

Or pain, or toil, or years oppressed,  
O God, remember thou our prayers  
And take his spirit to thy rest."

This I think was the last or near the last stanza. No other part of the exercises commanded such breathless attention as the singing of this Hymn. At this part of it every eye seemed fixed, and my own heart beat with emotion. I may have felt the sentiment more than many others, for the same hymn was sung at my own ordination. "And when he sinks in death"—was sung with dignity, and yet with a solemn emphasis that made you feel as though you were by the bed-side of a beloved minister.

The reader must pardon this long digression. My particular friends will; for I have written so little for so long a time! The next Lord's Day I walked to the meeting house, in expectation of hearing the young, lately ordained minister—this being the only place of worship in the town. Quite to our surprise, there stood a venerable man in the pulpit, who, we soon learned, belonged to the Trinitarian School of Congregationalists. He read a very good discourse on the Atonement. He took, however, but a hasty glance at the subject. The two or three hymns, two prayers, sermon and benediction were all pronounced and sung within sixty minutes. But O, how cold, how dull, how formal. How marvelous that such solemn themes as the sacrificial death of God's own Son could be pronounced by a venerable man, with all the calm coldness and apathy of a dull teacher of mathematics. And these common-place awful themes, too, must all be written out so that the preacher needs not even to open the book where the text is to be found. No wonder that "orthodox" pulpits are so frequently occupied by "heterodox" ministers when a profession of evangelical principles infuses so little celestial fire into their souls. The citizens of Perry will probably alternate between the two systems before them until some man of energy, perseverance, and of such devotion to the truth that he will sustain himself without a salary, lifts up his voice in defence of the ancient faith, order, and practice of the Gospel, and then the line will be drawn between those who love and serve God and those who have but a form of religion.

No opportunity offering to return to St. John, I spent the next Lord's Day at Eastport. In the morning I heard a discourse from a minister of the Christian Connection. He uttered many interesting truths; but, according to my judgment he came not within hailing distance of his text; and I have many serious doubts as to the truth of his proposition. The text was Luke iii 24, "Strive to enter into the strait gate, &c." He labored to prove that the salvation of the soul was exceedingly difficult. His remarks were confined principally to the difficulty of becoming the disciples of Jesus. Now the whole connection of the passage makes it apparent to a superficial reader, that the Saviour had reference to the eternal salvation; and yet the speaker confined himself to the difficulties that were in the way of a sinner's believing the truth and crediting the testimony of the people of God, &c. I do not remember that any apostle or evangelist of Christ represented the way to become a disciple of Jesus as difficult; but to overcome the obstacles which impede the disciple's progress,