

separated from the congregation, and shortly after the Rev. R. Blackwood was inducted as his successor. The latter continued pastor of both places till the year 1851, at which time he was separated from Tatamagouche. He continued however, to minister to the people of New Annan till his death in the year 1858. In the following year, their present pastor, the Rev. James Watson was inducted into the charge of New Annan. Mr. Blackwood was succeeded in the charge of Tatamagouche by the Rev. James Byers in the year 1853. Mr Byers having resigned in the year 1860, he was succeeded a few months after by the Rev. Thomas Sedgewick.

Mr. Mitchell continued minister of River John till his death in 1841. The congregation remained vacant for nearly three years when they obtained the Rev. James Waddell as their minister in the year 1844. He resigned in 1858, and was succeeded in the Spring of 1861, by their present pastor, the Rev. H. B. McKay.

GEMS FROM JOHN FLAVEL.

It is thus that Flavel speaks of man's original apostasy :

That God should be reconciled after such a dreadful breach as the fall of man made, is wonderful. No sin, all things considered, was ever like to this sin ; other sins, like a single bullet, kill particular persons ; but this, like a chain shot, cuts off multitudes as the sand upon the sea shore, which no man can number.

It is thus that he speaks of the difficulties of Christian attainment :

There is a golden vein in the mount of duty, but it lies deep, and because I meet not with it as soon as I expect, my lazy heart throws by the shovel and cries—dig, I cannot:

How pertinently does he urge attention to ordinances, in times when persecution stood ready to deprive congregations of their pastors :

O take up your lodgings in the attributes and promises of God before the night overtake you ; view them often by faith, and clear up your interest in them, that you may be able to go to them in the dark, when the ministers and ordinances of Christ have taken leave of you, and bid you good night.

How the disturbing nature of sin is described :

Ah how many stately mansions are there in which little other language but oaths and curses are heard—and these are so much gunpowder laid under the foundation of them which when justice shall set fire to, O what work will it make.

In his searching exposure of the risks of a false hope, how striking are his illustrations :

If all you were worth in the world lay in one precious stone, and that stone were to be tried by the skilful lapidary, whether it was true or false, whether it would fly, or endure under the smart stroke of his hammer, sure your thoughts could not be unconcerned about the issue. Why, all that you are worth in both worlds, depends upon the truth of your faith which is now to be tried. O therefore read not these lines with a running, careless eye, but seriously ponder the matter before you. You would be loth to put to sea, though it were but to cross the channel, in a rotten, leaky bottom. And will you dare to venture into the ocean of eternity in a false, rotten faith ! God forbid. You know the Lord is coming to try every man's faith as by fire, and that we must all stand or fall forever with the sincerity or hypocrisy of our faith. Surely you can never be too careful about that on which your whole estate depends, and that forever.

Again, in a similar vein :

Very small matters may be of great moment to the sinking of this vessel. The least gnat in the air may choke one' as it did Adrian, a pope of Rome. A little hair in milk may strangle one, as it did a counselor at Rome. A little stone or raisin may stop one's breath as it did the poet Anacreon. Thus you see what a leaky vessel you sail in. Now the more leaky any ship is, the more need there is of skill to steer wisely.

Sometimes illustrations are blended impressively with most serious counsel :

Let not humility appear in some actions and pride in others; holy seriousness in some companies and vain frothiness in others.—Suffer not the fountain of corruption to mingle with or pollute the streams of grace.—Write as exactly as you can after your copy, Christ. O let there not be, as one well expresses it, here a line and there a blank; here a word and there a blot; one word of God and two of the world; now a spiritual rapture, and then a fleshy frolic.

It is thus that he forcibly concludes one of his treatises :