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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

MARCH, 1871.

No. 3.

IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

DEATH OF REV. DR. DONALD, OF ST. JOHN.

On Monday morning, the 20th ult., ten minutes past eight o'clock, one of our oldest and most esteemed clergymen died at his residence in Pagan Place. For the last twenty-two years, Dr. Donald has presided over St. Andrew's Presbyterian Church of this city, and his death leaves a great blank in the community and in the Church at large. Since his arrival in this city in the year 1849, he has manifested a deep interest in all that tended to promote the temporal and spiritual interests of its inhabitants, and, by his kind and genial disposition, steady adherence to principle, his scholarly attainments and talents, he secured a high position in the respect and esteem of all ranks and classes of his fellow-citizens.

As a member of the St. John Grammar School Board, he took a deep interest in the management of that unfortunate institution, and struggled hard to remove some of the obstacles which late years have so crushed it down to its present state. Dr. Donald was also the most useful member of the Madras Board, and most efficiently discharged

the important duties that devolved upon him as one of the visiting examiners.

From the first he was connected with the Home for the Fallen, and several other useful and charitable institutions in this city, in all of which his sound practical experience and deep Christian sympathy will be greatly missed. As the pastor of the largest and wealthiest congregation of Presbyterians in this Province, his influence was widely felt, and many of the clergymen throughout the different sections of the Province will feel that a great blank has been made by Dr. Donald's death. The young clergymen, especially, will miss his earnest counsel and advice in Presbytery and Synod. To many of them he was a spiritual father. His house was always a most welcome home, and his interest in them, especially during their college career, they can never forget without being guilty of the greatest ingratitude.

By the death of Dr. Donald, the Masonic Fraternity of this city and Province have also suffered a serious loss. For several years he has given his influence to the advancement of the

principles of the craft, and was rapidly promoted to the high position of Provincial Grand Chaplain of the Order in New Brunswick. By all his brethren in the Province, as well as by his large circle of friends, and by the whole congregation of St. Andrew's Church, his death will be deeply regretted. Twenty-two years of pastoral duty in a city like this weaves many strong and tender ties of sympathy between minister and people. During that period the young grow up into manhood and womanhood, and the middle aged grow old and infirm. Births, baptisms, marriages, deaths and burials are events that often occur in households and families during so many years, and in all of them the sympathy and interest of the pastor are closely bound up. In such a case as this, Death severs many a tender tie, and leaves a void in hearts and homes that nothing on earth can fill.

Dr. Donald was born in Banffshire, Scotland, June 6th, 1807. He was educated at Marischal College, Aberdeen, having studied at that famous University for eight years. He was ordained in May, 1849, after receiving the appointment of the pastoral charge of St. Andrew's Church of this city. He arrived in St. John on the 18th June, 1849, and for the long period of twenty-two years discharged, with great ability and success, the arduous duties of minister of this large and important congregation. In this, their severest affliction, we are sure his numerous family have the sincere sympathy of the whole community in which Dr. Donald was so long known and so deservedly esteemed.

We commend his widow and family, in their sore bereavement, to the protecting care of Him who hath said, "A Father of the fatherless and a judge of the widows is God in his holy habitation."

The following is the funeral sermon preached by the Rev. George J. Caird at St. Stephen's:—

"*Being dead he yet speaketh.*"—Hebrew xi. 14.

This is the first time that Death has crossed this threshold. This is the first coffin brought within these walls.

Few congregations can say that during an existence of upwards of half a century they have never been called upon to mourn the loss of a Pastor. Perhaps fewer cities as large as this can say with ours that this is the first occasion on which a Presbyterian congregation have assembled to carry to the grave the mortal remains of their minister. In these days of change, it is not often that congregations are presided over by fallible men in peace and harmony for two and twenty years. In the past, many have come and gone, and only one before has left his bones among us. There is much in these things to provoke reflection.

Many of you, dear Christian friends, will find it hard to believe that the voice that was so long raised in this place for your comfort, your warning, and your soul's salvation, is now silenced forever with that emphatic silence that death imposes on mortal lips. Yet such is the solemn fact. So swiftly have the few weeks of his sufferings passed away that it seems but yesterday since he appeared in his place in this Church; and even yet we are almost compelled to pause and listen whether there may not still linger round this hallowed spot some echoes of that well-known voice.

But while reminded, by the silence of the dead sleeping beneath us, that these pale lips shall speak no more on earth, the beautiful and yet solemn thought of St. Paul in these words is doubtless ringing like saddened music through our hearts—"Being dead he yet speaketh." I am addressing some to whom these words will come home with peculiar power at this moment. In many of your hearts and homes the sad occasion that has called us together will be keenly felt; and for days and years to come, though dead, he will continue to speak in your midst.

It cannot but happen that two and twenty years of pastoral duty in a congregation like this will weave many deep and tender ties between you and your faithful pastor, whose dust we are about to carry to the tomb.

During these years, the usual chances and changes that befall households and families in this world of sin and sorrow have befallen you, and in all of these he has discharged the solemn duties of his

sacred office. It is scarcely possible for any of you to cast your eyes round your fire-sides and not feel the force of St. Paul's words—"Being dead he yet speaketh." Many events will remind you of the departed. On your children's brows these coffin'd hands have poured the Baptismal waters. By your sick beds and death beds these silent lips have entreated heaven's mercy on you and yours. On many a coffin lid his tears have mingled with your own and trickled down in tenderest sympathy into the open grave at your feet. In your prosperity he ever rejoiced, and in your adversity he always grieved. By your cradles, your coffins and your graves, he was ever found a friend and comforter. And what events, we ask, that belong to human experience, can leave deeper impressions on our hearts and homes than these? What scenes or events can develop and strengthen love and friendship, if all these things fail? Surely the people are little to be envied by whom all these associations are lightly esteemed or can be easily forgotten.

No, dear friends! We all feel that St. Paul is right, and the testimony of many a heart here to-day is that, "though dead, he yet speaketh." He will continue to speak to young and old, to rich and poor.

His long and faithful ministry in this Church and people is bound up with your very lives. He speaks to many of you who have grown up from childhood under his eye. You have known and loved no other pastor. At the sacred font he welcomed you as lambs to the fold of the great Shepherd, and all up through youth to maturer years he has been unto you a spiritual father. To those who have grown old during his ministry he speaks still in those earnest appeals to which you have so often listened from the pulpit—appeals that are still fresh and vigorous in many of your memories. To the poor he speaks and lives in those many kindnesses and charities of thought, word and deed, for which he was always remarkable. To the sorrowful and sad he will continue to speak in the comforts and consolations he ministered out of his own warm heart, and from this sacred repository of Divine truth. Looking back over these years of labor, many of you will take up the language of Scripture and say, "When the ear heard him then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."

But, dear friends, it is not to praise the

dead, but rather to counsel the living, that we are called upon to speak.

His ears are closed to all earthly sounds of joy or sorrow, of praise or censure. Yours and mine are still open by God's mercy to the Gospel sound. Death's cold fingers have closed his eyelids and sealed them for ever against the light of sun and moon and stars. But yours and mine, thank heaven, are still open to behold that Gospel light and that Saviour which he so often proclaimed from this pulpit.

And shall this solemn occasion pass unimproved by any of us—by his people, by his friends, or by his brethren? Shall we gaze with dry and curious eyes on that coffin—that face—so worn and wearied by the sorrows of Death, and not carry away some lasting impressions? Have these pale lips no messages for you and me? Has that heart that shall throb no more on earth no influence to touch ours and rouse us to fresh zeal and love for Christ and Christians? Is there nothing in all that lies beneath and before us to remind us of our own mortality, of death, of judgment, and eternity? Is there no voice echoing from that narrow house saying to you and me, "Prepare to meet thy God?"

O yes, though dead, he speaketh still—speaks to the careless, the thoughtless, and the Godless—to those that are Christ's and Christian—to the young and the old—to the weak and the strong, the most solemn appeal is this day made.

Great God and Father of us all, forbid that this appeal should be powerless. If those lips while living ever spoke in vain to any, O let them speak now in death with a power and persuasion drawn from this solemn scene before us. Let all these voices of the dead conspire to rouse the careless and warn the impenitent. To that Father's house in glory to which his soul has gone, may many hearts this day be lifted up. O may the cord that is cut away from earth bind us all more tightly to heaven. Let his familiar voice be heard speaking in our inmost souls, saying, "Come ye up hither."

Cheered in our sorrows by the words of Gospel comfort he so often taught us, strengthened by the Bread of Life so often broken by his hands at this altar, let us one and all seek so to order our lives now, that when Death shall lay his hand upon us as he has done on the dear clay before us, we may be found prepared to join him in that great multitude of the redeemed in singing praise to God who sitteth upon the throne and to the Lamb for ever and ever.

We abridge the following account of the funeral from the *Advocate*:—

"On Thursday, the remains were followed to their last resting place in the Rural Cemetery by a large procession of his relatives and friends, the various bodies of which he was a member, the elders of St. Andrew's Church, and the clergymen of the various churches in our city. At 2.30 p.m., the relatives of the deceased and a number of friends having assembled at the deceased's late residence, the Rev. Peter Keay conducted divine service. The procession being then formed, the body was conveyed to St. Andrew's Church, where a large assemblage had gathered, every available seat being occupied in the galleries as well as the body of the Church. The edifice was very tastefully draped in mourning,—organ, gallery, chancel and pulpit being covered with black cloth. The choir sung the 53rd paraphrase:—

'Take comfort, Christians, when your friends
In Jesus fall asleep.'

The Rev. Mr. Cameron offered up prayer. The Rev. Mr. Caie then preached the funeral sermon. He referred in appropriate terms to the lengthy period the deceased pastor had been with them, comforting the sick and the afflicted, soothing the dying, ministering to the wants of the widow and orphan and the poor and needy—all of whom, living, would, while life lasted, continue to remind them of him they had lost. By those who had grown up from youth to manhood under his care, that beautiful and solemn thought of St. Paul's, "Being dead he yet speaketh," must be keenly felt. In the course of his remarks, Mr. Caie stated the interesting fact that this was the only death of a pastor in that Church during 55 years; that, indeed, it was the only death of a Presbyterian minister that had ever occurred in St. John, and these were the first remains that had ever crossed the threshold of St. Andrew's Church. The Choir then sung that beautiful funeral hymn, 'Thou art gone to the Grave.'

"At the conclusion of the services, the procession was again formed in the following order: First came the brother masons of the deceased, in plain clothing, in lading the Grand Master and Past Grand Master; the St. Andrew's Society; the undertaker; the Revds. R. J. Cameron, George J. Caie, Peter Melville and Peter Keay, and Drs. Livingstone and Inches; the Hearse, with the Hon. John Robertson, Robert Robertson (Indiantown), W. Girvan, Alexander Jardine and John Wishart, Esqrs., Elders, as Pall Bearers, and a detachment of the 78th Highlanders, followed by the mourners, consisting of the family of the deceased, the remaining Elders of St. Andrew's Church, Rev. Canon Harrison, Revds. G.

M. Armstrong, James Bennet, N. McKay, T. Harley, M. Swabey, Samuel Houston, A. McL. Stavelly, H. Pope, Burgess, Carey Bill, and others; and a large number of friends closed up the procession.

"The route of the procession was up Germain street, along King to Charlotte street, down Union, along Waterloo street etc. The proprietors of stores along the route very considerably closed their several establishments during the passage of the procession.

"On arriving at the Cemetery, the coffin having been deposited in the grave, the Rev. Peter Melville, M.A., B.D., of Fredericton, performed the closing ceremony, offering prayer, after which the grave was filled in, and all that was earthly of the well-beloved pastor was covered for ever from the sight of friends."

CIRCULATION OF THE "RECORD."

The first article in our March number of last year had the above heading; and we propose now to compare our present circulation with what it was then. It stood this time last year at 1495, and we aimed at 2000. We have not reached that point, but we have increased to 1645, and every Presbytery but one—which has gone back—has contributed to the increase. We give tables as we did last year:—

	No. in March, 1870.	No. in March, 1871
Pictou Presbytery.....	546	577
Halifax do.....	311	355
P. E. I. do.....	179	187
St. John, N.B., do.....	179	202
Miramichi do.....	80	122
Restigouche do.....	75	56
Cape Breton do.....	61	61
Single subscribers, exchanges, etc.....	64	85
	<u>1495</u>	<u>1645</u>

Our next table shows how many are taken in our congregations respectively; and here we have again to confess that owing to the number of Post Offices and Way Offices—numbering no less than 45 in Pictou Presbytery—to which Records are sent, that we may have made some mistakes in crediting to one congregation what ought to be credited to

another. But we have done our best, and will cheerfully correct mistakes if there be any—which may be pointed out. A cross before a name shows that the congregation is without a minister:

	No. in March, 1870.	No. in March, 1871.
New Glasgow.....	103	97
Newton.....	81	79
Roger's Hill and Cape John ..	18	56
River John and Tainagouche ..	44	44
T. B. Riv. John and Earltown ..	20	23
Wallace and Pugwash	46	53
Wellsprings	57	68
Wairloch	41	25
T. B. and E. B. East River ..	51	42
Wabion Mines and Westville ..	35	29
Wicklennan's Mountain.....	26	32
Worley's River and Lochaber ..	24	29
Total.....	546	577
St. Matthew's, Halifax.....	110	114
St. Andrew's, do.....	52	53
St. John's, Newfoundland.....	44	64
St. Ruro, F. Mt. and Mines.....	52	53
St. Joseph's and Antrim.....	36	44
St. Richmond and N. W. Arm ..	17	16
Total	311	335
St. George's, &c., P.E.I.....	46	47
St. Charlotte's, do.....	36	36
St. Peter's and Brackley Point Roads	35	33
St. Helms and Orwell.....	28	33
St. Andrew's, N. W. Arm.....	34	38
Total.....	179	187
St. Andrew's, St. John, N.B. ..	44	44
St. Stephen's, Portland, do. ..	75	75
St. Andrew's, do.....	37	44
St. Andrew's, do.....	11	11
St. Andrew's, do.....	5	20
St. Andrew's, do.....	7	8
Total.....	179	202
St. Andrew's, do.....	42	37
St. Andrew's, do.....	23	68
St. Andrew's, do.....	15	17
Total.....	80	122
St. Andrew's, do.....	14	14
St. Andrew's, do.....	22	22
St. Andrew's, do.....	34	20
St. Andrew's, do.....	5	—
Total.....	75	56
St. Andrew's, do.....	10	14
St. Andrew's, do.....	7	16
St. Andrew's, do.....	44	31
Total.....	61	61

others the circulation is not much more than nominal. When we write an article corresponding to this for March 1872, we hope that we shall have attained the 2000 mark. We ought to have that number, were it only for our mission news. We would respectfully ask ministers and people, if those adherents of our Church are likely to put themselves out much to send the gospel to the heathen who will not take the trouble to read even the letters that our missionaries send concerning their labours?



GREAT ANTI-PATRONAGE MEETING AT GLASGOW.

The City Hall of Glasgow, which holds 4000 people, was crowded on Feb. 3rd with members of the Church of Scotland, who had met to urge on Parliament the repeal of the law of patronage. Members of Parliament, and the clergy and gentry of the city and the neighbourhood, crowded the platform. The speeches were all admirable, and we are only sorry that our space forbids giving more than brief extracts of three or four of them.

The Lord Provost presided, and in the course of his speech indicated the aims and some of the hopes that they had in the movement. He said, "The old-established institutions of the country have all by turns and by degrees been more or less adapted to the existing state of things. As time goes on opinions change, and improvements must be effected even upon the very best of our institutions. We are met here on behalf of the very foremost of all the institutions of our country—namely, the Church of our country. If changes must be, and if improvements can be effected, it is most certainly for the interests of those great institutions which we value so highly, that whatever can be done to improve them, to suit them for the altered times and circumstances of the country, should be done, if we do not change the thing itself. But surely we

We have thus given a list of our 40 congregations. Our circulation during the past year has increased in 21 of these, fallen off in 11, and remained stationary in 8. In two congregations, no records are taken, and in one or two

may claim sympathy for this meeting on far wider grounds than these—namely, on the ground that all those divisions in the Presbyterian Church of Scotland may, if possible, be somehow healed. I do believe that a movement like that for which we are met this evening is calculated more, perhaps, than any other to heal up those differences, and bring the Churches together to united action, which, I feel satisfied in my own mind, would tend more than anything else could well do to the uplifting of our countrymen, and most especially the uplifting of the masses in our great towns of Scotland. (Applause.) It is not for me, however, to bring the question before you except in its very general aspect, but I venture to say that this movement is, I believe, destined to go on, to grow from the point at which it has arrived now until we bring the whole people of Scotland to the one unanimous opinion that the Presbyterian Church in Scotland is the Church of Scotland, and that, however much we may be divided now, our interests are one and the same throughout. (Applause.) And, speaking as a citizen of Glasgow, I feel that we want now, more than we ever did in this city or in Scotland, something of a territorial supervision of our people—that there shall be no class left unlooked after, that we shall not have masses of people growing up around us of whom we know nothing.”

Mr. A. Orr Ewing, M. P., moved the first resolution, and said what made him come forward on the occasion was that he had heard it alleged that the movement was a clerical one; and that he felt it his duty “as a layman, and as a most ardent admirer and member of the Church of Scotland,” to do his best to rebut so stupid a statement. He showed that patronage had been the cause of all the considerable secessions from the Church; and that apart from that one source, the churches that had dissented from her had had much more trouble with the Civil Courts than ever she had, while they were also much more given to subdivision among themselves. Col. Campbell, of

Blythswood, seconded the resolution, cause “he was sure that if carried in effect it would be a means of sustaining the Church of Scotland which he so dearly loved,” and the Rev. Dr. Gillan, Inchinnan, “thirded” it in a most eloquent speech. He said truly that the present agitation was clerical, it was certainly the most unselfish enterprise ever entered on.

Mr. James Baird, of Auchmedden, next moved “that there should be a measure passed that would give Communicants in each parish a proper voice in the selection of their minister.” “He could not state the terms of the measure which was to be proposed as a substitute for patronage; but he might state generally that a board should be elected in every parish; that a certain number of persons should be elected in every congregation that came under the patronage. Two-thirds of that board were to be elected by the congregation, and one-third by the heritors. One-third of that board elected by the congregation were to retire annually, and they might either be re-elected, or others might be elected in their stead. Those elected by the heritors were to remain longer in office. He hoped the very election of this board would in itself do good. It would bring the congregation together once a year, and would put an end to that dead weight and stagnation that so prevailed in some parishes about Church matters.”

Professor Charteris, in seconding the resolution, repudiated the idea that heritors were not Communicants of the Church, and he rebuked those unchristian characters, who would fain interfere with the progress or reforms of any Church of Christ; and sketched broadly and vividly the ecclesiastical arrangements that would yet, he hoped, be made in Scotland.

He said: “At an Edinburgh meeting about Church-rates the other day a minister, who cultivates the reputation of a genial and kindly man, spoke of the Church of Scotland as a drowning

said that "some long-headed men" are in doubt as to the wisdom of taking away any of the stones that are tied to the neck, seeing that their weight will weigh it all the sooner! There are many of men who will oppose our movement on this ground, that patronage tends to sink us, and that it is their interest to make us keep it. Let us tell these men—that genial Christian brother included—what they ought to know very well already, that we are not swimming against our life, that the Kirk was never stronger, heartier, happier than she is now; never more inclined to work, and never more conscious that there is a great work lying ready to her hand. (Applause.) Let us show them—what they also know very well—that our membership is growing; that in country parishes and country towns over all the land men are returning to the Church of their fathers, well assured that she is faithful, and that she is free; that she is well worthy of the best they can do for her. (Applause.) But let me, in a single word, say that there are many, very many, who, although not of us, are with us in this matter, who look on our movement as tending to broaden the foundations of the National Church, and thereby to pave the way for a union, whether of co-operation or of incorporation, which shall bring light to many dark regions in our own land, and turn many of the waste places of the earth into fruitful fields. There are many on whom presses like a heavy burden the fate of our great cities and most of our mining and mining districts, and who are ready to cease from strife, and to set themselves with us to do the work of our Lord and Master. In spite of all that some implacable foes are doing, Christians of every creed, and especially Scottish Presbyterians of every name, are drawing more closely together, and saying clearly that not by strife but by unity is the best strength of every denomination of Christ's Church to be promoted.

The day seems to me to be coming nearer, and coming very fast, when all this great city, when all our native land, shall be divided anew for ecclesiastical and religious purposes, when endowments of religion shall be found attached to every church as the poor man's patrimony, and when with the endowment

shall be joined the generous voluntary contributions of the congregation, making a bond between minister and people that is a blessing to both. For my own part, I can only say again what I have often said before, that to secure an endowed territorial church, which is the only efficient home mission, I would gladly see the old parishes subdivided, the old teind endowments shared, not for the benefit of the present Church of Scotland, but on terms fair and equal to all our brethren, so that all the branches of the Presbyterian Church should be joined together again in unity, activity, and power. Everything for union—not that union may give political ascendancy, but that it may secure efficiency in those home missions, which, amid the strifes of Churches, have been so fearfully neglected. Then would Christ be proclaimed in word and deed as King of the Nation and Head of the Church; then would we be able to point to a revived Church and a religious people as witnesses for Christ's Crown and Covenant."

Colonel Mure, of Caldwell, in one of the best speeches of the evening, moved the third resolution, and Bailie Watson seconded it: and Dr. Norman Macleod came third and Chief.

"Is it," he asked, "any sign of death that we have added one-tenth to the parochial system since 1843—that our missions have been vigorously prosecuted—that in one parish there had been seven new churches built, and as many voluntarily endowed in a single parish—that we are beginning to add ten new churches in Glasgow, and that we have raised, not by compulsion, from £120,000 to £140,000 a year? I don't say that we have raised as much as others, for I have often said that no mortal man can swim for health as long as he will swim for his life."

Mr. J. A. Campbell moved the fourth resolution, "that petitions should be presented to Parliament." Speaking of what the Church had done in the last 27 years, and of the heroism of those who would not desert the ship, he said:

"The filling up of our 474 empty churches was as much a work of church progress as the organising of new congre-

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-

ment, in realizing that a void has been made which time can never fill, it is with the believer the season of night. This was the case with the widow of Nain when her last coal in Israel was quenched. This was the case with the heart-broken sisters of Bethany as they laid their brother in the grave. This was the case with the patriarch of old when the desire of his eyes was removed by a stroke and he sought where to bury his dead out of his sight. Or, when the soul has lost its sense of the divine favor,—when the mournful language is heard, “O that it were with me as in months past, when the candle of the Lord shone upon me!” then with the Christian it is the season of night. This was the case with Asaph when he said, “I remembered God and was troubled, my spirit was overwhelmed. Will the Lord cast off forever? will He be favorable no more?” This was the case with David when he said, “Restore unto me the joy of thy salvation.”

What are these songs? What state of mind do they imply? Singing is an evidence of a cheerful frame of mind. Songs in the night must therefore indicate a happy state of mind in distress. These songs do not originate in a sullen endurance of trial. No, the heart that rebels against the hand that smites is not a heart that can sing. Nor are these songs the result of apathy. There are those who seem to have something like a stoical indifference to the trials of life. But such persons cannot sing: at best they can suffer without the appearance of trouble. Nor do these songs arise from a light-heartedness, a buoyancy of spirits which some naturally possess; for while this light-heartedness may soon obliterate the remembrance of severe trial, it gives no real comfort during the time of trial. These songs in the night are founded upon an intelligent faith in the divine perfections, and upon right feelings toward God who orders the lot of His people. They are based upon faith in the divine *wisdom*. The Christian believes that God sees the end from the beginning,—that His plans are absolutely perfect,—that He never mistakes, has never to retrace a single step, and that every event that transpires is linked into what is past and into what is future. And in the time of trial he remembers these things and says, “There is a needs

be in my affliction. God hath sent it. I dare not impeach His wisdom. I must not regard this event by itself, but in the bearing it has upon God's glory and my good. The thorn is sharp, but I have confidence in the hand that holds it. It is not for me to stay that hand from working, or to say to God, What doest thou?” This faith Abraham had when he obeyed the divine command and prepared to offer up his only son, the child of promise. Everything that the eye of sense could see was against obedience. But Abraham's faith never faltered. It was God's command, and it must be right. It was this calm, unhesitating, settled trust, that gave him songs in the night. And it was the absence,—at all events, the extreme feebleness,—of this confidence in God, that left Jacob in the night of his trial without a ray of light to scatter the darkness: “Joseph is not, and Simeon is not, and ye will take away Benjamin also; all these things are against me.”

These songs are founded, too, upon confidence in the divine *goodness*.—The Christian believes not only that God never errs in what He does, but that He has at heart the good of His people in even their sharpest trials. The chastisements which a kind parent inflicts upon his child may be severe, but they are designed for good, and are a token of parental affection. So the Christian remembers that “whom the Lord loveth He chasteneth, and scourges every son whom He receiveth.” And he never forgets the words of the prophet, “The Lord is good, a strong hold in the day of trouble: and He knoweth them that trust in Him.” It was confidence in the divine goodness that made the Apostle exclaim, “Our present light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.” It was for the time a weak faith in this goodness that tempted Mary and Martha to say, “Lord, if thou hadst been here my brother had not died.”

These songs are also founded upon confidence in the divine *power*. It is not enough that a person who wishes to befriend me is wise and good; he must be able to give me what I need.—And God, the best friend of His people, is omnipotent. Is anything

too hard for the Lord? He is as able as He is willing to do for them all that they need. He can exempt them from trouble, or support them in it, or deliver them out of it. His power has divided the sea, brought water from the flinty rock, and burst open the doors of the imprisoned. And while the Christian does not now expect any miraculous interposition on his behalf, he believes that the omnipotence of God shall shield him from all real harm, and shall bring him at last in safety to the heavenly kingdom.

Now, it is this intelligent faith in God, and these right feelings towards Him, that give the Christian these songs in the night. Thus exercised, Job was able to say in his best moments, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Thus exercised, Paul and Silas at midnight sang praises to God in the prison at Philippi, while their feet were made fast in the stocks. Thus exercised, the apostle, when told that the thorn in the flesh must remain, exclaimed, "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me." Thus exercised, the prophet could exclaim, in the midst of the loss of the fruit of field, fold and stall, "Yet will I rejoice in the Lord, I will rejoice in the God of my salvation."

Who gives these songs in the night? "God my Maker." None but He can give these songs. The heart cannot tune itself to sing them. Left to itself it would give forth nothing save the low wail of sorrow, if not the words of bitter and sinful fault-finding with God. Nor can any fellow-creature give these songs. One may be instrumental in helping another to sing them, but only instrumental. The words of divine truth he may quote, or the arguments based thereon, may banish the sorrow and supplant it with joy; but then, after all, it is only instrumentality. The Christian can do nothing of himself as an agent to give comfort to others. Has he not often experienced this? Has he not, for example, often talked and reasoned with the spiritually distressed, and yet his efforts have proved fruitless? Has he not felt, as the darkness and distress were as great as ever, that none but He who made the heart can dispel its doubts,

banish its fears, and still its trembling? Those who, when in trouble, ask the question, "Where is God my Maker, who giveth songs in the night?" are conscious that God is the only source whence aid can come. With David they say, "I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord." Mark the language of appropriation—God *my* Maker—God, who has made my body, and who alone can give me food and raiment and shelter and deliverance in danger—God, who has made my soul, and who alone can give me peace and quietness of mind—God, who has created me a new creature in Christ Jesus, and who alone can give me correct views of his providential dispensations, clear discoveries of my interest in the blessings of the everlasting covenant, gracious and comforting experiences, implicit confidence in His ability and willingness to perfect that which concerneth me—this God is *my* God, in Him I trust, to Him I look."

Is it with us the season of night? We should sing. Not only should we not murmur, we should be cheerful. "Rejoice evermore, yea, I say unto you, Rejoice." Although in the valley of Baca, we should sing as we go. This will be for our spiritual health and comfort: this will redound to the glory of God. Not that we should be stoical; for religion refines our sensibilities and allows us to weep. But even when our eyes are blinded with tears, let our hearts be filled with peace and our tongues with melody. To attain this state we must trust in God—in His wisdom, His goodness, His power. We must meditate upon the design of affliction. It glorifies God. Were it not for the night we should never see the glory of God in the starry firmament. And so were it not for the night of affliction, there are manifestations of the divine character to which we should remain strangers. Affliction is also designed to benefit ourselves. The tree is severely pruned that it may become more fruitful. The surgeon's knife is used that a diseased limb may be lopped off and the body saved. The chisel cuts many a stroke in the stone which is to occupy an important place in a beautiful temple. Then, too, afflictions are comparatively

“light” and “but for a moment,” while beyond there awaits us “an eternal weight of glory.”

It may yet be day with us: our sky may be clear and our sun bright. What then? We must expect the night. Job said, “I shall die in my nest,” but many and severe were the trials through which he passed before the end came. And so no one knows when, or how many, or from what quarter, trials may come. While we avoid that morbid state of mind which is always foreboding evil, let us expect the night and manfully prepare for it. Then should sickness, or loss of property, or disappointment, or painful bereavement, be the trial which the night brings, so far from entertaining hard thoughts of God or being overwhelmed, we shall be able to say, “Though He slay me, yet will I trust in Him.” The dark night of death, too, is before us all. From it there is no escape. Its air is chilly—its shadows are dark. For this night we should prepare. Happy the man whose life is now illumined by the Sun of righteousness. When the night cometh down he will fear no evil. For him there is, beyond the darkness, the light of eternal day.

We are thus reminded of a place where there is no night. “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light, and they shall reign for ever and ever.” If the traveller can sing, although the way is rugged, because it leads him to his home, much more may the Christian sing, although weary and foot-sore he toils along, since his is “the rest that remaineth for the people of God.” And if he can sing here, sing where he is subjected to discipline, sing where there is many a heavy cross to carry and many a hard battle to fight, sing where the mysteries of providence are dark and incomprehensible, what shall he not be able to do when “the day breaketh and the shadows flee away,” when he “shall see face to face” and “know even as he is known,” when the palm branch of victory is put into his hand, and when “God shall wipe away all tears from his eyes.”

J. C.

Aged and Infirm Ministers' Fund.

In no profession or calling is the outlook towards old age so gloomy as it is among the Presbyterian ministers of this Province. To say that ministers generally in these Provinces are the hardest worked and most ill-paid body of men that can be found, is uttering what every one admits, and yet the general assent to this proposition, it is to be regretted, does not do away with the necessity of repeating it, inasmuch as this universal knowledge of their merits and their worldly condition does not impel their congregations to provide a maintenance for them when they have grown old and become disabled in their service.

Most other callings hold out the prospect to their industrious and deserving followers, that when wearied by the long day's labour, they can enjoy that rest and ease which are so grateful to the worn out and the old; but the ministers of our Church, if friendless, may starve when no longer able to work. Amongst some savage tribes, the inhuman custom prevails of putting to death those who by age or infirmity are incapable of providing for themselves; but the Church of Scotland in the Lower Provinces, less generous and considerate than these savages, allows its disabled ministers to die a lingering death, unaided by any pittance towards the support of life, and yet too humane to lend a friendly hand to rid the worn out toilers in the Church's service of the life which the oppressive weight of that service has rendered burdensome. Is it not a scandal and a shame that the Church in the Provinces leaves our hardest worked and most deserving ministers to the cold hand of the world's charity for the means of subsistence?

But some one, anxious to dismiss an unpleasant subject, may say of such, “Oh, they mistook their calling.” But it might be inquired of him whether he knew of the labours, and their attendant success, of the persons so ungenerously spoken of. Ten to one he would have to confess his total ignorance in the matter. Regarding those who make these thoughtless and coarse remarks concerning better and perhaps abler men than themselves, the Church may be allowed

to congratulate itself that they at any rate have not so far mistaken their calling as to have applied for ordination. In this Province, it may be safely affirmed, we have not much to complain of as to our Ministers having mistaken their calling. Privileged to read some private correspondence which one of our ministers, whose abilities are certainly not over-rated by the public, had had with a friend,—so replete as these letters are with wit, humour and genuine eloquence, contrasting so favourably with the letters which are occasionally published in the newspapers, and so gloated over by the public, whose only interest seems to be the obtrusions of the writer's own petty personality.—I was strengthened in a previously formed idea that the Church in these Provinces has been fortunate in securing men whose abilities are above the average which obtains in other professions.

Instances which come under one's own observation are naturally those to which one refers; and it is only on this account that the following reference is made to one whom the writer knows well, whose claims upon the general community of Presbyterians in four of these Provinces are great, who would feel delicacy himself in urging upon the Church the duty of providing a special fund for the relief of Aged and Infirm Ministers who have spent their lives in her service, because it might be thought that he spoke only on his own behalf. The reader must not suppose, because the labours of one person only are spoken of, that what is here said is in the interest of any individual. It is the claims of a class, happily not a numerous one, that are being urged.

To a friend this aged minister writes, recounting the history of his ministerial life, that he was moved by the prevailing destitution of many scattered communities in these Provinces as to religious ordinances, to devote himself to pioneering work in the exercise of his ministry, which he commenced in the year 1830. For thirty-six years his professional income, on an average, did not exceed forty pounds *per annum*. Much of this sum, if there were *much* in it (he quaintly observes), was paid in fitful presents, produce and anonymous contributions, very rarely aided by Home Mission Funds.

Bravely and honestly he carried out

his purpose of acting as a pioneer in the sacred work of urging men, in back woods districts where no pastor's voice had hitherto been heard, to a regard for things eternal.

In a part of P. E. Island where no congregation had till then been got together, he was the first to be inducted to that newly organized charge. Then, when that is in good working order, he quits the comforts of this home, which his Christian enterprize had fairly won for him, and seeks fresh fields and pastures new in Western Canada. And here again he is the pioneer—the first incumbent of a charge which he himself had organized. Ill health of himself and family, attributable to the Canadian climate, compels his return to his native province of Nova Scotia, where he ministers to a congregation of which no minister had before had the oversight. To each of these in their turn he was duly inducted, and the first minister so inducted and settled over them.

During fifteen years of his ministry he was engaged, in the prime of life, with heavy evangelistic labours through the Northern and central Counties of New Brunswick, breaking up new ground, planting new churches, and thus preparing the way for others to enter on his labours with fair prospects of comfort and success. Concerning this period of his life and labours in pioneering in the back woods, he writes that he "cannot easily find his back tracks now, but he can cheer his declining years of retirement with many pleasant memories. He can count his 100,000 miles of travel in the good cause; eight congregations as the fruits more or less of his gathering, now in fair working order; and the melancholy satisfaction of having taken possession of New Brunswick and Nova Scotia as the burying places of six out of seven of his family." Well may such an one entertain the cheering consciousness of having *earned* a handsome retiring allowance from the Presbyterian communities of each of the last named Provinces, if his claims were justly acknowledged.

Yes, this good old man, though worn with many bodily infirmities, and borne down with the weight of many cares, having neither bodily nor mental ease, for his worldly circumstances are very

straitened; yet amidst them all bears a stout heart, and can talk of cheering his declining years with pleasant memories of departed days and duty done! But if we think for a moment of those of his brother ministers who, in like case, are not blessed with such a cheerful resignation and happy disposition, the necessity of a public fund for their support will be seen to be very urgent.

In a letter to a friend, he refers with gratitude to a New Year's gift which a few friends had sent him, and adds: "It would please me still better, however, to take my needful supplies from a public fund *yet to be* for aged and infirm ministers of our Church, after wearing out my iron frame, and exhausting my private resources, and burying my family, who meekly shared my privations and toils for nearly forty years. More than others, I think, do right-hearted ministers feel at home and at ease in the home that is made easy and cheerful by the honest wages of honest work. But failing in that luxury of declining years, I can thankfully stay and feed with Elijah at the brook, or go about doing good in the Master's work until He bids me stop and rest, and then to live, as He chose to live, on the voluntary hospitality of friends, and be buried as was He in a borrowed grave, if that alternative may be my allotment at last."

Every one will readily admit that those who wear away their lives in the endeavour to promote our interests—those which are the highest and the only enduring—are in justice entitled to be considered worthy of being secured from want. What servant who has served his earthly master faithfully through long years, is left by him to starve? And shall they who minister to us in spiritual things be deemed less worthy than they who serve in carnal things? Only fancy one being expected to be the most open handed in alms giving, the most hospitable, always decently dressed, upon forty pounds a year! Surely, such an one is *parson* rich indeed! What groom who has the care of horses would undertake the duty for \$3 a week? Not one where I reside for less than double the money. But here is one who has had the care of immortal souls, left to trust to Providence for life's sustenance, after having received throughout his ministry

a salary so inadequate that the only wonder seems to be how existence could have been supported. We certainly cannot wonder that nothing has been put by.

Nor is this neglect to provide for ministers to be attributed to any want of good feeling towards them on the part of those to whom they have ministered. For, to quote from the same letter: "I am heartily welcomed and delighted when permitted to visit the scenes of many self-denying labours whilst roughing it in the bush." As it is in his case, so it is with other faithful ministers. Their former congregations regard them with affectionate interest, and would willingly contribute to a fund which would benefit their old friends. And I believe that there will not be an unwilling mind in any to aid in supplying the disgraceful want, which now exists, of a fund for aged and infirm ministers of our Church, as referred to by my venerable friend, in one of the extracts from his letter which I have taken the liberty of quoting above.

I will only add that the subject should be brought forward at the first opportunity, and that the laymen of the church should give it their earnest consideration, for the proposition should emanate from them; and the result would be, no doubt, the production of a good scheme, which, if adopted and carried out, would wipe away a stain that now rests upon us who are listless and inert, when those who, if we did not leave an obvious duty unperformed, would be able to spend the evening of their days free from the gnawing cares and perplexing anxieties which follow hard upon the steps of penury. Of a truth may each poor but faithful minister say, "Tis not so well that I am poor: though many of the rich are damned."

A LAYMAN.

Two Months in St. John's.

(Concluded.)

On entering the harbour, the building that will most readily catch the eye is the Roman Catholic Cathedral. Probably the Scotch Kirk presents the next best appearance. It is a plain but handsome, white, wooden building, seated

for 750, and has a steeple, in which hangs the only bell in St. John's, which rings to call Protestants to public worship; it has a vestry containing two rooms, is well lighted and comfortable, and would be much more so if the heating arrangements were improved. Its situation is very commanding; but what it thus gains in appearance it loses in convenience, for, in winter especially, it is really difficult of access. The congregation is very small, numbering only about 300, and consequently a great part of the church is necessarily unoccupied. Adjoining it are a neat little Manse, a school-house and school-master's house.

And now, as to my work. I found in the outset several external discouragements. In the first place, the business in St. John's is very peculiar; there are alternately three months of extreme activity and three months of almost idleness. I arrived not long after the busy season had begun, and consequently during the whole of my stay, it was almost impossible for men to come to any meeting during the week, or for me to get an hour's private conversation with them, and even on Sabbaths they were fagged and disinclined for much mental or spiritual exercise.

This was one of the chief hindrances to the success of an effort which was not confined to the congregation. I was very anxious to get a Young Men's Christian Association established in the city. But at this season most of the young men were working until a late hour every night except Sabbath, and it would have been next to impossible to get anything like a general meeting of them during the week. This, of course, was not in itself sufficient to prevent the formation of an Association. But after pressing the matter for three or four weeks, I was forced to abandon it. I was assured on all sides that it was useless to seek the co-operation of the Episcopal clergy. The other denominations wished it all success, and promised to co-operate with any suitable person who would undertake the burden and responsibility of it for the first year. But such a person was not to be found. Most who seemed suitable either shrunk timidly back, or found their hands already fully occupied with work. The failure of an Association which was in

existence two years ago, rendered many timid who otherwise might have been more hopeful. And finally I had to give the matter up.

Another difficulty which met me in the work of the congregation was the impossibility of getting any person to take part in the prayer-meetings. Only one man in the congregation was willing to be called on to pray—the excellent young Superintendent of the Sabbath School,—and he was now precluded by business from attending. Again, the weather was almost invariably bad; and finally, my health was like the weather.

One of these difficulties was partially removed by an arrangement into which I entered with Rev. T. Hall, the Minister of the Congregationalist Church. He kindly asked me to co-operate with him, offering to assist me in my prayer-meeting, if I would assist him in one of his. To this I gladly agreed, and both the congregation and I have great reason to be thankful for it. The benefits which they and I received were not merely from Mr. Hall's addresses and prayers in our meeting; there were blessings which came indirectly, and which cannot be measured. He had been receiving a blessing in his church, he was earnestly seeking for more, and his warm sympathy and encouragement, and his lively seeking and looking for the working of God's Spirit and present results, were of more use to me, and through me to those among whom I laboured, than many supposed. Doubtless, ultimately to God belongs all the glory, and to Him let it be thankfully ascribed. He graciously vouchsafed me such help and encouragement, such an open door, and such manifest and quick results, as I have never yet received elsewhere. And this was more than enough to make up for all external discouragements.

There are two services on Sabbaths, in the forenoon and evening. In the afternoon the Sabbath School meets, which is pretty well attended for the size of the congregation; some of the teachers were not communicants. A uniform scheme of lessons was adopted, and at the close of the school the teachers remained for half an hour for the study of next Sabbath's lesson. In the idle season I suppose this teachers' preparatory meeting will be held on

some evening through the week. The young women's Bible class was at first held on Sabbath, and there was none for young men; but when I gave up hopes of the institution of a Young Men's Christian Association, the young women's class was transferred to Tuesday evening, and a young men's class was held on Sabbath instead. The holding of separate classes involves more labour; but where it can be done, it is likely to be more useful, as the members feel more free to ask questions, to express themselves, and to manifest anxiety which otherwise they may feel but bashfully hide.

The prayer meeting was held on Thursday evenings, first in the school, but afterwards in the church, and was comparatively well attended by our own people, with a number from the Congregationalist and other churches. Bearing the name of a prayer-meeting, it was really more like a week-evening service, as generally no person took part but Mr. Hall and myself.

Although not connected with our own Church, let me briefly describe the meeting in which I assisted Mr. Hall; for it is one which might very profitably be imitated, where circumstances are favorable. It was similar in design to the service for children which is held monthly or quarterly in some of our own churches; that is, the children were immediately addressed, and the discourse was specially suited to them, while older people were present, and were thus indirectly, and occasionally directly, spoken to. But instead of being at so long intervals it was weekly, it was also more free and easy, questions were asked and admirably answered, hymns were sung which were found to interest and be liked by children, and they were sung well and heartily too. It is very often found that no discourses so reach the hearts and consciences of adults as those which are addressed to children. At the close, all who were enquiring the way to Zion, and who wished for conversation and prayer, were invited to wait, and sometimes the little vestry was crowded with both children and grown persons. The experience of some of the most successful labourers goes to show the usefulness of giving such an opportunity after the preaching of the Gospel. Impressions

are thus fixed which would otherwise be dissipated, difficulties are removed, the way of salvation is more fully explained, the hesitant is helped to decision, the nail is clinched which was driven in by the public discourse. Often the seed which is sown in public preaching is hastened in germination and growth, and is reaped, by this and other modes of private dealing. I found it also most important to watch the countenances of the audience, and where any showed signs of anxiety or feeling, to visit these immediately, and endeavour to lead them at once to the Saviour.

Another meeting which I twice addressed was held every fortnight or month a few miles out of town, and conducted by different ministers. Both times some remained behind, seemingly more or less deeply impressed and anxious for salvation. The last time two sisters remained, one of whom seemed very deeply and genuinely under the influence of God's Spirit, working by His truth. Poor thing! she had just come to the place, as a servant, and up to this time had been under the preaching of one of the highest of High Churchmen, and I suppose the simple gospel from the text, "By Him all that believe are justified from all things, &c.," was new to her, and entered her heart more readily than it does hearts that are gospel-hardened.

At first I did not expect to visit many of the congregation except the sick and those specially needing visitation. But I soon found that all looked for a visit; and as the time of my stay was lengthened from four to six, and from six to eight weeks, I succeeded in visiting almost every family at least once. The first few visits were paid in company with a friend who very kindly accompanied me to guide and introduce me. But I presently found that I could not easily get into close personal dealing unless alone; and I consider that pastoral visitation, which amounts to nothing more than a polite, general chat, is worth very little, if, indeed, it is not worse than none at all, and that the conversation should always be made closely, earnestly and affectionately personal, like Paul's, who "taught from house to house," "warning every man night and day with tears." And so I began introducing myself. I cannot be sufficiently

thankful for the manner in which God opened the way in conversations. The hearts of the people seemed prepared, and almost always I found at least earnest attention and frankness, and often much more. I often came away wondering; the same kind of speaking which otherwheres had met with a chilly silence or heartless assent, here, by God's blessing, seemed to find hearts and consciences ready at once to give earnest heed to it. This, of course, reacted upon myself, quickened and encouraged me, and nerved me to do what chilling or hypocritical receptions would have left me without heart for. And when, after three or four weeks had passed, several persons sought private conversations, and in a short time seemed to pass from anxiety to peace in believing, and to a new state of heart; and when, as week after week passed, one and another seemed to come to the Saviour and take Him at His word, some from our own congregation, some belonging to others,—all I can say is that I was at once humbled and encouraged; filled with rejoicing and gratitude, for the threefold reason of the advance of Christ's kingdom, the salvation of souls, and the setting of God's seal to my ministry; and at the same time with shame for my unworthiness of it. I will not speak of individual cases; this may meet their eye, and it would not, therefore, be wise. Nor will I venture to speak very positively as to numbers. I had but little time in which to watch the fruits brought forth, and thus my judgment may prove a mistake in some cases. Some over whom I rejoiced may yet go back and prove a source of grief instead of joy. And it may be that others, of whom I was not aware, were led to seek and find rest in Christ. But I may say that judging from their own profession, and such evidences as I had, I rejoice in the belief that about fifteen from our own congregation alone, besides a few from other congregations, then came to the Saviour. Of these the greater number belonged to the young women's Bible class, three were young men. Besides these, a considerable number seemed to be under more or less deep conviction of sin, of whom the greater part were men. Shortly before leaving, seeing that, otherwise, I should not suc-

ceed in getting an opportunity for private conversation with a number of the young men, I did what, under ordinary circumstances, I should not consider proper,—I called on them at their places of business, and if I found them disengaged, asked them to take me aside where we could have a chat together. I found some of them in a deeply interesting state of mind, almost persuaded to be Christians.

Need I say that when the time of my stay was ended, I was sorry to leave a work which, by God's blessing, had become so intensely interesting? Yet it seemed to be my duty. I left on the evening of the 21st Dec., and, after an extremely long passage, arrived in Halifax on the morning of the 26th.

I feel it due to the whole congregation, to acknowledge their very great kindness to me while there and when leaving. And I am glad to be able to say in conclusion, from the good news I hear from St. John's, that both Mr. Hall's congregation and our own, now under the care of Mr. McDougall, seem still to be receiving a blessing. J. F. C.

Patronage.

(FROM OUR SCOTCH CORRESPONDENT.)

The readers of the *Record*, in the February number, were made aware that the Church of Scotland is now making an effort to have the Law of Patronage modified. Public meetings are still being held to give members of the Church an opportunity of expressing their opinions on the proposed change.

It may not be out of place to state some of the chief features of a system which has of late years so much impeded the progress and usefulness of the National Church.

“The right of Patronage as now existing is an heritable right, which may be feudalised, and it may be united to and pass along with lands; whilst, in regard to all patronages to which no legal title can be shown, the Crown is held to be patron.”

The patron is allowed six months after each vacancy to select a presentee. If he fail to do so within that time, the Presbytery of the bounds are entitled to present.

It is the undisputed right of the con-

gregation, at the moderating in the Call, to state any objections to the presentee which may affect his fitness for the charge; and during the time allowed for trying his qualifications, any of the Communicants may proceed against him.

There are several additional restrictions placed upon the power of the patron. But, although his right is not absolute, yet, when injudiciously and obstinately exercised, it is greater than any individual not personally interested ought to have in determining that which concerns others vastly more than himself.

That there should be a minority in the church who still cling to customs that ought to have passed away with the age which called them into existence, is only what might be expected. The ultra conservative notions of some exclude even a hope for any improvement. However ruthless the abolition of patronage may seem to them, it must soon be numbered amongst the things that were. The levelling hand of time lays low institutions once renowned and cherished, and refuses to perpetuate systems which fail to adapt themselves to the existing period. There was a time when patronage might be considered the best measure that could be devised to secure the peace and prosperity of the church. But that age has passed away, and so must its peculiar laws and usages.

That patronage has of late years not only failed to benefit the church, but also directly and indirectly operated against her best interests, is now frankly admitted by a large proportion of her adherents. Nor is it very surprising that such a law should prove injurious, when the relation, or rather the want of relation, of many of the Patrons to the Church is considered. Some of them are neither adherents of the Church, nor resident in the country.

A public meeting of members and friends of the Church of Scotland favourable to the repeal of the present law of Patronage was held in the City Hall of Glasgow on the 2nd of February. (For particulars see page 61). The meeting was in every way a grand success. All now depends upon the view Parliament will take of the matter, which can scarcely be adverse, considering the unanimity of sentiment expressed by the adherents of the Church.

Sight-Seeing in New York.

NO. III.

Thirteen years ago Mr. Peter Cooper applied to the State Legislature for an act to enable him to found a Scientific Institution in the city of New York. The request was readily granted, the Institution was incorporated, and has since been known as "the Cooper Union for the advancement of Science and Art." Every one who knows anything of New York will be able to form an idea of the immense value of the block of land bounded on the North by Astor Place, on the East by Third Avenue, on the South by Seventh Street, and on the West by Fourth Avenue. This block of land, with buildings, &c., was given, but this did not exhaust Mr. Cooper's generosity. His interest in the working-men of New York was deep and sincere. He was a mechanic himself, and he knew from experience the difficulties they had to contend with, and he resolved early in life that if God would bless his industry and make him prosperous he would devote his energies and his wealth to the establishment and maintenance of an Institution for the education of the young mechanics of New York in such branches of knowledge as were necessary to their becoming intelligent workmen and good citizens. This became the great purpose of Mr. Cooper's life, and he ceased not until he saw the work completed and the Cooper Union fully equipped. He desired to "open the volume of nature by the light of truth—so unveiling the laws and methods of Diety that the young may see the beauties of creation, enjoy its blessings, and learn to love the Being from whom cometh every good and perfect gift." Then he adds: "My heart's desire is, that the rising generation may become so thoroughly acquainted with the works of nature, and the great mystery of their own being, that they may see, feel, understand and know that there are immutable laws, designed in infinite wisdom, constantly operating for our good—so governing the destiny of worlds and men, that it is our highest wisdom to live in strict conformity to these laws." * * * "My design is to establish this Institution in the hope that unnumbered youth may here receive

the inspiration of truth in all its native power and beauty, and find in it a source of perpetual pleasure to spread its transforming influence throughout the world."

On our visit to the Cooper Union we proceeded to the Library and Reading Room. Here were a number of men, who had come after the day's work was done, to gather information on the different branches of art in which they were engaged—some bending studiously over huge encyclopedias of science and mechanics, and others were busy tracing the different sections of complicated machinery from large engravings spread out before them. The room was large, airy and comfortable. On long tables were ranged all the principal papers and magazines of the day. We found here all the best English and German publications, such, for example, as "Blackwood," "Dublin Review," "Fraser's Magazine," "North British Journal," "Westminster Review," "Temple Bar," "The Illustrated London News," "Punch," and a host of others. Some idea of the amount of good done by such an Institution, and the way in which it is appreciated by the mechanics of New York, may be obtained from the fact that the number of visitors ranges from 15 to 20 thousand every month, or about 220,000 per annum. During some of the winter months we were assured that the number of visitors was as high as 24 thousand, or say on an average about 750 per day. But the advantages offered by the Cooper Union are not confined to the Reading Room and Library. A large number of class rooms are provided and the best teachers are employed to give instruction in Mathematics, Natural Philosophy, Chemistry, Drawing, Architecture, Painting, Sculpture, Music, &c. The lectures on all the subjects, as well as the Library and Reading Room, are free to all who wish to attend and profit by the instruction given. During the last few years no less than 1606 young men, from 16 to 30 years of age, attended the free night schools of Science and Art. Among these were painters, stone cutters, carvers, printers, carpenters, engineers, engravers, pianoforte makers, teachers, students, clerks, bookkeepers, &c. There are also two courses of lectures delivered in the large lecture hall of the Union.

One course is conducted by the Students themselves, and one of their number is chosen by ballot to deliver the monthly lecture. In the lecture room may be seen full length portraits of George Washington, Franklin and Lafayette, and these have been placed there at Mr. Cooper's request, in order, as he says, "that all who behold them may remember that notwithstanding they are dead, they yet speak the language of truth and soberness." The great privileges of this Institution are offered by its noble founder, to all, without distinction of color, creed, or class. The religious opinions of any sect or party can never be made the means of excluding any one from the enjoyment of the blessings it offers to all, "without money and without price."

We spent an hour or two very pleasantly and profitably, procured all the information we desired, laughed over *Punch's* latest cartoons, followed Russell on his mission to the battle-fields of Europe, and witnessed a panorama of the Franco-Prussian war on the brilliant pages of the *Illustrated London News*. What a blessing to the mechanics of any city is such an institution as this! and what a benefactor to his fellow-men and women is Peter Cooper! His name will be remembered and revered for ages. The noblest monument that can be raised to the memory of any human being is here erected. It invites all to enter its spacious halls and class rooms. On the seal of its corporation it promises to teach them "Whatsoever things are true," and to convince those who come that Solomon spoke truth when he said that "Wisdom's ways are ways of pleasantness, and all her paths are peace." I have often wondered, when visiting these noble monuments of individual liberality in other cities, whether it will ever fall to the lot of St. John to be remembered by her merchant princes. We cannot expect them to come down like Mr. Cooper with a whole million at a time, and found and endow a gigantic establishment like the Cooper Union, but a few thousand pounds committed to the care of a few judicious men whose hands shall not be tied so tightly that their heads and hearts cannot adapt the advantages of the gift to the change of circumstances that time may effect, would confer a

great boon on the mechanics and working classes of this city. It is true we have a "Mechanics' Institute," but if the rigorous use of names were insisted on, it is doubtful if it would be allowed to continue its present title. Perhaps it is the fault of the mechanics themselves that they do not pay their money and take advantage of the privileges it may have to offer. The city of Halifax has been frequently remembered by her rich men. Most of her charitable institutions are endowed. She has an Asylum for the blind; a large institution for the Deaf and Dumb; an Industrial School for boys and girls, just finished, the gift of her merchants; an old ladies Home fully equipped, and an Orphan Asylum, a Refuge for the fallen, and several other institutions. Some of these are handsomely endowed by the rich who have died during the last few years. We are not forgetting that we in St. John have had liberal bequests from ladies and gentlemen who have passed away beloved and remembered, but feeling that there is much yet to be done, we hope that the future has in store for this city many who will consider the poor and the ignorant, and in the distribution of their wealth will not be unmindful of the claims of the homeless and helpless.

Portland, St. John. G. J. C.

[But Halifax generosity should not stop till the Y. M. Christian Association is furnished with a respectable building as the head-quarters of their good work.—ED. M. R.]

The Scottish Hymnal

The more carefully this collection is studied, the more do its many excellencies impress us. Though there are only 200 hymns, we do not know a single first-class hymn in the language that has been left out. And it is a great matter not to have a bulky collection with which no congregation could ever be expected to become familiar. The 'Hymnal' could be bound up with the Bible and our Psalms and Paraphrases, and not make the volume too large to carry about with us conveniently; for even now our psalms, paraphrases and hymns all together wouldn't much exceed 400; and what is that number to the 800, 1000, or even 1400 that are to be found

in many of the plethoric hymn-books that are handed to us in other churches, and where the really good hymns are,

"Rari nantes in gurgite vasto."

Another excellence is the accuracy which gives us in every case the original version of the hymn, the author's own words. The difficulty of securing this was very great; for there is not a popular hymn that hasn't been corrupted by unscrupulous barbarians here, there, and everywhere. Our neighbours in the United States are especially reckless in making changes, some of which must harrow the authors' souls as much as if their children had their hands or feet lopped off, and the limbs of other children, perhaps red, yellow or black, tacked on instead. We have no right to mutilate any author thus. If we cannot sing his hymn as he gives it to us, we can let it alone.

Another excellence in this, and less or more in every hymn-book, is the testimony it gives to the essential unity of Christendom. Here are the chosen songs of praise of every branch of the Church of Christ, and yet we can all sing them without thinking which of them is from the Latin, or which from the German, which from English, Scottish, or American sources. The poorest show indeed, is from this Continent. Only one of the 200 hails from it,—Ray Palmer's "My faith looks up to thee." We are too young, too busy, perhaps too shallow and materialistic, to write hymns that "the world will not willingly let die." But when one sings the "Dies irae" of Thomas of Celano, or the "Jerusalem the Golden" of Bernard of Morlaix, he never dreams of asking "what denomination was he of?" There is "one faith, one hope, one baptism," and I don't know a better outward evidence of it than this Hymnal.

It is also interesting to notice that though an author may have written scores of hymns, his name is generally associated with one of them. It looks as if no one had ever written more than one really good hymn, or as if he had written one so much better than all the others that it is "first and the rest nowhere." Thus we have Toplady's "Rock of Ages;" Newton's "How sweet the name of Jesus sounds;" Cowper's "There is a fountain filled with blood;"

Watts, "When I survey the wondrous Cross;" Bishop Ken's morning and evening hymn; Heber's grand missionary hymn; and even Wesley's and Keble's names are associated—the first with "Jesus, lover of my soul," and the second with "Sun of my soul, thou Saviour dear," though they each wrote hundreds. So Robertson of Monzeivaid has written the one grand hymn, "Thee God we praise," and no other that we know of; MacDuff's name is associated with "Christ is coming;" and Bonar's with "I heard the voice of Jesus say." So, too, we have Milman's "Ride on, ride on in majesty;" and Sarah F. F. Adams' matchless cry, "Nearer my God to thee;" and Ray Palmer's "My faith looks up to thee;" and, though we could give many other illustrations, can we close this list of one hymn to one name better than with Henry F. Lyte's "Abide with me; fast falls the eventide"?

HALIFAX.

Our Roman Catholic Population.

As far back as the year 1824, Census were taken exhibiting the relative number of the different religious persuasions in our Province, showing that the Presbyterians were the predominant body. By another Census taken in 1838, it appears that the Presbyterians had not increased in the same ratio as the Roman Catholics, and, according to the last returns made, the latter were the largest single denomination in Nova Scotia.—Being the first to occupy the ground, they laboured most assiduously among the people, and their labours have been crowned with success. They now consist principally of four classes, viz., the French Acadians, the Highlanders, the Irish, and the Indians.

The French Acadians, though forcibly expelled from the country in the year 1755, are still numerous in several parts of the Province. The extirpation of these people from our shores must ever remain a foul blot upon the page of British history. After the French had made several unsuccessful attempts to regain this Province from the English, and had failed, the latter, fearing lest they should make a further attempt at some future period, resolved to expel them and scatter them through the other Colonies.—

Accordingly our Governor, without intimating to them the determination arrived at, assembled all the French throughout the Province at their Churches.—English officers, with their military forces, awaited them, and they were at once apprized of their fate, declared to be the King's prisoners, and all their property except money and household goods handed to the Crown. About 7000 of these poor unfortunate people were thus bereft of house and home, and suffered mercilessly at the hands of the English. Their principal settlements are in Cape Breton, at Clare in the County of Digby, at Chezzetcook, County of Halifax; and parts of the Counties of Cumberland and Antigonish. Their numbers are now estimated at about 20,859. The Baptists, with commendable zeal, have established a Mission among them, and the sister Presbyterian Church, during the summer months, has one or two labourers in the same field. Being among the original possessors of the soil, and being so sternly expelled, they demand some commiseration at our hands.

The Highland Catholics have their principal settlements in the eastern part of the Province, and in Cape Breton. Having emigrated from the poorer parts of Scotland, and being generally ignorant and bigoted, they have not always the industrious habits of the Lowlanders or of many of their Highland countrymen.

The Irish Catholics form a large portion of the labouring classes in Nova Scotia, and are most numerous in Halifax and Cumberland Counties, though many of them are found in our country towns and villages. In former years they were rather intemperate in their habits, but of late a decided reformation has been effected in this respect, so that many of them are now industrious and prosperous, whilst not a few have held positions with credit to themselves and advantage to the community. There are upwards of 9000 Irish Catholics in our Province, about one-half of whom are found in the city of Halifax.

The Indians are scattered over the entire Province, numbering, according to the last Census, 1407. In the commission granted to DeMouls, who came out in 1603 to colonize the country, a

condition was inserted that he should disseminate the Roman Catholic religion among them, and, so long as the French had possession of the country, they attended to this object with the utmost care, and the result was most favorable. A number of years ago a mission was established among the poor wandering people. The Rev. S. T. Rand, a Baptist clergyman, was employed as a missionary, who has laboured with indefatigable zeal among them, endeavouring to lead these poor benighted ones to the Saviour.

The whole Roman Catholic population of Nova Scotia amounts to upwards of 87,000, being most numerous in the County of Halifax. Two Bishops, residing respectively at Halifax and Antigonish, preside over them, and under these Bishops there are upwards of fifty priests. They have also a College at Antigonish, with a good staff of Professors, and upwards of 130 chapels throughout the Province. Our next Census returns will likely show a large increase in our Roman Catholic population.—Prosecuting their work with indomitable zeal, they afford us an example which we should not be slow to imitate.

emulate. It is scarcely possible, with the comparatively small and precarious incomes of our over-worked ministers, that even now, much less has it been in the past, they should be able to provide for themselves against the wants of premature old age. More than sufficient for the days of their active service are the evils thereof. It is only or chiefly those congregations whose retiring ministers are in the best position to provide for themselves, who are willing to make provision for their sickness or old age. They are apt to reason more literally than logically or humanly, that "unto him that hath it shall be given," and govern themselves accordingly.

I hope something may be done at next meeting of Synod to develop this Fund already organized for the relief of our aged and infirm ministers, their widows and orphans. Are there none among the brethren of our Church, who are themselves in a position above want or the fear of man, to speak, write and act for the inauguration of a scheme to be presented at next meeting of our Synod, so nearly of kin to the spirit of the apostolic injunction, "Bear ye one another's burdens, and so fulfil the law of Christ?" D.

Letter from Mr. Robertson.

MR. EDITOR,—

Dear Sir:—In my last I gave a list of the various kinds of mission goods most suitable for the natives. I also mentioned the date by which such goods should be all in and packed. Also that the missionary or missionaries should sail not later than the first of October. I now beg to name three routes by which to get to Melbourne, and their comparative merits or advantages: First, the over-land route to San Francisco, and thence to Melbourne by steamer or sailing packet. Time: about 35 days. (I suspect by summer a through-ticket can be had at Amherst.) Second, by ship, from Boston to Melbourne direct, 90 or 100 days—passage money, about \$200. Third, cross over to England by mail packet (ten days), visit Scotland, and go by "Great Britain" (Steamship) to Melbourne in 60 days. This latter route is the most agreeable to me, and I pre-sume to my fellow-missionaries—cost much the same. However, I trust we shall know in due time the exact cost by each of those routes, or know within a few dollars. I also took the liberty, in my letter of last month, to suggest to the Board of Foreign Missions of our Church the desirability of having some business gentleman of either St. Matthew's or St. Andrew's, who will in future receive all mission goods, have them acknowledged in

Letters to the Editor.

Ministers' Widows' and Orphans' Fund.

MR. EDITOR,—

Dear Sir,—I was pleased to see your remarks in the October *Record* advocating the working up of a "Ministers' Widows' and Orphans' Fund" in the Church. In the *Record* of the Presbyterian Church of the Lower Provinces for January, I was also pleased to have seen a Report by the Convener of the Committee of their Synod on "the Aged and Infirm Ministers' Fund," initiated in 1870. It appears from that Report, that, by a partial effort among the ministers and brethren of the Presbyteries of Halifax, Pictou and Taramagouche, the sum of \$732 has been subscribed, and authority given to the Committee to take measures "so as to have the fund established on a satisfactory footing," and to submit to Synod the views of the whole church on the subject.

This is a movement, on the part of our sister church, in the right direction, and one which our own church may do well to

the *Record*, and thoroughly put up in zinc-lined cases, and addressed to the missionary for whom they are intended. I know the Board will make the best arrangements they can in this, as they have already done in other matters, and I have only to add that in the meantime (only for six weeks) I shall be glad to take charge of any articles of clothing, &c., for the mission. Last week I received from a lady of St. Andrew's, Halifax, a very nice dress-coat for some one of the Chiefs. During the months of July and August a warm coat is very comfortable to native and foreigner in the New Hebrides; but during the months of January, February and March, 'tis too warm for heavy clothing.

There are many at home who think of the climate of the New Hebrides as very warm and very unhealthy; now it is not so. Why, how can those islands be so very warm? they are between 15° and 20° south of the Equator, and the proportion of land to water is very small indeed and we always have a pleasant breeze. 'Tis rather warm and rainy during December, January and February; but even during these months, if you have selected an elevated situation for your cottage, well to windward, you are sure of a cool and refreshing breeze, even from mid-day to about 2 o'clock in the afternoon, when the heat is greatest.

Again, unlike the foliage in many parts of Australia, where the leaves hang perpendicularly from the branches, we have them in the Pacific Isles spreading themselves out horizontally, and thus forming a dark green canopy over our heads as we pass on from village to village, through nature's broad opening between those beautiful palm or cocoa trees.

The Islands are all very beautiful, some of them perfect gems, homes for the gods, little Edens let down into a silver sea,

"Where every prospect pleases,
And only man is vile."

And even if those islands were cold, bleak and barren wastes, who can think of thousands of immortal souls yearly, if not daily, passing into the dread future without one ray of hope to light up the dark valley?

Oh! friends, just think of the fact that from the islands of the New Hebrides on to the coast of China, it is one unbroken chain of heathen darkness—thousands of islands on which the foot of the white man has never trod, and tens of thousands of savages who have never beheld the face of a missionary, or heard from his lips of the Saviour. The fields are truly white to harvest; and, glory to God! a strong missionary spirit pervades the Christian Church. Never perhaps was this more evident

than at the present time. The zeal of very many of our young men in our own churches and colleges is beautifully set forth in the following touching lines, taken from a religious paper by a young lady, and enclosed to her brother, an esteemed personal friend of my own, who has given himself up most unreservedly as a missionary of the cross to the dark and benighted islands of the southern sea:—

THE MISSIONARY'S CALL.

"My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and render up
Account. The voice of my departed Lord,
'Go teach all nations,' from the eastern world
Comes on the night breeze, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and home and idol hopes,
And every tender tie that binds my heart
To thee my country. Why should I regard
Earth's little store of borrow'd sweet? I, sure,
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sun-shine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the hour of strife. Let me but know
There is an arm unseen that holds me up,—
An eye that kindly watches all my path
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and drowl-fraught wilderness.
And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven,—
If one that hath so deeply, darkly sinned—
If one that ruin and revo. have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, Oh how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below."

If our young men who have gone, and those who are looking forward to the same glorious work, have their souls saturated with the calm, unselfish and self-denying spirit delineated in the quotation I have just given, their labour will not be in vain in the Lord. As a result, by God's grace, of so noble a self-sacrifice on the part of Christian men and women, leaving loving and loved friends, home and country, and going, as humble and faithful servants of the meek and lowly Jesus, to the immense population of China, to the teeming millions of the Hindoes in the jungles of India, to the thousands in the wilds of Africa, and to

the many tribes of ignorant savages who people the Pacific isles,—many such prayers as the following have been, are now and shall yet go up to God :—

THE CONVERTED INDIAN'S PRAYER.

"In dark wood. No Indian nigh.
Den me look Heaven, and send up cry,
Upon my knees so low.
Dat God so high, a shiny place,
See me in night with teary face.
Kind teacher tell me so.

He send his angel take me care,
He come His self and hear my prayer
If Indian heart do pray.
He see me now; He know me here;
He say, "Poor Indian, never fear,
Me wid you night and day."

So me love God, wid inside heart.
He fight for me, He take my part,
He save my life before.
Yes! God love Indian, in de wood,
And me love Him, and dat be good,
And pray Him *two times more* (twice as much.)

Three, and perhaps four, young men will (D.V.) be going out to the New Hebrides in October from Nova Scotia, and we firmly believe ere ten years roll on, more than twenty missionaries will leave our shores for the foreign field. Last month Mrs. Harrington received letters from Mrs. Neilson of Tanna, stating that the missionaries were all well. The *Dayspring* had gone East, and the *John Williams* had been as far west as the New Hebrides. By this steamer we should have letters from Mr. Goodwill.

Ever thine,

H. A. R. FERTSON.

Oxford House, 68 Granville Street.

Princeton Theological Seminary.

MR. EDITOR,—

Sir,—Having noticed in the last *Record* a few statements regarding the Princeton Theological Seminary, I propose to supplement, if you grant me space, by a few additional remarks.

Princeton is located mid-way between New York and Philadelphia. It is fifty miles distant from the former, on the railway line. On landing in New York, the impression is at once formed that it is a place of life and business; but when entering Princeton, no one can help being impressed with the fact that it is a place of quiet and Academic repose. At the edge of the town is the well-known institution—Princeton College—around whose stately building are planted many shady and beautiful trees. On treading its halls, the visitor remembered that here were educated the famous Jonathan Edwards, Barnes, the Hodges, the Alexanders, and many others of the ablest men of America. Of this

Institution, Dr. McCosh is President. In the College there are 370 Students and 16 Professors. Poorer Students receive \$100 each year. Candidates for the Ministry receive more than this amount. Several prizes are given of two hundred dollars in the respective classes. The Students have a debating society, and at the end of the year \$400 are distributed to the best speakers. The liberality of the Americans should commend itself to our Haliiontans. Some men give as much as fifteen hundred dollars a year, and thus support, through their whole course, deserving but poor Students. The past two years have seen several give from \$2 to \$100,000; some have even given more to erect new buildings. Nor is this a singular instance of liberality, for throughout this country numberless acts of this nature are witnessed.

The principal buildings in connection with it, are the old Seminary, Brown Hall, the Chapel, the Library, the Refectory, the Gymnasium and the dwelling houses of the Professors. In it are the class rooms, reading room, and rooms for 70 Students. Brown Hall is a new four storied building, with 80 large rooms, in which are accommodated 80 Students. It was built by Mrs. Brown, hence the name—Brown Hall. It cost \$80,000. The elegant Library edifice is the gift of Dr. Lennox. It contains 22,000 volumes, chiefly Theological works. By the generosity of Mr. Stewart, it has a fund of \$10,000, the interest of which is devoted to its increase.

The ordinary Professors are five in number. Besides these, there are three teachers of Elocution—Prof. Kidd from the West, Prof. Bailey of Yale College, and Prof. Peabody of Princeton.

The Professor of Logic and Metaphysics in Princeton College has just finished his course of six lectures on "Assent to Truth." Dr. Newman's "Examiner of Assent" was criticised in passing. Dr. J. P. Thompson, of New York, is to give six lectures, commencing next week, on "Egyptology." Among American Scholars he ranks high. Of the Egyptian Hieroglyphic Inscriptions he has made a special study. These lectures are given at night in the chapel. They are open to the public. Ladies and gentlemen show their appreciation of this privilege by attending.

Dr. Green, Professor of Oriental Languages, is at present delivering a course of lectures on Semitic Philology; two of them were devoted to the Inscriptions of Persia and Assyria. They give a masterly summary of the attempts made to decipher these inscriptions.

The number of Students in attendance upon classes not in the ordinary course, is

122. 24 are British, and more intensely British now than when at home. Nova Scotia claims 5; N. B., 2; P. E. I., 2; Ontario, 9; Europe, 6. Though few in number, the Provincials are of more than average ability. They not only do the regular work well, but take extra classes. These classes are as follows: I. Chaldee class numbers 10; three of these are from the Lower Provinces: N. B., Mr. McCurdy; P. E. I., Mr. Nicholson; N. S., Mr. Smith. II. Syriac class numbers 3, and all from the Lower Provinces. III. Sanscrit class numbers 2, Mr. Nicholson and Mr. McCurdy.

Princeton ranks highest among the Theological Seminaries of America. The repose of this little town, and the various Libraries, give to the aspirant after knowledge every facility.

D. K. C.

[Princeton is undoubtedly a very superior Theological School for America—but for our own part, we would very earnestly recommend such of our young men as intend to prosecute their studies for the Church outside the Dominion, to do so in a Scotch University.—ED. M. R.]

News of our Church.

Presbyterial Appointments.

At the quarterly meeting of the Pictou Presbytery, held 1st March, the following Missionary appointments, and appointments for Presbyterial visitation, were made, viz:—

Albion Mines, 5th March, Rev. C. Dunn.
Barney's River, 12th " " "
Earlton, 19th, " " "
Barney's River, 9th April, Rev. W. Stewart.

Earlton, 16th April, Rev. J. Anderson.
W. B. River John, March, April and May, Rev. Mr. McCunn.

For Presbyterial visitation, as follows:

Albion Mines, 14th March, 7 p.m., Rev. Mr. Fraser to preach.
W. B. East River, 15th March, 11 a.m., Mr. Brodie to preach.
W. B. River John, 21st March, 11 a.m., Mr. Anderson to preach.
Roger's Hill, 22nd March, 11 a.m., Mr. Pollok to preach.
Wallace, 4th April, 11 a.m., Mr. McCunn to preach.

New Glasgow, 11th April, 11 a.m., Mr. Herdman to preach.

Pictou, 12th April, 11 a.m., Mr. Dunn to preach.

Barney's River, 25th April, 11 a.m., Mr. McMillan to preach.

McLennan's Mt., 26th April, 11 a.m., Mr. Dunn to preach.

Gairloch, 2nd May, 11 a.m., Mr. Stewart.
Saltsprings, 3rd May, 11 a.m., Mr. Fraser.

As the Presbytery undertakes this duty at great labour, and as every member, if possible, intends to be present at every one of them, it is earnestly hoped and expected that the respective congregations will feel it their duty to attend at the above places; and as it is impossible, in the case of double congregations, to visit both, it is urgently requested and expected that both congregations will meet in the Church specified.

W. McMILLAN, P. C.

Arrival of Rev. Mr. Dunn.

We are happy to be able to record the safe arrival from Scotland of the Rev. Mr. Dunn and his lady. He has given up good prospects of advancement in the Home Church in order to labour in the Colonial Church. We wish him every success. Above all things, our prayer is that the blessing of Almighty God may follow his labours.

We learn that at the last meeting of the Presbytery of Pictou, on the 1st March, a call from the Albion Mines and Westville to the Rev. Mr. Dunn was laid on the table, and accepted. His settlement will probably follow immediately. The stipend offered by the Congregation is \$600 and a manse. We have now nine vacancies—five of them Gaelic and four English—and not a single missionary in our whole field—as Mr. McDougal is in Newfoundland, and likely to be settled there.

St. Matthew's Bible Classes.

On the evening of Tuesday the 14th of last month, a most pleasing and delightful Social Meeting of these classes was held in the Basement Hall of the Church. The idea, an excellent one, originated with Murdoch Lindsay, Esq., the Superintendent of this congregation's large and flourishing Sunday School. It was not a soiree, though it

might be mistaken for such, judging from the numbers present; neither were there any set speeches. Those who made up the company were the Minister of the Congregation, the Superintendent of the School, the Teachers of the Bible classes, and their pupils, numbering altogether about 200. In the Session Room, tables were spread with such refreshments as were necessary,—tea, coffee and eatables. It would be needless to describe the large Basement Hall of St. Matthew's, were it not for the specially attractive and pleasing manner in which it was decorated for the occasion. The walls and pillars were draped with Union Jacks, and many other emblems of loyalty. Few seats were provided, as the young people were effected to move about and become acquainted with each other. No doubt new and pleasing acquaintances were formed on the occasion, but, judging from the young people's rapidity of motion from place to place, and the happy smiles that lit up their countenances, one would suppose acquaintances were formed previously. There was music, too. What social gathering can meet and separate without music? There was instrumental music, vocal music, sacred and secular—if one can call such songs as "A man's a man for a' that" *secular*.—There was another kind of music which it is difficult to characterise—the music of several sweet canaries, which seemed as happy as the rest of the company, and continued piping away amidst the buzz of conversation, and the tramp of young feet, as, arm-in-arm, groups of twos, threes and fours, the teachers and pupils, holding pleasing converse with each other, moved from place to place. There were no set speeches, and yet there were some good ones delivered, and among others was one from the Rev. Mr. Thompson, a Free Church clergyman, from Greenock, Scotland, and another from Mr. Costley, who spoke touchingly, in his usual graceful elegance of style, regarding the past and present state of the Church and congregation. It would take too much space to describe all the interesting and instructive sights to be seen. Dr. Cogswell's microscope brought under the eye the wonders of things minute; Mr. Robertson's elaborately carved bludgeons, shell necklaces and nose-rings

from the South Sea Islands, and volumes of Punch, together with stereoscopes and slides, made the evening fly past almost imperceptibly. It was just such an evening party as one would like to attend weekly. Every thing afforded unmingled delight to all present, and we hope to hear of other superintendents and teachers following the good example thus set before them by St. Matthew's, Halifax.

Letter from the Colonial Committee.

The following letter has been received by the Convener of the Home Mission Board from the Secretary of the Colonial Committee:—

"G. A. COLONIAL MISSION, }
1st February, 1871. }

"MY DEAR SIR,—I have to thank you for your last communication, which was laid before the Committee. I enclose a minute in answer. The Committee were much gratified to see that such successful efforts were made to lessen the claims on the Parent Church.

"You may draw on me at your convenience as usual.

"I am yours, very truly,
"SIMON S. LAURIE."

The extract minute is as follows:—

"*Inter alia*, read a letter of Dec 29, 1870, from Rev. G. M. Grant, Chairman of the H. M. Board of the Maritime Provinces, detailing the grants required for the half year ending 1st Feb., 1871.

"The grants were approved of, and the thanks of the Committee given to the Home Mission Board at Halifax for their labours."

Extracted 1st Feb. by
SIMON S. LAURIE.

Donations.

The minister of Saltspings has, during the past month, been the recipient of a bountiful supply of coal. This was furnished by the eastern section of the congregation, and is another added to many instances of considerateness and liberality so frequently manifested by Saltspings congregation.

The newly inducted minister of Roger's Hill has also been recently undergoing the process of pleasant surprises. Vari-

ous articles of household furniture, sacks of corn, &c., though we have not heard whether there were silver cups in the mouths of the sacks. Mr. Fraser is busily engaged in visiting the various families both at Roger's Hill and Cape John.

Wallace.

A social gathering of this congregation took place in the Manse on the evening of the 21st ult. The proposal and arrangements for it were made in such a way as to keep it a secret from Mr. and Mrs. Anderson. With due considerateness, however, a notice of it was sent in the morning. As the shades of evening began to fall, the people from different sections of the congregation came and filled every nook and corner of the Manse. There were present during the evening about 200, who found, if not seats, at least standing room; and who partook of an excellent tea, provided by the ladies. In the course of the evening, a presentation was made of a purse of dollars, and useful articles to the value of \$86. The presents were accompanied by an address, signed on behalf of the congregation by Elfie McKay and Kate Steele, expressive of their appreciation of his faithfulness in declaring the Gospel in his preaching, and also of the strict example of godliness set before them in his walk and conversation.

To this Mr. Anderson made a brief and suitable reply, expressing his thankfulness to his people for their many acts of kindness and sympathy during the time of his pastorate over them.

We may add to this notice that it is only a short time ago since a section of the congregation laid at the Manse firewood sufficient for a year's consumption, while, from another section, 4 or 5 men came and spent a day in cutting it up.

St. Andrew's Church, Pictou: Sabbath School Entertainment.

On the evening of Tuesday, 28th F. h., an interesting meeting of teachers, scholars and parents, took place in the basement. The occasion was a lecture, by Rev. Mr. McCunn, illustrated by a large number of Lantern views. The

series comprised moral lessons, Scripture Natural History, moving Panoramas, Bible scenes, and Bible localities, and gave unbounded delight to the boys and girls. The collection, amounting to about \$12, was devoted to Sabbath-school purposes.

The Rev Mr. Fogo is to be inducted to the pastoral charge of St. Peter's, Stauley, and St. Mary's, Nashwaak, on the 22d of March, by the Presbytery of St. John. Rev. Mr. Fogo was lately presented by the people of his Congregation with a number of handsome gifts, among which was a sleigh valued at \$50, a good substantial winter over coat and a pair of leather gauntlets.

The appointment of a successor to the Rev. Dr. Donald, of St. Andrew's Church, St. John, has been deferred till the first week in April.

St. John's, N. F.

We have received very pleasing intelligence from St. John's, Newfoundland. Mr. McDougall's health seems to have improved, and the congregation have given him a unanimous call to become their permanent Pastor. After due deliberation, Mr. McDougall has signified his acceptance of the same.

Union in Prince Edward Island.

For the past year the two Presbyteries of P. E. I. have been holding Conferences with each other, and have been co-operating in the advancement of their common cause. The members of each "have taken sweet counsel: they have gone to the house of God in company;" they have deeply *felt* what they always believed that "they were brethren," and they have also realized "how good and how pleasant a thing it is for brethren to dwell together in unity." Without boasting, we think it may be said that, so far as union and co-operation is concerned, the two branches of the Presbyterian Church in P. E. I. are ahead of those in the neighboring Provinces. It has been our privilege lately to witness a *real union* between the two branches of the Presbyterian Church in a locality on this

Island, perhaps the first of the kind which has taken place in these Lower Provinces. We refer to Clyde River. In this lovely spot the Presbyterians are not very numerous, yet they were divided into families, and each had its respective place of worship. There was a "Kirk" and there was a "Seceder Church," each within sight of the other, and, as might be expected in a small community, *neither* was able to furnish the bread of life stately to the people. When it was suggested to Conference that an effort should be made to unite all the Presbyterians in this place into one congregation, some, probably, supposed that there would be difficulties in the way. And we confess that it was not without some degree of fear, on this point, that we attended the meeting for the proposed union, in company with two other beloved brethren. But difficulties we found *none*; objections *none*, and opposition *none*. The people with one voice and, we believe, *one heart*, were for union.

At such a happy meeting we could only "thank God and take courage," and say with the Psalmist, "This is the Lord's doing: it is marvellous in our eyes." Here were the first fruits of union gathered in before the time of the great harvest had yet come; but we feel assured that the former is an earnest of the latter.—*P. E. I. Presbyterian.*

Notes of the Month.

THE Franco-Prussian war has ended by the surrender of Paris, which had suffered severely. The loss of life during the month of January is said to have been frightful. The terms of peace are signed by this time. They involve the loss of Alsace and Lorraine, and very important frontier fortresses, and payment of two hundred millions sterling. The next question of interest is the future government of France. The vote has so far been in favor of Monarchy. Napoleon is said to have no chance. His name is associated with the greatest humiliation of France. Thiers advocates the selection of the King of Belgium, which would restore France more than

she has lost. The future ruler will probably be an Orleans Prince. Meanwhile, no member of any family that has ruled in France is eligible to the French Assembly. The result of this seven-months war is that the German empire is established and France is wasted and humiliated. There are a million French prisoners in different parts of Europe.

THE QUEEN has opened Parliament in person. The Chancellor read the Speech, of which the two chief topics were European and American affairs. The most interesting point was the allusion to the coming marriage of the Marquis of Lorne and the Princess Louise. The marriage is to take place on the 21st current—to the scandal of High Churchmen, during Lent. The young couple are to have a house in Edinburgh, which the Edinburgh people are to allow them to pay for. So that the royal family are to be associated still more closely with Scotland. No family in Scotland is more worthy of this honor than the families of Argyle and Sutherland. The former honors among its representatives in the past one of the most noble and dignified Scottish martyrs, and the latter has been a constant support to the Protestant succession. The present Duke of Argyle is an ornament to literature and science, as well as a sagacious and dispassionate politician. His first publication was an *Essay on Presbytery*, and his recent offer of resigning his many patronages to the control of the church shews his warm interest in the church and willingness to make personal sacrifice for her benefit. Still, the Duke is a Presbyterian, and his love for the church is not a partizan love. Let us hope that this new policy of allying royalty with the aristocracy, beginning with such noble families, will produce the best effects. This is an age in which nothing is likely to be allowed to stand unless it prove itself useful.

The part of the Queen's speech referring to foreign relations gave birth to a discussion in the House of Commons, in which Disraeli attacked the foreign policy of the government, and with some success. Gladstone's reply was dexterous, but not satisfactory. There is a general impression that England has lost prestige during the last seven months.

She has had, for some years, far too much the look of a fussy, blundering, prying and officious busy-body—meddling in other people's quarrels without any intention of rendering real service to any of the parties—snubbed by both, and her services accepted by each with scarcely concealed contempt. The government does not represent the people in this policy. The nation would like foreign powers left alone till matters reach a point when Britain is prepared not only to speak, but to fight. Mr. Disraeli pointed to the fact that the United States were civil in their correspondence with all other powers but Britain. Mr. Gladstone's correspondence concerning the Pope was also a weak affair. In his letter to Mr. Dease, he pledged the government for his "dignity." When called to account, the pledge came down to a guarantee of his "personal freedom." The manner of the disclaimer was also undignified. The Anglo-American Commission was also referred to in Parliament. The questions in dispute between the two countries are its business. Of these the fisheries are only one—and introduced as part of the general question—"lest the possible indiscretion of individuals may impair the neighbourly understanding." No wonder our people are interested in their fisheries! Valuable as our mining and agricultural interests are, they are as valuable. We only wish people were as willing to cultivate these advantages as to make political capital out of them. We hope that Nova Scotia will not pay the price of advantages to other countries without an equivalent in her own favor. The Commission, however, decides nothing finally.

THE DALKEITH HERESY CASE promises to assume larger dimensions. The Presbytery has recalled its favorable decision towards Mr. Ferguson. They consider his views contrary to the gospel. He is somewhat hazy in his statements, but seems to teach an offer of the gospel to all men in another world—contending that men have not had a fair probation. His views touch upon some of the most mysterious and difficult questions in God's moral government. The Presbytery began with a great deal of dogmatism, but they will have to treat the matter differently. It may turn out a

serious affair. Mr. Ferguson's attack, some years ago, upon Burns' celebrations, in which he was right, and stood up against the whole press of the United Kingdom, proved him to be an able and courageous man. His paper read to the Presbytery was a good specimen of acute cumulative argument.

WE have to lament the loss of Dr. Donald, one of the fathers of our Church. He was a man of a genial and kindly disposition—a minister who cultivated most friendly and affectionate relations with his people—a preacher whose sermons were characterised by ability and enlightened apprehensions of the scheme of salvation. He will be much missed in the community where he laboured, and in the courts of our Church. We mourn in hope, however; for, when the good die, it is to them "gain."

A. P.

ACKNOWLEDGMENTS.

YOUNG MEN'S BURSARY FUND.

Cash from Chatham, N. B., per Geo. McLean, Esq	\$20 00
Cash from Saint Andrew's, N. B., per Rev. P. Keay	6 50
RODERICK MCKENZIE, <i>Treas.</i>	
<i>Pictou, Feb. 28th, 1871.</i>	

MISSIONARY SERVICES.

Paid Rev. Wm. Stewart	\$ 34 60
" Wm. Dougall	113 00
Rec'd. from East Branch East River per S. H. Holmes, Esq	24 00
RODERICK MCKENZIE, <i>Treas.</i>	
<i>Pictou, Feb. 28th, 1871.</i>	

FOREIGN MISSION FUND.

Col. at West Branch, East River	\$17 00
" Albion Mines	8 00
" Greenoch Church, St. Andrew's, N. B., \$7, and two per cent. prem. 14 cts	7 14
" McLennan's Mountain	13 10
" St. Andrew's Church, Pictou	27 83
" St. Stephen's Church, St. John, N. B., Halifax Currency	10 00
" Gairloch	40 00
\$123 07	

"DAYSRING" FUND.

Rec'd. from Sab. School Association, St. Andrew's Church, St. John, N. B., \$10, and two per cent. prem., 20 cts.	\$10 20
JAS. J. BREMNER, <i>Treas.</i>	
<i>Halifax, N. S., 6th March, 1871.</i>	

PRESBYTERY CLERK'S FEE.

Pictou Kirk Session, for 1871	\$4 00
W. McMILLAN.	