

"You cannot make me amends," answered Mrs. Burton.

"But you'll forgive me, won't you, ma'am? And you'll let me paint out my marks?" said Marshall, in an earnest tone.

"I can hardly forgive you," she answered; "but I suppose I must. Yes; I know I must. 'Forgive us our trespasses as we forgive them that trespass against us.' Yes; I must. Man, I forgive you."

"And you'll let me paint out my marks?" he pursued.

Mrs. Burton only nodded her head in answer; and Marshall proceeded with a most careful touch to efface all the marks of his grimy fingers. He felt very sad and humbled, and he often looked up to the verses upon the walls.

"I've finished, ma'am," he said, at last; "but I shall never forget this job. And I shall never forget those words, 'Thou God seest me,' 'God is love.'"

He went home, but the words went with him, in his heart and in his mind. He did not try to shake off the impression, but took every means in his power to deepen it. Poor Mrs. Burton, as soon as she could recover from her vexation, sought out him and his family, and became their friend and teacher, striving her best to bring them to realize more strongly than she had done herself, that God both saw and loved them. Her pride in her best room was greatly diminished, and she could never enter it without feeling again the shock she had suffered; but her heart was made larger. It had been no bad lesson for her.

Some few years after this Marshall invited Mrs. Burton to take tea with him and his family, on the occasion of entering into a new house. It was not as large as her own, but it was as exquisitely clean, and Marshall himself was a man who would no longer shock her fastidious neatness. In the sitting-room, where the family usually assembled, he had painted upon the walls, in letters of many colors, his two favorite texts, "Thou God seest me," and "God is love."

"Ah!" he said, "I never knew those words till that morning I saw them first in your best bedroom."

"Yes," answered Mrs. Burton; "and I never understood them so well before that time as I do now. Yes, yes; God sees us all, and God loves us all."

DR. S. JACOBS ON APHONIA OR LOSS OF VOICE.
Orange Street, St. John, N. B., 1869.

MR. FELLOWS:—

Sir,—I am bound to award the palm of merit to the preparation of Hypophosphites discovered by you. I had occasion to use it myself in a case of Aphonia, which which would not yield to regular treatment and am happy to say, it proved to be all that you claimed for it, having acted with expedition and entire satisfaction.

I feel called upon to publish the fact, that the profession may avail themselves of a remedy in your "Compound Syrup of Hypophosphites."

Yours, very truly,

S. JACOBS, M. D.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

APPENDIX NO. 4.

July 1st, 1871, I commenced the 21st year of my labors in Lower Aylesford and Upper Wilmot. On taking a retrospective view of the past twenty years, while there appeared evidently cause to deplore my want of zeal and earnestness in my work, there was obviously abundant reason to admire the Divine goodness exercised toward me. Though aged and infirm, yet there had been comparatively very few Sabbaths in which either illness, or any other obstacle, had prevented me from fulfilling my appointments in my extensive field of labor. Many of the members of the Church under my pastoral care had been removed during that time, we trust, to the Church above; and still a net increase remained of more than 300.

In the year 1871 circumstances did not admit of my attending any of our Assemblies besides our own; which did not do till the last of September. Desiring to be present with my Brethren at the Ministers' Institute, as well as the Convention, in Yarmouth, after preparing the Lecture assigned—The Revision of the English Scriptures—and the Report of the Foreign

Missionary Board. Mrs. T. and I commenced our journey Aug. 8th. This arrangement enabled me to act in accordance with what may be regarded as a motto early adopted by me, "As ye go, preach;" and, besides visiting numbers of aged or afflicted brethren and sisters, to preach in those places on the way.

The Institute commenced its Session on the 15th. At my suggestion a change was made in the rules, by which any member, instead of simply proposing questions, was allowed at least five minutes to offer such remarks as might occur to him on the subject of each Lecture. This alteration, which tended to reduce the number of questions, and to prevent the proposing of injudicious ones, afforded an opportunity for making many valuable suggestions. It was evidently regarded by the body as an improvement. My Lecture, which was the first delivered, appeared to be favorably received; as, indeed, were the Lectures generally. The Session was a pleasant one, and unquestionably profitable.

The Session of the Convention was likewise pacific and agreeable, and the results, it is hoped, will be beneficial. My Report on the Foreign Mission was unanimously approved by both the Board and the Convention. (This was, in effect, a rescinding of the partial disapproval expressed with reference to the Report presented in 1870.) After a long, but quiet, discussion, it was resolved, in accordance with the view of the Board, and also of the Committee appointed the year before, that we should establish an Independent Mission. This Resolution was passed by a majority of more than three fourths; and the minority generally expressed a determination to acquiesce in the measure, and to aid in carrying it into execution. For this I had conscientiously contended long and earnestly; and its final adoption during my life-time was highly cheering to me. If the business be faithfully and judiciously conducted, it seems to me obvious, that, through the Divine blessing, incalculable benefits will result, to the glory of God in the salvation of multitudes of the perishing heathen. It was judged desirable to locate the Board in St. John, N. B. In this, I readily acquiesced.

A Resolution was passed unanimously, "That the best thanks of this Convention be given to the retiring Foreign Missionary Board, and especially to the Rev. C. Tupper, D. D., and A. T. Baker, Esq., for the indefatigable service which they have rendered the Society for many years." My Brethren also retained me on the new Board, probably hoping that some aid might be afforded by my advice and occasional meeting with them. The Secretaryship must, of course, be held by one resident in St. John. After having served in that office fifteen years, I was still willing to have continued my services, if that were requisite for the benefit of the cause; but, under existing circumstances, it was pleasant to be released from the toil, care, and responsibility attending it. "My heart's desire and prayer to God" is, that the cause may prosper greatly.

At the urgent request of my esteemed brother, the present Treasurer of the Foreign Missionary Board, by whom, with his affectionate family, I was kindly entertained, and generously treated, I visited St. John, N. B., Nov. 13th, to afford information and assistance to him and the Board. This gave me a pleasing opportunity, while aiding a cause that has long lain near my heart, to enjoy agreeable interviews with ministering Brethren, and other beloved Christian friends.

At the Annual business of the Church of Lower Aylesford and Upper Wilmot, held in May, it had been resolved, to leave it to my discretion and choice when and where to preach, and that in the autumn Donation Visits should be paid me in the several sections of the Church. My labors were continued as usual; and the gatherings of friends took place according to previous arrangement. They were well attended, pleasant interviews were enjoyed, sweet music was discoursed, and interesting addresses were delivered, accompanied with fervent prayer and thanksgiving. It could not be otherwise then grateful and delightful to an aged Pastor to hear, after upwards of twenty years of continuous labor in the same region, expressions of esteem and affection, and to see the sincerity of these evinced by generous donations from the aged, those in the meridian of life, and the young. These gifts, with some made previously, and others subsequently, or promised, amount to upwards of \$350, principally in cash, and the remainder in valuable articles. May special blessings, both temporal and spiritual, attend the donors!

Toward the close of the year, perceiving that diligent efforts were being put forth, and some of them in the field of my labors, to persuade people to believe that there is no hell, or place of future misery, for impenitent and unbelieving sinners, but that such persons will be annihilated, I was led to regard it as my duty to publish some remarks adapted to expose the fallacy of arguments adduced in support of these views. After examining a work regarded as an able vindication of these sentiments, to put my fellow men upon their guard against the plausible reasons urged in support of views congenial to the depraved desires of unregenerate people, I wrote and published "Marks of Error." It is not probable that many of those who have been already caught in the snare will be rescued from it; for it has been justly said—

"A man convinced against his will,
Is of the same opinion still."

As, however, prevention is better than cure, it may be reasonably hoped that my labor in this respect will not be in vain in the Lord.

In conclusion, I would gratefully acknowledge the Divine goodness in enabling me, besides other labors, in the course of the year 1871 to travel—only a small part of it by water or railroad—287 miles, to preach 126 sermons, attend 40 conferences, and 129 other meetings, (together 295,) to make 589 family visits, almost invariably reading a portion of Scripture, with explanatory and practical remarks, and in all these cases offering prayer, and to baptize 11 persons.

It is still my desire to labor while strength of body and mind is granted me.

C. TUPPER.

For the Christian Messenger.

MINISTERIAL LOAN FUND.

Mr. Editor,—

As invitation is given for various parties to give their views of the proposed Loan-Fund, permit me to send in my contribution.

One correspondent thinks that it is as well for a minister to borrow some capital with which to begin business as for other men. It is doubtful if this is the right point of view from which to discuss this subject. The Minister never commences business as other men do. He is not expected to make money. The question his people ask is, how much does he need to live, and that is his allowance. Suppose three men of nearly equal ability to close their studies at the same time, and enter, each of them one of the professions, as they are called. At fifty years of age the lawyer and the physician will almost surely have laid by a competence for themselves and their families; the minister will have done as much hard work, perhaps more, and almost as surely will find himself at fifty the owner of no more property than at thirty, and from that time on his income is likely to diminish. We need not stop to discuss whether these things ought to be so. We have to confess the facts and admit that this state of the case will probably continue. A young man with one of these prospects before him may be encouraged to assume responsibilities which would be extremely hazardous, were he confronted with the other.

It is well, also, to ask, for whose sake a young man enters the ministry. He surely does not take up this work, as most men enter the other pursuits of life, for his own sake. If he suffers privations and submits to self-denial for the common good, it is only just that all should help him bear the burden.

Again, is it quite clear that this Loan-Fund should be so managed as to divert attention and interest from the Ministerial Education Board? Young men who enter the Foreign and the Home Mission work, should not be burdened with debt. Some of our best young men should take small interests in promising fields and work them up. To do this they must be free from pecuniary responsibilities and the consequent anxieties. One of your readers, at least, feels the necessity of keeping alive the old Board and greatly increasing its funds.

This has not been written to lay any obstacle in the way of the proposed Loan-Fund. The project should be encouraged. But to make that the sole or chief aid of young men studying for the Ministry, will involve some very serious changes, and it is well to look at both sides, before we decide on such a plan. Let the Loan-Fund be increased to one thousand pounds, and then it might be well to have the experience of a few years before it is raised to a larger amount.

For the Christian Messenger.

IN MEMORIAM.

DEACON SAMUEL WHELOCK, of Torbrook, Annapolis Co., departed this life, Feb. 27th, aged 69 years. Brother Wheelock was converted when a youth of sixteen, and was baptized by Elder T. H. Chipman, and became a member of the Nictaux Church. On the 31st Dec., 1829, he was united in marriage to Miss Ann Barteaux, a union which proved prosperous and happy till terminated by death. About 20 years ago he was elected deacon, and continued to enjoy the confidence and affection of his brethren, till his ministrations for the church below were exchanged for the sphere designed by the Master above.

Our departed brother filled with honor and success the various stations assigned him as a citizen, and a Christian. He ever interested himself, not only in the affairs of the church to which he belonged, but in the welfare of the denomination, and was recognized by the brethren as a pillar in the church. No doubt he had his imperfections. This must be admitted in the case of the holiest men. Few, however, were more consistent and faithful than he; few are more widely and sincerely lamented in their death. The Lord blessed our brother with worldly substance, and gave him a liberal spirit. The calls of benevolence always met with a cheerful response. He was for several years Treasurer of the Board of Foreign Missions which he resigned in consequence of failing health. For a number of years deacon Wheelock suffered from disease of the heart, but for the last year or two he seemed very much improved, and his friends hoped that his valuable life would be prolonged. But the Lord otherwise ordained, and by inward cancer removed him from our midst. He bore his sufferings with entire resignation to the Divine Will, and in his death testified to the power and value of religion. He leaves an aged mother, and a sorrowing wife. May the Lord grant them the abundant consolations of the gospel. Dr. Tupper, at the request of the pastor of the church, preached an impressive funeral discourse before a large congregation from Num. xxiii. 10: "Let me die the death of the righteous," brethren T. Burditt and S. T. Rand, assisting in the service. The body was then borne to the grave, and lowered by loving hands to its resting place; and after prayer by Bro. Obed Parker, was left there to slumber until the morning of the resurrection, and the call to glory.—Com. by Rev. M. P. Freeman.

MRS. ANN ELIZA WICKWIRE.

Died in Habitant, March 8th, 1872, Ann Eliza, wife of Peter Wickwire, Esq., aged 66 years. Mrs. Wickwire gave herself to the Lord about 46 years ago, and joined the First Baptist Church of Cornwallis, Canada, during the ministry of Rev. Edward Manning. In 1862 she enrolled her name with the Fifth Church in Pereaue, at its formation, and two years ago when the Sixth Church was organized in Canning, united with that body. She thus transferred her membership evidently feeling it to be a privilege and a duty to aid the weak, and to walk with that church which was located the nearest to her residence. During her Christian life her name has been a tower of strength to these churches, and her tender sympathy at all times manifested, a comfort and an encouragement. She was truly a mother in Israel. Her piety though of the modest unassuming type was yet deep and strong. When some years ago her worldly circumstances were improved by the blessing of God on the business of her companion, she was not elated, but rather humbled thereby, and accepted the blessing, as an increased obligation to be a faithful steward of the manifold gifts of God. She was kind to the poor, and lived on terms of sweetest amity with all her neighbours. During her last illness she enjoyed to a remarkable degree the consolations of religion, and conversed with her family one by one, commending them to the grace of God. The whole community, the church, a large circle of relations, her sons and daughters, and her companion, have sustained a loss. But if society on earth is made poorer, the society in heaven is made richer by her departure.—Com. by Rev. D. Freeman.

Canning, March 11th, 1872.

Take this as your constant lesson: Keep in the way of duty, and let things come as they may, all will be well.

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words.

Missionary Intelligence.

(From the March Missionary Magazine.)

MISSIONARY CORRESPONDENCE.

ASSAM. JOURNAL OF MR. COMFORT. NOTES OF A TOUR ON THE GARO HILLS.

I left Gwahati for Gawalpara, and stopped in Balijana, the present western limit of the work as far as converts are concerned.

Church of Balijana.—Here exists one of the infant Garo churches. During our stay we have visited the Garo villages near at hand. Several are situated on romantic points jutting out from the hillsides. There must be three or four hundred people residing in them, and yet we could not gather very large audiences, for the people are engaged in harvesting their rice crop. But the feet of them who bring the glad tidings of salvation have before trodden these places. Still the people seem to be quite indifferent to the blessed message, having something of the apathy of the Hindus of the plains, with whom they are brought in contact. Among so interesting a people as the Garos even, not all at once gladly embrace the offer of salvation through the Crucified One; and the thought was forcibly impressed upon me that after even those mighty men of God, Paul and Barnabas, had preached at Antioch, it is recorded that "As many as were ordained unto eternal life, believed." And so the missionary will feel, after all his labors, that if God's Spirit does not breathe upon the heathen dead in sin, they will not come forth unto life.

Encouraging Facts.—Yet we have not been without encouragement. We visited one large village, where a missionary had never before been, several miles west of this point. One man was baptized here by Dr. Stoddart last year. Though it may have been a feeble light amid the darkness, it seems not to have shone in vain. Five men from there felt enough interest in the glad news to come afterwards to us to learn more of the truth. We spent some time in seeking to give them light. Their blindness is not all removed, yet spiritually they "see men as trees walking;" and in grace, as in miracle, we may believe therein is promise. Two young men desired baptism, and were received. One of them came about a year ago from the hills, and has since been residing here. Thus he heard the truth, and it was deeply interesting to hear him speak of the wonderful mercy of God in thus bringing him where he could learn the way of salvation. He also referred to the condition of his parents and friends, with feelings which showed that his heart was drawn out in prayer for their salvation. We delight to see the evidence of such desires in those who have come to a knowledge of the truth.

Two Baptized.—The two young men gave evidence that they had heard the invitation with glad hearts and had tasted of the gracious supply for thirsty ones. Yesterday we met with the disciples, and held a service in Assamese. God's wondrous love, as described in 1 John 4: 10, was the subject. After this we went to the river near at hand, and baptized the young men in accordance with our Saviour's example and command. It was a pleasant service, and I think all found the occasion a source of spiritual joy.

Dec. 14.—Natural Scenery.—Our proposed route gave us views of the hills, rising grandly on our right. Sometimes it led over an outlying point, at others through the high jungle grass of a low tract, now through the broad rice-fields, then over the rolling ridges of forest-clad land; again along the bank of a stream in the grateful shade of its woody border, and anon compelling us to plunge into and cross a stream. Arrived at our destination, we found abundant accommodation in huts recently erected in view of expected visits of the district officers. One of them was so large that we were able to dispense with our tent. Neebaree is the farthest place south, occupied by the Government, at the base of the hills, in all this section of country. It is on the bank of a considerable stream, the valley of which extends far into the hills, which skirt it both on the east and west.

Here is held every Wednesday a large "bat," or market, at which we had laid our plans to be present.

Their Uncivilization.—The Garos bring down cotton in large quantities, coming from long distances. Larger numbers than usual are coming down this year, we learn, owing to a scarcity which prevails in the hills.

More people were present on this occa-