

istry, it would be my duty to go to his work whenever, and wherever he might choose to send me. Still I fear that I could not truthfully say, that this thought was always the most welcome to my mind. I am afraid that while I held it as a theory, other motives had often more influence in impelling me forward. However I felt determined, and more particularly in the latter years of my study, that if I could ascertain where and how Providence designed that I should spend my days, I would act accordingly. Until recently I did not feel clear in consecrating myself to any particular field of labour, for I thought that circumstances might perhaps arise at or near the time when I was ready to engage in active public service, which might aid me in discerning the path of duty. Accordingly I had determined to complete my course at College, and while watching the leadings of Providence in the meantime, to leave the decision of the whole matter, till the time came when it would be necessary for me to act. To this resolution I should probably have adhered had I completed my curriculum in Nova Scotia. But knowing that there are special preparations in particular branches of study, requisite for certain departments of labour, and being aware that there are facilities for making these preparations in Scotland which do not exist in Nova Scotia, I could not but feel that if I were to be engaged in any such department of work, it might be a great advantage to have the matter decided immediately. This is the principal reason why I have felt it necessary to come to a determination in the matter sooner than I would have thought it advisable under other circumstances.

CLAIMS OF THE HOME FIELD.

There are two fields of labour, which probably present themselves to the mind of every young man who studies for the ministry, viz., the Home and Foreign Fields. With each of these my thoughts have many times been occupied, and I dare say my experience is not exceptional, when inclination and feeling led me to look with most pleasure upon the prospect of a settlement in the Home Field. The ties of country, of kindred, of a father's house are strong, how strong, let the experience of those who have been called to leave them testify. The pleasures of social intercourse with the friends of youth, and early manhood, and of christian communion with believers are sweet indeed, and perhaps few can think of giving them up without a deep and bitter pang. But over and above these considerations, there is one of duty, and where God leads the way I dare not refuse to follow. Christ Himself has said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." And why,

oh! why should I refuse to follow the Saviour. He followed me and sought me out when my feet were stumbling upon the dark mountains and I trust that He has brought me back to His fold. If this be the case then, the Lord is my Shepherd, I shall not want. He will lead me in the paths of righteousness for His own name's sake. In a matter where the glory of God, my own peace of mind, and perhaps the spiritual interests of many of my fellow-creatures are concerned, I felt that I ought not to confer with flesh and blood, and remembering the promise, "In all thy ways acknowledge God and He shall direct thy steps." I prayed to Him, I trust earnestly and sincerely that He would send forth His light and His truth that they might lead me in the path of duty. Having done this I endeavoured to weigh carefully the claims of the field at home. I could not but feel that in one aspect these were strong. Many, alas, very many live in Nova Scotia without God and without hope in the world. They need salvation as much as the heathen who live in the darkest of the islands of the seas. Their souls are as precious in the sight of God as those of others, and just as great efforts ought to be made to save them. There are also still a few congregations in connection with our Church which are vacant, and a few stations, which may probably, before long, be erected into congregations. These will of course want pastors. But on the other hand, I could not but feel that there are comparatively few in Nova Scotia who have not heard the gospel, and who if they chose, might not learn the way of salvation, while in other lands there are millions who have never heard that a Saviour died for the sins of men. Again, judging from the history of other churches, I feel sure that the vacant congregations can easily obtain pastors from among the large number of young men who are already or soon will be on the list of Probationers, and when the fields *beyond* are white unto the harvest, it would be sad indeed if our Church should have more preachers thrown upon her hands, than she could profitably employ. These, and similar considerations, led me to the conclusion that Providence pointed "to the regions beyond" Nova Scotia.

DIFFERENT FOREIGN FIELDS.

Turning then from my native land in what direction does the path of duty lie.—Does it lead to the South Seas where as a Church we have in the short space of fifteen years sowed the good seed, seen it spring up, and in one part of the field at all events, bring forth an abundant harvest? Certainly there are not wanting inducements in that direction. Thirty islands inhabited by a hundred and fifty thousand savages perishing for lack of spiritual knowledge, and some of these,