in his hands, laid the hymn-book beside him, and set down in silence. He shrank from the duty thus suggested, as from a cross. She looked up and her appealing eyes could not be withstood. He opened, and in low and trembling voice began to read.

Gathering courage as he went on, the precious words gave strength. Then he found a hymn, and began to sing. Fanny's sweet voice took up the melody, and their united strains filled the room. Did angels listen? Fanny dropped on her knees, and John's voice then found utterance in prayer. So, "Behold he prayeth," was recorded of him then, and each day of his life afterwards.

"O Fanny it was hard for one like me," said the young husband some time after.

"But it had not begun then, it would have been harder yet, and perhaps we should have neglected it altogether, and then would God bless us?" replied the faithful wife.

Children came to bless them, and Fanny as a mother did not fail to lead them to Jesus with their first steps and lisping words.

A few years passed, and John B. found himself heir to wealth. He was almost stunned with the unexpected inheritance. Did Fanny put on airs? Not even when she stepped over the threshold of an elegant mansion in its mitres, and found herself in possession of luxuries she had never known. She continued the same humble, happy Fanny, the same Christian wife and mother.

No longer poor, her charities flowed on upon into every channel God opened before her. The church looked upon her as one of its helpers, and the poor everywhere blessed her as their friend.

With her purse in her hand she was about to make purchases. She sat thinking, "Of whom shall I buy? Mr. A.—has fine goods, but he is an infidel. I dare not give him God's money. Mr. B.—is rich, and spends all on himself and the world's pleasures. Mr. C.—belongs to the church, but he grinds the poor, and does not help the gospel. I'll go to Mr. D.—he is a poor man, trying to provide honestly for his family, and is a Christian indeed. He has not so great an assortment nor such fine goods, but I shall be doing right to encourage him."

Fanny could have dressed in the most costly and fashionable attire. But she said, "God did not send me riches to spend in decorating a dying bed. Besides, if I wear such clothing, others who cannot afford it will do the same, and go beyond their means." Nor would she cherish the pride of dress in her children, lest they should learn to look down upon their companions at school.

Fanny dressed—dressed as the church then Fanny; and yet so neat and tasteful in her appearance, so sweet and pure her face, that all loved to see her.

Fanny dispensed with needless luxuries for herself and children, even when they were within her reach. She teaches her family the Christian duty of self-denial. They have a piano, but she will allow no dance or opera music in her house. Better music than that of the fashionable world sounds through her parlor windows. "If I could do it," she says, "I'd allow the Lord should be written on all I possess." And holiness is her aim in every act.

Her husband has been many years a strong, active, benevolent Christian, blessing God daily for the gift of so good a wife.

Do not say, "Fanny is too perfect for the story to be true." Fanny is well known. She is not perfect; but the grace of God is rapidly fashioning her for perfect beauty and fitness to adorn his temple of the holy.—Am. Mus.

Queen Esther.

Bosses of her great beauty, Ahasuerus chose Esther to be queen. She was a Jewess, who had been brought up by her uncle, Mordecai, one of the Hebrew captives, who had been carried away from Jerusalem by Nebuchadnezzar the King of Babylon, along, probably, with Esther's father and mother, upon whose death he

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