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THE PRESBYTERIAN

DECEMBER.

THE AGED BELIEVER, AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint and sore ;
Waiting for the dawning, for the opening of the door ;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm,
and strife ;
Bearing many a burden, struggling for my life ;
But now the morn is breaking, my toil will soon
be o'er,
I'm kneeling at the threshold, my hand is on the
door.

Metinks I hear the voices of the blessed as they
stand,
Singing in the sunshine of the sinless land ;
O! would that I were with them, amid their
shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered
long ago ;
One by one they left me struggling with the foe ;
Their pilgrimage was shorter, their triumph
sooner won ;
How lovingly they'll hail me when my toil is
done!

With them the blessed angels that know no
grief nor sin,
I see them by the portals, prepared to let me in.
O Lord, I wait thy pleasure, thy time and way
are best ;
But I am wasted, worn, and weary—O Father bid
me rest.

—*Sun Magazine.*

THE EARL OF DALHOUSIE.

At the close of a sermon preached in the East Free Church, Brechin, the Rev. Mr. Rose referred to Lord Dalhousie's last illness as follows :—Knowing him so well, I comprehended at once the inexpressible and hallowed tenderness of spirit which breathed from him after his last return from Cannes. He had manifestly received a gracious unction of the Holy Spirit, and that was doubtless sent to prepare him for his departure. This blessing was not disturbed, but deepened, during his last illness. All around him saw and rejoiced in his gentle patience and tender gratitude. His calm peacefulness and trust brought the atmosphere of Bethel into his sick-room which was also illuminated by the bright smile of welcome which always greeted me. During ten dark days we prayed and watched for his recovery, for we were most unwilling that he should depart. But he, like one who had heard the clear call of the Master, never faltered in the announcement that he was dying. The first time I saw him he told me he was going home ; but, in the most firm and decided way, he added, " I know whom I have believed, and He is with me now." I have seldom seen any one so well prepared as Lord Dalhousie was to face the last enemy, or, rather, so ready to answer the call of Him who has conquered Death. Many touching incidents might be told of the daily visits which I then paid him. I took up a Bible one day, and, turning to appropriate promises, I found the verses I sought all marked. " Ah," I said, some one has been here before me." " Yes," he replied, " these were marked by one very dear to me, and now they are doubly precious."

He referred to his wife, Lady Panmure, who died 21 years ago, soon after he came to the title and estates. Going in one day, I got his usual bright smile of recognition, but the momentary agitation brought on a slight attack of distressing symptoms. When it passed, he said, "This heart will soon cease to beat to any one." "But," I said, "it beats true to Jesus?" "Yes, I trust him! He is my all.

Rock of ages, cleft for me,
Let me hide myself in Thee."

One day, on my using the familiar designation, "My Lord," he said, "Oh, Mr. Rose, lay aside that title, and call me your dear Christian friend." It was most instructive and impressive to witness the calm way in which, without a murmur or a sigh, he at once laid down all his earthly honours and possessions when the Master came. For there was much to make his life pleasant and desirable. He had wide domains, many well-earned honours, the special favour of his Sovereign, growing popularity, and the power above most men of enjoying life himself, and shedding sunshine on all around him. But he would not be detained, having the desire to depart and be with Christ, which is far better.

HOW GOD PREPARES HIS JEWELS.

One of the many lessons I get from the life of Peter is the value of defeats, humiliations and trials. None of the disciples had so rough a time, or so many hard knocks, as he had. He was always in trouble. He was always being defeated. None of the disciples received so many stern, humiliating rebukes from the Master's lips as he. Every little while we find him covered with shame. Then on the night of the betrayal he was terribly sifted by Satan.

There is a meaning in all this. Diamonds are dug out of the earth in a rough state, with no apparent beauty, covered with a hard, ugly crust; and they are cut, sawn, split, and put upon the wheel, and ground, and ground, and ground, until they have the right

form, until all the blemishes are ground out and they shine in beauty fit for a king's crown. Peter was a diamond, a great Koh-i-noor; but when the Lord found him he was a very rough diamond, and had to be kept long upon the wheel, till every speck was ground off. It was his trials, humiliations, and defeats that made such a glorious man of him. The only way to break down a man's pride is by defeats and mortifications. The only cure for self-confidence is the cure Christ applied to him. He let him fall into the mire, and sink into the sea, and let Satan "tumble him up and down."

There are some characters that are like summer fruits which ripen early in the season, under the warmth of the sun; but there are few such, except those whom God plucks and gathers, like early summer fruits, in the days of infancy, childhood, and youth.

There are other fruits that ripen not till the sharp autumn frosts come. All through the summer they are sour, bitter, and unfit for food. The keen frosts make them luscious and mellow. And there are many of Christ's disciples who bear just such fruits. They are very unripe Christians. They are sharp acrid men. They are severe, selfish, harsh, bitter, censorious. There is no sweetness, gentleness, kindness in them. They may be good men or women; they are good at heart, but they are not beautiful. People cannot love them. And yet they are God's dear children.

Then the frosts come—sharp, biting frost. Afflictions enter their homes; sorrows break in upon them. Bereavements turn the green leaves to sere and yellow. Humiliations come. They are defeated and crushed. God allows them to suffer great temptations. And out of these sad and painful experiences these troubles and trials, these humiliations and failures, they come, like the autumn fruits after the frosts, mellow, luscious, rich and ripe.

Without these painful processes many a man would never reach glory. It was the rough knocks and sorry tum-

bles of his early discipleship that made the Peter of the Gospels, the Peter of the Acts and Epistles. It was scourging, imprisonment and persecution that made Paul the brightest jewel in the world. David learned his psalms in the wilderness, when hunted and chased. Bereavement, loss, and sore sickness fitted Job to write that wondrous poem which bears his name. John Bunyan got the "Pilgrim's Progress" out of prison walls, and from the clanking of chains. It was a good thing that Satan sifted Peter; he blew out the chaff, and only left the pure wheat.

Let God burn out your dross, blow out your chaff, mellow your fruits by sharp frosts and grind off the roughness of your character on the wheel of affliction. Some day, when you get through and shine in the glory of heaven, loud est amid your praises will be thanksgivings for your trials.

A diamond lay sleeping quietly in its dark bed in the earth. A pick plunging into its pillow, disturbed its slumber. "What does this mean?" cried the little stone in terror, as it was rudely torn out. But the workman heeded not its cry. It was carried away into a strange room, and there it was cut and sawn, and then put upon the wheel and ground. "Why is all this? Why are they destroying me? Why are they cutting and grinding me all away?" Thus groaned the stone, but the men heeded not its complainings.

It is a grand day in the palace. It is a coronation day. The King is to be crowned. Amid the shouts and acclamations of the multitude, the new crown is brought forth and put upon his head. It is all aglitter with diamonds. But there is one stone that is brighter than all the rest. Its beams flash out like a ray of glory.

"Now I understand it," says the little stone "Now I know why I was dug out.

Nothing is our own; we hold our pleasures
Just a little while, ere they are fled:
One by one life robs us of our treasures;
Nothing is our own except our dead.

They are ours, and hold in faithful keeping,
Safe for ever, all they took away.
Cruel life can never stir that sleeping,
Cruel time can never seize that prey.

Our Own Church.

THE UNION.

Since our last reference to this subject, the Supreme Courts of the several negotiating Churches have met, and, after due consideration, and with a full sense of the responsibilities resting upon them, they have, one and all, solemnly recorded their purpose of uniting together under the name of "The Presbyterian Church in Canada." So far then, as it is competent for the Ecclesiastical Courts to give effect to this Union, we may say that it is already an accomplished fact. The time for discussions and conferences has passed, and it only remains to fix the date and place of celebrating the event which, for years past, has been regarded by very many with expectancy and hope. Before this can be done, however, it is requisite and necessary that such legislation shall have been obtained in each of the Provinces as will give the fullest assurances that all the property and funds belonging to any of the Churches or Congregations and all the rights now enjoyed by any of them, shall be as fully secured to them in the future as they now are. To this end, under competent legal advice, steps have been taken to have such measures passed in the Parliaments of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, during the present winter, as seem to be required.

If we have been somewhat reserved in the expression of opinion on this great question of union during the progress of negotiations, there is no longer need for reticence. We feel that we may now join heartily in the sentiment of satisfaction which has been expressed all over the land, and in gratitude to God that these Churches, having so much in common, after long

years of separation, have at length been brought to see eye to eye, and to resolve that in His name, and for the promotion of His glory, they shall henceforth together consecrate themselves anew to His service. Would that we could have said that the conclusion to which those Churches had come had been, not only almost, but altogether unanimous. We do not ignore the existence of a considerable minority in both branches of our own Church, who have not, as yet, joined with us in the movement, but, on the contrary, who adhere to their dissent against the proceedings that have been taken. But we are not without hope that, having discharged what they felt to be their duty in the matter, and in view of what plainly appears to be the earnest desire of the very large majority of the people of Canada, they too may, before long, be found joined with us, heart and hand. Other difficulties, that seemed quite as insurmountable, have been removed. To every successive step by which we have reached the position we now occupy we have been led by a way that we knew not, and we will not doubt that this also will be brought about—that not one shall be left behind. As Canadians, we may together be justly proud if, to any extent, we shall be instrumental in laying the foundation of a Church of the future, that shall present an unbroken front to the adversary, and whose resources and equipment shall be equal to every demand that a new country and a rapid increase of population may make upon it. Nor, as representatives of the Church of Scotland, need we fear that in what we are about to do we shall in any wise compromise the love and allegiance we owe to the venerable Church of our fathers whose doctrines, government and discipline we stand pledged to maintain and perpetuate.

We understand that the Rev William Masson of Russelton has received a unanimous call to St. Andrews

church GALT, vacant by the translation of Rev. J. B. Muir to Huntingdon, and that immediate steps will be taken by the Presbytery of Hamilton to give effect to the wishes of the people at Galt. While congratulating Mr. Masson on the prospect of entering upon a wider sphere of usefulness, we must add that his removal will cause regret to his present congregation among whom he has laboured long and faithfully and with much success for many years, as well as to every member of the Presbytery of Montreal.

TORONTO is improving rapidly. The opening up of the back country by railways has given an impetus to business, and induced a large increase of population. The city is all astir. Palatial mansions adorn the suburbs and the parks, and splendid public buildings are rising up in different parts. Its churches are numerous, and many of them are of a high order of architecture. The English Cathedral, long unfinished, is now nearly completed according to its original design: its massive spire, overtopping every thing in the city, is said to be the loftiest in America, and exceeded in height by few in any country. The Metropolitan, erected through the exertions of Dr. Morley Punshon, is, internally, one of the most modious and beautiful of modern churches. It is seated for 2300 people. The Canada Presbyterians have seven or eight churches. Knox church, the largest, has a Communion roll of 750, a staff of four and twenty Elders and as many Deacons. Our own old St Andrew's Kirk has, we are glad to find, taken a new lease of life, and the Congregation, imitating the good example of those around them, are manifesting a like degree of activity. The pews are filled, and there is a heartiness about the services that is refreshing. But that is not all. Plans have been drawn and contracts entered into for the erection of a new Church edifice in the Western part of

the city, on the corner of King and Simcoe streets and immediately opposite Government House—one of the most eligible sites in the city. The foundation walls indeed are already built level with the ground, and the structure will be proceeded with early in spring. It will be one of the finest churches in this city of fine churches. The old church we believe is to be completely renovated, and it is confidently believed that there are ample materials for the support of both, while the Mission Church, to give place for the new one, has been removed still further west, and will, under the superintendence of the Rev. Mr. Barnhill, the Colonial Committee's Missionary, become the pioneer of a third Congregation.

MONTREAL is in like manner sharing the general prosperity of the country, and is extending itself in every direction. Its population is now over 150,000. It has about a dozen large and influential Presbyterian Churches and Congregations, and others are in course of formation. Mission stations are to be found at every outlet of the city. St. Andrew's Church takes charge of the "East End Mission," where a site has been acquired for a church. St. Paul's Church, by means of its Forfar Street mission, keeps ward and watch at the northern approach of the Victoria Bridge. St. MATTHEW'S Church, enlarged the other day to twice its former capacity, will soon be quite too small for its increasing congregation. St. Gabriel's is flourishing. An important improvement has been effected in connection with St MARKS, where a new Sabbath school room very nearly, if not quite, as large as the church itself has just been completed. The Congregation are indebted to Mr. Joseph Hickson, General manager of the Grand Trunk Railway for the valuable piece of ground on which the building stands, and to Mr. Robert Kerr and his staff of Sabbath school teachers, who, with the liberal assistance of members of the

Congregation devised the ways and means. At the opening celebration, a Soiree and Concert were given, when there was a very large attendance, every available space being occupied. The Rev. W. M. Black, presided. Addresses were delivered, and the Choir, under the leadership of Mr. Pow, discoursed excellent music. The outlay connected with this undertaking was stated to be about \$4500.

The Presbytery of Montreal, through its Home Mission Committee, takes the oversight of the outlying stations. Among these are Beauharnois and Chateauguay, Laprairie and St. Lambert, and the settlements north of the Ottawa river, known as the augmentation of Grenville. At Point Fortune, a branch of the CHATHAM and GRENVILLE Congregation, a substantial stone Church, seated for three hundred, was opened the other day by Dr. Jenkins and Mr. Campbell of Montreal who had very large audiences on the occasion. The people of RUSSELTON have finished the repairing of their church at an expense of over \$700, The funds, with the exception of a few dollars for *extras* having been raised by the unaided efforts of the Congregation. The old church looks "as good as new," and, to crown all, it has lately been presented with a bell weighing 450 pounds and costing \$275—the gift of a young man who left this quarter a few years ago to settle in the United States, who succeeded in business, and has taken this method of testifying his continued interest in those with whom in boyhood he worshipped. His name is James H. McDowell.

We are glad to see that the *Queen's College Journal* has reappeared, after its long vacation, in a new dress, of prepossessing appearance. From this source we learn that the Rev. A. A. Cameron, one of last year's graduating Divinity Class, was lately inducted to the charge of Mountain and South Gower, in the Ottawa Presbytery. Three of Queen's divinity students,

Messrs. R. J. Craig, M. McGillivray, and J. L. Stuart, have gone for the winter to Old Scotia, with the intention of prosecuting their Theological studies at the University of Edinburgh, where we have no doubt they will give a good account of themselves and reflect honour on their *Alma Mater*.

PERSONAL. — Recent letters from Professor Mackerras give encouraging accounts of his health. By this time he will have established himself in his winter quarters at Mentone in France, beautifully situated on the Mediterranean. On the approach of spring the Professor will move south, towards Rome, where he will have a fine opportunity of turning to the best account his classical lore, and of having his enthusiasm rekindled at the fountain head. If health permit, we may hope to hear of our Synod clerk about the middle of May next, in the Assembly Hall, at Edinburgh.

THE MARITIME PROVINCES. — We have already intimated that the decision of both branches of the Church in these Provinces has been favourable to Union. Dalhousie College commenced its twelfth winter Session on the 2nd ultimo, with an address from Professor Lyall. Chief Justice Sir William Young also addressed the students, and read a letter from Lord Dufferin, offering a gold and silver medal as prizes to be competed for during the Session. The number of students is about 120. The library contains 1600 volumes of standard works, and altogether the success of the College has exceeded the sanguine expectations of its promoters. The Rev. Allan Pollok, formerly of New Glasgow, has been appointed to the chair of Church History, &c., about to be established in connection with the Theological Hall of Dalhousie. The salary, £300 sterling, is guaranteed by the Colonial Committee. The Rev. John Campbell has taken possession of the new manse of St. Andrew's Halifax. Rev. J. McMillan, minister of Truro, in addition to other gifts, has

received from his people a life insurance policy of \$1,000, upon which they have agreed to pay the annual premium.

CANADA PRESBYTERIAN. — Côté Street Church, Montreal, reports 510 communicants on the roll, and a total expenditure for last financial year of \$19,658, of which \$4,476 were for congregational purposes, over \$8,000 for the Presbyterian College at Montreal, and the balance for Missionary and benevolent purposes. Knox Church, Montreal, has become vacant in consequence of Mr. Thornton's acceptance of a call to an important Free Church congregation in Glasgow. The Erskine Church people, Montreal, have agreed to differ on the subject of instrumental music, and the anti-organists have built for themselves a new church. The fine pile of white brick buildings intended for the use of Knox College, Toronto, is nearly completed, and presents an imposing appearance. The contract price is about \$100,000. The internal arrangements are admirable. The class rooms, in regard to number and size, have been evidently arranged with an eye to the future wants of the Church and the country, and accommodation is provided for the board and lodging of eighty students.

IN MEMORIAM.

We regret to announce the death of Miss Christina Wilson, which occurred at Toronto on 16th of October last. Miss Wilson was the eldest sister of the late Mr. William Wilson, Manager of the Bank of Montreal, in that city. In years gone by, and so long as health and strength permitted, she was well known as one of the most earnest and active workers in connection with St. Andrew's Church. On the Sunday after her death Mr. Macdonnell made an appropriate allusion to her as one of the oldest members of the congregation, whose loss they all lamented. Her end was peace. Previous to her removal to Toronto—about thirty

years ago—Miss Wilson, along with her brother, was connected with St. Paul's Church, Montreal, many of the older members of which congregation still cherish her memory with affectionate regard.

THE LATE MR. JAMES CRAIG, M.P.P.

On the 17th ultimo there was consigned to the tomb the mortal remains of Mr. James Craig, of Glengarry, who departed this life on the 14th November, in the 51st year of his age. The disease which terminated an active and useful career had been a long and painful one, but it was borne with so much patient resignation, and with so well founded a hope in the reality of the better life beyond the grave, as may well alleviate the sorrow of surviving friends, and lead all of us to the reflection of "Let me die the death of the righteous, and let my last end be like his."

We have known other men who, with limited educational advantages, by their integrity and sheer force of character, attained social distinction, public popularity, and influential position, but we never knew any man thus rise above his fellows who appeared to be so utterly unconscious of his popularity, or who more sincerely repudiated self-merit.

His public career was highly honourable and creditable to himself. From being a member of the Council of his native Township, he soon rose to be Warden of the united counties of Stormont, Dundas and Glengarry. At the first election for the Assembly of Ontario, in 1867, he was sent to Parliament to represent the county of Glengarry, and with increasing satisfaction to his constituents he remained their representative till the day of his death. For a length of time he served as an Elder of St. John's Church, Cornwall, and in Presbytery and Synod his manly utterances were received with equal deference as in the halls of the Legislature. For many years he was the faithful and successful superintendent of the Sabbath School in his own neighbourhood, and one of our most pleasing recol-

lections of him recalls to mind an address he delivered to a large Sunday school gathering in a distant part of the Dominion, which, for earnestness, fluency, and power, we have seldom heard equalled. The immense assemblage that attended his funeral was a fitting mark of the respect in which he was universally held. The burial services were conducted with great solemnity by his minister, the Rev. Mr. McNish of Cornwall, who had too good reason to feel that death had robbed him of his right hand man, and who was assisted on the trying occasion by the Rev. Thomas McPherson of Lancaster, and the Rev. John S. Burnet of Martintown. On the following Sabbath Dr. McNish paid a high tribute to the memory of our departed friend in a discourse from Philippians i. 21, "*For to me to live is Christ and to die is gain.*" A few sentences from which will express, better than any words of ours, the estimation in which he was held by those among whom he lived, and who were best qualified to judge of his excellence.

"Born in a comparatively humble sphere, and blest with that best preparation for life's stern battle, an early religious training—the friend whose loss we mourn took an early and an active part in the public affairs of the country. His strong regard for truth and honourable conduct, his fearless independence of character, his great good sense, his sterling worth and reliability, his honesty of purpose and vigour of resolve not only gained for him success and the confidence of his constituents, but also the respect of those who differed conscientiously from him."

"Upon us as a congregation the blow has fallen heavily. Our friend was ever faithful to us: was ever liberal and energetic in advancing our interests; was ever anxious that a truly religious spirit should belong to us, and that the cause of our Lord and Saviour should be ever dear to us. This is the testimony which we have to raise concerning him: that for sincere earnestness in the discharge of duty, for constant willingness to befriend every noble scheme and pious effort, for princely liberality and unflinching faithfulness, for readiness to expend time and trouble, for the desire to preserve harmony among us and to call forth the active co-operation of all for the common good, for the giving of kindly counsels and the speaking at all times of generous, encouraging and cheering words; he was the best man we had. We had not his equal."

"As a member of our Church Courts it does honour to his memory that, though actively engaged in business, pressed oftentimes for leisure,

he allowed nothing to debar him from taking part in any important matter affecting the Church of which he was so exemplary a member. Those qualities that did so much for him in other spheres of life and duty, obtained for him distinguished prominence in the Synod, where his opinions were always received with marked respect and attention, carrying as they did in the very ring of the voice that gave them utterance the conviction that he was intensely in earnest."

"He met death as a Christian hero alone can do. When human skill could do no more: when the shadows of death began to settle around him, when sorrowing friends and relatives wept because it had become too clear that the silver cord would soon be loosed, the ones of the dying man were, 'grieve not, this is merely God's will.' Calmly, hopefully, with undimmed faculties, committing his soul to Jesus Christ whom he loved so well and served so faithfully, our much loved friend passed away.

"May we not apply to him the words of the ext. May we not with greatest truthfulness say of him,

'Servant of God, well done!
Rest in thy new employ;
And while the eternal ages run,
Rest in thy Saviour's joy?'"

PROCEEDINGS OF THE AJOURNED MEETING OF SYNOD AT TORONTO.

Pursuant to adjournment the Synod met in St. Andrew's Church, Toronto, on the evening of the 3rd of November. There was a good attendance of members and of the public generally, and the proceedings were opened with divine service by the Moderator, the Rev. John Rannie, M.A., Chatham, who preached an eloquent and appropriate sermon, and thereafter constituted the Synod with prayer.

A letter was read from the Rev. Professor Mackerras, regretting his inability, on account of ill health and absence from the county, to discharge the duties of the clerkship. Whereupon it was moved that Principal Snodgrass be requested to act in his stead, who, upon taking his place, reminded the meeting that the first thing for them to do was to decide who constituted this Synod—whether the individual members who adjourned the last meeting of the Synod in Ottawa, or, the Ministers and Elders now on the rolls of the different Presbyteries. The Synod soon found itself engaged

in an important debate in which, evidently, it was incompetent for any one to move a resolution one way or the other. After a protracted discussion the Moderator ruled in favour of the latter, and towards midnight the proceedings of the first day were brought to a close. It was not, however, until after another long discussion on the following day, that the ruling of the Moderator was sustained by a vote of 59 to 28.

On motion to that effect the Moderator appointed a Committee to examine the returns to the remit on Union, and to report to the Synod. The Court then took up an appeal by the Rev. Mr. Campbell, against the decision of the Presbytery of Montreal, left over from last meeting of the Synod. In the meantime a deputation was announced from the General Assembly of the Canada Presbyterian Church, who had the pleasure of intimating a remarkable degree of unanimity in that body in regard to the union question. The returns to the remit shewed that all the nineteen Presbyteries of that Church had approved of the Union: that of 226 Sessions, 217 had approved *simpliciter*, that 8 had approved with a dissent simply to the resolution regarding modes of public worship; and that one only had disapproved. That of 238 congregations giving returns, 231 had approved *simpliciter*, and that only one congregation had disapproved. In consequence of these returns the Assembly of the Canada Presbyterian Church had that afternoon come to the resolution, with thankfulness to God, to consummate the Union at its next meeting in June, in the event of the other Churches agreeing to it. The Deputation further stated that they were instructed to request a conference between this Synod and the General Assembly in regard to the place of their next meeting. This having been agreed to, Mr. Campbell's case was resumed, and occupied the Court until one o'clock in the morning, when the Synod adjourned.

It was well on in the afternoon of the third day before the debate on the Union question began, and it was sustained with much animation and a good deal of ability, until two o'clock in the morning.

The Rev. D. M. Gordon, on behalf of Mr. Patterson, Convener, first read the report of the Committee appointed to revise the returns to the remit, from which it appeared that eight Presbyteries voted yea, three sent no returns, and that none had voted nay. Eight Kirk Sessions had voted yea, twelve nay, and forty-six had made no return. Ninety-five Congregations voted yea, ten nay, and forty-five had made no returns. The report was supplemented by a verbal statement to the effect that additional returns had been received since the making up of the report from one Presbytery, nine Congregations and five Kirk Sessions, all voting yea. A number of protests against the terms of the proposed Union were then read from individual members of Congregations, when Mr. Gordon moved, seconded by Dr. Jenkins:

"That the Synod having heard the report of the Committee appointed to examine the returns to the Synod's result on Union, do now adopt the preamble, basis and resolutions contained in the said remit as the articles of Union between the four negotiating Churches, viz: the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, and do now resolve to consummate the Union on the ground of these articles after the next meeting of this Synod in June, 1875, provided the necessary legislation with regard to the Church and College property with a view towards the consummation of Union shall by that time have been secured."

In supporting this motion the mover claimed that the non-reporting Presbyteries and Congregations should be considered as adhering to the opinions expressed by them at the last meeting of the Synod, and that thus the case would stand as follows:—Eleven, or all the Presbyteries, voting yea; 102 Kirk Sessions yea, and 16 nay; 20 making no returns. Of the congregations, 120 voting yea; 13 nay and 17

sending no returns. The time had come, he maintained, when the Synod should go on and consummate the Union.

Against this action Mr. Burnet Hamilton, and others whose names are appended, protested as follows:—

We hereby protest that our taking part in the discussion of any resolutions or motions aiming at the alteration of the name, title, designation or constitution of the Synod or Church, or the relations thereof to the Church of Scotland, or our voting in regard to them in any decision which might be come to, in pursuance of which they, or any of them, might be carried or adopted, or alleged to be so by a majority of the Synod, should not be held as an admission on our part that such discussions or decisions were not in their nature objectionable or unconstitutional, or incompetent, or *ultra vires*, or as compromising or affecting injuriously our status, rights or privileges, or those of any party or parties interested in any matter whatsoever civil or ecclesiastical; and in particular that our so taking part and voting, should not invalidate our rights and the rights of such members of the Synod as held such discussion or decision either objectionable, or unconstitutional, or incompetent, or *ultra vires* to remain and continue to be the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and to enjoy all rights and privileges belonging to the same.

(Signed)

T. A. McLEAN,
WM. SIMPSON,
ARCH. BROWN,
ANGUS McMURCHY,
ROBERT BURNET,
THOMAS McPHERSON,
D. WATSON,
JAS. L. MACLEAN,

ROBERT DOBIE,
GAVIN LANG,
PETER WATSON,
J. DAVIDSON,
W. GALLAWAY,
JAMES HERALD,
ROBERT SANGSTER.

Mr. Thomas McLean next submitted a very lengthy amendment to the effect.—

That this being an adjourned meeting of Synod it was *ultra vires* to take up the returns to the remit at all, and that because the proposed distribution of the Temporalities Fund is a departure from the resolution of the Synod of this Church agreed to in 1855 and from the fundamental principle then laid down "that all ministers who have a claim to the benefits of the Fund shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim to any share of it whenever they cease to be ministers in connection with said Church." And that whereas it is contemplated by the proposed union to sever the connection of this Church with the Church of Scotland and to divert the Temporalities Fund to purposes different from those intended by the donors and beneficiaries of such Fund and without their

consent, that all ministers of this Church uniting with any other Presbyterian Church thereby sever their connection with the Church of Scotland and deprive themselves of the right to Participate in the Fund; and, further, that it is not competent for the Synod, of this Church without the consent of all the ministers interested in the Fund, to make any disposition of the same for any other purpose than those expressed in the original resolution of 1855 referred to, and that therefore the Synod do hereby resolve to sist procedure.

The amendment was seconded by Rev. Mr. Burnet, Hamilton, in a vigorous speech, dwelling chiefly on the legal and technical difficulties which invested the question, and quoting as his authority "Pardovan the best."

Dr. Bell and Principal Snodgrass next entered the lists on the side of Union, contending that the spirit of the legislation which would be submitted to the Synod would not interfere with the rights contended for by the opponents of Union and that the Union contemplated would not separate this Church from identity with the Church of Scotland.

It was again near midnight, and, it was moved that the Synod do now adjourn. The motion, however, was lost, and the debate was continued by Rev. Gavin Lang, who desired a much larger and more comprehensive union than this.

He warned the Synod that their application to Parliament for the legislation that had been referred to, would meet with the strenuous opposition of the minority, and concluded a long speech by moving the following amendment, seconded by Rev. Robert Dobie:

That notwithstanding that the report now submitted shows that a considerable majority of Presbyteries, Kirk Sessions and Congregations has returned "Yea" to the Remit on Union, this Synod, in view of the many difficulties, legal and otherwise, which surround the question, and especially of the expressed determination of a large number in both this Church and that of the Lower Provinces in connection with the Church of Scotland to remain in that connection, and resist the alienation of the property presently held by these Churches, deem it expedient to suspend the negotiations with the other Presbyterian Churches, and meanwhile, with

the object of promoting a healthful union sentiment and action, appoint a Committee to confer with Committees from the other negotiating Churches as to the establishment of a mutual eligibility scheme like to that established in similar circumstances in the Free and United Presbyterian Churches in Scotland, and in addition, a scheme for a practical union between the different Presbyterian Churches of the Dominion in Home and Foreign Mission work—this committee to report, if possible, to next meeting of Synod.

Rev. D. J. Macdonell spoke enthusiastically in favour of the Union, and stated his firm belief that the Church of Scotland would approve their action when the proper time came. The Rev. W. M. Black would prefer that this Church should remain a little longer in connection with the Church of Scotland.

Rev. M. W. McLean, Belleville, thought the Synod would be placed in a very difficult position if, in the face of such an overwhelming majority they did not now take action in the way of bringing about the Union. Rev. David Watson was not opposed to Union, but he took exception to some of the terms in the preamble and accompanying resolutions, which must prevent him voting for it at present. Rev. Donald Ross, Dundee, saw a strong argument in favour of union, in that it would enable the United Church to take up and prosecute the work of Foreign Missions with a prospect of success, which they could not otherwise hope for. He and his congregation had never been more heartily unanimous on any subject. Rev. R. Campbell, Renfrew, would like to see some important alterations made, chiefly in regard to the future management of the Temporalities Fund, but even if these could not be had, he was content to vote for Union. Rev. James Carmichael, W. T. Wilkins, Joshua Fraser, John S. Burnet, William Cochrane, and several others, spoke to like effect. The Rev. Peter Watson thought the time had not yet come when a real hearty union could be entered into, but, if it were brought about, he wished it "God speed." Rev. James

Wilson, Lanark, was not in a position to vote either for or against the motion.

It was not to be expected that at this advanced stage of the proceedings towards Union that much, or indeed any, fresh light should be thrown upon the question; but it was felt that every one should be heard who desired to speak on the subject. And it is worthy of remark that, perhaps, never in the history of the Synod was a debate listened to with greater patience and more apparent interest by so large an audience, which, in addition to a number of ministers and members from the Canada Presbyterian Church, was graced with the presence of "honourable women not a few," who, despite the unseasonable hour, remained to the close of the proceedings.

On the roll being called, the first amendment was carried against the second by a vote of 11 to 9. The vote was then taken as between Mr. Gordon's motion and Mr. McLean's amendment, with the following result:—for the motion 68; for the amendment 17.

The fourth day was largely taken up with the disposal of the unfinished business remaining over from last session, and it was not until late in the afternoon that the Report of the Committee on

LEGISLATION PREPARATORY TO UNION

was called for, and the same having been read the Synod proceeded to consider the drafts of the various Acts appended to the Report, clause by clause. These Acts are five in number. Two of them are of a general character, with provisions suited to the laws regulating the tenure of property in Ontario and Quebec. They provide that as soon as the Union takes place all property, real or personal, belonging to any congregation or trust in connection with either of the negotiating Churches, shall thenceforth be held for the use and benefit of the same congregation or trust in connection with the united Church, and shall be

administered as nearly as may be in the same manner and subject to the same conditions as provided by the deeds or trusts under which the same is now held. They make similar provision for the property of all the Colleges and educational institutions that may be brought into the United Church. They provide for the revival of trusteeships where such have lapsed by death or removal, and for all other matters affecting the rights and privileges pertaining to the Churches and congregations who shall go into the Union. They protect existing interests in the respective Widows and Orphans Funds, until such time as a satisfactory amalgamation of these shall have been effected, and regulate the future management and administration of the Temporalities Fund in conformity with the declared wishes of the Synod of our Church.

In addition to these general Acts, there are three separate Acts, one for Queen's College, one for the Ministers' Widows' and Orphans' Fund, and one for the Temporalities Board, which enter more minutely into the details connected with these several corporations. In addition to this local legislation it is intended to apply to the Dominion Legislature for a still more general and comprehensive Act, which will serve to confirm the Provincial legislation and invest the United Church with the character and privileges of an incorporated society.

Believing that it will be satisfactory to the members of the Synod and of the Church at large to be made acquainted with the provisions of the Act prepared for the Temporalities Board, we subjoin the full text as finally amended and approved by the Synod.

A vote of thanks was passed to the Committee on Legislation for the manner in which they had performed their arduous duties.

It was moved by Mr. MRLNE, seconded by the Rev. Mr. CAMPBELL. "That the Synod appoint a Committee consisting of the Moderator, Dr. Snodgrass (convener), the Hon. Jno. Hamilton, Kingston; Rev. D. M. Gordon, Hon. James Skead, Dr. Grant and Mr. J. M. Carrier, Ottawa;

Mr. Robert Bell, Carleton Place; Dr. Jenkins, Rev. R. Campbell, Messrs. John L. Morris, Alex. Cross, Wm. Darling, and James Croil, Montreal; Dr. Cook and J. D. Thomson, Quebec; Rev. D. J. Macdonnell, K. McLennan, James Bethune, M. P., and Robert Graham, Toronto; Hon. Geo. Bryson, Mr. Scriver, M. P., Hemmingford; Dr. Cameron, Huntingdon; John Charlton, M. P., J. L. McDougall, M. P., Dr. Boulter, Caldwell, Craig, and Galbraith — to watch over the introduction and passage of the several draft Acts now read in the several Legislatures through which it may be necessary to obtain legislation, with power to divide themselves into sub-Committees for the facilitating of the work entrusted to them, and with instructions to obtain Acts, the provisions of which shall be as nearly as possible substantially the same as the provisions of the several draft Acts approved of at this diet of Synod, and such other Acts from the Legislature of the Dominion as may be desirable, and do all things necessary to be done in connection with the legislation which is to be sought prior to the consummation of union." Carried.

SYNOD BOUNDARIES.

The Clerk read a communication from the Assembly of the Canada Presbyterian Church stating that they had appointed a Committee on the subject of dividing the Provinces of Ontario and Quebec into the Synod boundaries, and requesting this Synod to appoint a similar Committee.

In accordance with the above a Committee was appointed.

PRESBYTERY OF MANITOBA.

Rev. Mr. MACDONNELL moved, seconded by Rev. R. CAMPBELL, "That the Synod expresses its gratification at the appointment of the Rev. Thomas Hart, M.A., by the General Assembly of the C. P. Church, and at the decision of said Assembly by which the same status is given to missionaries appointed by this Synod as to other members of the Presbytery of Manitoba, and the Synod declares that the claims of

said missionaries on the Temporalities Fund, and any other rights and privileges which they may have as ministers of this Church shall be in no way affected by their accepting said status; and further, that the status of elders and ordinary members of this Church who may connect themselves with congregations within the bounds of the Presbytery of Manitoba shall be in no way affected by such action on their part." Carried.

DEPUTATION TO SCOTLAND.

Rev. Mr. MACDONNELL moved, "That the Rev. J. Cook, D.D.; J. Jenkins, D.D.; Professor McKEERAS, M.A.; D. M. Gordon, and James Croil, be and are hereby appointed to proceed to the next General Assembly of the Church of Scotland, to be held in Edinburgh in May next, for the purpose of assuring that venerable Court of the undiminished attachment of this Church to the Church of Scotland, of the deep gratitude which this Synod feels for the unvarying, generous support which the Church of Scotland has rendered to the Church in Canada during its whole existence, and of conveying to the General Assembly full information respecting the position of the negotiations which for the past five years have been going on with reference to the Union of the Presbyterian Churches in the Dominion of Canada, and of the motives which have led this Synod to agree to the early consummation of this Union." Carried.

The usual votes of thanks having been passed, the minutes were read, and the Synod having joined in singing part of the 122nd psalm, the Moderator dissolved the meeting in the name of the LORD JESUS CHRIST the KING, and only HEAD of this Church, and appointed the next meeting of the Synod to be held in St. Paul's Church, Montreal, on the second Tuesday of June 1875.

AN ACT

TO AMEND THE ACT INTITULED "AN ACT TO INCORPORATE THE BOARD FOR THE MANAGEMENT OF THE TEMPORALITIES FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND."

WHEREAS by Petition it hath been represented that the Synods of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Church of the Maritime Provinces in connection with the Church of Scotland, of the Presbyterian Church of the Lower Provinces and the General Assembly of the Canada Presbyterian Church have agreed to unite together, and to form one body or denomination of Christians, under the name of "The Presbyterian Church in Canada;" and that the "Act to incorporate the Board for the management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland," and amendments thereto, require to be amended with a view to such union; and in order to the carrying into effect of certain resolutions passed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland with reference to said Temporalities Fund, and for the protection of those interested in the same;

Therefore Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:

1. Notwithstanding anything in the said Act and amendment or amendments thereto, from and after the time when the Moderators of the aforesaid Churches negotiating for union shall have

signed the terms of union agreed upon, until all the present vested rights of all ministers and probationers shall have ceased or lapsed, the said Temporalities Fund shall remain as at present in the hands of a Board, the membership of which shall be continued after the consummation of union in the manner hereinafter provided, and the administration of the fund shall continue on the same principles and for the same purposes as at present, until the vested rights of all ministers and probationers shall have lapsed; and these rights shall be held to be the following: (1.) The annual receipt by ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime and good standing in the Church; (2.) The annual receipt of two thousand dollars (\$2,000), in perpetuity, by the Treasurer of Queen's College, for the use and benefit of the said college; (3.) The annual receipt of two hundred dollars (\$200), by all the ministers who shall be on the Synod Roll, and by all recognized probationers and licentiates engaged in active service at the time of the union, during the lifetime and good standing in the Church of such ministers, probationers and licentiates; all salaries of two hundred dollars to be increased to four hundred dollars (\$400) each, when the recipients of them shall have retired with the consent of the Church from the active duties of the ministry. The Temporalities Board may, if necessary, draw upon the capital of the fund in order to meet the aforesaid requirements. So soon as any part of the revenue accruing from said fund is not required to meet the payments of said incomes and other vested rights in the fund, and expenses therewith, the same shall pass to and be subject to the disposal of said united Church; and so soon as the fund, or any part of it, shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual payment to Queen's College of two thousand dollars (\$2,000), or the same capitalized (and the Board shall have power at any time after the passing of this Act to capitalize the same and pay it over to the Treasurer of Queen's College for the use and benefit of the said college), be appropriated to a Home Mission Fund for aiding weak charges in the united Church.

2. Provided always, that all ministers and probationers interested or possessing rights in or to the said Temporalities Fund at the time when such union may be carried into effect, who decline to become parties to such union, or to enter into the said proposed united Church, shall be entitled to all the pecuniary rights and claims upon the said fund they respectively had at the date of said union, and which they would have enjoyed had they entered into such union, that is to say, so long as they shall continue to be Presbyterian ministers in good standing within the Dominion of Canada, whether in active service or retired; and the said Board shall administer the said fund so as to protect their rights until their said rights shall have respectively lapsed and been extinguished; Provided also, that nothing contained in this Act shall be so construed as to deprive any professor in Queen's College of any right to participate in the said Temporalities Fund to which, as a minister of the Presbyterian Church of Canada in connection with the Church of Scotland, he would have been entitled had he continued in the active duties of the ministry of the said Church.

3. As often as any vacancy in the Board for the management of the said Temporalities Fund occurs, by death, resignation or otherwise, the beneficiaries entitled to the benefit of the said fund may each nominate a person, being a minister or member of the said united Church; or in the event of there being more than one vacancy, then one person for each vacancy, and the remanent members of the said Board shall thereupon, from among the persons so nominated as aforesaid, elect the person or number of persons necessary to fill such vacancy or vacancies, selecting the person or persons who may be nominated by the largest number of beneficiaries: but in the event of failure on the part of the the beneficiaries to nominate as aforesaid, the remanent members of the Board shall fill up the vacancy or vacancies from among the ministers or members of the said united Church.

4. The said Board of Management shall, within twelve months after the passing of this Act, call a meeting of the said beneficiaries at such time and place as may be found most convenient and at such meeting the said beneficiaries shall have power to make by-laws regulating all matters relating to the mode in which notice of vacancies occurring as aforesaid shall be given to them, the time within which such notice shall be given, the form of nomination papers, the time after receiving notice of a vacancy within which the same are to be sent in, the person or persons to whom the same shall be sent and by whom the same shall be opened, the recording the result of such nominations and of the elections consequent thereon, and all other matters relating to or affecting such nominations and elections.

5. The Board of Management of the said Temporalities Fund shall once in each year transmit by post to each beneficiary a printed statement of the affairs of said fund, and a report of the proceedings of the Board for the preceding year, containing such information as may be required by the by-laws to be passed, as hereinafter provided.

6. The books and affairs of the said Board shall be audited once in each year by auditors appointed by the beneficiaries, in manner hereinafter provided.

7. At the meeting to be called and held pursuant to section 4, the beneficiaries may make by-laws regulating the appointment of auditors, and all matters relating to the audit of the affairs of the fund, and to the annual statement and report to be made under section 5.

8. The 3rd section of this Act shall continue in force until the number of beneficiaries is reduced below fifteen; and so soon as the number is reduced below fifteen, the said Board shall be continued by the remanent members filling up any vacancy or vacancies from among the ministers or members of the said united Church, and the auditors shall in like manner be appointed by the said Board.

9. All provisions contained in any previous Act or amendment inconsistent with the provisions of this Act, relating to the said Board for the management of the Temporalities Fund, are hereby repealed.

10. This Act shall come into force so soon as the union of the said four Churches shall have been consummated, and the Articles of such union shall have been signed by the Moderators of the said respective Churches. But a notice that the said union has been so consummated, stating the place where and the time when it was so consummated, shall within one month thereafter be published in the *Canada Gazette*.

11. This Act shall be deemed a public Act.

SCOTLAND.

The following telegram reached Montreal on the 19th Ultimo.—

CHURCH OF SCOTLAND, SISTER CHURCHES AND UNION.

EDINBURGH, Nov. 18.—The Commission appointed by the Assembly of the Established Church of Scotland, at a meeting to-day resolved to immediately approach the other Presbyterian Churches of Scotland with a view to union.

The students of the University of Edinburgh, have elected the Earl of Derby to the Lord Rectorship.

It is stated that a section of the St. Andrews students intend to put forward the Rev. Mr. Gilfillan, of Dundee, for the Lord Rectorship, in opposition to the proposal to elect Mr. Darwin.

The Right Hon. Benjamin Disraeli has been re-elected Lord Rector of Glasgow University by a majority of 200 votes.

THE VACANT CLERKSHIP OF ASSEMBLY.—The Aberdeen *Free Press* says:—"We are authorized to state that, in the event of Principal Tulloch being appointed by next General Assembly of the Church of Scotland to the first clerkship of that body, Professor Milligan will offer himself as a candidate for the second clerkship."

VACANCY IN THE ABBEY CHURCH, PAISLEY.—We understand that a memorial has been prepared for transmission to the Duke of Aberdeen, in terms of a resolution passed at a recent meeting of the congregation, requesting his grace to place the election of a successor to Mr. Dobb in the hands of the congregation.

The Rev. Dr. Story, of Roseneath, who had been requested to be nominated an assistant and successor to the Rev. Dr. Taggart, of St. James' Parish Church, has declined to leave his present charge.

The loss by fire of the East Parish Church, Aberdeen, on the 9th inst., previously briefly reported by a Cable dispatch, is a source of great regret. One of the most cherished ancient monuments of the city—the steeple with the peal of bells—is destroyed. The fine old bell St. Lawrence or "Old Lowrie," as it was called, was cracked and otherwise injured. The church cannot be rebuilt for less than £15,000.

During the last fifteen years the interesting old chapel in connection with, or rather forming part of King's College, Aberdeen, has undergone a thorough renovation, many of its old features being at the same time scrupulously preserved, and reproduced where necessary. The work is now completed as nearly as possible in accordance with the original design, and the early architectural features of the building.

GOVAN PARISH VACANCY.—Recently a meeting of heritors of this parish was held to take into consideration the vacancy in the incumbency of the parish church caused by the death of Dr. Leishman. A correspondence was read between Mr. Dreghorn, one of the heritors, and Dr. Caird, in which Mr. Dreghorn tried to convince Dr. Caird that as Principal of Glasgow University he ought to be minister of Govan. Mr. Dreghorn reminded the reverend Principal of an arrangement made after the Reformation by which the temporalities of the church of Govan were conveyed to the University "on condition that the principal should serve the cure of the parish," and showed that for some time, though not for the past two centuries, effect had been given to this arrangement. The Principal in his reply made no attempt to discuss the historical argument; he simply wrote—"I do not think that I would be consulting the interests either of the University or the parish of Govan, even if the Senate should think of such an exercise of their patronage, were I to attempt to combine with my present duties those of the minister of such a large and important parish as Govan." It appears that the Senate had presented a list of three ministers namely, Mr. Scott, of Edinburgh; Mr. Robertson of St. Andrew's, Glasgow; and Mr. Macleod, of Dunse. The congregation without allowing any time to elapse, by a majority elected Mr. Macleod. The Senate approved of Mr. Macleod, but they require another meeting to confirm the appointment. The heritors came to no decision. It was stated that the temporalities amount to about £200 per annum.

BROTHERLY LOVE.—Mr. John Petticrew, minister of Govan, was one of the originals amongst the clergy of Scotland, of whom there were many in the last age. His presbytery was once violently divided who should be moderator in the room of one Mr. Love, then in the chair. While they were disputing with vast keenness Mr. Petticrew came in, and being asked his opinion, he said, "Moderator, let brotherly love continue." The presbytery took his advice, and so their disputes were ended in good humour.

IRELAND.

On the 29th September, Mr. W. W. Brown, M. A., was ordained by the Belfast Presbytery as a Missionary to India. On the evening of the 20th of October, an adjourned meeting of the same Presbytery was held at Whitehouse to receive the resignation of the Rev. John Hewitt, A.M., LL.B., as minister of the Congregation there, and to designate him as a Missionary to India also.

As a result of the evangelistic labours of Messrs. Moody and Sankey in Belfast, a meeting of young men who believed themselves to be savingly converted was held, at which more than 200 expressed their confidence that they had found a Saviour. A still more interesting meeting of a similar kind was held in St. Enoch's (Presbyterian) Church on the night of the 16th of October. The meeting was for those only who believed that they had been converted since the great evangelistic movement began. Admission was by ticket, personal application to the secretaries of the Committee being insisted on, and every precaution being taken that the meeting should be strictly limited to those for whom it was intended. The immense Church was filled, some 2000 tickets having been issued. Old and young were there—children of eight summers, and old men whose heads the snows of eighty winters had whitened. There was no distinction of rank,—young ladies accustomed to move in good society sat side by side with servant maids and factory girls, and young men of business were mingled with mechanics and mill-workers. The look of the meeting was very remarkable, bright, intelligent, happy, earnest; and the singing was something to be remembered. Every lip was vocal with praise.

On the 9th of October a monster meeting was held in the Botanic Gardens, Belfast, to give all Ulster an opportunity of hearing the far-famed Evangelists. From 25,000 to 30,000 were present. Mr. Moody preached from the words, "I pray thee have me excused." Though so large, the meeting was unusually decorous and orderly. 200 volunteer stewards and a large number of police attended to preserve order, yet not the slightest instance occurred to warrant their interference.

On the next day Messrs. Moody & Sankey left Belfast for Derry, and began their evangelistic labours there on the following Sabbath, continuing them till the night of the succeeding Wednesday, when they returned to Belfast. Several meetings were held each day, attended by immense crowds, and a revival created which is still going on with unabated force under the guidance of the local Clergy. Shortly after their return to Belfast, Messrs. Moody and Sankey left again for Dublin, making their first appearance there on the 18th of October. We notice that the meetings during the thirty days of their visit to the Capital were to cost \$4,500, and that the whole of this large amount was readily subscribed in anticipation of their arrival. They were held chiefly in the Exhibition Palace, and the first of them was attended by about 15,000 persons, including all ranks, from the peer to the humble labourer, and all denominations. As elsewhere, the ministers of all the evangelical

churches united in welcoming those zealous labourers, and in aiding them in the great work in which, wherever they go, they seem to be so wonderfully successful.

The Presbyterian Orphan Society has now 1,807 orphans on the roll, for whose education and maintenance the Society is responsible, involving an outlay of \$30,100 per annum.

ENGLAND.

At the half yearly meeting of the English Synod of the United Presbyterian Church, held at Manchester, in October last,

Mr. Bell, Newcastle, moved:—"That this Synod agrees very respectfully to Memorialise the General Synod (to meet in Edinburgh in May, 1875) to reconsider their decision of last year, and to proceed to the consummation of Union with the English Presbyterian Church on the plan laid before the Synod at its last meeting." He justified the reopening of the question on the ground that the divisions among Presbyterians in England, and to some extent even the negotiations for Union, had stopped the work of Church extension by United Presbyterians in England.

He had no hesitation in saying that if the decision of the General Synod in next May should be adverse to the Union, he would be willing to join with any two-thirds of the United Presbyterian congregations in England who would unite with him, just because he believed that allegiance to Christ required it. It might be asked, "Could you carry your congregation?" He was not very sure, but he would lay before his congregation his feelings in reference to this matter, and show them what he believed Christ required from them, and he thought there was so much good sense and Christian feeling among them that there would be no difference on the subject whatever. (Cheers.)

The Rev. Dr. Simpson, Derby, seconded the motion. He said that he had also been in favour of the larger Union, which had by no means died out; but he could not convince himself that it would come so soon as to prevent loss to their Churches in England. He shrank from the idea that all their attempts at Union should prove abortive, as giving forth the impression of an indifference which did not really exist, and a division between the two Churches which had no being.

Mr. Redpath, London, moved; "That this Synod, while desirous of union with the English Presbyterian Church, deems it unwise to renew the consideration of this question so soon after the Supreme Court has given a decision upon it, more especially as there has been a change in the circumstances, and that as a little delay may open up a way to a union in which all can agree." He argued in favour of a comprehensive Union embracing England, Scotland, and Ireland, governed by a General Assembly, with a system of provincial synods.

Rev. Mr. Fiske, Stamfordham, seconded Mr. Redpath's motion, arguing in favour of comprehensive Union.

After a long able and earnest debate, Mr. Bell's motion was carried by a vote of 68 to 21. The result has proved somewhat unexpected and shows that the subject had reached that stage when all middle motions must drop, and even negotiations cease, when, in short, the thought of Union must either be abandoned or the union proceeded with at once. The decision reached was remarkable as being come to, not only in the face of a considerable minority, but in opposition to the adverse action of the Supreme Court in Scotland in May last. So quickly has the tide turned! The Union of these two Presbyterian Churches, that seemed hopelessly distant only six months ago, may now be regarded as *un fait accompli*.

Dr. Dykes, as representing the English Presbyterian Synod, in his speech at Manchester expressed with remarkable force and precision what may be called the unanimous opinion of his Church in regard to the nature of the Union that ought to be formed. The English Presbyterian Church of the future must not, according to his views, be cast into a Scotch mould, must not be governed or controlled from Edinburgh, but must, as to government, be perfectly independent, if it is to be truly expansive and national. A large majority of the United Presbyterians in England take the same view of the subject, and, at whatever expense of feeling, are prepared to go in for a Union like that proposed by their English Presbyterian brethren. That majority appears to be rapidly increasing, and there remains only a decreasing though respectable minority opposed to any Union that implies severance, as they call it, from the mother Church in Scotland.

The Presbyterian.

MONTREAL, 1st DECEMBER, 1874.

As this number brings us to the close of another volume, we take the opportunity of thanking all those who have in any way been helpful to us during the past year, and who have enabled us, as we trust, to make our periodical visits to a very large number of homes in some degree interesting and profitable. During the years in which the Presbyterian has been published under the more immediate auspices of the Synod, we do not claim for it the literary distinction of former times, but in a humbler capacity, and to the best of our ability, we have taken note

of passing events and have endeavoured to interest the members of the Church in each other's welfare. We have had a large staff of assistants—correspondents in different parts of the country—whose valuable services can only be acknowledged collectively. We solicit a continuance of their favours. We owe special thanks to one whose intimate personal knowledge of the subject has made the monthly summary of news from old Ireland so much more interesting than it was possible for us to have done without his assistance. To the clerks of Presbyteries who have supplied us with notes of their proceedings from time to time we already owe much, but we could wish to be more largely their debtors.

Our subscribers will very much oblige by giving us instructions in respect of any changes they wish us to make, either as to the number of copies required for 1875 or the addresses to which they are to be sent. To prevent disappointment such changes should be intimated to us by the 15th of this month.

The price of the Presbyterian will remain as formerly;—that is to say at the rate of \$3.60 a year for one dozen copies, postage included. Single copies 60 cents per annum. In all cases payment is required to be made *in advance*. On no other conditions is it possible for us to meet our current expenses.

May we not hope to begin another year with a much larger subscription list than we have ever yet had? At present our circulation reaches only about two thirds the number of families in connection with the church. A little additional effort on the part of Kirk

Sessions might enable us to reach the remaining third, and we think the advantage of doing so would be mutual.

THE SUSTENTATION FUND.—We bespeak attention to the Convener's circular recently issued, and, particularly to the importance of forwarding the half-yearly contributions without loss of time, in order that the payments falling due may be met fully and promptly.

THE FRENCH MISSION.—A comparatively small number of the congregations have as yet responded to the claims of this Mission. But the work is going on nevertheless, and, we may safely add, making satisfactory progress. Indeed it is doubtful if the prospects of the Mission have at any time been better than at present. The attendance upon the Sabbath services and the weekly prayer meeting is steadily increasing, and there are now nineteen scholars on the roll of the Day school. So far as we know, our church and congregation of St. John's, Montreal, is the only Presbyterian French Mission church in Canada; as such it has claims on the whole Presbyterian community, and it will be a strange thing indeed if it should be allowed to languish or decline for want of the support which it is so easily in our power to give.

THE MANITOBA MISSION.—The Convener's note appended to the list of acknowledgements in this issue is sufficient to shew the embarrassing position in which the Treasurer is placed, and renders any further appeal at our hands unnecessary. Those who think it a right thing that our Church should be represented in Manitoba will recognize the importance of giving the Committee a hearty and generous support. Those who do not, must either be misinformed as to the condition and requirements of this new Province or strangely forgetful of the history of their own Canadian Church.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.—The collection for this

Fund will be taken as usual on the first Sabbath of January.

NOTES ABOUT ORPHANS.

Some letters from orphans have again been received from India; and the Secretary takes this opportunity of once more urging upon those schools who have not written to their protégés, the importance of doing so, as the letters afford so much pleasure when they are sent and their non-appearance seems to be a source of keen disappointment to the children who do not receive them. An interchange of letters, too, is mutually beneficial in stimulating the interest between the supporters and supported.

With regard to the orphans who have been removed, Miss Mansell of Madras says:—

"Ellen, who had gone home to her relatives, but not being kindly treated by them, begged to be allowed to return to the Hospital again. Mr. Walker, the chaplain, managed to get her in again; and she is there now, and is as comfortable as can be expected. A kind Christian lady visits the Hospital and takes an interest in her, which cheers the poor girl under her heavy affliction. With part of the money sent her, Miss Mansell bought her some clothes which she much needed. The remainder has been put away for future use.

Of the girls to whom presents were made, some have left school. They are—Lydia Chambers, who is married to a respectable domestic servant; Maggie Campbell, who was permitted to go home to her mother, as she is suffering from scrofula, and it was considered unadvisable to allow her to live with the other girls. I have given to both of them the money sent out for them, knowing that it would be very acceptable. As I have found Emily Lindsay and Jessie Bain both deserving, I have given them their share of the presents, for which they are very thankful. I am glad to be able to say that Emmy Morris gives great satisfaction now. She is a very diligent little girl, and promises to be a credit to the Orphanage. The conduct of the girls, you will, I am sure, be glad to hear, is very good. On the whole, they are doing their work well, and trying to please both the matron and myself.

The other girls removed were taken away because, being grown-up or nearly so, their relatives wished to have them at home; but they have not been lost sight of, as they sometimes visit the school; and the native pastor and the elders visit them at their homes. These girls are Eliza Kinloch, Sarah Hamilton, Sophia and Sophie Hay. It is regretted that they should have left, just at the age when it might have been expected that they might be of use; but it is hoped that they will carry with them an influence to their various homes.

As it is now not so difficult as formerly to induce children to attend day schools, it is not so necessary to keep up the orphanages, which will, in all probability, ultimately be superseded by day-schools, where a much greater

amount of work can be done at much less expense. As orphans are not now so easily procurable as formerly, it is desired to make an arrangement whereby three or more schools may unite in supporting a girl from this Orphanage as a Zenana teacher. The sum of £18 stg. per annum,—nearly \$90.00 is sufficient for this, and quarterly reports will be sent to each school that unites in supporting a Zenana teacher, so that the interest will be kept up, not in a child, but in families, where the pupils will be mothers and children. One such school is already kept up by a Juvenile Association in Montreal, and is described in a very interesting letter from Miss Pigot to the secretary, Miss Machar, and which we hope to insert next month. Meanwhile, schools that are willing to take up this work are requested to communicate with Miss Machar as soon as convenient.

INDIA.

The three Bishops of India—Dr. Milman of Calcutta, Dr. Gill of Madras, and Dr. Douglas of Bombay—have sent quite an important letter back to their brother bishops in England, in which they point out the critical state of affairs in their field, and the special opportunity it presents for missionary exertions at this time. They claim that the Indian Empire is passing

through a process of disintegration, and that its habits and forms of life are subjected to influences which are affecting it seriously and fundamentally. The people's hold on native ways and tradition is loosened; education, railways, commerce and other like influences are working in society as dissolvents of old customs, and have actually had their result in a condition of things analagous perhaps to that produced by the literature of Greece and the order of Rome, which, in a former age, prepared the way for the first great triumphs of the Lord's Kingdom. After stating the great good missions have already done, these Bishops make the practical suggestion that, in addition to men and to money, some of the home preachers of power and distinction should go out to India for a shorter or longer time and work in the field themselves. On this point, the words of their letter are: "Lend to us as well as give. Lend to us, in that season of the year, when the climate of India is as temperate as that of Europe, men of matured minds and ripened knowledge. Lend us men like the Bishops of Peterborough and Derry, and Canon Liddon, who may travel throughout India and visit the chief centres of population and thought. Such men will find audiences of Indians to whom English speech is familiar, and, by their sanctified oratory, will exercise an influence upon the whole continent of Asia which words cannot describe or figures estimate.

Our Sanctum.

The announcement made a short time ago that Mr. Gladstone was about to publish an article on Ritualism in the *Contemporary Review*, created quite a "sensation" in literary circles. Mr. Gladstone's theological opinions had long been regarded with uncertainty. His orthodoxy had been subjected to suspicion. If he was not a Roman Catholic in disguise, it had been alleged he was at all events to be ranked among the most advanced of the "High Church" party. Hence the curiosity to know how he would treat of ritual. These unworthy suspicions have happily been set at rest, and, contrary to all expectations, the great statesman has entered the lists as a champion of Protestantism and at a time when such a champion was most needed. Some of his remarks, however, respecting the assumptions of the Roman Catholic Church have not been allowed to pass unchallenged, and it is now reported that the authorities of that Church at the instigation of Archbishop Manning have in consequence taken steps for holding a great international Catholic Congress in London for the purposes of maintaining in the heart of Protestantism the doctrine of Papal Infallibility, reasserting the Pope's right to temporal as well to spiritual power, and proclaiming the duty of all Christians to return to allegiance to Rome. This announcement has called forth a pamphlet from Mr. Gladstone reiterating his

sentiments and warning the people of England against Papal aggression. Dr. Manning has replied to this by a counter pamphlet, and so a great controversy has arisen, the issue of which involves considerations of the gravest moment to the religious world.

Our American neighbours have begun in earnest to "ventilate" the mammoth project that has for some years been quietly canvassed—the holding of a great international exhibition to be held in 1876 in commemoration of the hundredth year of their national existence. Baltimore has been decided upon as the favoured city, where buildings to cost millions of dollars are already in course of erection in which the manufactures and the natural resources of America will challenge competition with those of every other county on the Globe, and where Americans in the most peaceable way possible shall measure their strength with the strength of other nations of the world in the advances which they have made in every branch of industry during the present century.

In what way the Churches of America will sympathize with this Centennial celebration is still a moot question. It may be in the form of a national thank-offering laid on the altar of Christianity. Or the opportunity may be seized of obtaining what has been long a matter of desire, such an amendment to the Constitution of the Republic as will embody at least a recog-

dition of the Almighty as the Author of every blessing and the Ruler of nations.

What hath God wrought! may we not well say, as the intelligence reaches us that the Fiji Islands have been formally received into the role of civilized peoples, and have become annexed to the British Empire. Thirty-five years ago the missionaries in the Friendly Isles sent two of their number to the Fiji group, where they found the vilest forms of cruelty existing. There are now 50,000 children in the schools, 26,000 persons who meet in class, and 120,000 sitting under the glorious Gospel of the blessed God. There is a native ministry of 52, sustained by 900 catechists; and thus these islands are taken for Jesus, as His right and His inheritance. Thank God that the good old Gospel has done it all.

THE REV. NARYAN SHESHADRI writes from India as follows:— You will be gratified to hear that I have resumed my labours at this station, I trust with renewed vigour, zeal, and perseverance. Perhaps at no former period of my missionary life have I enjoyed such opportunities of preaching the gospel of God's grace to my countrymen of all classes as I do at present. Ever since my return from Europe, I have been getting far more orderly and numerous attended congregations than I used to get before. How this is to be accounted for I know not. But I simply state the fact. Every Tuesday evening hundreds come together to hear the gospel and return to their respective places. A great revival is in progress in Calcutta. The various evangelical missionaries including the Methodist Episcopal and Wesleyan, are earnestly and harmoniously engaged in it. There have been some remarkable cases of conversion among the heathen of late, which shows that the Holy Spirit is not passing by without a blessing.

CHRISTIAN MISSIONS IN JAPAN have recently been brought prominently into notice through a young Japanese named Neesima, who, after having seen a great deal of European life, and having received a thorough theological training in America, has become a Christian Missionary among his own countrymen. His career has been a very remarkable one. His father had given him a good education in the Japanese and Chinese languages, and the lad having one day come upon a Japanese translation of a work on American Geography determined to see this great Western land for himself. It was as much as his life was worth, but after a variety of adventures he effected his escape on board a schooner bound for Massachusetts. He went to an academy, thence to college, and finally to the Theological Seminary at Andover. In 1872 the Japanese Commissioner heard of him, and went to Andover to see him. The result of this visit was that Neesima was pardoned by the Japanese government for running away from home, was made secretary of an Educational Commission, and sent to Europe to study the systems of Education in England, France, Belgium, Prussia and other countries. He remained fifteen months in Europe, and then returned to Andover to complete his theological curriculum. "Sprung strangely and sud-

denly out of the obscurity and exclusiveness of his race, he reappears suddenly as a missionary, not devoted to the interests of his sect alone, but, to the best interests, material and moral, of the Japanese. Surely the teachers and divines at New-Haven were not amiss in their judgment, when on the occasion of Neesima's farewell to America, they announced their belief that his history would have a most important bearing on Japan. He is strong in faith and resolute in action, and will accomplish more than a score of foreign missionaries could do among his people, for he thinks that the Japanese will readily take hold of the Protestant religion, and that they will become, under its influence, every year more liberal and modernized. They have rejected the worship of nature as insufficient; they threw away Catholicism after 600,000 Japanese had become converts to it, because it held them too tightly in its iron bands. But Neesima believes that their ultimate choice will be Protestant Christianity, liberty, and growth."

We are all more or less familiar with the wonderful results of missionary labours in MADAGASCAR. We remember the conversion and baptism of the Queen and her prime minister, the public burning of the idols, the profession of Christianity by vast numbers of the natives and the substitution of christian churches for heathen temples; how fresh missionaries were sent out, and how the work of reformation increased. After an absence of fifteen months, Dr. Mullens and Mr. Pillans, a deputation sent from the London Missionary Society, have returned to England and reported the result of their observations. They confess that they did not find all their expectations realized, yet they had seen much that was interesting and remarkable. The Queen and her husband had received them graciously. They found large districts of country open to Christian instruction, and many of the people crying out for the Bible and for education. They found Churches where no missionaries had ever been; one place had twelve Churches, while there were only seven people in it who could read: yet the people meet there, and talk, and pray and try to edify one another. There are chapels holding fifteen hundred that are full every Sunday in these remote parts. The great want is a sufficient number of qualified teachers. The population is said to be about three millions, and the nominal adherents of Christianity are put down at three hundred thousand—one tenth of the population. Of these there are some sixty thousand Church members; concerning twenty-five thousand of whom the missionaries entertain a favourable opinion. Dr. Mullens is of the opinion that there is no single person in Madagascar who has a more deep and solid interest in all that is right and holy and good for the Malagasy people than the Queen herself, who wished the Deputation to assure the London Missionary Society of her deep gratitude to them for all they had done in Madagascar. The English missionaries were at one with their brethren at home in desiring that the Christian Church in Madagascar "should stand by itself, untrammelled by state control, relying on its own resources, and seeking its guidance, instruc-

tion and discipline from the Lord Jesus alone."

Such evidences of Divine favour as these brief references disclose should increase the faith of Christian people in the power of the Gospel to destroy and supersede every form of error, superstition and idolatry, and encourage them to work and pray, and to expect the fulfilment of the promise,—“Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

LITERARY.

EUCHOLOGION, being forms of public worship and a book of common order, issued by the Church Service Society of the Church of Scotland, has appeared in its third edition, revised and enlarged. It is a book for ministers, especially for Presbyterian ministers, who will find it eminently serviceable in promoting the order and solemnity of public worship. As such we commend it to their notice. It may be ordered through W. Drysdale & Co., 232 St. James st., Montreal,—who have placed on our table **MAGGIE'S MISTAKE** and **GIUSEPPE'S HOEM**, beautiful story books, such as are wanted at this time of the year, and that may safely be put into the hands of the little folks.

BRITISH AND FOREIGN EVANGELICAL REVIEW.—By special arrangement with the English publishers, Messrs. James Bain & Son, Toronto, are enabled to furnish this valuable quarterly at \$2 per annum—less than half what it would otherwise cost. The October part fully sustains the good reputation of the periodical. Those who wish to avail themselves of this cheap literary treat should send their names and their money to Toronto before the 10th of this month.

CHURCH OF SCOTLAND HOME AND FOREIGN MISSIONARY RECORD.—We have to thank the Colonial Committee for the monthly parcel of RECORDS that has reached us with great regularity, and we congratulate the editor on his successful efforts to infuse life and interest into its pages.

THE PRESBYTERIAN AT WORK is one of the most useful of American monthly sheets published in the interests of the Sunday School, and the expositions on the International series of lessons which accompany it are altogether the best that we are acquainted with. The price is only 75 cents per annum postage included. This also may be obtained through Drysdale's, Montreal.

PRESBYTERIAN YEAR BOOK and ALMANAC for 1875, and to be continued yearly, edited by Rev. James Cameron, Chatsworth, Ont., and published by Messrs James Campbell & Son, Toronto, will appear immediately and is intended to be a trustworthy book of reference on all important matters connected with the Presbyterian Churches of British America: a means of spreading information as to the history, work, and prospects of Presbyterianism in this and other lands: as a beginning also in the work of collecting statistical information that may serve the purposes of future historians, and, further, as a means of bringing Presbyterians to know each other better, and of uniting them in common work. The price of this book will be only 25 cents in paper

covers; 40 cents in cloth. Every Presbyterian should have it.

THE SHEPHERD KINGS of EGYPT, by Rev. John Campbell, M.A., professor of Church History, &c. Presbyterian College, Montreal.—A laborious and learned attempt to build up a consistent and harmonious scheme of early Egyptian history based upon a comparison of names of men and places mentioned in different histories and mythologies. Mr. Campbell finds the key to ancient universal history in the first book of Chronicles, and claims that the right use of that key will afford a new revelation of God in his dealings with nations. Some readers may find the pamphlet “a wee dreech.”

THE EVANGELICAL ALLIANCE extra of the DAILY WITNESS, published by John Dougall, Montreal, pp. 100, price 25 cents. An admirable report of the proceedings of the first general conference of the Dominion Evangelical Alliance, with the full text of most of the papers read, and embellished with likenesses of the principal speakers. Mr. Dougall deserves credit for the spirited manner in which he undertook and accomplished this work, and we hope that he will be well repaid by a large circulation.

Acknowledgments.

MANITOBA MISSION.

Ormsdown.....	\$10 00
Pickering.....	11 00
Dalhousie \$5 }	9 00
Middleville \$4 }	
East Williams.....	15 00
Perth.....	17 00
West Nottawasaga.....	20 00
Woolwich.....	5 00
Goderich.....	10 00
Macnab & Horton.....	23 00
Elgin & Athelstane.....	9 50
Nelson & Waterdown.....	10 00

\$139 50

\$500 are needed immediately to meet salaries of Missionaries for the quarter just closed. D. J. Macdonell, Convener, M. M. Com.

JUVENILE INDIAN MISSION.

Guelph Sunday School.....	\$22 50
Mono and Caledon.....	21 00
Quebec.....	20 00
Leachburg.....	9 00
St. Mark's Bible Class, Montreal.....	24 00
Clifton Sunday School.....	10 00
St. Gabriel's, Montreal, (present).....	22 00
Victoria, Vancouver's Island.....	20 00
David Ross, Leith.....	20 00
Milton Congregation.....	10 00

FRENCH MISSION.

Perth.....	\$12 00
East Williams.....	10 00
Beauharnois and Chateauguay.....	5 00
Gornwall.....	25 00
Guelph.....	20 00