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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.

VOL.



XXVI.

1873.

MONTREAL:

PRINTED FOR THE SYNOD, BY JOHN LOVELL, ST. NICHOLAS STREET.

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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.

January,




1873.

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

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All Communications to be addressed to JAMES  Esq., Montreal.

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THE PRESBYTERIAN.

JANUARY, 1873.

As it seems to us, we cannot better begin the intercourse which we hope to maintain throughout the year with our numerous readers than by addressing to them the good old-fashioned salutation, "We wish you all a good New Year, and many happy returns." Will it be asking too much if we entreat all to whom this greeting is sent to believe, as we firmly do, that it lies within the bosom of every human being to choose, and to determine, whether the year on which we are entering shall be, in the highest sense of the term, a happy year, or otherwise? There is no reason why it should not be. Still, we know that there are men and women already filled with the presentiment that *they* will not be happy, and who may be very angry with us when we tell them that it will be entirely their own fault if they are not. We speak not of the sons and daughters of suffering and sorrow, whose very afflictions are calculated to increase their faith in the goodness of God; but of others who will be frustrated in some cherished object of ambition, who will be jealous of their neighbours, who will be selfish and unforgiving during the year 1873, as they have been in past years: of those who will imagine, as heretofore, that every man's hand is against them, and who will even reproach their Maker by insinuating that "His ways are not equal," and all this because they cannot educate themselves to say with St. Paul, "I have learned in whatsoever state I am therewith to be content." Who among us dare say that up to the present moment we have not received from God as much good, at least, as we deserved. Let us begin this year by accepting our position in life as that appointed for us by God, and with a determination to fulfil the duties of our station to the best of our ability, and if when we come to take a retrospect of the year we find that we can say with a clear conscience, "I have done what I could for His glory"

and the good of my fellowmen." Or even if we have come to the resolution that we shall try to be *better* men and women next year than we have been this, we shall be on the right road towards making the discovery of what most people are in search of, but which few comparatively ever find out—the secret of true and lasting happiness.

Many of the old-time festivities that used to usher in the New Year, are becoming obsolete, and with regard to some of them we can say that the day is better honoured by the breach than by the observance of them. The wassail bowl of England, and the *hot-pint* of Scotland, are happily among the things that were. Even the custom of *first footing* that largely prevailed in Scotland within our own recollection is dying out. We may well rejoice if the merrymakings of the New Year season are beginning to take a more rational turn, for it could not otherwise be that amid such demonstrations of conviviality we should almost, if not altogether, lose sight of the fact, worth a thought, that we had passed another wayside milestone, and had advanced so much nearer to the end of life's short journey. We speak not, however, in disparagement of our annual social gatherings. Long may New Year's Day continue to be a bright and happy epoch in the domestic calendar. A Day to which the scattered members of a family may look forward for renewed intercourse, and for the interchange of the kindest offices of hospitality. A Day on which to make truce with old feuds, to reconcile estrangements, and to give pledges of mutual esteem and regard. A Day to be remembered by the dear children. A Day which employers and employees may call their own. A Day on which the poor will be remembered by the rich. A Day of good cheer. A HOLIDAY for all.

A TOUR IN CAPE BRETON.

On the 30th July, accompanied by Mr. Stewart, the worthy and respected Minister of MacLennan's Mountain, I left Pictou Harbour in the "Prince of Wales," a boat combining the comforts of a St. Lawrence steamer with the staunchness of a sea-going vessel. Wet and dismal was the day. Once fairly out on the open Gulf, we were exposed to the fury of a pitiless storm. The sea rolled "white-caps" of very respectable dimensions. As a consequence the ship sympathized with the commotion of the water, while almost all the passengers sympathized with the vessel, and with one another. Agitation was the disorder of the day. One passenger, however, was the admiration and envy of all. About 38 years of age, of huge size, with elephantine legs, he was perfectly at his ease, and moved about as freely and unconcernedly as if his home were the ocean-wave. Our wonder ceased when we learned that these splendid sea-legs belonged to—that these three hundred pounds of flesh constituted Captain Holpine, the monster commander of the monster steamship "Great Eastern." After eight hours steaming we landed about 9.30 p.m., at Port Hawkesbury, a medium-sized village on the shore of the Gut of Canso. What a night! Wild as was the "sough" of the blast while we were on the water, the chorus appeared to have been reserved for our landing. As we stepped on the wharf, the Highland grasp of Dr. Mason's hand, bidding me welcome to Cape Breton, sent my blood warm to the heart, which was as speedily driven back in cold chills by the intelligence that we must at once get into a buggy and go three miles along the cliff to Port Hastings, on the western side of Plaister Cove. Away out into the inky darkness we drove. The gale fiercely closed our umbrellas, and laid us bare for the pouring deluge. Soon our clothes became water-courses, and our boots small reservoirs. That night my Edinburgh friend and I spent, under the hospitable roof of Mr. McKeand a member of the Free Church, when marked kindness we will never forget. When we sallied out in the morning to reconnoitre the land, I found to my great delight that the sun did not limit to Ontario the privilege of cloudless skies. The strait separating the Island from the Nova Scotia mainland is here less than a mile in width. Facing us was Cape Porcupine, a bold and wooded bluff, rising almost perpendicularly 3 or 400 feet from the shore. A notice-board in large characters, for the purpose of cautioning mariners as to the use of their anchors, indicated that here crossed the telegraph wires which connected America with Europe. Immediately to the left was a large office, where all messages for the other side of the Atlantic are transferred from the Western Union to the Company owning the line to Heart's Content, Newfoundland. On inquiry, I learned that the average number of dispatches sent per diem was 400, while as many as 800 have been transmitted within the twenty-four hours. The employes know no Sabbath. On Sunday the wires are monopolized by the Jews, especially of the continent of Europe, who take advantage of the

freedom of the line from Gentile business to negotiate without interruption their financial schemes.

Now for a drive of fifty miles to Broad Cove Interval! A Cameron is to take me in charge. What are there none but Camerons in this part of the world? A Cameron commanded the steamer which conveyed us to Cape Breton. Another Cameron piloted me through the darkness and drenching rain to Port Hastings. And now I am to be handed over to the guidance of a third Cameron. I am gratified, Mr. Editor, to know that all have not forsaken the glens of the old land—that there still dwells at Fort William a Cameron; though it is damped with the intelligence that, owing to the companionship of *vagrants* at the "witching hour of midnight," he sometimes keeps unseasonable hours. In the early forenoon we started on our tour up the Western side of the Island. What a day for the flow of animal spirits! Overhead not a speck even of fleecy cloud could be seen. From the sea came a breeze so fresh and bracing as to render inhalation a luxury. The road, compacted of fine red gravel or sand, was equal to the majority of toll-roads in Ontario, surpassed by none but those in the County of Huron. The Cape Breton ponies, having the hardy qualities of Highland and French Canadian horses, bowled us along at a rapid rate; while our charioteer, a leal friend of the Kirk, gave us in his driving a specimen of the "march of the Cameron men." Added to these exhilarating influences, the converse of intelligent and genial companions constrained us to record with the whitest of marks this day in the calendar of a lifetime. Our course, during the former half of the journey, lay along the shore. On the right, and parallel to the road, rose hills of considerable elevation, from which dashed down and crossed our path at every mile pebbly rills, swollen by the *spate* of the previous night into impetuous creeks, yet retaining their crystal clearness. On our left stretched away the Gulf of St. Lawrence, with the bold promontory of Cape George, distant 21 miles, and forming the Western horn of Antigonish Bay, blocking up part of the horizon.

For 30 miles our route lay through a settlement of Roman Catholics, whose fathers had emigrated from Barra and other Western Isles. Such homogeneous settlements are characteristic of Cape Breton. On the Western side of the Island we find a large block of Scotch Catholics, on the Eastern a similar one of French Catholics. Here, Presbyterians are massed together—there, a colony of Jersey Protestants have established themselves in the head-quarters of a fishing district. These distinct settlements have their spiritual advantages, and material disadvantages; their material disadvantages, inasmuch as husbandry is not in so advanced a state as would be fostered by the wholesome emulation of diverse creeds and nationalities—their spiritual advantages, are, thus united in a considerable body, they are the better able to maintain religious ordinances.

Before we reached the district around Port Hood, our course diverged somewhat inland, until we struck the valley of the Mabou. Here

the scenery became magnificent. Two views of special beauty photographed themselves on my memory. One was from a point of view looking up the South-west branch of the Mabou. A little way off to the right flowed this stream with the sheen of silver. From its banks ascended field upon field of well cultivated farms, each with its comfortable homestead, until these were bounded by a fringe of unbroken forest, which crested a range of heights running parallel to the river. In the distance could be seen its angle of confluence with the South-east branch of the Mabou. To the far off left, the eye followed the united river as it wound its way in and out between the spurs projected from the ridges on either side. Beyond the junction, and at right angles to our position, rose, what would, in this part of Canada, be termed mountains. Of these some were richly wooded to the summit; others cleared to the top. On one waved green fields of grain. On another could be dimly seen, dotted over the steep slopes, white objects which, closer observation, disclosed to be sheep. The other landscape, that especially elicited our admiration, came into view after we had passed through the little hamlet, which bears the euphonious name of Mabou. We could not restrain our eye from wandering with fascinated gaze up the South-east branch of the river, which gives its name to the surrounding district. We could trace its course until it seemed a very thread. Towards its source, in the direction of Whycocomah, were scattered broad-cast in the richest profusion mountains, shaped as if they had been cast in the same mould. "What fine farms there are in yonder valley!" said we to our driver and guide. "Ah! yes," said he, "these have been occupied by Yankees for forty or fifty years." We thought as much.

That plentiful use of paint, those trimly kept fields, all the signs of taste, industry, and frugality betokened the presence of the New Englander. At what a Jehu's pace we are dashing along. Surely our cicerone must be having a surprise in store for us! Round the shoulder of the mountain we go spinning at the rate of nine miles an hour, when suddenly there bursts on us the enchantment of fairy-land. Immediately in front of us the mountain breaks up into several densely wooded glens of varied forms: some deep, dark and forbidding; others weird-like, mysterious and attractive: into these how we should like to stroll when in a meditative mood: from those we shrink as if there we might encounter Apollyon. All had this characteristic in common, not a scar, not a boulder could be seen; everywhere was vegetation of the richest hue. What shades of green, deepening from the lightest maple to the darkest fir! we tried to count them, but gave up the task in despair. "How like to, and yet how different from the Highlands of Scotland!" was remarked by the friends at my side. The hilly aspect of the district suggested to them home associations; but this marked feature distinguished Cape Breton from Perthshire scenery. There, the height of the mountains is many times greater, but their upper regions are granitic and bare, and the impressions which they convey to a beholder are chiefly those of grandeur. Here, they are, except in such portions as may have been cleared, timbered in every part. What struck my eye, accustomed to Upper Canadian landscapes, was not only the broken appearance of the whole country, but the deep colour of the leaves indicating an intensity of vegetable life, and the perfect uniformity of the surface presented by the foliage on some of the slopes, owing doubtless to the circumstance that the trees are not so large, but are more closely crowded together than is the case in our forests.

After a drive of eight hours and a half, including two stoppages, we reached the interval of Broad Cove. The valleys along the streams which separate one range of hills from another are on this island termed Intervals. What a feast of natural beauties had that day regaled our eyes! We had stored up delightful reminiscences for a lifetime. The day succeeding our arrival opened the services connected with the annual Communion season of the congregation situated in that district. Here we witnessed a genuine Highland Sacrament of the olden time. Let me attempt a description of it.

The Broad Cove congregation had for upwards of a quarter of a century been under the pastoral charge of the Rev. John Gunn, who had been commissioned by that Colonial Society whose ruling spirit was Mrs. Mackay, of Edinburgh. All accounts agree in representing Mr. Gunn as a man of sincere piety, unaffected simplicity of character and kindly disposition. A preacher of no ordinary fervour and power; a pastor of exemplary diligence, he was in a marked sense the father of his people. Stories told of him show him to have been unselfish to a fault, extravagant in his generosity out of the slender pecuniary means at his command. Upwards of two years ago, he closed a useful and honoured life, and was buried in the little kirkyard, which on a beautifully rounded knoll separates the church from the tent. No monument as yet marks the spot where lie his remains, though this omission is likely to be soon remedied by a grateful flock; but, as we looked on the multitude of devout worshippers congregated on the Sabbath, we could imagine his shade pointing to the mass of eager listeners of the Word, and uttering the justifiable boast of Sir Christopher Wren: "Si monumentum quaeris circumspice." "Inquirest thou for my monument? look around!" Since his decease, the charge has remained vacant. Though our adherents number several thousands, we have not a settled minister in the island. The Broad Cove congregation, however, until they are able to secure a pastor of their own, receive and pay for stated fortnightly supply from the adjoining minister of the Free Church; while they look to their own Presbytery for the annual dispensation of the Lord's Supper.

As is felt to be desirable on such occasions, there was a "spate" of ministers. Let me enumerate them: Dr. Masson, the Coryphaeus of the party; Mr. Stewart, appointed by the Presbytery to act as Moderator of the Session; Mr. Fraser Campbell, of Halifax, a young man of remarkable evangelistic enthusiasm and gentlemanly bearing; Mr. Grant, our brother of the Free Church above referred

to; Mr. Gordon, a Catechist labouring at River Inhabitants; and the writer, belonging to the Church in Ontario. Thursday was the Fast-day. Services were conducted in the English language inside, and in the Gaelic outside, the church. On Friday was the "Ceist," i. e. "Putting the Question." After the opening services, the presiding minister asked "the men" (a class of communicants peculiar to congregations in the North Highlands of Scotland, composed of those grey-haired fathers, who combine rich stores of experimental religion and fluency of speech, and are looked up to with a veneration only second, sometimes superior, to that accorded to the minister), if any of them had a case of conscience or subject for edifying discussion to propose. A venerable elder suggested "the one thing needful" as a topic suitable to the solemn occasion. This, on the spur of the moment, without any previous intimation of the question "to be spoken to," was ably opened up in its principal bearings by Mr. Stewart. Then followed remarks from about a dozen of "the men," who offered in a tone of becoming humility practical suggestions, more or less pertinent, based on their own experience of the truth as it is in Jesus. What a crowd was there, drawn together from all directions by the time-hallowed associations of the sacred ordinance! Hundreds on hundreds eagerly bent over to catch the tones of the several speakers, as if listening to the utterances of an oracle. Many had come thirty, several forty (of whom at least one had trudged his way afoot), some fifty, and one, seventy miles.

When the services for the day were concluded, we received as much hand-shaking as a prince at a levee. How oft had I to reply with a negative shake of the head, and an expression of countenance that gradually became melancholy to the question: "Have ye ony Ga-a-lic?" And then to see the look of inexpressible pity that came over them as they appeared to me to be mentally deploring my ignorance! What would I not then have given to be possessed of this charm to act as an *open sesame* to the *penetratium* of their affections! Hearty as was the reception accorded to me as a minister of the Kirk, who had strayed from his home 1000 miles, yet it was a one-fingered welcome compared with the ten-fingered grasp extended to my Dun-Edin friend. He was not only a minister, but a Commissioner specially deputed by the Auld Kirk, a master of the Celtic; and the scene at Lystra was in a measure repeated to him. His ovation was like the triumphal strain shouted in the ear of the Old Testament hero: "Saul has slain his thousands and David his ten thousands." Contrasted with this ecclesiastical chief among the Gaels, I was regarded as only a shade better than a Sassenach: but ere long I found that I had a spare shot in reserve. With marvellous rapidity the word passed from mouth to mouth, when one casually ascertained that I had known well and appreciatingly, the late godly and genial minister of Cole St. George, the Rev. Eneas McLean, and that I could give an excellent report of the well-being and well-doing of his son, the minister of Annprior. In the posses-

sion of this knowledge I found that I had a golden mine.

The diets of worship were well attended on the Saturday, but Sabbath was the *great* day of the feast. On this occasion the interest and solemnity culminated. But, alas! the weather had changed and become unpropitious in the last degree. The sunshine of Wednesday had been renewed on the two following days; but on Saturday the sky began to assume an ominous appearance, and by night-fall a "down pour" set in. Morning dawned, but with it came no abatement of the storm, and everything betokened a day of rain. As I was to conduct all the English services in the church, I congratulated myself on the thought that the *dry* would on that day assuredly be the popular preacher. Accustomed to the fairweather christianity of our town congregations, I despaired of seeing a large turn-out of people. The church was well filled but not crowded. When the services inside were concluded, I repaired to the tent. Though I could not hope to be edified by hearing, as the exercises were conducted in a tongue unknown to me, I certainly was by the sight which then presented itself. To reach it I had to cross the public highway. Far as the eye could reach were vehicles of every description. Around the foot of the billow-shaped graveyard—and up into a retired glen, I found myself on the outskirts of a mass hanging on the lips of the speaker. The ministers, being in the tent constructed like a large sentry-box, alone were protected overhead from the inclemency of the weather. Before them extended a row of supported planks improvised into a Communion table. On the slopes rising around in the shape of an amphitheatre sat at least 1000 persons, from the grandsire of eighty winters to the youth of twelve summers; men in their prime and girls in their teens; here, a line of aged women, eye glassy with the tear of emotion—*mutch* covered with coloured handkerchief, the black shawl held up by one corner to the mouth with one hand; there, a clump of old men with head bare of bonnet and protecting locks, leaning each on his staff and devouring the preached Word. For five hours and twenty minutes that multitude sat upon the soaking sward, as if glued to it. During the first two hours of that time the rain came down incessantly. Comparatively few had umbrellas to raise, and every male had his head uncovered; yet, I was assured, not over-*vined*; they took the rain as stoically as if the clouds had been dropping *wanna* upon them. Had I been a young doctor, I would have been mentally calculating the percentage of rheumatic patients whom I might reasonably have entered in my visiting book for next morning. But as it was, I afterwards heard of no result more serious than one case of tooth-ache caused by the exposure. As I cast my eye over the scene, my first thought was: "Does not God love mercy rather than sacrifice?" But as I continued to gaze, and saw that every look, every gesture, each shade of expression betokened intense earnestness, high-wrought interest and soul-wrought devotion, other thoughts suggested themselves, and I was

led to pay the tribute of admiration to the robustness of their religion. While the preacher was serving the last Table from the text: "Behold the Lamb of God!" the feelings of many seemed to master them: a swell of agitation heaved the bosoms of the communicants: their inmost hearts appeared to gaze out through the tearful eye and give assurance that theirs was not mere emotional excitement. Awe crept over me as I looked from face to face and took in the impress of the whole scene. A new light was thrown in upon my mind as to the deep meaning of these passages in which the Psalmist gave expression to his fervent devotion: "As the hart panteth after the water-brooks, so panteth my soul after Thee. O God; my soul thirsteth for God, for the living God! My flesh longeth for Thee, in a dry and thirsty land where no water is." "My soul followeth hard after Thee." Again, those features lighted up with a glow indicative of such spiritual joy as to render them insensible to physical discomfort, gave me an insight into the spirituality of that outburst of the Bride, representing the Church: "I sat under His shadow with great delight, and His fruit was sweet to my taste." They did not stir from that spot until nearly half past four o'clock, yet two prayer-meetings (one conducted in Gaelic in the church, the other in English in a neighbouring school-house), held at six o'clock, were numerously attended. Greedier hearers of Gospel truth it has never been my privilege to witness. The more they got, the more thirstily desirous were they to receive more preaching. Who can doubt that the Holy Spirit was working mightily in many an anxious heart then present? As I looked out from the tent upon the congregation when the interest was at its height, I could not help contrasting with these noble Highlanders of Broad Cove, who will rise up in the judgment and condemn us, many of those wretched apologies for Christians found in so many of our congregations, who, seated lolling on crimson cushions, yawn and frown and count the passage of time by the second-hand of their watch, if the preacher exceeds by five minutes the fashionable half-hour—no matter how fraught with the fire of Scriptural truth, how well delivered the sermon may be. Nor did these humble people limit their religion to taking of ours. They also offered to us of theirs. Out of the collection, nearly fifty dollars were placed at the disposal of Dr. Masson and myself for travelling expenses. Though this we thankfully declined to receive for ourselves, but devoted to a local object; still their thoughtful liberality was none the less touching.

I was particularly struck with the great preponderance of aged persons. This furnished evidence of the longevity of the inhabitants, and thus spoke favourably for the healthiness of the climate and the simple habits of the people. Our host mentioned the case of a settler, originally from Staffa, who not many years ago died at the advanced age of 115. When he was 112 years old, he rode several miles to a store for sickles wherewith to reap his harvest. Having completed his purchase, he without

assistance mounted his horse and returned home. Consumption, hitherto unknown, is now beginning to make its presence felt. Whether this arises from a change in the climate or in the diet of the younger portion of the community, the writer ventures not a conjecture.

The Cape Bretoners represent in many points of resemblance the Highlanders of sixty years lang sin. As regards customs, hospitality, devotion to Sacramental usages, and in some respects dress, they are much more Highland than the present inhabitants of the old glens in the Mother-land. Of tipping docteurs and other travelling abominations of modern times they are happily ignorant or, rather, sincerely scornful. For a meal to the hungry traveller or the shelter of a roof to the benighted tourist, they would deem it an insult to be offered money. I was driven one hundred miles through the county of Inverness and did it for twenty-five cents, two sermons and an illimitable quantity of talk. Nor are they so backward in the pursuits of husbandry as I had supposed them to be. It is true that the agricultural capabilities and attainments of the Island are not to be compared to those of Ontario. Neither the climate nor soil would admit of this; but improvements on the old state of things are being rapidly effected. One proof of this will suffice. On the wharf at Port Hawkesbury, when returning, and in use throughout the fields, I saw reaping machines. Great was my delight, when I closely examined them, to find from the manufacturer's imprimatur that they had come all the way from Oshawa. I hailed them as an old friend and felt myself not nearly so far from home as a glance at the map indicated. Do I hear some of your rural readers ask, what are the products of Cape Breton? what articles do they convert into cash? Hay, oats and potatoes are the principal crops. The first two they transform into stock, as they find this method of realizing the proceeds more profitable owing to the cheaper transport. Cattle, sheep and butter are their chief exports, and hence are equivalent to ready money, as American buyers swarm there—where are they not to be found? Ere long they will be erecting salt factories on the shores of the Dead Sea, and using the pyramids as mills for bone dust.

The schools, under an excellent system of County Inspection, are improving year by year. There are 116 in the County of Inverness, one of the three Counties into which the Island is divided. Out of so large a number of teachers I was surprised to find that only four or five were females. This preference for male teachers may probably be the effect of long-seated habit, as these almost universally wielded the dominic's birch when their fathers left the old country. Two or three had salaries of \$500 each, but the average salary last year was somewhat less than \$250. Not many make teaching a life occupation. It is generally regarded as a stepping stone to what are termed the learned professions—of these the medical is the favourite. Let the ratio of increase in the number of students who crowd our Medical Colleges go on as it has for many

years been doing, and we may well dread for the future of the human race.

Some men of great intelligence it was our privilege to meet. One of these was our host, Alexander Campbell, lately the representative of the County in the Local Legislature and the backbone of the Broad Cove congregation. Possessed of good natural abilities, he has cultivated these by select reading. A shrewd observer of men and things, he is the trusted counsellor of the surrounding district. It was indeed a rare mental treat to hear him discuss, in a spirit of reverential inquiry, the bearings of modern scientific speculation in its relation to theological dogma. Judge of his hospitality, when I tell you that his roof, during more than one night of the Sacramental season, covered thirty or forty souls.

We can at present convey our readers no farther than Broad Cove. And what is the practical conclusion of these rambling remarks? Hear, ye ministers, who have not had a rest for years, or whom enfeebled health constrains to take a summer's furlough. Communicate with the Clerk of the Pictou Presbytery as to the supply of a Missionary vacancy in Cape Breton for six or eight weeks. I know not a finer field for recreation. There the artist can find subjects for his pencil. There the follower of Isaac Walton will find such brook trout or salmon as would be meet for the rod or inspire the pen of a Christopher North. There the health-seeker will find bracing air, picturesque scenery and warm Highland hearts. There the preacher can combine usefulness and pleasure; and, if he is gifted with the language of Eden so as to reach the inmost heart of the Gael, then his sermons will be as "apples of gold in network of silver."

MAC.

Our Own Church.

Presbyteries and Parishes.

The appointment of the Hon. Alexander Morris to the Lieutenant Governorship of Manitoba has, we are glad to observe, given universal satisfaction. As Presbyterians we have special cause to congratulate both the new Governor and the people of Manitoba. His Excellency would not thank us for telling the public *how long* he has been an Elder of the Kirk, but this we may say, that he has always been an active and useful member of the Church of his fathers, and, that while we feel assured Mr. Morris will discharge the responsible duties of the high position to which he has attained without fear, favour or affection for any particular

class or creed, we may be certain that the interests of Presbyterianism will not be lost sight of by him in his administrative capacity. Mr. Morris was one of the first to prepare the way for the Confederation of the Provinces that now constitute the Dominion of Canada, and while we remember to have read with much interest his prize essay of 1855, and his lectures, "Nova Britannia," and "The Hudson Bay and Pacific Territories," delivered in '58 and '59, we shall re-peruse them now with still greater benefit in the light of "prophecies fulfilled."

We understand that the Presbytery of Glengarry has taken action in reference to an important subject adverted to in our last issue, namely, the remuneration due to the office of the ministry. The Presbytery agreed to request the Moderator of the Synod to issue a pastoral address, calling the attention of all the congregations of the Church to this matter. This is at once the most constitutional and really the best mode of inaugurating a movement which we hope to see speedily and heartily espoused by the laity, for it is undoubtedly laymen's work to deal practically with the question. It is no doubt the duty of ministers to inculcate the obligation of supporting Christian ordinances as well as to preach the doctrine of the Atonement, but we all know that in many instances it must be a very delicate and painful duty. It is not fair in a matter of this kind to put it in the power of people to say that a preacher, on such and such an occasion, had one word for his hearers and two for himself. It were well if all clergymen were in a position to speak out as plainly and fearlessly on this topic as the minister of Ottawa does in the admirable discourse which we publish in this number; and it is only justice to Mr. Gordon to state that we do not reproduce the sermon at his instance, but by special request of influential members of his congregation who felt the truth and justice of Mr. Gordon's remarks, and, with a perfect knowledge of the disinterestedness of his motives in delivering it, desired that it should go to the public. Mr. Gordon has not by any means ex-

hausted the subject, though he has touched upon some of the most salient points in a manner that renders enlargement upon them by us unnecessary. The evil now complained of is not so much that ministers are insufficiently paid—that has always been true—but this is the grievance, that, while the cost of living has been doubled, and remuneration for every other kind of labour has proportionately increased, ministers' stipends, with but few exceptions, remain stationary. Now we are convinced this anomaly is not due to want of ability on the part of those to whom the Gospel is preached, nor yet, as some suppose, to parsimony, or the love of filthy lucre, but from a sheer want of consideration among the more intelligent of the laity, who, from their position, have it in their power to influence their fellow-worshippers. It is proverbially true, that what is everybody's business is nobody's business, and where there is a collective responsibility it becomes a second nature, and therefore easy, to shift responsibilities from our own shoulders to the shoulders of others.

In the meantime let us not forget that a large class who deserve generous treatment at the hands of a professedly christian community are suffering serious inconvenience if not positive hardship, and while other churches are moving in the right direction we sincerely hope that "our own"—whose proper place it is to take the lead in a movement of the kind—will, at all events, be not slow to follow. It cannot have escaped the notice of such as give attention to ecclesiastical affairs that in nearly every case in which a minister has been translated from one charge to another during recent years a much higher stipend was promised than that paid to his predecessor, who may have borne the heat and burden of the day. If it be found *necessary* in order to obtain the services of a *new* minister, to offer a decent measure of support, why is it not *right*, and just, to shew equal consideration to those who are willing to live and labour and die among a people whose interests from long intercourse have come to be considered *identical* with theirs.

The congregations of St. Andrew's and St. Paul's, Montreal, and others that might be cited, have, as may be seen from their published statistics, already set a good example in augmenting "the small livings" of the clergy, and both have recently extended the same principle to the "care-takers" of their respective churches, the one, by an addition of twenty-five per cent. to his salary, and the other, by becoming responsible for payment of the annual premiums on a valuable life assurance policy.

The Rev. J. S. Eakin was inducted to the pastoral charge of Parkhill, Oct. 30th, when the Rev. R. Chambers preached and presided, the Rev. James Gordon addressed the minister, and the Rev. J. McEwen the people. The services throughout were listened to with deep attention. At the close the newly inducted minister received a cordial welcome from the members of his congregation. While it is a matter of regret that Kippen—where Mr. Eakin leaves a good record of his ministry—has been left vacant, the great need that a newly organized congregation has of a judicious guide, the importance of an early settlement in a rising town like Parkhill, and the entire unanimity of the call make the induction of Mr. Eakin a matter for congratulation. He enters upon his labours in his new field under very favourable circumstances and there is good ground to hope that the congregation will be highly prosperous under his ministry.

The new church at Nairn was opened for divine worship a few Sundays ago, by the Rev. Robert Burnet of Hamilton, who preached an eloquent sermon from the text "I have a message from God to thee." In the evening the Rev. James Gordon of North Dorchester discoursed from the words "How dreadful is this place." The church was filled to overflowing on both occasions. On the following evening, to use the language of the *London Expositor*, the building was again packed to the very door by numerous friends who had gathered to take part in one of the largest and most successful soirees ever held in those parts. The total proceeds in money for both days

amounted to within a trifle of \$200, leaving only a debt of some \$200 more remaining on the property, and which the good people of Nairn will no doubt wisely rid themselves of before the enthusiasm created by the occasion shall have had time to cool down. Much credit is due to the minister of the charge, the Rev. Robert Chambers for his untiring zeal and activity in promoting the interests of the Church in this part of the country. Instead of one old dilapidated church, of the "barn" order, which he found when he was inducted to EAST WILLIAMS a few years ago, he can now point to two beautiful and costly edifices, the one at Beechwood and the other at Nairn, each of them centres of large and appreciative congregations. Upon the occasion of the opening of the new church at Nairn a beautiful cabinet organ was placed at the disposal of the choir by Mr. W. Bellaire, with instructions that it could be used at the soiree, and that if the congregation saw fit they might keep it in connection with the choir for Sabbath and other ordinary services, which they will no doubt gladly and thankfully do. We regret to learn that a former minister of this congregation, afterwards the minister of Glencoe, but who now belongs to another communion, the Rev. John M. McLeod, has been for some months past confined to bed by severe illness.

We are indebted to Mr. Robert Little, superintendent of the Sabbath School at PURPLE HILL, for an interesting account of "the best picnic ever held in connection with that school," and which was shared in by the neighbouring Sabbath School of E. Nottawasaga. In the former there are at present 55, and in the latter 85 scholars, and their numbers are steadily increasing. From the same source we have also full particulars of a soiree held in the village of CREEMORE, which, despite the inclemency of weather and the unfortunate state of the road, appears to have been "an unprecedented success." The Rev. Duncan McDonald, who of course presided, was ably supported, and must have been greatly refreshed and encouraged by the attendance of so large a number of ministers belonging to other

denomination, as took part with him and his people on this delightful reunion. The proceeds of this soiree amounted to \$160, and, our correspondent adds, "had it not been for the almost impassable state of the roads our success would have been still greater." This we can readily believe, for we have a very distinct recollection of the consistency of Creemore mud, and of how we came to grief in it one cold November afternoon, a good many years ago; but we have no doubt the roads have greatly improved since then, and that, should it be our good fortune ever to revisit the scene of that memorable discomfiture, our old friend, Mr. Gallagher, will drive us through the woods of Mulumur in a well appointed carriage and pair.

The annual printed Report and statement of the managers of the congregation of McNAB and HORTON is before us in a concise and business-like form. The managers wisely urge upon the congregation the propriety of conforming to the Scriptural mode of contribution to the support of religious ordinances,—"On the first day of the week let every one of you lay by him in store as God hath prospered him." There is no doubt that the enlargement of our ordinary Sabbath collections is at once "the simplest, least oppressive, and surest method" of providing for ordinary expenditures.

It is seldom that we get so much information in so small compass as in the following well-expressed note from Goderich which we give, without abridgment, as a model communication of its kind:

"The new church at Smith's Hill, six miles from Goderich, and a branch of that charge, was opened last Sabbath, 8th inst. Rev. J. C. Smith of Belleville preached in the morning, Rev. R. Ure (C. P.) of Goderich in the afternoon, and Rev. W. Smyth (New Connexion Methodist) of Hamilton, late of Goderich, in the evening. Large congregations on each occasion, many being unable to gain admission. The church is a neat brick building, 30 by 50, with tower, and will seat 250 comfortably. It cost \$2700. A bell has been ordered, weighing, with fixings, 1050 lbs., and

costing \$165. This is another instance of "the church vesible," as you express it, as it stands on a hill and is visible a long way off. A soiree was held in the church on Tuesday evening, at which the clergymen mentioned above and others spoke. Tea was served in the Town Hall adjoining. On Wednesday eve the children had a festival. The Sabbath collections amounted to £61, proceeds of tea meeting \$122, subscriptions at tea meeting \$550, which leaves only \$200 debt, which is guaranteed by the notes of some of the leading members to be paid off before January, 1874. The site for the church was given by Mr. Jas. McDonagh. The people are entitled to great credit for their energy in the matter, and Mr. Sieveright—well, you know how energetic he is. We had a soiree in the church here on Monday evening. The night was very stormy, but there was a fair turn out. We also had a social this evening. The proceeds of both about \$60, to be applied towards debt on manse. We have resolved to adopt envelope system next year. I might also mention that the Smith's Hill people intend applying for a separate session, and as soon as the Union comes will be in a position to support a minister."

As compared with a few years ago, a very great improvement is observable in conducting the service of praise in most of our Churches. If instrumental music has not been helpful in effecting this change, no one can say that it has hindered it, for the majority of Churches in which there is really good singing have either organs or less expensive substitutes. But whether we have them or not, it is the living voice of the congregation after all that constitutes Praise, and every effort to secure hearty congregational singing is worthy of encouragement. It gives us pleasure to notice that the choir of St. Andrew's congregation, MARTINTOWN, lately called upon Mrs. Barnett at the Manse, and presented her with a very handsome silver ice-water pitcher, in acknowledgment of her kind and valuable services in connection with their weekly meetings for practice during the last three

years. The presentation was made by Mr. Smart, accompanied by an address to which, we are told, the Rev. Mr. Burnet, in behalf of his good lady, made a suitable reply. But, why ladies should not be allowed to reply for themselves on such occasions we want to know. A similar recognition of musical talents consecrated to the services of the Church took place very recently at SMITH'S FALLS, when the Rev. Solomon Mylne, in the name of his congregation, presented Mr. Robert Wilson with an English Lever gold watch in acknowledgment of his efficient and valuable services as Precentor for six years. The children of the Sabbath School also presented him with a beautiful Bible and Psalm book to mark their sense of his kind services as their librarian.

On the 11th of December, the Presbytery of Montreal, met, *pro re nata*, at HENNINGFORD, in conformity with a circular from the Moderator, "for the purpose of dedicating and opening the new Church for that Parish." The Rev. Gavin Lang of St. Andrew's Church, Montreal, presided *ex officio*, as Moderator of the Presbytery. "The deed of constitution having been handed over and received," we quote from the *Gazette*, and, by the way we shall never quote a whole column from the *Gazette*, without acknowledgment—not if we know it—"the Rev. W. M. Black of St. Mark's Church, Montreal, read II Chronicles vi. 1-21, and the 84th Psalm, and the Rev. Gavin Lang, having briefly addressed the congregation and offered up a Prayer of Dedication, said: "In the name of the Lord Jesus Christ, the one and only head of the Church, and by authority of this Presbytery, I declare this Church opened for the worship of Almighty God and the service of the Church of Scotland in this Parish." It is added that the choir performed its portion of the service with great proficiency, and that a liberal collection was taken up at the close. We sincerely congratulate the Rev. Mr. Patterson and his congregation on the happy accomplishment of their work, and trust that their beautiful new Church, with its graceful spire, may long

remain an ornament of the town in which it stands, and a centre of Christian usefulness and activity. The style of architecture of this Church is early Gothic, and the *tout ensemble* is particularly neat and chaste. The interior is fitted with black ash and walnut trimmings; the windows are of stained glass with variegated borders; the seats are all cushioned, and the passages are covered with matting. The Church is heated by a furnace, and is thus in every respect complete and comfortable. The entire cost has been about \$6000, and this has been provided by the congregation without extraneous aid of any kind, greatly to their credit. Special obligations are acknowledged to be due to Julius Scriver, Esq., M.P., and Mrs. Scriver, to whose generosity and unwearied labours, the community in this, as in many other matters, owe much.

We hear that there are nine students in the Divinity Hall of Queen's College, and that there will probably be two more after the Christmas vacation. A large proportion of the forty students in the Arts department this session have the ministry in view. We are pleased to note this hopeful sign of an improved state of things as regards the ministry of our Church. At the competition for theological scholarships, the Leitch memorial, which is the most valuable, and is tenable for three years, was won equally by Malcolm McGillivray, Collingwood, and John L. Stuart, Toronto, the former a graduate of Queen's, and the latter of University College. The value of the scholarship was made \$80 for each. Prof. A. Melville Bell closed his engagement as *interim*, Lecturer on Elocution, at the commencement of the Christmas holidays. His able instructions created a great deal of interest, and he has been highly pleased with the progress made by the students in the important art of reading and delivery. Those to whom the Church and the College are indebted for this extra course must be gratified at the successful result of their exertions. We believe we are correct in stating that the minister of St. Andrew's Church, Toronto, was the prime mover in the matter.

The Schemes.

TEMPORALITIES BOARD.—The Chairman, Sir Hugh Allan, on behalf of the Board, acknowledges receipt of one hundred dollars from the executors of the late Robert Craig, in his lifetime a farmer in the neighbourhood of Lanark, for the Home Mission Fund of the Church. Mr. Craig's legacy is worth much, and his example much more.

THE PRESBYTERIAN.—*Single Subscribers* to the Presbyterian, now upon our list, will receive this January number; but, unless we hear from them *in a certain way* before the 15th instant, we shall take it for granted that they do not feel disposed to "renew." We wish *congregations* whom we have been supplying "in bulk" to decide, and communicate with us at once, upon any changes they may have in contemplation, either with regard to the number of copies which they feel disposed to order, or the addresses to which they are to be sent. We want to have no misunderstanding. As to *the terms of payment*, they are like the laws of the Medes and Persians.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We beg to remind Ministers and Kirk Sessions of the collection appointed by the Synod to be taken up on the first Sabbath of the year, on behalf of this Fund. We call their attention to the statement of the Chairman of the Board, made in last issue, which we ask them to read from their pulpits on the Sabbath appointed for the collection. At the present time, it is a serious problem, which occupies all the branches of at least the Reformed Church of Christ, how to recruit the ranks of the Ministry, with able and pious men. The prosperity of such schemes as the one we are now advocating will contribute at least indirectly to the solution of that problem. When a man knows that, if he is cut off in the prime of life, while prosecuting his Master's

work, those he leaves behind him shall not be left to absolute want, but shall be secured in an annuity that shall be greatly helpful to them, he will not be so likely to hesitate to enter that profession, and when he has entered it, he will have more heart to discharge its duties vigorously. We heartily commend this fund to the generous sympathy of the friends of the Church. And we remind Presbyteries of the importance of seeing that provision is made for taking up the collection for this scheme in all vacant congregations.

MANITOBA MISSION.

The following is an extract from a letter, dated 21st November, 1872, addressed by Mr. Hart to the Convener of the Manitoba Mission Committee.

"Early in October Manitoba College began its second session. The prospects of the Institution are, I think, very good. There is a fair attendance of young men, both from the parish and from the town of Winnipeg, several of the latter boarding at the College, and when winter has fairly commenced, the attendance will be considerably increased. My subjects are the Latin, Greek and French languages. At present I have nine classes every day, and the number will soon require to be increased. The staff was increased a few days ago by the arrival from Ontario of a Mr. Mackenzie, who conducts the classes in the commercial subjects.

In accordance with the suggestion of the Committee on the Manitoba Mission of our Church, and the desire of the Presbytery here, I generally conduct one of the services in the Winnipeg Church, Professor Bryce conducting the other. I hold services every Sabbath at one or other of the stations that have been lately opened in new settlements within a few miles of the town. In addition to the station at Springfield, which I mentioned in my last, two new stations have been opened at Victoria Settlement and Silver Heights. Victoria is a promising settlement, in a well-wooded and watered region, twelve or thirteen miles from us across the prairie westward. A village may spring

up in that neighbourhood, but it will never be a place of much importance. It is our duty, however, to do what we can to meet the spiritual necessities of the scattered Presbyterian families that are settling or may settle there. The other place I have mentioned, Silver Heights, promises to become of greater importance. It is about ten miles from the College, and about half that distance above Winnipeg on the Assiniboine. The nucleus of a village has already been formed, and the prospects of a slow but steady increase are good. It is to be my principal station after Winnipeg.

The town congregation has been increasing very rapidly during the last few months. The Church has just been enlarged, and about fifty sittings added. The Sabbath before last we had Communion services of a very interesting character. This is only the second time that the Communion has been administered in this congregation. The first time was last spring, when the communicants numbered less than a dozen. On the recent occasion they numbered between thirty and forty. Chief Justice Morris and Mr. McMicken officiated as Elders.

The town of Winnipeg is making very rapid progress. Its population has exactly doubled since the opening of navigation last spring, and is now about fifteen hundred. During the early part of the summer, owing to the scarcity of building material and labour, comparatively few buildings were erected; but during the last three months, houses have been going up in all directions, and even the severity of a North West winter seems to have so far put but little check to the building proclivities of the inhabitants. As a natural consequence of the rapid influx of population, the cost of living is enormously high; little, if any, less than twice as great as in Ontario, in a town of equal size. Houses that in our smaller Canadian towns would rent for about \$120, easily bring three times that sum here, and this state of things must continue for some years to come, until we are connected with the rest of the world by rail.

Winter has now fully set in, with but little greater severity, however, than we are well accustomed to in the eastern part of Ontario. Last Sabbath morning the thermometer stood 17° below zero, but the cold here does not seem to take such a hold of one as it does farther east. The Red River has established its winter bridge, and sleighing is general, though there is not snow enough to make it good. * * * Will you be so good as to send me out some tracts for distribution. I wish to circulate as many as possible among the settlers at the country stations."

THE JUVENILE MISSION.

Miss Machar, of Kingston, the zealous Secretary-Treasurer of this interesting mission, furnishes the following extracts from letters received from some of the orphan children in India, who are supported by our Canadian Sabbath School children. These letters constitute a valuable link between the distant orphans and their supporters, and, while they will afford great encouragement to all who have in any way supported the Juvenile Mission, they should incite those who have not, to be up and doing in the good cause.

From Emily Lindsay, (supported by Arnprior Sunday School.)

"My dear Christian friends,—Although I am not one of the best scholars, to write a nice and a very long letter, yet I am trying my best to write a few lines. I want only to say to you a few things about our school, and also a few things about my loving lady. My dear friends, when our dear lady came new, I only knew a few things in the Bible, but now I know many things. She is going to England. Since she came, I know God and serve him with all my heart. When she takes the Bible lessons, she always begins it with prayer. My dear friends, we have a kind teacher. I like her very much, and she likes me very much. Now, my dear friends, I must tell you about my pastor. He is a very good man. On every Tuesday we have a Bible-class. We used to say to him the sermons which we hear on every Sunday. My school companions are all quite well. I hope you are all the same."

From Lydia Chambers, (supported by Sunday School, Nairn)

"My very dear and true supporters,—I most heartily thank you for the two rupees which you

have so kindly sent me, and not only for it, but for all the kindness that you have shewn towards me. I hope you will try and write me a letter, as I am hoping to receive one from you. I would like to know all your names, and also to have a photograph of you, because I don't know you all by name nor by likeness, and therefore I am asking you it, that I might keep it in remembrance of you. My dear friends, I am very happy to say that God is very gracious in giving me kind friends and teachers who take great interest in me. One of them is our dear superintendent. She takes great pains to teach us our lessons. The greater thing she does is, she always takes great care about our souls. I am very sorry about one thing, that is, I heard her say that she is going to give up the charge of the school on account of her health. We all begged her not to give up the charge. Then she told us that she cannot help it. I think that it is the will of God to take her from us: she has done her best to make us happy in the school. God has blessed her labour for all the kind love that she had shewn towards us. I also have a dear teacher who is loved by every one in our school, and I also love her very much. She is the head teacher, and teaches the fourth class, which is the highest. I will try to do all my best to please God, not only in name to be known as a Christian child of God, but really, in deeds and in works, that my light may shine before men, and they may glorify my Father which is in heaven. If I be the child of God I have no doubt that I will meet with you in that eternal home, where we shall dwell with our Lord and Saviour, and part no more."

From Ellen, (supported by St. Andrew's Sunday School, Toronto.)

"My own Canadian young friends,—I am so glad to receive your sweet and welcome letters, and the money which you have so kindly sent me. One of you asked me to tell you my studies. Bible, Outlines of Geography, Manual of Grammar, History of India, Fifth English Book, and the third Government Reader in Tamil. We are going to pass the teacher third grade: we are ten girls, of which I am one, and it is to be this year on the 19th of August. We have a teacher who is very kind to us, and takes a great interest in teaching us our lessons. Her name is Miss Mansell. I love her as my own self. I am very sorry to say that our dearest superintendent is to leave the charge of the school. She takes much care for our souls. Some of you asked me about the climate of Madras. It is generally hot, but we have no snow; but it is cold in the months of December and January. You told me that there is a very large park. We have also one in Madras. We usually go to the park, and also to the museum, and there we see many wonderful animals; we take a walk every evening. My dear friends, I ask you one thing, and that is, pray for me. So I close this letter with my best wishes. I remain, your most loving Indian friend.

ELLEN."

THE INTERNATIONAL LESSONS.

We give below the Lessons for 1873, as adopted throughout the United States, Canada, and also to a large extent in Great Britain.

The "Sunday School World," published by the American Sunday School Union, 10 Bible House, New York, at 50 cents per annum, will give probably the best notes and explanations for teachers. For the scholars the Lesson papers referred to below are most desirable.

We think that our Ministers and Sabbath Schools will find this new series of lessons admirably adapted for their use :

The INTERNATIONAL SERIES OF UNIFORM LESSONS FOR SUNDAY-SCHOOLS will be prepared for the American Sunday-School Union, by the

REV. JOHN HALL, D.D.,

of New York, and published in the "Sunday-School World" for 1873.

TOPICS.

FIRST QUARTER OF 1873.

1. The Creation.....Gen. i. 1. 26-31.
2. In Eden.....Gen. ii. 15-25.
3. The Fall and the Pro-
mise.....} Gen. iii. 1-8. 15.
4. Cain and Abel.....Gen. iv. 3-10.
5. Noah and the Ark ...Gen. vi. 13-18.
6. The Bow in the Cloud.Gen. ix. 9-17.
7. Confusion of Tongues.Gen. xi. 1-9.
8. The Covenant with }
Abram.....} Gen. xv. 1-7
9. Escape from Sodom. } Gen. xix. 15-26.
10. Trial of Abraham's }
Faith.....} Gen. xxii. 7-14.
11. Jacob and Esau.....Gen. xxvii. 30-40.
12. Jacob at Bethel.....Gen. xxviii. 10-22.

SECOND QUARTER OF 1873.

1. Israel—The New NameGen. xxxii. 24-31.
2. The Dream of Joseph-Gen. xxxvii. 3-11.
3. Joseph Sold ... Gen. xxxvii. 23-25.
4. The Lord with JosephGen. xxxix. 1-6, 21-23.
5. Joseph Exalted.....Gen. xli. 37-49.
6. The Report from EgyptGen. xlii. 23-34.
7. Joseph makes Him-
self known.} Gen. xlv. 1-5.
8. Joseph sends for his
Father.....} Gen. xlv. 19-25.

9. Israel in Egypt..... Gen. xlv. 1-1, 29-32.
10. Joseph and Pharaoh .Gen. xlvii. 5-10.
11. Prophetic Blessing ...Gen. xlviii. 15, 16; xlix.
12. The Last Days of } Gen. l. 15-26 } 18-19
Joseph.....}

THIRD QUARTER OF 1873.

1. The Child Jesus.....Matt. ii. 1-10.
2. The Flight into EgyptMatt. ii. 13-23.
3. The Baptism of Jesus Matt. iii. 13-17.
4. The Temptation of }
Jesus.....} Matt. iv. 1-11.
5. The Ministry of Jesus.Matt. iv. 17-25.
6. The Beatitudes.....Matt. v. 1-12.
7. Teaching to Pray.....Matt. vi. 5-15.
8. The Two Foundations.Matt. vii. 21-29.
9. Power to Forgive Sin-Matt. ix. 1-5.
10. The Twelve Called.....Matt. x. 1-14.
11. Jesus and John.....Matt. xi. 1-11.
12. The Gracious Call....Matt. xi. 25-33.

FOURTH QUARTER OF 1873.

1. Parable of the Sower.Matt. xiii. 18-23.
2. Walking on the Sea .Matt. xiv. 22-33.
3. The Cross Foretold...Matt. xvi. 21-28.
4. The Transfiguration...Matt. xvii. 1-5.
5. Jesus a of the Young..Matt. xix. 13-22.
6. H-sanna to the Son }
of David.....} Matt. xxi. 8-16.
7. The Lord's Supper....Matt. xxvi. 26-30.
8. Jesus in Gethsemane.Matt. xxvi. 36-46.
9. Jesus before the High }
Priest} Matt. xxvi. 59-68.
10. Jesus before the Go- }
vernor.....} Matt. xxvii. 11-26.
11. The CrucifixionMatt. xxvii. 45-54.
12. The Resurrection ...Matt. xxviii. 1-8.

INFANT CLASS LESSONS.

Helps for Infant Class Teachers, giving suggestions in regard to the best manner of teaching those Lessons to little folks, will be furnished by Dr. Hall, in "The Sunday-School World" for 1873.

LESSON PAPERS.

The Scholars Paper will give the text of the lesson; the central truth; a careful analysis of the text; the lessons it teaches; and topics for questions, to aid in the study and presentation of the truth.

The Intermediate Lesson Paper will contain a sketch of the lesson, questions, explanations and daily readings, of a more simple character, adapted to the use of the less advanced scholars.

Scholar's Paper or Intermediate Lesson Paper, each 75 cents per 100 copies, for one month, or \$9 per 100 copies for one year.

These may be ordered through the Church Agent, Montreal.

Our Sanctum.

Under this heading it may be found convenient to take an occasional glance at such contemporaneous events, whether of an ecclesiastical or literary character, as we shall judge interesting to the general reader. We shall not aspire to much originality, if any; but will, on the contrary, be only too happy to have the loan of spectacles belonging to wiser heads. To "boil down," and compile, rather than compose, will be our aim. There are many Ministers of the Church who have it in their power to help us very much in this department by just *hinting* at this or that that may have reached them through private channels, and which can be put in a nutshell.

The "Sunday Magazine" informs its readers that Dr. Guthrie has again been prostrated with a severe attack of illness. Dr. Blaikie, the distinguished Professor of Apologetics and Pastoral Theology in the Free Church College,

Edinburgh, now occupies the Memorial chair. The division of opinion in regard to a union of the Free Church of Scotland with the United Presbyterian Church is assuming a serious aspect. Dr. Buchanan denounces the "disruption threat" affected by certain of Dr. Begg's followers as throwing ridicule "on the grandest event of modern ecclesiastical history." The leaders of the Free Church, favourable to Union, propose holding a private conference for considering what is best to be done to allay the painful state of feeling that prevails on this *questio rezata* to an alarming extent in some of the Highland congregations. The names of the Rev. Dr. Gillan, of Inchinnau, and Dr. S. Miller, of Glasgow, are mentioned as the probable moderators of the next General Assemblies of the Church of Scotland and the Free Church. The old Kirk appears to be enjoying a season of unusual tranquility. Now and again a congregation becomes excited over the "organ question," but few Ministers attach so much importance to the issue as Mr. Johnstone, the well-known Minister of Minnigaff, who went the length of intimating to his people that their refusal to adopt the change which he recommended would be considered by him as "a sign that his work in the parish was at an end." Dr. William Cunningham, of Crieff, the accomplished author of the best Church History of Scotland extant, on the re-opening of his church, which has been undergoing alterations and repairs, took occasion to enforce the duty of using every possible means to render the House of God and its services as attractive as possible. Dr. Cunningham would prefer a service in part liturgical and partly free. In regard to postures he had never recommended any change from ancient usage, because Scotch pews are not adapted for kneeling, and he disliked *sitting* at prayer, and because standing at prayer was the apostolic and primitive custom. But he was certain the people ought to say "Amen" to the prayers. The winter session of Edinburgh University was opened by an interesting address from Principal Sir Alex. Grant. At the opening of Glasgow Free Church College, Principal Fairbairn inducted the new professors appointed by the Assembly; Mr. T. M. Lindsay to the chair of Systematic Theology and Church History; and Mr. Jas. S. Candlish to the chair of Apologetics, etc. A movement is on foot, and gains favour, for uniting the Presbyterian Churches of England under one organization. The present state of the Church of England is creating the deepest solicitude among its own firmest adherents and best friends. The Rev. Capel Molyneux, of the Lock Chapel, whom all admit to be a clergyman of high character and great usefulness, has signified his determination to leave the Church of England, of which he has been a faithful Minister for forty years. Despairing of seeing reforms carried out which he considers necessary for the purity and good government of the Church, "bitter though the necessity be," he finds himself compelled to *secede*. "The Times" gives its opinion that the speedy disestablishment of the Church of England is in-

evitable. Meanwhile, conferences, and congresses, and conventions are being held all over the realm. In the midst of such conflicting and inconsistent evidence it is idle to speculate whereunto these things will grow. But it is always well to remember that "The Lord reigneth," and that He *will* dispose all things to His own glory.

"Primeval Man—an examination of some recent speculations," is the title of a new book by the Duke of Argyll, which has been received with much favour by the Press and public at large, as an able advocacy of the consistency of Bible truth with the discoveries of modern science. Thomas Carlyle, one of the most original and forcible writers of the day, is now 77 years of age, and is spending the evening of his days in Chelsea, where he has resided for forty-five years. By the death of Dr. J. H. Merle D'Aubigne, the Continental Church has lost its foremo: Minister, and the world of letters one of its most fascinating and accomplished writers. His "History of the Reformation" attaches to his memory an imperishable fame. He was a great man, and a *good* man. The church at Geneva will find it hard to fill his place. Surely it is a remarkable phase of Christian life and work to find the Earl of Dalhousie Preaching to an immense audience in the Great Hall at Islington, where it is announced that the youthful Marquis of Lorne will also conduct Divine Service. It will interest Paisley bodies to hear that the "Sneddon Callans" are still actively engaged in works of charity, and that the Society united under that appellation is prospering.

On this side the Atlantic the subject of widest interest is the meeting of the Evangelical Alliance, to be held in New York in the autumn of 1873. This Alliance has for its object the Unity of Christians and the defence of religious liberty. It is thoroughly Catholic. It was to have met in New York in 1870 but for the breaking out of the Franco-German war, and now it is expected that it will be attended by representatives of great eminence from all countries and churches. Among the foreign delegates looked for we find the names of Krummacher, Father Gavazzi, Monod, Tischendorf, Professor A. H. Charteris, D.D., the Dean of Canterbury, Professor Calderwood, Arnot, Guthrie, Professor Brown, of Aberdeen, Dr. Punshon, etc. The Provincial Synod of the Church of England in Canada, held a special session in Montreal last month which was largely attended, and the purpose for which it met was happily accomplished by the election of a Missionary Bishop for the District of Algoma—the Rev. J. P. Dumoulin—than whom there is not in the Church a more earnest and eloquent preacher. As a graduate of Queen's College, Kingston, Mr. Dumoulin has our sincere congratulations on his high preferment.

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THE GLORIOUS FUTURE OF CANADA.
—This is the title of a sermon recently preached at Owen Sound by the Rev.

Duncan Morrison, M.A., and now printed in pamphlet form. It is brim full of loyalty and patriotism. Evidently the writer has not reached the period of life alluded to in Mr. Gordon's sermon, when "his visions fit less palpably."

"THE LAND OF THE VEDA"; being Personal Reminiscences of India, by Rev. William Butler, D.D. New York. Carlton & Lanahan, 805 Broadway. Third edition, p.p. 550. Price \$4.

This is really a remarkable book, which cannot be said of all works on India. It is the narrative of one who is a close observer, and who has the faculty of throwing unusual interest and attraction around his descriptions. The reader cannot fail to be spell-bound by his account of our great Eastern Empire—"its people, castes, Thugs and Fakirs; its religions, mythology, principal monuments, palaces, and mausoleums; together with the incidents of the great Sepoy Rebellion, and its results to Christianity and Civilization." Valuable statistics of the Missionary efforts of all the different Churches are tabulated, as well as commented upon. The book is written in the most Catholic spirit, and, what is of great importance, a cheering view is given of the prospects of Christian Work in that mighty stronghold of heathendom. A glossary of Indian terms is furnished, and the illustrations in steel and wood, 142 in number, from photographs procured on the spot, with a map of India, cost nearly \$4000, and are very beautiful. We understand that Mr. Thomas C. Allis, the well-known Book Agent, is about to canvass for the sale of this work, which, in common with almost every representative journal in the United States, we heartily commend to our readers.

CHRISTIAN WORK IN NEW YORK.

Dr. DeWitt Talmage's "Tabernacle Free College" deserves notice in the PRESBYTERIAN. Dr. Talmage is a

clergyman of the Reformed Dutch Church, and his "Tabernacle" is situated in Brooklyn, just opposite to the city of New York. The following statement, which we take from the *N. Y. Evangelist*, will give our readers an idea of the character and aim of this Institution. It is truly a step in the right direction—the direction that is of efficient and, therefore, successful work for Christ and for souls in both the Church and the world. We wish the "College" all success. Why should we not have in Canada, in its leading cities, a like preparation for the quickening of the dormant Life of the Church and the extension of Christian work. The *Evangelist* says:—

The College has already made its mark, and is destined to do better for years to come. Its scheme for the current session is just issued. Dr. Talmage occupies the chair of "Lecturer on Lay-work in the Church"; the Rev. William Ormiston, D.D., that of "Lecturer on Inspiration and the Canon"; Rev. John Dowling, D.D., is "Lecturer on Christian Evidences and False Religions"; the Rev. Geo. R. Crooks, D.D., "lectures on Modern Infidelity and Rationalism"; and the indefatigable Rev. J. L. Chapman is Secretary, and also "Lecturer on Biblical Literature, Theology, Organization and Training."

The prospects of the approaching session are very encouraging. No less than 500 students are enrolled, and it is probable that the numbers will be swelled to eight hundred when the session is fairly under way. Twenty-seven lay-preaching stations are supplied by the students, and in several of these stations marked conversions have occurred.

It is not proposed to have any drones in this Lay College. Its members are "Christian men and women over sixteen years of age," and they are admitted "on signing the pledge, and electing their division of work." The Pledge is as follows:

"In the Name of the FATHER, and of the SON, and of the HOLY GHOST, we devote ourselves to some form of Christian work, and enter the College to be trained for its better performance. We engage to work, while members, under its supervision, and when we graduate, to keep ourselves as *alumni*, in connection with it by yearly reports"

The full course of studies lasts two years, and "embraces all the branches usually pursued in our Theological Seminaries, adjusted to the laity, excepting Hebrew and Greek"

The General Lecturers announced count just a score of well-known names, commencing with Drs. Crosby and McCosh. Their themes are, "The Layman's Contest with Infidelity"; Street Preaching; How to reach the Masses; Common Sense in Soul-saving; How the Lay-

membership may assist Pastors in Pastoral Work; the best way of taking the Gospel into the Squalor and Vice of our Great Cities; the Bible and Christianity in the family, in society, in the school, in the church, in business, in law, in medicine, and in the workshop; Christianity and Literature; Christianity and the Press; the Bible and Science; Women in the Church; the Layman for our Times.

Family Reading for the Lord's Day.

SUBSTANCE OF A SERMON PREACHED IN ST. ANDREW'S CHURCH, OTTAWA, BY THE REV. D. M. GORDON, B.D., IN BEHALF OF THE SUSTENTATION FUND, 17TH NOV., 1872.

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest that he would send forth more labourers into His harvest." Matthew ix., 37, 38.

The sight of a suffering crowd touched the sympathies of Jesus. He Who was bone of our bone, and flesh of our flesh felt keenly for them when He saw them way-worn and weary. But as He looked on their distress, other and greater wants rose before His mind. He saw their need of spiritual food, and He knew how much more serious *that* want was than any other; so, passing from the seen to the unseen, He regards them as a harvest field ready for the sickle of the reaper, and, bemoaning the small supply of labourers, bids his disciples pray God to send forth more Ministers of the truth among them. If we look at many of the multitudes in our own land we may not see such bodily distress as that which pressed the multitudes by the Sea of Galilee; on the contrary, we may behold a people in the enjoyment of greater average comfort than almost any other people on earth. But there is among them cause for the same cry as that which Christ uttered over the crowd whom he saw wandering like a shepherdless flock. Throughout our own land, as unfortunately throughout most other lands, it may be truly said: "The harvest is plenteous, but the labourers are few."

Glance with me, first, at some of the

reasons why so few labourers enter God's harvest field—so few give themselves to the Christian ministry. I need not pause to prove that there is a scarcity in the ranks of the Ministry. You know that such is the case from the pages of your Church Record, as well as from personal observation. One cause which, the more we think of it seems more clearly to be the chief cause, is the want of more fervent piety in the Church at large. As a people we have made very rapid increase in material wealth: there is extremely little poverty throughout the land; the resources of the country have been greatly developed; the returns from land and labour have been vastly enlarged. There has also been intellectual progress among the people; facilities for education have been widely disseminated; the school system has been extended and improved; instructive lectures have been multiplied, and among the most learned, as well as among the humblest and poorest, knowledge has increased. But, can we say that like progress has been made by us in *spiritual* things? Are we not rather forced to admit that the piety of the people has not kept pace with their material, or even their intellectual progress? In the increased extravagance of living, in reluctance manifested towards the support of religion, in the little interest taken in the advancement of Christ's cause, in the neglect of the truths once delivered to the Saints, and for which our forefathers were willing to die, in these we see signs that shew too clearly that our spiritual gains have not kept pace with our material wealth. If our earthly prosperity increased only as our soul's welfare increased, if God meted out to us worldly good according to the measure laid down by St. John,—“Beloved, I wish that thou mayest prosper as the soul prospereth,” there are many rich men among us that would be beggared, and, as a people, we would become bankrupt. This slow growth in piety doubtless depends both on pulpit and on pews, on pastors and people alike. It is as unjust, as it is unwise, to hurl reproaches from pulpit to pew, and from pew back again to pulpit. Pastors and people must come together to God, cou-

fessing their common faithlessness, and asking Him to quicken His Church, that it may yield messengers, who, in their turn, shall be teachers of His people to His own praise and glory. Had we more fervent piety in the Church the ministry would not lack recruits, nor would the wants of the heathen long remain unheeded, as they cry, "Come over and help us"; the whole membership of the Church would be aroused to an active interest in the supply of watchmen for the towers of Zion, and in sustaining the hands and the hearts of their teachers.

Another and very powerful cause of scarcity in the ranks of the ministry is the wretched support that is given to them. On this point many sad and bitter things might be spoken, many tales of heroic self-denial and painful endurance told of which the world knows nothing. In no case, at least, in our own land, is a Minister's stipend more than sufficient to meet the wants of his position; in the majority of cases it is below the earnings of a good mechanic; in some cases it is less than the hire of a day-labourer. Men of talent, who, had they entered other lines of life, would soon have amassed comfort, if not affluence; men who have given many of their best years to fit them for their sacred work; men whose labours make a greater drain on heart and mind than almost any other kind of labour; men who are willing to spend and be spent for the sake of the Church, find themselves not unfrequently rewarded by the Church with want and poverty. Within the last few years riches have multiplied, the average wealth of church members, from the humblest mechanic to the most enterprising merchant, has vastly increased, but the cost of living has also increased, while the small stipends of Ministers remain, in most cases, the same as they were years ago, and therefore, the Minister is poorer than he used to be. Put it in plain figures: let his home be decently furnished; let his library be supplied with a store of books such as justice to his people constrains him to provide; allow enough for clothing, for traveling expenses on

church business, for the necessaries of life, and for the education of his family, and say, from the average salary of our clergy—not much over *two dollars* a day—how are these expenses to be defrayed? And what are the Minister's prospects as years advance, when his vigour begins to fail; when he feels that "he is not what he was, and that his visions flit less palpably before him;" when he knows that he is no longer able for the work on which he has spent his strength, but cannot commence a new occupation, and has nothing to retire on in the evening of life? Or, admit that he is able to work on, receiving support till death comes for him, what shall become of his family? What could become of them in the world's cold neglect unless they had God's good hand to lean on?

There are some who grudge the requisite expense for proclaiming the Gospel, and who smooth over their own selfishness by wretched cant. These throw out sneers at the clergy, and charge them with the love of money if they speak of such a subject from the pulpit. But a man by becoming a Minister does not cease to feel the wants of humanity? He cannot, and should not lay aside all regard to temporal provision, which, in every other man, is a matter of prudence and an act of duty. He dare not neglect those dependant on him, and he would not close his heart or his hand against the appeals of the needy. Or, they will say that Ministers should live and labour for a heavenly reward. Granted, but must they not be sustained in their labours meanwhile? Again, it is sometimes said that Ministers are not so self-sacrificing as they once were; that, for example, St. Paul laboured with his own hands for his support at Corinth, but those who thus speak do not think of the shame and sin of the Corinthian Church that they did not relieve the wants of such a man, and enable him to devote his whole time and energies to the work of the Christian Ministry. It is well and right to expect sacrifices from the clergy: the Ministers of the Gospel ought to shew an example of self-denial, and in the fact that they might almost invariably have secured for

themselves far more comfort, ease, and affluence had they chosen other professions in the fact, too, that they not seldom refuse the offer of a higher stipend out of a sheer sense of duty. they do shew self-denial. But should the sacrifice be all on the one side? Should not Christian people share the self-denial of Christian pastors? If they are poor he may also content himself with poverty. When Covenanters on the hillsides of Scotland, or Waldenses amid the Alpine valleys are kept poor by persecution, it is right that the Ministers of the Word among them should share their poverty; but, when a people are rejoicing in prosperity and boasting of their progress it surely shews little of the Master's spirit if they are unwilling to share in that self-denial which they are right in expecting from the Ministry. It were not well that men should be tempted to enter the Ministry by any hope or allurements of wealth; yet, equally deplorable would it be if they were deterred from it by a certain prospect of poverty. As the Ministry is now remunerated, that man must be a fool who enters it for money. On the contrary, many a Minister can look on those whom he excelled in school or at college whom, without egotism or vanity, he knows to be his inferiors in ability, and see them in comfort and perhaps on the high road to affluence, while his own worldly prospects are of the very poorest. Surely it is not to be wondered at if young men sometimes shrink from the responsibilities of an office demanding so very exceptional an amount of self-denial. And one of the saddest and most serious results of all this is, that the rising talent and genius of the land will be absorbed by other professions; congregations will find that, when vacancies occur, they will have few pastors of ability to choose from: young men who desire to do good with the abilities God has given them will think that they can be of more service to their Master in other avocations, where they can secure the means of advancing His cause, than in that service in which, though it be the highest of all, they may by the force of circumstances be alike unimportant and unsuccessful; while the Church will be served by inferior men,

under whose ministry she must be less wisely instructed and less fully equipped for her duty. It is only by pastors and people exhibiting *alike* the self-sacrificing spirit of Christianity that the office of the Ministry is to be adorned by men qualified in every way rightly to divide the word of truth.

It should further be considered that now, more than ever, the Church requires Ministers of ability and education. It is needless in the present day to prove the necessity of an educated clergy. Men may point to the Apostles as great teachers selected from the humbler and less educated ranks, but it should be remembered what their training for their office was, and who was their Professor of Divinity, when for three years they sat at the feet of Jesus: and if we look at St. Paul, the man who more than any other spread the mission of the Cross, we find in him one who, in point of ability, education and promise was among the very foremost of his time. Piety is, doubtless, the first great requisite for the pulpit as for the pew, but a weak-minded, ignorant piety makes a most imperfect teacher. God may enable the most unlettered to guide and help the wisest, but He works most commonly by natural means, making the educated the instructor of the ignorant; and, therefore, if a pastor would seek to be a useful teacher in God's service he must strive to keep in advance of his people. But it requires all the greater ability and education in the pastor to do this when knowledge is so wide-spread as it is among ourselves, when the Press brings within the reach of the poorest the latest results of scientific study and speculation. The three great powers that are now moulding public opinion are the Pulpit, the Press, and the Platform: it will be bad for the Church and the country if the Press and the Platform wholly absorb the rising talent and genius of the land, and if the Pulpit shall become proverbial for ignorance and dulness.

Having thus glanced at some of the reasons why there are so few labourers in Christ's harvest-field, let us consider the remedies. Our Lord Himself directs us

when He says, "Pray ye, therefore, that He will send more labourers into His harvest." He in whose hands are the hearts of men, Who turns them as He turns the streams of water, has never failed, nor will He ever fail, to raise up servants to proclaim His truth, and when His people, lifting up holy hands, pour forth their cry to Him we know that He will hear and help. But prayer is proved to be sincere only when we *do* what we can to gain the object prayed for. It is hypocrisy to offer up the request "Let Thy Kingdom come" when nothing is *done* to advance the cause and kingdom of Christ; and it is but an empty mockery for a man to pray that God would raise up and send forth Ministers for His Church if no disposition is manifested to furnish the means that are needed to secure that supply. The piety, therefore, that honestly prays to God to send more labourers into His harvest will always be ready and anxious to do something to secure them. As already shewn, one cause of scarcity in the ranks of the ministry is the wretched support that is given them: greater piety on the part of our church-members will seek to remove that barrier, and thus shielding the ministry from the prospect of poverty prove the sincerity of their prayer when they ask God to send more labourers unto His harvest.

Moreover, Christian parents can, in proof and support of such a prayer, dedicate some of their sons to the honourable office of the Ministry—those of them who give promise of the greatest ability and zeal. It is not well for any one to enter a profession for which he has no love, and most unwise were it for a parent to persuade or coerce a son into the Ministry against that son's desire; but let it not be forgotten that the words of a loving mother dropped into the ear of childhood have much to do in moulding the choice of a future life-path, and that a mother's dedication of her son to God's service with a prayer that He will make him a faithful Minister of the Word, will be accepted and answered, so that he whom a holy mother had consecrated is ready to consecrate himself with every faculty of body, brain, and heart to the service of the Saviour. Had we more

mothers imbued with the spirit of Hannah: we would have more Ministers possessed of the spirit of Samuel. And why should we not have in the Ministry more of the sons of the wealthy members of the Church? *They* at least need not dread privation for their sons in this service, for God has already given them the means to guard against it. Hundreds of wealthy men who send their sons into the army, or who set them up in business, give them an annual amount greater than the average income of our Ministers, and might not Christian men of means do this, if need be, for their sons in the Ministry?

While thus pleading with parents, I would appeal also to the youth of the congregation, by asking those who have felt their hearts stirred by love to the Saviour to embrace this noblest, though meanwhile poorest, of all professions. Young men of talent are found ready to leave home and friends, to face hardship and death for their country; and shall piety blush before patriotism? Shall not soldiers of the Cross shew self-denial equally with soldiers of the Crown? or shall Christ call in vain for as great sacrifices as we would make for our country? It is not by offers of wealth and social influence, of comfort and affluence, that men are to be attracted to the Ministry: these inducements belong to other professions: the one great claim which the Ministry advances is Christ's *need of men*, a claim akin to that which the Captain makes upon his soldiers, when, as the standard bearer is stricken down, he calls for "another man to carry the colours!" If it be a service that calls for self-denial, the Ministry is yet one to which a man may gladly devote every power that God has given him, for it is a service which more than any other on earth brings one nearest to HIM who "came not to be ministered unto, but to minister and to give Himself a ransom for many." and which joins one most closely to the "goodly fellowship of the Prophets and the glorious company of the Apostles, and the noble army of Martyrs," who on earth witnessed a good confession for Christ and now serve Him in the upper Sanctuary.

Miscellaneous.

THE YEAR.

From "The Times" in Chambers' Book of Days.

The length of the year is strictly expressed by the space of time required for the revolution of the earth round the sun, viz., 365 days, 5 hours, 48 minutes, 49 seconds, and seven-tenths of a second. For to such a nicety has this time been ascertained. But for convenience in reckoning, it has been found necessary to make the year terminate with a day instead of a fraction of one, lumping the fractions together so as to make up a day among themselves. About forty-five years before Christ, Julius Cæsar having, by the help of Sosigenes, an Alexandrian philosopher, come to a tolerably clear understanding of the length of the year, decreed that every fourth year should be held to consist of 366 days for the purpose of absorbing the odd hours. The arrangement he dictated was a rather clumsy one. A day in February, the sixth before the calends of March (*sextilis*), was to be repeated in that fourth year; and each fourth year was thus to be *bissextile*. It was as if we were to reckon the 23rd of February twice over. Seeing that, in reality, a day every fourth year is too much by 11 minutes, 10 seconds, and 3 tenths of a second, it inevitably followed that the beginning of the year moved onward ahead of the point at which it was in the days of Cæsar; in other words, the natural time fell behind the reckoning.

From the time of the Council of Nice, in 325, when the vernal equinox fell correctly on the 21st of March, Pope Gregory found in 1582 that there had been an over-reckoning to the extent of ten days, and now the vernal equinox fell on the 11th of March. To correct the past error, he decreed that the 5th of October that year should be reckoned as the 15th, and to keep the year right in the future, the overplus being 18 hours, 37 minutes, and ten seconds in a century, he ordered that every centurial year that could not be divided by 4 should *not* be bi-sexstile, as it otherwise would be; thus, in short,

dropping the extra day three times every four hundred years. The Gregorian style, as it was called, readily obtained sway in Catholic, but not in Protestant countries. It was not adopted in Britain till the year 1752, by which time the discrepancy between the Julian and Gregorian periods amounted to eleven days. An Act of Parliament was passed dictating that the 3rd of September that year should be reckoned the 14th, and that three of every four of the centurial years should, as in Pope Gregory's arrangement; not be bissextile or leap-year. It has consequently arisen—1800 not having been a leap-year—that the new and old styles now differ by twelve days. In Russia alone, of all Christian countries, is the old style still retained: wherefore it becomes necessary for one writing in that country to any foreign correspondent to set down his data thus: ^{12th}/_{25th} March. The old style is still retained in the accounts of Her Majesty's Treasury. This is why the Christmas dividends are not considered due till "Twelfth Day."

INNOVATION.

The following interesting article appeared some months ago in our *Sister Contemporary of the "Maritime Provinces,"* above the initial "A. P." Many of our readers will recognize the able writer:

"This word, if its meaning were determined by derivation, denotes simply, the introduction of something new, or, at least, something not practised for a long period: or, it may be, never in a particular part of the world, in a particular society, or during the existence of a certain institution. For, as to *new* things, Solomon reminds us that, "there is no new thing under the sun;" that "the thing that hath been, is the thing that shall be;" "neither is there anything of which we can say, behold! this is new!" So that things which, in common speech, we call *new* are, according to this very high authority, only *new in appearance*. They are new to us. This remark of Solomon's opens up a large

field of inquiry and reflection. The lost arts are not few in number, and there is much evidence to shew that many of our boasted modern improvements were known to the men of the olden time. For the human mind is a busy power, always struggling to burst the bonds of material restraint, and thereby dragging curious discoveries to the light; and the bosoms of men were as strong and adventurous before the flood as afterwards upon the plains of Troy, or under the porticos of Athens. But, it is superfluous to enter at present upon this field of investigation. It is sufficient to remark now, that the word, however harmless in derivation, is always employed in a *bad* sense, and is applied as a reproach to such changes as are supposed to be contrary to good order or sound wisdom, or constitutional law or prosperity. Thus, we have Shakespeare's "hurly burly innovation."

To how many good things in this troubled and strange life the term, "innovation," has been applied by the easy and well-to-do people—the men of couches and arm-chairs—the good feeders and sound sleepers in this poor world—the numerous and comfortable 'well as we are' class, both sacred and profane history admonish us. Cain, doubtless, thought sacrifice an innovation, and so murdered Abel because of its success. The Ark of Noah was a huge innovation to an infidel race, which for a hundred years manufactured much laughter out of the enterprise of the men who believed God. The undertaking of Moses, his sublime code and institutions—all a stupendous monument of Divine wisdom and power—were perpetually resisted by that disobedient generation, who could never forget the brick-kilns of Egypt, and the flesh-pots and the onions and the garlic, till their carcases fell in the wilderness. The time would fail to speak of Joshua and Gideon and Jephtha and Samson and Samuel and David and Solomon and Elijah and Elisha and Nehemiah and Ezra and Daniel, who were all daring innovators. The conduct of Nehemiah in particular is very remarkable; for at the close of his book, where he enumerates some of the changes or im-

provements, which in spite of opposition he had introduced, he concludes each head: "Remember me, O my God, concerning this for good," or such like—indicating that he had done much good service which, as men hated him for it, he prays may be remembered to his credit by God. In the New Testament, examples are numerous of the way in which good things are often received, because they are either *new* or esteemed *new*. The first preacher of "the kingdom of heaven" was viewed as an innovator and severely interrogated by the Conservatives of his day. Even his name was a daring innovation; for the people who visited Elizabeth at his circumcision, and who were, like all ladies, sticklers for ancient usage, objected to his name, and remonstrated that "there is none of thy kindred that is called by this name." They would have called him Zacharias, "after the name of his father." The great Redeemer's life, doctrine and actions were a great innovation throughout, for which he encountered severe, unintermittent and malignant persecution. Jew and Gentile, opposed in all else, were agreed in stigmatising the proceedings of the Apostles as presumptuous innovations. The things that Paul preached were "blasphemy against the holy place, the law and the customs of our fathers." The Athenian philosophers "encountered" this great missionary with the analogous reproach: "he seemeth to be a setter forth of strange gods." The silversmith of Ephesus was of the same mind, for saith he: "ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands." Everywhere they were viewed as "the men that had turned the world upside down." Thus Christianity itself was viewed as a gigantic innovation, though all the inspired wisdom and eloquence of its advocates were employed in showing that it was a grand necessity for mankind, an immeasurable blessing, and faithful development of the will of God, as embodied in the institutions of the Old Testament.

The apostles of science have been sufferers by the same cry. Roger Bacon, the greatest genius of his age—the inventor of telescopes, spectacles, microscopes, &c.—was decried as a magician and cast into prison, whence he emerged an old man. Sir Michael Scott, who lived in the same century, and occupied in Scotland the same place as Bacon in England, was stigmatised in his own and future times as a magician, on very familiar terms with the enemy of mankind. Wickliff, the morning star of the reformation, who first translated the Bible into the vernacular, escaped death solely by the friendship and power of John of Gaunt. The name of John Faust, the inventor of printing, came to be a synonym in Germany for the devil; though there is no invention of modern times of which we can say with more confidence: “this is the finger of God.” Astronomy, chemistry, geology, the Copernican system, the circulation of the blood, vaccination, power-looms, stocking frames, stage coaches, railways, chloroform, &c., have been so characterised. The study of Greek was proclaimed as a sure provocative of paganism. Even fanners, that common invention for cleaning grain, were prayed and preached against as “devil’s wurd.” The Church has been the greatest offender in this respect. Many passages in her history relating to great improvements, subsequently adopted, are humiliating. At one period the man who did not believe in hunting up decrepid old women, and burning them for witches, would be in danger of being burnt himself. Improvements have almost always been denounced by the Churches—though Christianity has, on the whole, done more to civilize men than any other influence, and it has never wanted liberal representatives to speak the truest word even in the darkest times. Yet we must lament that her civilizing influence has been so largely unconscious, unintentional and involuntary. It has generally been in spite of herself. So that the observation is very true; that of the two great evils in the world—unchristian ignorance and ignorant christianity—it is hard to say which has done most evil.

From this, it appears that it is as true that all changes are not bad as that all changes are not good. A change made or proposed ought never to be condemned *because* it is a change. The late Viscount Canning observed, that those who censure improvements because they are changes will have to submit to changes which are not improvements. To condemn all change, and fasten upon it the stigma of innovation, is to league ourselves with the worst of company—with the men who have persecuted and maligned the lights of each succeeding age—with the men of old garments, mouldy bread and clouted shoes—the Gibeonites, who are content to hew wood and draw water, when they might be the Lord’s freemen, and rise up to seize their true inheritance. It is to anathematise the course of nature and the history of divine providence in this wheeling world, which is rolling on to brighter and better things. It is to hand over every human institution to that decaying worm, which will never suspend its gnawing to please us, but continue to bore on through our castle wall, whether we eat or sleep. It is to thwart the loving labours of those who think too much of the house that covers them to leave it without repairs, or the beauteous tree that shades and refreshes them to spare the pruning knife. It is to doom all we love best to inevitable destruction; for time will not spare it, and therefore we must fight with time and work for eternity.

Poetry.

THE LARK'S MISSION.

BY LADY LISTON FOULIS.

A REAL OCCURRENCE.

As morn by morn the sun arose,
 Far o'er the deep blue tide,
 Shedding a golden pathway there,
 Where angel feet might glide;
 There arose a lark on joyous wing,
 Singing, as still he flies,
 His morning song of praise to Him
 Who made the earth and skies.

Meanwhile, down by yon fisher's cot,
 You'd see his busy hand
 Mending the nets, while yet the tide
 Steals slowly up the strand:
 Each morning finds him at the task
 He knows and plies so well;
 And as he works, he hears the lark
 Whose notes with rapture swell.

Is it an echo in his heart—
 An arrow winged with love?
 He stops his work and gazes up—
 Up to the sky above.

“ My bonnie birdie, ilka morn
 Ye sing your blythesome lay,
 While ne'er a sang o' praise I gie
 To Him wha guides my way.
 Aye! I hae clean forgotten Him
 To whom ye gie the praise;
 Though He's sae mindfu' aye o' me
 In a' my wilfu' ways.

'Twas but yest'reen I saw the tempest lour,
 And thocht o' Nelly, and the bairnies four—
 Thocht how they'd greet, if never, never mair
 They'd see the faither in his ain bit chair!
 Aye, what a sicht was Nelly's watery e'e,
 Wi' Robbie in her arms sae fu' o' glee;
 When as the wind cam' swoopin' owre the wole,
 The boat was anchored safe in Lucky's hole.
 Aye, but you lav'rock there has smote my
 heart—

I ne'er in sang o' praise ha'e ta'en a part—
 I ne'er ha'e thankit Him nor praised His name,
 Wha gard the awsome waves to guide me
 hame;

I e'en maun try, like yon blithe birdie there,
 To raise a mornin' sang and evenin' prayer.
 Sae ilka day I'll praise and bless His name,
 Wha sent the birdie wi' this message hame.

Aye! yonder's Nelly wi' the bairn,
 As blithe as a blithe can be,
 Singin' like ony laverock
 Abune the grassy lea.

'Atweel, gudewife, yon lav'rock there
 Has trocht my sin to mind,
 We ne'er ha'e praised nor blessed the Lord
 Wha's been sae gude and kind—
 We ne'er ha'e thocht o' Him ava',
 Nor seen His lovin' hand in a'.

Let's read His Word, gudewife,
 Wha bade the storm be still,
 And teach our bairnies, as they grow,
 To do His holy will;
 Let's teach them in the morn to sing,
 Like to the lav'rock there,
 A lilt o' praise unto the King,
 Wha made them a' sae fair.

I mind my mither tellin' me
 He g'ied His Son to dee,
 That in death's gloamin' we micht sing
 A sang o' victory.

Let's gie our hearts to Him, Nelly,
 Wha lo'ed us a' sae weel;
 Then like the lav'rock we will sing,
 While yet we mind the k reel.”

‘Gudeman, your words mak' glad my heart.
 For 'twas but yesternicht
 I cried in my puir way to Him,
 Wha hauds a' power and micht,
 That He wad bring ye safe, Willie—
 Safe through the storm to me,
 That ance mair I micht see ye
 Wi' the bairnies on your knee.
 We'll thank Him baith thegither, Will,
 We'll learn the bairns to sing;
 And ilka morn and e'en we'll pray
 To Him, our Lord and King.”
 Edin., June, 1872.

Acknowledgments.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to the
 15th November, 1872.....\$98032 9C

Kingston.—Geo. M. Macdonnell, bal. on
 \$120, \$30; Joseph A. Allan, bal.
 on \$100, \$50..... 80

Perth. James Gray..... 20 00

L'Original.—John O'Brien, bal. on \$50 16 00

\$98148 9C

W. IRELAND, Treasurer.

Kingston, Dec. 15, 1872.

FRENCH MISSION.

Sabbath School, Hamilton.....\$10700

Mrs. Burnet, the Manse, Hamilton..... 2 00

Lanark..... 7 50

Donations..... 29 00

\$48 56

JAMES CROIL, Treasurer.

MANITOBA MISSION.

King.—Per Rev. John Tawse.....\$ 4 00

Galt.—Per Rev. J. B. Muir..... 14 50

Peterboro'.—Per Rev. K. Maclellan..... 20 00

Whitby.—Per Mr. James Hamilton..... 10 00

Toronto.—St. Andrew's Church (addi-
 tional)..... 57 00

\$105 50

G. H. WILSON, Treasurer.

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MINISTERS' WIDOWS' AND ORPHANS' FUND.

Beechridge.—Per the Rev. John Mc-
 Donald.....\$ 9 00

Point St. Charles—St. Mathew's Church,
 Per the Rev. Robt. Campbell..... 7 00

Lanark.—Per the Rev. James Wilson..... 12 50

St. Gabriel's, Montreal..... 51 72

\$80 22

ARCH. FERGUSON,
 Treasurer.

Montreal, Dec. 18, 1872.
 Acknowledgments for Sustentation Fund next month.

PRESBYTERY OF LONDON MISSIONARY MEETINGS, FEB., 1873.

DEPUTATION.

Chatham.....	Feb. 3,	at 7 p.m.	} Messrs. McEwen and Camelon.
Dunwich.....	" 4,	11 a.m.	
Glencoe.....	" 4,	7 p.m.	
East Oxford.....	Feb. 3,	at 7 p.m.	} Messrs. Gordon and McColl, and Dr. Campbell.
Woodstock.....	" 4,	7 p.m.	
North Easthope.....	Feb. 3,	at 11 a.m.	
Stratford.....	" 3,	7 p.m.	} Messrs. Sieveright and Chambers.
Kippen.....	" 4,	7 p.m.	
Bayfield.....	" 5,	7 p.m.	
Smith's Hill.....	" 6,	11 p.m.	
Lucknow.....	" 6,	7 p.m.	
Goderich.....	" 7,	7 p.m.	
Parkhill.....	Feb. 10,	at 7 p.m.	} Messrs. Gibson and Chambers.
Williams.....	" 11,	11 a.m.	
.....	" 11,	7 p.m.	
London.....	" 12,	7 p.m.	} Messrs. Rannie and Eakin.
Dorchester.....	" 13,	7 p.m.	
Westminster.....	" 14,	7 p.m.	

A collection to be taken up at each of these meetings in aid of Presbytery's Home Mission.

HOME MISSION OF THE PRESBYTERY OF MONTREAL, 1872-3.

Sermons on the subject of Missions will be preached on the 26th of January, in the country districts, in the following order, and a collection on behalf of the Presbytery's Home Mission Scheme will be taken at each diet of worship, as well as at the Missionary Meetings following:

	SUNDAY SERVICES.	PREACHERS.	MISSIONARY MEETINGS.
GROUP I.	Dundee.....	11 a.m. Rev. W. M. Black.....	Wednesday, Jan. 29, 7 p.m.
	Elgin.....	2 1/2 p.m. Rev. W. M. Black.....	Tuesday, Jan. 28, 7 p.m.
	Athelstane.....	2 1/2 p.m. Rev. D. Ross.....	Monday, Jan. 27, 7 p.m.
	DEPUTATION: Rev. W. M. Black, James Croil, Esq., and the Ministers of the charges.		
GROUP II.	Georgetown.....	11 a.m. Rev. R. Campbell.....	Monday, Jan. 27, 7 p.m.
	Orms town.....	11 a.m. Rev. W. Masson.....	Tuesday, Jan. 28, 7 p.m.
	".....	7 p.m. Rev. R. Campbell.....	
	Huntingdon.....	11 a.m. Rev. D. Ross.....	Wednesday, Jan. 29, 7 p.m.
".....	7 p.m. Rev. W. Masson.....		
DEPUTATION: Rev. R. Campbell, Rev. W. Masson, R. Brodie, Esq., and the Ministers of the charges.			
GROUP III.	Hemmingford.....	11 a.m. Rev. S. McMorine.....	Monday, Jan. 27, 7 p.m.
	".....	7 p.m. Rev. Gavin Lang.....	
	Russeltown.....	11 a.m. Rev. Gavin Lang.....	Tuesday, Jan. 28, 7 p.m.
	".....	4	Wednesday, Jan. 29, 7 p.m.
DEPUTATION: Rev. Gavin Lang, Rev. S. McMorine, J. L. Morris, Esq., and the Ministers of the charges.			
GROUP IV.	Beechridge.....	11 a.m. Rev. C. A. Doudiet.....	Thursday, Jan. 30, 7 p.m.
	DEPUTATION: Rev. Gavin Lang, Rev. S. McMorine, J. L. Morris, Esq., and the Ministers of the charges.		
	Beauharnois.....	11 a.m. Rev. J. S. Lochead.....	Tuesday, Jan. 28, 7 p.m.
	".....	7 p.m. Rev. J. S. Lochead.....	
DEPUTATION: Rev. C. A. Doudiet, Rev. J. S. Lochead, and the Ministers of the charge.			
GROUP V.	Chatham.....	11 a.m. Rev. Dr. Jenkins.....	Monday, Jan. 27, 7 p.m.
	Grenville.....	3 p.m. Rev. Dr. Jenkins.....	Tuesday, Jan. 28, 7 p.m.
	DEPUTATION: Rev. Dr. Jenkins, A. Macpherson, Esq., and the Ministers of the charge.		
	Provision will be made in due time for holding meetings at Lachine, as well as in the city.		

CITY SUPPLY,

St. Andrew's.....	{ 11 a.m. Rev. R. Laing.....	{ St. Mathew's.....	{ 11 a.m. Rev. J. McDonald.
.....	{ 7 p.m. Rev. C. A. Tanner	{ 6 1/2 p.m. Rev. J. Patterson.
St. Paul's.....	{ 11 a.m. Rev. F. P. Sym.....	St. Mark's.....	{ 11 a.m. Rev. J. Patterson.
.....	{ 7 p.m. Rev. R. Laing.....	{ 7 p.m. Rev. W. C. Clarke.
St. Gabriel's.....	{ 11 a.m. Rev. W. C. Clarke	Forfar St. Mis. ..	{ 7 p.m. Rev. J. McDonald.
.....	{ 7 p.m. Rev. F. P. Sym.....	

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