

Pastor and People.

ALONE WITH JESUS.

The blue skies beam with brightness o'er me,
The sailing clouds drift to and fro,
The distance softly melts before me,
The silver waves are all aglow,
But I have fairer, brighter visions
Than of those that greet my eyes to-day,
For 'twixt my soul and heaven's bright glory
The veil is partly torn away;
So happy I can only say,
"Alone with Jesus."

The air is filled with strains of music:
I hardly know that I am here,
But almost fancy I'm in heaven,
The song of angels sounds so near.
And while I hear the happy chorus
It seems that I can hardly stay,
But, then since Jesus is so near me,
Heaven is not so far away
'Twere heaven itself e'en here to stay
"Alone with Jesus."

Should storm and tempest rage around me,
And waves of sorrow flood my soul,
Should loved ones turn and frown upon me,
And earthly ties be severed all,
O Jesus! Thou wouldst not forsake me;
The brightness of Thy Holy face
Would chase away all gloom and darkness,
And, sinking in Thy loved embrace,
My soul would find sweet resting place,
"Alone with Jesus."

"Alone with Jesus," when earth's praises
Shall turn to hate, and scoff, and scorn,
Alone with Jesus in the sunshine,
Alone with Jesus in the storm;
And when the lengthened shadows tell me
It is the close of life's short day,
I'll sing one song of holy triumph
To Him who's ever been my stay,
Then fold my arms and pass away,
"Alone with Jesus."

—Selected.

Written for the CANADA PRESBYTERIAN.

FRAGMENTARY NOTES.

BY K.

Little Metis has become one of the favorite watering places of Canada and is the centre of a most beautiful coast on the St. Lawrence River. Besides a number of private houses, owned and occupied by families from Quebec and Montreal; there are several cottages scattered along the shore, and all are rented. There are also three large hotels which can accommodate from 75 to 100 guests a piece, each is filled to its utmost capacity. There is a Methodist Church here which is kept open all the year round; the Presbyterian church is only open during the holiday season, and is usually supplied by ministers on their vacation. This season the pulpit has been occupied by the Rev. Mr. Bennett, of Montreal, the Rev. Dr. Campbell, of Renfrew, Ont., and the Rev. Mr. Love, of Quebec. On the 5th of August services were conducted by the Bishop of Fredericton, N.B., who is a guest with his family at the Cascade House. The unusual occurrence of an English Church Bishop appearing in a Presbyterian pulpit, attracted a very large congregation which taxed the seating capacity of the handsome little church. There is also a Presbyterian church at Legates Point. This church, about four miles distant, is kept open throughout the year. The people are ministered to by the Rev. Dr. Lamont, whose ability and devotion to the Presbyterian cause here have great influence in the neighbourhood generally, and will be instrumental in building up our cause in that locality. For repairs to the Manse there a sale of fancy articles was held in the church at Little Metis, when over \$125 were realized. About four hours on the I. C. R. brings one to Dalhousie. Here take the steamer *Admiral* which runs during the season of navigation along the Gaspé coast, calling at several places by the way. This is a lovely neighbourhood. The country is level; the soil rich; fish abundant; good roads; and the railroad from Metapedia is partly built. With proper encouragement it must become a favorite summer resort, situated as it is on the Bay shore. The Presbyterian church at New Carlisle has attached to it three stations, which are supplied by the pastor. The congregation has had a rather checkered career. It was established about 95 years ago. The house in which the first sermon was preached, the first marriage performed, and first baptism solemnized, is still standing, occupied by the

descendants of those who helped to organize the congregation. The minister was the Rev. Mr. Pidgeon, and the couple married were the parents of the venerable senior elder of the congregation who is still living. Mr. Pidgeon did not remain long. A misunderstanding arose about a lot of land donated to the congregation as a site for a manse; but by some mistake was deeded to the minister, who sold it, and it is to-day the site of one of the handsomest residences on the coast. After Mr. Pidgeon's departure, it was arranged that the English Church and the Presbyterian congregation would unite and build a church to accommodate both parties, the English Church giving the site, and the Presbyterians doing a proportionate amount of work. Soon there was a change of rector, and matters did not continue harmonious. The Presbyterians were debarred the use of the church, and "the lamb" soon discovered that it was elsewhere than beside "the lion." For several years when services could be obtained, they were held in dwelling-houses or a school-room as were found convenient. Mention is made of various ministers who visited the neighborhood and remained a longer or shorter period. The following are remembered as having done pastoral work: Revs. Messrs. Driggs, Mitchell and Dr. Brooks (afterwards pastor of St. Paul's Church, Fredericton), McLean, McCabe and McDonald. Some of these the congregation tried to retain but failed.

The present church was erected in 1846, but the congregation did not make much progress. It was visited and helped by men still living, and its members have pleasant recollections of the devotedness of Rev. Alexander Stirling, who labored some forty years ago, and also of the Rev. Mr. Nicholson of Charlo, N.B., on the opposite shore of the Bay, who, often at inconvenience, came over and helped and encouraged them. The field was evidently inviting, and, had the caused been worked up as it might have been, and as it has been in later days, the entire coast would be strongly Presbyterian at the present time. Whether from the scarcity of ministers, however, or neglect of the proper authorities, our people here were long neglected. The visits of Presbyterian ministers were few, and their stays short. But it was different with their neighbors, the Anglicans, who were regularly supplied. As a consequence our people were often obliged, when requiring the services of a minister, to apply to the rector of the English church, and, during long vacancies, if they were to hear the Gospel preached, it would be in the English church. For many years the drift was in that direction. One of the results was intermarriage, and not only was it proper for the Presbyterian bride to go with her husband, but equally fashionable for the Presbyterian bridegroom to go with his wife.

In 1870 the Rev. Mr. Scott, now of Prince Edward Island, was settled at New Carlisle. He did splendid work for ten years, and to him belongs the credit of organizing the different sections from New Carlisle to Port Daniel, into one regular pastoral charge. In Hopetown a church was built, and, being central, the pastor lived there. In 1882 the Rev. Mr. George (father of Rev. Mr. George, of Belleville, Ont.), was settled and supplied the church for ten years. During his pastorate the tide turned when in one section a dozen of families of Presbyterian descent, but who had been baptized and confirmed in the Established church, taking alarm at the progress of sacerdotalism, came back to their own fold, adopted again the faith of their forefathers and built a comfortable church, which makes the fourth church of this charge, that stretches along the Bay shore for about 30 miles, covering all the ground from Bonaventure in the west to Port Daniel in the east.

The present pastor is the Rev. Mr. Sutherland, who, with his family, are well pleased with the people and the country. With the increasing number of ministers, and the rising zeal of the church in looking after her people, it is not likely that this district will be ever neglected again as it has been, and with their keen appreciation of evangelical doctrines as compared with sacerdotalism the ebbing tide is likely to flow again.

Mr. Sutherland is much esteemed by the Roman Catholics, and has demonstrated that it is possible to hold firmly by his own principles without giving unnecessary offence to other denominations.

The services on the Sabbath were conducted by the Rev. Mr. Stobo, of Quebec, who is agent of the Bible society. The church was filled and the entire services were strengthening and impressive.

New Carlisle, August 13th, 1894.

Written for THE CANADA PRESBYTERIAN.

"CROSSLEY AND HUNTER."

BY REV. JAMES B. DUNCAN.

These two well known and deservedly esteemed brethren came to this town on the invitation of the ministers and churches. The invitation was hearty and unanimous. On their appearance they received a most cordial welcome and assurance of sympathy and co-operation with them in their work. Suitable preparation had been made for their coming. The Committee of Management, composed of the ministers and representatives of the churches, did all in their power to render their temporary stay pleasant and their work successful. They began services on Sunday, July 15th, and remained for three weeks. As there is no place in town large enough to accommodate the large audiences in attendance the services were held on the camp ground, a beautiful and convenient spot for such gatherings, of which use is made for this purpose during the summer months. There, with two or three exceptions when the weather was unfavorable, all the meetings were held, all of which were largely attended, especially those on the afternoons and evenings of the Lord's Day. Regular services were held in all the churches in the forenoon, which were conducted in rotation by Messrs. Crossley and Hunter with great acceptability to the people. The evening services in the churches were given up, and their respective choirs utilized in the conduct of the service of praise. The ministers and the Christian people of the different churches, men and women, gave ready and sympathetic help in various forms as the requirements of the occasion rendered necessary and desirable.

Harmony, kindly feeling, Christian courtesy and regard characterized the proceedings throughout from the opening to the closing service. "The tie that binds hearts in Christian love" was recognized and felt by all. A more complete absence of suspicion, distrust, jealousy, sectarian feeling could not have been possible. In regard to the services, taking them all in all, and viewing them, not in fragmentary portions, but in their conjoint relations, fitly framed together, I can only speak in terms of high approval and commendation. They were conducted with rare skill, such as only Christian wisdom, and a large and varied experience could command. In the conduct of them there was no unseemly haste, and yet no loss of time. In the presentation of the truth there was a tone of authority, yet no self-assertion. Longer by much than ordinary services they were, yet not wearisome. The same vital truths were again and again touched upon, turned over and over, pressed home on the conscience forcefully and earnestly, yet no monotonous sameness. Plainness of speech there was, plenty of it, yet no discourtesy.

Want of space forbids me to particularize further. Such are my own views of the services, and, I have reason to believe, such also are the views of all unprejudiced persons, and of such especially who may be regarded as competent to form and express a judgment. The result of the services, so far as we can judge, have been satisfactory, and in the benefits all the churches have shared. The brethren, Messrs. Crossley and Hunter, are deserving of confidence, encouragement, sympathy and assistance in the prosecution of the work to which they have consecrated themselves. They are true friends and helpers of Christian, ministers, churches, and Christian people of every denomination, to be fellow-workers with whom is at once an honor and a pleasure.

Parry Sound, Ont.

SHETLAND—AND FAITH.

From an interesting publication recently issued, we cull the following report sent in by the minister of a church in one of the Northern Isles regarding his year's work:

"As the nightingales sing in the night, so are the North Isles triumphing in the midst of difficulties. A crofter's living depends upon four things—good health, fishing, crops, and cattle market. In the memory of breathing men there has been no such utter failure of all four here as in '92. It stands the black year of the dying century. Owing to the recent ravage of the influenza, lack of Ireland's esculent, and an unending series of cold wet storms, the tide of health has ebbed to its lowest. A three months' toil at the deep-sea fishing yielded as net result, after paying expenses, half-crowns to some, to some sixpence, and some did not earn their food. The harvest had no sunshine to ripen it; the grain was cut green; a few only of my people will have seed; there is no bread in it. The cattle prices were so low that the very animals seemed ashamed; more went for shillings than for pounds. And yet true Christian faith and hopes are triumphing. It is believed in Shetland that God still lives. And whilst rich men always share with God, poor men often give all. Our church funds are higher this year than ever. On one of the cards you will see 'a peerie moot'—one half-penny, double the widow's mite. You can read between the lines."

And the hopeful pastor goes on to tell of his prayer meeting, his Bible class, his Sunday School, and cottage meetings; of his total abstinence society, literary association, and singing classes; of his Dorcas meeting, summer rip, Christmas thanksgiving, etc. And all this enterprise is going on among a population of about 250, on an island in which there is no other place of worship.

RELIGION FOR YOUNG MEN.

Shall I speak of the beauty of holiness in youth? I fancy that young men are, most of all, inclined to feel shy of the whole thing; to some it savours of grave restrictions, to others of a sort of cant. All very proper for a Divinity student, but for a young man looking forward to the common work and pleasure of the world, and rejoicing in vigorous life—ah, wait a while! And yet it is in that very life of vigorous youth—youth with its keen sense of life; youth brave and skilful in manly sport; youth just entering on the strong work and strong temptations of the world—it is just in such a life that earnest, unaffected religiousness brings the very finest grace of real manhood. It would not make him weak but gentle and helpful with its strength; it would not lessen pleasure, but keep it sweet and wholesome; the very merriest laugh that comes ringing to me through the halls of memory is that of one of my early friends who always seemed to me the most like Christ of all I ever knew. Religion—earnest, unashamed religion—does not make a young man less brave, but more; adding to mere nerve and pluck that finer courage which can stand up squarely against wrong; say 'No!' to profanity and dissipation, and say it so as to be respected. And so, to the whole opening life religion gives a richer zest, a finer appreciation of all things great and good, and that interest in higher things which keeps bringing to the front the strong and helpful men of each new generation.—Rev. Brooke Herford, D.D.

Fenelon was wont to use this brief prayer in quiet hours:—"O Lord, take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it for Thee, and save me in spite of myself, for Jesus Christ's sake, Amen."

At each stage of your life let God go before you. Where He does not lead it is not safe for you to travel. If He goes not the way that you would like to travel, conform your likes to His will. If it be a way which He cannot travel; do you avoid it. Everything worth having depends for its worthiness upon having Him also.—Rev. James Millar.