

veyance, in company with a military gentleman from Halifax, in search of fishing sport, 35 miles further in the same direction to the Margaree River, noted in all these parts for its splendid trout and salmon. Rich as these luxuries are, and much as the eating of them was enjoyed during my stay, I was seeking something still more precious, and had not long to wait for a cordial Christian welcome from the brethren of the Margaree Congregational Church, although we had hitherto been entire strangers to each other, except by name. This Church numbers 60 members in good standing, nearly all residing in the settlement. Since the death of the Rev. Joseph Hart, more than four years ago, they have had no minister living among them, and were at one time reduced so low that their case seemed to themselves as almost beyond possibility of recovery; while, in their isolation, they knew not to whom but God to look for help. But the living germ was still there, deposited by the prayers of a godly generation now mostly passed away, and awaiting the genial showers of heaven to cause it to spring forth. At their lowest ebb God put it into the minds of some of their younger people to replace their decaying house of worship by a new one, and this movement was but a preparation in the hand of providence for the visit of the Rev. R. K. Black, of Milton, in the autumn of 1866, whose unlooked-for coming was to the Margaree friends as that of an angel from heaven. The Lord not only sent my brother, but sent a rich blessing with him, which has not yet ceased to flow. Both the material and the spiritual church received a wonderful impulse, which was increased by the visit of Bro. Burpee in the fall of 1867. From report, I was prepared to find an interesting people, but I was not expecting to see a body of mostly young men endowed with such rich gifts of nature and of grace as were manifested in their free fellowship meetings. It was now easy to understand how it was that they could maintain among themselves for years their two Sabbath services, with their Sabbath school and a weekly prayer meeting. It is the custom in most, if not all, of our churches in Nova Scotia, to hold conference or fellowship meetings on the Saturday preceding the communion Sabbath, at which the members renew their covenant; and when also all applicants for church-membership are expected to make a statement of their faith and experience. This custom, no doubt, explains in part the general readiness of the members in speech, besides having the indubitable advantages of cultivating a fraternal spirit, and of exerting an influence upon the hesitating more powerful than the official teaching of the most eloquent pastor: though it is questionable whether our Saviour requires all his followers, male and female, to acknowledge Him in this precise manner. Sometimes the loudest talkers are the poorest Christians, while the more timid abound in other graces than that of public speaking. It seems, at least, unwise that a candidate's application should be voted on impromptu, and in his presence: the duty of rejecting or of postponing, which must sometimes occur, would be a very delicate one under such circumstances. But have not our western churches gone to the other extreme in this matter? Does their plan of visiting candidates by a church deputation secure a purer membership, or open the hearts of the members more freely towards the candidates? Does it as fully call into exercise the undeveloped abilities of the new members? Why may not the advantages of both methods be secured, by using one or other or both, according to circumstances? But to the text. During the ten days of my visit, we had thirteen very interesting meetings, eight of which were preaching services. One pleasing addition was made to the Church; and, at the close