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that dropped from June's breast, and which, as it fell upon the earth, changed the lilies from purple to a snowy whiteness, extends across the heavens, like the ghost of a rainbow. Conspicuous among them all, far up towards the zenith, old Orion, with his blazing belt and the admiring eye, suggestive of gentle memories and kind thoughts of home; while immediately beyond it is seen the familiar cluster of the Pleiades, or Seven Stars, glittering and quivering with radiance in the sympathetic ether, like a breastplate of jewels—the Ursa and Taurus in the Eternal—Hugh Macmillan's Bible Teaching in Nature.

### Obituary.

**MRS. ELIZABETH BENT.**  
Died, at Leicester, Cumberland County, on Wednesday the 15th ult., in the 84th year of her age, Elizabeth, daughter of the late Thomas Dunlop of Piquette, and wife of Jesse Bent. There is, perhaps, no dispensation of Providence more calculated to baffle the investigations of the finite mind, than the removal from time of those most needed in life and most likely to live. Looking no further than the bounds of this earthly horizon, erring nature asks, "Why is it thus?" Heaven replies, "What thou knowest not now, thou shalt know hereafter."

The sudden and unexpected removal of our dear sister, her deeply afflicted family and friends, but they mourn with submission to the will of God, who called her from earth to heaven. About eighteen years ago, at a series of meetings, held at River Philip, where the family then resided, she sought and found pardon through the blood of the atonement, and united herself with the Wesleyan Church. During the period which has since elapsed, dark clouds may sometimes have overshadowed her mind, yet, as the hour of dissolution drew near, she was enabled to see clearly the things of this world, and to leave the swelling floods to find among the "many mansions" of our Father's house a place prepared for her. When her medical attendants, on springing her from her danger asked what were her prospects for heaven, she calmly replied, "They are bright and clear through Jesus Christ." A few hours before her death, her sister taking her wasted hand within her own, asked, "Are you going?" She answered, "Yes, going home to heaven," and a little after whispered, "Precious Jesus." Then she was gone—gone to the spirit world.

Deeply do her friends lament the loss sustained in her death. She had endeavored herself to all who knew her. Nobly did she fill every situation in which she was placed in life.

"So sweet she shone in social life,  
As daughter, sister, friend and wife."  
She has been called away at a time when she was most needed; when an infant only three weeks old required a mother's love and care, but we pray that this dispensation of Providence may be sanctified to the good of all who are caused to mourn her departure, and may lead them to prepare to meet her again on the morning of the resurrection day. M. H.

**MR. REUBEN W. HART OF CAPE CANO.**  
Drowned, at Molasses Harbor, Guysboro' County, on Thursday night, Aug. 29th, Reuben W. Hart of Cape Cano, aged 27 years. The supposition is that he rose in his sleep from his berth and walked overboard. He was convinced of sin, and sought and found a pardoning God under the ministry of the Rev. Thomas Goss. His moral and religious life bespoke a heart changed by the Spirit of God. His benevolence prompted him to give as far as his means would allow to the cause of God. He was faithful to every charge entrusted to him, and was always at his post. He lived to good purpose. Friends and relatives felt and mourn deeply the loss of one whom God had acknowledged; but he has been taken from the evil, to dwell with Christ, which is far better.

### To the Memory of Alexander J. Ritchie.

From the Sun and Advertiser of 11th Sept.  
Cold in his shroud to-day he lies,  
Who, yesterday, was warm with life,  
Now all is o'er—the fret, the strife,  
And undimmed stars are earthly things.

Ah! I feel a slip—from life to Death,  
No parting word with wife or friend;  
The goal where human friendships end,  
He reached the treacherous wave beneath.

We conjure up the days of yore,  
The hours we ne'er shall spend again;  
They bring us now with keenest pain,  
But he, we trust, hath pain no more.

We were our heads bowed his grave,  
The words in solemn cadence fall;  
"As fades the flower so fade we all,"  
"Twas His to take the life He gave."

The mystery awes—for we are blind;  
We grope in darkness, stretching out;  
Our feeble hands in groping find;  
He gone—the worthless left behind.

The manly truth, the pleasant wit,  
The virtues that endeared him here,  
Are these transferred to higher sphere?  
Ours, not to question, but—submit.

For us the grief, the rending tear,  
Our friend on earth no more we greet;  
But when on that far shore we meet,  
To vision purged—shall all be clear.

### Provincial Wesleyan.

WEDNESDAY, SEPT. 18, 1867.

### Presidential Notice.

To the Editor of the Provincial Wesleyan.  
Dear Sir,—May I request permission to say through your official Organ, in relation to the charge of a circuit, it is my earnest desire to employ my best energies, in subverting, as I may have opportunity, the interests of our general work. My ministerial Brethren are authorized to regard this announcement as an intimation of my readiness to respond to any expression of their wishes with which it may be in my power to comply.

I have already visited four or five circuits, and in no case, I trust, without some beneficial results. The first Sunday of this month was given to Kempt, and on the 5th inst. I visited with our friends at Horton in the dedication of their new and beautiful sanctuary to the worship and service of Almighty God. On each of these occasions I had the pleasure of being accompanied by our estimable brother SMALLWOOD, with whom I never associate without a feeling of profound regret that his clerical career was cut short by his untimely death. His labors were not in vain, for his luminous expostions and heart-stirring appeals, no longer possess the vocal power by which he was distinguished. In consequence of the absence of Mr. Brettle, I occupy the Windsor pulpit to-morrow; and the following

are my proposed appointments for the five subsequent Sundays, to which I shall feel obliged, by your giving immediate publicity:

**NEW BRUNSWICK.**  
Fairville, September 22nd.  
Bathurst, " 29th.  
Dartmouth, October 6th.  
P. E. ISLAND.  
Bedford, October 13th.  
Charlottetown, October 20th.  
NOVA SCOTIA.  
Truro, October 27th.

I have merely designated the Circuits leaving the arrangements both as to place and hours of preaching to the respective Superintendents. I purpose also to remain two, or, if convenient, three days on each circuit, after the Sunday; and for those days, the Brethren are at liberty to avail themselves of my services for such objects as may in their estimation be most important.

My heart's desire and prayer to the God of all grace may be one of earnest, anointed and successful effort for the revival of the work of God on every circuit throughout the Conference; that at its termination, instead of mourning over the diminution of numbers, we may rejoice before the Lord as with the joy of harvest, and as men rejoice when they divide the spoil.

MATTHEW RICHES.  
Windsor, Sept. 14, 1867.

### The Bishop of Newfoundland and the Wesleyans.

In many respects Dr. Feild is a Bishop of whom any Church might be proud. The zeal and self-denial manifested by him in the discharge of the duties of his office, claim the admiration even of those who differ widely from him in matters of doctrine and church polity. It is not every Bishop who would be found, at his time of life, spending four months in the year in wandering around the rugged coast of Newfoundland, and searching its many nooks and crannies for its scattered flock. Many have been in the habit of regarding him as one of those who sorrow over the Reformation as a grief and a sin; and who long for the day—when, through God's mercy, shall never come—when the Protestant churches will be found at the feet of Rome, penitently confessing their errors, and craving restoration to the bosom of the "ancient, true and only Church."

Dr. Feild regards Methodism, and in fact things in general, from Dr. Pusey's point of view. In this charge, with a persistency worthy of a better cause, he repeats the High Church stock of objections to us as if they had never met with any reply; as if they had not been hammered into "smithereens," and scattered like chaff, again and again. However, there is wisdom in this mode of procedure. It is much easier to ignore the replies than to refute them. Wesleyans, it is said, while they retain the name, depart from the principles of their Founder. They obtain by laying on of hands, they administer the sacraments; they call their meetings-house churches. Did not John Wesley, assisted by two other preachers of the Church of England, ordain and set apart by laying on of hands, Mather, Rankin and Moore to administer the sacraments, "strongly advising them, at the same time, that, according to his example, they should continue united to the Established Church, so far as the blessed work in which they were engaged would permit?" We believe that the church of God is built of living stones; and, as to a place of worship, while it is, with reference to the congregation, a "meeting-house," and with reference to the gospel, a "preaching-house," it is most justly called, with reference to Him to whose service it is dedicated, a "church," the "Lord's house."

If the independence of the Wesleyan Methodist Church is contrary to Scripture, and separation from the Church of England a sin, is not the independence of the latter contrary to Scripture, and her separation from the Church of Rome a sin too? We think that if any arguments would prove the one, they would the other. We never met with any sufficient to prove either.

To enter upon the question—How came the Methodists to leave the Church of England?—would be to open one of the darkest and least creditable pages in the history of that church. We have no desire to rake up ugly reminiscences, or to seem to charge generations past with the sins of their fathers; but we cannot but refer to these things in self-defense. Latterly, by more than one ecclesiastical dignitary at home the error and injustice which drove from that communion those who might have been to this day among the most faithful of her sons, have been acknowledged.

In answering the above query, it is needful to keep in mind the state of society and of the clergy, when the Methodist revival commenced. There are witnesses, lay and ecclesiastical, to the fact that the clergy of that time were rampant; and that it was to a fearful extent, "like people, like priests." A man who raised his voice to warn men to turn from the prevalent sins, to preach "repentance towards God," evidenced by a changed life, and "faith in our Lord Jesus Christ," for pardon and conscious peace with God, was at once branded as a Methodist. Drunken mobs, headed too often by drunken priests, assailed those who were guilty of preaching the gospel to the poor, and to those who so freely came to be called to refer to these things in self-defense. Latterly, by more than one ecclesiastical dignitary at home the error and injustice which drove from that communion those who might have been to this day among the most faithful of her sons, have been acknowledged.

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the town again. Or, when he sat on the bench last week, as a magistrate, he drafted two or three of our brethren into the army, or sent them on board a man-of-war, as vagabonds having no lawful calling, though he knew they were honest tradesmen, as well as able to earn their living as any man in England. He said he'd put a stop to this preaching and praying. But if, in consequence of the repeated advice of Methodist preachers, he presented himself at the Lord's table, he too often found that his scruples were not the only hindrance to his communicating. Probably enough, he was, like the poor converted collier, who were induced by Wesley to walk five miles, from Kingswood to Bristol, to commemorate the death of Christ, harshly repelled, and told to go about his business.

Had the clergy been as zealous and persevering in seeking to spread the religion of Jesus Christ among the ignorant masses, as they were in opposing Methodism and in persecuting the Methodists, there would probably have been at the present day no "Wesleyan Church," and England would have been, religiously, fifty years in advance of what she is now. They did what they could to drive our fathers from their communion. They did it zealously and perseveringly; and they succeeded. Now their children lecture us gravely on the sin and danger of secession.

On the last day of the Conference some admirable and reasonable remarks were made with respect to any measures which could be adopted in order to promote the prosperity of the work of God amongst us. The conference was held in the House of Commons, being an increase on the previous year of 5,887. The numbers reported on the Mission Stations were 61,794, an increase on the year of 1,898. Members on trial, at home, 21,587; abroad, 7,644. The President referred particularly to the urgent necessity of increased attention being given to pastoral visitation. He remarked, "I find from the letters that reach me that more is felt on this subject of pastoral visitation than almost all the other questions put together. There seems to be a general satisfaction with the pulpit power and efficiency of our ministry, but there is a most earnest desire expressed from various quarters that increased attention be given to pastoral visitation."

The Ex-President observed that he had never felt so thoroughly satisfied that the one thing to be done for this country in the present crisis was just to do their own work in their own way. Mr. Arthur referred also to the desirability of obtaining greater regularity in holding Leaders' Meetings, especially with reference to the opportunities of exerting a spiritual influence both on our office-bearers and members. The decline of the interest formerly taken in our Love-feasts was also adverted to, and by way of bringing this ancient institution of Methodism more prominently before our people, as well as with a view to direct personal benefit, it was resolved that next year a Conference Love-feast should be held on the evening of the first Tuesday after the opening of Conference.

Of late several of our ministers have come forward as earnest advocates of the principles of "total abstinence from intoxicating drinks," and a committee has been formed for the purpose of publishing a series of "Methodist Papers on Temperance." Some of these ministers are men of long standing and high repute in our Communion, and their experience and practical wisdom afford sufficient guarantee that they will give a prudent direction to this important movement. A meeting will be held on this subject at the Bristol during the sittings of Conference. The chair was occupied by T. B. Smithers Esq., a member of our Society in London, and widely esteemed as one of the leading philanthropists of the day; and among the speakers were four or five of our principal ministers.

Altogether the reminiscences of the late Conference are of a gratifying and hopeful character. There was great freedom in the expression of individual opinion, and there was also true Christian candour and forbearance. The brethren separated in a spirit of faith and love, and the question proposed by the beloved Ex-President just before the Conference closed, "Why should we not look for an increase tenfold greater than that which God granted us during the past year?" will not be forgotten.

Our energetic and indefatigable President has commenced the public labours of the Methodist year by preaching at the opening of two chapels in London, in neighbourhoods of a strikingly opposite character. One of these is a noble structure, in the Gothic style of architecture, with a tall spire. The cost of the building is £5000, and accommodation is provided for 1000 worshippers. It is situated at Tottenham, a pleasant suburb of the metropolis, and the residence of many opulent city merchants. The other is a School-Chapel in the heart of London, and in the midst of a crowded population where poverty, ignorance, vice and misery seem to be almost absolute rule. Miss McCarthy, a devoted Christian woman, and one of our members in the City Road Circuit, has been assigned to her labours in this wretched neighbourhood. Animated by the spirit who inspired "to seek and save that which was lost," she has toiled and prayed, and a very blessed work is the result. The foundation stone of this, Chequer Alley Chapel was laid by the truly noble Earl of Shaftesbury, and the President preached the first sermon in it last Monday week.

Politically, things are now quiet. The ultra-radical Reform Bill, strangely introduced by a Tory Government has passed both Houses and received the Royal assent. Many of our most thoughtful men regard the measure as a sort of "leap in the dark." On the other hand many equally sagacious argue val for it. All that can be said is that public opinion is strongly divided. We must wait and hope.

A Bill for the abolition of Church Rates passed the House of Commons, but could not endure the ordeal of the Upper House, where it was rejected by a majority of 58. In moving the second reading of the Bill the Earl of Morley wisely remarked that "no time could be more appropriate than the present for a settlement of this question, because there can be no operation, the Disentailment will obtain a large accession of political power, and then nothing will remain but total abolition." However the Peers were unyielding, and so the subject, after years of irritating controversy, remains in the same unsatisfactory state.

Parliament has been prolonged with the usual formalities by Royal Commission. Our legislators, whether of the Government or the Opposition, have had an arduous and wearying party, or campaign, and they will doubtless be very glad to get this release from the almost incessant strife of the last six months.

We have received painful tidings of a fierce outbreak of cholera in Italy. It appeared first at the little town of Albano, which was crowded with a distinguished company returning from the recent celebration in the city of Rome. Among the earliest victims were the Dowager Queen of Naples, Maria Theresa, and the Princess Colonna. Immediately there was a general flight from the town. The fugitives seized what

conveyances they could lay hands on, and those who could find no conveyance hurried off on foot. Some died in the railway carriages. The terrible disease has also appeared at Naples, and the horrors of the visitation have been exaggerated by the ignorance, superstition and cruelty of the populace. When the alarm was first given in the city, a rush was made by the noble to the house of fortune-teller called the Sibyl, and the wretched creature was murdered and actually cut up into morsels!

By the goodness of God we are favored with glorious harvest weather. For a few days, fortnight ago, we had almost tropical heat. August 30, 1867.

### From our Ontario Correspondent.

To the Editor of the Prov. Wesleyan:  
MY DEAR SIR,—You and your readers: must not suppose that because our pen has been silent for a few weeks, therefore, we have forgotten you. Knowing that your space would be well occupied with Conference news, &c, we thought silence on our part, would be acceptable. We were very sorry however, to find that for three weeks, we were not favored with your sheet, whether this was intended as a punishment, or to make us take up our pen, we know not. We are glad that for the last two weeks, the "Wesleyan" has been on hand.

The Province of Ontario, as well as the other Provinces in the Dominion of Canada, are now engaged in Election matters. There have been some severe contests in Ontario, and others are likely to take place. Some time ago, the Reformers held a Convention in Toronto and raised the old party line. Every effort has been put forth to carry the elections both for the Commons and the Local Legislature, on the Reform Ticket, but, in most cases, without success. The Hon. Geo. Brown, the Leader of the party has been defeated. To all appearance, there will be a majority in both Legislatures in favor of the Coalition Ministry. Some good men have been defeated. We are pleased to find, that the law which forbids Taverns to be open during Elections, has been much better observed, than on many former occasions, though there were some drunkenness, and we fear, considerable bribery on both sides. We were very sorry to read the abusive language in which candidates and their partisans, abused their opponents, and we fear, that some have been so much brought to variance, that they will not easily be reconciled. Let us hope and pray, that He who sits at the helm of affairs, will so overrule all the affairs of our new Dominion, that our future may be peaceful and harmonious.

Harvest is for the most part over. In every part of the Province, hay has been abundant. Wheat and oats are thought to be below the average, in some counties, with which we are acquainted, there has been one-third of last year's crop, but of course for sale. Cereals, particularly potatoes, are a poor crop. We dined at three farm houses: one week lately and there was not a vegetable upon the table.

The months of July and August were very hot. In August there were some heavy rains. One at Petrolia destroyed 100,000 barrels of oil. A gentleman who was present said the night was the grandest he ever saw. For three nights and two days the blazes could be seen for many miles. Some fires in "the bush" have destroyed much valuable timber. In Kingston a fine block of buildings was burnt to the ground, by the carelessness of a man who threw down a lighted match from his cigar, which fell into a can of coal oil, and burned so rapidly, that the persons in the store, were obliged to run for their lives. Montreal has been visited with the destructive element. One of its fine churches, where the Young Men's Christian Association, recently held its annual meeting, has been destroyed; several other valuable buildings, have been more or less injured. The frequency of the occurrences, has aroused the suspicion, that incendiarism is being fostered.

A fortnight ago, a fearful tornado passed through what may be termed the central part of Ontario, and also in some parts of the west. It came from the N.W. and swept in a South-easterly direction, nearly a mile in breadth. Fences were blown down, barns and houses were uprooted, trees were torn up by the roots, and some fields of grain were so destroyed, that the cattle have been turned into them. To reap them was impossible. There was thunder and lightning and hailstones, resembling large pieces of ice. The destruction occasioned is very great. Abundant this season. We are not sure, that they were ever more so. The good people of Toronto, by command of the Mayor, closed all their places of business, and turned out en masse one day to enjoy the beauties of the country. Societies of all descriptions and names have had their Pic-Nics. Some have been got up to make money. One church that we know (Episcopalian) got up an excursion to raise money to meet their engagements with their Minister, and succeeded well. We are afraid, however, that everything else, these things have been carried to an extreme this season, and if we are not mistaken, in many instances, they have produced more harm than good. To some families, the cost must have been great, while the associations of dancing, &c, which usually attend them, cannot have been otherwise than of an injurious tendency. We have strongly advised all to stay at home, when we knew, that the *Dava* would be kept open on the steamboats, and that dancing would be allowed.

During the last month the Synod of Ontario, met in Kingston. The clergy were in the Bishop at their head, walked in procession through some of the streets to the cathedral, singing psalms as they went. There's for you. Who would have thought that members of the High Church party would have become so Methodist in their practice. Some of the clergy were arrayed in their black gowns, but others wore the surplice! In conducting the business of the Synod, all was not so harmonious as is desirable. Rev. Mr. Rogers, the oldest clergyman in the diocese, raised a storm by moving that some of the Evangelical clergy should be elected members of the Board of Missions. Some heard the proposal with bursts of laughter, and even the Bishop made strong remarks against the venerable clergyman, who stood forth almost alone in favor of the Evangelical party. His Lordship professed to be greatly offended that he should be classed with the Ritualists, but, certainly he does not belong to the Evangelists. When a Layman proposed that congregations should have a voice in selecting their own clergymen, his Lordship ruled the motion out of order, and intimated that the right belonged to him and would not be singular that notwithstanding these fits of high church intolerance, there are to be found some who become weary of the inflexibility of Methodism, and seek an asylum, where there are ever and anon some stirring upheavings.

In the Churches generally in Ontario there seems to be a general quiet. A few Camp Meetings are taking place which we hope, will be the means of doing much good. Times of Parliamentary Elections are not favorable to piety.

We recently heard a pleasing incident, which we are sure, you will be glad to learn, viz, that the amount promised to the Centenary Fund in the Wesleyan Conference is somewhere near \$25,000. This we consider good, considering that only recently a large debt had been paid off Victoria University. Four thousand dollars of the Centenary Money has been sent to Ireland, to be followed by aid, viz, \$20,000 more, to help our brethren in their difficulties.

Yours, &c. ONTARIO.

### Exmouth Street Sabbath School, St. John, N. B.

DEAR EDITOR,—Your acquaintance with the school and the deep interest taken by you in it in former days, induces me to lay before your readers something in relation to its present condition. The Annual Meeting for the school has been held, and has resulted in the re-election of all the former officers. We have great cause for thankfulness to divine goodness for the marked success which has attended the labours of the faithful teachers. A prayer meeting held in connection with the school has been blessed to many of the scholars during the past year. The talent of the young men has been given to exercise, by their taking part in leading the meetings, and assisting in its exercises. We have in the school about 350 scholars, with a good staff of teachers, of young men and women, deeply concerned in the welfare of the school. During the past year some of the scholars have been removed from us by death, leaving a blessed testimony of their interest in the Saviour's love. Some of them were far from home, and their dust lies slumbering now in distant lands. We think of their lovely forms, and as we recall to mind their triumph over death, hell and the grave, we rejoice that they have been welcomed to the land of the blessed by their glorious Redeemer.

"Where all His people like himself shall rise,  
Bright with His radiance, with His beauty fair,  
Ever His glory and His bliss to share.  
On precious hope! Already from afar,  
Through sorrow's night we see the Morning Star,  
And, guided by His beams, we wait the day."  
Our sleeping ones to rest, to wait the day."

In the Sabbath school there is much to encourage the efforts of devoted piety. Our labor shall not be in vain; our reward is sure; the Jordan of death shall be safely passed; the Captain of our salvation will divide the waves before us, and faithful Sabbath school teachers and scholars shall meet the Great Teacher, and enter into His joy. To Him be the glory!

ONWARD.  
St. John, N. B., Sept. 14, 1867.

### College Endowment Fund.

At the recent Baptist Convention for Nova Scotia and New Brunswick, a plan was adopted for raising during the present year an Endowment for Acadia College, of Fifty thousand dollars. The plan is good and the object one of the highest importance. We hope it will succeed, and we also earnestly hope that the Methodist of these Eastern Provinces will see and feel the necessity of adopting some like systematic effort for placing their Educational Institution free from all embarrassment, and in complete working order. The following is the plan for raising the endowment, adopted at the recent session of the Convention:

1. That it be expedient to appoint five agents, viz, one for each Association; and that the said agents may be ministers or laymen, as may be judged most suitable to the districts in which they may be located.
2. That the above-mentioned agents be authorized and empowered to employ sub-agents to act under their direction, either ministers or laymen.
3. That the pastors of the churches be requested to encourage and co-operate with the agents.
4. That the clerks of the churches be requested to furnish the agents with lists of members of said churches.
5. That the agents be directed to apply for contributions to every member in each church, as well as to benevolent persons in the several congregations and neighborhoods.
6. That the names of subscribers and the sums subscribed be reported monthly, or oftener to the Secretary, and published in the *Christian Messenger and Christian Visitor*.
7. That if the pastor of any church shall undertake the agency for said church, the appointed agent shall omit that church in his visitation, and the report of the pastor's operations shall be transmitted to the Secretary.
8. That the agents be directed to arrange the times of their visits to the churches so that the whole work may be reported as finished at the next annual meeting of the Convention.
9. That the sums subscribed shall be payable as follows, viz:  
Under \$5.00 ..... Cash.  
" \$5.00 to \$20.00 ..... In one year.  
" \$20.00 to \$100.00 ..... Two years.  
" \$100.00 to \$500.00 ..... Three years.  
" \$500.00 and upwards ..... Four years.
10. That the superintendence of the Endowment Agency be committed to five members of the board of Governors in Nova Scotia and three in New Brunswick, who shall direct the operations of the agents, and with whom the agents shall correspond.
11. That the remuneration of the agents shall be in proportion to the time actually employed in the agency.  
Sum required—Fifty thousand dollars.

[From the Examiner and Chronicle.]

### Dr. Trepanch's Opinion of Pastors.

"As I was saying about pastors," remarked the Doctor, "it is a very important thing, settling of a pastor—very, to the pastor himself, equally so, or more so, to the church. Very much so to the community, especially to the young that are growing up under his teaching and influence; and do you know, Paul, that if choosing pastors was left to me, I would insist terribly on two qualifications? Terribly, I would."

"What are they?" I inquired.

"Prudence, and experience," he replied.

"They cannot be over-estimated. Prudence, and Experience. Prudence, by which a man shall be saved those innumerable scrapes, difficulties, and ill reputes, which so many ministers bring upon themselves and the churches. Experience, by which a man shall be able to guide himself and the church successfully amid all contending influences. If you had a suit at law, would you employ an injudicious or an inexperienced lawyer? If your wife was sick, would you employ an injudicious or an inexperienced physician? If you needed a teacher for your daughter, would you select one lacking in prudence, or wanting in experience? Of course, you wouldn't."

"But, my dear sir," I interrupted, "don't you see that experience comes only with years? How can a lawyer or doctor acquire experience by practice? Tell me that, will you?"

I said this with rather a triumphant air. He looked thoughtful, and finally remarked that he was of the subject, but there were other aids to it, which he could not discuss now. At length, rather energetically he said—

"Paul, let me tell you something. You know the church at Amherstville? Of course you do. And that for the last five years they have had trouble? Yes. But you do not know the history of that trouble; that is, the real history? No. Let me tell you a little of it. The church at Amherstville was a pretty strong body. Rev. Mr. Ralston was five or six years their pastor. A noble man, not a professed pietist, but a man of good ability, of undoubted piety, with both piety and experience. He was a faithful worker, and did great good—a better man than they deserved. But one of the great curses which settled a young man of piety, gifts, and the tide of public favor upon him, was that he was a good man, and a man of good ability, of undoubted piety, with both piety and experience. He was a faithful worker, and did great good—a better man than they deserved. 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