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THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

August



1875.

Everything intended for insertion must be forwarded by the 15th of the month.

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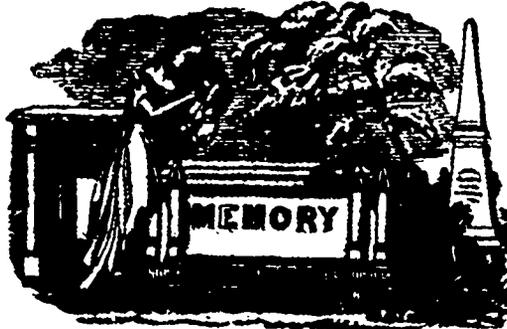
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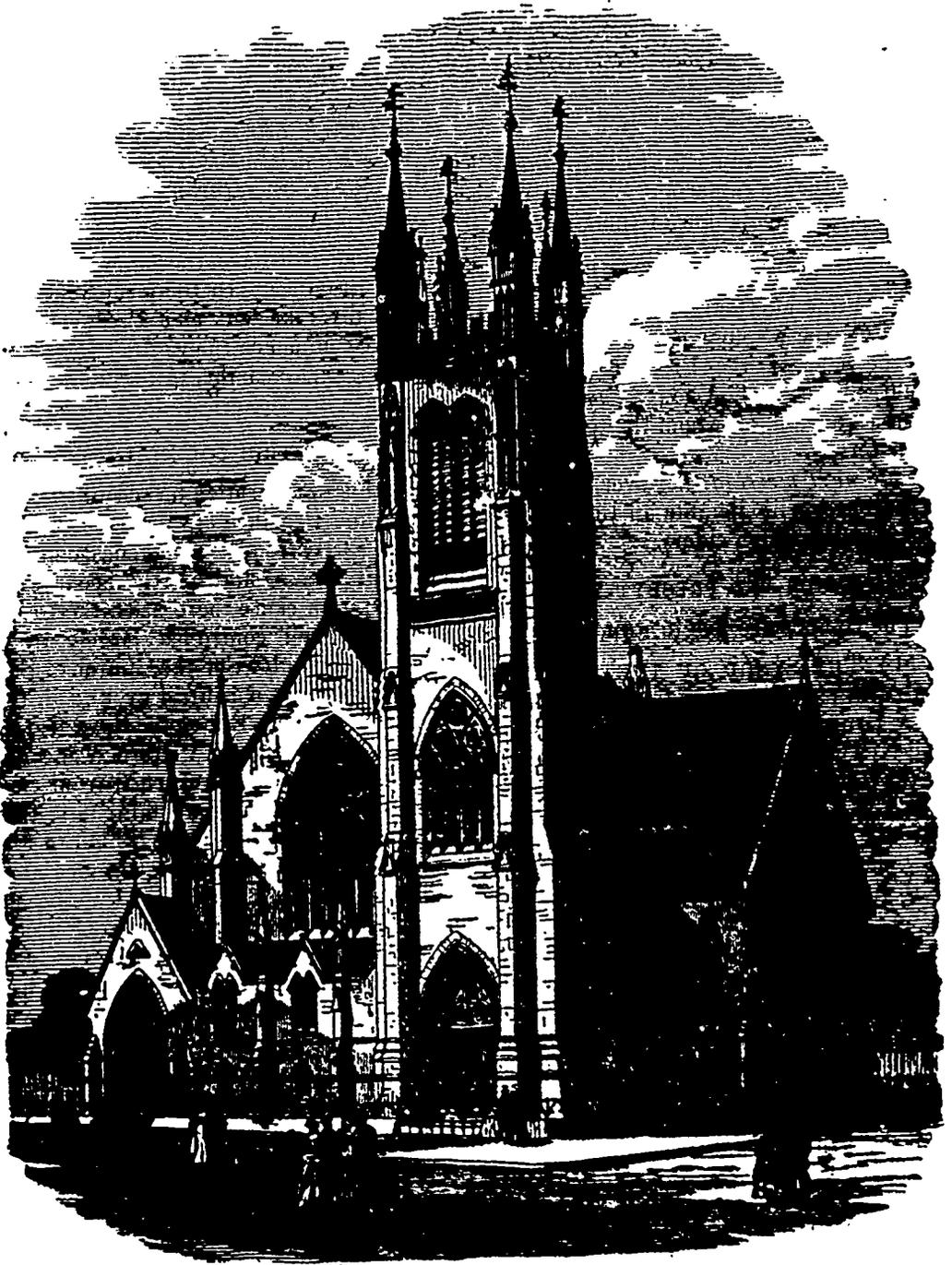
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THE PRESBYTERIAN

AUGUST.

RECONSTRUCTION.

It may be found useful to take note of a few of the more important changes consequent upon the Union of the Churches.

THE GENERAL ASSEMBLY.

The Supreme Court is to consist of *one-third* of the whole number of ministers on the rolls of the Presbyteries and an equal number of elders: *Twenty-five* to form a quorum, of whom thirteen shall be ministers.

The *next meeting*, however, to be held in Toronto, will include all the ministers and representative elders.

SYNODS AND PRESBYTERIES.

The Synods are five in number.

(1) THE SYNOD OF THE MARITIME PROVINCES, comprehending Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, and consisting of *eleven* Presbyteries, namely: *Pictou, Wallace, Truro, Lunenburg and Yarmouth, Halifax, P. E. Island, Sidney, Victoria and Richmond, St. John, Miramichi, and Newfoundland.*

(2) THE SYNOD OF MONTREAL AND OTTAWA. This extends from the Western boundary of New Brunswick to the Eastern limit of the Presbytery of Kingston, taking in nearly the whole of the Province of Quebec and that portion of Ontario known as Central Canada. It is divided into *five* Presbyteries,—*Quebec, Montreal, Glengary, Brockville, and Ottawa.*

(3) SYNOD OF TORONTO AND KINGSTON embraces that portion of territory bounded on the South by Lake Ontario, that is to say from Kingston to Hamilton and northward *ad libitum*. The Presbyteries are *nine* in number.—*Kingston, Peterboro, Whitby, Lindsay, Toronto, Barrie, Owen Sound, Guelph, Saugeen.*

(4) THE SYNOD OF HAMILTON AND LONDON comprises the remaining penin-

sular portion of Ontario in *seven* Presbyteries—*Hamilton, Paris, London, Chatham, Stratford, Huron, Bruce.*

(5) THE SYNOD OF MANITOBA, it is presumed, will have the same boundaries as the Province. In the meantime it will practically take rank as a Presbytery. So that we commence the work of the Church with *thirty-three* large, influential, and well organized Presbyteries.

BRITISH COLUMBIA.

In this enumeration no account is taken of the fine Province of British Columbia, which, partly from its remoteness and difficulty of access, and partly because the Presbyterian cause there has hitherto been supported and controlled largely by the Colonial Committee of the Church of Scotland, has occupied neutral ground in relation to the Union. But as the Rev. Mr. McGregor, the minister of Victoria, Vancouver Island, has recently returned from Scotland with a staff of four ministers, there will now be materials from which to form a Presbytery which, if not immediately, will no doubt in a very short time become identified with the Presbyterian Church in Canada. In the meantime the newly appointed Home Mission Committee have set a good example by cancelling the appointment of Mr. Stewart, our Missionary to Nanaimo, in deference to arrangements made by Mr. McGregor for the supply of t at field.

THE SCHEMES OF THE CHURCH.

Collections are appointed to be taken as follows :

1. Aged and infirm Ministers and Widows' and Orphans' Fund: *the first Sabbath of August.*

2. French Evangelization: *first Sabbath July.*

3. Assembly Fund: *last Sabbath October.*

4. College Fund: *fourth Sabbath January.*

5. Foreign Mission Fund: *third Sabbath of March.*

6. Home Mission Fund. (For the present summer, the arrangements existing prior to the Union will be continued).

COMMITTEE OF ASSEMBLY.

A large Committee is appointed to meet in Montreal on the 1st September, on whom will devolve the preparation of a Constitution for the Assembly and the organization of Boards for the management of the several departments of the Church's work.

SYSTEMATIC BENEFICENCE.

Everybody has heard of the brothers Crossly of Halifax, in England; how, from small beginnings, they established a large and lucrative business and have made the town in which they dwell a monument of their philanthropy. They were shrewd practical business men, doubtless, but the secret of their success was conscientious adherence to the marriage vow of their father and mother which they also made their own: "*If the Lord prospers us in this place the poor shall have a share of it!*" In other words, they began life with a definite aim—to do good to others around them as they found opportunity—and this led them to adopt a systematic plan by which a fair share of their annual earnings was scrupulously dedicated to benevolent purposes. It would seem as though they had opened an account in their Ledger with God, and would no more think of making a false entry in that than they would of cheating any of their other creditors. When such a practice becomes general a new era will dawn upon christian activities. And why should it not? What more reasonable than that the Giver of all good should be acknowledged in this way.

True, some one will say, but what of those who have no large profits to shew at the end of the year, whose income barely equals their expenditure, and who have difficulty in making ends meet. Such was the founder of the Halifax firm that has amassed a princely fortune. He was a

hand-loom carpet weaver, and just *because* he gave a share of his scanty earnings he prospered, and it is the experience of many others that "the more they gave, the more they received." People who don't want to give their money for any purpose except for their own comfort and aggrandizement will of course not trouble themselves about this matter—until a very important crisis arrives in their history, and some one else is appointed steward in their stead; in the confusion of *that* moment there will scarcely perhaps be time to get decently rid of it, specially if it has accumulated to "a pile." How much better as we journey along, to put our money to use and see the good it does, day by day, month by month—here a little, there a little. At any rate the experiment is well worth trying. For the help of those who have a mind to try it, we submit the following sliding scale which may be of service in suggesting something better, and which will at all events shew that what is meant by systematic giving is not the dedication of *one tenth* or any other fixed proportion of our substance, but that it implies a setting apart of a *just* proportion suited to every diversity of condition and ability. It is based on the principle that the man who has fifty pounds a year may, *if he wishes*, by the exercise of economy and good management, be able to live on forty-nine pounds and to give the fiftieth pound for such purposes as he may choose. And that the man who has a thousand pounds a year can live very well on seven hundred and fifty, and give the remaining *one fourth* away.

Annual Income.	Rate of offering	Annual offering.	Left for expenditure.
\$ 200	one 50th	— 4	— 96
400	" 40th	— 10	— 360
800	" 30th	— 26	— 70
1600	" 20th	— 80	— 1520
3200	" 10th	— 320	— 2880
6400	" 5th	— 1280	— 5120
12800	" 3rd	— 4266	— 8534
25600	" 1/2	— 12800	— 12800
51200	" 1/3d	— 34132	— 17068

and so on, increasing the rate of offering in proportion to the income. Even supposing this were judged an extravagant scale, it is easy to see from it to what any

reasonable plan of this kind would lead, if it were generally practiced. It would simply be a revolution of the biggest kind in the system of Christian finance, and one that might be turned to splendid account.

OUR MISSIONARY WORK.

It will be some time before we become familiar with the different departments of mission work carried on by the four branches of the Church, now happily united, but we cannot too soon endeavour to acquaint ourselves with the magnitude and importance of that work and the means already employed to overtake it. In looking over the reports of the different sections of the Church we find most gratifying evidence of the existence and growth of a missionary spirit, as well for the spread of religion in our own land as in the efforts that are being made to send "the good news" to those that are far off.

HOME MISSIONS.

From the last report of the C. P. Church we find that there are no less than *ten* missionaries actively engaged in Manitoba and British Columbia, occupying more than twenty groups of stations. Towards the support of these over \$4000 was expended in 1874. Regular ministrations have also been maintained, summer and winter, along the whole of the Lake Superior route, including Sault St. Marie, Silver Islet, Prince Arthur's Landing and Fort William, so that a great initiatory step has been taken towards the permanent establishment of the Presbyterian cause in these localities. These are what we may call as yet the outposts. Within the bounds of the Presbyteries it is impossible to say how many mission stations there are in all. The C. P. Church alone enumerated last year over *two hundred and thirty* different preaching stations, distinct from regular charges, where religious ordinances were provided for some 12,000 people in remote and

destitute localities. We have not the same means of stating with accuracy the amount of Home Mission work done by the other branches of the Church, but we know that it was not inconsiderable, and the efforts of all put together constitute a very extensive and important work. The amount of money expended upon Home Missions in 1874 appears in round numbers to have been close upon \$40,000, by the then four Churches.

FOREIGN MISSIONS.

We have two female missionaries in India—Miss Roger and Miss Fairweather—sent by the C. P. Church in 1873, and one, Miss Johns, recently sent by St. Matthew's congregation, Halifax, N.S., to Madras. The Rev. James Fraser Campbell of Halifax, is under engagement to proceed to Calcutta. Re. Mr. McKay and Dr. Fraser, sent by the C. P. Church to Formosa, China, have established a successful mission there, and have been greatly encouraged in their work. The Churches of the Lower Provinces, which have been long united in Missionary work, have six ordained Missionaries with their wives, in two distinct and far separated fields, the one in the New Hebrides, and the other in the Island of Trinidad. Mr. and Mrs. Robertson, aided by ten native teachers, are employed at Erromanga, the scene of John Williams' martyrdom. Our missionaries in Trinidad are the Rev. Messrs. Morton, Grant, and Christic, respectively, in the eighth, fifth and second years of foreign missionary work. They are all labouring among the Coolies—imported labourers brought from China and India. Among these foreign Mission efforts, the Juvenile Mission to India, supported by the Sabbath Schools, has also an honoured place. By its means, a large number of orphan children have received a christian education, and encouragement has been given to the Zenana Missions. For these foreign Mission purposes put together there seems to have been contributed last year about \$23,000.

Our Own Church.

In glancing over the reported proceedings of the Presbyteries that have held their first meetings since the union of the churches, we find cause for much thankfulness and encouragement. It seems as though the spirit of peace and conciliation, and of a sound mind, had been largely vouchsafed to the churches at this time, giving good ground for the hope that, by the blessing of God, the anticipations we had been led to form as to the practical working of the union are already in a fair way of being realized. And it is well that we should remember how much it lies within our own power, in our several spheres, to commend this great movement, even to those who have hitherto, from conscientious motives, stood aloof from it. The time for mere talk about the benefits of union has passed away. We have now to manifest our sincerity by our consistency, our mutual forbearance, and the tenderness of our dealings with each other.

Our limited space does not admit of reproducing detailed reports of these Presbytery meetings, which have already found publicity through other channels, and which, to some extent, are of local interest. It must suffice that we give our readers only the cream of them. This we shall endeavour to do in the order in which they have reached us.

TORONTO.—This is probably the largest Presbytery in the Church, and appears to have been the earliest convened. It met in old St. Andrew's Church, Toronto, on the 24th of June. There were upwards of forty ministers and elders in attendance, and the occasion was felt by all to be one of very deep interest. After an interchange of cordial greetings—by no means the least impressive part of the proceedings—Dr. Topp took the Moderator's chair, and read the official extract of the Synod of Toronto and Kingston,

under the authority of which this meeting was convened. Thereafter, the Court was constituted in the usual way, and the Moderator addressed the Presbytery in relation to the newly accomplished union and the responsibilities connected with it, the Rev. Wm. Monteith was then appointed Clerk of Presbytery, who proceeded to call the roll of members as made up by the Synod, it being agreed that the date of each minister's ordination should fix his place on the roll.

A call was presented from the Bay Street Congregation, Toronto, in favour of the Rev. J. Smith, Bowmanville. Subsequent arrangements were made for Mr. Smith's induction on the 20th ult. The Rev. John Brown of New Market having obtained leave to retire from the active duties of the ministry by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbytery accepted his resignation with expressions of kind feeling and good wishes—that he may enjoy a peaceful old age—a wish that many of his friends throughout the Church will heartily join in. It was announced that Woodbridge and Weston would be henceforth united as one charge under the Rev. Mr. Pettigrew: also, that a new congregation—an offshoot from the Bay Street Church—had been organized in Toronto, under the name of the Central Church. We may add that arrangements were also made for the induction of the Rev. David Mitchell of New York, to this new charge on the 19th ult. Mr. Mitchell is a native of Glasgow, and comes among us with high credentials. We observe that Professor Gregg was appointed to address the minister and Rev. James Carmichael, King, the people. There are now ten Presbyterian pastors in the city of Toronto.

BARRIE.—This Presbytery met on the 6th ult. Our old friend, Rev. W. Cleland of Bradford, presided as Moderator, and opened the proceedings with an eloquent address. The names

being called, it was found that there were 18 ministers and 21 elders on the roll, of whom 17 ministers and 12 elders were present. Rev. R. Moodie was elected Clerk. Petitions from a number of parties for a readjustment of congregations were heard and laid over till next meeting, the parties interested being cited to appear in their several interests. A Home Mission committee was appointed, and measures taken for vigorously furthering the work within the bounds. Mr. Robert Scott, missionary in Penetanguishene, was licensed to preach the Gospel.

WHITBY.—This Presbytery met at Whitby on 6th July. Mr. Kennedy of Dumbarton, Moderator; Mr. Ross of Pickering was elected Clerk. The call from Bay Street Church, Toronto, in favour of Mr. Smith of Bowmanville, was taken up, and parties having been heard, the Presbytery agreed to "translate"

PARIS Presbytery held its first meeting, since the Union, in Knox Church, Woodstock. Rev. J. M. Aull of Ratho, Moderator. The Rev. Dr. Cochrane of Brantford was elected stated Clerk. *Inter alia*, a committee was appointed to enquire into the nature of the trust by which the St. Andrew's Church property in Woodstock, is held—that it may be ascertained whether any steps should be taken towards the application of said property in the interests of Presbyterianism in the town, or of the church at large. This valuable property has been unoccupied for a number of years past. The Rev. William Martin accepted a call to the charge of Norwich and Windham; and having passed the ordination trials, the Presbytery agreed to sustain the call and proceed to his ordination and induction, which was appointed to take place at Norwich on the 21st July.

OTTAWA.—This Presbytery also met on the 6th July. Rev. Alex. Mann of Pakenham, Moderator. Mr. Carswell, of Brockville, was appointed Clerk. salary \$120 per annum with postage

and stationery. It was agreed to hold the regular meetings of Presbytery quarterly—on the Thursday after the first Sabbath of the months of August, November, February and May: that the Moderator be elected for the term of six months, and that the order of the names in the roll of Presbytery be followed in his election. The Presbytery sustained a call from North Gower in favour of Mr. A. C. Stewart, promising a stipend of \$600 with a manse. A committee was appointed to consider the whole matter of Home Mission work within the bounds and to report at a future sederunt. It was agreed that the remuneration to probationers in vacant charges be at the rate of \$8 per Sabbath. Rev. Mr. McEwen of Pembroke tendered the resignation of his charge. The Presbytery in accepting the same adopted a minute in reference thereto, expressing their regret at Mr. McEwen's removal.

BROCKVILLE.—The first meeting of the Presbytery of Brockville of the Presbyterian Church in Canada was held in St. John's Church, Brockville, on Tuesday, the 29th of June. There were 13 ministers and 2 elders present. The Rev. Dr. Bain of Perth was appointed Moderator and Mr. Crombie of Smith's Falls, Clerk.

The resignation of Mr. Taylor of his pastoral charge at Spencerville, which he had tendered some time ago in order to the Union of all Presbyterians in that place, was accepted, and a committee was appointed to draft a minute, expressive of the Presbytery's esteem for Mr Taylor, and his conduct in the case.

Mr. Mullan of Spencerville also gave notice of his purpose to resign his charge in that place in order to the re-arrangement of the field and the union of the Presbyterians into one congregation. His resignation was ordered to lie on the table of the Presbytery, and an adjourned meeting appointed to be held at Prescott, to dispose of the same and to take steps

towards the union of the congregation there, all parties interested being cited to appear. Several parties were present from the eastern section of the Presbytery seeking the re-arrangement of the stations in that part. After hearing their statements the Presbytery agreed to cite the parties interested to appear at the adjourned meeting, in order that the Presbytery might consider their statements and, as far as possible, place the whole field on a more convenient and satisfactory footing as to ministerial labour. The matter of Home Missions was considered, and a committee appointed to attend to that important branch of the Church's work. A vote of sympathy with Mr. Traver of Brockville, in his continued affliction, was proposed by Mr. McGillivray and cordially adopted. Mr. Hastie, at the request of the Moderator, engaging in prayer on Mr. Traver's behalf. Mr. William J. Dey, M.A., student of Montreal College, was licensed to preach the gospel. After dispatching other matters of routine, the Presbytery closed a very pleasant session, and adjourned to meet again in Brockville, on the third Tuesday of September, at 3 p. m.

The Presbyterians in this locality who have long striven to keep up a double set of congregations are now beginning to see that there is "a more excellent way," and among the first fruits of the Union, it is expected that, here at least, in a very short time several strong self-supporting congregations will take the place of weak and struggling ones, and a fresh and healthy impetus be given to the work of the Church.

KINGSTON.—The meeting of this Presbytery in Chalmer's Church on the 13th July appears to have been also very pleasant and harmonious. Rev. Professor Mowat was unanimously elected Moderator for the next twelve months, and the Rev. T. S. Chambers, Clerk, with a salary of \$100 per annum. The Presbytery agreed to meet stately at Kingston and

Belleville, alternately, on the second Tuesdays of January, April, July and October. The Rev. John Scott of Napanee, and the Rev. Walter Coulthard of Gananoque respectively tendered the resignations of their respective charges, both, presumably, with a view to preparing the way for such a re-adjustment of the congregations as may seem most conducive to the interests of the Church at large. A report from a committee on missions, previously appointed, was adopted. It recommended a supplementary grant of \$200 per annum to Pittsburgh; \$100 for Amherst Island, and \$4 per Sabbath for Wolfe Island, from the General Assembly's Mission fund; also, a supplementary grant of \$200 for Melrose and Lonsdale. In the evening a large and enthusiastic meeting of the three Presbyterian Congregations in the city was held in Chalmer's Church to celebrate the consummation of the Union. The church was crowded to its utmost capacity. Eloquent and stirring addresses were given. The venerable William Smart contrasted the present position of Presbyterianism in Canada with what it was in 1811 when he came to this country, and expressed his great joy and satisfaction that he had been permitted to see this union accomplished. He could now say in the words of old Simeon,—“Now Lord lettest thou thy servant depart in peace.” Dr. Neill, of Seymour, also testified to the pleasure with which he regarded the Union of brethren who ought never to have separated as they did in this city in 1844, and all the more as he was one who had taken part in that event. The Rev. John Burton spoke of the Home Missions of the Church, urging all to take a deeper interest therein, and to do more for their maintenance and extension. The Rev. M. W. McLean spoke forcibly on the same subject, and the Rev. W. Coulthard wound up the grand meeting by referring to the days of old in Scotland when God's people sealed their testimony

with their blood, urging the importance in this present time of adhering firmly to the principles for which they suffered and died.

LINDSAY.—Simultaneously with that of Kingston, the new Presbytery of Lindsay also held its first meeting. We have not seen any report of its proceedings, but we understand that a good deal of important business was transacted, and are glad to hear that that the Rev. Archibald Currie felt himself quite as much at home in the Moderator's chair as ever he did in that of the old Presbytery of Victoria, and that the members, one and all, left highly satisfied with the day's proceedings.

MONTREAL.—Last, but not least, there remains to be mentioned the meeting of the Presbytery in Montreal, held in St. Paul's Church on the 13th July. The attendance was large, about 36 members, Clerical and Lay, being present. The Rev. Dr. Taylor occupied the chair, and was happy in his inaugural address. The Rev. Mr. Young, the Clerk of the Synod of Montreal and Ottawa, having read the extract minute appointing this meeting, the Rev. James Patterson, of Hemmingford, was appointed permanent Clerk at a salary of \$150 per annum. A memorial and petition from Huntingdon and Athelstan was read. Rev. Mr. Watson was heard in support of the same, and a committee was appointed, Rev. J. C. Baxter, Convener, to visit said congregation and to confer with the members and office-bearers as to the course which may be thought best for them to follow, with the view of securing as speedily as possible such benefits from the Union as may be attainable. A call from Chalmers' Church, Montreal, in favour of the Rev. William Mitchell of Millbrooke was taken up and sustained, and Kr. Mitchell's induction appointed to take place on the 23rd September. A committee reported having visited Arundel, where they had organized a congregation and designated Mr. James Stewart, an ordained

missionary, to take the pastoral oversight of the same. In respect of Home Mission work, it was agreed to continue all the existing missionary appointments until the next ordinary meeting. Attention was directed to the furtherance of mission work in the City of Montreal, especially at the East End, and also at Cote St. Antoine, where measures were recommended for the erection of a Church and a committee appointed. Rev. W. M. Black, Convener. Mr. John L. Stuart, acting missionary at East End, Montreal, applied for ordination *ad Presbyterium Vagum*, and the Presbytery appointed the 22nd July to hear his "trial discourses," and these being satisfactory, for his ordination. It was agreed to hold the meetings of Presbytery quarterly, on the first Tuesdays of April and October, and the second Tuesdays of January and July.

Akin to these meetings, whether in connection with the Presbytery is not stated, was a joint gathering of the congregations at GODERICH on the evening of the 28th June, held apparently to discuss the advisability of uniting these congregations into one. The proposition is to have a joint pastorate, the two ministers alternately officiating in town and at the country stations. Both congregations are said to favour the proposal unanimously. At the meeting in question the Rev. Robert Ure, and Rev. James Seiveright, respectively gave highly interesting and elaborate addresses in reference to the Union. Without committing ourselves as to the general expediency, or otherwise, of forming collegiate charges, we heartily commend the bringing together of different congregations wherever it is found practicable to do so for the purposes of Christian Conference, and for the receiving and imparting of information in regard to the great work to which we are now called.

Since the above was in type we have received an account of the first meeting of the Presbytery of St. John, N.B., of which Rev. Dr. Broeke

of Fredericton, was chosen Moderator, and Rev. J. C. Burgess, stated clerk. A roll of Presbytery was drawn up and was found to consist of 46 members. At an adjourned meeting held on the 13th July, it was agreed to assess each congregation one per cent. on the ministers' stipend for the purpose of a Presbytery fund. Mr. Robert Cruikshank was appointed Treasurer. Rev. R. Wilson, of Stephen, demitted his charge owing to the state of his health. The death of the Rev. James Salmon, M.D., was reported to the Presbytery and a Committee appointed to prepare a suitable minute to be put on record. The Presbytery adjourned to meet in Fredericton on the second Tuesday of September, at 4 o'clock p.m.

It gives us pleasure to notice that the Rev. William Cochrane of Brantford and Rev. J. M. Gibson of Chicago, have each received the honorary degree of D.D., the former from the Senate and Board of Trustees of Hanover College, Indiana, the latter from the University of Chicago. In both cases the honours are well bestowed. The Rev. Principal Snodgrass of Queen's College, Kingston, and Rev. Dr. Topp of Knox Church, Toronto, are at present on a visit to "the old country." The Rev. James B. Muir, of Huntingdon has just returned from the "Land o' Cakes" in improved health. Rev. Principal MacVicar, of Montreal, has, since the rising of the assembly, been supplying Dr. Reed's pulpit at Brooklyn, N. Y., where, we are glad to notice, his pithy forms of expression, and his clear and concise way of "putting things," is duly appreciated. The Rev. Donald Ross of Dundee, has declined a numerously signed call from an influential congregation at Lexington, U. S. The Rev. C. A. Doudiet, we learn, has received and accepted an appointment to a lectureship in the Presbyterian College, Montreal.—We congratulate the College. Mr. Paradis, an alumnus of this College, engaged in the French mission work, was recently ordained at Grand Falls, New Brunswick, with a view to labouring among the English speaking and French adherents of the Presbyterian Church in that locality.

The Rev. Mr. Dodd, of St. John, N.B., is spending the summer vacation in Montreal, and has preached in most of the city pulpits, with much acceptance. The Rev. J. D. Paterson, of St. John's, Newfoundland, also spent a short time in this city.

SCOTLAND.

THE ESTABLISHED CHURCH.

A chief matter of business in the last General Assembly was the legislation arising out of the Act abolishing Patronage, consisting, first, of a series of regulations as to the keeping of communion rolls, and, second, of regulations for the election and settlement of ministers. In regard to the congregational election of ministers, so far as it has been tried, the system appears to have given satisfaction—to the congregations at all events. Under the provisions of the Patronage Act private patrons who claimed compensation are, on the occasion of the first vacancy, to receive a sum equal to one year's value of the living. This to be paid by way of a deduction in four annual instalments out of the minister's stipend. While this is the strict letter of the law, the church, represented by the Assembly, has undertaken to relieve the ministers of the burden thus imposed upon them, and has appointed a committee to take the matter in charge. It appears that the whole number of patronages was about 1000, of which 373 belonged to the Crown, corporations, and other bodies. The private patronages were 626, and, of these, compensation has been claimed in 231 cases. The whole amount of compensation will be about \$250,000. This, however, will be payable in small sums extending over a number of years, as vacancies occur in the several parishes.

The Report on Sabbath Schools presented to the Assembly gives the following figures:—S. Schools, 1803; scholars, 159,431; teachers, 725. The committee had been in correspondence with the Free Church and the United Presbyterian Church in reference to the adoption of one uniform scheme of lessons to be used in all Sabbath Schools, and the hope is expressed that this desirable end may be soon reached.

The Report on Christian Life and Work submitted by Professor Charteris, formed the subject of an interesting debate. Having referred at considerable length to various points in the Report, Dr. Charteris very earnestly impressed on the Assembly the importance

of ministers and office-bearers and others in the Church doing their best to aid the committee in carrying out the work committed to them by the Assembly. It is, he said, to the body of the people of the Church that we must look for means of doing the good work which falls to be done in our day. Nay, we must look to them to do it with God's help. The ministers of the Church are probably not as a body casting themselves so thoroughly and so confidently as they might upon the sympathy of the membership; but why should the members not come forward of their own accord and evoke the minister's confidence and strengthen his hands? There are tens of thousands of men and women in the Church who could do ten times more than they ever seem to dream of doing for Christ's cause.

Dr. Smith, North Leith, on behalf of the Endowment Committee, reported that eighteen new charges had been endowed during the year, raising the total number of parishes endowed under the operations of the committee to 215.

In submitting the report, Dr. Smith dwelt upon the various points of it in detail. He specially adverted to the fact of there being as much necessity for the endowment of another 100 churches now as there was in 1871, and strongly urged upon Presbyteries the importance of considering the great question they should face sooner and oftener than any other—namely, that as to how the spiritual wants of the whole population within the different parishes that constituted their Presbyteries were to be met, and best supplied. He hoped that the Church would be roused to even more vigorous effort than that in which she had been recently engaged to fulfil the mission of a National Church—to take means for providing for the spiritual necessities of the whole country; that they should maintain these, and carry out, so far as God gave them ability, the great principle of national religion, which was in a most critical position at the present moment; and which they were charged to defend to the utmost of their power.

Dr. Herdman submitted the report on Foreign Missions which gave an encouraging view of the prosperity of the missions in India, where the Church has now 11 European missionaries, 4 native pastors, 21 preachers and catechists, and 133 native teachers. The total receipts for the year were \$39,000.

In submitting the report Dr. Herdman said that the prevailing tone in it was "Thank God, and take courage." At the same time the committee did not wish the Church to look with complacency or contentment on the facts it contained. At all their stations there were the most tempting opportunities for bringing the Gospel into contact with the Hindoo mind, but the staff of labourers was by far too small, and was, in fact, utterly inadequate. They were far too few in comparison with other societies, and considering the resources of the Church of Scotland. They were not apprehensive that the Indian mission would altogether drop, but they did desire for it a mighty impetus, and that they hoped to see that agency doubled within the next two or three years. (Hear, hear.) He referred in terms of high satisfaction to the establishment of a branch of the mission in Africa, and said that the committee rejoiced in the co-operation they were to have in the matter with friends of other denominations—the Free and the Reformed Presbyterian Churches—which they hailed as an earnest of future harmony.

A very long discussion took place on overtures, stated by Mr. Muir to be 52 in number, suggesting that greater facilities should be afforded than at present for ministers from other churches obtaining admission to the Church, and a committee was appointed to draw up an overture on the subject for transmission to Presbyteries. In the meantime fourteen licentiates of other churches had applied to this Assembly to be recognized as ministers of the Church of Scotland. The committee charged with this matter reported that, after having given every case a thorough investigation they had recommended the admission of all the applicants excepting two. The Assembly, however, resolved to take this matter into its own hands, and discussed at considerable length each individual application on its own merits. Some were referred back to Presbytery. Others were recommended to another year at college. Several were rejected.

In the case of the Rev. Thomas Gillespie Smith, minister of St Andrew's Church, Kingston, Ontario, Canada, craving to be recognized in

such manner and terms as may secure to him the privilege of being eligible for admission to a charge in Scotland and as a minister of the Church of Scotland, on the recommendation of the committee, the Assembly agreed to grant the prayer of the petition; and also a similar application from the Rev. Robert Laing, B.A., of the Presbyterian Church in Canada, to be admitted an ordinary minister of the Church of Scotland.

UNION WITH OTHER CHURCHES.—Dr. Milligan read overtures on this subject, and Lord Polwarth gave in the report of the committee on the same, in which a statement was made of the progress made during the year in this direction, coupled with a strong recommendation to the Assembly that a formal approach be made to the other Presbyterian Churches of Scotland with a view to Union. "Scotland," it set forth, "presents the strange spectacle of a nation with 80 per cent of its numbers attached to the Presbyterian Church—having the same doctrine, discipline, and worship, yet with little amity, and almost no co-operation between the various branches of the one old Church, although there is a great and probably increasing class who are living in neglect of all ordinances, and many of them in open vice and great misery. These things being admitted by all, it seemed to be the duty of the National Church to take the initiative, and to approach the other churches with an invitation to consider the possibility of Union."

Dr. Charteris moved the adoption of the report, and in his concluding remarks said, "they were not to try to force a union, as that would only cause new divisions. He thought that all they could do at this time of their history was to say to the other Churches that they were willing and desirous to take all possible steps consistent with their position to promote union with them. He thought that their position for proposing union just now was better than ever it was before, and he felt it was a great thing to get quit of patronage. After referring to the agitation in Scotland on behalf of disestablishment having been a failure, he said that nothing had struck him more than the readiness of the Church to put self aside, and to think of the common good. He was convinced that whatever prevented the reunion of Scottish congregations, it would not be ministers of the Church of Scotland. Whatever they could abandon without sacrificing principles, whatever of personal position or emoluments they could let go or share, they would not try to retain. He did not see why they should not have a true Church with the old territories and the old teinds divided, with a sustentation fund and direct congregational contributions also in use, so that from three branches of the Presbyterian Church they might make a new one better than any of their existing branches. One great effort extending over two or three years would endow all the Churches in Scotland, where parochial endowment was needed, and it would be easy to arrange for the continuance of these in any one of the divisions until life interests were implemented."

Mr. Scott, Edinburgh, supported Dr. Charteris' motion with certain alterations, the effect of which was that while by the abrogation of the patronage one great barrier to union had been taken out of the way it did not seem reasonable that they should approach the other Churches at present, but it would be enough that "the General Assembly reappoint the committee, and, being ready to consider any suggestions which the other Presbyterian Churches may make as to the removal of what they may feel to be obstacles in the way of reunion, they direct the committee also to enquire and consider," &c.

After a somewhat lively debate, in which Dr. Wallace and Dr. Story took a conspicuous part, Mr. Scott's motion was carried;

THE FREE CHURCH.

THE GENERAL ASSEMBLY OF THE FREE CHURCH met also on the 20th May. Dr. Mocdy Stuart was unanimously elected Moderator. The reports of the Committees on Religion and Morals, on the Conversion of the Jews, and on other schemes of the Church, were given in by the respective conveners. The report of the Sustentation Fund was given in by Dr. Wilson of Dundee. The report referred to the death of Dr. Buchanan, to whom a warm tribute was paid. The total income for the year was £163,696, being £11,584 in excess of last year. The amount afforded an equal dividend of £157; and, in addition, each minister whose congregation contributed at the rate of ten shillings per member received £36, and those whose congregations contributed at the rate of seven shillings and sixpence, received £18. The number of ministers drawing from the fund is within three of one thousand. The report on FOREIGN MISSIONS stated that during the year 10 missionary agents had been added to the staff, and left for their respective fields of labour; 5 missionary artizans had proceeded to Kaffraria, and other 3 were about to go. The report contained interesting information as to the establishment of missionary establishments at Lake Nyassa and Zululand. The total income of the committee had been £58,884 2s. 11d. There are now 52 central and branch missionary stations in India, and 37 in South Africa. There are 278 Christian agents employed under the direction of the Committee

of whom 28 are Europeans and 17 ordained native ministers. The number of communicants is 2,387; baptized adherents not communicants, 1,936; and the number admitted on profession of their faith since the commencement of the mission, 5,227. In 159 schools connected with the Free Church Missions, there are 11,303 scholars. On the subject of the Abolition of patronage in the Established Church there was a long discussion. A motion of Dr. Rainy, in favour of the disestablishment of the Church, was carried over an amendment by Dr. Begg, by a vote of 397 to 84. Measures were adopted for the union of the Reformed Presbyterian Church with the Free Church. Professor Douglass, of Glasgow, was elected Principal of the Free Church College there, and Mr. Bruce, of Broughty Ferry, was appointed Professor of Divinity.

The Sabbath School report shows the number of Schools to be 1821; teachers, 14,255; Scholars, 132,284.

Dr. Burns, of Kirkliston, and Mr. Wilson, of the Barclay, gave an account of their visit to the United States and Canada; and spoke warmly of the great work for God which the Presbyterian Churches are doing there. They made special reference to the Union of the Canadian Churches, which, it seemed to them, would be attended with most beneficial results. Their report was cordially received.

THE UNITED PRESBYTERIAN SYNOD met on the 10th May in the Queen St. Hall. Dr. McGavin of Dundee was elected Moderator. The chief questions of interest were those relating to the Divinity Hall and to the Union of Presbyterians in England. In regard to the first it was agreed to extend the curriculum and to separate the Professors from their congregations, so that their undivided attention may be given to the duties of their respective chairs. The English Union was virtually agreed to by a vote of 253 to 164. The report on missionary operations was encouraging. There is, perhaps, no Church which does more, in proportion to its membership, for Foreign Missions than the United Presbyterian Church, which has now on its roll 616 congregations.

IRELAND.

MEETING OF THE GENERAL ASSEMBLY.

The Irish General Assembly is a large and influential body. It comprises about 600 clerical and nearly as many lay members. Among the former are found several men who in scholarship, attainments, talents, and christian usefulness, rank among the first and foremost of the distinguished men of our times. Among the latter are found not a few men of great wealth

and of large territorial possessions, who, though they wear no high sounding titles, wield vast influence, and unlike many of the great and titled, wield it only for good. It is to some extent ambulatory. It meets generally at Belfast, the great stronghold of Irish Presbyterianism, and as the prevalence of Presbyterianism is always and everywhere the best guarantee of prosperity, the most growing and thriving town in all Ireland. Indeed efforts have been made for some years to erect an Assembly Hall there, so that as the Scotch Assemblies meet always at Edinburgh, it shall meet always at Belfast. But as yet these efforts have not resulted in accomplishing the desired object. Occasionally it meets at Dublin or Derry. This year it met at the Maiden City, and within one of the largest churches not only there, but in all Ulster. Derry is a good old city. More numerous and more stirring memories are associated with it than with any other city in Ireland. Its historic interest, no lapse of years can ever wear away. The closing of its gates against the minions of popery in 1688, and the terrible siege it subsequently sustained, are events known all the world over. Never were there events that were grander in their issues, for upon them as upon a pivot turned the fate of the religion and liberties of the whole British empire. To them, under God, we and every other Colony of that great empire are indebted for the protestantism and the free institutions it is our privilege to enjoy. For it can hardly be doubted that had the gates of the gallant little city not been closed against the Earl of Antrim, "red shanks," or that, having closed them, the inhabitants had failed in the terrible encounter into which they so resolutely rushed, all Ireland would have lain prostrate at the feet of James. With Ireland thus prostrate he could have easily passed over to Scotland. There uniting his forces to those of Claverhouse, of infamous memory, he would have made an easy conquest of that kingdom, and afterwards invaded England with an army humanly speaking irresistible. It is with honest pride and sincere pleasure we record the fact that most of the gallant youths who closed the gates of Derry, and three fourths of the brave men who defended its walls and by that defence secured for us the religion and the liberties we happily enjoy, were Presbyterians.

The General Assembly began its sessions within the city on the evening of Monday, the 7th of June last. It met within one of the oldest churches of the place, quite near to those famous walls from which when the summons to surrender was made Roaring Meg sent forth from her iron lips the bold answer "No Surrender". As seventeen years had elapsed since its last visit, the meeting was looked forward to with the greatest interest by the Presbyterians not only of Derry but of the entire North-West. Every preparation was made on the part of the people to give a fitting reception to its members, and so successfully and liberally was the work accomplished that at the close the Moderator in reference thereto said: "In Belfast or Dublin, in days past, this Assembly have been treated with princely hospitality, but there was never

ought like this. In their houses, aye, and in their hearts, they have received us." The public proceedings began at 7 o'clock in the evening, when there was a large attendance of the members and so numerous an attendance of the general public that the aisles and passages, even every available spot where standing room could be found, were crowded. The outgoing Moderator, Rev. W. Magill, of Cork, preached from Matthew xxviii. 20: "Lo, I am with you always." At the close of the service, the Court was duly constituted by prayer. Thereafter, the Moderator addressed the Assembly at some length, closing by moving that, according to custom, a moderator for the coming year be now appointed. The appointment fell upon the Rev. Josias Leslie Porter, D.D., LL.D., Professor of Biblical Criticism in the Assembly's College, Belfast. Perhaps few ministers of the Assembly are better and more favourably known than Dr. Porter. Having spent eleven years in Damascus as a missionary to the Jews in his earlier life, he acquired then, as well as by subsequent travels, a knowledge of the East which he has since turned to good account. Entering the ranks of authorship in 1848, he has since given to the world many works of great value, of which the best known are "The Giant Cities of Bashan" and "The Life and Times of Dr. Coke," his illustrious father-in-law, by far the ablest and most accomplished Divine the Irish Church has yet produced.

The most exciting and animated debate that occurred during the sittings of the Assembly took place, when the "Bible Wine" question, as it is called, came up for discussion. The history of this question is briefly told. Not many years after the establishment of the Temperance organization by the late Dr. Edgar, one of the great men of the Assembly who have shed lustre upon its name, an extreme party sprung up on the other side of the Channel under the name of Teetotallers, who, not content with the adoption of the total abstinence principle as a rule of christian and social expediency, denounced every use of spirituous drinks, however moderately and temperately indulged in, as utterly unlawful except perhaps in connection with Medical prescriptions. Some of the extreme reformers did not scruple to declare that if they could believe that the Lord Jesus Christ at the marriage in Cana had either indulged in the drinking of intoxicating wine or had encouraged its use by the bridal party, they would reject His Divine mission altogether. Dr. Edgar, although himself a consistent Teetotaler in practice, became alarmed, as well he might, at this fanatical and dangerous ultraism, and denounced it in no measured terms. The logical consequence of such radical Teetotalism soon became apparent, and Teetotalers who did not choose to lapse into open infidelity betook themselves to the subterfuge of what is called Bible Wine, alleging that the wine the use of which is sanctioned by the Scriptures is unfermented, and therefore not intoxicating, and claiming that this is the only kind of wine that it is proper to use in the Sacrament of the Supper. Those who hold these extreme and unscriptural views never

were and are not a numerous and influential party in the Church, but they succeeded in disturbing the peace of some congregations and in introducing grave departures from the scriptural mode of observing the sacred ordinance of the supper. To allay agitation and to prevent an unseemly departure from scripture teaching, the Assembly was asked by overture to give an authoritative deliverance of the views of the Church on the question. After an able and exhaustive discussion, the Assembly declared, by a majority of 301 to 30, that "as the wine used in the oblations under the Old Testament at the Passover and by the Lord Himself in the institution of the supper was the ordinary wine of the country, that is the fermented juice of the grape, they cannot sanction the use of the unfermented juice of the grape as a symbol in the ordinance." The argumentation in support of this position as set forth by Dr. Watts and Professor Wallace was absolutely overwhelming; but after all, said an old and venerated friend to the writer the other day, there is one text that settles the whole matter—Eph. v. 18: "Be not drunk with wine, wherein is excess." Some may contend that the dictum of the Assembly is too narrow and stringent, and that a more elastic deliverance, suited to weak brethren and tender consciences, would have been more in accordance with the mild and tolerant spirit of the Gospel; but the question may be fairly asked in reply to such a contention: Is any church at liberty to sanction any departure, however trivial, from the plain and obvious teaching of the Scriptures? If men are to be allowed to manipulate the word "wine" as they please, and to assign to it the meaning that some pet hypothesis of their own demands that it shall bear, they may by a similar process eviscerate from the Bible all that is valuable in its teachings, and leave us nothing but a residuum as incapable as the darkness of Paganism to guide us to heaven.

The Sustentation Fund came into existence some years ago when the Regium Donum was withdrawn by the Government, and aims at giving at least \$500 a year to every minister with a charge on the roll of the Assembly, exclusive of the stipend that may be given by the congregation. But as yet this aim has not been reached, \$420 or thereabouts being the nearest approximation to it yet made. Doubtless it will yet be reached, and probably it will ere long be far exceeded. A church so full of life and vigour cannot surely fail in the accomplishment of an object so clearly and closely associated with its progress and prosperity, and so obviously within the limits of its resources. The appointments to Professorships in the Magee College issued in the election of the Rev. T. Croskery, minister of Waterside, Derry, to the chair of Logic and Belles Lettres, and in that of Mr. James McMaster, a gold-medallist of the Queen's University in Ireland and an ex-senior scholar in Greek, Latin and Ancient History in Queen's College, Belfast, to the chair of Latin and Greek. The history of the first of these gentlemen is somewhat unique. He was born in Downpatrick, the assize town of county Down, and his parents were Unitarians.

When but a boy, but yet sufficiently advanced in years to be able to judge for himself, he renounced the cold and heartless creed of virtual infidelity and joined the General Assembly. From that hour till now his splendid talents have been in constant exercise. Omitting all reference to the earlier productions of his pen, his more recent contributions to the Edinburgh and Princeton Reviews, as well as to several other leading publications of our times, have placed him in the foremost rank of our distinguished men. We heartily wish him all possible success in the high position to which he has been called, and earnestly pray that his days may be very many and very happy.

Thursday, the fourth day of meeting, began auspiciously in the Assembly instructing the convener of the Colonial Committee to send a cable telegram to the Church in Canada congratulating her on the Union then supposed to be consummated, and praying that the richest blessing of God might fall upon it. Thereafter the reports of the Church extension and Irish Missions scheme were submitted, from which it appeared that 250 congregations had received grants from the Church extension scheme, and that nearly \$9,000 had been raised during the year in support of the scheme, which has for its object the conversion of Irish Roman Catholics, and which seems to be meeting with most encouraging success. In the evening the committee on Union reported, expressing a strong desire for the Union with the Assembly of the Presbyterian churches of the country yet separated from it, as well as a hearty approval of the proposed pan-Presbyterian Assembly to be held in London this summer.

In connection with the report on Psalmody the question of instrumental music came up for discussion. Hitherto the Assembly has set its face against the use of instruments in public worship, but a few of the congregations chiefly in the south and west, have chosen to depart from the practice of the Church. It was resolved to use all becoming and christian efforts to bring these congregations into conformity in this respect with the rest of the congregations of the Assembly. In the evening the report on foreign missions was considered. Not having seen this report we are not able to furnish any particulars; but we know that the Assembly has several Missionaries labouring in India and China. On the following days, reports on Statistics, on the Mission to Soldiers and Sailors, on the Jewish Mission, on Temperance, on Sabbath Schools, on Elementary Education, on Intermediate Education, on Colleges, on the Church and Manse Debt Extinction Fund were taken up. All testify to the zeal and energy with which the Assembly is prosecuting her high mission as a Church of Christ, called to labour for the moral and spiritual good of our race.

According to the investigations of Dr. McCosh, Princeton, there are 8,467,815 communicants in the Presbyterian Churches throughout the world.

The Presbyterian.

MONTREAL, 1st August, 1875.

Subscribers in arrears for *The Presbyterian* must excuse us if we seem importunate in again respectfully requesting payment of the amounts due at their earliest convenience. Our extensive circulation involves a large monthly expenditure, and it is a cardinal point with us to pay our way as we go.

This month we present our readers with a view of St. Paul's Church, Montreal, executed in the best style of the woodcutter's art. When completed, this will be, architecturally, one of the finest churches in the Dominion, and therefore, to some extent, a model that may be useful to others who may contemplate church building. When the people of St. Paul's see how well their church looks on paper, we hope they may make up their minds immediately to run up the tower to its full height, and in all its beautiful proportions as delineated in our engraving. Was it not said, a short time ago, that some one had generously offered to give \$5,000 for this purpose—on condition that the \$3,000 required in addition be forthcoming within three months? Surely this is too good an offer to be rejected.

FRENCH MISSIONS.—The Mission hitherto carried on by the Presbyterian Church of Canada in connection with the Church of Scotland, is now transferred to the FRENCH EVANGELIZATION Committee of the General Assembly. The object sought to be attained is precisely what we have been aiming at for a great many years past—to make our French fellow-countrymen partakers with us in the Liberty of the Gospel. The only difference is that we now enter upon a vastly larger field, and with appliances for the work much more efficient. The property of the Mission consists of four churches, a manse, and a school-house, and the

Board directs the services of *thirty-one* missionaries, including students, teachers, and colporteurs. Mr. Chiniquy is now settled in Montreal, and is to devote himself to the work in the city and throughout the Dominion. Mr. Tanner is the Secretary and General Agent of the Board, and will spend much of his time in visiting the congregations of the Church and giving them information as to the progress of the work. Mr. A. B. Stewart, official assignee, Montreal, is the Treasurer, to whom all contributions are to be sent. The whole under the supervision of Principal MacVicar, who is Chairman of the Board, assisted by the Rev. R. Campbell, the Vice-Chairman. Let every congregation in the Church support the Committee according to their several abilities, and we have no fear for the results.

JUVENILE MISSION TO INDIA.

The Committee of the Juvenile Indian Mission beg to commend to the notice and sympathy of the United Church, this Mission, which has been carried on by the children of the Presbyterian Church of Canada in connection with the Church of Scotland for upwards of twenty years, and is thus, perhaps, the *oldest* Foreign Missionary effort of this Church. It has been prosecuted in connection with the Indian Orphanages and with the Zenana Mission, and during its existence, some two or three hundred children, probably, have received through it the blessings of a Christian education, some of whom have afterwards gone forth as teachers to aid in spreading gospel light in the surrounding darkness.

At present, it is extending its work in Zenana Missions and High Caste Schools,—having one of these now, and hoping soon to have three of the latter—High Caste Schools—in operation, under its own care. Upwards of thirty-five orphans are still supported by it at the Orphanage as has been usual in past years—each Orphan being maintained by a Sunday School, while some schools support two, and one, St. Andrew's, Montreal—even three. Some are also supported by individual families. The receipts have been steadily increasing for some years. This year these amounted to \$1124, and the remittances

to \$1000. Besides thus aiding, to some humble, yet appreciable extent, in the cause of Foreign Missions, this Juvenile Mission has been found to exercise a most important influence in enlisting the warm sympathies of the young in the cause of Missions, and teaching them to aid it with their contributions and their prayers.

Reports of a number of orphans have been received, but Miss Pigot has been ill, and is obliged to return to England on account of ill health, which has prevented her from sending her usual reports. We have no reports from Calcutta, nor, as yet, from Madras. Miss Johns, however, sends a list of five new children to be supported by any of the Sabbath Schools now applying for orphans. These children are not literally *orphans*, but the children of native *Christians*, whose parents are too poor to pay for their education.

The annual meeting of the Ladies' Association for Female Education in India was held on the first of June, at which the Rev. Gavin Lang was present, and said a few words. The following extract from Miss Sanders' recent letter will show that there is room for all the increased effort which, as a United Church, we can throw into this interesting Mission:—

"We are going to make an extra effort this year to increase our funds, for there is a great wide field lying open before us. With the earnest desire that our united efforts may be abundantly blessed in sowing the seed in many a heathen home to which our agents and ex-pupils have now such easy access, and with the thanks of our Committee to the Canadian Auxiliary for the handsome contribution sent to our funds year by year."

"Ever sincerely yours,

"ANNE SANDERS."

QUEEN'S COLLEGE.

In the *Canadian Monthly* for June last there is an article entitled "Intellectual progress of Canada during the last fifty years." It was quite in the way of the writer—James Douglas, jun., of Quebec—to refer to the work done by Collegiate Institutions. Queen's College, at which Mr. Douglas graduated we believe in 1858, has a short paragraph devoted to it. The leading statement is that "Queen's College, Kingston, seldom counts over twenty students in Arts." Most of our readers will at once say this needs correction, and will regret that the writer did not carefully verify his statement before placing it in immediate connection with the statistics of another institution, namely, McGill College. In a fair comparison of the attendance of the two Colleges for the last

eighteen years, supposing the figures given respecting the latter to be correct, Queen's holds her own, all things being considered. In the session ending April, 1858, when Mr. Douglas graduated, there were 37 students in Arts; last session there were 59. In every intervening session the number has been over 20, and for the whole number of sessions since 1858 inclusive, the average is 38.

IN MEMORIAM.

On Sunday morning, May the 16th, there passed away peacefully from earth one whose life—unobtrusive as it was—was yet so unselfish and so noble as to be a remarkable exemplification of what a Christian life *may* be. We refer to the late Miss ELIZABETH MASSON, lately resident in Ottawa, but formerly of Kingston, where she occupied for many years a position of great responsibility and usefulness as a teacher. Many, of both sexes, who have had the advantage of Miss Masson's thorough training, may be found ready to acknowledge how much they owe to her, for she possessed in a singular degree the faculty of awaking the dormant powers of her pupils, exciting their aspirations, and embuing their hearts with a desire to serve God in their generation. While in Kingston Miss Masson was a most devoted and successful Sabbath School teacher. After a life chequered with many trials, it pleased God to subject her to the discipline of a painful and tedious illness—borne with the utmost patience and resignation; and, when the Master came and called for her, she was ready to depart. She died, as she had lived, in humble and peaceful trust in her Saviour, whom she had loved and served from her youth. Many beloved friends mourn for the loss they have sustained, and will long retain an affectionate remembrance of one who, in every relation of life—amid much sorrow and bereavement—manifested the beauty of a consistent Christian life and character by her unselfish devotion to the good of others. Almost her last distinguishable words were "*Let me go!*"

"Let me go;—'tis the Master calling,
And I may not linger here,—
In the shadows round me falling,
That call to me is dear.

Oh, bright is the earth's glad springtime,
Her blossoms are fair and sweet;
But fairer the stainless lilies
That bloom at the Master's feet.

Long, long I have waited for Him,
In pain and sadness past;
Now His voice sounds through the darkness,
And the morning breaks at last!

And the dear ones gone before me,
Lost to sight a little while;
I go to find in His presence,—
Bright with His glorious smile."

So she went, and we who linger
Thank the Master for the rest
He hath given to his handmaid,
A "sleep" so calm and blest;—

A rest so sweet to the weary
With the burden of the day;—
And never a nobler spirit
Hath passed from earth away:—

A spirit of mould heroic,
Wherein self had no place;—
To care and to toil for others
Was her life's long crowning grace.

To give, with a heart o'erflowing
With love that knew no stay,—
To bear, with a tireless patience,
Each burden on the way;—

To lighten the load for others,—
To comfort, inspire and cheer;—
The part of a life-long helper
Was her chosen portion here.

Her life was a daily lesson
Of Love "seeking not her own,"—
And the land she hath gone to dwell in
Is the land where *Love* reigns alone.

A. M. M.

REV. ALEX. BUCHAN.—We have received intelligence of the death of Mr. Buchan, of Stirling, who died on the 18th ult., at the age of 80 years. Mr. Buchan was one of the most unassuming of men, a recluse almost in his habits, but he was held in great respect by the members of his congregation and by the people among whom he lived. He was a sound theologian, an excellent preacher, and a faithful pastor. We learn that Mr. Buchan has left a legacy of \$3000 to Queen's University. This announcement, we trust, may suggest to others to imitate his wise and good example.

The following inscription is to be placed on his tombstone of Aberdeen granite:—"In memory of Rev. Alexander Buchan, who died in Stirling, July 18th, 1875, in the 80th year of his

age. He was born in the parish of Foulis, Scotland, became minister of Leeds, Q. in 1842, served two Chapels of Ease in his native land, one at Stanley in 1854, the other at Bannockburn in 1855, and in 1856 was inducted into the pastoral charge of the Church in Stirling, in connexion with the Church of Scotland, which he retained 19 years, till his death.

OFFICIAL NOTICES.

STATED MEETINGS OF PRESBYTERIES.

QUEBEC, Wednesday, 8th September, noon.
 MONTREAL, Tuesday, 12th October, 11 a.m.
 GLENGARY, Wednesday, 4th August, noon.
 OTTAWA, Tuesday, 3rd August, 3 p.m.
 TORONTO, do do 11 a.m.
 PARIS, do 21st Sept., 2 p.m.
 BARRIE, do 28th Sept., 11 a.m.
 St JOHN, N.B. do 14th Sept., 4 p.m.
 BROCKVILLE, do 21st Sept., 3 p.m.
 HAMILTON, Thursday, 29th Aug., 11 a.m.
 SAUGEEN, Tuesday, 21st Sept., 11 a.m.

STATED COLLECTIONS.

1. French Evangelization, 1st Sab. in July.
2. Aged and Infirm Ministers Fund and Widows' and Orphans', 1st Sab. in Aug.
3. General Assembly Fund, last Sab. in Oct.
4. College Fund, 1st Sab. in December.
6. Foreign Mission Fund, 3rd Sab. in March.

CONVENERS OF COMMITTEES.

HOME MISSIONS.—Rev. W. Cochrane, D.D., Brantford, Ont.

FOREIGN MISSIONS.—Rev. Wm. McLaren, Toronto.

DISTRIBUTION OF PROBATIONERS.—Rev. R. Torrance, Guelph.

FRENCH EVANGELIZATION.—Rev. Principal MacVicar, Montreal.

N. B.—*It will be understood that the Widows' and Orphans' Funds of the respective branches of the Church are still kept separately. Mr. Archibald Ferguson, Montreal, is Treasurer for that in connection with the Church of Scotland.*

Congregations in arrears for the SYNOD FUND will remit as formerly, to the REV. KENNETH MACLENNAN, Peterboro, Treasurer; and those in arrears for the MANITOBA MISSION, to Mr. George H. Wilson, Bank of Montreal, Toronto.

THE SUSTENTATION FUND, will be closed as soon as the congregations who intend contributing for last half year shall have done so. We are requested to remind them, that the receipts of the half year—including the balance carried over—are insufficient to cover the expenditure. It is hoped this announcement will make any further allusion to the subject unnecessary.

MANITOBA COLLEGE.—Rev. Geo. M. Grant, acknowledges with thanks, the receipt of \$751 to this date, from friends in Montreal. Contributions may sent to Mr. Croil, 210 St. James street, Montreal. The whole amount required is \$3,500.

Family Reading for the Lord's Day.

THE KNELL OF NINEVEH

"Yet forty days, and Nineveh shall be overthrown."—Jonah iii. 4.

On the banks of the Tigris there is a great capital, sixty miles in circumference, surrounded by a wall broad enough to allow three chariots to go abreast; fifteen hundred turrets, each two hundred feet high, carrying aloft the grandeur of the city. There are six hundred thousand inhabitants. The metropolis is not like our crowded cities; but gardens wreath the homes of private citizens with a tropical blaze of colour, wet with the spray of falling waters, and there are pasture fields, on which cattle browse, in the very midst of the city. It is a delicious climate, even in midsummer never rising to more than seventy degrees. Through the gates of that city roll the commerce of Eastern and Western Asia. On its throne sits Sardanapalus, his every meal a banquet, his every day a coronation. There are polished walls of jasper and chalcedony, bewildering with arrow-head inscriptions and scenes of exciting chase and victorious battle. There are mansions adorned with bronze and vases and carved statues of ivory, and ceilings with mother of pearl, and mantel enamelling, and floors with slabs of alabaster. There are other walls with sculptured flowers, and panelling of Lebanon cedar, and burnished copper, and doorways guarded by winged lions. The city roars with chariot wheels, and clatters with swift hoofs, and is all a-rush and a-blaze with pomp and fashion and power. The river Tigris bounds the city on one side, and moat and turretted wall bound it on the other sides, and there it stands defiant of earth and heaven. Fraud in her store-houses. Uncleaness in her dwellings. Obscene display in her theatres. Iniquity everywhere. Nineveh the magnificent. Nineveh the vile. Nineveh the doomed.

One day, a plain-looking man comes through the gate into that city. He is

sunburned as though he had been under the browning process of a sea voyage. Indeed, he had been wrecked, and picked up by such a life-boat as no other man ever rode in, a whale's fins and flukes being to him both oars and rudder. The man had been trying to escape his duty of preaching a disagreeable sermon; but now, at last, his feet strike the street of that city. No sooner has he passed under the shadow of the wall and entered it, than clearing his throat, for loud and distinct utterance, he begins; and the water-carrier sets down his jug, and the charioteer reins in the steeds, and the soldiers on the top of the wall break ranks to look and listen, while his voice shivers through the avenues, and reverberates amid the dwellings of potentate and peasant, as he cries out: "Yet forty days, and Nineveh shall be overthrown!" The people rush out of the market-places and to the gates to listen to the strange sound. The king invites the man to tell the story amid the corridors of the palace. The courtiers throng in and out amid the statues and pictures and fountains, listening to the startling message: "Yet forty days, and Nineveh shall be overthrown."

"WHAT IS THAT FELLOW ABOUT?" say some of the people. "Is he a madman escaped from his keepers? He must be an alarmist, who is announcing his morbid fears. He ought to be arrested, and put in the prison of the city." But still the man moves on, and still the cry goes up: "Yet forty days, and Nineveh shall be overthrown." There is no madness in his eye, there is no fanaticism in his manner, but only a divine authority, and a terrible earnestness which finally seizes the whole city. People rush from place to place and say: "Have you seen that prophet? What does he mean? Is it to be earthquake, or storm, or plague, or besiegement of foreign enemy?" SARDANAPALUS puts off his jewelled array and puts on mourning, and the whole city goes down on its knees, and street cries to street, and temple to temple, and the fifteen hundred turrets join the dirge: "Yet forty days, and Nineveh shall be overthrown." A black covering is thrown over the horses and the

sleep and the cattle. Forage and water are kept from the dumb brutes so that their distressed bellowing may make a dolorous accompaniment to the lamentation of six hundred thousand souls who wring their hands, and beat their temples and throw themselves into the dust, and deplore their sin, crying out: "Yet forty days, and Nineveh shall be overthrown!"

God heard that cry. He turned aside from the affairs of the eternal state and listened. He said: "Stop! I must go down and save that city. It is repenting, and cries for help, and they shall have it, and Nineveh shall live." Then the people took down the timbrels, and loosened the foot of the dance, and flung new light on the panels of alabaster, and started the suppressed fountains, and the children clapped their hands; and from SARDANAPALUS on the throne, clear down to the keeper of the city gate, where brown-faced JONAH first went in with his thrilling message, there were song and laughter and congratulation and festivity and jubilee. "And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not."

I learn in the first place from this subject *the precision and punctuality of the divine arrangement*. You will see that God decided exactly the day when Nineveh's lease of mercy should end. If JONAH preached that sermon on the first day of the month, then the doom was to fall upon Nineveh on the tenth day of the next month. So God decides what shall be the amount of our rebellion. Though there may be no sound in the heavens, He has determined the length of His endurance of our sin. It may be forty days, it may be forty hours, it may be forty minutes, it may be forty seconds. The fact that the affairs of God's government are infinite and multifarious is no reason why He should not attend to the minutiae. Men and women do not lose their souls by putting off repentance forever, but only by putting it off one second after the time is up. They propose to become Christians in mid-life, but they die in youth; or they propose in old age to be Christians, but

they die in mid-life; or on the forty-first day they will attend to the matter, but on the fortieth Nineveh is overthrown.

Standing on ship's deck amid a coil of chains, sailors roughly tell you to stand back if you do not want your limbs broken, or by the chains

BE HURLED OVERBOARD;

for they are going to let out the anchor, and when the anchor does go the chains make the deck smoke with their speed. As swiftly our time runs away from us. Now it seems coiled all around us in a pyramid of years and days and minutes, but they are going, and they will take us off with their lightning velocity. If I should by some supernatural revelation to-night tell you just how long or how brief will be your opportunity for repentance and salvation, you would not believe me. You would say: "I shall have tenfold that time; I shall have a hundredfold that time." But you will not have more; you will have less. You have put off repentance so long that you are going to be very much crowded in this matter of the soul's salvation. The corner of time that is left you is so small that you will hardly have room to turn around in it. You are like an accountant who has to have a certain number of figures added up by four o'clock in the afternoon. It is two full round hours' work, and it is a quarter past three o'clock, and yet he has not begun. You are like a man in a case of life and death, five miles from the depôt, and the train starts in thirty minutes, and you have not harnessed the horse. You are like a man who comes to the bridge across the Naugatuck River in time of a freshet. The circumstances are such that he must go across. The bridge quivers, the abutment begins to give way, but he stands and halts and waits, until the bridge cracks in twain and goes down, hoping then that on the floating timbers he may get over to the other shore.

God is not looking inertly and unconcernedly upon the position you occupy. Just as certainly as there is a bank to the East River just so certainly there is a bank to the river of your opportunity. The margin is fixed. There will be a

limit to God's forbearance. "Yet forty days and Nineveh shall be overthrown."

Still further: I learn from my subject that *God gives every man a fair chance for his life.* The iniquity of Nineveh was accumulating. It had been rolling up and rolling up. There the city lay—blotched, seething, festering under the sun. Why did not God put an end to its iniquity? Why did not God unsheath some sword of lightning from the scabbard of a storm-cloud, and slay it? Why did He not with some pry of an earthquake throw it into the tomb where Caraccas and Lisbon now lie? Why did He not submerge it with the scorn of His indignation, as He did Herculaneum and Pompeii? It was because He wanted to give the city a fair chance. You would have thought that thirty days would have been enough to repent in, or twenty days, or ten days. Aye, you would have said: "If that city don't quit its sin in five days it never will." But see the wide margin. Listen to the generosity of time. "Yet forty days!"

Be frank, my brother, and confess to-night that God is giving you a fair chance for safety, a better chance than He gave to Nineveh. They had one prophet. You have heard the voices of fifty. They had one warning. You have had a thousand. They had forty days. Some of you have had forty years. Sometimes the warnings of God have come upon your soul soft as the breath of lilies and frankincense, and then again as though hurled from a catapult of terrific providence. God has sometimes led you to see your unsaved condition while you were walking amid perils, and your hair stood on end, and you stopped breathing; you thought your last moment had come. Or through protracted illness, He allowed you in many a midnight to think over this subject—when all was still save the ticking of the clock in the hall and the beating of your own anxious heart. Warned that you were a sinner. Warned that you needed a divine Saviour. Warned of coming retribution. Warned of an eternity crowded with splendour or catastrophe. Warned by the death of those with whom

you were familiar. Warned day after day, and month after month, and year after year—warned, warned, warned. O! my dear brother, if your soul is lost, in the day of judgment you will have to acknowledge “no man in Brooklyn ever had a better chance for heaven than I had. I was preached to, and prayed for, and divinely solicited. I was shown the right, and fully persuaded of it; but I did not act and I did not believe, and now, in the presence of a burning earth and a flying heaven, I take the whole responsibility. Hear me, men! Angels! Devils!—I took the life of my own soul; and I did it so thoroughly that it is done forever. And now I trudge off over the hot desert and under the burning sky—a suicide! A suicide!”

Yes. I think you have all been warned, but if up until this very hour you have happened to escape such intimation, to-night I ring it in your ears: “Yet forty days, and Nineveh shall be overthrown!”

Still further: I learn from this subject that *when the people repent, the Lord lets them off*. While yet Nineveh was on its knees, and SARDANAPALUS sat in the ashes, and the unfed cattle were yet moaning in the air, and the people were yet deploring their sin, God reversed the judgment, and said: “Those people have repented. Let them live!” And the news flew. The gardens saved. The palaces saved. Six hundred thousand people saved. A belt of sixty miles of city saved. Let the news be flung from one wall to the other; from the east wall, clear over to the west wall. Let the bells ring. Let the cymbals clap. Let flags be flung out from all the fifteen hundred turrets. Let the king’s lamp lighters kindle up the throne-room. “And God saw their works, that they turned from their evil way: and God repented of the evil that He had said that He would do unto them; and He did it not.” In other words,

WHEN A SINNER REPENTS.

God repents. The one gives up his sins: the other gives up His judgments. The moment that a man turns to God, the relation of the whole universe toward him is

changed, and the storms and the lightnings and the thunders and the earthquakes and the grandeurs of the judgment day and the realities of the eternal world, all become his coadjutors. God and the angels come over on his side. Repent, give up your sin and turn to God, and you will be saved. “Ah,” says some one, “that’s a tough thing to do.” “I have been drinking,” says some one; or, “I have been unchaste,” says some one; or, “I have been blasphemous,” says another; or, “I have been a Sabbath breaker,” says another; or, “I have a hard heart,” says another; “and now you ask me to give up my sin. I cannot do it—and I won’t do it.” Then you will die. That is settled. But somebody else says: “I will give up my sin, and I will now take the Lord for my portion.” You will live. That is just as certainly settled. You will to-night either have to fling away sin or fling away heaven. The one is a husk—the other is a coronet. The one is a groan—the other is an anthem. The one is a sting—the other is an illumination. Christ’s fair complexion, of which His contemporaries wrote, is gone, and His face is red and His hands are red, and His feet are red with the rushing blood of His own suffering endured to get you out of sin and death and hell. O, will you to-night, implore Him to let His suffering take the place of your ill desert? If you will, all is well, and you may now begin to twist garlands for your brow, for you are already a victor. All heaven comes surging upon your soul in the announcement: “There is no condemnation to them which are in Christ Jesus.” Now, will you do it? I care nothing for a sermon unless it has an application, and this is the application: will you do it? “Ah,” says some one. “I believe that is right. I mean some day to surrender the entirety of my nature to God. It is reasonable. I mean to be a Christian, but not now.” That is what thousands of you are saying. I am afraid if you do not give your heart to God to-night, you never will. You may have heard of the ship *Rebecca Gouldard* that came near one of our ports this last winter. They were all scoured up and ready for the landing, when com-

ing almost into the harbour, an ice floe took the ship and pushed it out to sea, and it drifted about two or three days, and there was great suffering, and one was frozen dead at his post. How near they got into the harbour, and yet

THEY DID NOT GET IN.

How many there are here to-night who feel they are almost in the harbour of God's mercy. Why do you not come ashore, lest some ice floe of sin and worldliness drive you out again to sea, and you die in the rigging?

There is a story running indistinctly through my mind of a maiden whose lover was doomed to be put to death when the curfew bell struck nine o'clock at night, and she thought that if she could keep that bell from ringing for a little while her lover and friend would be spared. And so under the shadow of the night she crept up into the tower and laid hold of the tongue of the bell. After a while the

sexton came up to the tower and he put his hand on the rope and waited for the right moment to come; and then by the light of his lantern and his watch he found it was nine o'clock, and he seized the rope and he pulled, and the bell turned but in silence, and the maiden still held on to the tongue of the bell swinging back and forth wildly through the belfry, and the curfew bell rang not, and so time was gained and pardon arrived and a precious life was saved. O, it seems to me as if there were those here doomed to death. You have condemned yourselves. It seems to me as if the death knell of your immortal soul were about to strike. The angel of God's justice has his hand on the rope, and yet I seize the tongue of that bell, and I hold on, hoping to gain a little time, and I cry out: "O God, not yet! not yet!" hoping that time may be gained and pardon may fly from the throne and your soul may live. May the God who saved Nineveh save you.—*T. De Witt Talmage.*

Our Sanctum.

MISSIONARY TIDINGS.

INDIA, the most hopeful and yet the most difficult of all the Mission fields of the Church, ever and anon comes to the front, claiming the sympathy and support of Christendom. At present it is attracting universal attention from the fresh testimony in circulation respecting the agencies employed and the amount and value of the work which they have accomplished. It is becoming less the fashion to deplore the insignificant results, as compared with the efforts that have been made for fifty years past, and the acknowledgment is now more generally made of the high value that attaches to the substantial character of the foundation that has undoubtedly been laid for the grand superstructure which is to be. It had long been a grievance that Mission work in India had not only no countenance from the Government, but that it had been officially fettered and hindered: but now, the blue-book published by Parliament makes the frank confession that "there is no support to our great Empire in India, and no support to the cause of civilization which that Empire is endeavouring to diffuse, so great as the aid which the Government receives from the Missionaries." The current tone of feeling is entirely changed. Men in the highest positions in India are found volunteering their testimony to the reality of the work and the faithfulness of Missionaries, and the best feature of the whole is the *entente*

cordiale existing among the Missionaries themselves. There are no less than 32 Missionary Societies represented in India—British, Continental and American—all of them co-operating so heartily in the work as that even the *Westminster Review* is constrained to acknowledge that "the results of India Missions constitute the most brilliant page in the whole history of our Missionary enterprise". The number of ordained Missionaries is computed to be 548 and of converts nearly half a million. The rate of increase is rapidly becoming larger, and were it maintained in the same ratio, the number at the end of the present century would amount to 138,000,000. Truly there is great room for encouragement.

CHINA.—Thirty years ago there was, as far as is known, but six native Christians in China. There are now some 200 Missionaries settled in that Empire. The native agency is also becoming large and increasingly useful. The Medical Missions have been found especially advantageous. Here, also, as well as in India, there is no antagonism among the Missionaries of the different denominations, and sectarianism is practically unknown. The City of Amoy has already twelve Protestant Churches, and there are in all some two thousand native members.

MAVAGASCAR.—The report of the London Missionary Society states, upon the authority of the deputation lately sent to that Island, that the religious revolution respecting which so

much has been said of late is a real thing; that within the mass of nominal converts there are many thousands of true-hearted believers who love the Word of God and who are sincerely anxious that their countrymen shall experience that life for themselves. There are now, says Dr. Mullens, 300,000 converts—that is ten per cent. of the whole population—reading the Bible, singing gospel hymns, keeping the Sabbath and building churches all over the land.

BRAZIL.—Dr. Wilson, an American missionary, writes hopefully of Brazil, and says that a great moral and religious reformation is near at hand. The dissolution between church and state is impending, "and this will knock the last prop from the already tottering superstructure." Many thousands of copies of the Sacred Scriptures have been disseminated, and there is reason to believe, have been extensively read.

JAPAN.—With a truly Christian and patriotic spirit, Mr. Neesima, the young Japanese converted and educated in this country, but who has now returned to his own land as a missionary, is making efforts to establish a permanent training-school in Japan, where his fellow-countrymen, such as accept the Christian faith, may have the opportunity to be trained as native gospel preachers. The friends of the American Board have undertaken to provide funds for the purpose, and the success of the project now only depends on the favour of Providence and the zeal of Mr. Neesima. His work is one which it will be interesting to watch.

ENGLISH MISSIONS.—Statistics have been published recently which go far to prove that confidence in the missionary societies of England has not diminished in the minds of their supporters. The five chief missionary societies supported by English Protestants receive, in the aggregate, more than half a million sterling annually to enable them to carry on their work. The following are the receipts of these five societies during the past year:—The Society for the propagation of the Gospel, £134,821; the Church Missionary Society, £175,835; the London Missionary Society, £105,401; the Baptist Missionary Society, £40,121; the Wesleyan Missionary Society, £154,039—total, £640,217. It is understood that the Society for the Propagation of the Gospel has never before received such a sum in any one year. The Wesleyan Missionary Society, as usual, heads the list, while the two Societies, first named, of the Church of England, together contributed nearly one half of the whole amount contributed by the five.

EVANGELISTIC.

Messrs. Moody and Sankey, the great American Revivalists, have closed for the present their evangelistic services in London. At their farewell meeting, the Earls of Shaftesbury and Cavan, a number of other leading laymen, and above seven hundred clergymen were present, when speeches were made highly complimentary to the zeal and perseverance of these brethren, who have under God been the means of infusing so much life and energy into the Churches of Great Britain and Ireland. The suggestion made, that a memorial of some kind should be present-

ed to them prior to their departure, was promptly and courteously declined. The following is the number of meetings held by Moody and Sankey in London during the past four months, with aggregate of attendance:—In Camberwell, 60 meetings, attended by 480,000 people; in Victoria, 45 meetings, attended, by 40,000; in the Opera House, 60 meetings, attended by 330,000; in Bow-street, 60 meetings, attended by 600,000; and in the Agricultural Hall, 60 meetings, attended by 720,000. The amount of money expended for buildings, printing, stewards, \$140,000. Moody and Sankey have declined to receive any compensation from the Committee. They sail for New York on the 4th August.

LITERARY.

GOD'S WORD THROUGH PREACHING. Lectures delivered before the Theological Department of Yale College, New Haven, by DR. JOHN HALL.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES: three lectures by DR. STORRS of Brooklyn to the Students of Union Theological Seminary, New York.

Both these admirable treatises on the art of preaching are American publications, bearing the imprimatur of Messrs. WILLING & WILLIAMSON, the enterprising Toronto publishers. The names of their authors and the circumstances under which they are given to the public are their sufficient passport. Whatever differences of opinion there may be as to the place to be given to the American style of preaching as a model for imitation, it will be conceded without contradiction that, judged by the success which has attended their own ministrations, few ministers of any country are better qualified to give sound advice to their younger brethren in the ministry than these venerable fathers whose praise is in all the churches, and who have made their mark not by the force of high sounding oratory, nor the display of scholarship, nor by the inheritance of extraordinary gifts of eloquence, so much as by a simple, lucid, forcible and earnest presentation of that eternal Truth which in their own hearts they believe to be of paramount importance to the souls of men.

Dr. Hall takes a comprehensive view of his subject, shewing the importance of the pastoral work: how necessary that the minister should become acquainted with the inner life of his people in order that his sermons may be suited to their wants and capacities, and emphasizes the point that, "patient continuance in well doing" and not fustian brilliancy or sensationalism is "that which gives a minister's sermons a force that is sui generis." A genuine consecrated ministry is his high ideal. The lecturer touches off the different modes of pulpit preparation with a masterly hand, commending most naturally his own practice, which is "to prepare what one has to say with care and exactness in the substance and in the words, so as to have it all before the mind, and then to stand up and give the sense of it to the people, in such language as comes at the moment. "That is all. There is no secret about it gentlemen." Dr. Storrs' book may be very profitably taken in hand at this point by those who are anxious of

acquiring the excellent gift of extempore preaching. "Never begin to preach without notes with any idea of saving yourselves work by it," says Dr. Storrs. "If you do, you will fail; and you will richly deserve to fail." And, "always keep up the habit of writing, with whatever of skill, eloquence and force, you can command; without this you will constantly be in danger of falling into the habit of loose, vague, ineffectual thinking—if it can be called thinking at all.....There is the dangerous tendency in speaking without notes to a mere waste of words, a debilitating fluency, in which is neither head nor point: where all is a dreary out-pour of verbiage, incessantly coming, like the ribbons in a juggler's trick.....How some ministers go on hating at large through the Universe: till the hour is ended before they have fairly got back to their text! Nobody can stand such preaching a great while. The most patient listener would wish by-and-by that the man's brain would explode, and so make an end."

And then there is to be taken into the account the difficulty of recalling a purely extempore sermon, however good it may be. Still, with all these disadvantages, Dr. Storrs believes that the Kingdom of God advances more on spoken words than it does on essays written and read, at the same time guarding himself by stating that he never believed it the best plan for all ministers to preach without notes, but only better for some. No young minister's library is complete without these instructive volumes. They may order them through Wm. Drysdale & Co., MONTREAL, price \$1.00 each.

QUEEN MARY. A DRAMA BY ALFRED TENNYSON. Canadian Copyright Edition: Toronto, James Campbell and Son, Messrs. Drysdale & Co., Montreal. Pp. 201. Price \$1.00.

The London Times declares there is more true fire in this drama than in anything which has appeared since Shakespeare's time. So great was the demand for it in the United States that the first edition of ten thousand was exhausted in two days. At present when old Rome is moving heaven and earth to regain ascendancy, Protestants need to be reminded how she used the power she once had. Hence, though painful, it may be salutary for us to be reminded that the drama of "the Bloody Mary" is no mere poetic fancy but a veritable chapter of English History commencing with the coronation of Mary Tudor, the daughter of Henry VIII. by Catherine of Arragon, and which culminates with the martyrdom of Cranmer, the miserable disappointment and death of herself, the heroine of the Drama, and the downfall of the Papal power in England. It is a book preeminently for the times in which we live, and will be appreciated by all who are conversant with the eventful occurrences on which it is founded and which are here portrayed with a masterly hand.

THE CHRISTIAN WORKER is the title of a new sixteen folio monthly, published under the auspices of the Montreal Young Men's Christian Association, which we make heartily welcome into the world of letters, wishing it a long, honorable, and useful career. In the July number we find two valuable original articles to begin with: "CHRIST THE SEEKER", by Canon Baldwin, and "ALMOST PERSUADED," by Rev. Dr

Burns of Halifax. Under different headings there is also a judicious selection of missionary and general religious intelligence.—Subscription price, 50 cents per annum.

ZION CHURCH PULPIT, a monthly publication of sermons preached by Rev. William Cochran, D.D., of Brantford, has reached its seventh number, that for July, which contains two excellent practical discourses: *Loving kindness remembered*, and the *Anchor within the veil*. Published at \$1.00 per annum.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW—James Bain, Toronto: published at 14s. sterling, and sold in Canada for \$2 per annum. The part for April has the usual number of able papers, among which "Dr. McCosh on the Scottish philosophy" is reviewed by Dr. T. M. Lindsay, vigorously, if not severely. Dr. Witherow of Derry has an able article on "the Vatican Dogma;" Dr. Blaikie on the proposed Presbyterian Council. FAMILY WORSHIP by Dr. Thomas Smith, and "the PHILOSOPHY OF RELIGIOUS REVIVAL" by Rev. W. Nicolson, St. Petersburg. The review of current literature is very good. It is announced, that Dr. J. Oswald Dykes is about to retire from the editorship, in favour of the Rev. Professor Condiish, D.D.

THE WEEKLY REVIEW.—The organ of the English Presbyterian Church, ably conducted by Mr. Peter Ranken London, rejoices in the union of the Canadian Churches, and anticipates the time when the few remaining branches of the Presbyterian family shall fall into line.

Acknowledgments.

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THE thirty-fourth Session will begin on the first Wednesday (6th) of October next. Matriculation Examination will commence the day after. Copies of the Calendar, for Session 1875-6, giving full information as to course and subjects of study, scholarships, fees, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston, Ontario.

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