

# The Provincial Wesleyan

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## CONFERENCE OF EASTERN BRITISH AMERICA.

### THE PASTORAL ADDRESS.

Of the Conference of the Wesleyan Methodist Church in Eastern British America, to the Members of the Church under its care:

DEARLY BELOVED BRETHREN,—

As the collective Pastorate, assembled in our Annual Conference, we gladly avail ourselves of the opportunity of addressing to you our very cordial and Christian salutations, "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the Kings of the earth."

The important business of our Session has been brought to a happy and satisfactory termination; and we gratefully acknowledge the spirit of unanimity and fraternal harmony which has characterized our deliberations, and the tokens of divine approval and benediction which have been evidently vouchsafed. The public services of the Sanctuary, and the several Anniversary Meetings have been pervaded with rich heavenly influences. If the enlightening and hallowing presence of the Head of the Church is its true glory, and a guarantee of continued establishment and prosperity, then have we cause to rejoice, for at no former period could the language of the venerated Wesley, "The best of all, is God is with us," be more appropriately adopted.

The pleasure and interest of our Conference Session has been heightened by the presence amongst us of the honored delegation from the Canadian Conference, the Reverend Dr. Punshon and Evans. These beloved servants of Christ have again assured us of the fraternal and deepening affection of the extensive Church which they so ably represent; and by their public ministrations of Divine truth our congregations, and their sagacious and valuable counsel in our Confederal deliberations, have evoked our gratitude to God for the gifts and graces so pre-eminently possessed by them, and have drawn together more closely than ever the cementing bonds of love, that will, we trust, result in the confederation, at no distant day, of the several Conferences and Bodies of the Methodist family in British North America, from the Atlantic to the Pacific shores—of one consolidated, influential and aggressive Church, whose highest ambition shall be to spread Scriptural holiness throughout the length and breadth of the land. To accelerate the consummation of this most desirable epoch in our Church history, a committee has been appointed by our Conference to meet a similar one from the Canadian Conference during the ensuing autumn, to prepare a basis of Federal Union which shall be mutually acceptable.

On reviewing the year, it is cause for unfeigned thanksgiving to be enabled to report progress in the various departments of our Christian enterprise. Zion's borders have been enlarged; believers in Christ have been established in the faith of the Gospel, and angels have participated in our joy over repentant sinners, and precious souls rescued from spiritual darkness and death. But, whilst it becomes us gratefully to recognize and rejoice over even the least measure of success, we would with anxious solicitude enquire whether the amount of success should perfectly satisfy us? Is it proportionate to the year's toil? An increased number of agents has been employed to scatter abroad the seed of the Kingdom, and to seek in order to save the lost. Might not more signal victories have been achieved in the name of our exalted King, and greater inroads been made upon the territory of the usurper? Might not the clouds have poured forth richer and more copious showers to refresh God's heritage? Seek, dear brethren, by importunate and believing prayer, the bestowment, in larger measure, of the Holy Spirit's grace and power. Nothing will compensate for His withdrawal. Of what avail is the prestige of learning, of influence, of past successes, if Him our wisdom is foolishness, our strength weakness, and our most zealous labours ineffectual and fruitless. As the result of our Saviour's entrenchment far above all heavens, we are warranted in expecting the descent of the Spirit. This great gift of the Gospel dispensation is indispensable to make our Zion a peaceful and quiet habitation, and a dwelling-place of the Divine glory, and to cause the "wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose."

The necessity of working while it is day has been impressively enforced by the removal from our midst by death, during the past year, of four ministers of the Conference. They have been summoned from the labours of earth to the endless rest of heaven. Two of those who have departed hence were venerable men, extensively known and much beloved. The names of John Snowball and John Cardy will long be fragrant to the affectionate hearts of those among whom they laboured in the Gospel, and whose servants they lived and died. As the Elijahs of the Church ascend triumphantly to the skies, may their mantle rest upon many Elias who shall emulate their self-denying zeal and devotion.

Four Brethren who have satisfactorily and honourably completed their probationary term, have been ordained and solemnly set apart to the full work of the ministry; and twenty-two young men of promise have been received as probationers for our work. Still the necessity exists for prayer to the Lord of the harvest, whose prerogative it is to thrust laborers into his vineyard, that many more young men of piety and gifts, may be impelled by His spirit to consecrate themselves to the work of preaching "the glorious gospel of the blessed God," so that every invading field, still unoccupied, may soon have the ministrations of the gospel ambassador, proclaiming reconciliation through faith in the blood of the Lamb.

It is exceedingly gratifying to refer to the increasing work of the Conference, as evidenced in the yearly augmentation of the funds of this most important Society. The objects contemplated as such must be approved by every Christian philanthropist, viz: To afford relief to newly formed Circuits in sparsely peopled, and spiritually destitute localities, and the establishment of new stations, as centres of evangelistic effort. The grand design of the Home Missionary Society will not be accomplished, until every settlement in the backwoods, and every cove and harbour around the extensive sea-coast embraced within the bounds of the Conference, shall be blessed with the evangel of peace.

While solicitously caring for the spiritual exigencies of our own land, and putting forth laudable efforts to evangelize the masses around us who are still without God and without hope, may the day never come when we shall feel less concern, or display less sympathy than hitherto, for the hundreds of millions of our redeemed fellow-men in heathendom whose appalling servitude, and woeful degradation, appeal for immediate help. These must always have strong scriptural claims upon our prayers and Christian beneficence. The charity of the gospel is to help men of every clime, whether black or white, Jew or Gentile. In proportion as you possess the mind of Christ, will be your love for precious souls, and your readiness to supply adequate means to enable our Church to do its full quota of the work of saving and subjugating a revolted world. While the agents of our Foreign Missionary Society are labouring amid the densest darkness of paganism, and attacking the very stronghold of error in the ancient capital of the world, preaching the gospel in Rome also, let the influence of your fervent prayers accompany them, and your enlarged liberality help to support them, and provide an increase of labourers in the vast field, which is the world.

We would affectionately exhort you, dear brethren, to cultivate with the utmost diligence personal godliness. Let the holiness of Christ, as exhibited in his life, and inculcated in the gospel, be the standard of excellence toward which you are constantly aspiring. The age in which we live is pre-eminently one of worldliness, scepticism, and practical atheism; and unstriving watchfulness is indispensable, that your garments may be kept undefiled. Let it be apparent by your walking closely with God, your deadness to the world, and your increasing spirituality of mind, that you are followers of Him who through faith and patience are now inheriting the promises. To this end hold frequent communion with God in the retirement of the closet. We have not, because we ask not, through the atoning blood of the Son of God, the worship of Almighty God, approach with boldness the throne of grace; and thus mercy, and every new covenant blessing, shall be secured. Let the word of Christ dwell in you richly, that being furnished with the sword of the spirit, you may successfully resist every form of evil. Attend regularly and with growing delight the ordinances of religion. They will prove to you as wells of salvation. Not only frequent the courts of the Lord on the Sabbath, but if at all practicable whenever Divine Worship is celebrated; so shall your path be that of the just, shining brighter and brighter unto the perfect day. Need we remind you of the importance of exhibiting in the performance of the worship of Almighty God a reverent and devout demeanor? "Stand up and bless the glorious name of the Lord your God when you sing His praises. Bow down and kneel before the Lord your Maker in solemn prayer." Whenever opportunity offers commemorate our Saviour's death in the Holy Eucharist. The command, "Do this in remembrance of me," is as obligatory upon us who name the name of Christ, as it was upon the disciples to whom it was primarily addressed at the institution of the blessed Sacrament. Thus do we show forth the necessity of Christ's atonement, and our faith therein, until His coming again.

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We exhort you brethren to labour in your several spheres and according to your ability in the cause of the blessed Master, who loved and gave himself for you. Opportunities for usefulness are abundantly furnished in the Church with which you are identified. In the Sabbath school, you can usefully employ your talents by imparting religious instruction to the lambs of Christ's fold. Let the spiritual destitution of the outcasts and neglecters of salvation, induce you to attempt their rescue and moral elevation by circulating among them religious tracts. "He that converteth a sinner—one sinner—from the error of his way, shall save a soul from death, and hide a multitude of sins." While we counsel you to give up your sympathy with all the truly philanthropic movements of the day, we especially urge the observance of the holy Sabbath, the attendance upon the class-meeting, and the avoidance of every form of worldly conformity which would neutralize the power of vital godliness, and grieve the Holy Spirit of God. While you are discharging the active duties of life, you can in various and most efficient ways exemplify and recommend that religion which is emphatically, "The one thing needful." Those who have the responsibility of a family, will scarcely need to be reminded of their obligation to care for the spiritual interests of their households. The duty of training your children in the nurture and admonition of the Lord, should be regarded as of paramount importance. In the sacrament of baptism, dedicate your offspring to the Triune Deity; that ever afterward you may look upon them, and they may regard themselves as belonging to Christ and His Church. Provide for the mental culture of those dependent upon you, by supplying them with suitable literature. Many of the issues from the press at the present time are highly pestiferous. Sectarian principles, and soul-destroying errors of every phase are so insidiously introduced, that the untrained and unsuspecting minds of youth are in danger of being perverted and corrupted. Other literary productions are frivolous and dissipating. They present false views of life; and when a taste for them is acquired the Bible, and other books of real value are neglected, or listlessly read. Our Book Room in Halifax is well furnished with carefully selected works, and we recommend your patronizing as largely as possible this Institution. "The Provincial Wesleyan," has earned for itself so wide and

favorable a reputation, that it is unnecessary to do more than express the hope that it may find its way and be welcomed into every Methodist family throughout the bounds of the Conference.

You will be gratified to know that the reports from our "Academic Institutions" at Sackville continue to be highly satisfactory, proving unmistakably that they are nobly accomplishing the design of their establishment. It is earnestly hoped that they will still receive those proofs of your confidence and appreciation that have been accorded in the past. It is of utmost importance that the Educational interests of our Church be efficiently sustained. Every year of our Connexional life give evidence of increasing zeal to secure for our youth a thorough education based on Christian principles! Such an equipment is of more value than silver or gold, and will qualify for positions of honor and usefulness.

We again commend to your favorable notice the "Educational Society" of the Conference. One of the objects contemplated by its formation, is to aid those young men who feel called by the Spirit to the work of the ministry, but who require further educational training to enable them to discharge its sacred functions, and to become able and useful ministers of the Lord Jesus. In this age, when the fundamental and most vital doctrines of our Holy Christianity are assailed by men of learning and genius, it is more imperative that those who are set for the defence of the Gospel be thoroughly furnished for their high vocation. We need saying more, to impress upon your minds the reasonable claims which this newly formed Society has upon your Christian sympathy and beneficence.

In leaving the Conference to repair to our various spheres of holy toil, we desire to be endowed with spiritual power. Brethren pray for us. Your prayers, united with ours, and added to the intercessions of the Great High Priest before the heavenly altar, must prevail. Let us learn as we have never done, the omnipotent of effectual fervent prayer, and witness its effects—in the Church by the entire consecration of its members—and in large, yet unprecedented accessions to the Church of the saved from the world.

As our hands or bound or open ear, As Moses or Elijah pray, And, now, dear brethren, we commend to the grace of Him, who is able to keep you steadfast and unmovable, and to preserve you unto his heavenly Kingdom. When the world and its fleeting shadows would encroach when mammon would tempterily assert his claims, when Satan determinedly assails; when your steps are envious with peril—who may give the presence and help of Him who giveth power, to the faint—who aid to the tempted apostle; "my grace is sufficient for thee," and who remaineth unchangeably the same, yesterday, to-day, and forever—our Lord Jesus be with your Spirit Amen!"

OUR DECEASED BRETHREN.

One of the most solemn and interesting sessions of the Conference is that in which the question is asked, "What ministers have died during the year?" and the names are read of the veterans who, worn and weary in the arduous toil of many years, and ripe for glory, have passed to their reward, and of youthful men who in the prime and vigor of life, flushed with hope and ambition, many triumphs over the enemies of Christ and truth, have, by the mysterious providence of God been suddenly called from the Master's toil to the Master's presence.

The first named was the Rev. THOMAS CARBY, who, several years ago, on account of rapidly failing health, became supernumerary, settling in the city of St. John, N. B. He subsequently removed to Chicago, when, after much suffering, he exchanged mortality for life.

The President said that he was first associated with Bro. Carby on the St. John Circuit. He never was connected in the work with any one with whom he found a more pleasing association. He was a man who maintained habitually intercourse with God. His conversation was always edifying. Religion was his theme in, or out of the pulpit. His pulpit efforts were able, efficient, and attended with sacred union. As he advanced towards the close of his career the prospect of his future home became exceedingly bright.

Dr. Stewart said he was associated one year with him in St. John. Like Enoch he walked with God. Even then, shadows of his long continued affliction began to fall upon him. He was always patient. At times he seemed reserved and sad, yet peace ever beamed from his countenance. He was with him when he was not able to hold intercourse with his brethren, but enjoyed abiding communion with God. He felt that he had nothing to do but to live so long as the Master willed and then die in the arms of his Redeemer. His mind was clouded for a time, but consciousness returned at the close of life, and he triumphed gloriously.

The next mentioned was JOHN SNEOWBALL who was born Sept. 27th 1794, died Sept. 13th 1871.

Mr. McMurray said he had enjoyed his friendship and that he had prized it highly. He had ever felt that Bro. Snowball was a good man—a man of God.

Mr. England had been acquainted with him ever since his coming to the country. In Newfoundland they had been co-laborers in the vineyard of the Lord. He was especially noticeable for his interest in the work of God and his zeal for the salvation of souls.

Dr. DeWolf said that Bro. Snowball's name was associated with the memory of bygone days, and was not so fragrant on the Horton Circuit, where he labored with great acceptance and success. He had ever found him a Christian gentleman. Warmly attached to Methodism and ever anxious to advance the various interests of the cause. He endeavored to maintain continual intercourse with Heaven, and there seemed to glow within his heart at all times the sacred fire which burned in the heart of John Wesley. Often he had seen him at Sackville in his religious services when his countenance

would glow with living light, and his eyes moistened with tears at the name of Jesus. He was hospitable and social, but amid all the pleasures of life his mind ever turned to the one great subject—religion. He was a good man who dealt justly, loved mercy, and walked with his God.

Dr. Stewart could testify that his piety seemed to grow deeper and more fervent towards the close of life. He took a deep interest in the welfare of our educational institutions. The members will not soon forget his last address. His death was eminently peaceful. Of him it might truly be said—Mark the perfect man and behold the upright for the end of that man is peace.

Mr. Brette could fully endorse the sentiments which had just been expressed. He saw him the evening before his death. He had then, a consciousness that that was his last sickness, and expressed himself as ready to go. He remarked the meekness and maturity of his Christian character and often wished that his own life should be so prolonged. He had always found him able and willing to give good and reasonable advice, and had often availed himself of his paternal counsel. He believed that our venerable father was fully prepared to be translated from the trials of a suffering church beneath to the joys of the happy church above.

SAMUEL B. MARTIN, Born March 26th, 1834. Died Oct. 28th, 1871.

Mr. Currie might be allowed to say a few words about this brother. He was acquainted with him in 1855. He was converted at Greenwich (Mr. Currie) was stationed on that Circuit, developed rapidly in Christian character and soon became a prayer leader in the church. Mr. Currie became deeply attached to him as a young man of congenial sympathies and firm Christian character. He felt him to be a friend and valued him as such.

Mr. Ady had been much impressed with his zeal, devotedness, and piety. He could testify that Bro. Martin had been greatly blessed in his labours. His intercourse with this brother had always been of the most agreeable kind. He trusted to retain the friendship in eternity.

ROBERT E. CRANE, who entered the ministry in 1846 and after 25 years of faithful service in this blessed toil, was obliged to desert from the active work, and become a Supernumerary. He removed soon after the last Conference to this city, where, during the sitting of this Conference, an event towards which he had been looking with pleasurable desire, he entered his everlasting rest in the 54th year of his age.

Bro. Geo. O. Huestis said that he had been long acquainted with our now sainted brother Crane. They entered the ministry together and were ordained in this city in 1851. His intercourse with Bro. Crane had always been of the most delightful and hallowed character. He had frequent opportunities of Christian fellowship, and witnessing the eminent virtues which adorned his life. He had visited him frequently during his last illness, and found him ever present to the divine will. On his last visit he found him calmly resting upon Christ and prepared to triumph over the final foe realizing that death was gain.

The hymn commencing— "Come let us join our friends above" "Who have obtained the prize" was then sung and several members of the Conference offered prayer. Obituaries of these brethren have been prepared and will be in the printed minutes.

## ORDINATION SERVICE.

On Monday evening four young men, who had passed the usual probation, were set apart, by the imposition of hands, to their call to the ministry. As might have been expected, at an early hour a large audience gathered to witness the interesting ceremony.

At half past seven the President took the chair and called upon the Rev. Mr. Daniels who gave out the 744th hymn and then offered prayer.

The young brethren to be ordained were called upon the platform and introduced by the Secretary of Conference, Rev. Mr. Currie, in a few instructive and appropriate remarks. He dwelt particularly on the fact that we lay hands suddenly on no man. Our candidates are required not only to pass rigid examinations, but also to secure a probation of four years and to give evidence, by actual trial, that they are fitted for the work of the sacred ministry.

The President then, according to custom, called upon the candidates to give a statement of their Christian experience and of their call to the work in which they were about to engage.

GEORGE F. DAY said—From my earliest recollection I was the subject of gracious impressions. These were deepened through the efficient instructions of a devoted sabbath-school teacher. Well do I remember the emotions that swayed me, as tears welled up in my eyes from a heart hot, and deeply stirred whilst that teacher pressed home some important truth contained in the lesson. His interest in me was continued long after I went from under his care and he was ever ready to extend to me his counsel and sympathy. But it was not till I had arrived at the age of eighteen years that I was brought to feel that I was a lost sinner, out upon the broad plains of worldliness, wandering away from God. I was light, fippant and ambitious, without a mind stable enough to bring myself to contemplate anything of importance, much less the interest of my soul and of eternity. I was convicted under the preaching of the Rev. Mr. Naraway who was holding special services at Carleton. At the close of one of these services I went forward, bowed as a penitent at the foot of the cross, and there and then, found peace to my soul.

I cannot tell when, or how the impression was first made upon my mind that it was my duty to enter the ministry, but such an impression was made, and it settled into a deep conviction. There were many obstacles in the way of my entering upon this work and, for a time, I shrank from duty for there was nothing in the calling, viewed from a

worldly standpoint, which could recommend it to my acceptance.

I made this a matter of prayer, and, at last, my way was, in some measure, opened up, so that I might obtain, to some extent, the external qualifications necessary for this great work, for I knew that it required culture, as well as grace and talent. I received my first appointment as an agent of good, believing it to be God's providential way, not a path of my own choosing.

In reviewing my probation, I feel that there is much to mourn over in that I have not been more useful in His vineyard. Yet I am encouraged, from the small success that has attended me to go forward, feeling assured that it is with me to strengthen and support. May I never grow weary in well doing but plough the furrow to the end, not discouraged by its crookedness hitherto. It is not by might nor by power, nor by natural grace or by culture, but by the adornments of learning not by the embellishments of rhetoric abounding in flowers and well turned periods that souls are led to Christ, but by the spirit of God. My prayers is that I may be instrumental in doing some good, and of being the vehicle of comfort to some poor weary and heavy laden soul.

ANDREW F. WILSON said—Having been blessed with parents who feared God and sought the salvation of their children, I was in very early life, brought to feel the need of mercy. My parents being members of the Methodist Society, I was taken to the Wesleyan church, where I was permitted to hear the Gospel preached by men whose preaching was with demonstration of the Spirit and power. Hence, whilst listening to the preaching of the word, I was deeply impressed with need of salvation, and was led to call upon God, in secret, for mercy. I did not, however, surrender myself entirely to God. The fear of man prevented me from openly and fully following the Saviour. When about thirteen years of age, however, whilst attending a series of religious services, held by Rev. Mr. Hennigan, then Superintendent of the circuit, I was enabled to come out from the world and give my heart fully to God, and then, soon found peace in believing.

I had not long been endeavoring to pursue the narrow way before I was brought deeply to feel that my heart was not wholly saved from indwelling sin. Encouraged by the promise, "I will sprinkle clean water upon you and you shall be clean, from all filthiness and from all unrighteousness," I endeavored to obey the apostle's exhortation, by seeking to cleanse myself from all filthiness of the flesh and spirit, perceiving holiness in the fear of the Lord, and, in striving through the assistance of divine grace to surrender my all to God. In pleading in earnest prayer for His Spirit, and in resting upon the promise by faith, He has from time to time given me to partake of richer and fuller baptisms of the spirit of holiness, removing the fear of death, and enabling me to look forward with joy to rest with Him in heaven. Having thus been made partaker of God's mercy, I felt an earnest desire to be instrumental to others. I was convinced that it was my duty to do all in my power, relying upon Divine grace for assistance to bring others to the narrow way. I therefore, determined to endure the toils of the world, to take up my cross and endeavor to labor for God in seeking the salvation of souls. Whilst employed in private, and occasionally also in public, in using my humble ability in the service of God, I was requested, at the close of one of the Conferences by the Chairman of the P. E. Island District to travel on a vacant circuit. The request was complied with. During that year it pleased God to pour out His Spirit, and revive his people, and save souls. The following year I was received on probation, but after travelling one year I was laid aside on account of ill health.

For several years after this I was excluded from the regular work, but I still continued to labor for God as I was able and had encouraging evidence of the Divine approval. Four years ago, somewhat unexpectedly, I was again taken on probation, since which time, I have been enabled without any interruption to labor in this calling. I still would give for Christ in seeking the salvation of souls.

"Happy, if with my latest breath, I say but good, His name, Preach him to all, and cry in death, Behold, he led the Lamb!"

EDWIN MILLER said—Early in life I felt the struggles of the Holy Spirit, but it was not till I was fourteen years of age that I was made partaker of the Holy Spirit. During the revival of religion in Charlottetown, under the Rev. J. McMurray, I was led to seek the prayers of the church, and through the exercise of faith in Christ, love, joy and peace filled my soul. I was convinced that it was my duty to do something for the interests of Christ's Kingdom. I began to employ myself by distributing tracts, teaching in the Sabbath school, and leading weekly meetings for prayer. I felt my soul filled with the love of God. The impression was so strong, that I was glad to spend my whole life in prayer, and to be a partaker of the Holy Spirit. I knew my duty, and I was determined to do it. I was not long in becoming a preacher as kept within my heart until I feared that my soul would be lost if I rebelled any longer. But it was not till my friends stood round, what they thought, my death bed, though God, in his mercy saw otherwise, that I resolved, if raised up, no longer to attend to myself. When my purpose to attend to the work of the Holy Spirit was known, my friends said "he will never make a preacher," and indeed I never wished to be more than a local preacher. I thought God to say that the conscious favor of God was upon me, and that the Master's service! A cloud of witnesses mark your words, note your spirit and weigh your actions. One of the richest endowments with which a Church can be invested is a holy ministry.

The passage before us refers to official as well as religious character. You my dear Brethren are now duly accredited Ministers of our Lord Jesus Christ. Your call to this sacred work subsequently to your conversion to God and the success with which the Holy Ghost has crowned your labours are satisfactory testimonials to us that you are in the true apostolic succession. But ever keep in view "the recompense of Reward" remember the unspeakable Reward to which the apostle refers. You shall see yourselves and them that hear you. Who? What mind can estimate the value of such a boon!—"to save ourselves"—to secure "the inheritance which is incorruptible, undefiled, and that shall never fade." O what are all the rewards of science, of literature, of wealth and influence, when compared with the death of the Redeemer will place upon the brow of all his faithful servants. But not only personal eternal salvation shall be yours, but the high honour of saving them that hear you—of presenting the souls for whom you have labored unto God without spot and blemish. Go forth under the power and constant influence of the Holy Ghost, and real shall be your success and sure your reward.

## RESOLUTIONS OF CONFERENCE.

### CONCERNING EDUCATIONAL INSTITUTION AND ENDOWMENT FUND.

Resolved 1. That we have received the reports which have been submitted to us respecting the successful operation in our educational work in all departments of the Institution at Mount Allison during the past year, with a very high degree of grateful satisfaction, affording indubitable evidence that Divine Providence still smiles upon the enterprise there, for the right conduct of which we have been by Him made responsible.

2. That we fully concur in the opinion of the Board of Trustees and Governors, that while an Endowment Fund of from twenty-five to one hundred thousand dollars is now exceedingly desirable, one of at least sixty thousand is immediately indispensable for the proper maintenance and advancement of the work.

3. That although it is our deliberate opinion that it is to be reasonably hoped that a few comparatively wealthy individuals among our people will, when the importance of the object is presented before them, be induced to contribute their share liberally that the largest sum named may be secured, we do hereby express our strong conviction of the present necessity for such an Endowment Fund, and pledge ourselves to contribute from our generally so scanty personal resources, sums to amount in the aggregate to at least one fifth part of the sum named as exceedingly desirable.

ed to God on the Manchester circuit. I believe in God and in Jesus Christ and in the Holy Ghost. I have faith in Jesus as the world's Saviour. By Divine grace I hope, during life, to preach Him to my dying fellow creatures. In God is my strength.

LEVI S. JOHNSON said—Esteemed President and honored fathers; beloved brethren and Christian friends, it is with feelings of deepest emotion and profound gratitude to Almighty God that I stand before you to-night to declare what God hath done for my soul, and to make mention of all the way in which he has led me. My conversion to God and call to the Christian ministry may be stated in few words. From my earliest remembrance I have been the subject of the Holy Spirit's ministrations, and for my early religious instruction and training I am deeply indebted to a pious mother and a godly and now sainted father, who not only taught Christ but lived Christ. It was not, however, until I was about sixteen years of age that I really sought and found the Saviour. The Rev. Mr. Milligan, then on the River John circuit, was holding special services and in these means of grace God spoke peace to my sin-burdened soul. Instantaneously I felt that although God had been angry with me, yet now his anger was turned away, and sacred peace and hallowed joy filled my soul. For days afterward all nature seemed to praise God. I have never since doubted of my conversion.

As to my call to the ministry I may say it is not of recent origin. Thoughts of this frequently occupied my mind even whilst in sin and farthest from God. After my conversion the conviction was forcibly impressed upon my mind that I ought to live and labor wholly for Christ and his cause, but when I considered my utter unfitness for this great work and the momentous responsibility involved I endeavored to suppress the conviction forced upon me.

While attending the Academy at Sackville, the Principal, Dr. Pickard, one day asked me if I did not think my life's work should be in the Christian ministry. I was surprised by such a question, as hitherto I had expressed no such desire even to my most intimate friends. Shortly after this the Rev. Mr. Nicolson, then stationed in Sackville, placed my name on the preacher's plan. When I learned this a sense of my unfitness increased, and if ever I prayed in my life I prayed that I might not have to preach, but the more I prayed that I might not have to preach the more deeply was I convinced that I should do so. I felt in some degree the force of the Apostle's words, "Wee are as if I preach not the gospel." After being on the local plan for two years I was received on probation, and during the four years just past I have reason to believe that through my instrumentality some have been led to seek Jesus.

And tonight under a sense of my own unworthiness and inability I would look to Christ the meritorious source of power, and again plight fealty to the Prince of Peace, and endeavor more fully and faithfully than ever to live and labor for Him who has done so much for me. And may God help me so to do for his name's sake.

The young brethren then came forward and repeated their ordination vows; and after prayer the hands of the Presbytery were laid upon them and they were solemnly ordained to the work unto which God had called them. The President of the Conference then proceeded to deliver the following

## ORDINATION CHARGE.

MY DEAR BRETHREN,—The recent examination to you of the Conference has been called to pass; and the solemn promises you have made in the presence of God and His people, I have no doubt, cause you to feel that the present is one of the most important periods of your life. In accordance with the duty now devolving upon me, and confiding in Divine aid, without which neither yourselves nor myself can speak to profit, I shall now make a few remarks upon the words of St. Paul to Timothy, 4th chapter 16th verse— "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." A more expressive exhortation could not have been presented by the great Apostle to his "own son in the Gospel." It has reference to his personal and ministerial character. It takes cognizance of the substance of evangelical preaching, and it sets forth the unspeakable rewards resulting from a faithful adherence to such advices. Take heed unto thyself. Your own personal religious character is the first importance to you as a Christian. That you have all become Christians by the regenerating power of the Holy Ghost is to us a satisfactory fact; indeed, were not this the case, you would not have been in your present position. While we rejoice to your conversion to God, let me remind you it is no less your privilege than it is your duty "as you have received the Lord Jesus so to walk in Him." Ever remember that your official position can never, in the smallest degree, neutralize your personal responsibility in working out your own salvation. Your personal attainment and advancement in the Divine life is to you a matter of the greatest importance. While the Apostle was abundant in labors to save souls, how anxious, how careful was he to cultivate his own spirit lest he himself should become a castaway. You need daily, habitual communion with God for your own comfort, for the regulation of your words, spirit and actions. You have need to walk closely with God for success in your great work; without the conscious favor of God how wearisome is the Master's service! A cloud of witnesses mark your words, note your spirit and weigh your actions. One of the richest endowments with which a Church can be invested is a holy ministry.

The passage before us refers to official as well as religious character. You my dear Brethren are now duly accredited Ministers of our Lord Jesus Christ. Your call to this sacred work subsequently to your conversion to God and the success with which the Holy Ghost has crowned your labours are satisfactory testimonials to us that you are in the true apostolic succession. But ever keep in view "the recompense of Reward" remember the unspeakable Reward to which the apostle refers. You shall see yourselves and them that hear you. Who? What mind can estimate the value of such a boon!—"to save ourselves"—to secure "the inheritance which is incorruptible, undefiled, and that shall never fade." O what are all the rewards of science, of literature, of wealth and influence, when compared with the death of the Redeemer will place upon the brow of all his faithful servants. But not only personal eternal salvation shall be yours, but the high honour of saving them that hear you—of presenting the souls for whom you have labored unto God without spot and blemish. Go forth under the power and constant influence of the Holy Ghost, and real shall be your success and sure your reward.

## RESOLUTIONS OF CONFERENCE.

### CONCERNING EDUCATIONAL INSTITUTION AND ENDOWMENT FUND.

Resolved 1. That we have received the reports which have been submitted to us respecting the successful operation in our educational work in all departments of the Institution at Mount Allison during the past year, with a very high degree of grateful satisfaction, affording indubitable evidence that Divine Providence still smiles upon the enterprise there, for the right conduct of which we have been by Him made responsible.

2. That we fully concur in the opinion of the Board of Trustees and Governors, that while an Endowment Fund of from twenty-five to one hundred thousand dollars is now exceedingly desirable, one of at least sixty thousand is immediately indispensable for the proper maintenance and advancement of the work.

3. That although it is our deliberate opinion that it is to be reasonably hoped that a few comparatively wealthy individuals among our people will, when the importance of the object is presented before them, be induced to contribute their share liberally that the largest sum named may be secured, we do hereby express our strong conviction of the present necessity for such an Endowment Fund, and pledge ourselves to contribute from our generally so scanty personal resources, sums to amount in the aggregate to at least one fifth part of the sum named as exceedingly desirable.

## CONCERNING THE PROVINCIAL WESLEYAN AND THE BOOK ROOM.

1. The Conference would give expression to its sense of the high importance to all the interests of our Church, that our Connexional Organ, THE PROVINCIAL WESLEYAN, be well sustained in its career of usefulness, and earnestly resolve to employ the utmost efforts to render this indispensable instrumentality increasingly efficient by enlarging its sphere as widely as possible in every Circuit, thereby making it more extensively auxiliary in the diffusion of Christian intelligence, and the cultivation of the religious home-life of our people.

2. The Conference, still regarding with great interest the success of our Book Room, very cordially recommends it to our Connexion as a highly necessary department of our Church's operations in the diffusion of sound religious literature, and trusts that this important agency may receive a greatly extended patronage and be rendered much more widely useful.

3. The Conference regards with peculiar satisfaction the results of the measures adopted by the Rev. H. Pickard, D.D., during the past three years, for relieving the Conference Office of its great burden of pecuniary liabilities, and tenders to him its cordial thanks for the able and judicious manner in which he has discharged the duties of his office as Editor and Book Steward, and trusts that his labors of the ensuing year may be still more gratifying to himself and very productive of advantage to all the important interests entrusted to his charge.

in relation to the Deputation from the CANADA CONFERENCE, UNION, &c.

1. That this Conference having listened with intense gratification to the admirable fraternal address received from the "Conference of the Wesleyan Methodist Church in Canada," and to the very able and eloquent speeches just delivered by the Rev. W. Morley Punshon, L.L.D., and the Rev. Ephraim Evans, D.D., as representatives of the said Conference, gratefully acknowledges the obligation under which we feel ourselves placed to our elder sister affiliated Conference for the favor and honor conferred upon the "Wesleyan Methodist Church in Eastern British America," by such an address and such a deputation.

2. That as we still concur in the opinion that the formation of one Wesleyan Methodist Church for the whole of British North America is exceedingly desirable, we now proceed to appoint a committee to act with the committee already appointed by the Canada Conference, to devise a plan of Federal Union and to draft a constitution for the proposed United Church, to be submitted to the Conference at its next annual session, and that such Committee shall consist of eight members of the Conference to be chosen by ballot.

(H. Pickard, D.D., D. D. Currie, Dr. Stewart, H. Pope, Jr., James Taylor, J. McMurray, S. F. Huestis, and A. W. Nicolson were chosen to compose the Committee.)

3. That the Conference desires to express the high gratification derived from the fraternal visit of the honored representatives of the elder sister Conference in Canada, the Rev. W. Morley Punshon, L.L.D., and the Rev. E. Evans, D.D.; and while gratefully acknowledging the elevated pleasure and profit afforded by the discourse and addresses of the distinguished servants of the common Master, as well to the congregations of Methodism in this city, as to each of the ministers of the Conference, would especially record the profound sense of indebtedness it feels to the Rev. Dr. Punshon for the cheerful promissive with which he placed his valuable services as a lecturer of world-wide fame, at the command of the Conference in the interests of our Institutions at Sackville in the present crisis of their history.

THE CONFERENCE.

The Conference which brought its proceedings to a close at Halifax last Friday will long be remembered with feelings of interest. On various accounts it was a memorable one.

It was signalled by the occurrence of a touching and admiring event, such as we believe never transpired during any former session of the Eastern British American Conference. A laborious and faithful minister, one of its most zealous members, died in Halifax during its deliberations.

As we had anticipated one of the most striking circumstances connected with the Conference session, was the visit with which Conference was favoured from the Rev. Drs. Bishop and Evans, the deputation to ours from the chief court of our sister Church in the Upper Provinces. The presence and services of these able and eminent ministers of the Lord Jesus lent a charm for some days to the Conference proceedings felt by all assisting at them. It is true that these distinguished men were not strangers to Halifax and to the Conference. The one had previously been President of the Conference and a welcome visitor to Halifax; the other had been an honored member of Conference and an efficient pastor of the Halifax Methodist Church.

Dr. Punshon stands to-day the first of Methodist orators in both hemispheres, and in the first rank of the great living orators of the English speaking race. According to some of the critics, he may not belong to this or to that school of oratory. He may not resemble this or that famous orator. But he is one of the great masters of human speech, and he occupies one of the highest places in a school of oratory which by a large portion of the most intelligent and most estimable of mankind is held in great and merited admiration. His established reputation as one of the most attractive of public speakers was well sustained on the platform and in the pulpit during his visit to Conference. His brilliant lecture, his splendid sermon, his weighty charge and his various speeches in Conference were quite up to the level of expectation. From a British American Methodist point of view, it seems much to be regretted that he is so soon to re-enter the ranks of the British Conference. Yet one is not surprised that British Methodism as with one voice almost is calling for the restoration to its own immediate service of this affluently gifted man. Go when he may, go where he may, in the order of Divine Providence, he will be followed by the best wishes of the Eastern British American Conference, every one of whose members regard him with admiration and love.

Dr. Evans sustained his part of the duties of his deputation with his well-remembered ability. Methodism on neither side of the Atlantic has many men of a clearer apprehension or of keener logical powers than he. Time has dealt gently with him during the last decade and a half. Despite the wear and tear, the toil and the sorrows to which he has been subjected within the space of fifteen years, he has changed in appearance wonderfully little since he ceased to be a member of our Conference; and in his respective addresses before the Conference, he furnished ample evidence of retention in full measure of the lucidity and force of mind that invested him with so much influence in the days when he was one of us. May his natural strength both of mind and body long remain unabated to the service of the cause he loves so well, and whose interests he habitually strives to further.

The interchange of fraternal courtesies between the Conference and the Synod of the Presbyterian Church of the Lower Colonies, which took place about the middle of the Conference Session, was a noteworthy and highly agreeable manifestation. It was the second of the kind occurring in our Conference history, but none the less charming and significant on that account. The domain of religious thought respectively occupied by Methodism and Presbyterianism is divided by a gulf of mystery, not indeed bridged, but yet very profoundly, whose soundings no finite mind can register, and where lie some of the deep things of God which as yet no mortal eye hath seen. But there slope away in either side banks clothed with verdure refreshed with the soft, noiseless dew of God. On both sides, too, shady groves spring heavenward, trees of God's right hand planting whose leaves, quivering in the breath of the same heavenly breeze and flickering in the brilliance of the same celestial sunshine, are for the healing of the nations. Sometimes on the one side, sometimes on the other, in the calm and stillness of the eventide, the voice of the Lord God walking in the garden is heard by those reverently awaiting His approach.

Spurred by the arches of a common faith, a common hope and a common charity, the separating depths become passable. Happy they among the dwellers on both sides whose hearts prompt them ever and anon, to cross over to exchange brotherly greetings and to learn how it fares with each other as children of the Father which is in Heaven. It is to be hoped that such visits will not in the future be fewer and farther between than is unavoidable. For if such visits should have no further direct result than to increase among the parties

concerned, the feeling of brotherhood, the gain would be great. God is love, and Christian love is Godlike, and they who possess most of that Divine quality must at once be the most happy and the most useful.

The recent Conference was memorable because of its action in reference to union between itself and the Canadian Conference. The union movement was regarded with favour by a previous Conference; but the late Conference by its appointment of a committee to act with a kindred committee, appointed by the Canadian Conference, in drafting a union constitution, took a long stride forward in furtherance of the matter. We earnestly hope that the joint union committee will be able to agree upon a plan of union so well-balanced and so well adapted to meet the requirements of the case, that without exception the members of both Conferences will rejoice to vote next year for its ratification. We also hope and pray that the union when consummated will be found productive of all the benefits anticipated by its most ardent and sanguine advocates.

The adoption and recommendation of the acceptance of the official boards of the respective circuits by the Conference of what it is hoped will turn out to be a much improved financial system, are facts deserving emphatic mention. The system in operation greatly needed amendment. There were inequalities in the working of that system hard to be borne and obstructions to comfortable progress sadly requiring removal. It is trusted that the plan recommended by Conference will be universally adopted and be found vastly superior to the one superseded by it.

By no event, however, was the late Conference more distinguished than by the enthusiasm with which it dealt with the question of the endowment of Sackville Institutions. The withdrawal by the New Brunswick Legislature from those Institutions of the grant long enjoyed by them from the New Brunswick treasury imperilled their existence. Unless they were to be allowed to perish, their endowment was felt to be an impious necessity. But Conference was of one mind and heart as to the importance of maintaining them in ever-increasing vigour. So far as we know there was in Conference but one opinion on the matter among old and young. Every member of Conference saw, every member felt, every member knew that those institutions must be sustained, unless an irreparable calamity was to be allowed to overtake the Church without an effort being made to avert it. But it was determined that no such calamity should be permitted to come on the denomination so far as Conference might be able to prevent it. Hence the Conference in the main adopted the suggestions in favor of an endowment presented by the trustees. It did more. It set the denomination at large what upon the whole may be regarded as a splendid example of liberality in behalf of an object vital to the common good. It did this with spontaneity and enthusiasm and, in many cases, a spirit of self-sacrifice very admirable to witness, and which, unless we greatly mistake, will be reproduced among our people presently in relation to this subject. We need not here go into details in reference to this movement, as doubtless other columns of this or a succeeding issue will furnish full information thereon, and we may often find occasion to refer to it again.

There are other topics of more or less interest connected with the late Conference proceedings, upon which we might dwell, but we forbear. Enough has been said to show that the Conference of 1872 may on many accounts be regarded as a deeply interesting one. May its conclusions, suggestions and arrangements prove conducive to the advancement of every interest of Christ's cause within our ecclesiastical boundaries, and may the new year on which we have entered be the most prosperous year of our history. J. R. N.

ONTARIO CORRESPONDENCE.

MR. EDITOR.—In accordance with your request that I should furnish you occasionally with a letter from Ontario, I commence my work.

Did ever June give us more pleasant and enjoyable weather than this year? A winter which was severe—and terminating in the most terrible March I ever experienced, yielded late to a spring commencing very dry, but closing with abundance of rain—and a mild pleasant June, has made our landscape a perfect garden of loveliness and fertility. "O that men would praise the Lord for His goodness." You will not expect from me anything about our Conference, our own Guardian supplying you all the necessary information of what we did—and what we said after you left. I may only gather up a few fragments. Dr. Cooke, made a very favorable impression upon the Conference by his address, representing as he did English-New Connexionism—and expressing a sanguine hope that the body he represented and the W. M. Church of England would amalgamate, at the same time as to come back he stated that he would like to come back to the home they had left, and hoped to be received with a welcome. Mr. Wilkes representing the laity of the Canadian New Connexion Church, was eloquent and earnest, and carried the Conference much into sympathy with him. There is a general feeling, but unless some untoward and unforeseen circumstances arise, the nations of union between ourselves and them is not far distant.

The debate upon the Montreal Theological school was the most animating of any at Conference. The alumni of "old Victoria" stood up nobly for their alma mater, and we could sympathize with their loyal affection for their Alma Mater, every brick of whose walls they seem to feel themselves called upon zealously to defend, and they feared this might prove a rival institution in Montreal; but when they found that the feeling to accept the proposal was so strong, and that it would in all probability be carried, they laid down their weapons and moved that the vote should be unanimous, and joined the ranks of those who were in favour of acceptance. The popular Dr. Douglas as the first Theological Professor.

Our next Conference is to be held in London. It will be a long trip for the delegates from your Conference, but will afford them a fine opportunity of passing through the smallest of the land, and of seeing the richest of our Canadian cities, containing only about 16,000 inhabitants. Yet it is large in ambition, and emulates her namesake in England, by naming her river, and its bridges, and her streets after those of London, and the great Wesleyan Methodism is represented in it by three churches, two of which are large and commanding buildings. Another church in the suburb of Peterville makes four in all. The Episcopal influence here is strong and vigorous. They have a cathedral, two smaller churches, a Theological College, a very fine college for ladies, and another for young gentlemen. They are at present proposing to build a new cathedral, which will be a very costly as well as commodious edifice in another part of the city. It is the See of their Bishop, and the centre of their labours in this diocese; but Methodism here as in most other cities of Canada, still takes the lead. And a right spirit will take the lead. And a right spirit will take the lead. And a right spirit will take the lead.

He was pleased to learn that there had been no ministerial defection. Our ministers are sound in the faith. He believed that, to our adhesion to the divine truth, was owing our prosperity in the great work in which we were engaged. He did not know a church that was not Armenian in its spirit, and he believed that, to our adhesion to the divine truth, was owing our prosperity in the great work in which we were engaged. He did not know a church that was not Armenian in its spirit, and he believed that, to our adhesion to the divine truth, was owing our prosperity in the great work in which we were engaged.

He spoke highly of the female college in Hamilton, whose closing exercises he had attended, and affirmed that we were ahead of England in respect of female education. As to the question of union, he thought Dr. Pickard was very not to make any ad on Saturday we concluded to lay over it, Toronto and spend the afternoon in the "Metropolitan" and to reply rapidly. We had heard of some conceptions of it, but when we saw it, it surpassed all our thoughts, and we were constrained to say the half had not been told us. For beauty of design, arrangements, harmonious and artistic combined, we have never seen anything to compare with it. It reminds one of those grand old Cathedrals of our native land, and excepting them we do not remember any thing that has so too much to do to spread the truth. God honours the word here and there. There are here every one passes through the wicket gate of repentance and on to the cross, footsore and weary, where, at length he loses his burden and exults in the forgiveness of his sins. We have the same memories of former days. No one can rob us of the glorious traditions of the past. Our discipline also is the same, and over us all the same Divine Providence. He believed that the providence of Jehovah was so dream, that He had guided his people still, as he had as it the cloud still hovered over the tabernacle by day or the camp quivered still beneath the fiery pillar. He bore to us the sympathy of the Canadian Conference whether we remained separate or not. In conclusion, he would say he believed that the world was very young, and he did not believe for the hastiness of destruction of God had many and great things to do yet; great and cultured men to raise up for the spreading of the truth and the putting down of the "man of sin." The world's cry was, "Come over and help." 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The Family.

SAVED SO AS BY FIRE.

BY F. C. BROWN.

"Who's got a copper for poor Dick? I'll stand on my head, or give you a dance, or sing you a comic song for a penny or a drop of beer. Now who's going to throw the first copper into the old lat, towards getting a dinner for poor Dick?"

So spoke a man of middle height and middle age, having the liquid red lips that denote spirit-drinking, and a full, bloated face, among a company of working men who were taking their mid-day meal in a public house in the northern district of London.

He stood striking and smiling in the centre of the room—an awfully picture of rather reality of what rum can do to debauch and degrade man, formed in the image of his Maker. Very far superior to most of those around him in education and natural gifts, he had sunk far below the lowest, through indulging the last of strong drink. When sober, which was very seldom, none could work better or quicker than he; no one more skilled in grace and finish of workmanship; but he would not work; perhaps he could not. He had lost all desire to exert; all true manly ambition had departed from him. Rum had burned these things out of him, and with them, love of home and care for his wife and children.

"So sunk was he, so deep degraded, that the man appeared to be a thoroughly good-for-nothing, and was looked upon by the demon of drunkenness which must be excused, before he could be once more in his right mind, and walk erect as his Creator had formed him. "Who hath won? who hath sorrow? who hath riches? who hath loss? who hath a serpent and stings like an adder."

Shivering and despondent, weary and sick at heart—yet upon him was a half smile of pitying forbearance, regarding him as scarcely a responsible being; others, especially the young men, and dignified, but openly hostile to him to go and leave them to enjoy in peace the dinner they had earned. Amid all, he stood bearing with a sickly attempt at laughter, the hard words and coarse hints directed against him. With the same sickly smile upon his face he passed out upon his wretched way—one of that horridly large army of young and old, sick and healthy beggars, loafers and thieves, who exist in misery by going from room to room, day after day, and filling out the lowest lodging houses at night. To these no man ministers, for them no man cares. And yet, among them, it is well known are those who might have been our brightest and our best, had they not bowed down, soul and body, under the awful tyranny of drunkenness. From house to house poor Dick went upon his miserable, profitless way; meeting every where with the same contemptuous treatment, the same scornful rejection; doing the same really laborious work, for grudging and scanty pay and for the same seductive poison which made him willing to accept it. As the day closed, and the evening drew on, and eight came, his wretched gains both in liquor and money were slightly increased; until the last song was sung, the last bottle was closing, and there was the only choice between the damp, chilly streets and his miserable home.

Thus he made his way, threading a filthy lane and turning into a narrow alley at the end. He entered the open door of one of the houses—always left open night and day, for the sufficient reason that the whole house contained nothing worth stealing. He ascended a narrow staircase and passed into a dimly-lighted room, which fifth and squarer made rich with fever and death. There were dirty bundles of mingled straw and rags, intended for beds in three of the four corners of the room, an old broken table, two chairs without seats, one old sauce pan and a little crockery;—and this was home!

If such men and such homes were not so common in our great cities, if such scandalous facts were not so patent to be for a moment doubted or denied, it might be thought a mere waste of time to give imagination to set forth such a picture. But the type is so ordinary, the case one of such constant occurrence, that habit has brought us to regard such homes and such men as things of course, calling for no special remark, or to hearty, self-denying work, for no earnest prayer, for the redemption of the man and improvement of the home. We see and know, we sigh; we pass on, and we forget!

"Am I my brother's keeper?" Dick was in his ordinary condition of full intoxication as he entered his home; his step was steady, his strength firm; but there was brooding within him a fierce, calmed devil—greatly feared by his wife and children, because that had oftentimes broken out upon them, with oaths and curses, blows and tears. Without a word of greeting, he sat down, ignorant and careless whether his wife and children had been during his absence, and he began to prepare for rest. His toil worn wife glanced keenly at him from under her bent brow, and then timidly said—"There's a bad message concerning Fannie, Dick; she must have caught the fever, when she came here last week. I went down to see her this afternoon; but the boy came late this evening to say she was very bad, and wanted you to go and see her." As the poor wife spoke, she looked up fearfully, as if uncertain in what manner such unwelcome intelligence would be received.

He made no reply, but replaced his worn shoes upon his weary feet, and went forth into the sharp night. Shivering with cold as the bleak wind met him, he steadily, and for a time silently, held upon his way. At length he began muttering "Fannie! Fannie! down with the fever! I'd sooner it had been all the others together!"

Poor Dick's one-lamb, the despised drunkard's last hold and hope in life! Fannie, down, pleasant-faced, bright-eyed! I wish I knew there was a God! I pray to Him and ask Him to spare me Fannie; but haven't believed in any God for years; if I had, I should not be as I am now! But Fannie always loved me; she came the closer, and looked up—wondering what mad devil had got into her, but certain it would not hurt her. And I never did beat little Fan, drunk or sober! Haven't gone hungry myself many a time with little Fan's penny loaf in my pocket? And I know I drank harder, because I missed her, so, when she went away from me to service. Why didn't, why couldn't I keep sober, and have little Fannie with me at home.

Struggling on as far as he was able, muttering faintly to himself as he went, he fell on his face, he went through the darkness and cold, until he reached the house where his daughter had found such kindness and a good home as a domestic servant. The master answered his wretched knock at the door, and

looked very sternly and doubtfully at the wet, dragged figure seeking admission to his clean home; but the emergency was allowed to overcome all scruples; and after a caution to wipe his shoes carefully, he informed Dick that he would find his daughter and a nurse at the top of the house.—The nurse laid her finger on her lip, he entered, and motioned him to a chair close to the bedside. Laying his shoes aside and removing his wet coat, he sat down and looked attentively at his sick daughter. Fannie was lying as if exhausted, her face colorless as lips black and swollen, and her breathing hard and difficult. As he looked upon her, a dull pain heart sinking within him told him that hope was over—that his darling was passing away. A low, wild cry, that he could not repress, broke from him; and then his face was covered by his hands, and he sank upon his knees by her bedside.

The sound roused the dying girl; she looked wildly and unconsciously around, until her eyes met the shrinking figure by the bedside. Then thought and the old love returned to her, and she gently raised the bowed head, and his arms upon her hot, laboring bosom; and his arms were flung around her with an intensity that said he knew not how to let her go.

"Leave me alone with father a little while, nurse, dear," said Fannie; "I have something I must say to him before I go." The woman left the room silently, and they were alone.

"Father! darling father!" she said, her arms clinging around his neck, "I am dying, and I want you to pray to your Father in heaven for me!"

A low groan, that seemed wrung from the depths of a broken heart, was the only reply he was able to give; but it caused the fever glittering eyes to fix more intensely upon him, and the hot arms to tighten around him as she spoke again. "I want you to think of your old home, father, when you used to twine my hair round your fingers when I climbed upon your knee, and so remember how you always loved me. Fannie! I wish such times to come again, though I shall not be with you; and so I ask you to pray for me and for yourself."

"I cannot, I dare not, Fannie," he said; "I would, if I could—if only because you ask me, and I cannot; and it would be useless; I have sinned beyond forgiveness; He would not hear me." "No, no, father," she replied; "if you have a great sinner the greater honor to Him in saving you. Pray, father, pray for yourself and for me! I shall soon be in heaven but I want you to come there too!"

Closer, and more clingingly yet, as though in her entreaty to him, Fannie twined her arms around his neck. She was fast passing away; but it seemed as if she would not give up her striving spirit was gladdened by words of prayer from her father's lips; and she renewed her effort, entreating "Father! darling father! Fannie is dying! but before I go, I want to hear you pray! only a few words, father! Don't refuse such a thing to your darling Fannie! It is the last thing she will ever ask on earth of you!"

With an outburst of sobs and tears, that shook the dying girl, as a leaf in the autumn wind, her father, for the first time in a long life, uttered words of earnest prayer to God. He gasped forth—"God in heaven, have mercy upon my darling and upon me!" The barrier once broken down the pent up deluge burst forth. With his daughter's arms round him, her hot breath upon his tear-stained cheek, there poor drunkard pleaded earnestly for mercy and through the words were labored and interrupted, they were earnest and heartfelt—and they were heard.

"Amen!" responded Fannie, and she continued, "Let me pray now, father," she said, and with her last strength she poured forth humble, earnest entreaties, as she poured forth words of eternal love, for her father, and her mother and for the other children. Then, still clinging closely round his neck, she faltered, "Father! one more promise; don't ever drink any more!"

"I won't, Fannie!" he gasped; I never will, God helping me: I will die and go to you, if He will let me; but I will never touch strong drink again." A glad peaceful smile lit up her face as the promise fell upon her ear; and then she faintly murmured, "I am going father, pray!"

He complied, and the words fell solemnly upon the air. Then the loving arms unclasped, the head fell back and Fannie was not; "for God had taken" her to the land of which it is written, "There shall be no night there." A few days, and what had been Fannie was laid in a green spot until the check of her employer could not until the promise of repayment. That all was over, and poor Dick had to return to daily tempting torture without his darling Fannie. Oftentimes every limb seemed to quiver for the accustomed stimulants, and his life appeared one long continuance of awful craving—a terrible yearning that seemed as if it must have its way. Yet his strong resolve never once wavered—he would die, or even go mad if so it must be; but he would be laid to rest in the same grave as his last promise he had given. It was hard striving for some time, and he soon found it necessary to seek aid, whence alone it could be obtained.

It was well for him that he had to strive hard for honest means of living. He therefore went to an old employer saying, "My daughter, Fannie is dead. Before she died she made me promise never to drink any more; and if I die for it I will keep my word. Now if you will kindly employ me, and lend me money to redeem my tools, I will work steadily for you till all is repaid."

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"Lift up your head and let me have a fair look at your face," replied the employer. Dick quietly obeyed, scrutinizing glance upon him, replying at length, "All right, Dick, I'll trust you willingly."

GATES' ACADIAN LINIMENT, GATES' EYE RELIEF.

For Soreness or Inflammation of the Eyes. Price 25 cents a bottle. NOW IS THE TIME TO TRY OUR Invigorating Syrup, WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD.

The following certificates describe a few of the astonishing cures which have been made by the use of these remedies—Wilmington, Port George, March 20th, 1871.

Messrs. C. GATES & Co. Gentlemen.—I have much pleasure in sending you this testimony of the encouragement of your remedies and for the benefit of suffering humanity.

In April of 1870 my wife was most distressingly afflicted with a severe pain through her chest, side, and both shoulders. We endeavored to obtain medicine, but with no success. I got some of your Life of Man Bitters and No. 1 Syrup which not only gave relief but effected a perfect cure. During the time my wife was taking your medicine we took a little child whose mother had just died with consumption. When the little one was left motherless it was but a few days old and weighed only 12 lbs., being but little short of a living skeleton. We gave it 1 bottle of your Bitters and 2 bottles of your No. 1 Syrup which acted like a charm, quieting its nerves and giving health and vigor to its whole system.

Dear Sir—Last winter I was troubled by a severe cough, which I feared consumption would ensue. I failed to obtain relief from any source, until I tried your medicine. I now state on my oath, that one bottle gave me relief. I continually keep it for the use of my family, and would not think of being without it.

Sworn before me on this 5th day of April, 1871. G. B. REED, J. P.

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