

gations outside of the old Establishment, and now they had a Church upon the whole stronger in numbers than the Church was before 1843, and a Church undertaking to support a large amount of Christian work at home and abroad. That progress had been accomplished, too, notwithstanding that during the whole of that time they had been labouring under an unsatisfactory law regarding the settlement of ministers. If proof of what they had done were wanted, the endowment scheme might be pointed out. During the seven years from 1862 to 1869, there were 72 new congregations formed in the Church, with ordained ministers, which was at the rate of 10 a year. The one exception to which he had referred, he at once frankly admitted, was in the far north, where the Church was terribly weak, and had no firm footing."

The Rev. F. L. Robertson seconded the resolution, and on motion of Mr. Merry, M. P., a vote of thanks was passed to the Lord Provost; and the great meeting separated at half past ten o'clock, having driven a good many nails into the coffin of patronage.

Similar meetings have been held at Dumfries, and in other towns throughout Scotland. It is all but certain that a bill for the abolition of patronage will be brought before Parliament this winter or spring.

Articles Contributed.

Songs in the Night.*

The night, with its darkness and dangers, is a fitting emblem of trouble. And in various ways it may be night with the believer. When laid upon a bed of sickness, and, through intense pain, &c., what is as hard to bear, great

*This article has been kindly sent in to us by a much esteemed friend, whose words we have always valued as those of "truth and soberness." We commend these "songs" especially to the children of affliction; for we believe that they shall find in them balm and wine, healing, and comfort, and strength.

langour and weariness, he is compelled to say in the morning, "Would God it were evening!" and in the evening "Would God it were morning" when sleep is sought but not found, or, if found, is disturbed by gloomy dreams and visions; when the mind sympathizes with the body in its weakness, and cannot fix itself upon the truth for comfort, or, what is worse, is tempted to have hard thoughts of the providential dispensations of Jehovah,—then, with the Christian, it is the time of night. This was the case with Job when he cursed the day of his birth, and when he prayed that he might be hid in the grave. Or when, through adverse providences, poverty is encountered, when with difficulty the barest pittance is secured, when the future looks dark and gloomy, and the present is filled with worrying cares,—then with the believer it is the time of night. This was the case with Naomi, who, bereaved and poverty-stricken, in returning to her native country, said, "Call me not Naomi, but call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Or, when the best laid plans have completely failed, and the brightest hopes been disappointed,—when the lesson has been taught which is so hard to learn, Man proposes but God disposes,—then with the believer it is the season of night. Or, when some member of the family grows up wayward, self-willed, disobedient; when the heart bleeds at the manifestation of the spirit of rebelliousness, or is completely crushed in knowing that such an one has been cut down in his wickedness,—then it is the season of night with the believer, a darkness that can be felt. This was the case with Eli in beholding the ungodly conduct and in hearing of the dreadful end of his sons, Hophni and Phinehas. This, too, was the case with David when he went up to his chamber and wept, saying, "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son." Or, when the shadow of death falls upon the household—when the child around which the affections had entwined themselves, or the youth the hope of the family, or the dear partner in life, is laid low—then, in the hour of sore bereave-