

eyes, ["Rev. vii. 15-17]. "AND SO SHALL WE EVER BE WITH THE LORD," [1 Thess. iv. 18.]

"For ever with the Lord!" Amen! So let it be; Life from the dead is in that word—'Tis immortality.

Here in the body pent, Absent from Him, I roam, Yet nightly pitch my moving tent, A day's march nearer home.

My Father's house on high,— Home of my soul,—how near, At times, to faith's foreseeing eye, The golden gates appear!

"Forever with the Lord!" Father, if 'tis Thy will, The promise of that faithful word, O'Er here to me fulfil."

JAMES MONTGOMERY. J. M. CRAMP.

For Christian the Messenger. Letter from Professor Jones.

Dear Brother Selden,—

I need not reply to C. D. R.'s last effusion. All who are capable of judging can see that what I have said of Latin, he is saying of English, and that what I say of English he applies to Latin; a course not very well calculated to make the subject clear to those "tyros" in whom he feels so much interest!

The following letter to me from Prof. Jones, Classical Professor of Acadia College, explains the matter so lucidly, doing credit both to the head and the heart of the writer, that, though I suppose it was not intended for publication, I will take the responsibility of asking you to insert in the Messenger, and then, with a parting word to our friend, C. D., an "old saw," which I will translate into Latin for his and my own special use and behoof, I will take my leave of him: "Primum prospiciendum est; dehinc salendum."

SILAS T. RAND.

FEB. 1ST, 1879.

REV. S. T. RAND:—

Dear Sir,—It was very courteous in you to refer to me the settlement of the "metre question." That courtesy demands a line or two.

The fact that in Iambic, Trochaic, and Anapestic rhythms, two feet constitute a metre, in the classical languages, and your own words, plainly written in article No. 1,—"named according to the ancient method"—justify you, in a certain sense, in calling Toplady's hymn, Trochaic Dimeter Catalectic. If C. D. R. had carefully (read) the article above referred to, it is highly probable his criticism would not have found a place in the Messenger.

But, as you are aware, the names Iambus, Trochee, Dactyl, and Anapest, are not used in quite the same sense in English poetry as in Latin verse. English words, which, according to Latin measurement, are Anapests and Iambuses are named by us Dactyls and Trochees. The vowel in English measures quantity, the syllable in the classical languages, or as English Prosodists often express it, Accent is the basis of the former, quantity of the latter.

It is deemed best, then, to discard classical names in speaking of English Poetry, Monometers, Dimeters, Trimeters, Tetrameters, Pentameters, and Hexameters, are the names given respectively to lines of one foot, two feet, &c., &c. Evidently your critic had the English system in mind when he wrote his article.

Yours very truly, R. V. JONES.

The Metropolitan Tabernacle Church continues to grow, notwithstanding the heavy drains upon it. Thus, during the past year, we learn that 394 persons have been received into the church, but as, says Mr. Spurgeon, "we have sent out a colony to form the church at Peckham, and many have removed to other churches, no less than 253 of our increase vanishes under that head; 57 have been called home, 45 have been lost by non-attendance, and 3 have been withdrawn from for other reasons. Thus, after a year's work the net increase at home is only 36; but this gives us no sorrow, we only wish that we could send off another swarm this year to fill a new hive. So long as the church of Christ gains we have no need to fret, should we never get beyond our present number, which is 5,066."

The following letter from Mr. Spurgeon, at Montone, south coast of France, was read at the Tabernacle on Sunday the 2nd inst.:—"Beloved Friends,—By the tender kindness of God the journey hither was made with-

out excessive fatigue, and now I trust that genial weather will bring with it rapid restoration. This place has participated in the severe weather which has swept over the Continent, so that I miss just now the bright sunshine to which I have been formerly accustomed; yet it is comparatively warm, and so far is beneficial to an invalid. Rest is the main thing, and rest I hope to find, that I may come back to you strengthened for sacred service."

The Christian Messenger.

Halifax, N. S., February 26, 1879.

Ministers differ much in their estimate of the value of pastoral visitation, but we think there is no question as to the need of such work being done. It is doubtless the most difficult part of their labor. We have apostolic precedent for preaching from house to house. There may not be the same occasion for this mode of ministerial work now as then, seeing that we all have our bibles and a vast majority of the people have some knowledge of the gospel from their earliest days. As however salvation rests on experience and a hearty reception of gospel truth rather than even the most intimate acquaintance with its doctrines, it becomes necessary for the minister who wishes to effectually cultivate his field of labor to do something more than sow the seed of the kingdom. He must become acquainted with his hearers individually to make his preaching effective, and know that they have received it into good and honest hearts. There are, of course, obstacles to this, but they are not insurmountable. Like obstacles exist in the accomplishment of any other good work, and they have to be met, and,—by wise plans adapted to circumstances,—overcome.

A minister who depends alone on his preaching for the accomplishment of his work with his people will soon find that they are dying out rather than growing and multiplying. The old saw, "a house-going minister makes a church-going people," will find its illustration in many a congregation in every land. A successful minister does not only walk or ride from his study to his pulpit and deliver his message and return. He must know those to whom he brings the message, this can only be by personal intercourse more or less familiar. The younger members of a church, too, should regard their minister as their counsellor and friend, ready at all times to advise them and help them in carrying out their Christian impulses towards their friends. A word to the wise is sufficient.

The Halifax Choral Association held its first meeting on Tuesday evening of last week. Between two and three hundred ladies and gentlemen belonging to the several choirs of the city churches, assembled in Hessel's Hall, and practiced Mozart's "Gloria," under the leadership of Mr. J. P. Hagarty, Mr. Porter playing the accompaniment. The next meeting is to be on Tuesday next, when Mr. Doane is to be the conductor and Mr. Bird the accompanist. It is a pleasing feature in this arrangement that all denominations meet on common ground for one and the same object, and all the prominent musicians of the city join cordially to render assistance and participate in the exercises and the cultivation of the sacred music of the great masters.

"SAYING THE CATECHISM" seventy-five years ago; by Dr. Clarke of Boston.

An address delivered before the New England Historic-Genealogical Society.

This address is a strong expression of opinion in favor of the young committing to memory the Assembly's Catechism. A fine picture is drawn of the mode formerly adopted of hearing all the children in the parish once a year say the catechism in the meeting houses, especially at Northampton, Conn. The notice used to be given out:

"Sabbath after next, the first division of the Catechism will be recited here." It sent a thrill through the town.

There was "no discharge in that war." Public sentiment demanded the most implicit obedience by all concerned. The Primers were looked up, new ones bought, and the parents set their children to work at once and in earnest. Every question and every answer must be most thoroughly committed to memory, verbatim et literatim et punctuatum. The time for recitation was at the close of the afternoon service. All the children in the town, dressed in their "Sabbath-day clothes," were arranged shoulder to shoulder,—the boys

on the one side, and the girls on the other of the broad aisle, beginning at the "deacon's seat" beneath the pulpit, and extending down that aisle, and round through the side aisle as far as was necessary. The parents—"children of a larger growth"—crowded the pews and galleries, tremblingly anxious that their little ones might acquit themselves well. Many a mother bent over that scene with solemn interest, handkerchief in hand, the tears of joy ready to fall if their children should succeed, and tears of sorrow if they should happen to fail. It was a spectacle worthy of a painter.

Father Hale, standing in the pulpit, put out the questions to the children in order; and each one, when the question was put to him, was expected to wheel out of the line *à la militaire*, into the broad aisle, and face the minister, and make his very best obeisance, and answer the question put him without the slightest mistake. To be told, that is, to be prompted or corrected by the minister, was not a thing to be permitted by any child, who expected thereafter to have any reputation in that town for good scholarship. In this manner the three divisions of the Catechism were successively recited, while many were the "knees which smote one against another;" and many are the persons who recollect, and will long recollect, the palpitating heart, the tremulous voice, the quivering frame, with which for several years they went through that terrible ordeal. But if the nervous effects of that exercise were appalling, the moral influence was most salutary; and I desire, in this presence, to acknowledge my deep obligations to my parents, who long since, as I trust, "passed into the skies," for their fidelity in requiring me, much against my will, to commit to memory the Assembly's Catechism, and to "say" it six or seven years in succession in the old meeting house in Westhampton, amid tremblings and agitations I can never cease to remember.

The results of this old-time religious teaching, proving its value, are stated by naming a host of the men who have come to eminence and usefulness from the ranks of those taught in this way.

This was doubtless good; but we think the knowledge of Scripture truth now given in all well regulated Sabbath Schools, is a step in advance on the memoritor exercises here so graphically pictured.

What a grand mistake is made by thousands of people when they imagine that the confession of a fault is a thing of which they should be ashamed. They persuade themselves that the offering of an excuse for doing wrong removes the stain. Of course we all like to stand well with our fellow-men, and would fain persuade ourselves that our faults are something less than some of our neighbours think they are, and therefore we are not called on to expose ourselves by acknowledging them just as they are. We fancy that we live less in public than we do, whereas if we regarded our thoughts and motives of action as all exposed to our fellow-men as much as our public acts, we should perhaps be a little nearer the truth.

Character is not only what men see of us, but is what exists in our very being, and impresses itself more or less on the features of us all. By that means character often shews itself to others most effectually when we least think it does. When we remember this, how valuable are those precepts which direct us to "Keep the heart with all diligence for out of it are the issues of life."

PROGRESS AT ACADIA COLLEGE.

Monday last was the day for the Classes of the Horton Collegiate Academy, to remove from their temporary buildings, ("shanties" they were called by the irreverent ones amongst the juniors), into the new and beautiful rooms in the College building. They have been greatly needed for some time past. The Ladies' Department will occupy the eastern portion, and the Men the western.

The College Classes comprise 73 students, the Academical have a much larger number. With the present limited accommodations in the Ladies' Boarding house there are upwards of 20 young lady Boarders. Quite a number of both ladies and gentlemen—until the new Seminary building is finished,—have to board in the Village. It is intended to remove the temporary structure—that has been so useful to the Academy classes since the fire—to the south-east corner of the Ladies' Seminary to serve part as a class room and part as a gymnasium for the young ladies. This will be a most important addition to the arrangements and advantages of the Institution.

The Theological Department is pro-

gressing satisfactorily: Prof. Welton has a class of 22 in Homiletics, 16 in Systematic Theology, and 2 in Hebrew; whilst Dr. Crawley has 2 in Greek Exegesis and about 12 receiving lectures on New Testament Church Polity. A class of 30 in the Academy are expecting to matriculate in June.

EUROPEAN TRAVEL.

Dr. Welton succeeded in reaching Halifax on Monday morning, although the storm threatened a second time to prevent his good intentions to keep his appointment to Lecture before the South Baptist Institute. The evening proved fine, and the Spring Garden Vestry was well filled before the hour announced had arrived.

The Chairman announced that the Granville Street Choir had kindly consented to give some pieces of sacred music during the evening and would open the meeting with an anthem.

Dr. Welton then without any formal introduction led his audience away from old Acadia with him, across the ocean, landing at Liverpool, and giving them a view of the great commercial city on the Mersey. From thence, he conducted them through the rural districts, giving them views of the scenery; thence to the great metropolis, London—when he gave them some of his impressions of that mighty city, and by some familiar illustrations, sought to impress upon the audience the stupendous area and varied resources of the capital of the world. From London, he led his hearers over to the Continent of Europe, and by rapid sketches gave them glimpses of life in the cities of Antwerp—with its celebrated picture galleries and antique public buildings, and Cologne—with its famous cathedral, which he graphically portrayed. Here he launched upon the bosom of the classic, beautiful Rhine, and vividly sketched its enchanting scenery, pausing at each point of interest, and rehearsing many of the legends and tales which have made its old castles and vine-clad hills illustrious. In passing Frankfurt, he paused to give a brief description of the monument, commemorating the art of printing, and then hastened on to Leipsic—celebrated as the seat of one of Germany's great universities. Again on the wing, he led his audience off to Berlin, and shewed them many of Germany's historic scenes and monuments of the reformation; then away South to Italy, visiting Rome, Naples, Vesuvius, and the buried cities, around its base. The Doctor had mapped out such an extended tour—embracing so many and varied countries, scenes of interest in history, arts and sciences, so many and various customs and manners that his lecture was necessarily diffuse and fragmentary; but he exhibited a keen appreciation of the interesting features of the places and people among whom he travelled, and gave many pictures of European life, and sketches of scenery which delighted the audience.

The musical part of the programme was under the direction of Mr. Wm. Ackhurst, and his well known ability in this department needs no comment from us. We may add, however, that Miss Barnstead, who sang the principal solos, was in good voice, and contributed much to the interest of the evening.

The entertainment closed with a vote of thanks tendered to Dr. Welton, by the S. B. Institute and the audience, and by the choir singing "God Save the Queen."

We have taken a portion of the above from the *Morning Herald*, as from a more disinterested standpoint than anything we might say of it ourselves. It is simply impossible in a few lines to give a fair view of so excellent and pleasing a production as Dr. Welton's Lecture on his first year in Germany.

The Public Documents in the form of Blue Books are beginning to appear; the press has a liberal supply. In general they contain masses of figures and tabular statements that would fill up a large part of a year to examine. The information they contain is, however most important for the people to possess as these books shew how the people's money has been used in the payment of the salaries of officials, of all sorts and degrees, also what is paid as retiring pensions to old worn out public servants. We were particularly interested in the items making up \$95,118.30 paid to the Fisheries Commission. Besides the Public Accounts there are also Tables of Trade and Navigation, Report on the State of the Militia, Returns and Statistics of the Inland Revenue, Report of the Minister of Public Works, Report on the Adulteration of Food, &c., &c.

PRESBYTERIAN.

The Presbyterian Witness says:—"The congregation of Acadia at the beginning of the year presented their pastor, Rev. John A. Logan, with an address, accompanied by a fur coat valued at fifty dollars, also a year's fuel, and products of the loom; farm and dairy."

Where is "Acadia"? some will be asking. On enquiry we learn that it is a place near the Londonderry mines. We are glad to find the name associated with such good deeds.

The Committee on a new Presbyterian Hymnal have prepared printed slips of the hymns selected, to the number of 299 and 11 Doxologies. These are to be sent to the various Sessions under the jurisdiction of the General Assembly. The prejudices in favor of the exclusive use of the Psalms must be giving way.

The Presbyterian body of the Maritime Provinces have a Supplementary Fund from which "forty ministers with weak charges receive aid at rates of from \$80 to \$200 yearly. The payments made for the past half year amounted to \$2,500 which, when made, left the fund \$3,400 in debt, the accumulation of the last two years." Some of the members of that body have been making a successful effort to raise one-fourth of that amount and have made up \$714 as a New Year's gift.

Our Baptist friends in England who have been so much concerned for Africa and who have done so much for sending the gospel to its people, are anxiously concerned about the effect of the Zulu war upon the cause of Christianity there. The mission in which their greatest efforts are now being put forth is in Central Africa, where probably there is little or no connection with the inhabitants so far south as Port Natal, or the Zulu land. Still there may be some word carried between the two places which will create prejudices that it will be difficult or impossible to remove, and may render it a task of no ordinary character to carry the gospel of peace to them. The people of the dark continent will not easily distinguish between the English missionary and the British soldier and sailor. It is feared that the rugged plough of war will remove the traces left by Moffat, Livingstone and others, and teach a lesson it will not be easy for them to unlearn. The Zulu king, it appears is a most powerful military despot, and rules over the most numerous and warlike tribe of the South of Africa. His army is estimated at 40,000 or 50,000 men. They appear to be equipped with arms from America and Europe. There is no fear or doubt but the British will ultimately conquer them, and compel them to respect the rights of the British colonists. The danger is however that in doing so the cause of Christ amongst them may suffer, and that they may come to regard the British as their enemies and not as the men having a mission of the gospel of peace.

The Scottish Baptist Magazine, in a recent article on its denominational exchanges, says:

"4. The Christian Messenger, Halifax. A handy and spirited weekly, which, for upwards of 24 years, (our good brother should have said 43 years), has found general welcome amongst the churches in Nova Scotia. From the large amount of ecclesiastical intelligence and correspondence contained in its pages, it is plain that a spirit of interest and earnestness in denominational work abounds amongst the churches of which it is the valued organ.

When the causes of the remarkable advance of our denomination in both Canada and Nova Scotia come to be stated by the historian, we feel sure that side by side with Woodstock and Acadia Colleges will appear the names of the Canadian Baptist and Christian Messenger. Our brethren across the water have been wise above anything we can lay claim to at home in the enterprise they have shown in dealing liberally and courageously with ministerial education and denominational organs. For upwards of a generation they have been actively and most perseveringly engaged in founding and building up their institutions; and of late they have been reaping abundant returns from their labours."

THE GOLD ROOM, AND THE NEW YORK STOCK EXCHANGE, &c., by Kinahan Cornwallis, published by A. S. Barnes & Co., William Street, New York.

This is a pamphlet of about 60 pages—for 20 cents—giving a history and description of the gold room and the mode of proceeding in disposing of Stocks and managing matters on change.