

ministered the ordinance of the Lord's supper to a goodly number of people. In the afternoon he visited the Sunday school and spoke to the children. At the close of the address it was voted by the school that 4 collections a year should be given by it in behalf of our missions, one on each review Sunday. The regular week night prayer meeting was postponed from Wednesday until Thursday evening in order that the people might hear him again on the subject of F. Missions when he was passing through the city on his way to Yarmouth. At this meeting there was a good attendance, and though no collection was asked for and none taken up, yet a number of people put into his hand at the close a small sum, amounting to several dollars. No doubt the meetings in St. John have been helpful to our cause. People were heard to say to our missionary "we will now take a new interest in Foreign missions," "we shall think of you when you are away, we shall pray for your success and help in your support."

#### KESWICK RIDGE.

On Monday, Nov. 2nd, he sailed up the beautiful river St. John to Fredericton and next morning crossed in a ferry to Gibson, then by train reached Keswick, from which place a young man drove him to the Ridge five miles distant. There are many people connected with our church in this place. If they only had a couple of years of proper pastoral care and a real drilling in christian work it would do them a world of good, and no doubt our cause would be stronger in consequence of it. For the past few months the Rev. J. Whitman has been acting pastor, and during that time the people have become more united, paid off their church debt and purchased new chandeliers for their neat church edifice. Some of the people declared that we always hold our missionary meetings when they are either very busy or the roads specially bad. Our Foreign Missionary meeting undoubtedly was held when it was cold and dark, and the roads in anything but a good condition for travelers. In consequence of this, the meeting was not as large as it might readily have been, but the collection was fairly good and was further increased by a subscription from the Pastor. It is expected that the people in this place will do much more for our Foreign Missionary society than they have ever done in the past for the cause it represents.

#### SHEFFIELD, N. B.

He left the Ridge on Tuesday morning, Nov. 3rd, crossed the St. John in an antiquated horse ferry which looked about as graceful in the distance as a lumberman's raft, yet it was able to keep its course "when not turned in some other direction by the wind," arriving on the opposite bank he was driven to the city of Fredericton, and from thence sailed down the really picturesque river St. John to Sheffield. Our church in this place is said to have an active missionary spirit which is carefully fostered by the pastor, the Rev. J. Barker, but a combination of circumstances brought about a small missionary meeting, the smallest yet addressed by him, our missionary, still it was not without good results, and it will no doubt lead to much more interest in our work. A collection is regularly taken up for Foreign missions at the monthly missionary prayer meeting, "the best attended one in the month," besides a special collection on thanksgiving day, for the same object.

W. T. CURRIE.

#### REV. EUSTACE CONDER'S "THE FREEDOM OF THE PULPIT AND ITS LIMITS."

SIR.—Your editorial notes are usually so judicious and pointed as to be, to me at least, along with Mr. Hall's letter, the chief attraction of the magazine; but your note on the above subject is so wanting in your usual penetration and so utterly inadequate a critique of this transcendently important subject for Congregational ministers, that I venture the ungracious task of running a tilt against the editorial chair. You call the article of Mr. Conder "timely," his words "true" and "suggestive" and "follow him with all your heart." In my opinion a more wooden-headed, dull-eyed, soulless dissertation on the preacher's vocation I never heard or read. One would think that in these days ritualistic priests and timid evangelicals had made a league to stab the life of preaching in the eye, to choke the preacher's prophetic utterance, to degrade his high office to the dull level of a ritual grinding functionary or an automatic phrasemonger. There are few of all the six or eight thousand Congregational ministers in Great Britain and America who deny Mr. Conder's fundamental thesis, to wit, "that there are common sentiments and convictions among us that limit the freedom of our pulpits." But is the understanding and interpretation of these common sentiments and convictions the exclusive monopoly of the "instructor" (as Mr. Conder pleases to call him,) and denied to the preacher, who is a poet and thinker? But the illustration given in detail must be examined before we can see the absurdities about preaching which you think so warmly approve. Confusion of ideas enters the first question of Mr. Conder's, "Is the preacher a poet or an instructor?" In the name of common sense what does this mean? Is a poet not an instructor, may an instructor not be a poet? We have known many preachers who were neither poetical nor instructive; but we have yet to hear the poet preacher who was not an instructor of the first rank. No one who has ever heard the saintly mystic poet preacher, John Pulsford, of Edinburgh, requires any more argument to refute this sort of barren antithesis. But this is not the only evil of such a style of treating this subject. The writer calmly assumes that the "instructor" alone gets the message and receives this truth distinctly announced and divinely revealed; while the poet is supposed to be an unsettled spirit, with no grasp of this distinctively announced and divinely revealed message. He is represented as getting his ideas by some process of evolution, and carnal thinking; while he leaves the "message doctrine" and "word of glad tidings" to take care of themselves. Could an intentional misstatement be further from the truth than this theory of the preacher's office built upon a false and barren antithesis! If the poetic gift, the vision and faculty divine is so utterly carnal that it cannot read Scripture without perverting it, will not submit to the teaching of the divine Spirit, is too proud to carry a message to man as God's ambassador, why then let us thank God there are so few poets, especially in the ranks of the clergy. But when I think for a moment of the glorious names that have in their day been God's true ambassadors to men, with very distinctly announced truths indeed, and of their words which yet stir the heart as with the sound of a trumpet, all this