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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.

June,



1872.

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

Contents:

	PAGE.		PAGE.
1. Meeting of Synod.....	121	7. Our own Church's	
2. The Coming Synod.....	121	1. Presbyteries and Parishes.....	128
3. Queen's University — Annual Con- vocation.....	122	2. The Schemes.....	134
4. Rev. Dr. Masson, of Edinburgh, on Emigration.....	123	8. Church of Scotland	136
5. The late Mr. Charles Maclean.....	125	9. Church of the Maritime Provinces...	136
6. Simultaneous Communion.....	126	10. Literary Notice.....	137
		11. Family Reading for the Lord's Day— Sermon by Very Rev. The Moderator	137.
		12. Acknowledgments.....	143

All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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THE PRESBYTERIAN

JUNE, 1872.

THE PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

THE SYNOD will meet in
ST. ANDREW'S CHURCH,
KINGSTON, on WEDNES-
DAY, FIFTH JUNE, 1872,
at ELEVEN A.M., when the
OPENING SERVICES will be
conducted by the VERY REV.
THE MODERATOR.

THE COMING SYNOD.

In many respects, the Synod of 1872 will be a remarkable one in the history of the Church of Scotland in Canada. At one time, it was thought that, at it, the Union Question would have been ripe for settlement, and the great event, looked forward to for many years past, consummated. So confidently was this anticipated, that a large and important Deputation—consisting of the Very Rev. Principal Snodgrass, D.D., of Queen's College, Rev. Dr. Cook, of Quebec, Rev. Dr. Jenkins, of Montreal, and James Croil, Esq., the Agent of the Church—was appointed by last Synod to proceed to the General Assembly of the Church of Scotland, convened to meet in Edinburgh on 23rd

May, and, in order to save time, to formally ask the sanction of that Parent Church to the celebration of the great British American Presbyterian Union. It seems, however, that there has been more difficulty in bringing the negotiations to a happy issue than was then thought possible, and, consequently, the chief object of this Deputation has been defeated. Dr. Jenkins alone—happily for the credit of the Synod he has gone to represent it—has appeared on the floor of the Supreme Ecclesiastical Court of Scotland, but, while there is much in which he has rendered good service to our Church, his tongue was tied on the all-engrossing subject of Union. What should be done in this matter by the Synod, which is to assemble in Kingston on the 5th instant, it is not for us to indicate. The Presbyters, clerical and lay, will determine that for themselves. We suppose the action of the Synod will not deal with the basis as altered by the last Assembly of the Canada Presbyterian Church, but only with that to which the Joint Committee agreed in Montreal. Whichever be the turn which affairs may take, we can, at least, say that the new and unexpected hindrances to the speedy accomplishment of Union have not been interposed by the Church of Scotland. Meanwhile, we have our own duty to do and our own interests to foster. Whether union is to be long delayed or not, the responsibility lies upon our Church to take her full share—fuller than she has ever taken—of Christian work. There is abundance of scope for her energies in this growing Dominion; and it is naturally expected that she and

the Church of England, as representing the two great British National Churches, will take the lead in all evangelistic and missionary movements. To the shame of both Churches, much has hitherto been left undone which might have been done. But, "it is never too late to mend," and the Church of Scotland in Canada has yet sufficient strength, if only she has sufficient faith and zeal, to do much for Him whom she has never ceased, and by God's grace will never cease, to acknowledge as her "King and only Head."

We are glad to be able to announce, that the coming Synod is to be favoured with the presence of an influential Deputation from the Church of Scotland at home. The Rev. William Milligan, D.D., Professor of Biblical Criticism in the University of Aberdeen and one of Her Majesty's Deans of the Chapel Royal, and the Rev. John Marshall Lang, minister of the parish of Morningside, Edinburgh and Convener of the Church of Scotland's Foreign Correspondence Committee, arrived in New York on 18th May, and attended the recent meeting of the General Assembly of the American Presbyterian Church at Detroit. The greetings which they conveyed, coming, as they did, from that Church which claims to be the Mother of the whole Presbyterian family, could not fail to be intensely gratifying to the brethren of the neighbouring Republic, and those which they bring to Kingston will be not less gratifying, but even more so, from the circumstance that we own a filial connection with the Church of Scotland. In addition to these two delegates of high standing, bearing direct commissions, the Synod will delight to receive, as accredited by the Colonial Mission of the Church of Scotland, to whose generous aid, we owe so much, the Rev. Dr. Masson, of the Gaelic Parish, Edinburgh. The labours of that eminent Clergyman, during the last three months, among the Gaelic-speaking population of many of our Parishes, have been highly appreciated, and his visit will be long remembered as a blessing to Canada.

Altogether, the approaching meeting of

our Synod promises to be rich in attractions, and will, we trust, be also rich in results. Our prayer is that it may be guided and endowed by a special outpouring of wisdom from above!

QUEEN'S UNIVERSITY.

The Annual Convocation took place at the close of the Session, on the 25th of April. Principal Snodgrass presided and opened the proceedings with prayer. With him on the dais were the Professors and a number of the graduates of former years. Among the latter was Dr. Cluness, of Sacramento, California, who, by his presence on this occasion, and by his contribution of \$1000 to the Endowment Fund, showed that he has a deep and abiding interest in his *alma mater*. The attendance on the part of the public was larger than usual. Class and University prizes were distributed, Honours conferred by the Senate were announced, and the ceremony of laureation was performed with the customary formalities. The Principal spoke of the Session as having been a pleasant and successful one, and referred particularly to the unusually large number of intrants, and the very high marking attained by the University prize men. By the unanimous voting of the members of Convocation, Rev. Dr. Bain of Perth, Hon. V. C. Mowat, LL.D., John McIntyre, M.A., Kingston, and Dr. Cluness, B.A., of Sacramento, were elected Fellows in the faculties of Theology, Law, Arts, and Medicine respectively.

HONOUR AND PRIZE LISTS.

GRADUATES.

D D.—Rev. Robert Neill, Seymour, and Rev. William Bain, M.A., Perth.

LL.D.—Hon. Vice-Chancellor Mowat, Toronto, and Rev. George Bell, B.A., Clifton.

M D.—(Alphabetical list)—James Brien, Ridgetown; John Clarke, Peterboro'; John Gerin, Cobourg; Ashbel Starr Rockwell, Violet; Francis Rourk, Montreal.

M A.—(Alphabetical list)—John Agnew, B.A., M.D., Kingston; Rev. Matthew W. Maclean, B.A., Port Hope; John McIntyre, B.A., Kingston, Rev. Samuel McMorine, B.A., Huntingdon, Q.

B.A.—(Order of Merit)—1, Archibald Paterson Knight, Renfrew; 2, Malcolm MacGil-

livray. Coilingwood; 3, James Cormack, Kingston; also Rev. William McKee, Deerburch, Ont.

PASSMEN.

(Order of Merit.)

THEOLOGY.—*Second Year.*—Ebenezer Duncan McLaren, B.A., Komoka.

First Year—1, Robert John Craig, B.A., Kingston; 2, Alexander Henry Cameron, Nova Scotia; 3, John Josiah Cameron, B.A., P. E. Island.

ARTS.—*Fourth Year*—The three Bachelors first named above.

Third Year—1, William Arthur Lang, Almonte; 2, William Donald, Seymour; 3, Robert Shaw, Kingston; 4, Peter C. McNee, Perth.

Second Year—1, Donald Malcolm McIntyre, Kingston; 2, John Inkerman MacCracken, Ottawa; 3, George Gillies, Carleton Place; 4, James J. Craig, Charlotteburgh; 5, William John Gibson, township of Kingston.

First Year—1, William Mundell, Kingston, with first class honours in Mathematics; 2, George Richard Webster, Lansdowne; 3, Robert Walker Shannon, Kingston; 4, John Herald, Dundas; 5, Henry Amey Asselstine, Kingston; 6, Archibald McMurchy, King; 7, John Ball Dow, Whitby; 8, Charles McKillop, Lanark; 9, John Pringle, Galt; 10, Alexander Hugh Scott, Charlottenburgh; 11, James McArthur, East William; 12, William Nesbitt Chambers, East Williams.

MEDICINE.—Primary examination (alphabetical list)—Alfred David, Picton, J. Bruce Kennedy, Smithville, Charles Henry Lavell, Kingston; Alexander S. McLennan, Glengary, James McLabon, Kingston, Alanley S. Parry, Loughborough.

UNIVERSITY PRIZES—ARTS.

Prince of Wales—For the best papers at the examination for B.A., Archibald P. Knight.

Montreal—For the best pass papers, third year, William A. Lang.

Montreal—For the best pass papers, second year, Donald M. McIntyre.

Montreal—For the best pass papers, first year, William Mundell.

THEOLOGY.

Lewis.—For Lecture on Psalm I., E. D. McLaren.

CLASS PRIZES.

CLASSICS.—*First Year*—1, William Mundell; 2, Geo. R. Webster. Honourably mentioned—John Herald, Robert W. Shannon, John B. Dow, Thomas D. Cumberland.

Second Year.—Donald M. McIntyre. Honourably mentioned—John J. MacCracken, Geo. Gillies.

Third Year.—William A. Lang. Honourably mentioned—Peter C. McNee.

Fourth Year.—Archibald P. Knight.

MATHEMATICS.—*Junior.*—1, William Mundell; 2, Geo. R. Webster. Honourably mentioned—Robert W. Shannon, Archibald M. Murchy, H.A. Asselstine.

Senior.—1, Donald M. McIntyre; 2, George Gillies.

NATURAL PHILOSOPHY.—*Junior.*—Wm. Arthur Lang, Robert Shaw, equal.

Senior.—Archibald P. Knight.

HISTORY.—Jas. Cormack. Honourably mentioned—A. P. Knight; M. MacGillivray.

ENGLISH LITERATURE.—Donald M. McIntyre. Honourably mentioned—James J. Craig, John J. MacCracken, W. J. Gibson, Geo. Gillies.

For summer Essay on Shakespeare and his Works—Peter C. McNee.

ENGLISH LANGUAGE.—1, William Mundell; 2, G. R. Webster. Honourably mentioned—John Herald, H. A. Asselstine, Robert W. Shannon, James McArthur, Archibald M. Murchy.

FRENCH.—*Senior.*—W. A. Lang. Honourably mentioned—J. A. Snodgrass, R. Shaw, W. Donald.

Junior.—George Gillies. Honourably mentioned—John J. MacCracken, Donald M. McIntyre.

LOGIC.—Donald M. McIntyre. Honourably mentioned—John J. MacCracken, Geo. Gillies, W. J. Gibson.

METAPHYSICS.—William A. Lang. Honourably mentioned—William Donald.

ETHICS.—James Cormack and A. P. Knight, equal. Honourably mentioned—Malcolm MacGillivray.

CHEMISTRY.—1, Donald M. McIntyre; 2, John A. Snodgrass. Honourably mentioned—George Gillies.

BOTANY AND ZOOLOGY.—W. A. Lang. Honourably mentioned—Peter C. McNee; John A. Snodgrass, William Donald, Robert Shaw.

MINERALOGY AND GEOLOGY.—A. P. Knight. Honourably mentioned—Malcolm MacGillivray, James Cormack.

HEBREW.—*First Year.*—1, Robert J. Craig B.A.; 2, John Josiah Cameron, B.A.

Second Year.—E. D. McLaren, B.A.

DIVINITY.—*Junior.*—1, Robert J. Craig, B.A.; 2, J. J. Cameron, B.A.

Senior.—E. D. McLaren, B.A.

REV. DR. MASSON OF EDINBURGH, ON EMIGRATION.

Many of our readers are aware that this highly esteemed Clergyman, has been, during some months past, visiting those of our Parishes and Stations which contain a Gaelic-speaking population. His commission from the Colonial Committee of the Church of Scotland has especial reference to such portions of the Dominion. Already Dr. Masson has gone through much of the west and Glengary, and, after the meeting of Synod in Kingston, he will proceed to the Maritime Provinces, and spend two months in these parts before returning home. The

benefit of his services must have been very great—peculiarly refreshing to Scottish Highlanders or their descendants. We can testify to the intense delight and deep emotion of a large congregation, numbering upwards of six hundred people,—the largest we understand he had anywhere,—who listened to his impassioned Gospel appeals in their native tongue in St. Andrew's Church, Montreal. And, in this connection, we cannot refrain from giving prominence to a remarkable address Dr. Masson gave, while in that city, to a very numerous and respectable audience assembled in St. Paul's Church, on the Wednesday evening following his Gaelic service. On that occasion, he spoke more particularly on the subject of emigration from Scotland. We subjoin the substance of the report of this very interesting meeting, as taken from the *Montreal Gazette* :—

At the usual week night service in the Lecture Room of St. Paul's Church, the Rev. Dr. Masson, of the Gaelic Parish, Edinburgh, delivered an address upon this subject. The Rev. Garin Lang of St. Andrew's Church presided, and briefly introduced the lecturer, who took, as the foundation of his address, the words in the first verse of the 13th chapter of Joshua: "There remaineth yet very much land to be possessed." He remarked, that the text had a very special interest when he took it in the light of his experience and observation during the last three months which he had had the privilege of spending in this great Dominion, and more particularly in those districts which are peopled by Scotchmen, speaking the Gaelic language, either immediately from the Highlands of Scotland or of Highland descent. In the course of his journeyings he could not fail to see, as he did with very great pleasure, that hundreds upon hundreds of his fellow countrymen, who if they had remained at home in the midst of their native mountains, must have led a life of sore hardship and penury, and left nothing to their children but the certainty of a harder and sorer life than was their own, had been abundantly blessed by God—some of them taking the foremost places amongst the foremost men. Everywhere, where they conducted themselves as Christians, they were found in circumstances of great prosperity, and able to do much for themselves, and those who had newly come to this country, in maintaining amongst them the ordinances of religion in their purity. Up to the beginning of this year, he had spent his days in a small, narrow, seagirt island, which, he supposed, could be taken up bodily and submerged in one of the great Canadian lakes—a land greatly overpeopled, which, though doubtless Scotchmen would never forget its noble and proud his-

torical memorials, was yet a land whose soil was poor and where, unless a man had large capital to begin life with, his prospects were certainly very different from what were open to a man with good health and good character in this country in ordinary times. He could not but feel, wheresoever he went in this Dominion, that, while there were 30 millions of acres of land capable of improvement in the great Province of Ontario alone, he left behind him thousands of his fellow countrymen in sore need for the use of such land as is found in the West, which was made by God with the intention that it should be used for the weal of His creatures. The land was there waiting to be cultivated, and from his own observation he knew that, if it was cultivated, it would give a rich harvest to the sower, whilst there were thousands in the land from which he came, whose only prospect was, with grievous toil, to win an acre or two out of the barren moor for nineteen years, and at the end of that time to find that some one, who had bid higher than they, had got the land, and they who won the land from the wilderness had to go and repeat the same operation again. When he thought of the great need of his brethren in Scotland, and that those who had come out to this country now rejoiced in great prosperity, he thanked God, as he turned his face homeward, that he could, in the words of the text, say "There remaineth yet very much land to be possessed."

He could invite them to come out and give their strength to this land, and give it that element, above all, of national strength—the high character which had been borne by his countrymen many years, and which he rejoiced to find they still bore in this country. If any of them thought that the line that he was taking was alien to the proper religious services of this evening, he maintained that, not only had every great subject a religious aspect, but that the subject of Emigration had a very special religious aspect. From whatever point they viewed it, the religious aspect of the subject was very important. They saw that their countrymen in Scotland were in great need, that they had nothing before them but a prospect of a hard struggle to live and that, whilst God had said that children were his heritage and a blessing to man, the fear of a large family was one of the greatest causes of anxiety that could fall upon a man in the old land. Was it the part of Christian men to see society existing in such a condition, without stretching forth their hands to do what lay in their power to remedy a state of things so artificial and unnatural? Then, look at the question from another point of view. This country was destined by God to have a great future, and very much depended upon the character of the people by whom it was inhabited—upon the character of the immigrants introduced. The Presbyterian, and he might say the Protestant, Churches had up to that moment been thoroughly dead to a sense of the responsibility which rested upon them as to the future of the country; and he asked them

whether other Churches had been regardless of that? Had it been so in the case of the Church of Rome, wise in its generation? Had not she so extended her machinery that she almost ruled the political world, and was she not making every effort to bring those of her own communion to this country, so that she might be well represented? God had blessed many of their countrymen from Scotland in this country: they had settled here and desired that their children should occupy a place worthy of their ancestors. But, were they using the proper means to attain that end—were they securing that the Protestant Church should be adequately represented in the future in this country? He knew nothing about Government or Governmental parties; he spoke simply as a Christian man and Christian Minister. But he could not close his eyes to the efforts that were making in this country to flood the land with members of the Roman Catholic Church. They might wish to treat the subject as a utilitarian one merely, but there were facts pressing upon their attention, whether they would or not, and that subject could not be looked upon simply as a utilitarian one. It was a question of far higher and deeper interest than mere utilitarianism. It was the interest of truth and of religion. The future of this country was dependent to a large extent upon the character of the immigration that was being drawn to it. Was this country to be peopled from the South of Ireland, and from Alsace and Lorraine, without any effort being made to introduce Protestants here? He did not make it a question between Catholicism and Protestantism, but what he said was that, enjoying the light and liberty of the reformed Churches, it was their duty to put forth every effort to strengthen the good cause, and to see that the privileges they enjoyed, which were greatly due to their Protestantism, were not taken from them in the future by being flooded with an immigration whose studied intention it was to make the Roman Catholic religion rampant. The Rev. gentleman then went on to urge the importance of supporting the missionary work of the Church, both at home and abroad, and concluded by saying, that they owed much to the future of the Dominion, to the future of the Christian truth, to their own souls, and to the great Christian privileges that had been bestowed upon them.

THE LATE MR. CHARLES MACLEAN.

We extract the following interesting article from the *Kingston Daily News*:

"The death of Mr. Charles Maclean, one of the most widely known of our Midland District pioneers, calls for more than a passing notice at our hands. Mr. Maclean, although unable from his blindness to take the position among his fellow citizens which his talents and education

would otherwise have gained for him, had nevertheless endeared himself to a large circle of friends by his amiable character and his fine social qualities. Mr. Maclean was born at Edinburgh in the year 1806, and was one of a very large family, of whom sixteen grew up to maturity under the parental roof and six still survive. His father Donald Maclean, writer to the Signet in Edinburgh, was at one time Solicitor of the Exchequer for Scotland and occupied a high position in the Scottish Capital. At the age of fifteen, Mr. Maclean lost his sight completely and irrecoverably from a virulent form of ophthalmia caught from school companions at a boarding school in England. In consequence of this calamity, the profession for which he was intended and towards which his own tastes inclined him, viz., the army, had to be abandoned, and the whole course of his life was changed.

Under his father's influence he was induced to study for the Ministry of the Church of Scotland, and with this in view he spent eight sessions at the University of Edinburgh, taking a distinguished position in his classes, notwithstanding his blindness. At the end of his college course, having passed the prescribed examinations, an objection was raised to his admission to the Church on account of his want of sight, and the matter was debated very warmly in the General Assembly of the year 1829; many distinguished men took part in the discussion, and it was finally determined to authorize the license on condition that Mr. Maclean would bind himself never to accept a charge—a decision which, let us hope, like some other decisions of the same High Court in years gone by, would now be unanimously reversed. If those who opposed the admission of Mr. Maclean to the full status of a Minister of the Church of Scotland could have followed him through his subsequent life, and noted the energy, courage and independence of spirit which he displayed under all varieties of experience, they would have confessed their mistake in barring his career.

In the year 1834, he emigrated to Canada with no other companion than a

hired man-servant. By the recommendation of Sir John Colborne, who was then Governor, he proceeded to the township of Seymour, where he bought land to make himself a home. Having made a "clearance"—some of the largest trees being felled by his own hand—and built a homestead, he returned in 1836 to Edinburgh where he married Miss Campbell, daughter of the late Captain Campbell, Kintra, Argyleshire, who accompanied him in the following year to his primitive home in the backwoods of Canada, where he continued to reside up to within a few years of his death.

His life was marked by many remarkable adventures which, if collected, would make a most interesting volume. In 1842 and again in 1845, his house with all its contents was destroyed by fire, and on the latter occasion all the outbuildings, fences, crops, and even live stock, were destroyed as well as the homestead. He crossed the Atlantic some fifteen times, and on almost all these occasions he was entirely alone and unattended. Twice he was ship-wrecked—once on the Banks of Newfoundland, when those on the vessel saved their lives only by crawling on all fours along the main mast which had been placed for a gang-way from the ship to the shore, when, after six weeks spent in a hospitable fisherman's hut, the wrecked ones were picked up by a homeward bound vessel. On the other occasion Mr. Maclean had sailed from Quebec in the steamship "Clyde," bound for Glasgow, in the year 1857. Thirty-six hours after leaving Quebec, the ship ran upon the rocks and sunk in twenty minutes. As usual, Mr. Maclean was alone and without even an acquaintance on board, but, although all hands had a most narrow escape, he not only saved himself but was able to say afterwards that he alone of the whole company had saved anything from the wreck and he had saved all his baggage. This was owing to the kind assistance of a sailor who proved to be a native of the ancient estate of Lochbuy, Argyleshire, the property of Mr. Maclean's nephew, where he himself had spent many of the happiest days of his youth.

Mr. Maclean was blessed with a peculiarly cheerful disposition and a keen sense of humour. His descriptions of his own curious adventures were graphic and humorous in the extreme. He had a fine musical taste, and, having been taught the violin in his youth, he derived great pleasure from this source throughout his whole life, and it was a source of great enjoyment not only to himself but his friends.

In spite of the harsh treatment which he received from the Church of Scotland, he remained throughout life her devoted adherent and took the deepest interest in all her schemes. In politics Mr. Maclean, true to the school in which he had been bred, retained to the end of his days the sentiments and feelings of a British Tory. Like all true Scotchmen, he cherished an undying love for his native land—her traditions and her glories.

Mr. Maclean leaves behind him a large family (of whom Dr. Maclean of this city is the eldest son), who will doubtless preserve forever green the memory of one who endeared himself to all who knew him, but more especially to his own family circle, by his kind and amiable disposition, his patient courage under his great misfortune, and his many admirable qualities of hand and heart."

SIMULTANEOUS COMMUNION.

We owe an apology to a much esteemed correspondent, "A Lay Member," for not sooner noticing a carefully prepared and interesting article entitled "Simultaneous Communion," forwarded to us some time ago for insertion. We confess to much sympathy with the scope and tenor of the views therein expressed. The hallowed memories associated with the recollection of the "Table Services," as we have seen them in the old land, can never be forgotten. Imagination can picture to itself no more solemn spectacle than that which a Scottish Sacramental Sabbath Day presents; and, while we can join with our correspondent in lamenting "the tendency towards the non-observance of fast-days and thanksgiving-days," we have just to

content ourselves with the explanation that, owing to the mixed nature of the population and the complications of business, their observance here is found to be practically impossible. With regard to the substitution of simultaneous communion for table services, whichever way the balance of public opinion may incline, we have again to fall back upon the inexorable logic of facts, and acknowledge the extreme difficulty of securing the services of a sufficient number of officiating ministers. Besides, in the majority of the congregations the practice of simultaneous communion now exists, so that, on the whole, we judge it better not to invite discussion on the question. Having the writer's sanction, however, to make what use we think best of the manuscript, we make room for a few passages from it, which we feel sure will be perused with deep interest by many of our readers.

"The old system of table services is intimately connected with the whole procedure of the Church in regard to the sacred ordinance. From time immemorial, it has been the practice to hold its administrations at comparatively distant intervals, and to prepare the people for receiving it by a special series of solemn services, including a formal "fast day," set apart from the ordinary engagements of life. Then, when the communion itself is held, its impressiveness was heightened by the unusual character of the whole service; by even its protracted length; by the "table services" in which two or three ministers usually took part, the variety in their addresses and exhortations compensating for the absence of a formal Communion Service, and preventing the comparative restrictedness of range which would be likely to arise from the services being always conducted by one and the same individual. In the different lights in which the subject was presented by different minds, each heart could generally find something specially appropriate to itself, while the impression upon all was deepened. The communicants, as we all know, received the Sacrament, seated around tables covered with a "fair linen cloth," a touching and beautiful memorial

of the circumstances under which the Lord's Supper was instituted, and an expressive symbol of its social character. This beautiful custom, handed down by our Church, and perpetuated, perhaps, by no other Christian communion, is a thing not to be lightly thrown away, as it must be when there is but one table service, and the communicants must therefore occupy a much larger space than can usually be allotted for table seats. There is a picture of memory, solemnly beautiful, and dear to the writer from childhood, of the large body of advancing and receding communicants passing in solemn procession under the earnest watchful eye of their pastor, who, standing by the Communion table, as the well-known strains were chanted :

" All thine iniquities who doth
Most graciously forgive ;"

was able, as it were, to hold a solemn review of his flock, to note who were missing, as well as who were present, and had the circumstances of each of those to whom he ministered recalled to him as perhaps they could have been in no other way. The last time that pastor ever stood face to face with his flock on earth, was on such an occasion; and, though none but the great Master of the Feast then knew that such was the case, no more fitting and even dramatic close to a long and faithful pastorate could possibly have been arranged!

Then, when, after having discharged his most solemn ministerial function, by distributing the sacred symbols, the pastor himself meekly took his seat at the table, beside, perhaps, the humblest of his flock, or the youngest, who tremblingly approached the ordinance for the first time, and was ministered to in turn, as well as the acting elders, there was a touching recognition of the spiritual equality of *all* before God, which is lost when, going over to the forms of other Churches, which *we* consider not so pure, the minister himself *first* communicates, and then the elders partake, *before*, and in a measure apart from, the rest of the congregation.

But by far the greatest practical disadvantage attending "simultaneous communion" is, that *some* must always be debarred from communicating at *all*, and this, when the celebration is held at intervals of six months, is no small evil. In some families the husband and wife, and in others, all the female members cannot be present at the same time. Under the old system they could easily relieve each other, and go to different tables, but where there is simultaneous communion, one must be prevented from participating at all. This difficulty presses most, of course, upon the poorer classes. The same difficulty must be felt by domestic servants, and by watchers by the sick, in circumstances in which the comfort and blessing of the ordinance is most sorely needed.

On this account, it seems clear that "simultaneous communion" should at least never be introduced, until provision has been made for a more frequent celebration of the Sacrament, quarterly at least.

It is worth making some effort to preserve the good old way, hallowed by the usage of our forefathers, and, in itself, so becoming. If there is something to be gained by the change, there is, in the opinion of many, still *more* to be lost. While it is by no means desired to treat the matter in a ritualistic spirit, it is yet well to pause before throwing away an ancient custom, which possesses real beauty and significance, and congregations would do well to weigh the matter carefully, before finally giving up a system entwined in the hearts of many with such sacred associations as the old system of table services. True, it is the spiritual presence of the Master of the Feast which alone can bless it, but yet it is a painful experience for those who have to go to the table of the Lord, feeling that an old established and cherished form of communicating, which they had long been accustomed to regard as one of the most characteristic and beautiful appointments of the Church they love, has been broken up, and that without counterbalancing advantages, and with *some* serious evils."

Our Own Church.

Presbyteries and Parishes.

The Rev. Dr. Jenkins sailed for Britain on the eleventh ultimo, in the "Scandinavian"—one of the newest and most splendid steamships of the "Allan Line." Previous to his departure a meeting of the Congregation of St. Paul's was held in the basement of the Church, by appointment of the Session, for the purpose of receiving explanations as to the nature and object of the Synod's embassy to the General Assembly, as well as to unite the prayers of the Congregation at the Throne of Grace for the protection and guidance of their Pastor during the time that he must necessarily be absent from his charge. The attendance was large, and the proceedings were interesting. After devotional exercises the Representative Elder briefly narrated the circumstances which moved the Synod to send a deputation to Scotland, pointed out the propriety of seeking, at this stage of the negotiations for a union of the Presbyterian Churches of this Dominion, the concurrence and sanction of the Mother Church, and, on behalf of the Kirk Session, expressed satisfaction that Dr. Jenkins had accepted the appointment, believing as they did that he would discharge the honourable and important duty he had undertaken in a manner not only creditable to himself and to the Church in Canada, but so as to awaken a renewed interest in the minds of the people of Scotland in regard to this and all other Colonial churches in connection with the Church of Scotland.

The meeting was also addressed by the Rev. D. M. Gordon, of Ottawa, Rev. Robert Campbell, of St. Gabriel's, and the Rev. Gavin Lang, of St. Andrew's, each of whom had witnessed the proceedings of the General Assembly, and testified to the dignity and ability of the debates in that venerable Supreme Court of the Church, which, during three hundred years had proved itself to be the palladium of civil and religious liberty. There-

after, the Rev. Mr. Sym of Beauharnois led the prayers of the Congregation, invoking the Divine blessing upon the mission about to be undertaken, and upon the Church at large. At the conclusion of the service Dr. Jenkins received the hearty salutations of those present, with warm expressions of the interest felt in himself and the work given him to do. It may be noticed, as a pleasing coincidence, that, almost simultaneously with these proceedings, intelligence reached us by telegraph of the departure of a deputation from the Church of Scotland, to New York, en route for Detroit, to attend the meeting of the General Assembly of the United States. This deputation is expected to extend their visit to Canada, and we trust that we shall be refreshed by their presence at the approaching meeting of the Synod. We learn incidentally that the Rev. Geo. M. Grant, the Rev. John Campbell of Halifax, and the Rev. Thomas Duncan of Charlottetown, P. E. I., may also be with us at the same time. We promise each and all of them a hearty welcome.

In answer to those who may ask what good is likely to come from such deputations, we can only record our firm belief that, altogether apart from local interest or advantage, such interchanges are calculated to enlarge our sympathies, and to unite in closer bonds of Christian brotherhood Presbyterians of every name and clime, who, acknowledging one Lord, one faith, one baptism, One God and Father of all, have a common work to do in furthering the interests of Christ's cause and kingdom upon earth.

The Rev. Donald Masson, M.D., whose arrival in this country was mentioned some months ago, lately visited Montreal. Besides officiating in English and Gaelic in the city churches, Dr. Masson addressed a numerous public meeting in the basement of St. Paul's Church, upon the subject of emigration. The reverend gentleman's mode of treating this subject—chiefly from a Christian point of view—was at once original and exceedingly interesting; and we cannot doubt that the visit of so intelligent an observer of men and things as Dr. Masson evidently

is, will accomplish much good on both sides the Atlantic.

We regret to learn that the Rev. Mr. Hart, "for reasons that could not well be foreseen nor prevented," has relinquished the idea of going to Manitoba as a Missionary in connection with our Church. At the same time we believe that this simple statement will suffice to bring volunteers to the front, who will cheerfully offer their services to go in his stead. We know something of the difficulties of getting there. One cannot yet procure a "through ticket" in luxuriously appointed "Pullman Palace Car." There is a good time coming, no doubt, when that may be done. Meanwhile, there is an overland journey of some three or four weeks' duration to be encountered. A good deal of bumping over corduroy roads, in a one-horse Canadian cart or a lumbering waggon, some camping out at nights to be done, and other little inconveniences too numerous to mention; but there is no Lion in the way to deter any young man of enterprize or ambition from seeking to make his mark in that new and rising Province, which, unless the official accounts we have of it are very much overstated, is destined to become one of the richest, the most productive, and the most densely peopled, of any of the Confederate Provinces. We trust that one or more of our earnest-minded young men will come up to the Meeting of the Synod, and, having found out the Convener of the Committee of the Manitoba Mission, will say to him, "Here am I: send me."

In another column will be found an interesting biographical sketch of the late Mr. Charles McLean, the record of whose eventful life verifies the adage that "truth is oftentimes stranger than fiction." The finding of the General Assembly in regard to Mr. McLean's application for License is one of those subjects on which there appears to be room for diversity of opinion. We are under the impression that in all subsequent cases of a like kind this has been cited as a precedent, and that the deliverance has been similar. We are sorry that we have not equal facilities of bestowing a deserved tribute to the

memories of two other excellent members of our Church who have entered upon the rest that remains for the people of God. Both of these moved in comparatively humble spheres, yet it may be said for each, that they did what they could for the benefit of their fellow-men while they had the opportunity. One of these was, Mr. Azel Cook, of Wolfe Island, who, at the time of his death, in October last, was over eighty years of age. He was ordained to the eldership in 1857, by the late Dr. Machar, of Kingston, who, during the whole of his ministry, took a very deep interest in the spiritual welfare of these islanders, and contributed largely of his means for the supply of ordinances among them. Mr. Cook was an earnest and devoted Christian. In proportion to his means few men attain to a like measure of liberality in support of ordinances. \$30 a year towards stipend, from one in his position! and that given ungrudgingly—might it not bring the blush to some of our cheeks who read this, to think that out of our comparative abundance we content ourselves with doling out a mere drop from an overflowing bucket. His late minister says of that humble man, "I never knew as cheerful a giver. Indeed, take him for all in all, I scarcely ever expect to meet with his equal again in this world. Amidst many discouragements and difficulties in my work on the island, I always found him a true friend, ready with sympathy, comfort and encouragement for his pastor, as far as it was possible for him to afford them."

The other, to whom we would make brief allusion, was personally known to us, as an upright and exemplary Christian—the late Mr. Alexander Henry, at the time of his death the representative elder of St. Matthew's congregation at Point St. Charles. One of those modest unassuming men who knew his place, who never thrust himself forward, yet one, who, when the occasion presented itself, never hesitated to express himself in such a way as to command respect. We shall not soon forget his last appearance as the representative of his congregation in the Presbytery of Montreal. It was at the

time when this Presbytery assumed the management of *The Presbyterian*, and we well remember his earnestly expressed desire that especial prominence should be given to what he characterized as "the devotional element," in the future pages of this magazine. He was then, to all outward appearance, in robust health. In one short week from that time he had been laid in his grave. An esteemed correspondent at Georgetown furnishes us with the following tribute to the memory of yet another aged and respected Elder of the Church:

Mr. Daniel McArthur, farmer, a native of Perthshire, Scotland, died at his residence, South Georgetown, January twenty-first, 1872, in the seventy-fifth year of his age. He was an Elder of the South Georgetown congregation in connection with the Church of Scotland, and at the first meeting of the Kirk Session after his decease the following minute was proposed by Mr. D. McDougall, and unanimously and cordially adopted by the Session. "The death of our respected brother and fellow elder, the late Mr. Daniel McArthur, calls upon us as a Session not only to enroll his name in the annals of the Church, but to improve his death by imitating his kindly and inoffensive disposition towards one and all, to see the hand of God in this dispensation that we may be enabled to reap therefrom the peaceable fruits of righteousness, learning every day the solemn and salutary lesson of the uncertainty of life and the necessity of being up and doing."

To the above record drawn up by a brother elder the Moderator added a few words of testimony to the edifying example of patience and even cheerfulness manifested during a long period of suffering, under great pain, with few intervals of ease, wherewith it pleased his Heavenly Father to try him. He was truly a man of a singularly meek, quiet spirit, and mild, and having faith in God through our Lord Jesus Christ, he was enabled, as a weaned child to wait patiently all the days of his appointed time, in this world of sin, suffering and sorrow, till his change came, and he passed into the better country, where there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain.

We may now summarize in a few sentences the items of local news that have reached us during the past month. ELDON is added to the list of "vacancies"—already too large—by the resignation of the Rev. Neil Macdougall. This is one of our largest rural charges, and one of the few in which a knowledge of the Gaelic tongue is almost indispensable to the usefulness and success of its future Minister. As it offers many

advantages, we trust that in the good Providence of God this fine congregation may not long remain as sheep without a shepherd. We are glad to hear that the neighbouring Congregation of BROCK—also a Gaelic charge—is making steady progress under the Rev. Archibald Currie. We shall not undertake to particularize all that they have done and are doing, for, considering their advantages, they themselves will admit that they have only done “that which was their duty to do;” but it is satisfactory to know that they have been endeavouring to do *that*. It is worthy of remark, however, that whatever good has been attained, is the result of sustained and systematic efforts. The Minister attributes his success mainly to his assiduity in pastoral visitation, and the financial managers, in like manner, attribute their solvency to their periodical calls upon their constituents from house to house.

Schedules or no schedules, they practically carry out all that is implied in the “Schedule system.” As might be expected, they have no arrears of any kind. They go on from time to time improving their church property, adding thus to their own respectability and their Minister’s comfort, occasionally “surprising” him with an unlooked for well-filled purse of money, by their example provoking others to love and like good works, and at the same time remembering the claims of the Sabbath School by a timely and judicious replenishing of its book shelves. Similar reports reach us from MATILDA, where Mr. Porteous, late of Wolfe Island, has been prosecuting his work with encouraging success, and where the people have overpaid their obligations for stipend, reduced the debt upon their Manse by another instalment of \$300, and anticipated their Minister’s want by presenting him with the price of a new carriage. Those only who know anything about the history of this congregation during a number of years past can fully appreciate the significance of such manifestations of goodwill and liberality.

EAST OXFORD, rendered vacant by the translation of Rev. J. B. Mullan to Fergus, is prospering under the ministrations of the

Rev. William Johnson. A correspondent informs us that ordinances are well attended; the Sabbath School is vigorously maintained, a week day course of lectures has been inaugurated; an organ is being built for the church: the church itself is to be renovated “in the latest style,” and it has been wisely determined to pay off the remaining debt upon the Manse. All this we are particularly glad to hear, inasmuch as it teaches a lesson of great practical importance, namely, that a congregation may, when the interests of the church require it, consent to the removal of its minister—even though he be the best of ministers—without necessarily suffering irremediable harm or loss. Indeed several instances in our own Church might be cited in support of the theory that a special Providence watches over, and makes provision for such cases.

Additional news of our Church may be gleaned from the reports of the proceedings of Presbyteries, kindly forwarded to us by the respective clerks, and which now follow in a slightly abridged form.

THE PRESBYTERY OF LONDON met in St. James’ Church, London, on the first of May, the Rev. J. S. Eakin, of Kippen, Moderator. There was an average attendance of members.

Circular letters were read from the Presbyteries of Kingston and Quebec, in reference to Messrs. Fraser, Gandier and Laing, students of Divinity, to be taken on probationary trials.

Letters were read from the Synod clerk, intimating grants in aid of St. Andrew’s Church, Dunwich, and St. James’ Church, London, from the Church of Scotland, and from the Secretary of Queen’s College Students’ Missionary Association, intimating that Mr. McRae, student, had been allocated to the Presbytery of London. The clerk stated that he had directed Mr. McRae to labour in Fingal and Oneida, for the present. The Presbytery sanctioned this action, and agreed to continue the services of Mr. McRae in these places, if on trial he be found adapted to the field.

Mr. Gordon reported that he had visited Glencoe, and met there with the people of the Glencoe and Dunwich congregations, when the following resolution was unanimously adopted at the meeting:—That Glencoe and Dunwich form a united charge for the present, each to have an equal share of the minister’s services and pay the same amount towards his stipend. The Presbytery approved of this, and resolved to take no further action in reference to the memorial from Dunwich.

A deputation from St. Andrew's Church, Stratford, consisting of Messrs. Cavan, Robb, and Wilson, were present on business connected with that congregation, and requested that the privilege granted to the managers of that church be continued until the meeting of Synod in June next, it being understood that this request will not be renewed. The Presbytery granted the request of the deputation on the condition specified.

Mr Johnson gave verbally a report of his labours in East Oxford, which was highly satisfactory to the Presbytery, and he was commended for his diligence and zeal in the service of the Church in that field, and appointed Moderator of the Kirk Session of St. Andrew's Church there.

A memorial from Lucknow, with 100 signatures attached, praying that the memorialists be received as a congregation of this Church, was read and laid upon the table. The Presbytery appointed Messrs. Camelon and Seiveright a delegation to visit Lucknow, confer with the memorialists, and take such action as the circumstances seem to warrant.

The Rev. Mr. Chambers reported that he had re-opened the Mission Station at Parkhill, at the request of our adherents there, who desired regular supply. The Presbytery approved of the action of Mr. Chambers, granted supply for four Sabbaths, and employed Mr. James Chambers, a student of Princeton, U.S., to labour there during the summer months.

Mr. Seiveright craved leave of absence for two months, that he might take a voyage to Scotland for the benefit of his health. This was granted.

THE PRESBYTERY OF MONTREAL.—The regular quarterly meeting was held in the Session Hall of St. Paul's Church on the 7th of May. In the absence of the Moderator, the Rev. Dr. Muir presided.

The Rev. R. CAMERON read the Report of the Home Missionary Committee since the last meeting of the Presbytery. Several successful meetings, it stated, had been held at Grenville, Laprairie and Chatham, and the Committee recommended that the Rev. Jas. Kidd, who had recently been labouring at Laprairie and La Tuque, should be sent to St. Louis de Gonzague for three months, and that a request should be made to the Colonial Committee of the Church of Scotland for the continuation of his services for another year, on the same conditions as at present. The Committee also recommended that an effort should be made by the ministers within easy access of Laprairie, to supply the pulpit as regularly as possible on the Sunday afternoons, and that also Mr. Archibald Ross should be employed as a catechist at Grenville during the summer months. The financial statement showed that at the last meeting there was a balance due the Co-treasurer of \$63.25, but at present there was a balance in hand of \$36.05.

The Rev. JAMES KING read a detailed statement of his labours, which showed that during the last quarter he had held Divine service 43 times, held nine prayer meetings, and paid 55 ministerial visits.

The Rev. GAVIN LANG spoke very highly of the merits of Mr. Ross as a catechist, his intention being ultimately to enter the ministry, and remarked that he thought the time had come when they should consider whether the Church of Scotland was not doing herself an injury by discouraging rather than encouraging such zealous and devoted men as Mr. Ross from entering her ministry. They found that the Church of England and other churches were wiser in their generation, for they did not turn away any such men as Mr. Ross from devoting himself to ministerial work, but would rather put every facility in his way. He hoped that the Presbytery would show its unhesitating conviction that something must be done to draw such devoted and devout souls to the work of the ministry.

Dr. Muir stated that he had felt fifty years ago that there was too much difficulty in entering the ministry of the Church of Scotland.

The report was then adopted, and it was left to Mr. Campbell to arrange for the supply of the pulpit at Laprairie.

After recess, the Presbytery proceeded to consider a petition from St. Matthew's Church, Point St. Charles, asking the Presbytery to moderate a call to the Rev. Donald Ross of Dundee.

The Rev. GAVIN LANG expressed confidence that the city churches would assist St. Matthew's.

Mr. J. L. MORRIS said that the population of the locality was very scant when the church was built, whereas now the entire district was settled, and the present church was inadequate for the work, and not now situate in the centre of the district. He suggested the propriety of erecting another church, and at the same time referred to the crisis in St. Matthew's Church and congregation, remarking that formerly the church was overcrowded, but that it had fallen away, and it was advisable that the Presbytery should take it in charge.

A long conversation ensued as to the stipend which should be guaranteed by the Congregation, or other, and the sum of \$1,400, which, with \$200 from the Temporalities Fund, would raise the stipend to \$1,600, was ultimately suggested, and the 21st day of May appointed for moderating in a call in terms of the petition.

Rev. R. CAMERON brought forward an overture for the approval of the Presbytery, in order that it might be brought before the Synod, the object of which was the shortening of the curriculum, and adopting other measures to induce an increased number of young men to prepare for the ministerial work. Mr. Campbell supported the overture in an address, showing that the want of their church was more men, that the circumstances of Canada were different from those of England and Scotland, and therefore the regulation that ten years' preparation must be undergone previous to entering the ministry was unreasonable. He contended further that the result of this long curriculum was to drive young men to join the ministry of other churches, and that a profound knowledge of the classics was not essential to success as a divine.

The overture was ultimately agreed to with

an amendment, introduced at the suggestion of Rev. Gavin Lang, requesting the Synod to exercise its authority more readily than hitherto in relaxing the course of study in special cases.

At an adjourned meeting of the Presbytery held on the following day, the Rev Robert Campbell, ex-Moderator in the chair.

A petition from Mr. Ewen McLennan, Mr. Ogilvie and Mr. Bustin, on behalf of certain members of St. Andrew's Church, asking that the action of the Kirk Session in changing the form of worship from sitting to sing and standing to pray to the reverse, should be overruled was read.

Mr. McLennan and Mr. Ogilvie appeared before the Court to support the petition, and Mr. J. L. Morris appeared to defend the action of the Session.

After long reasoning on both sides it was moved by the Rev. F. P. Sym:

"That the Presbytery decline to grant the prayer of the Memorial craving their interference with the manner in which divine service is now, and has been conducted in St. Andrew's Church, Montreal, for more than a year past, with the approbation of the great majority of the worshippers therein; yet the Presbytery cannot forbear regretting that changes so unimportant in themselves, as those brought before the notice of the Court, should have had the effect of disturbing to any extent the harmony of the Congregation: and the Presbytery enjoin Kirk Sessions, conformably to the deliverance of the Synod of 1862, to take order that no changes upon existing modes of worship, which would be likely to injure the peace of Congregations, receive their sanction."

The Rev. D. Ross, of Chatham, seconded the resolution, which was supported by the Rev. J. Patterson and the Rev. W. M. Black and carried *non con.*

Good wishes were expressed to Dr. Jenkins on his departure to Europe, and he was requested to look out for an additional Missionary for Montreal.

The meeting then adjourned.

THE PRESBYTERY OF OTTAWA.—The regular meeting of the Presbytery of Ottawa was held in Bank Street Church, C.P., on the 5th May. The Rev. Jas. Fraser, B.A., Chelsea, Moderator, in the chair, the attendance of members was large. The Rev. Mr. Wilkins, of St. Paul's, Truro, being present, was asked to sit and deliberate. All the members reported that the collections falling due before present meeting had either been taken up, or that arrangements were made to have them taken and forwarded at an early day. Reports were submitted from the Missionaries appointed at last meeting to labour in vacant charges.

The Rev. Hugh J. Borthwick, next read an interesting and carefully prepared

report of his labours, from which it appeared that he had preached at Richmond, Litchfield, Arnprior, and Chelsea, nine times at Buckingham, and nineteen times at Cumberland and neighbourhood. Mr. Borthwick, expressed his decided conviction of the desirability of separating Buckingham and Cumberland into two charges, and also stated that the people themselves were most anxious to be formed into two Congregations. Mr. Borthwick further reported that he had handed, from Cumberland, \$35.34 to the Treasurer of the Mission Funds of the Presbytery.

The Rev. Wm. Anderson next gave a verbal report of his labours at Litchfield and Coulonge since his demission of Buckingham and Cumberland. Mr. Anderson said he had preached three times at Litchfield and Coulonge every Sabbath. That he had paid 109 pastoral, exclusive of sick and occasional, visits. That he had commenced a Sabbath School in Havelock which was now well attended. That the attendance at Portage-du-Fort had latterly considerably increased, and that the attendance at the other stations was most encouraging: chiefly at Havelock and Stark's Corners, the building being always filled to its utmost capacity. Further, that he had, before leaving to attend the Meeting of the Presbytery received toward their Home Mission Funds \$60 from Havelock, \$34 from Portage-du-Fort, \$23.25 from Stark's Corners, and \$15 from Coulonge, in all \$132.25; and that he was certain the other stations would contribute equally liberally according to their means toward the same object. It was also stated that he had forwarded the Treasurer of the Sustentation Fund, from Litchfield and Coulonge, \$27.25 as their second instalment for the current year, which was over the sum assessed on them by the Presbytery.

Mr. Anderson then said he appeared before this Court as a delegate from Coulonge, praying the Presbytery to admit the Congregation stately worshipping there to the status of an independent charge, mentioning that it consisted of upwards of thirty families, adhering to the faith, government, worship and dis-

cipline of the Presbyterian Church of Canada in connection with the Church of Scotland. Willing to submit in all matters affecting their interests as a congregation to the jurisdiction of said Church, and to adopt the Model Constitution in accordance with which their deeds had been drawn up. It was unanimously agreed to grant the request of the congregation, and the Clerk was instructed to place Coulouge on the roll of this Presbytery.

Mr. Anderson then read a memorial from the Congregation of Coulouge praying the Presbytery to moderate in a call, on as early a day as convenient, in favour of the Rev. Thomas Hart, M.A., who had been unanimously chosen at a Congregational Meeting on the 3rd, inst., duly called for that purpose. The prayer of the memorial was granted, and the Rev Wm. Anderson appointed to preach there on Sabbath first and moderate in the call on the following day.

On Wednesday, the 15th May, THE PRESBYTERY OF HAMILTON met in Hamilton pursuant to adjournment. Eight Ministers and three Elders were present. The Rev. Mr. Herald, Moderator. The report of the Kirk Session of St. Andrew's Church, Hamilton, on the memorial submitted to the Presbytery on the 17th April, was read. It was a long and exhaustive one, and altogether against the prayer of the memorial for a second church in Hamilton. After the members of the Presbytery had discussed the merits of the memorial, and the report thereon, it was moved that the prayer of the memorial be not at present granted; it was moved in amendment that it be granted. For the motion four voted; for the amendment, six. Against this finding Mr. Burnet protested, and appealed to the Synod for reasons to be given. Mr. Morgan Lane, divinity student, is at present a missionary at Arthur.

THE PRESBYTERY OF GLENGARY.— At a recent meeting reports were given in of missionary meetings held within the bounds of Presbytery during the month of February. The attendance at some of these meetings was not so good as should be expected. The contributions generally

were pretty good. Funds were secured to pay claims on this Presbytery since last year; and they were encouraged to engage the services of Mr. Duncan McEachrean, student of Queen's College, to labour in Indian Lands and Roxboro, during the summer months. Mr. Burnet stated that the former Congregation had give him \$16, in consideration of services rendered them while they were wanting stated services. A petition was presented from the Congregation of Matilda, asking the continuance of \$100 for another year. Considering their praiseworthy efforts to pay the debt on their new Manse and Glebe, under the labours of Mr. Porteous, the incumbent minister, the request was granted. The Congregations of Lochiel and Dalhousie, being now each in a condition to support a minister, Mr. McKay desired to be relieved of one side of his charge. After some consideration, the matter, by request, was allowed to lie over until next meeting of Presbytery. The Congregation of Cote St. George, who have given a contract for the finishing of a new church, presented a request to apply for assistance to the Colonial Committee. The matter was agreed to be taken up again, when presented in regular form.

The Schemes.

Members of the Board for the Management of THE GENERAL STIPENDIATION FUND are requested to take notice that the ANNUAL MEETING of the BOARD takes place on the *second day* of the sitting of the Synod. The inconvenience and expense of convening a Meeting of the Board at any other time render it particularly desirable that every Member should be in his place upon this occasion. The special business of the Meeting is to inspect the Treasurer's statements, to adopt a report for the Synod, to regulate the apportionments for the ensuing year, and, generally, to pronounce upon all questions that may arise in connection with the administration of the Fund. The Mana-

gers appointed by the Synod at its last Meeting are: The Moderator, the Clerk, Rev. Dr. Jenkins, *Chairman*, Rev. W. C. Clarke, Rev. Alex. McKay, Rev. Dr. Bell, Rev. Kenneth McLennan, Rev. D. J. Macdonnell, and Mr. James Croil; and, in addition to these a representative from each Presbytery, elected annually at the Meeting held last before each Meeting of Synod.

Contributions for all the Schemes of the Church should be paid in to the respective treasurers, previous to the Meeting of Synod. If this duty has been neglected, the next best thing will be to discharge the obligation at the commencement of the Synod. Better late than never!

A number of Congregations have not yet forwarded their statistics. Better late than never!

Let Congregations see to it that provision is made for the travelling charges of their Minister and Representative Elder.

Kirk Sessions that are in want of Communion Roll Books, or Schedules for the Schemes, or convenient forms of Certificates, should instruct their Elder to procure such at the Meeting of Synod.

If there are any parties indebted to the Presbyterian—New or old—they may improve the occasion of the Synod's Meeting by obtaining a receipt in full of all demands.

Church of Scotland.

ZENANA MISSION.

This new work of the Scottish Ladies' Association for Female Education in India, represented in Canada by Miss Machar, Kingston, has not hitherto been noticed. It deserves to be understood by our readers. The following account is taken from "the Church of Scotland Record," and is, we believe, written by the Rev. Dr. Herdman of Melrose, formerly one of the Scottish Chaplains in India.

"The word "Zenana" denotes that part of the dwelling of a Hindoo gentleman in

which the women live, and hence it is used to describe the occupants themselves, the female portion of a Hindoo family. It is scarcely applicable to the poorer classes; their women cannot afford seclusion. But among the middle and upper ranks a native house has two divisions, the outer apartments for men exclusively, and the inner to which females are restricted. Of these in a single household there may be as many as a score arising out of the joint family system. Thus, when the sons marry they do not (as with us) go forth from under the paternal roof to set up establishments of their own, the wife is brought home to her father-in-law's house, and there do the children grow up, and their children's children. It is common, therefore, to find in one Zenana several generations—girls, their mothers with their aunts, and the Burra Bow or Old Lady, who rules them all; and seldom is there wanting a young childless widow condemned to lifelong servitude, uncheered by affection, pleasant occupation, or hope. A mission to these is called a Zenana mission, heralds of the cross going to their prison-like abodes to impart instruction both for this world and that which is to come.

Until lately this was not practicable. It was necessary for the men to be in some measure enlightened before there could be much prospect of emancipating their female relatives. Even now the resistance of bigotry, superstition, prejudice, and immemorial custom is great. But gentlemen whose eyes have been opened by Western literature and intercourse with Europeans could not remain insensible to the want in their own utterly uneducated meanest associates. Their objection to schools for them was not to be overcome; but a willingness, and even a wish, that they should receive private tuition, sprang up and spread, and there were zealous friends on the spot ready to respond to the desire.

In connection with the Church of Scotland, we find that ten years ago one and another of the Christian orphans at Calcutta were employed in visiting Zenanas. The plan was pushed in 1865,

and during the temporary superintendence of Miss Brittan, an enthusiastic missionary from an American Society. The successive Chaplains of St. Andrew's Church, and the Corresponding Board, have always given it their cordial approval and support; and when the Assembly's Deputation returned, in 1868, they recommended this as by far the most hopeful scheme for elevating our sisters in Bengal, a province of forty millions! The Ladies' Association, anxious to enter on the field, were unable for a time to secure a suitable person to take the management. In March, 1870, one who had an acquaintance with Bengali, and a little experience of similar work, was appointed; and in November of the same year the project was placed on the most promising basis, by intrusting it to Miss Pigot, who is represented as possessing in a high degree the peculiar qualifications required—familiarity with the natives and their vernacular, aptitude to teach, love for souls, faith and patience, with untiring energy and power of directing others in labour for the Lord. She has a competent assistant in Miss McNamara; and employs, besides, such of the wards of the Orphanage as are qualified thus to teach their fellow-countrywomen. About forty Zenanas are now receiving regular visitation, and to twice the number access might be obtained were there educators enough. In some of the houses two classes, or little schools, are formed, consisting of the elder inmates and the younger. Once a-week also Miss Pigot gives lectures on moral and religious subjects, in a particular house, where members of several families congregate, while lessons in knitting and crochet, reading and arithmetic, writing and geography, are given. The whole teaching is *Christian*. The Bible begins, regulates and pervades all. The story of Divine love is told in every form. *JESUS* is presented as the name above every name. The chief aim is to bring them to know God as their Father through Him whom He sent to be the Saviour of the world.

Will not many a lady in this favoured land of ours, reflecting, 'What has the

Gospel done for me and mine?' give thanks that such opportunities are now available for carrying the truth which makes free indeed to our enslaved and benighted sisters in the East, unite her earnest prayers for this interesting agency, and help it, as it needs and as she is enabled, with her purse?"

We have already, in a former issue, stated that the Montreal Sabbath School Teachers' Association—at the suggestion of John L. Morris, Esq., its President—have resolved to undertake the support of a Zenana Teacher in India. Might not Associations of young Ladies be formed in our large towns or Country Parishes to further this good work? Miss Machar would be glad to communicate, on application, all particulars as to cost of employing a teacher, and other information.

Church of the Maritime Provinces.

ST ANDREW'S CHURCH, HALIFAX.

We rejoice to learn from the Monthly Record of the Church of Scotland, in the Lower Provinces, that the noble efforts of this Congregation, for the erection of a new and handsome church edifice, have been crowned with the most complete success. There is a very old story, with an excellent moral attached to it, about a certain man who began to build a tower and was not able to finish it. But these Haligonians evidently sat down first and counted the cost before they committed themselves to the work, and, having begun, they gave themselves no rest until every detail had been completed, so that, on the day upon which it was opened for worship, it was found furnished and carpeted and cushioned, and, better than all, absolutely free from debt. We have some knowledge of the past history of this Congregation, and, taking all things into account, we know not of any similar christian enterprize begun, continued, and ended in a manner at once so

satisfactory and encouraging to all concerned.

The building, like many others in Halifax, is of wood on a substantial stone basement. It is tastefully designed, and the internal arrangements and adaptations are all that can be desired. It is heated by hot air, and seated for about 700. The entire cost of the structure was about \$30,000. No mention is made of an organ, but the time may come for that too, and if it ever does, we would recommend a visit to Mr. Warren's establishment, in Montreal. The tongue of the new bell of St. Andrew's Church was loosed for the first time on the day of opening. It is the largest bell in the Lower Provinces—weighing over a ton, and was cast at the Gorbals' Foundry, Glasgow, at a cost of \$800, and presented to the Congregation by Mrs. Bauld.

In running our eye over the goodly list of subscribers to this church, we confess to no small degree of surprise at the princely sums contributed. And yet we are not surprised when we find the Minister's name not far from the head of the list, with the munificent sum of \$800 opposite! There is all the difference in the world between saying "Go, do this or that," and "*Come, let us put our united shoulders to the wheel.*" The result in this case has been just what might have been expected. Mr. John Gibson comes down with \$4000; Mr. John Taylor with \$2500; Mr. Alexander McLeod with \$2,400; Mrs. W. Bauld, Sr., with \$2080. Others come with sums that bask less in amount, yet, in proportion to ability, perhaps those who *of their penury* gave what they could exceeded in liberality those who gave their thousands. There is magic in that little word "*come!*"

Literary Notice.

A COMMENTARY, CRITICAL, EXPLANATORY AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS. By Jamieson, Fausset, and Brown.

We understand that the sale of this very valuable work, originally and lately

brought out in Glasgow, Scotland, is about to be pushed in the city of Montreal and neighbourhood, by the active canvas of Mr. Thomas C. Allis, the well-known and worthy Book-agent. We will be glad to hear that other places in the Dominion, in which it is not yet circulated, are made acquainted with one of the best Commentaries of the kind which we have ever seen. It only requires to be known to be fully appreciated. It is specially suitable for the use of private Christians and Sabbath School Teachers, being condensed as to its information and yet comprehensive, and giving the latest, as well as earliest, views and thoughts of all the leading Theologians. No household should be without this volume, which is within the reach of all as regards price and the understanding of its contents. The names of the three Divines who have prepared it,—Rev. Dr. Jamieson, of St. Paul's Parish, Glasgow, an extensive writer and one of the most accomplished and scholarly of the Clergy, presently the Moderator, of the Church of Scotland; Rev. A. B. Fausset, A.M. York, celebrated for his erudition and a devoted Clergyman of the Church of England; and Rev. Dr. David Brown, Professor of Theology in the Free Church College, Aberdeen, the praise of whose literary attainments and eminently Catholic spirit is in all the Churches,—are sufficient guarantee for the accuracy and excellence of this Commentary. Its plan and arrangement, while simple, are admirable, and the whole appearance of the volume is attractive and creditable to the Publishers.

Family Reading for the Lord's Day.

We have the greatest pleasure in presenting to our readers the following able and instructive Sermon, preached on the occasion of a recent administration of the Sacrament of the Lord's Supper to his own Parishioners, and, at our request, sup-

plied for the PRESBYTERIAN, by the Very Rev. The Moderator of Synod, (Rev. Duncan Morrison, M.A., of Owen Sound and Derby), whose name and contribution we desire to identify, in this useful way, with our New Church Record before he vacates his high and honourable Ecclesiastical office.—[ED.]

EXODUS XXV. v. 21-22. — "Thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee, and there I will meet with thee and commune with thee."

This is the way in which God held communion with men in former days. At the mercy-seat, Moses was to appear from time to time and learn His will; and there, too, the High Priest after him, for many generations, was to come in great national emergencies, and always on the great day of Atonement, to hear what God would say, and receive blessings for himself and the many thousands of Israel. But that bright light that hung over the mercy-seat has faded, and the spirit of prophecy has ceased, and God answers no more, either by visions or by dreams. How, then, is communion with Heaven to be maintained? How am I to hold communion with you in the absence of all signs or sounds? In your face, I can read something of your mind—in the speaking eye, in the frowning brow or complacent smile, even though no word should be uttered; but how am I to hold communion with you if your lips are dumb, your eye is closed, your features are fixed, your hand is still and all is motionless as the grave? The soul revolving in its loneliness, and shut up in its material framework, may be plotting my destruction, or, full of love that can scarcely be restrained, may be longing to bless me, but, whether in the one case or in the other, I must remain in ignorance. So with God in the case supposed. Unless He speak, I am helpless; I must look on in silence and in utter isolation, even amid the grandest of His operations. I may look up to the stars with admiration, but, though they reflect God's glory, they do not reveal His designs. I may welcome the seasons in their beneficent march, and *deucy morn and grate-*

ful evening mild, but they do not minister to the soul so much as they minister to the body, and what we want in the deepest moments of life is, not so much a ministrations to the body as a ministrations to the soul. We want a real communion with the Father of our spirits that we may live—we want to know how the guilt of a life time may be done away—**FOR EVER DONE AWAY**—how the foulness of a heart, deceitful above all things, may be washed out, and faith so weak may be strengthened, and love so low may be fanned into a brighter flame—in short, how this dead, slow, sluggish nature is to be quickened, thrilled with new life and brought into deep and blessed fellowship with the Father and the Son. But, in order to rise to something of this blessedness, we need some token of God's presence and power, like that of the Shekinah of old, to which Moses was directed to come—some *real voice or sound* to tell us that we are done with the hateful past and provided for in regard to all the future—and, in the absence of all such tokens, in the silence of utter isolation, the soul in its loneliness will cry out, "O God, be not silent unto me, lest, if Thou be silent, I shall be like unto those that go down into the pit."

Here then is our subject:—

Communion, and the condition of communion, with God.

I. In every age God has held communion with men, and in every successive dispensation there has been an advance upon the preceding. In the patriarchal dispensation the divine appearances were few and far between, vouchsafed only to such favoured individuals as Abraham and Isaac and Jacob; but, when that age closed, God drew nearer, as it were, to His people, made the sanctuary His dwelling place, shone in awful glory over the mercy-seat, and said to His servant Moses, *I will meet with thee and commune with thee there.*" So close and constant was the presence of God felt to be, that Moses said: "What people hath God so near to them as Israel hath?" In the course of time, that bright light faded, and the mercy-seat was broken down by the hard

of the spoiler, and it is now lying at the bottom of the sea; but, when the light was quenched and the spirit of prophecy had ceased, the true Light came *that lighteth every man that cometh into the world.* And when Christ withdrew into the region of the unseen and eternal, did all heavenly intercourse with men come to a close? Were the heavens sealed? Was man then abandoned to darkness and desolation? No; man was not abandoned to darkness and desolation. Heavenly intercourse with man did not come to an end; but, on the contrary, we have a richer and wider diffusion of the Divine Presence now than we ever had in any preceding age of the world. We have now the dispensation of that Good Spirit, concerning whom Christ said: "*And I will pray the Father, and He shall send you another Comforter, even the Holy Ghost.*" &c It was not every one that could approach Christ in His day, but who, what, will keep me from approaching Him now? In a moment, in the twinkling of an eye, on the mountain or on the sea. I can rise to Him on the wings of devotion and love, warm myself in His grace, feed upon His promises, gird myself up with new strength, and be cheered and sanctified thereby.

In short, God has always been drawing nearer and nearer, so to speak, to the world. First, we see Him in the rare and occasional appearances which He made to the patriarchs—the grey-haired fathers of our race—then in a cloud of glory upon the mercy-seat, then in the scattered lights of prophecy upon the mountains of Israel, then in the life of God on earth, then in the ministration of the Spirit whose operations are no longer confined to a Roman province but who is in communion with every true heart, even as the ocean is in communion with all the rivers of the world. And deep and wide as this communion is which we enjoy under the ministration of the Spirit, we know that it is ere long to give place to one wider and deeper still—the millennial dispensation, of which we read, "*the light of the moon shall be as the light of the sun, and the light of the sun sevenfold.*"

But still, the mere existence of a Great Spirit, represented as looking down from heaven upon all men, but unseen by any man, is unsatisfactory. You may tell me that God speaks to us in the works of His hands, that "*there are sermons in stones, books in the running brooks, and good in everything,*" and that no one should be blind to the lessons so visibly inscribed on the face of universal nature. That may do for philosophers and scholars who can trace analogies, and find some footing for themselves, even amid the thin abstractions of the fancy; but those of rougher mould and duller comprehension require something definite and tangible, something that will express the senses, touch the heart, thrill the soul with new life and bring it into real and blessed communion with the Eternal God. What cares the child, that has wandered in the pathless woods, about the glory of the mountain and the sea and the blue expanse over head and the bending river and yellow corn? Sweeter to him would be the glad tones of a mother's voice, her warm breath, her soft hand, than the wealth of worlds!

And so, amid our weaknesses and wanderings, we feel the need of a personal God brought near—brought nearer to us by some visible token, like that of the cloud of glory on the mercy-seat of old, or the sacrament of the Supper, to which we are called this day. It is a simple rite—a little bread and wine partaken by each communicant in memory of his Lord. There is no outward pomp, no cloven tongue of fire upon the brow of the receiver—no mighty rushing wind as on the day of Pentecost. But what though there be no outward glory? Is not the inner grace more real than the outward shining? Is there not something in this monument, which has been erected in the wilderness in memory of Christ and around which so many have met and held communion with Him in dark days, that is fitted to bring us nearer to God and God nearer to us? God speaks to man in the earthquake and the fire and the storm, but far more in the still small voice of His ordinances, and this was the great

lesson which the old prophet had to learn in the wilderness.

The ordinance is purely commemorative. "Do this," said the Master, "in remembrance of me." The principle is plain. You never look at a gift received, it may be, long years ago, from a friend that has gone to glory, without being touched in memory and benefited by the contemplation. It is strange what a power such a frail memorial exerts upon the heart; how, at a distance of years, a mother will weep at the sight of a pair of little shoes no longer needed—how a cup, a book, a locket, a photograph, or even the sound of a voice similar to one that was once familiar to our ears, will recall the image of a friend, long since departed, and startle us with something of the suddenness of an apparition, and bring up in long review the kindness and gentleness and tenderness daily lavished upon us, little thought of at the time perhaps, but how beautiful now! It is upon this principle that the Master has instituted the ordinance of the Supper. For I need not tell you that, forasmuch as the bread and the wine represent the body and the blood of the Lord Jesus, the administration naturally carries us back to that night *when His soul was exceeding sorrowful even unto death*, so that no man can partake of this ordinance with his spiritual sensibilities in exercise, without seeming to himself to mingle with the disciples of old, and to traverse those scenes—the garden and the mount—which have been consecrated by His blood. The ministration of the word is a great blessing, but a blessing that is greatly intensified by the ordinance of the Supper. The minister may fail; his words may be weak and watery, often only darkening counsel; but the ordinance of the Supper never fails, for we have here in significant act and symbol, what we have in the sermon—the great mystery of the Atonement—and *that* so plainly that even the foolish can comprehend; and I have no doubt at all that, in a dark age, when the pulpit had lost its power—when the clergy entertained their audiences by discussing how many spirits could dance upon the point

of a needle—that the faith of the Church was largely sustained by this ordinance, so simple in its nature and so well fitted to raise the mind from the visible symbol to the great things symbolized.

Hence the wisdom of that command which says: "This do, &c." Let there be this break in your ordinary ministration—let this sacred institution be observed from time to time, during which the minister is to be silent and God alone is to speak, and each individual is to enter into the cloud and hold converse with God, for there God still meets the believing soul, as he did with Moses at the mercy-seat, and communes with him there. How do I know? Is that what you say? I ask the sceptic, how the woods know when the winter is over and gone and the time of the singing of birds is come?—how the daffodils and hyacinths know that this is the first Sabbath in May?—how the stork and the crane and the turtle know that this is their peculiar time? They are all quick to feel the breath of spring, and the fragrance of ten thousand beautiful forms of universal nature is the response of these days. And the soul is no less quick to feel the presence of the God of the whole earth—the afflatus—the shedding down of the Holy Spirit from the upper sanctuary. In the solemn awe which steals over the spirit of man in the communion hour—in the strong suggestions of duty bidding me be more patient and gentle—in those humbling thoughts that chasten the review of the past—in those risings of a purer love and nobler aspiration—with the consciousness of being on the side of Christ, of being one with Him—in the freshening winds of truth that sweep away the errors and enmities that shroud the soul—in all those movements of the Divine Spirit, we recognise the presence of Him whose goings forth were of old, even from everlasting.

There is, indeed, communion with God, and not only so but with one another—with all saints—with the whole household of God—with those that are weak and those that are strong—those rejoicing in the great salvation and those struggling in the darkness after light—those drinking

of the river as it bursts from the throne of God and the Lamb, and those on earth drinking of it as it flows upon the mount of ordinances; for we all drink of the same spirit and are baptized into the same great Name, and made to sit together in heavenly places in Christ Jesus, that, in the ages to come, He might shew the exceeding riches of His grace in those that believe.

II. Now, turn to the other side of this question—the condition on which communion with God is to be enjoyed. Moses was to do this and that and come to the mercy-seat, and the promise was that God would meet with him and commune with him there. It was to be simple obedience in his case, and it is to be simple obedience also in ours. Do you long for communion—for a real manifestation of grace to your soul? Hear, then, the words of the Lord Jesus: "*He that hath My commandments, he it is that loveth Me, and he that loveth Me, he shall be loved of My Father, and My Father shall MANIFEST Himself unto him.*" Obedience, then, or rather love, which is the principle of all obedience, is the condition on which communion is to be enjoyed. There are conditions in the natural world which must be observed, before we can come into the blessings therein provided. We all know, for example, that it is only in certain conditions that the electric spark can be seen, and we all know that the subtle fluid which runs along these telegraph wires, and which brings us into connexion with all the neighbouring towns and even the remotest shores, and that so closely that in a few seconds you can send a message to your wife, sister, brother, friend, and get another back—we all know, I say, that those wires are a channel of blessing; a highway for thought to travel hither and thither among the nations. But, if the wires are not kept high and dry above the ground, insulated with glass, the fluid will be dissipated and the connexion will be broken. No matter, then, about the weight of your batteries and the number of your operators; all their labor will be in vain and the wires will hang loose, singing in the wind. So in the higher

realm, it is only in the serene air of Christian love in which communion with heaven is possible. The grosser contacts of earth, worldliness, duties neglected, sins indulged, brethren slandered, Bibles unread, Sabbaths profaned, mercies abused and trampled under foot, will separate you far from God—separate you as thousands of miles of untravelled space could never separate you. How can the man who has not spoken to his wife for three days and nights together, who is living in strife with his brethren, hateful and hating one another, or who may be indulging doubts and suspicions both as regards God and man, expect to hold communion with God or communion with the saints this day? What communion hath light with darkness, and what concord hath Christ with Belial? Doubt, hesitation, sin, sordidness, strife, will darken to your view all the promises of the Gospel, and close up every avenue to the soul; and if any of you have come hither to-day in such a state, God will hide his face from you and answer you neither by visions nor by dreams. God cannot dwell in an element of strife and ill-will. God dwells in love, and if you would rise to true fellowship with Him and come into rest—into that infinite relief of being done for ever with sin and the law which condemns sin—you must rise up into the same element and learn to dwell in love—to deny self—to crush the risings of sin—to suffer long and be kind, ready like the great God to repeat your offer and renew your kindness and forgive the past with a true and cordial forgiveness—and so, *dwelling in love, you shall dwell in God and God in you, and you shall have fellowship one with another.* Then, indeed, there will be the felt charm of a great deliverance, and liberty in all your approaches to the footstool, even the glorious liberty of the children of God, and, though often humbled to the dust by reason of failure, yet your steady, upward aim, your gathering yourself up anew to fight the battle of life in God's great name,—your readiness to serve and suffer for Christ's sake—your deeper, truer, rounder views of truth, into which

you will come, will all contribute to your enlargement and enjoyment—will all strengthen the wing of Faith and brighten the eye of Hope, till the veil now separating you from the inaccessible light shall fall, and your sight, now so dim, shall see the King in his beauty and the land which is afar off and rejoice. But, on the other hand, give place to sin, to strife, to the devil, and farewell to everything like communion with God. What fellowship could you have with One so pure, so holy, so peaceful, so loving? No external vision or cloud of glory, such as Moses beheld in the mercy-seat, would convey any light or comfort to you in such a state. You might be translated to heaven in Elijah's car, and stand before the everlasting throne, and after all be in darkness. God Himself might make all His goodness pass before you—all His glorious perfections, His might and majesty and mercy and justice; but all *that* would only be like the light of the sun falling upon blind eyes, or sweet music playing round deaf ears. In short, the great condition of communion with God is, that faith that works by love. Is that the character of your faith? Let us meet this question fairly. How do you treat your wife, husband, brother, sister? What is the opinion entertained of your Christianity *at home*? I am not asking after your Christianity in the Church, in the world. I am not speaking just now about your ability, your beauty—I am not speaking of your intellectual knowledge of repentance, regeneration, and effectual calling, and such high mysteries—but about the practical outcome of all your knowledge. I am speaking of that love on which hang all the law and the prophets—that love which suffereth long and is kind, which rejoiceth not in iniquity but in the truth, which is not easily provoked, which does not readily take offence, and which is ever ready to put the best construction on things. This is the condition of communion with God, and when faith is strong and love is perfect you will be lifted above the power of evil though dwelling in the midst of it, and be delivered from every fear, for perfect love casteth out all fear; and strong

faith in the presence and the power of God will enable you to bear your troubles lightly—to cast them off as the prow of the ship casts off the drops of spray, and to count it all joy when you fall into temptation, knowing that tribulation worketh patience. Now, to promote this loving faith in us, of which I have been speaking, He has instituted this Sacrament, and consecrated all nature and made it a Communion Table—making the wind and the wave and the star and the flower and the rock preach to us the gospel of the kingdom. What is the meaning of Heavenly Father, Elder Brother, Morning Star, True Light, Great Foundation, the Good Shepherd leading his flock by the green pastures, the Bridegroom rejoicing over his bride—what are these but symbols, drawn from earth, of wondrous significance, to stir our slow and sluggish nature and to lift us from the things which are seen to those that are unseen? Has not God thrown the shadow of Calvary on all things? Has not all nature been clothed with new meaning since Christ appeared among men and took so many texts from the fruits and the birds and the trees? Does not the sun speak to you of a diviner light than nature's cunning hand can make; and the rose of a lovelier grace—even the Rose of Sharon and the Lily of the Valley? Does not the little sparrow singing his song at your window on a wintry day, not knowing where his dinner is to come from, preach to you better than I, rebuking you for your distrust and telling you that you are of more value than many sparrows? The Jew, when he entered the temple of old, felt that everything there was instinct with meaning—the curtains and candlestick, the laver and the light, the altar and the incense, the reeking blood drawn fresh from the victim, and the ever-burning fire on the brazen altar, and the priest in his robes of honour and glory—all, all intended to stir his spiritual sensibilities and kindle his love to God and man. So, also, in the present economy. There are voices without number speaking to us from glory, and visions of beauty which many kings and righteous men of old desired to see

but did not see. God has indeed set a table before us in the wilderness, reared a temple which is full of Calvary. "Moreover, brethren," said the Apostle, "I would not have you ignorant that all our fathers were under the cloud and under the sea, and were all baptized in the cloud and in the sea, and did all eat the same spiritual meat and drink the same spiritual drink, for they drank of the Rock which followed them, and that Rock was Christ." It was thus that St. Paul looked upon nature—all things high and low, and found them aids to his faith and channels of grace to his soul. And it is thus I would have you also to look upon them—that is, in the light of Calvary. And then there will be a real communion for you every day with God. You will hear His voice in all sounds, see His footprints in all things, and enjoy His presence at all times—in the busy hours of day and in the gathering stillness of night, during the hour of prayer when none but God is near—in the din and bustle of life, amid scowling looks and heavy cares, or at the Lord's table where He meets with His people and His people with Him as really as in the olden time, and feel that He is near. There is communion between the mountains and the distant sea, and because of that communion,—because they draw their supplies from that source unseen and unailing—they are green and moist above, containing in their deep virgin breasts springs that make them rejoice when all around is dry as summer dust. And so with those who have learned to walk by faith and go out and in and find pasture! Do not suppose, then, that because the mercy-seat has been broken down by the hand of the spoiler, and the bright light has faded, and the spirit of prophecy has ceased, and that angels are no longer visible among the common walks of life, that all communion with God is over. On the contrary, the communion is deeper, richer, wider than ever it was in any preceding age of the world, and the one condition in which that communion is to be enjoyed is that loving faith of which I have been speaking—faith in the presence of the great, the Silent Witness that is

ever bending over us and saying, with infinite longings: "Behold, I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

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Queen's College, 13th May, 1862.

Acknowledgments.

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