

but man is deserting it for other habitations built by his own hand. Well, let them speak and write according to the gift that is in them; it matters not, for He keeps His place in the minds and hearts of men. He sits upon His throne, there encircled with ineffable glory, and "on His head are many crowns." Humanity seems proud of Him, and determined to do Him honour. Learning has laboured for ages with loving delight to explain the far-reaching and gracious words which flowed from His lips. Poetry, inspired by the history of His life and death, the perfection of His character, and the genius of His Gospel, has exerted all her powers to praise His holy name. The early Christians portrayed Him in the Catacombs of Rome as "the Good Shepherd" coming down from the hills of Judah, the shepherd's staff in His hand, His hair wet with dew, and on His arm a helpless lamb which needs His gentle care; and from their time to the painting of "Christ in the Temple," Art has exerted her highest powers to set forth the beauty and majesty of His form and character. Eloquence has woven her choicest garlands to crown His sacred head. Music has breathed her sweetest, loftiest notes in singing the glories of "the Messiah." Children are taught to lisp His praise, and dying saints depart saying, "Lord Jesus, receive our spirits." Countless multitudes, who believe in Him, meet week after week on every side of the globe, in temples built to His name; and the burden of their worship is, "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father." "Unto Him that loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever."

GREAT NAME! DIVINE NAME!
 "DEAR NAME!" Jesus Christ our Saviour! Preach it; for it is the Life of the Church, the Light of the world, and the Hope of humanity. Preach it; for it is the "Hiding-place" prepared for us, and here the soul is safe from every coming storm. Preach it; it is the sun in our black firmament, shedding light upon our path, that we may find our way back to God our Father. Preach it; it is the tree of life planted in a desert world that we may take the fruit, and eat, and live for ever. Preach it with confidence and reverent boldness; for the ancient charm—the old attractive power—is in it still. The woman who stood behind Him in the house of Simon the Pharisee, "and washed His feet with tears," did a symbolical act. From age to age, repenting souls gather around His foot-stool; they come to weep there, and His feet are ever wet with penitential tears. As it was in the past, and is now, it shall be in the future. "His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." May He, who is the LIGHT, THE LIFE, and THE LOVE, be your Guide in all your deliberations; for without HIM we "can do nothing."

For the Christian Messenger.

Mr. Editor,—

A suggestion in your paper of last week seems to call for some response from the Committee appointed about a year ago to make some provision for the Higher Education of Females. The Committee entered on their work heartily, they ascertained the prevailing feeling on the subject, as far as possible, and found that, excepting perhaps a dozen individuals, there was no active interest in the project. They were satisfied that in order to accomplish anything, an agent must be appointed for the work; but the College agent was already in the field, and it was decided to wait till the expiration of his year, and then consider the question anew.

The plan proposed was to erect buildings here, so that young ladies could receive, in part at least, the advantages of the existing institutions. For this purpose twelve thousand dollars would be needed. I was authorized to say that Wolfville would be responsible for one-fourth of that sum; but definite responses have come from only one other church. The work is not great, as compared with our numbers. If one hundred churches would average one hundred dollars each, the sum needed is raised. The present one-sidedness in our educational arrangements is not conducive to the best interests of the country; but the discouraging feature of the case is, that

the majority of our people seem willing to go along on the old plan. I sometimes think that we may as well make up our minds that all the girls above ten years of age will have to settle for life with only the advantages that the public schools can give them. There is one way of relief:—if the mothers will decide that the privileges of an advanced education must be open to their daughters, as well as their sons, and combine their strength to raise the money, the plan will be carried through, and in one year from next January the buildings will be completed and the new Department organized ready for work. The Committees are servants of the public, and are waiting for indications of duty.

Respectfully yours,
A. W. SAWYER.

Wolfville, June 21.

For the Christian Messenger.

MINISTERIAL EDUCATION.

Dear Brother,—

The contributions of our churches for the assistance of ministerial students have been hitherto far too scanty. We need a respectable fund for that purpose. I am rejoiced to learn that an esteemed brother offers the sum of one thousand dollars, on condition that three thousand more are furnished by individuals or by church contributions. A fund of four thousand dollars being thus provided, it is proposed to employ it in loans to Students while pursuing studies preparatory to the ministry.—The aid supplied in this way will be much more useful, it is believed, than in the form of gift. It may be at the same time more effectual, as larger sums can be appropriated. And it will preserve the independence of the recipients, who will in reality help themselves while receiving kindness from others, and will assist, too, in helping their successors, since their repayments will keep the fund in its integrity.

This is an object well deserving denominational regard. There can be no difficulty in raising the four thousand dollars fund. Liberal brethren will forward their donations, and the churches will collect the contributions of the many. I hope the subject will receive due attention at our Associations.

When there is such a loud call for more ministers, we are especially bound to afford all possible facilities to those who are desirous of engaging in the sacred work, and who enjoy the approval and confidence of the churches to which they belong.

Yours truly,
J. M. C.

June 21, 1871.

For the Christian Messenger.

FREDERICTON SEMINARY.

The examination of the pupils of the above-mentioned Institution took place on the 14th instant. The impression visitors received as they took their seats, was very favorable. The hall in which the exercises were conducted was neatly decorated, and above the platform, written in plain characters, was the significant motto, *Esse, non videri*. The audience was large and appreciative; and you could see in the countenances of the scholars a delicate blending of modesty and intelligence.

The exercises opened at half-past 9 o'clock. When a class in reading was called for, a large number of young ladies promptly took their stand before the platform. There was given to the "Dignitaries" present the privilege of assigning to each individual of the class any piece they might fancy. The selections were read with good taste and spirit, reflecting much credit upon Miss Bently who conducted the exercise. We believe that in our schools too little attention is given to the cultivation of the voice.

Homer came next upon the tapis. Rev. Mr. Goodspeed, the courteous and efficient principal, requested us to select some passage for examination. We chose that portion of the First Book, in which is so graphically described Apollo's descent from Olympus, who, in answer to Chryses' prayer, was moving on like the night to shoot his deadly arrows among the hosts of the beleaguering Greeks. The class showed a familiarity, not only with grammatical forms and constructions, but also some acquaintance with "those vital principles which underlies, control, and explain them." It was evident, also, that scanning has received its due share of attention, and that

the efforts of Mr. Goodspeed to raise his pupils to an appreciation of the grandeur and beauty of the great Epic were by no means in vain.

Geometry was not omitted. Though the name of the gentleman who examined the class has slipped from the memory, yet there is retained a vivid recollection of the skill and ability displayed in eliciting from youthful minds, comprehensive, prompt, and accurate answers. It should not be forgotten, however, that, in the Mathematics, the attention can be best held by ocular demonstration. Even to a geometer, seeing is emphatically believing. We were forcibly reminded of this by the exercise which followed. A class in Arithmetic presented itself for examination. While Miss Bently was testing the knowledge of the younger members of her class by searching questions, the older members were engaged in placing upon the black-board problems illustrative of the extraction of the Cube Root, &c.—Soon they were called upon to explain their work, and in the explanation showed a mastery of the subjects studied that was truly praiseworthy. Every step in the process was intelligently taken: in this way only can thoroughness be secured.

A class in Virgil was next called for by Mr. Goodspeed. He requested the Principal of the "Training School," who very courteously dismissed his classes in order to be present, to select some portion for examination. After the passage was chosen, questions were freely asked by the gentlemen present, and as promptly answered. The classes in French acquitted themselves well. Some were able to pronounce and translate the language with considerable fluency. Competent judges said that, considering the short time they had been engaged in the study, their advancement was marked. What has been said is of a laudatory character. The captious critic could find occasion for fault finding. But, considering with how much in the very nature of things the Principal of an Institution has to contend, we may congratulate Mr. Goodspeed on the good work which the Seminary has done since it passed into his hands.

At the close of the exercises, Presents, accompanied by suitable addresses, were made to all the Teachers, who responded in fitting and touching language. It was manifest to an observant mind that the ties which bound together teachers and pupils were very strong. Commendatory remarks were made by several gentlemen present, of whom the Rev. Mr. Cady spoke in emphatic language of his faith in the Institution, and the work, as he believed, it was destined to perform. May his expectations be more than realized.

ONE PRESENT.

The Christian Messenger.

Halifax, N. S., June 25th, 1871.

N. S. CENTRAL ASSOCIATION.

PEREAUX CORNWALLIS,
June 24th.

The Delegates from the two Halifax Churches, from Sackville and Newport reached Port Williams at 7.45 p. m., on Friday, and there found three brethren—G. M. Davison, Chas. Sanford and Elijah C. West—in waiting to bring us to this charming valley under the North Mountain and within five or six miles of Blomedon. The pouring rain in which we left the city had ceased, and a pleasant drive of about two hours brought us to the hospitable and comfortable homes of these brethren, where a cordial welcome awaited us.

Saturday morning brought fresh accessions, some from much greater distances. At the appointed hour, in the absence of the last year's Moderator, Rev. David Freeman the pastor of the church was requested to take the chair and commence the business of the Association. Prayer was offered by Rev. C. Delong.

Rev. T. A. Higgins read a list of the Delegates, and a ballot was taken for Moderator. The result of which was the choice of Rev. E. O. Read of Berwick.

The Letters from the churches were examined by Brethren Wethers, W. G. Parker, and Delong; and were read by Rev. S. W. DeBlois, Hon. Judge McCully, and Rev. J. Murray.

The following were appointed the Committee of Nomination and Arrangements: Revs. David Freeman, S. B. Kempton, Jas. Parker; Brethren D. F. Higgins, Jas. Bligh, D. H. Newcomb, and Edwin Rand.

The Letters were more than usually interesting, many of them shewing an excellent missionary spirit. The one from the church with which the Association was meeting, gave indication of a deep interest in behalf of the regions around, and their intention to employ a missionary to labour in those localities.

The 1st and 3rd Horton churches shewed large additions by baptism. These things and the general tenor and spirit of the letters were such as to afford encouragement for future progress.

The additions to the churches by baptism were Bridgewater 7, Canning 2, 1st Cornwallis 11, 2nd Cornwallis 4, 3rd Cornwallis 32, 5th Cornwallis 19, Falmouth 15, Granville St., Halifax 8, North Halifax 12, 1st Hammonds Plains 10, Hantsport 16, Wolfville 45, 3rd Horton 32, Indian Harbor 1, Jeddore 5, Kempt 1, LaHave 1, Lunenburg N. W. 4, Maitland 2, New Cornwall 18, New Germany 6, Rawdon 4, Windsor 18, Upper Aylesford 4, Chester 5, amounting to 282, an average of 6 per church or 5 per cent on the whole membership.

Committees were appointed on "Circular Letter," "Christian Messenger," "Benevolent Funds," "Education," "Missions," &c. &c.

Delegates to the Eastern Association were appointed—Bro. S. Selden, Rev. T. A. Higgins and any other three ministers of this Association who may be able to attend.

Discussion arose on the best means of obtaining and preserving the statistics of the Sabbath Schools in the Association. It was the generally expressed opinion that the matter might be more properly done by the Sabbath School Convention, and the clerk was therefore instructed to send a copy of the statistics to that body.

The appointments for the Sabbath were at Pereaux Rev. S. March and Jas. Murray; at Canning (Baptist) Revs. Dr. Cramp, S. March, and E. M. Saunders; do., (Methodist) Rev. J. E. Goucher; do., (Congregationalist) Rev. S. T. Rand; at Habitant (Free Baptist) Rev. J. L. Read; at Canard Rev. E. M. Saunders; at Billtown Rev. E. O. Read; at Gaspereaux Rev. W. E. Hall; at Kentville, Rev. W. G. Parker; at Medford, Rev. R. R. Philp; at Scots Bay, Rev. J. M. Parker; at Lower Pereaux, Rev. G. Wethers; on the Mountain, Rev. J. Thomas; at Woodville, Rev. E. O. Read; at Woodside, Rev. T. C. Delong; Rev. J. Meadows, Bro. Bradshaw.

THE WANT OF MINISTERS.

We know of no age of the Christian dispensation in which our Lord's instruction to his disciples—"Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest," was not appropriate and needed. The present is, emphatically, a time in which, in proportion to the demand, "the laborers are few."

This is not the case merely in the denomination to which we have the honor to belong, but all bodies are uttering the same cry. It has become so general a want that some of the secular papers have taken up the matter, and have made the endeavour to supply a remedy for this state of things. The *Toronto Globe* offers a "remedy" or rather, "The remedy for a short supply of preachers." On seeing the article under such a caption in our contemporary, we read it through with much carefulness, thinking that if such "remedy" had really been discovered it would be a boon to the church and the world, such as all denominations would be rejoiced to find. Perhaps we can hardly do better than copy the article entire, so that our readers may form a judgment as to whether it is a "remedy" equal to the necessity:

THE REMEDY FOR A SHORT SUPPLY OF PREACHERS.

Everywhere, both in the Old World and the New, there is a complaint about the falling off in the supply of Ministers of the Gospel, and various plans of one kind or another are propounded in order to remedy the evil, and make good the deficiency. Law is overstocked, and so is medicine, but the pulpit, it seems, is being forsaken, and even the supply that is forthcoming for it, it is sometimes broadly hinted, is not up to the mark. In England among all denominations this complaint is heard. The "studious youth" at Oxford and Cambridge, less and less, it seems, affect the position of the clergyman, and bishops have more and more to fall back upon a class called "illiterates" for the curious reason, we suppose, that they are comparatively "illiterate" in order to keep the pulpits of their dioceses occupied. While this is so with the Church of England, other denominations are equally badly off. "Clever" young men prefer

secular occupations, and the remedy is somewhat difficult to find. In the neighbouring Republic it is the same, and here in Canada the story is too stale to be repeated. Why is this? Perhaps it is not for us as secular journalists to discuss the question at any length, or at all. Yet it is one of great interest to the whole community, and needs to be discussed through the press quite as much as in Synods and Conferences. Bursaries are founded in order to encourage and partially support poor but promising students during their studies. To a certain extent this is found to have a good effect, though the question will naturally arise how it comes to be necessary to employ such means to coax individuals to the study of theology, when similar plans are not found necessary in order to keep up the supply in the other learned professions.

No doubt many promising young men are poor, and their course may be in this way greatly assisted; but surely if there were any large amount of zeal and energy, there would be found ways and means even apart from such instrumentality to secure the needed education. In past days, and in countries where students were poorer than the average are in Canada, and where opportunities for self-support during the course of studies were infinitely fewer and less favorable than with us, the supply for generations kept quite up to the demand and often beyond it, even though the prospects of support after becoming Clergymen were quite as discouraging, in a pecuniary point of view as they are now, if not a great deal more so.

The state of things complained of arises, we suspect, not so much from the mere difficulty of procuring a living during the necessary preparatory studies, though that is something; nor from the comparatively limited and inadequate support accorded to the great mass of clergymen when engaged in actual work, though that has still more to do with it; but from the changed estimate which has taken place even among professedly religious people of the ministerial office and of the work and standing and influence of the clergymen. People may not like to have the fact stated in so many words, yet it is not the less unquestionable that the occupants of the pulpit are not regarded by the great mass even of those who "sit under" them in the same way as they were twenty, thirty or forty years ago. Of course, their social position is much higher than it would be in any other line of life with similar incomes; but the careless, grudging, and niggardly manner in which these incomes are too often supplied, as if the work were simply one of charity, makes, we doubt not, many even of the well disposed young men of our churches prefer "secular callings." It is not merely the smallness of the income, but the too general tone of feeling and expression in reference to the labours of the ministry, and the sickle, changing and often disparaging treatment which worthy, though it may not be very brilliant men, too frequently receive from the "religious public," as if their talk were mere drivel, or, at the best, a kind of helpless "goodyism," to be tolerated "in the cloth," but smiled at all the same, which turns many away from the pulpit altogether.

This is intensified by the fact that in general, members of churches in "better circumstances" than usual, regard with feelings almost approaching to horror the idea of any of their sons becoming clergymen. There are, of course, exceptions; but from one cause or another, the great majority of our "pulpit supply" comes from the humbler classes. Nothing the worse for that, no doubt. Certainly not. Perhaps, in some respects, all the better. But in an age of snobbery,—and no one will deny that that feature of modern society has become very largely developed in all the churches,—this feeling will have its effect among the more sensitive and energetic even of those very classes from whose ranks a particular profession may be chiefly recruited.

If the supply of preachers, in short, decrease in quantity and deteriorate in quality, as some affirm, the religious public has itself to blame, not only or even chiefly by the niggardly way in which preachers are too often supported, but by the manner in which they are otherwise too often treated, and the disparaging estimate even in what are called religious circles, of ministerial work, and wisdom and ways. The remedy lies with church members themselves, not simply by getting up bursaries, or surprise parties, or charitable plans of one kind or another for coaxing students to turn to theology and helping ministers by what looks alarmingly like charitable doles to make ends meet at the close of the year, but by a deeper tone of religious feeling and a more earnest and becoming manner in treating and speaking of the ministerial office than are frequently to be met with, so that the boys and youths of the churches may be more likely to grow up impressed with the idea that the preacher's work is the noblest any one can be engaged in, whether paid well or ill, instead of having the feeling that it may be all very well for some of the lower and slower class, but that they can do better, both socially and pecuniarily. We say nothing of the very manifest additional hindrance to the full supply of the pulpits in the widespread though vague feeling of doubt and difficulty, and the dislike to be trammelled by special oaths and formulas, which crop out so frequently even among those already pledged to the exposition and enforcement of certain systems of faith and practice, and are naturally stronger among those who wish to believe that they are still free. This latter hindrance is not a small one, and has to be fairly estimated among the influences

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