Death of Rev. Samuel Richardson.

It becomes our painful duty to record the death of this esteemed servant of God. This afflictive event occurred at his residence in Carleton, St. John, on Saturday night last. For some years he suffered with throat disease, occasioning such difficulty in public speaking that he felt himself compelled some years ago to suspend his ministerial functions until his voice should be restored. Accordingly he resigned the pastorate of the Baptist Church at Westport, removed his family to St. John, and accepted a situation offered him by John Armstrong, Esq., merchant of this city, by which he could provide for the necessities of his family. During the last winter he had an attack of inflammation of the lungs, from which, however, under the skilful treatment of Dr. J. R. Fitch, he soon recovered. As spring came on, his throat difficulty so far subsided, that he fondly cherished the hope that he would soon be able to reengage in the work of the ministry, and he contemplated a visit to the United States in reference to this matter, but expected illness in his family rendered it necessary that he should postpone his visit for a few weeks. While thus waiting, he was attacked with hemorhage from the head, and of such a severe type as to rapidly diminish his bodily strength. Several physicians were called in, but the bleeding continued until body and mind were both prostrate, and all hope of restoration disappeared. The last few days of his life he was for the most part unconscious, but his sufferings were not severe. He continued gradually to sink until about 12 o'clock last Saturday night, when the lamp of life ceased to burn.

We were frequently at his bed-side during his ill ness, and endeavored as best we could to cheer and console him with the precious promises of redeeming love. So far as we could ascertain, he staggered not through unbelief, but was strong in the faith which overcomes the fear of death. His whole reliance seemed to be in the finished work of the Redeemer.

He has left a deeply afflicted widow and eight dependent children to deplore their sad bereavement. From our heart of hearts we commend them to the sympathy and prayers of the ministers and churches of our denomination, not only in New Brunswick. but in Nova Scotia especially, where our departed brother was much better known than in this Province. May the God of all grace be their unfailing support in this trying hour !

On Monday afternoon his remains were borne to their final resting place in the Carleton Cemetery. All the Baptist ministers of the city, and the Rev. Mr. Heustis, Wesleyan minister, were in attendance. Reading the Scriptures by Rev. Mr. Carey, address by Rev. I. E. Bill, prayer by Rev. Mr. McKenzie, benediction by Rev. Mr. Cady, and prayer at the grave by Rev. Mr. Harlev.

We have no space for an extended sketch of the life and labours of the departed in our present issue; but we may remark that Samuel was the son of Rev. George Richardson, of Sydney, Cape Breton. He was one of the first students of the Baptist Seminary at Wolfville. He graduated with much credit to himself at Acadia College, after which he pursued a course of Theological training in Newton, Mass. While prosecuting his studies at Wolfville, he was hopefully converted to God, and resolved to devote his life to the work of the Christian ministry. Having completed his course of study at Newton, he became pastor of a church in the State of Massachusetts, and was highly esteemed by his people as an able and successful expounder of the word of God. At the opening of the late war he returned with his family to Nova Scotia, and accepted the pastorate of the Baptist church at Clements. From Clements he was called to the pastorate of the church at Westport. where he continued, as stated above, until failing health compelled his retirement.

We have only space to add that our lamented brother was a clever scholar, a clear thinker, an able writer, and a thoroughly evangelical minister of the Lord Jesus. But comparatively early he has finished his work on earth, and has gone up, we trust, to the heavenly sanctuary where the sublime truths of Christianity which he delighted to proclaim while here will constitute the great theme of his rejoicing throughout eternal ages.

> " Servant of God, well done; Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's joy."

The following correspondence will appear in the Minutes of the late Association at Jemseg, and also in the Royal Gazette of the Province; but in addition to this, we feel very great pleasure in giving it an early place in the organ of the body. The inspired law-book directs us to "honor those to whom honor is due." It sometimes happens that unworthy men are elevated to honorable positions in the social compact; but when Judge Wilmot was constitutionally summoned by the voice of his country to lay aside his ermine for the purpose of assuming the Governorship of his native Province, we felt that the honor attached to a position so elevated was wisely bestowed, just for the reason that it was richly deserved. In this case, talents of a very high order, moulded by a religious power, have for many years been sacredly consecrated to the highest and purest interests of his country: it was only right, therefore, that he should be thus elevated.

The outgushings of a noble patriotism in the reply of his Excellency administer a righteous rebuke to that sickly sentimentalism and depreciative trickery so prominent in certain sections of the Provincial press. God has given us a magnificent heritage; instead, therefore, of indulging in a spirit of ungrateful fault-finding, we shall all do well to heed the wholesome advice of our excellent Governor. Thank the Great Giver of all good with our whole hearts, and in the spirit of Christian manliness cultivate the gifts so profusely bestowed, and thus march on in the race of intellectual and religious culture, and agricultural and commercial development, until our country, so abundant in all the resources of social happiness and of national greatness, shall shine forth as one of the most brilliant gems in Britain's illustrious Crown : -

ADDRESS TO THE HON. L. A. WILMOT, D. C. L., LIEUT,

GOVERNOR OF NEW BRUNSWICK. Presented on the 15th July, by Rev. C. Spurden, D. D. Asa Coy, Esq., and A. D. Yerxa, Esq., who were appoint ed a deputation for that purpose.

ed a deputation for that purpose.

The ministers and members of the New Brunswick Baptist Association, desire to tender to your Excel-

same Lord, and of consecration to the same service of faith and holiness; and they recall with pleasure the fact that for many years your honored father, long a member of their body, was ready to co-operate with

good work.
d not forget the obligation they are
for your advocacy of their claims to relty, and to the enjoyment of educational
thout distinction of sect or party.

that result was secured; and before the generation, which can remember that struggle, passes away, they rejoice in the opportunity of placing upon record their eelings of gratitude to you for the share you took in

bringing about the existing state of things.

They also desire to express their appreciation of the changes effected in the Provincial University, the wisdom of which is evinced by the degree of pros perity which that Institution has of late enjoyed. They trust that your Excellency will be encouraged in the prosecution of the same liberal and enlightened course of procedure during your tenure of the high office with which you have been invested, and their fervent prayer will ever be that yourself and Mrs. Wilmot may, through life, enjoy the blessing of the Most High, and in the world to come inherit everlast-

Signed by order and on behalf of the Association. W. A. COREY, Moderator. J. M. CURREY, Clerk.

Jemseg, 9th July, 1869. To which the Lieutenant-Governor was pleased to make the following

REPLY. GENTLEMEN-It is especially gratifying to me to receive the truly fraternal congratulations of your

Association," and I thank you for them. My heart responds to your claim of a higher relaionship than that which is merely denominational. Divisional lines and marks may serve the purpose of a more complete sectional organization, but they give

no material strength in the hour of conflict. Glorious have been the victories won by your church in the various parts of the world, but they were won by you as a part of "the militant em-bodied Host," "not by might nor by power," but

by the aid of the Holy Spirit. I have some very agreeable memories of happy seasons, when in my early youth I attended with my honored father the ministrations of Harding, and Harris, and Dunbar, in the old Baptist church of this city; and from that time to the present I have numbered among my most sincere friends many members of your communion.

We all have reason to be thankful for our civil and religious liberty. It was not without a struggle that the present state of religious equality was established in this Province, and I thank you for your very favorable notice of the part which I bore in assisting to bring about the present state of things; but we are as much indebted for the result to our invaluable Representative Institutions as to the personal efforts of any individual, and when constitutional government was once inaugurated our victory was complete. Without an improper departure from the spirit of the occasion, may I not express to you my opinion that we have, under God, a magnificent future before us, worthy of the greatest efforts of the British

American mind Shall we by lovalty to our country, and a wise ad ministration of our government lay the foundation of a future Empire, exalted by righteousness, inflexible in its justice, strong in the affections of the people, and living in all good neighborhood with our friends beside us, only emulous to excel each other in the amenities and courtesies of national intercourse, and in the cultivation of all that can exalt and refine the national character, sedulously developing our boundless resources of wealth, and opening from ocean to ocean another highway for commerce and civilization, or shall we prove to be laggards, and so lost to every feeling of national pride and self-reliance as to be unfaithful to our great trust, and allow our birthright to pass into other hands? Let us one and all resolve to be true to our country.

Next to the cause of Christianity, which must ever stand foremost as the noblest which can occupy the mind, and employ the talents of man, is that of Education. We want intellectual culture and moral refinement-the education which combines greatness and goodness. It was truly said by one of the old English divines that "Many that are well learned are ill-taught, have a good head and a bad heart. Learning and virtue are excellent company, but they do not always meet." As the public mind of this Province is now being directed towards the question of popular education, most sincerely and earnestly do I ask the aid of your influential body in the good cause, and may it soon be said of our Province that "there is a school for every child, and that every child fit to be taught is at school."

We cannot afford to be indifferent on this great nuestion; and in order to the future supply of our higher institutions of learning we must complete and keep in successful operation a thorough system of preparatory schools.

It is my good fortune to be associated with constitutional advisers who are of one mind on this great subject, and who are well inclined to do all they can

for the education of the youth of the country.

Be assured that the principles which have directed me in the past shall be my guide for the future. And it will be a source of consolation to me during the short time of the present life which remains to me, to know that my public efforts to advance the interests of my native Province have merited the commenda-

tion of those whose good opinions I most highly value. I thank you for your prayers on behalf of Mrs. Wilmot and myself; and in the spirit of fraternal love most sincerely do I pray that the great head of the church may abundantly bless and prosper you in all your efforts for the extension of the Redeemer's

Death of Rev. Dr. Caldicott.

The Canadian Baptist of the 15th inst., comes to us draped in mourning on account of the sudden demise of this servant of God at his residence, in Toroeto, suddenly, on Friday the 9th inst.

We learn from our contemporary that the deceased had been somewhat indisposed for the last six months, but on the morning of his death he expressed himself as feeling unusually well. He had been out making some calls; shortly after his return the servants of the house heard a groan in his room: mouth. He called for salt and water, but ere it ty, and more glorious results. could be brought, his ransomed spirit took its flight to his heavenly home. The post-mortem examination revealed that the immediate cause of his death was the rupture of the Aorta, the large blood vessel eading from the heart to the lungs.

His funeral took place on the following Sabbath in the Bond St. house of prayer. Dr. Fyse and brethren King and Loyd conducted the service. The house was draped in mourning, and his bereaved church and congregation were in tears. A very large concourse was in attendance. The hearse, drawn by four coal black steeds, draped and led by four attendants, was preceded by carriages containing the officiating ministers and physicians, and the most profound respect for departed worth was shown by the people generally.

The Watchman and Reflector in noting his death.

"Dr. Caldicott, after first coming from England to his country, was settled in Lockport, N. Y., but in 1840, or thereabout, became pastor of the First Bap tist church in Roxbury, serving them, with market fidelity and success, for some seven or eight years, when he became actively identified for a season a the Secretary of the Northern Baptist Education Society, giving his whole energies to the cause of our rising ministry. Subsequently he was pastor in Charlestown, and Baldwin Place, this city, afterward was settled at Williamsburg, N. Y., and for nine years or so past, has been an honored, influential pastor in Toronto. Few men were better known, and few more truly loved, for his large heart and generous nature drew to him a host of friends. He will be greatly missed and mourned."

A personal acquaintance with this departed brother impressed us deeply with the idea that he was a whole hearted Christian and an able and snccessful minister of the Lord Jesus. For him, we believe, sudden death was sudden glory.

He is succeeded in the pastorate of Bond Street Church by Rev. William Stewart, who for some time prior to the death of Dr. Caldicott, officiated with him as associate pastor.

will be glad to learn that he is now settled as pastor of the Sun Prairie Baptist Church, Wisconsin. In a letter from him. dated Sun Prairie, July 13tb, he in this matter, when he sent his aervants forth to speaks of the church as flourishing, and occupying their elegant new house of worship. He says: "My health is pretty good—much better than at this time last year." He finds the climate of that country far better for him than his native Province. He urges in this matter, when he sent me tervants torth to proclaim his advent without money, or wallet to carry food, or extra clothing, he added, "for the workman is worthy of his meat." He has carned his maintenance: let those who defraud him look to it better for him than his native Province. He urges sons consumptively inclined to leave New Bruns E. C. CADY.

Broken Down Ministers.

Such is the caption of an editorial in the New York Methodist. It refers to those who have been cut off by death in the prime of their ministry, or who have been lail aside from active service by premature disease. The writer says:

"We know the vital statisticians tell us that the members of the clerical profession have a longer down in the prime of life and laid aside from effective causes at work to shorten the lives of preachers which out of his treasure things new and old wherewith, it may be well for us to consider."

These remarks intended to apply to the ministry of the United States, are equally applicable to the ministers of these Provinces. In fact, we seriously question if there can be found a spot on this continent where there has been greater destruction of ministers in proportion to their number, either by death or by permanent dsease, say during the last twenty years, than in New Brunswick. The number contemplate. Of course, there must be some cause for this waste of the ministry. The writer in question, accounts for it in this way :-

"1. The fact that many preachers have but a meagre and pinched support cannot but have an unfavorable effect on their health. True, the average of ministerial salary is higher now than formerly, but in many cases there is still great room for improvement. We have known of instances in which pastors of churches were actually receiving less pay than a hod-carrier! Had they appeared in the streets in the coarse garments of a hod-carrier, their own congregations would have been the first to cry "Shame!" The voice of conscience crying, "Woe is unto me if I preach not the Gospel," prevents the worse than an infidel, there lies, beyond the sphere faithful minister from seeking any other employment of home and family, a wide circle of services, to which as long as he can actually keep from starvation; but the epithet beneficent properly applies, and which the the efforts required to eke out a scanty support often Lord graciously regards, when they spring from unproduce cares and anxieties which result in premature breaking down of health.

2. The health of ministers is often ruined by the faulty construction and mismanagement of church buildings. To save a few dollars' expense, trustees and building committees often dig a deep hole in the ground and finish off the cellar as a suitable place for the Sunday-school and for the prayer-meetings and liberty to choose his own sphere of duty; the Systeclass-meetings. These "basements," as they are matic Beneficence Society interferes with no one's free called, are uniformly spoken of by their apologists as action; it simply inculcates the law of the Lord. 'dry," when the fact is they are just as uniformly | which is equally applicable to all. damp, especially in the summer time when there is no fire. One cannot enter them at such times from the warm, living out-door air without feeling a chill that goes to the very marrow. In the winter they are usually heated to suffocation, though the floor remains cold. The minister labors in such a miserable hole night after night, with cold feet and fevered brain, and by and by breaks down. In the audienceroom there is too often an absence of necessary ventilation; so that between the dampness of the basement and the dead air of the upper room, the minister stands but a poor chance of life. He is more liable than the congregation to suffer from these because he is more constant in his attendance than they, and because while there he is constantly exerising brain and lungs

3. But there are causes at work, we believe, among ministers themselves, which greatly tend to shorten life. Many preachers are exceedingly careless about their health, violating its laws with a recklessness that gives rise to the thought that they imagine their sacred calling a proof against all attacks of disease. Every minister ought to feel it his duty to undercourage to deny himself the use of food, he knows to be injurious, how can he with any show of consistency preach self-denial to others?

4. The use of tobacco has a great deal to do, we have no doubt, with the breaking down of the health | Professor in the Theological Seminary of the Evanof ministers. Some men of strong bodily developfeeble are not. The testimony of the wisest of our on the "Date of the Apocalypse," is worth the subhazard much in expressing the opinion that there making in itself a large library, containing discusgraves, who might still be doing effective service in such as can be found nowhere else. the ministry had they let tobacco alone. The thought is sad and humiliating.

For the Christian Visitor. Systematic Beneficence. NO. II.

I referred in my last communication to a Society formed nine years ago in England with the above designation. Its objects are: "To awaken the mem bers of the churches of Christ to their responsibilities in regard to property; to rouse their pastors to the duty of more fully recognizing and enforcing the economical teachings of Holy Scripture, and thereby filling up the treasury of the Lord with the willing and devont offerings of his people." It is my inten. tion to unfold those economical teachings of Scripture, But before doing so, it will not be amiss to ascertain what acts ought to be classed as acts of beneficence; for some things which, strictly speaking, are just and honest, are erroneously reckoned

1. The support of the minister by the church whom he ministers is erroneously classed among acts of benevolence, to the detriment of both pastor and people. This confusion of ideas is unfortunately kept up year by year in the public documents of the lenomination; for the churches are invited to state to the Association how much they have raised for benevolent objects, and at the head of the list is the pastor's stipend.

No wonder, therefore, that the spiritual teacher is looked upon as a recipient of the benevolent doles of the people, instead of being regarded what he is in truth-a spiritual workman, whose right to a return for his labour is as valid as that of any other workman. "Let him that is taught in the word commupicate to him that teacheth in all good things," is the emmand of Paul, and let him do this in obedience to the express appointment of God; for as the minis-ters under the law lived on the things offered in the temple, "even so hath the Lord ordained that they who preach the gospel should live of the gospel. This interchange is both reasonable and just, for " it The numerous friends of Rev. Peter M. McLeod | we have sown unto you spiritual things, is it a great

eg from those to whom he preschi bligation is mutual; he bladd blig

of the flock, to feed the lambs and tend the sheep; they bind themselves to sustain him, not in opulence and splendor, but in comfort and homely competence above all needless anxiety about worldly things; not as an act of beneficence towards him, but as an act of simple justice and honesty on their part.

The nature of man is three-fold: physical, intellectual, spiritual; and each requires aliment suited to average of life than those of other callings; but when its nature: meat is required for the body, education we look around and see so many ministers broken for the mind, the bread of heaven for the spirit. When a man pays for a barrel of flour to feed his service for years, we begin sometimes to doubt if family, or discharges the school bill for the instrucministers have as long an average of working years tion of his children, he never imagines that he is as some other men. Whatever the results of such a doing a benevolent action to the tradesman or teachcomparison might be, we are satisfied that there are er; but strangely enough the minister, who brings under God, to enrich the soul of a man for eternity, is looked on by some as almost an object of charity, and the supply of his temporal wants is spoken of as a gift which may be withheld without injustice. It is true that the proportion of charge which each agrees to bear, is a matter of willing service, because the pastor is to take the oversight of the flock, "not by constraint, but willingly," and he must not be actuated by a desire for filthy lucre. But this eleof the slain in our own denomination is frightful to vated position above a hireling or mercenary moneyseeker, the more imperatively demands the recognition of his just claims, and torbids any one to degrade him to the position of a pauper, living upon the alms

> of the benevolent. 2. The same remarks will apply to the maintenance or building of a place of worship for a man's own convenience, and that of his family.

8. And still further, they apply to the expenses of the Sabbath School in which a man's own children

Excluding, therefore, from beneficent actions those which duty to his family binds a man to perform, or which, being neglected, would involve him in the heavy charge of having denied the faith, and being selfish motives, as done to Himself. To feed the hungry, clothe the naked, minister to the sick, relieve the fatherless, &c. ; to diffuse the Bible and instructive literature; to send the messenger of gospel truth to the ignorant at home and the heathen abroad, &c. : these, in all their thousand ramifications, afford scope for the most ample liberality. Each one is at perfect

C. SPURDEN.

THE BIBLIOTHECA SACRA. - The July No., Vol. xxvi., of this valuable Theological Quarterly, has come to hand, containing, as usual, articles of standard worth from the ablest pers in the domain of sacred studies. The contents of the present No. are: I. The Natural Theology of Social Science; II. The Philosophy of Nescience: or, Hamilton and Maurel on Religious Thought; III. Date of the Apocalypse from Internal Evidence; IV. The English version of the New Testament, and the Marginal Readings : V. Mount Lebanon ; VI. Literary Intelligence ; VII. Notes on Egyptology; VIII. Notices of recent Publications. The articles promised by Professor Park for the pages of this year's issue of Bib. Sac. on the Different Methods of Preaching, are, from unforseen circumstances, necessarily deferred until next year. Dr. Park, and his like, in thinking and writ- nutes, which seem to her hours? Now a muffled ing, never go into print with their productions until they have elaborated to the last degree-Nonum prematur in annum-and consequently we have from such sources the sterling and enduring results of stand the laws of his own being, material as well as thought on whatever subject they handle. We moral. He should know what to eat and what to anxiously await the promised articles on Preaching refrain from; and if he have not sufficient moral from the pen of that distinguished Theologian, Teacher and Preacher. The writers in the July No. now in hand, are: Professor Bascom, in Williams College; Dr. Herrick, of the Bangor Theological Seminary; Dr. Macdonald, of Princeton, N. J.; Dr. Schaffer, gelical Lutheran Church, Philadelphia; D. Laurie. ment may be proof against the poison, but surely the formerly a Missionary at Mt. Lebanon. The article physicians is all against the use of this powerful drug, scription for the year. The October No. will close especially by brain-workers. We do not think we the twenty-sixth volume of this standard Quarterly, are ministers now broken down and others in their sions of questions in the circle of sacred literature

The Plymouth Pulpit

In that good time coming-and may it not be long | For July 10th comes to us all radiant and sparkling in coming-when the churches shall not permit their with the consecrated genius of its gifted author. We pastors to suffer for want of support, nor allow them do not endorse all the utterances of the Plymouth Pulto be killed by the damps of cellars or by the poison pit as harmonizing with Bible christianity. The of foul air; when ministers shall all conscientiously trumpet occasionally gives forth an uncertain sound. take care of their bodies and refrain from every sin. but its deadly thrusts at impiety in all its unfoldings, ful indulgence of appetite, we may look for more the fertility of its illustrations, the originality of its they hastened in and found him bleeding at the work from the ministry, greater health and longevi- thoughts, and above all the spirit of genuine devotion which pervades the whole, challenge our admiration, and make us feel that it is one of the most precious gems to be found in the wide range of the christian literature of the church.

The issue now before us has for its theme Christ as the door." This central thought the author illustrates in the following beautifully graphic style :-1. If there is a sound in the household sweeter than the opening and closing of the door of the house where love reigns, I do not know what it is. Much as we may be educated to music, if you will recall your own

experience, you will know that the sweetest sounds that you hear are not musical sounds. If in the night you wake from a troubled dream, child as you are, affrighted and trembling, the sweetest of all Bethoven's music below would not be so comforting as to hear your father clear his voice—h.e.m - in the room adjoining. You turn over, and feel that you are at home. And so, a walk in the entry, or even a cough in the grandmother's room, is so surrounded with sweet associations of home, that no formulated musical sounds are half so sweet as are these incidental and very homely sounds. And the opening and shutting of the door at the right hour is one of the

musical sounds of home.

All day long the father strives in the office, in the store, in the shop, in the street, along the wharves, wherever his labor calls him; and the whole day has been full of care and wrangling. The head is hot, and the hand is weary, and the pulse is feverish; and as the day draws on, the busy man prepares at last for

If he is wise, he will leave his care behind him. Let the dead bury their dead. Leave your calculations at the desk. Leave your anxieties in your store. Never take them into the street, nor bring th

The man draws near his dwelling. The door op to his touch. The children hear it. The elder o ons touch. The young prattler, mother-borne, gets there that ouicker than the nimblest. Now, how his rest—quicker—than the numblest. Now, how his neart rejoices! Every wrinkle is rubbed out. He nocks around with a sense of grateful rest, and thanks fod that the sound of that shutting door was the last

and bested of men. What the home, with all its sweet affections is to the troubled heart, that the Saviour is to those who know how to make use of him -not the Saviour didactically taught or controversially preached, but the Saviour discerned by a living and personal faith. There is such intercourse and welcome behind him as there is behind the shutting door. There is that in him which shall make every man, in the midst of the most tried and bestorme life, rest upon his bosom. Oh! if men could but find the Door, if they could but know what peace there is in Christ Jesus for them, I am sure they would not go so friendless, and harassed, and distressed.

rasped the soul to the very quick; who have been upborne under trials that seemed likely to break down heart and body. Testify that nothing but Christ's presence kept you, and that that did keep you in perfect peace. Speak, fathers, who have gone through the burden and heat of the world, and been tried. Hundreds, thousands there are, that could bear witness, 'If it had not been for the sacred evidence that I had of the truth of the Lord Jesus Christ, I never could have endured it." There are bereaved hearts and weeping eyes innumerable that need the refuge which you have found O mothers! Ofathers! that have put Christ to proof, and found him a welcome Door, behind which was peace and joy, speak, and confirm these facts. Let them not rest upon my saying. Let them be a joyful testimony scattered up and down through society. Oh I that a man could say to his neighbor, who

overborne, " My friend you are tried in your affairs; but if you had my Christ, how easy you could carry your burden!" Oh! that there were a natural and continuous testimony of men to the helpfulness of Christ. If, when a man in business is running after an indorser, another man in business says to him. " I have found an indorser for you," how quickly the man goes with his papers for endorsement! there is One that never broke, and never will break, who says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Of all

those who are privileged to avail themselves of it. 2. Christ is a door for the petitioner. If the journal of the hearts of all petitioners who have made pilgrimages to the doors of rich men, men of influence, wise men, and men of skill, could be written, it would be more full of pathos than any equal strain in human literature. For, the best things are the things that are never written. The tumults of thought, the discriminations of feeling, the fluctuations of emotion in delicate natures, no pen can reproduce. And yet how copious are they! Who can depict or imagine the solicitude with which one delicately reared, in the midst of abundance, but reduced, net by her own fault, to poverty-to more than poverty-to hardship -seeks aid that she may rescue from suffering and death her offspring? Imagine one who was an only child, brought up in affluence, and receiving whatever she needed, and knowing life, in the earlier parts of with a sick child, and so poor that, though it needs the most delicate food, she can only give it the coarsest bread. She is obliged to drop from the best skill

to the next best, and from the best remedies to the poorest. She knows that the sea shore or the mountain would cure the child; but there is no bridge of gold that can carry the child's feet thither. She says, If it was a rich man's child, it would live; but it a poor man's child, and it must die." And then she thinks, "Oh! if I could but pick up the crumbs of that man's affluence, it would suffice." though she can not beg, she can not stay at home to see her darling die. And, torn between delicacy on the one side, and affection on the other, between pride and maternal love, how does she go hesitating toward the door of the rich man, to ask for help. Her house is desolate. Her only child is now left alone. Love drives one way, and shame and fear the other. Now see her. Why has she gone by the unfamiliar place! she does find the bell, with what a faint tinkling does it ring! And then, who can describe the waiting mi footstep, far in the ball, is heard by her fevered ear. Presently the door is opened. God be thanked ! some courteous, pleasant-faced servant stands there to ask her will, and sympathizes with all the aspect of sorrow which she bears, and with gentle treatment ushers her in. And scarcely has she seated herself before the benefactor, not reluctant but prompt, and fatherly, and with sympathy both in eye and voice, comes comes a human being to a human being-making her with honor, though she be a suppliant; and not obliging her to fight the battle of charity, and wring out reluctant help, but pressing, with zeal, more upon her than she dreamed of receiving; and following her footsteps with his own visiting steps, to know her own real wants in her own house. And how does she, as the door closes upon her, turn and invoke plessings upon him! Surely, if there is any voice that will bring from heaven the choicest blessings o God, it is the voice of one whose heart overflows with

gratitude under circumstances such as these. But have there not been just such ones? Have there not been those who have gone to Christ for hemselves, or for their children, with as little faith, with as many fears, with anguish unspeakable? And, before they knew it, the cloud was lifted; the bright way shone; the door was opened; the Christ was manifest; the bounty of heaven flooded their souls;

not one care weighted them down.

My venerable friend* who sits before me told me, if I mistake not, that Dr. John Mason went to his own front-door, one day, when a little colored slave girl, who afterward became an eminent Christian woman, had rung the bell; and that she said, in giving a narration of the fact, "I never should have had courage to tell him what I wanted, if, as he met me, he had not addressed me kindly," and said, " Well, my dear, have you come to talk with me about the salvation of your soul?" That was the very errand. He opened the door himself, and introduced the theme with such benignity and condescension that the trou-ole was over before she opened her lips.

I have often thought that so Christ meets those who need him, and come to him with solicitation. Or ever he petition is uttered, his arms are about their neck. Their hearts are witnesses that the petition is an-

swered. 3. Christ is the Door for doubt, where it hides it self in certainty. There is no experience more dreary and more painful, to a noble nature than that of There be many who look upon skepticism and doubt though as these were liberation; and they talk about "liberty of reason." This may do for moral impulses; but I can imagine no purgatory more trying than for a person that is deep hearted, full of affection, full of pride—not of circumstance, but of being, of immortality—full of hope and yearning, and all of whose early life has revealed to him various truths, and various realms of truth-I can imagine no purgatory more trying than for such a one to find himself, from one cause or another, falling from the teachings of childhood—falling from faith. It is not hard to give up a single doctrine upon proofs; but to give up realms of truth, to find one's self floating old foundations, and believing almost nothing, is the most trying thing which a deep and generous nature can experience in this world. Not to know what to believe; to believe to-day something; and to-morrow nothing; to wish you could believe; to go seeking truth and confirmation, now to this philosopher, now to this logician, now to this arguing preacher, now at this joyous meeting, and to return, after all, stripped and barren—oh! that is desolate. There is nothing so desolate as the state of doubt. I would rather have superstition. A superstitious believer is far better than a doubter. For, admitting that it is all a lie, and that superstition is dead—dead at the root—a man that is superstitious is like a tree that is covered with the greenness of mistletoe, no that is covered with the greenness of mistletoe, not with leaves of its own. Mistletoe is prettier than nothing at all. A man who lives in doubt is like a tree without any mistletoe, and is dead from top to root.

I have sometimes thought that a doubter might rell be compared to one lost in a blinding snow-torm. If any one of you have had experience on our

covered almost as soon as made. Often and often he is in the same place. He is moving in circuits, though he thinks himself to be going forward. He grows chilly and numb. Drowsiness steals over him. He thinks he will rest; though he knows that rest will be his death. He thinks he must sit down; yet he will not. And just as the struggle seems about to be decided against him, be discerns a light. It is faint, and somewhat distant; but it is enough. With faint resolution he follows it. And he stumbles, at last, headlong, as it were, upon the door of the cot-tage which dimly appeared through the descending snow; and his very violence bursts it open; unable Speak, ye that have proved it. Speak, mothers to sustain himself, he sinks down as one dead. And who have been sustained in the midst of trouble that he is safe. The storm is behind him, and he has found rescue. Not by his own strength, not by his own wisdom, but simply by the protection which has come to him by chance, he is saved.

So there are men that have wandered in this world from church to church, from theory to theory, from doctrine to doctrine, from belief to belief, from belief to unbelief, and from unbelief to restless yearning, saying, at last, "Who will show us any good?" Round and round they wander, over their own paths undiscerned, until at last, well nigh discouraged, they give up. But for all this, there comes the opening, at last, of a door through which streams the light of Christ Jesus. There comes an bour to many a doubting wanderer when Christ is presented to him so. beauteous, so real, that he clasps him. And as one will not give up a dream that he has dreamed, so sweet was it so him, but frames it into a picture, and cherishes it in his memory, so men looking upon Christ, and doubting whether he be a reality or a vision, hold on to the brightness, the joy and the living power, of Christ Jesus, and thus are cured of all

Many men come to me to be argued out of doubt I argue no man out of doubt. The supreme medicine is Christ Jesus. If there is any way in which you can get rid of doubt, it is by coming into Christ's presence, and taking hold of him. You need nothing more. The vitality of God's soul cures the disease of man's soul. Every thought of God is medicinal, blessings that are unused, there is none greater than Every impulsion of God is curative. Every function the personal presence of the Lord Jesus Christ to of the divine mind brings health. And what men need, is not more reasoning, not more persuading, nor more showing, but more Christ. Love cures; and only love can cure.

* Mr. Lewis Tappan.

Many of our readers will regret to learn that C. H. Eastabrooks, Esq., so widely known as one of our most successful merchants, has gone to that. bourne whence no traveller has ever returned. He has left a widow, one son and two daughters, and a very large circle of relatives and friends to deplore his departure to the spirit world. His illness was protracted and severe, but the hope of the gospel sustained him in prospect of the eternal state. He professed an experimental acquaintance with the Chrisit, only by its roseate touches-imagine such a one, tian faith when quite a young man, residing with his godly parents in Gagetown, and became a member of the Canning Church, then under the pastoral care of his uncle, the lamented Elijah Estabrooks. On becoming a resident of this city, he removed his membership to the Germain Street Baptist Church. But when the Brussels Street Church was organized under the pastorate of the late Rev. S. Robinson, Mr. Estabrooks united with that interest, and remained to the last an active and liberal supporter of all that appertained to its progress.

A very large attendance at his funeral, which took place at his late residence in Waterloo Street, on Tuesday, at 3 o'clock, P. M., indicated the respect cherished for his memory.

May the grace of the Redeemer sustain and guide Her heart fails. She can not go in. She stops again, his loved ones that he has left behind, and fit them for she can not give it up. And how often, when she all for a joyful greeting on the blissful shores where stands, at last, before the door, does her trembling sickness pain and death can power some

The Provincial Wesleyan, so ably conducted for some years past by Rev. John McMurray, is henceforth to be placed under the guidance of Rev. Dr. Pickard. We trust this change will prove mutually beneficial to all concerned. We feel assured that the retiring editor carries with him, to his new sphere of action, the esteem and good will of the editorial brotherhood generally, and most cordially do we welcome the new editor of the Wesleyan to all the anxiesorrow his own, as soon as he hears it; treating her ties, toils, and immunities of the "Fourth Estate." He is to be aided in his work by Rev. Mr. Narraway.

> We are happy to learn that the Strawberry Festival given by the Portland Baptist Church, last week, was a complete success, and resulted in raising about \$250, to assist in the work of repairing their house of worship.

> AMOUNT OF MONIES RECEIVED for the payment of the debt due on the Seminary at Fredericton, and on

PROM ST. MARTINS.	
Mr. David Vaughan	20.00
Mr. James Moran,	20.00
Mr. Vail	5 00
Mr. W. Rourke,	5.00
Captain Wishart,	5.00
Mr. James Rourke,	1.00
Mr. McCormack,	80,
A Friend,	50

From the County of Charlotte, per the Rev. J A. Steadman, \$125.00 Sundry small sums (unconditional) from St. John, \$41.00

All the persons collecting for the payment of this debt will have the kindness to do so with dispatch, and pay over the same, as per Resolution passed at the late session of the Eastern Association.

P. S.-Further sums from St. John will be acknowledged next week.

Mr. Spurgeon on Infant Salvation .- In a recent discussion on Christianity between Mr. Linscott, a member of the Bible Defence Association, and Mr. Antill, of Judd-street, it was asserted by the impogner of Christianity that the Rev. C. H. Spurgeon had and doubt though as these were liberation; and they talk about "liberty of reason." This may do for iry natures; it may do for persons who have no deep moral impulses; but I can imagine no purgatory statement, and his letter has elicited the following re-

"Newington, S. E., June 12, 1869. "Dear Sir,-I have never at any time in my life aid, believed, or imagined that any infant, under any said, believed, or imagined that any infant, under any circumstances, would be cast into hell. I have always believed in the salvation of all infants, and I intensely detest the opinions which your opponent dared to attribute to me. I do not believe that on this earth there is a single professing Christian holding the damnation of infants, or if there be he must be insane, or utterly ignorant of Christianity. I am obliged by this opportunity of denying the calumny, although the author of it will probably find no difficulty in inventing some other fiction to be affirmed as unblushingly as the present one. He who doubts God's Word is naturally much at home in slandering the Lord's servants.—Yours truly,

One of our Canadian ministers, according to the Baptist, has received within the last twenty months no less than five agreeable and profitable surprises from his people and a milch cow from a good sister in addition. After being so well cared for by his people he will surely give them first class sermons, The Christian Era, Boston, says:

Three important pulpits in this city are now vacant. The question is forcing itself upon us—What shall

Three important pulpts in this city are now vacant, he question is forcing itself poor us—What shall e do for ministers to fill our more important pulpits the prayer should go up to God for more young metapreach the gospel. The churches are increasing ster than are ministers, while many new fields are

THE NEW ROMAN CATHOLIC CATHEDRAL IN LO