

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JULY 28, 1886.

N. B. EASTERN ASSOCIATION.

The Report on Education, presented by Brother Belyea, was taken up first on Monday morning. Prof. Wickes was present from Acadia College. He made a special plea for female education, and referred to the work of the college, generally. He argued that the large success attending this work in the past, the large number of ministers that have come from the college, the moral and spiritual force exerted by the graduates, show as clearly, as providential indications can, that God is saying, "This is the way, walk ye in it." He would be a bold man who, in the face of God's blessing upon the work, would propose to go backward. There is only one course for us—only one motto—go forward.

C. Goodenough followed. Bro. Miles thought doctors, as well as politicians, lawyers, farmers, &c., should be educated. It was a fallacy to suppose that education unfitted men for any kind of work.

Bro. J. G. A. Belyea spoke as a graduate of Acadia. He argued well for religious institutions, although we have a provincial system of education.

The report on Denominational Literature presented by Bro. J. E. Bill, was spoken to by Bro. Miles, who thought we should have more distinctively denominational literature in our S. Schools. There was a good deal of the opinion prevailing that it does not make much difference what one believes. He was afraid this idea was getting abroad among us. We need good, strong literature to counteract this.

Bro. Cochran—As never before, it is of great importance that our children read, because there is so much fest on what is unhealthy, we cannot expect the children to have sound natures. He spoke well of the MESSENGER AND VISITOR. There is no lack of strong denominational literature in our S. Schools, and there is a good deal of the most excellent general religious literature. It is not safe to buy books because they are cheap. The Pansy series, although not so cheap, are of the best. We can get all these through our Book Room—and all other books our S. Schools, &c., need.

We ought also to have a library of Standard works for the church, for the mature minds. J. Alden, of New York, is making this class of works so cheap that all can get them.

Bro. D. P. Harris and C. H. Knapp also spoke a few words.

In the afternoon, the reports on Systematic Benevolence, Temperance and S. Schools, were adopted. That on Temperance called forth a spirited discussion. The sentiment was strongly against the use of intoxicating wine at the Lord's table, and it was declared that we did not need so much a better law than the Scott Act as more determination on the part of the Christian and temperance part of the different communities to put it in force.

In the discussion of the report on S. Schools, this work was held up as second to none, and strong disfavor was expressed of the practice of dependence upon lesson help in the class. Get all the help possible, but let it be a help to the studying of the lesson, not to save from the need of studying.

Prof. Wortman spoke on behalf of our Seminary in St. John. He referred to the wide and far-reaching influence of the old Seminary. Since the Seminary began in St. John, eleven young ladies had graduated, and thirteen young men had matriculated into college. The Seminary had gathered in young men and influenced them to go to Acadia who, otherwise, would not have gone there. Dr. Sawyer favored the Seminary and thought highly of its work.

In the evening there was a platform meeting in the interest of Home Missions. Bro. Cochran, our H. M. Secretary, said: It has been but a few years since Home Missions had much share of attention. Still there are many who do not think much of this great work. Our people need information. Considering the little done in the past, it is evidently the Lord's doing we have so widely extended as we have. The object of Home Mission work is to care for weak churches and plant new ones. The present-time pastors are not permitted by their churches to do evangelistic work, as it was in early times in these Provinces.

If we believe our sentiments are true, we must see to it that churches are planted and sustained in every nook and corner of our land. Our missionaries come chiefly from our poorer churches. The Crawleys, the Armstrongs, and the Martells, came from the weak churches of Cape Breton. The strong churches are drawing their best life from the poorer country fields. Our method of carrying on the Home Mission work is this: Several little churches are told if they will agree to support a man, the Board will help them. We are trying

to group the churches so as to make the most of the working power we have. In this way a great saving of labor may be effected. In this Association, 18 of the 45 churches are pastorless. If these churches were grouped, much of the destination would be relieved. We sometimes make mistakes because seeing things through other people's eyes. This year the Board has made it possible for their secretary to look over the fields himself. The mission churches are almost all giving at least \$4 per member to support a pastor, and some are giving as high as \$12.00 per member. We have two general missionaries laboring under the Board. Bro. Wallace was the means of gathering the church at Campbellton, to which our association goes next year to hold its session. At St. Mary's Bay, at Wallace River, and at other places, the Lord has blessed his labors wonderfully.

Bro. McDonald had grand outpourings of power upon his work at Tyne Valley, Cow Bay, and elsewhere. Then we are trying to help the students to usefulness during their vacations, and the Lord is blessing their work. On the whole, the year has been one of wonderful success. We do not believe any Home Mission Board has been so blessed as ours. There have been 876 baptized and 157 added by letter to our mission churches. The best feature of the work is that the blessing is almost equally distributed over the field and among all classes of laborers.

What shall we say of our finances. Here is the dark side. We need over \$7,000 and have yet received but \$3,000. Why is this debt? It is because of what the report of the Finance Committee shows: Churches of one, two, three and four hundred members gave, last year, nothing, or next to nothing. The brethren of Ontario expect to get at the rate of 50 cts. per member for Home Missions. If we did equally well, it would be \$21,000 per year—three times as much as is now asked. He asked the prayers of all that he might be guided and helped in what he had to do.

Bro. Vincent, of Campbellton, said his field was wide open. He had many stations very far apart. If we would make progress we must be convinced of the worth of our principles. If we do not think our doctrine is superior to those of others, we should regard ourselves as nuisances and disband as soon as possible. He referred to the intense opposition against which they had to contend and reported progress.

Bro. Miles told of his experience on this Northern field, years and years ago, and pled with the people to give to help the Home Mission Board out of its difficulties.

Prof. Wortman of our Seminary. Just as the citizens of St. John sent help cheerfully to Vancouver, because they were once scourged by the flames, as has been the latter place, so should we who have felt the bitterness of sin, now that we are delivered, help those who are as we were. There has been less than \$10 of expenditure by the Home Mission Board for each convent. What better investment can be made of our money? He had not much money to give; but he often wished he were a younger man, that he might give himself up to mission work. It was a great joy to him that he was doing a little to help his young men for this work.

After the usual votes of thanks, the Association adjourned to meet at Campbellton the third Saturday of next July. The meeting was one of special interest. We regard it as about the best of the kind for the year. The Association was a great advance on last year. It seems impossible to believe it can have failed to help the delegates of the churches to a higher idea of the work of our Body and its demands.

PREACHING FROM THE HEART.

A longfellow once wrote very beautifully: "I care nothing about a sermon in which I cannot hear the heart beat." There are very many who feel as the great poet, who are unable to express themselves so beautifully as he. Of all inconsistent, lifeless things, a sermon without heart in it is among the most. The subject of all real preaching is Christ and him crucified—a subject palpitating with the pulse-throbs of the heart of God himself. Any man who tells the old, old story, in a perfunctory heartless way, caricatures that which may well drip with tears of angels. No preacher should ever lose sight of Calvary. He should keep his eye fixed upon this as does the mariner upon the pole star. In full view of all that happened there, and bearing in mind all that is associated with this divine Mecca place to the Christian, of his more self-sacrifice and divine agony, to speak any otherwise than from a full heart, is to evince a callousness, out of place nowhere more than in the pulpit.

Then the preacher is not prepared for his high mission, unless he has had an experience of that about which he speaks which has stirred the deepest depths of his soul. Every preacher comes before his hearers, professing to have had an experience of this kind. He has had, and still has, the deepest personal interest in the things of which he speaks. For a man, who has been redeemed by the precious blood of Christ, to talk of him and the great salvation in a cold, heartless way, is an inconsistency too great to be borne by an intelligent hearer with patience, and even the most thoughtless feel instinctively that a preacher of such truths should have his heart moved. Finally, preaching has to do with the most tremendous issues. Life and death,

time and eternity, heaven and hell, are matters so solemn and unresolvable in their importance that no man can deal with them unmoved and not prove himself so unfeeling as to make his preaching offensive rather than effective. The danger which threatens is so great, the possibility of delirium so sure, the joy and gladness within reach is so blessed and boundless in its degree and eternity, unless there is an undertone of unutterable longing in the utterances of the preacher, it will stamp his effort with an insincerity which will alienate and disgust rather than attract and win.

The hearer will, therefore, forgive almost anything in a preacher rather than want of heart. He may not be endowed with great mental gifts, he may not have any claim to elegance of speech, he may not have any other special claim to attention; but if he be in deed earnest, if the people can hear the beating of his heart, yearning and tender, in his speaking, he will not fail to win hearers, and his words will not often be void of results. Let coldness and lifelessness, however, be associated with the most brilliant mental and rhetorical gifts, and the preacher, even though he may draw the people by his oratory or thought, will be a failure in the great object of his mission—to lead men to seek life and salvation.

It is for this reason, perhaps, that the Salvation Army, and speakers who have little to commend their words or work save the heart put into it, gain the popular ear, for a time at least. If we would maintain our hold upon the people, we must have a preaching which is full of heart. Let it not be supposed by this that we depreciate the best thought power in preaching—far from it. In the truth of God there are deep profounds in which the plummet of the most concentrated thought but penetrates the surface. It is no compliment to the book containing the mind of God, to suppose a man can meet the demands laid upon him in explaining it, without doing his very best thinking. At the same time, we believe the danger today is in the line of intellectuality with too little heart, rather than in zeal without knowledge. Let us avoid a zeal not according to knowledge; but let us guard ourselves against mere head knowledge without heart. We believe the deepest study is useful, if a man would have his heart set on fire. The idea that education is necessarily opposed to warmth of heart is one of the greatest mistakes. A deep knowledge of truth is like the fuel for the flame upon the altar of our hearts. Unless a man has a good power of thought, to take in more and more of the deep things of God, he is apt to lose his first ardor. The fuel is all burned up, and the man is left to an impulsive Christian life, in which the flame of zeal needs to be kindled anew, as a little more fuel is gathered. But above all this, every man needs to have his heart held close, all the time, to the burning soil of Christ, whatever his power of thought, if he would maintain his zeal and devotion. May the Lord help all our preachers, that they may be men with hearts of fire. Especially may our young brethren guard against any temptation to be satisfied with good thought for the people. Put all the thought through the furnace place of your own souls, and let it come forth red hot.

"DISGRACEFUL." As mentioned in the MESSENGER AND VISITOR at the time, Dr. Gordon and Rev. H. L. Hastings were arrested, about a year ago, for preaching on Boston Common, and fined. Mr. Hastings on a subsequent Lord's Day went to the Common and read some passages of God's Word. For this he was fined again, and finally imprisoned, being unable to pay at the time the fine was imposed. From his cell in prison he sent an appeal to the Legislature of Massachusetts. The closing sentences, which we append, should make all true men in Boston blush in shame. It shows what we may expect when a city becomes subject to a ring controlled by the rum interest. It also is a call for all good men to be on the alert. Other cities than Boston are cursed with similar control, and others still are liable to be, unless Christian men be on their guard. Mr. Hastings says:

"During 63 days in 1885, the city government of Boston issued 2,800 permits to sell liquor, and only two permits to preach the Gospel; and these two permits were issued only by the consent of the wholesale and retail rum-seller who was chairman of the Common Council Committee."

"During the four years ending September 30, 1884, it is publicly stated that while 971 cases of persons convicted of selling liquor illegally, who had appealed to the Superior Court, were finally disposed of, only nineteen verdicts of guilty were secured, and 729 cases were placed on file or not proved."

"It therefore seems easy to get a license to sell rum, and if the sale is conducted illegally not one in twenty of those convicted who appeal are ever sentenced; but it is hard to get a permit to preach the Gospel, and if a man preaches without a permit, conviction is certain, sentence inevitable and punishment sure."

"Gentlemen: there are certain pages in the History of Boston to which no citizen refers with pride. The horsewhipping, flogging, imprisoning and hanging of Baptists, Quakers, and the like, are not agreeable memories. Time has moderated the severity of those ancient laws, but yet in the year 1886 Boston fines ministers for preaching the Gospel and reading the Bible to orderly crowds on Boston Common, because they are unable first to obtain the permission of a foreign-born wholesale and retail rum-seller to do so; while at the same time the city authorities license Buffalo Bill to exhibit Indian pow-wows, Pawnee war-dances and the like for money on the Lord's Day, in defiance of good order and State law; and I, a taxpayer of

Boston, am not only taxed to pay for Sunday land concerts, where sixty couples have been seen dancing at once on Boston Common on Sunday afternoon, but am also forced to read the Bible there to crowds of those who are eager to hear it."

"It is not time for you, Gentlemen of the Legislature of Massachusetts, to wipe out such blot from the fair fame of the city of Boston, and spare her and her children the further repetition of such disgrace?"

"All of which is respectfully submitted by H. L. HASTINGS."

"Filed at call No. 10, Charles street Jail, Boston, Mass., March 26, A. D. 1886."

EDUCATIONAL POLITES.

As was conjectured, Gladstone has resigned. Many hoped he would keep office until Parliament assembled, on the ground that the voice of the nation had expressed want of confidence on only one point—Home Rule—and that the majority of votes against him was less than 100,000. They hoped that he might modify his Home Rule Bill, and reunite the Liberals under his banner. The nation will no doubt respect him the more that he has not shown any disposition to hold on to office. He has evidently made up his mind that no compromises will avail to solve the Irish trouble, and goes into opposition with the expressed intention of spending his remaining force, if need be, in a struggle to carry a proper bill for Ireland.

After ineffectual attempts to form a coalition government, in which, it is said, the Queen has used her utmost influence to induce Hartington to take office with Salisbury and in which, it is rumored, that Salisbury offered Hartington the Premiership, the Queen has called upon the former to form a government. The Queen, as usual, has shown her marked preference for the Tories, and has used her best endeavors in their interests.

Salisbury has a difficult task before him. With the followers of Hartington and Chamberlain holding aloof, and ever ready to throw themselves on the side of Gladstone and overthrow him, his position is not insecure. The Parsnellites seem to have made up their minds to link their fortunes with those of the Grand Old Man. Hartington has pursued a most dignified course, and his refusal to commit himself to union with the Tories, and contradict his past record, will gain him respect. The course of the new government will be watched with eager eyes. They are without a policy, as yet. After their virulent opposition to Gladstone's Home Rule bill, shame will keep them, it is hoped, from introducing a similar one of their own.

The College Curriculum.

The *Andover Review* makes a specialty of questions pertaining to the higher education. An elaborate defence of the elective system, as it exists in Harvard College, appeared in the November number. This called forth criticisms and discussions of the subject in various periodicals. The June number has three articles on college education. The first is by the President of the Johns Hopkins University. Though it does not appear as a reply to the defence of the elective system which appeared in a previous number, yet it is evidently shaped in view of the fact that this system has awakened wide-spread interest. In the paper a clear distinction is made between the University and the College. A University is held to be a place for the freer development of intellectual character, the perpetuation of knowledge, and the encouragement of research in all departments of literature and science. It is not characterized, therefore, by the amount or variety of work done under its direction, but by the methods and quality of the work. As a necessary condition of the University, there must be previous collegiate discipline. Accordingly, two departments are at present sustained on the Johns Hopkins University, viz., the University for College graduates, in which freedom of choice is a large range of subjects is permitted to the students, and the collegiate department, in which more authority in respect to the course of study is exercised. But some election is permitted to the candidates for the B. A. degree, as the studies are arranged in groups, and the student may select his group according to his preferences. It should, however, be noted that these groups do not differ so much by the presence or absence of particular studies in each, as by the different proportions in which the same studies are found in the various groups. The candidate for the Bachelor's degree must really accept prescribed studies for most of his course. Some subjects may be selected by his own choice, but if in any case that choice is determined with a reference to the probable usefulness of life, the studies so chosen are not designed to serve as part of a professional course. Here is an educational body making a well-considered effort to work out a real and reasonable distinction between a University and a College, providing in the former for the exercise of a large freedom in the choice of subjects, but preparing the student for this choice by the discipline of prescribed courses in the College. Whatever may be the opinion in regard to the wisdom of this plan, it would seem that all must accept Dr. Gilman's idea of the true object of the College:

"The merit of a College consists in what it does for the character of students. If they are taught fidelity and accuracy; if they learn to appreciate the value of authority as well as the privilege of freedom; if their wills are trained to overcome difficulty; if their social, intellectual and religious natures are developed; if the love of knowledge is quickened; then the College is a success."

This paper is followed by one from Pro-

fessor Hovison, of the University of California, in which Professor Palmer's defence of the new education at Harvard is criticized paragraph by paragraph. The California professor agrees with the President of Johns Hopkins University in desiring to see a real distinction made between the College and the University. He proposes to effect this by extending the course of the preparatory schools until they can carry the student nearly as far as he is now carried by the ordinary College, and then advancing the stronger Colleges to the University grade. The studies in the University should be elective, but entrance to it should be granted only to those who have thoroughly completed a prescribed College course. "In this way the manifoldness of freedom and the largeness of comprehensive knowledge would be secured."

The third article is by Dr. J. H. Dennis, of Williamstown, Mass. It is a plea for the old methods, and brings into view some educational principles of great importance. Attention is called to the fact that schools and colleges in the early stages of the American States were founded to meet the wants of the state and the church: "The education of the individual, his attainment, his total value, were to be gauged by his services to the body of which he was a member." If the individual is regarded as existing for the sake of the community, "nothing can be more suicidal than for a free country to send out annually from its colleges hundreds of young men who will take a leading position in the name of education without any accurate knowledge of their own institutions; nothing could be blinder than for the church to neglect putting its young men on a broadly intelligent footing as regards Christianity."

"The interests of a state founded on Christian ideas demand, not only an educated ministry, but the dissemination of something broader than Sunday-school information throughout the community." In the light of these facts and principles, it is held that systems of education which encourage the unlimited exercise of choice on the part of youth will not prove to be the safest and best. If the individual is to be educated, not for his own sake, but for the sake of the church and the state, then the method and subjects of study should not be left to his preferences. Some higher motive than his own pleasure or advantage should animate him. "Choice is valueless, and worse than valueless—it is prejudicial to manhood, except as it is disciplined into loyalty and trust." It is admitted that at some points the old system, though it rests on sacred principles, has been unreasonably applied, and improvements should be made. But the needed improvements will come, not so much by change of subjects as by more intelligent teaching. "The real university is the teacher."

It is encouraging to see these discussions go on. Education is claiming the best thoughts of the best minds. It is as yet largely experimental. But so is life. Experience of various plans and systems will be useful. Views from different points of observation should be compared. In this way wiser conclusions will be reached. No great improvement will come by a violent breach with the past. The old methods have in them much that is good, though they are old. The new will not be received as better merely because it is new. Many of the educational questions that at times claim so much consideration, are seen after all not to be of so much importance, when we remember that the best results in education do not depend on particular plans and systems, but on the spirit of the student and of the teacher. On one account these recent discussions of the higher education give special encouragement—they exhibit a growing tendency to make a clear distinction between the College and the University. Uncertainty and vacillation at this point have made much of the writing on the higher education, which frequently has been marked by learning and ability, unsatisfactory and practically useless. We seem to be outgrowing the stage in which it was thought that a large College, or a group of Colleges, or a group of schools of different grades, and for different objects, make a University. Here is at least some positive gain.

When there is a clear idea of what a University ought to be, and a conviction that it is needed, the University will be founded in its time and place. But for that time is in the future. Very much must be done among us before the high-school, the endowed preparatory school, and the college, are what the interests of the state and the church demand. As these are strengthened and improved the way will be opened to a higher grade of education.

A. W. S.

The Close of a Protracted Pastoral Life.

BY REV. I. E. HILL, D. D.

I commenced my pastoral life at Nictaux, in the beautiful valley of the Annapolis, Nova Scotia, March 1829. I closed my pastoral life in the charming village of St. Martins, New Brunswick, July 1886. It began amidst revival scenes of wondrous power, bringing hundreds of precious souls into the church of God. It closed amid manifestations of the grace of the Redeemer. The beginning was marked with the harmonies of brotherly love. The close was graced with the sweet communion of saints. Not a shade of dissension darkened the beginning or the end.

I preached my first sermon as pastor of the St. Martins Baptist church in the summer of 1875, and my last sermon in this connection, July 4th, 1886, from Acts 1: 28:—"Who when he came had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they should cleave unto the Lord." A very large congregation was in attendance, and blessed as for eternity.

In reviewing his pastorate in St. Martins, the retiring pastor said:—"In this review I have to acknowledge the wonderful love the great Father has bestowed upon us."

1st. We have seen the grace of God as displayed in restoring union to a disturbed church.

2nd. In the erection of two beautiful places of worship—one in the central and one in the western section of the village—both comparatively free from debt, and admirably adapted to the work on hand.

3rd. In the expansion of one small Sabbath school, performing its work in the gallery of the old church, into two large flourishing schools, having their commodious homes in the two new churches, and doing excellent work for Christ and for souls.

4th. In the progress of the great Temperance Reform, closing up nearly all the liquor shops of the place, rescuing some who had fallen a prey to the arch-deceiver; creating a healthy temperance sentiment, and pleading an overwhelming majority of the people to abstinence from the sale and use of intoxicating liquors as a beverage.

5th. Last but not least, in the course of these eleven years, we have seen the grace of God unfolded in three blessed revivals of religion, and in the addition of some two hundred and twenty baptized converts to this church of Christ, making an average yearly addition of twenty members.

These co-operative and combined influences have raised the whole community to a high place of moral, social and religious life, so that St. Martins now compares most favorably in its moral and religious aspects with the most favored village in Canada. We have reason, therefore, not only for gratitude and gladness of heart, but for joy unspeakable and full of glory.

During the pastoral life I have had, in other sections of the vineyard, large receptions of members. In Nictaux, on one communion occasion, I gave the hand of fellowship to fifty newly baptized believers. While pastor in Fredericton, on a similar occasion, I gave the hand of welcome to thirty candidates. When pastor of Germain St., St. John, at one communion, fifty new members were received. But on this closing day of my pastoral work I have the unspeakable pleasure of extending the hand of welcome to sixty-four baptized converts.

Friends may ask: Does this closing up of pastoral life mean retirement from the duties and pleasure of the Gospel ministry? To this question I answer nay. The voice that came to me in my Billtown home, in the autumn of 1827, trumpeted, as if speaking from the very heavens of heavens, saying "unto me who am less than the least of saints in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," is still ringing in my ears, going deep down into the inner spirit. These matchless riches have been the chief glory of my ministerial life; and if I mistake not, will constitute the theme of my rejoicing in the sanctuary of God above. So long, therefore, as I have a brain to think, a heart to feel, and a tongue to speak, I hope through grace to be permitted to tell

"The old, old story
Of Jesus and his love."

"Let the people praise thee, O God, let all the people praise thee." Amen.

St. Martins, N. B., July 16th.

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The West of the Air.

I must present my excuses for not sending you any of my pathfinders lately. I have had wonderful things to tell, but alas! Matter, I have been sick. Have been moulting, and you know how miserable a bird looks when changing its feathers. Besides, I have the care of a large family. I am scratching for worms from the earliest peep of day till dark. Just now, they keep me carrying strawberries and half-ripe currants: Oh, dear me, its just tire some lugging berries and cherries for my big family! I'll be glad when the little buggers can get their own living. Its just astonishing the amount they consume. I filled them chock full last night, and this morning they are all dying for more.

But I love you still, with all your faults, as the poet says; and I must try to drop you some of the curious things I hear. But here, once for all, I protest against being regarded as a snavel-dropper. I never linger around key-holes from love of gossip, —but there are some things we cannot help hearing—there are some things in the air, you know, and that's where I catch them. Perhaps little birds have as much honor as some very good people, who hear too much, and tell more than they ought.

The deacon was in his garden yesterday, longing for rain, and wondering whether he hadn't better pray for some. The elder dropped along, and as I was sitting on a limb watching a big ripe strawberry, meditating how long it would be before I could put my beak into it, I tell you, my little mouth watered, and I wished all ministers and deacons were in the meeting-house, so that I could have one moment for purposes of expropriation, I couldn't help hearing the talk between these good men.

"Now," said the deacon, "I am real glad to see you. Seems like a good while since we had a talk together. Been baptiz-

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