

distressing to all who listened. This empty loudness is a needless waste of physical energy, and it tends to ruin the health. It is fully worse than a dreary treadmill monotony. But we must not expatiate. Every preacher may find out his own faults of manner, and he should strive to the uttermost to correct them.

3. The life and conduct of a minister should be a standing testimony for the truth of the Gospel and his own sincerity in teaching it. The "judicious HOOKER" has said that "the life of a pious clergyman is visible rhetoric," and CHRYSOSTOM is quoted as saying,—"The life of a minister ought to shine with such a lustre as to affect the heart, while it engages the eye, and at once delight and instruct the minds of all who see it." Be not ready to give or take offence. Bear patiently with the faults and shortcomings of all men, especially of your brethren in the ministry. Be gentle, showing all meekness unto all men. Be "a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity."

Cowper's memorable description of the true minister cannot be too often quoted, or too deeply impressed on the mind :—

"—Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men."

Were we all—ministers and people—to remember constantly our responsibility to God there would be fewer complaints on every hand; ministers would see more fruit of their labours, and hearers would sit with comfort and edification under the Word.

HISTORICAL SKETCHES.

NO. III.

TATAMAGOUCHE AND RIVER JOHN.

In proceeding to give some account of the religious history of these places, our object is principally to make known such facts as we have been able to glean regarding the early settlers, who were a different race from

the inhabitants of any of the surrounding settlements, and whose descendants are still in a great measure a distinct people. This is the more necessary, as not only are their origin and history not generally known, but inaccurate accounts have been published, and they themselves are not very well informed on the subject. They are generally called French, but they do not like the name. They have a strong antipathy to the other French, and indeed to Romanists generally, and prefer calling themselves Swiss. It was only after considerable enquiry that we were able to arrive at the real state of the case.

In our notice of Lunenburg, it was stated that the original settlers consisted of three classes, Germans, Swiss, and *Montbiliards*. The first settlers of Tatamagouche were of the last class. They were so called from Montbiliard, (pronounced *Mong bilyar*) the capital of Franche Comte, and they have a somewhat interesting history. At the time of the Reformation this Province was part of the dominions of the Duke of Wurtemberg. Of the introduction of the Reformed faith among its inhabitants, D'Aubigne has given in the 3rd Volume of his history of the Reformation, an interesting account, the most of which we shall transcribe. It may be mentioned that at the date (1524) Farel was a refugee from France, his native country.

"Montbiliard at this time stood in need of a labourer in the gospel. Duke Ulric of Wurtemberg—young, impetuous, and cruel—having been dispossessed of his hereditary states in 1519, by the Swabian league, had retired to that Province, his last remaining possession. In Switzerland, he became acquainted with the Reformers. His misfortunes had a wholesome effect and he listened to the truth. Œcolampadius apprised Farel that a door was opened at Montbiliard, and the latter secretly repaired to Basle.

"Farel had not regularly entered on the ministry of the word; but at this period of life we see in him all the qualifications of a servant of the Lord. It was not lightly or rashly that he entered the service of the church. But he received at this time three several calls. No sooner had he reached