

deep toned piety, which gave solemnity and impressiveness to all his ministrations." His published sermons show good, yet by no means extraordinary powers of mind, but his written publications can give no idea of the impressions which his delivery of them produced upon the minds of his hearers.—At times his earnest appeals thrilled every soul, while at others his tenderness and pathos melted the stoutest to tears.* It falls to the lot of few public speakers to exercise such entire control over the feelings of his audience as he did. Oftentimes "the heart of the people was moved as the trees of the wood were moved by the wind."

The field which he cultivated had never been systematically cultivated, and much prudence was necessary to amalgamate the heterogeneous materials with which, as in most congregations in new countries, he had to do.—That prudence he possessed in an eminent degree; and while he rigidly maintained the order and discipline of the Church, perhaps none similarly situated was ever more successful in conciliating the good will of all.

The community was one devoted to lumbering, This employment usually gathers the most reckless characters, while their mode of life tends to produce a disregard of all religious obligation, and he found its usual accompaniments, profanity, intemperance and Sabbath breaking, prevalent among a large portion of the community. Against these and other sins of the time he not only lifted up his voice like a trumpet in his public service, but he embraced every opportunity for words of admonition and reproof in private.—On the streets or in places of public business, when his ear was assailed by the voice of profanity, or his eye beheld the reeling of the drunkard or the desecration of the Sabbath, often has he stopped to address words of reproof to the guilty, so solemn that the boldest were awed, and yet so kind as to win their esteem. By such efforts a marked outward reformation in the community was produced during the course of his ministry.†

As a pastor he was ever forward in advancing the spiritual interests of his charge, "in doctrine showing uncorruptness, gravity, sincerity," while he attended diligently to pastoral visitation, and to the introduction of Sabbath Schools as auxiliary to parental training. During the seven brief years of his ministrations his congregation received a powerful impulse in the knowledge of "sound doctrine," which alone can produce "the things which are lovely, honest, and of good report," in the outward duties of life, by teaching men "to live soberly, righteously and godly."

When he entered as pastor upon his duties, he found intemperance fearfully prevalent in that vicinity. The home of the farmer, the stores, ship-yards, rafts and lodges of the lumbermen, were all too much familiarized with the direful influences of strong drink; and while it was universally considered an exhibition of generosity to invite others to drink, and a decided evidence of meanness not to do so in social or business intercourse, he found himself

* A Scotchman in New Brunswick, not now a member of our Church, remarked to the writer of this note that the only two preachers he ever heard, either in this country or the old, who could move him to tears were Dr McGregor and Mr McLean.

† The following incident, which took place only a few months ago, will show the difficulty of being faithful in such a community. A Free Church minister visiting that Province, and preaching in a place, the inhabitants of which were given to lumbering, felt it his duty to reprove the prevailing sins. But the result was that he was refused the use of the Church on the following Sabbath, although we believe it was built as a Presbyterian place of worship.