

to it will make manifest, characterized by evangelical independency and Congregational loyalty. Rev. Joseph Barker, of Sheffield, offered a fervent installation prayer; Rev. Daniel Cameron, of Keswick, chairman of the Congregational Union of Nova Scotia and New Brunswick, extended the right hand of fellowship expressing his joy at the orthodox sentiments of Mr. Saer, and welcoming him to the pastorate of an important church in the important city of St. John.

The hymn—

We bid thee welcome in the name  
Of Jesus, our exalted head,  
Come as a servant; so He came,  
And we receive thee in His stead.

was sung; when Rev. Wm. McIntosh, of Yarmouth, addressed the pastor. He referred to the special pleasure it gave him to welcome a brother from the province of Ontario. The churches in these provinces required his help, his counsel and his words of power. He was glad to know that while Mr. Saer did not bow to the statements of the old fathers simply because they said thus and so, yet he adhered in the main to their principles, because they embodied the power of godliness. These doctrines were the gift of God, the power by which the world was to be regenerated. To weak, sinful man was given a commission which the angel Gabriel might covet. The more he examined this fact the more did he wonder and adore the condescension and grace of God who has permitted it. He said the new pastor must not expect to meet with no disappointments or discouragements. There would be annoyances of every kind and bitter opposition in his heart, in the hearts of his hearers and in the hearts of the unsaved people of St. John. The work of the minister of God is to go out into the world and save men who are lost and ruined and at enmity with God. God is not at enmity with man, but in Christ it is intended more to reconciling man to God than God to man. Again, the pastor should use every means to come into sympathy with his people. He should be their nearest and dearest friend outside of their family circle. He should possess their confidence even more than their physician. He would hear a great many complaints about neglect in visitation and, at some places, if he did not call at least once in two weeks, he would be met with the remark, "Why, it is a sight for sore eyes to see you." He would have many carping queries to meet with on one hand, and on the other there would be many who would shun the pastoral visitation and would receive him only at stated periods. Never mind, be faithful. The speaker alluded to the importance of Sabbath school work and passing on, referred to the necessity of aggressive denominational work which was the secret of success to many other sects, each of whom claims to be the apostolic church. The Presbyterian will claim that the shorter catechism is the beginning,

middle and end of revealed religion; the Baptist emphasises the necessity for plenty of water, and the Methodist believes that Wesley was a second Apostle Paul. Teach the people to be Congregational Christians and they will not be adherents merely from convenience but from belief. Above all he impressed upon him the urgent need for the saving of souls. His mission should be to secure that most glorious of all honours—the testimonial of a dying soul. And then the living testimonial should be looked after. Young men should be made manly, young women pure and womanly so that they might brighten the dark world in which they move. Rev. Thomas Hall addressed the people, congratulating them on securing a pastor well grounded in doctrine and anxious for the salvation of souls. They could look after his temporal necessities for which he was not very urgent. He referred in flattering tones to Mr. Saer's career in Newfoundland and Ontario. The people of the St. John church must not, however, expect a remarkably eloquent sermon every Sunday, because there pressed other duties, such as the visitation of the sick. He spoke of the harm done by godly people in their criticism of the pastor. Many a sermon had been cruelly criticised which had been a winged message from God for the salvation of souls. As to visitations the people should not expect to be spoon-fed like children, but should be better pleased to know that he is going among the lost and neglected. If stricken by sickness they should let the minister know as well as the physician; so that the former might not be unjustly accused of neglect. Then as to encouragement, they should not be afraid of making the minister vain or proud by thanking him for a good sermon. It would not make him proud, but would give him courage and make him feel thankful to God. They must expect some innovations and breaking in upon old systems of work and in this they should endorse their pastor. They should pray for him. Men who pray do not criticise. He (Mr. Saer) was animated by no selfish motive in coming to St. John, for he had refused the offer of a larger salary in the smiling West. They should not emulate the example of the good old deacon who, in praying for an eloquent young minister, exclaimed, "O Lord, keep him humble and we will keep him poor." Passing on, Mr. Hall said he would like to see the Congregational church the poor man's church of St. John. There was a genteel sufficiency of aristocratic churches in the city. John Wesley was right when he said religion never worked downward from the rich but upwards through the poor. The church had a central position for missionary enterprise in the city, and if the poor men were brought in it would be abundantly blessed.

The minutes of the council were then submitted and confirmed. Council adjourned *sine die*.