country, those in office and those who hope to be in office, know that they will no longer tolerate drunkenness in official life.

For the Christian Visitor.

Memoir of Mrs. Mary Ann Armstrong of Bridgetown.

WRITTEN BY HER HUSBAND, THE REV. GEO. ARMSTRONG.

Providence has deeply afflicted me and my children in the removal of my beloved and worthy companion. She died at Bridgetown, on Friday the 11th ult, at 4½ o'clock, A. M. Her departure was sudden, but serene. When hurriedly called from unquiet slumbers, which watching, weariness, and the loving counsel of the departed compelled, we had only time to see her breathe her last; there was no time say *farewell* to the departing spirit, or, rather no power to recognize and return it.

Mrs. Armstrong's health has been failing for more than three years,—indeed since *Diptheria* had visited and prostrated nearly every member of our family; all of them recovered, except one. That period of affliction, anxiety and watching, left, no doubt, a deathmark on my poor wife, which never wholly disappeared. But throughout she manifested so much spirit and energy, zeal and earnestness, for the welfare of her family, and bore up so well under the repeated visitations of disease, that we came to hope that she would be spared to us for years. But the hope was fallacious. The malady—consumption—though imperfectly and slowly, was yet surely undermining her constitution, till about a fortnight before her death; then gathering up all the force it possessed, there was begun that series of attacks which proved fatal. The struggle was terrible. The pain, the agony, was indescribably severe; but was borne with fortitude that never faltered, and with a patience that seemed perfect. But not bodily suffering alone pressed upon her; the conflict of her spirit with doubt, unbelief, and temptation was severe, and continued for days. Though she had often before contemplated death without dread or misgiving, as to her eternal interests, and had felt willing to tread the dark valley that immediately leads to eternity; yet now, when brought face to face with death, and to look further and deeper than ever into the eternal future, and to comprehend more fully than in the past, the infinite holiness, justice and power of God and also the unspeakable sinfulness and pollution of sin, she sank back almost in despair, fearing to meet the all-piercing eye of God, the Judge of all. She communicated the state of her feelings, and deep and tender interest was felt for her spiritual deliverance and comfort. The writer was enabled to set anew before his stricken and sad companion the love of God, the power of the atonement of Christ to take away sin, the fulness and freeness of divine grace, and its complete adaptation to meet its utmost wants and prepare it for death and a blissful eternity. Having heard with great attention and interest what was said, and being asked what she thought of it, her response was—"It is all true and good;—I know that Christ is 'the chief among ten thousand, and altogether lovely,'" but she expressed fear lest He might not be such to *her*. But thanks be to God, even this fear was removed. When her husband left the room for a short time, she said very earnestly to the friend attending—"*I will trust in God my Saviour*, and will doubt him no more." And I am pretty sure she did not. Henceforth even in her most poignant sufferings she thought, as we were assured from her own lips, of her suffering, sympathizing, ever faithful Saviour, and thus reposing, as it were, on his bosom, she was perfectly resigned to his pleasure, whether for life or death. She had no raptures,—the battle was too hard fought for that—they could not be entertained. But her resignation to the will of her Heavenly Father was complete, and the victory, I doubt not, was hers through the blood of the Lamb. I had, in the case of my companion, a new demonstration of the power of the Gospel—the faithfulness and love of God. The discipline of a sick bed and converse with death and eternity, brought out before her mind with unwonted clearness and power, the exceeding sinfulness and deformity of sin, her own pressing, spiritual wants, and her great responsibility to God the Searcher of all hearts. But she found Christ's righteousness fully competent to justify and cleanse her by faith, and his grace sufficient to supply her richly with all spiritual blessings. In her last illness she felt as never before the necessity and infinite importance of being *always* prepared for death and judgment—always clinging to Christ, and, as she said, doing our *duty* in all things, and mingling prayer with everything. Her sufferings were so severe that she was deeply conscious that if the work of preparation for eternity had not been commenced before, it could not in all probability be undertaken when she required all her strength and attention to confront disease and struggle for life every moment. Her views on this point came out in a tender and forcible manner. At the close of a severe attack she said to one of her children who had made a profession of religion, and for whom she felt much solicitude, that he should by a godly consistent life adorn the doctrine of the Redeemer—"*O live near to God; a death bed is a poor place for repentance.*" Truly it is so; but how few, except the *dying*, believe it! In the view of my departed friend, Christ is the supreme source of happiness,—the Sun that illumines all the saint's heaven. To a dear little daughter, who with earnest and very hopeful faith had been setting before her weak and sinning mother the happiness the latter would soon enjoy of seeing and talking with her departed father and mother, and her own dear little Annie, &c., she responded—"Yes; but what is infinitely better, I shall see and converse with Jesus, my God and Saviour." Though we mourn, we yet rejoice that she is now free from all earth born cares, sufferings, labours, and all temptation, and not a cloud now intervenes between her and the ever-to-be-adored and loved Saviour of sinners.

Mrs. Armstrong was the eldest daughter of the late John Johnson, of Horton;—she was brought up under pious influences, was punctual in her attendance at the house of God, became deeply serious when in her 24th or 25th year, and was, it is believed, converted to God about that time, made profession of the change wrought in her soul, was baptized by the Rev. Dr. Pryor in the Spring of 1843, and became a member of the Baptist Church in Wolfville. In the autumn of the following year she was married and resided subsequently in Chester and Port Medway; from which latter place we removed in the Spring of 1851 to Bridgetown, where the greater part of her married life was spent, and the most important event of her life occurred—its close. Up to the time of her last illness nothing very marked appeared in her christian career, beyond the fact that she held on her way, but did not make as rapid progress as she desired. Quiet, unobtrusive, and reserved as to the expression of her religious emotions, she yet felt much, and manifested in other ways sincere regard for religion, and desire for the spread of the gospel in the world.

In connexion with piety from principle, Mrs. Armstrong possessed some excellent qualities—for mentioning some of the most prominent of which perhaps you will pardon me.

1. Good common sense,—a sound judgment which rarely was at fault in the estimate, which she formed of people, character, conduct, and circumstances.

2. A large degree of *firmness*,—which, if perhaps not always faultless, was generally exercised in the right spirit and to the right end.

3. Deep *sympathy for the poor*, which when her slender means and the pressing claims of her own family would at all permit, showed itself in deeds of true benevolence.

4. Intense devotion and self-sacrifice to the interests of her family. She laid herself out for the benefit of her household, she greatly loved her children, and laboured and prayed earnestly for their present and eternal welfare. The power of divine grace was evidently seen in her willingness to resign us all and depart hence, if such were her Heavenly Father's will, though for our sakes she desired to remain with us a few years longer, if Infinite Wisdom so ordained.

5. In the management of household affairs she well understood and faithfully practised *true economy*. With the small and irregularly paid salaries—on which too many people, having at best only an impoverished and feeble christianity, seem, in their blameful, if not blissful ignorance, or hard and cruel covetousness, to think that a minister, his wife and children must subsist, and *be* and *appear* all that they should be,—a proper economy is an essential requisite in a minister's wife. Without it, all in his habitation must perhaps suffer much—but the minister himself most of all—in ease, spirit, credit, influence and usefulness. With a straitened salary, and the increasing demands of a large family, there is imposed on the minister's wife a heavy burden, which taxes to the utmost her patience, strength, and faith. It is hoped that reform has already begun.—With increasing piety in the members of our churches, a proper sense of obligation, and responsibility to Christ and his cause, a correct estimate of the happiness to be enjoyed, and the usefulness to be attained in consecrating all to Christ and the Gospel, the burden that insufficient support imposes on so many ministers, and their faithful companions will be removed, or greatly lessened. In the meantime the Lord is not unmindful of those who serve, or suffer for Him; and in due time He will reward them accordingly.

My beloved companion, as her end approached, obtained grace equal to the day and moment. With her gaze fixed on Christ and His cross, and feeling the efficacy of His sacrifice in her own experience, she feared not death. For this we desire to feel deeply thankful to God. Her removal from earth, is to her an unspeakable and everlasting gain; but to us who are bereft it is a very great loss.

How the eight motherless children left to my care, are to get along without their loved and faithful counsellor, guide and friend, I know not; but trust and pray that our Heavenly Father will care for us and supply all we need according to his riches in glory by Christ Jesus our Lord. The *funeral* took place on Monday the 14th of January. The Rev. N. Videto preached on the occasion, a forcible, impressive and faithful sermon, from Psalm cxvi. 15. "Precious in the sight of the Lord is the death of His saints." The word of the Lord afforded us much comfort. The prayers of our brethren, and the songs of Zion, befitting the occasion and so touchingly sung, tended to relieve and touch our hearts.

The pressure of our affliction was lightened by the sympathy shown by ministers of my own and other denominations in the vicinity, viz., Revds. N. Videto, J. Wallace, Wm. H. Porter, (Baptist,) H. Daniel, George Miller, Thos. H. Davies, (Wesleyan) D. G. Gordon, (Presbyterian,) H. P. Almon, and H. DeBlois (Episcopalian); the first four of whom took part in the solemnities of the occasion, while the rest testified their respect and sympathy by their presence. The sympathy and kindness received from my own church and congregation, and from other friends in neighboring churches, and in other communities, have helped us to bear up under the severe blow which has fallen upon us. To all these ministers and friends we feel very grateful; and also to Dr. Forsythe, our medical attendant, who did all in his power for the relief of my suffering friend and companion.

It remains for us to make the best possible use of our bereavement, to promote our spiritual and eternal interests. Death and eternity seem much nearer to us than before, our accountability much more solemn, impressive, weighty and real, heaven much more glorious and attractive, and Christ exceedingly more desirable and precious.

May this brief memorial of respect and affection to the Pastor's faithful wife, companion, friend and helper, be made a means of stirring up some to greater zeal, diligence, faithfulness and self-sacrifice in the service of Christ and his Gospel! May God "so teach us to number our days, that we may apply our hearts to wisdom," and to live for eternity! Till the light of the Celestial City dawn upon us in its overwhelming glory, we shall often sadly, but hopefully sing:

"Soon we shall meet again,—
Meet ne'er to sever:
Soon will peace wreathe her chain
Round us forever:
Our hearts will then repose
Secure from earthly woes:
Our songs of praise shall close—
Never—no, never!"

Bridgetown, Feb. 17th, 1867.

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., MARCH 7, 1867.

Minister versus Priest.

Such is the title of a sermon preached recently in Tremont Temple, by its worthy pastor, Rev. J. D. Fulton. Its contents have deeply interested us. It presents, in impressive contrast, the mission of a true minister of the Lord Jesus, and the vocation of the priest of a false faith. Facts, and their results, are given in a style that tells with tremendous power. The discourse is founded upon Matt. xx. 26.: "Whosoever will be great among you, let him be your servant." The preacher wastes no words in preliminaries, but dashes boldly into his theme at once. "A minister," he says, "is the embassador of Christ. He represents a kingdom that is to outlast all other kingdoms, and a power that is to rule supreme on earth as in heaven.

"What the log hut of the pioneer, which shrine the possibilities of great States, is to civilization what the advanced guard is to an army whose resistless march has carried protection to friends and devastation to enemies, this a minister of Christ is to the unseen power of the Lord God of hosts, to whom continents and islands are but little things, and to whom nations are but as the drop of water hanging on the bucket's edge."

CHRISTIANITY

does not dwarf manhood or restrain development. It is an added force. It promotes the growth of the whole man. It blesses the body with the product of temperance, raises the mind to the contemplation of the words and works of God, and thrills the soul with a new life which brings it into harmony with its own highest interests, and enriches it with an heirship with Christ to an inheritance of the "all things" of God.

"My faith," says DeQuincy, "is, that, though a great man may, by a rare possibility, be an infidel, an intellect of the highest order must build upon Christianity." "Surely," says Bayne, "it is a reasonable and manly faith. Christianity gives to man the immovable assurance of the Word of the eternal God for all those verities which are his glory and sublimity. While atheism, speaking great swelling words, would have him make his bed in the dust, and would spread over the universe that wan and desolate look which the home of his infancy wears to the orphan that returns from his father's closing grave, this gives him the certainty of a spiritual existence and a creating Father. It reveals also that Father manifesting his love in such a manner that His very greatness wraps it in mystery. He is a God not far away, but brought nigh in Christ Jesus."

The term "minister," which signifies a chief servant, "an attendant upon a person of high rank," was chosen by the Saviour, because it points out in unmistakable language the distinction that should be made between the position he was called to hold and that maintained by the priest of Pagan rites to Jewish ceremonies.

Minister versus Priest becomes very naturally the theme of remark. The idea of the priesthood connects itself in all its forms, pure and corrupted, with a consciousness of sin. Men who accept the office of a priest, feel that they have broken the law of a power above them, which they dare not approach without the intervention of some one holier than themselves. Hence among the most ignorant and benighted, altars have been built, sacrifices instituted, priests installed to offer up prayers in their behalf. A priest, in the estimation of the suppliant, is a kind of mediator between God and man. He claims to represent God. He lives apart from man. He surrounds himself with mystery, utters a strange language, and professes to belong to a superior class and to possess supernatural power. From this it is apparent that the idea of a priesthood can only be tolerated amidst great ignorance or great superstition. The Church of Rome ascribes to every priest a mysterious dignity which entitles him to the reverence of the people.

A minister is a brother in the Lord. He is chosen by the church to serve them, and is not appointed over them. He proclaims Christ the mediator between God and man, and endeavors by the aid of the Holy Spirit to lead men to embrace the offers of the gospel. This truth was revolutionary in its character and levelling in its tendencies. It broke down the middle wall of partition between Jew and Gentile, overthrew the altars of heathenish superstition, and banished from the minds of true believers every claim set up by man to the office-work of the priesthood. The Apostles proclaimed everywhere, that as the priesthood had been changed, and as Christ was made priest, not after the law of a carnal commandment, but after the power of an endless life, he is able to save to the uttermost, them that come unto God by him, seeing he ever liveth to make intercession for them. For centuries this doctrine held sway. When superstition, the fog that rises from the lowlands of ignorance and vice, usurped the throne of reason, the old leaven of caste once more displaced the new leaven of fraternity; the sanctity of the clergy became a dogma of the church, the Bible was banished, and Mary, the so-called queen of heaven, took the place of Christ, the Saviour of the world.

In this land we can form no conception of the extent to which this worship of Mary is carried in Roman Catholic countries. "To the Italians, Mary is God, and worship is simply the adoration of the Virgin. Viewing Romanism in the light of the Bible, this is its crowning sin; viewing it as a system combined to seduce and enslave, this is its masterpiece. To understand how it is so, let us think how deep in man's nature is placed the feeling of the need of a being like unto himself, to mediate between him and God. The Bible completely meets this want in the God-man. But Popery blots out the God-man as mediator, and in his stead presents us with Mary, who is to the devotee the 'one living and true God,' for though the Father and Son are known, they are accessible only through Mary, and they stand so far behind and beyond her, that to the Romanist they are vague, shadowy and unknown. Mary is the first name to be lisped in childhood, the last to be uttered by the quivering lips before they are closed in death. Around the neck of the infant is suspended a small image of the Virgin; when the babe seeks the breast it must kiss the image, and thus literally does it draw in the adoration of Mary with its mother's milk. Were the New Testament to be written at this hour, Rome would blot out the name of Christ and substitute that of Mary. Take a proof: The church close by the Vatican has upon its marble pediment, graven in large letters, 'Let us come to the throne of the Virgin Mary, that we may find grace to help us in our time of need.' The Roman sees Heb. iv. 16, but cannot verify it if he would, seeing the Bible is forbidden to him." Pius IX. at the foot of the column of the Immaculate Conception, erected to perpetuate the fact that he was permitted to decree the dogma, has Moses, David, Isaiah, and Jeremiah, casting crowns before the Virgin, saying: "Thou art worthy; for thou wast slain and hast redeemed us to God by thy blood." When it was announced that the French occupation of Rome should cease, the Pope published a decree calling on all Rome to go with him to the feet of Mary, if haply by cries and tears they might prevail with her to avert from the throne of God's vicar the dangers that threaten it, and in that act the Pope led the way. The prophecy was illustrated, "And it shall come to pass, when it is seen that Moab is weary on the high place, he shall come to his sanctuary to pray; but he shall not prevail."

Another writer says: "For fifteen hundred years the people of Italy have been under Papal rule. They have been fed on superstition—upon monkish legends; they have had feast days and fast days without number, rites and ceremonies innumerable. Religion has been uppermost. It has had the precedence in everything. The Pope's word has been a law from which there was no appeal. The confessional has been the judgment seat; the priests have in everything their own way, and what has come of it? Ignorance, degradation, poverty, immortality, weakness, decrepitude. Men ask what such a religion is good for. They reject it and so the pendulum swings to the other verge of the arc of infidelity."

Though it is true that ignorance, degradation and crime increase in inverse ratio as we approach the city of Rome, and that beneath the shadow of St. Peter's, beggary and misery rule supreme, yet if we would find a virgin field where Romanism has luxuriated and spread its dogmas free from all contact with heresies which might contaminate it, we must turn to Mexico, that land invaded by Fernando Cortez in 1519, where beneath a flag bearing the inscription, "Let us follow the cross, for under this sign we shall conquer," deeds of blood were performed under the eye of Priests fresh from Rome, which even now curdle the blood and fill the soul with horror. Robertson records the fact, that fifty nobles who bore food to the Spaniards with friendly intentions, were seized, their hands cut off, and they with their bleeding stumps were sent back to their fellows. At last crazed by fear, and shocked by the inhuman cruelty practised towards them, the Indians sent a delegation saying, "If you are divinities of a cruel and savage nature, we present you five slaves that you may drink their blood and eat their flesh. If you are men, here is meat, bread and fruit to nourish you. If you are mild deities, accept our offerings of incense and variegated plumes." Mexico is a magnificent country, abounding in mineral and agricultural wealth, extending from the Gulf of Mexico to the Pacific, over territories stretching about fifteen hundred miles from east to west, and six hundred from north to south, embracing territory not inferior in fertility and opulence, to any in the torrid zone. Mexico is Catholic. Its condition, when contrasted with the United States, presents, in bold relief, not only the contrast between the effects of Romanism and Christianity, but its condition exposes to our gaze the results of Papal rule when undisturbed by dissent. Mexico was free from the seeds of the Eleatic philosophy which the school of Xenophanes, Parmenides and Zeno had drawn from physical speculations. It was free from the scientific deductions which Aristotle had planted in the Old World. The church of Rome did not have to dash aside in Mexico such theories as the opening of the Egyptian ports had spread over Europe. There was no contact with extraneous elements, no Pantheism to the east of them, no Greek philosophy, no Mohammedanism to overrun some of the fairest territory of the church; no sects to distract the faithful; no Trinitarian controversy to set the mind in action.

The religious force which had concentrated itself in the Old World swept over the virgin soil of the New, without opposition. The fanatical monk penetrated with the crucifix into the midst of the most savage tribes, while sword, fire and massacre, were the instruments used in the propagation of the faith. What is the result? Mexico is in total night. Schools have been the exception. The masses are in ignorance of science, of history, and of the Bible. Do we contrast its condition with India, where the Gospel met every opposition, we find India becoming civilized and enlightened. Schools and colleges abound. Papers are printed, Bibles are circulated, and prosperity begins to bless her degraded millions. In Mexico, said Hon. Thomas Corwin, our late Minister to that Republic, the great want of the people is that public opinion which is so omnipotent in the United States; and this again arises from the want of education. Hence in the last fifty years Mexico has passed through thirty-six different forms of government, and has had seventy-three Presidents. The cause of causes that itself originates and gives force to all other causes, and which has destroyed public opinion in Romanism. The church is the power which blocks the wheels of progress, muzzles the press, obstructs the circulation of the Bible, prevents all systematic provision for general education, and leaves the mass of the people in as profound ignorance of the progress of knowledge as they were forty years ago. The church has been the instigator of all the cruelty and oppression, all the intrigue and disorder, all the internal weakness and disorganization which have made the name of Mexico a by-word over the world. Would you gain an estimate of the influence, of the church, consider the wealth arrayed against the Republic and in favor of absolutism. In 1860 it cost Mexico $8,000,000 to sustain her clergy, while the estimated value of her church property was $300,000,000, about one third of the valuation of the whole country; the income of which was about $20,000,000.

THE ANTIDOTE.

The antidote to the poison of Romanism and Unitarianism is supplied by the gospel of Christ—when faithfully proclaimed by his ministers and illustrated by the lives of his children. The followers of anti-Christ, ignorant of the true nature of religion, as the sinful soul's awakening to its lost condition, its view of God as holy, its deep convictions of sin, its cry for mercy, its justification by faith in the blood of the Lord Jesus Christ, its constraining love for Christ and its consecration to his service and joy in his holy word are lulled into an ignorant and supercilious for a truly spiritual experience, and fancy that the luxurious emotions of a gratified taste and the vague solemnities of a mind produced by impressive outward forms, are essential to sanctification and salvation.

That a minister is the natural opponent of the priest is proven by the effect wrought in Italy. Her priest-ridden millions began to emerge into the light as soon as true messengers of salvation passed through her gates. Truth knocked off fetters from the mind and limb, and permitted the captive to go free. Gavazzi and others learned that it was possible for a clergyman to have a burning heart toward his duties as a minister, and yet when called to be a man, a citizen, and a soldier, knew how to bind the Bible to his heart, and lift the sword and the musket in defence of the truth, believing that there is nothing incompatible between christianity and patriotism, between the freedom of the soul and of the body; that to be right with God, man must be right towards man, and they thundered forth these doctrines of the cause of freedom and republicanism until the gates of Naples and Venice have been opened before the advancing hosts of Bible readers and teachers of the word of life.

The greatness of the work assigned to a minister of Christ appears when we consider his sphere of duty. 1. He is a preacher. He is a man of God and of the people, and fills a niche in society which, without him, remains unfilled. A layman cannot fill it. God has men called to preach. That is their business. When this is neglected, society suffers injury. The full meeting-house, the earnest sermon, the fed flock, exert an influence which is to the daily life very much what the water is to the Lowell factory wheel. Preaching, though the world may call it foolishness, is the main method of God for the salvation of men. Paul recognized this truth. We must do the same. We make too little of a great sermon if we do not make too much of a great lecture. Who asks that a sermon be repeated over and over again, no matter how well it unfolds truth, or proclaims Christ.

Lecturing has become a trade. There is much to commend in it. The lecture-room furnishes a common platform on which all parties can take their stand together, and the lecture, no matter what be its doctrine or politics, or topic, becomes a common subject of conversation and discussion. By it thought is awakened, and the monotony of life is disturbed. Yet it remains a serious question whether churches are wise in turning from the old and established order of preaching and evangelistic effort, to courses of lectures for the purpose of obtaining means to carry forward the financial interests of the church. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The poorest churches in New England are those where the distinctive features of denominational peculiarities have been ignored in order that the favor and patronage of the world might be secured. The health of the church is seen in the lives of the members, in the character of the prayer-meeting, and in the fidelity of the pulpit. The Christ-given commission is the only safe platform on which workers for God can take their stand. A union in Christ is valuable; a union outside of Christ and apart from Christ is weakness. In times past the preacher held the foremost place. Daniel Webster modelled himself after a preacher, and so to the last held a pre-eminent position in New England. Contrast the preacher's theme with that of the lecturer. The one talks of Christ, confessedly the most extraordinary person who has appeared among mankind. An infidel, in speaking of Christ, is compelled to use this language, "Among the great he stands, by common consent, the greatest; unsurpassed, unapproached in those qualities which alone penetrate to the deepest in man's nature, to his veneration and his faith." "It is," says this writer, "wonderful that is so, wonderful that one human, unofficial, and under some aspects, obscure life, should be the cardinal fact, in the religious history of the race." But so it is! To Paul it was not wonderful. To the loving Christian it is not wonderful now. We see God in Jesus Christ, and can hold him up, not only as the being who went to the heart of men and took possession of the very centre of their being, and reinfused that with new life and with extraordinary power, but as God manifest in the flesh, to whom we look for life and hope, who tore away the vail of the future, opened heaven to our view, and laid bare hell to our gaze. The minister can study this life, the record of which is a miracle. No one thought of making a record of Christ's acts while living, yet the memory of them lives to this hour, while the memory of men who lived apart from Christ is forgotten. The interest felt in his life is wonderful. No other life interests as does this life. The facts reported by the evangelists are windows through which we behold wide and fertile plains of being, veined with life and flowered with beauty. The lecturer must needs pander to a vitiated taste. Science loses its charm and history its power, but the living Christ walking on the sea of life, has perennial youth and unfading glory.

A minister is more than a preacher. He is a pastor. He is the guide of the people. He comforts the desponding, visits the sick, establishes the faith of those who doubt, strengthens the weak, reclaims the wanderer, and binds up the broken-hearted, as best he can, with words of sympathy and love. The man who only knows his people through the pulpit, and who fails to know them in their homes, divests himself of the power born of sympathy and association, and deprives the church of the care which the vine-dresser bestows on his vineyard, and which the shepherd gives to his flock. Having learned the wants and necessities of the people, it becomes the duty of the minister to remember that he is not an hireling, but the overseer of the church, and that it is his duty faithfully to warn and rebuke and exhort with all long suffering. God hates sin. He does not simply dislike it. He hates it; so should his ministry. God rebukes sin, and commands his servants to re-echo his condemnation. Such a position is full of peril in the midst of a religion made up of fashion and form, of grace and grandeur, of pride and profession, but it must be maintained and sustained, or else woe be to the church. The minister's influence in the household and over the children of his congregation deserves study. He teaches them to reverence Christ, to honor prayer, to love the Bible, and help to make every Christian home the sanctuary of loving, praying hearts.

In Spurgeon's Sermon

from the passage, "O Lord, revive thy work," he remarks in his pungent style, "Look, my brethren! when God's servants were truly active, as the first twelve were, did the cause stand still? Did they win here and there a soul, and have now and then a conversion? Did the cause of Christ go back like an enemy put to the rout? On the contrary, did they not, as soon as ever they received the truth, use it like a firebrand to set the nations in a blaze? They met with persecutions which do not stand in our way; they were assaulted with the threats of death which we have not to brave, and yet nothing could withstand their indomitable zeal; the omnipotence of the Holy Spirit rested upon them, and they went on conquering and to conquer. And what are we? O, we are cold and dead where they were full of life and fire. We are the degenerate sons of glorious fathers. Do you think the church could have had it said that she remained a year without increase, if there were not blame somewhere? You may remind me of divine sovereignty, if you will, but I remember that divine sovereignty always acts with wisdom and love, and that the Lord has not said to us, 'Labor in vain.' If we had laboured, and if all the Christian church had labored as they should have labored, I believe the promise would have been proved, 'Your labour is not in vain the Lord.'

"It seems to me to be perfectly dreadful that there should be this constant dying, this constant ruin, this constant spread of error, and no progress in the church."

This stirring language applies with telling emphasis to the churches of this city and Province at the present time. Christian brethren, is it not fearful to think that souls are perishing around us by hundreds, nay more, by thousands? If one frail body is supposed to be in danger from disease or from any other cause, what prodigious efforts are put forth to preserve life; but when immortal souls are exposed to all the miseries and plagues of the second death, and liable every moment to plunge into the awful abyss, who cares for them? Who hastens to the rescue? A whole year of ministerial life! a whole year of church action or inaction, and no conversions to God—no souls won to Jesus! What a dark chapter to unfold at the judgment bar! Surely such a chapter should be saturated with tears of genuine repentance before it reaches the final tribunal. Think of the means placed in our hands by the God of love. The word of life filled with all the treasures of wisdom and of grace, and the Omnipotent influences of the spirit promised in answer to prayer. O, for faith to wield these mighty agencies in such a way as to fill the Church of Christ with heaven-born souls.

☞ The N. B. Baptist Home Missionary Board met in Leinster street Church Committee Room, on the 4th inst. Rev. Messrs. Bill, Spencer, McNutt and Washburn, and Brethen Everett, Harding, Steeves, Barteaux, Clerke, Hartt and Masters were present.

After prayer, reading the minutes, &c., a report of three months labour performed by Bro. Washburn at Dipper Harbour, Musquash, Willow Grove, Long Beach, &c., was read. He is much encouraged, and asked aid for the Sabbath school at Musquash. On motion, the report was received, and the amount due ordered to be paid; and further, that $6 be granted from Sabbath School fund.

A letter was read from Rev. B. F. Rattray in reference to grants made for certain Sabbath schools. The Corresponding Secretary was instructed to obtain full information to lay before the Board at the next meeting.

Bro. J. H. Harding, who has just returned from a visit to the North Shore, informed the Board that Bro. McKenzie's labours are very acceptable; and that he and Bro. Hickson are doing a valuable work in that section of the Province.

On motion, adjourned to meet in Brussels street Church, on the first Monday in April, at half-past 7 o'clock, P. M. J. E. Masters, *R. S.*

Prayer in Fredericton for Educational Institutions.

Last Thursday, being the day set apart for prayer on behalf of Schools and Colleges, was observed here by a morning service in the large class-room of the Institution.

The Ministers of the city had been invited to attend. The Rev. J. Lathern was present; and a kind note was read from Dr. Brooke stating that he would have been much pleased to attend a meeting to offer prayer on behalf of an object in which the young are so deeply concerned, but that he would be engaged at the same hour in his own Church preparatory to the communion. Dr. Hurd and the Professors as well as a company of friends to the cause, were present. It was left optional with the students and lads to attend, at the same time they were requested and strongly urged to do so. The roll was called for general satisfaction, and I am happy to say that, with the exception of the sick and those who drive into town from the country every day to school, there were only one or two absent.

The Principal, after mentioning the following particulars, read an address—which I have induced him to allow me to send to you for publication.

"The Seminary was founded and opened for instruction January 1836. About 1,200 students have received instruction in the Institution since that time. Since the opening of the Educational Year in September last, 112 students have been admitted. There are now on the roll the names of 97 who are in attendance at the present time."

The Rev. J. Lathern offered some kind and encouraging remarks. I also took part in this exercise. The Brethren who led the devotions of the meeting, besides myself and Professor Hopper, were Dr. Hurd, the Rev. J. Lathern, and our young friends Ingram E. Bill and John Forest.

To myself, the meeting was exceedingly interesting and refreshing; and I think that was the feeling of others. No service was held in the evening, because it had been previously engaged for a concert on behalf of the Sabbath School.

C. Spurden.

Fredericton, March 2d, 1867.

ADDRESS OF THE REV. J. E. HOPPER, PRINCIPAL OF THE SEMINARY, FREDERICTON.

As this is the day observed throughout North America for special prayer to be offered for institutions of learning, permit me, my much respected pupils, to offer for your consideration a few thoughts on the *nature* and *basis* of a true education.

I. Education is something more than that which constitutes the daily routine of a school. It is not merely putting something into the mind, but drawing something out. True education is to make a youth think, and by thinking to use the mental and moral powers which God has given him, in the best way and for the best purposes. Mind is a wonderful possession, beyond adequate description. It is a jewel which requires to be polished and properly set. It is a talent—a vast nugget of gold, which requires to be purified, coined, and stamped, and made current. It is a legal document which gives us possession not of a few houses and estates, but of the whole world—yea, of the universe of God. How highly and dearly then ought it to be prized!

But when we speak of mind, we must contemplate it in relation to its varied faculties and powers. Memory, for instance, is the mind's power of retaining what it receives. Judgment, the mind's discriminating between good and evil. Imagination, is the mind's going abroad and contemplating the world of ideal objects presented to its vision. Will, is the soul's choosing and rejecting, according to the aspect an object presents. Education is the right use of all these faculties. It is that which invigorates, purifies and wisely directs them. We only make progress in the work of education when the memory is stored with useful matter; when the judgment separates between the precious and the vile; when the imagination is kept within the bounds of truth, and when the will rejects the evil and accepts the good. Education, then, is an end rather than a means—a fitting of the person for his responsibilities, duties and destiny. We educate properly when the boy is trained to become the best man, and the girl the best woman, and both the best members of society. But this end requires the exercise of moral principles, and these are secured by moral influence. Education must be defective when the soul is not controlled by truth, and the habit of right doing is not secured. Intelligence without virtue is but illuminated wickedness. God's law will ever bind together crime and misery, virtue and happiness, in the most inevitable connection of cause and effect. True education, then, is the formation of the man for the life that now is, and that which is to come.

II. Education is a mental and moral structure the most noble and majestic ever raised. But as a structure it must have a basis or foundation. There must be principle,—pure, immutable, and eternal principles—on which character is formed, and from which conduct proceeds. Such principles the Bible unfolds to our gaze. 'Tis true, it does not give us any directions for writing, exercises in mathematics, or lessons in logic,—that is foreign from its profession; but it does give us directions how to make the best of those mental and moral powers with which as rational and responsible creatures we are endowed. 1. Man is a social being; he is brought into the world to sustain a variety of relationships, and to live out the duties which these relationships involve. As a child he is met by the command, "Honour thy father and thy mother." But though the parental obligation is imperative, and the duty solemn, yet who sees not that the wisest directions are given by God to train up children in the way they should go. How much do the scriptures say on the value of truth, and the baseness of falsehood; how much on the folly of intemperance, and the wisdom of sobriety; how much on the crimes of the wicked, and the deeds of the good; how much on youthful temptations and youthful stability; how much respecting the things which degrade and destroy, and those which tend to the pinnacle of human happiness and honour! Let parents, then, counsel their children with the counsel of God, and enforce it by their own spirit and life. As a member of society, the scripture follows man with the exhortation "to do unto others as he would they should do unto him;" to use no false weights or measures; to keep within the lines of truth; to abstain from every species of fraud; to be diligent in business, remembering that whilst indolence tends to poverty and rags, activity in the calling in which Providence has placed us may lead to the presence of kings. Thus Joseph stood before Pharoah, Nehemiah before Ahasuerus, and Daniel before Babylon's most mighty monarch. 2. But man is also a spiritual being, and has spiritual duties to discharge. How can he know them and how observe them? Simply by taking heed to the word of God—"The entrance of thy word giveth light; it giveth understanding to the simple." The Bible is the pole star, teaching the spiritual mariner how to steer across the troubled ocean of life; the Bible is the light which guides the traveller to Zion in the midst of a starless night; it is the bread which feeds, the water which refreshes, the medicine which heals, and the repository from which every want is supplied. The word of God is the appointed instrument of conversion and sanctification. When applied by the Holy Spirit it produces in man its own characteristics. It is purity; and those are controlled by its principles, and are permeated by its influence, abhor the evil and love the good. It is benevolence; the love of God to man, the grace of Christ to sinners, and those who partake of its spirit will find a something within them which no unkindness can remove, and no persecution diminish, but which will live in every zone, and burn brightly when no other fire can be kept alive. In a word, it is Truth—the imperishable truth of God—changeless amid the world's mutations, and indestructible amid its ruins. Let then this truth be known and believed by every child and every adult, and the salvation of the creature is sure. Man, beholding in this glass the glory of the Lord, will be changed into the same image from glory to glory even as by the spirit of the Lord. Man, looking at that cross which the gospel reveals, will be crucified unto the world, and will die unto sin. And man, trusting in that Saviour which the cross once bore, will find the sting of death is extracted, the gloom of the sepulchre has departed, and a kingdom is nigh, where the souls of the faithful will be crowned with the laurels of an imperishable bliss and an eternal weight of glory.

That such an education, having for its foundation the teaching of "the word of God which liveth and abideth forever" may be yours, and that God's spirit may influence and direct all the faculties of your nature to the performance of the high aims of their creation, is the earnest wish of your Instructors.

Education a Defence against Evil.

No. 8.

To the Baptists of New Brunswick:—

Dear Brethren,—I shrink from pressing points as plain as those presented in my last letter, because it seems like proposing to teach the mere rudiments of things to those who already know them, but of course I do not write for these. I write for those of my brethren—and they are, I think, a numerous class—who deny, or only imperfectly admit these things; or admitting, do not adequately feel them. Few feel enough. It is surprising how few feel so great a blessing as education is appreciated. The want of it retards all improvement. Ignorance is a great monster, grim and despotic. Here, in Nova Scotia, he has for thirty—forty years within my own personal knowledge, how long previous I know not—riotted in the exercise of his imperial sway. Many people have been inclined to rebel against him. Many have ventured to raise their voices against his unjust oppression. Knowledge, despite his despotism, has shot out her jets of light through the darkness—now here, now there; but, until a few years past, Ignorance, relying on his hold of the people through their prejudices and supposed interests, violently held back the car of progress, and refused to give to the people the means of education for all. And although there is great improvement here, in this respect, there are many still opposed, and unwilling to aid in it they might in the general spread of knowledge.

My remarks, thus far, have tended towards the point of education as a temporal good; but the same considerations carry us to the conclusion that it is designed to be a religious good also.

It is power. That thought contains all that one desires to say, because it is plainly a power that might be wielded for good as well as for evil. Who will deny that religion requires that we wield this power for good?

Education is a power efficient for the direct production of good, and also for defence against evil. Consider first the last of these. There may unhappily be found in some community an individual—possibly many—who possessing knowledge without religion uses knowledge as a power hostile to the truth. He may directly combat the principles, or assail the foundation of revelation. Must we not have knowledge to enable us to track this man in his devious wanderings, and expose his errors? or, meeting him in his more open attacks, with his own weapons, foil and overthrow him?

Or, without an open hostility, some man, or number of men, educated and attractive, may, in some community, draw others around them by the power which knowledge gives them, and thus exert a baneful influence over multitudes. To counteract this, do we not need educated men of piety who may be capable of counteracting these insinuating influences, and of throwing into the scale of religion all the advantage and attractiveness that education confers?

In these cases education *alone* is indeed helpless for such an end; but education with piety, and the accompanying blessing of God, is the appropriate means of good which the occasion demands; and few if any, without it possess ability to counter-balance in a society, the evils alluded to. Should such evil exist, and meet no check from educated piety, the probability is, that such men would go on in the work of ruin and of death, without any effective opposition, and perhaps unperceived. Yes, unperceived; for the consciousness of wanting education often leads the pious members of a community to turn aside from those portions of society where the evil of the supposed character ordinarily work, and occupy themselves where knowledge seems less needed. That is, they unconsciously yield the ground to Satan, and gives him the triumph and full benefit of his success. What true friend of Jesus does not shudder at such a thought! But there is no alternative. We must thus abandon the ground, or by the grace of God possess it through the means of education,—education sanctified by the Spirit of God, that is, education used by pious men, with pious dispositions and for pious aims.

Allow me to defer to another letter what I would further say on this head, and in the mean time believe me yours in Christ. E. A