

revivals, such as the world has seldom seen. Calling to mind but one of many significant changes that transpired during the year 1875—the annexation of Fiji to the British Empire—may it not be said in very deed, that Christianity *has* received the “heathen for its inheritance, and the uttermost parts of the earth for a possession.” What shall we say of the goodness of God to our own Church? What can we say but this,—“The Lord hath done great things for us, whereof we are glad.” In the union so long looked for, and now so happily accomplished, “HE CROWNETH THE YEAR WITH HIS GOODNESS.”

THE RETROSPECT.

“ROME was not built in a day.” Neither do churches attain maturity, like Jonah’s gourd, in a night. It is more than a century since the blue banner of Presbyterianism was first unfurled in British North America, and we judge it not out of place to take if it be but a short look through that vista of years, and to occupy a few sentences in the first number of the *Presbyterian Record*, in tracing the successive steps by which the new point of departure was reached on the fifteenth of June, 1875—the Birthday of THE PRESBYTERIAN CHURCH IN CANADA.

In the Upper Provinces, the Church of Scotland was first in the field. As early as 1765—six years after the conquest—The Rev. George Henry, commenced his stated ministry at the ancient capital of Quebec. St. Andrew’s congregation there was organized in 1784, when the Rev. Dr. Sparks was inducted to the charge. Shortly afterwards the Rev. John Bethune began his ministry in Montreal, where he remained not quite a year, and then took up his residence, in 1787, at Williamstown in the county of Glengarry, where he was the means of forming a number of congregations, and among whom he laboured with zeal and fidelity until his death in 1815. In

1803 these two ministers, with Mr. Duncan Fisher, elder, constituted themselves into the first “Presbytery of Montreal.” By slow degrees their numbers were increased through occasional arrivals from Scotland, and, in 1851, the representatives of the Scottish Establishment resolved to form themselves into an organized body under the name of “the Presbyterian Church of Canada in connection with the Church of Scotland.” This Synod, divided into four Presbyteries, began with 25 ministers on its roll of membership. But in the meantime certain other ministers of the Presbyterian order had come to Canada. Some of them hailed from the Secession Church in the old country: others belonged to “the Relief” Church, and with them came to be associated one or two Congregational brethren. In the year 1818 these formed themselves into “the Presbytery of the Canadas” and next year assumed the name of “the United Synod of Upper Canada,” which continued to meet at intervals till 1840, when its ministers, eighteen in number, were received by the synod in connection with the Church of Scotland. This accession to its members, brought the roll of that Synod to include the names of eighty-two ministers.

In 1832-3, a third body had arisen, who, not seeing their way clearly to connect themselves with either of the existing Synods, became known as “the Synod of the United Presbyterian Church in Canada.” Of those who had to do with the formation of this Synod, the venerable Dr. Taylor of Montreal, is now the only survivor.

The wave of disruption that rolled across the Atlantic in 1844, gave rise to the next important epoch in the Presbyterian history of Canada. In the beginning of that year, the Church of Scotland Synod had *ninety-one* Ministers; in July 1845, it had only *fifty-four*, with twenty-two vacant congregations. Then began the struggle for pre-eminence between three vigorous branches of the church, each of them having established a school of the prophets in accordance with their several politics—Queen’s College at Kingston;