

nadian—one of the daughters of Rev. D. W. Eastman. For several years he was the sound adviser and faithful co-labourer of Dr. Blanchard, and the fruits of their services for the Master have not all disappeared from the Peninsula. Of course he was naturalized.

Mr. Baynes was an Englishman by birth, and therefore required no naturalization. Educated and ordained in the "Old Country," he came to the new world thoroughly furnished for preaching the Gospel, and began his "regular ministry at the brick meeting house, St. Catharines," the first Sabbath in December, 1840. He continued faithfully and effectively to discharge the duties of the pastoral office in St. Catharines until the 14th of May, 1848, when he preached an affecting farewell sermon from the text recorded in the 14th and 16th verses of 2 Corinthians ii., and surrendered his charge. For reasons not explained, Mr. Baynes was never installed as pastor of the St. Catharines Church, and yet he officiated as stated clerk for several years, and was otherwise active in the work of the Presbytery. In those pioneer days such business could hardly be conducted as orderly as in after years, and some irregularities had to be overlooked.

Mr. Fayette came from Ohio, probably in 1839, as a licentiate of the Presbytery of Cleveland, having before received the degree of Bachelor of Arts from the Western Reserve College. At a meeting of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, held in Montreal in July, 1842, his application for admission as a probationer was presented, and the case was "entrusted to the Presbytery of Hamilton to dispose of it as they see fit." The connection does not appear to have been perfected, and, on the 3rd day of November, 1844, he "commenced his labours in the Gospel" with the Church at Barton, where he was soon after ordained by the Niagara Presbytery of Upper Canada. He was born in France, and having been disinherited on account of religious opinions, crossed the Atlantic that he might be free to worship God according to the dictates of conscience, and to preach the Gospel. He, too, wisely took a wife, a British subject, a native of Scotland, who united with the Church at Barton by letter from the Associate Presbyterian Church at Galt. Such ministers as these four could hardly give a "taint of Americanism" to any Presbytery.

ABOUT THE RECORDS AND DOCUMENTS.

Mr. Fayette was the last Clerk of the Presbytery, and the books, records, and documents were left in his care. What became of them, and the reasons they were not found when diligently sought, are probably best told by his widow in a letter written some years since, as follows:

"I have examined all of Mr. Fayette's papers and documents, and I do not find a word concerning the Niagara Presbytery or any of the ministers connected with that body. I remember that, some time before he died, Mr. Fayette remarked, when looking over some papers, that the Niagara Presbytery was defunct, and he did not think the papers and letters he had in reference to it would be of any use to any one. So he destroyed them."

(Concluded).

INCIDENTS OF EXTRA-PASTORAL WORK.—IV.

I suppose that there is no congregation of our Church in which a minister will not find room for evangelistic effort. I use this phrase in its scriptural sense, not as referring to the attempting, by special means, to awaken deeper religious interest among those who had the Gospel, it may be, long and faithfully preached to them, but as describing the preaching of the Gospel or the good news to those who are outside the Church, with the view of bringing them to the enjoyment of the blessings, or, in other words, missionary work. The congregation to which I was called to minister was part of one of the oldest congregations in that part of the Church. The population was almost entirely Presbyterian, and under faithful ministers they had been thoroughly trained in the observance of all religious duties, public and private. The house of God was largely attended; family catechising was general, and every person who was any body observed family worship. A large proportion of the adults made a profession of religion, and among them I have reason to believe that there was much genuine piety.

But while my work was thus to be mainly pastoral, I soon found that I had not to go far from home to find a class living without any regard to the Gospel, and seemingly in ignorance of its truths and obligations. Alongside of a community noted for their universal and regular attention to religious ordinances, were those who in a Christian land scarcely had the name or the form of Christianity; and among whom there was a loud call for evangelistic or missionary effort.

Circumstances soon, however, opened a more extensive field for Home Missionary labour. A valuable mineral was discovered only five or six miles distant, on land barren and previously unoccupied. This immediately brought an influx of population, some pious and members of our Church, but many others ignorant and careless. A village speedily sprang up, which has since developed into a town with two flourishing Presbyterian congregations, besides smaller bodies of other denominations.

It was not of this, however, that I intended to write, though I had my share in the work there of nursing our cause in its infancy.

At the commencement of mining operations two railroads were built to a harbour at a point a few miles distant from my home. While these were building I did what I could for the spiritual interests of the workmen.

A rude building, something like a lumberer's camp, had been erected near the terminus for a boarding house. It consisted of one room, speaking from recollection, some twenty feet long, with ranges of bunks along both sides, like the berths in a ship's cabin, the centre being occupied by a rough board table and benches, while to the end was attached a small place for cooking. This served for a time as a place of worship, and as I was able I went on Sabbath afternoons after our regular services at home to hold another there. As many as the rude building could hold crowded in to hear, while others stood or reclined outside the door. The immediate surroundings were rude enough, but I must say that never before have I enjoyed preaching the Gospel more than in just such circumstances. I pity the man in such a situation who is entirely dependent on his manuscripts, but when one throws aside all conventionalities, and allows himself perfect freedom in speaking plain truth as to men perishing, if I may judge from my own experience, he will find a satisfaction which often he might not find in addressing fashionably-dressed audiences in our own most elegant churches.

The railroads were finished, and a number of persons settled round the terminus. Then the old boarding shanty was converted into a school house, and was fitted up somewhat roughly for the purpose. It now came into use for various gatherings. I preached in it from time to time on Sabbath afternoon, and finding an appearance of increased interest in religious things, I arranged to have a weekly prayer meeting among them, some of the Christian workers in my congregation agreeing to go down by twos to carry it on.

One Sabbath afternoon I had preached there as usual. The sermon was not specially prepared, indeed was more of the nature of plain and simple talk. When reference was made to it afterward, according to my recollection, it was on the parable of the Marriage Feast, Matt. xxii. 1-10, but some of the parties interested have said that it was on the parable of the Talents, Matt. xxv. 14-30. At all events, during the preaching of it four young men were arrested and brought under deep convictions of sin. On Monday they were together working in the woods, and such was their distress of mind that, having made known to each other their feelings, they knelt down in the snow to cry to God for mercy and to vow to live a different life for the future.

On Tuesday evening was the weekly prayer meeting, when one of my elders, and, I think, another member of my Church, were present. After the services had proceeded for a little while, these four young men arose in succession, and spoke in lamentation for their past lives, and declaring their desire for a change.

The little hall was full, and this proceeding produced a profound impression, more especially as none of them had previously given any indications of seriousness. Two of them were from Christian families, but had hitherto been living regardless of religion; the third had not had a Christian training, and had gone further astray. Though he had on this occasion gone to hear me, he had been in the habit of speaking of my visits as only intended for the purpose of getting some money out of the people there. The fourth lived farther away, and belonged to another denomination, so that I knew little about him. Though they then, however, came out in the manner mentioned, not one of them really yet enjoyed the peace of the Gospel. For days afterward some of them were in the deepest distress. Happily they did not fall under the guidance of those who "heal slightly the wounds of the daughter of my people, saying; 'Peace, peace,' when there is no peace." But receiving thorough instruction in the truth of God's Word, especially regarding man and his redemption, three of them at least emerged into the light of the Gospel salvation, eager and earnest to show their gratitude for what they now enjoyed.

This was not all. Just at that moment the Spirit of God was being poured out in a very remarkable manner in several places in that part of the country, some of them near at hand. The very night of the prayer meeting mentioned, a brother of the third young man spoken of, who had been living a very regardless life, having being brought to repentance, came from a neighbouring town to speak to his brother on the subject of his eternal interests, and this night was the beginning of a religious awakening in that place and neighbourhood, in which, I have reason to believe, that quite a number of persons, some hitherto careless, were brought to Christ.

It may be of interest to note the subsequent careers of these four young men. One settled down to farming, and has been for years a useful member of the Church where he resides. The second gave himself to study, with a view to the work of the ministry, and has been for the last few years one of the foreign missionaries of our Church. The third immediately gave himself to the work of home evangelization, in both the common and scriptural senses to which I have adverted, and such were his natural gifts, his earnestness and his success, that the General Assembly, notwithstanding his defective educational training, gave permission to license and ordain him. And he has been employed for years most successfully in the work on which his heart was set. The fourth, so far as I have been able to ascertain, never brought any fruit unto perfection. And his case may afford a warning to persons brought to a sense of their guilt before God how they suppress such emotions or allow them to pass away.

This incident affords the strongest encouragement to ministers to preach the Word in season and out of season, wherever opportunity offers, even in circumstances promising least results. Seed sown in the most unlikely places may bear the richest fruit. I have been preaching the Gospel of Christ for a good many years, sometimes to large congregations, but no sermon that I ever preached, so far as I know, or am likely to know on earth, led to such important issues as that simple talk in what was little better than a shanty in an outcorner of the vineyard. As I consider the widespread results of the Home and Foreign field starting from that meeting, I am disposed to regard it as a sufficient reward for all my labours and trials in the ministry. In any case we have the promise that His Word shall not return to Him void, but will accomplish that which He pleases, and perform the thing to which He sends it. He may give us to see it even here to an extent that shall fill our minds with adoring wonder and grateful praise to Him who alone giveth the increase.

AN OLD PASTOR.

Our Young Folks.

MOTHER AND HOME.

A little child in the busy street—
A child with a shy face, flower sweet,
And brown eyes, troubled, and half afraid,
By the noise and hurry quite dismayed.

I lifted the baby hand and said—
Smoothing the curls on the golden head—
"Where is your home, my little one?"
For the summer's day was nearly done.

And the swift tears came at her reply,
As she trusting answered, sweetly shy;
"Home is where mamma is, you know,
Won't you take me there? I want to go."

Where mother is! Oh, the world of love!
No matter how far our feet may rove;
When weary and worn in constant strife,
Mother and home are the best of life.

Blessed is he who may smiling, say,
"I'm going home to mother to-day."
God's mercy hallows that home so dear,
Where mother our footsteps waits to hear.

Bless the busy hands and the cheery smile
That brighten and comfort all the while;
Nothing on earth can with home compare
When a loving mother waits us there.

HABITS OF OBSERVATION.

Every boy should cultivate the faculty of observation. If he does so designedly, it will not be long before he will do so unconsciously. It is better to learn a thing by observation than by experience, especially if it is something to our detriment. I would prefer to know which is the toad stool and which is the mushroom by observation rather than by experiment, for the latter might cost me my life. There is hardly a vocation in which observation is not of great service, and in many it is absolutely essential. It adds to the proficiency of the chemist, the naturalist, the mining expert, and the frontiersman. Observation quickens experiment. It leads to inference, to deduction, to classification, and thus theories are formulated and sciences established.

An observing boy will become an observing man, and, as a boy and man, he will have an advantage over those who have not cultivated the faculty. He knows a thousand things that the unobservant boy does not know. He does not get the knowledge from books or from others, but acquires it for himself through his eyes and ears, and properly appreciates it for that reason. A child may know more than a philosopher about matters that may not have come under the observation of the philosopher. A little girl entered the study of Mézerai, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was her reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Galileo noticed the swaying of a chandelier in a cathedral, and it suggested the pendulum to him. To another inventor the power of steam and its application was suggested by the kettle on the stove. A poor monk discovered gunpowder, and an optician's boy the magnifying lens.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply, look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll the meadow, through the meadow or along the brook. There are ten thousand interesting things to be seen, noted, wondered at explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observations, like Newton, Linnæus, Franklin or Sir Humphrey Davy, but you will acquire information that will be of service to you, and make you wiser, and quite probably much better men.