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THE PRESBYTERIAN.

OCTOBER,

STORY OF THE KIRK

IN THE

MARITIME PROVINCES.

It might have been mentioned that the congregations of the Halifax Presbytery, referred to in last chapter, as having disappeared from the Roll, were all taken charge of by the Presbyterian Church of the Lower Provinces, for the sufficient reason that the Kirk had no ministers to send them. Few of the people being Scotch in these places, no "disruption" took place among them.

And now, before entering upon what may be called debatable ground, we guard ourselves by reminding the reader that we do not profess to write the Church History of the Maritime Provinces, but only to give some account of a small section of Presbyterians therein. We are, therefore, not to be accused of ignoring the pious and successful labours of others. It may be that some of our statements will be questioned by those who have viewed the matter from another standpoint. We can only say we have done our best to arrive at the truth, and that nothing of importance will be found in the following, we had almost said romantic, chapter that has not been subjected to the criticism and correction of at least six ministers of the largest experience in the Church to which it relates.

In respect to aspersions that have been thrown by other writers upon the memory of some the earlier missionaries whose names are here mentioned, we are not careful to answer their detractors in

this matter. We only recognize in it the truth of the adage—

'The evil that men do lives after them;
The good is oft interred with their bones.'

CHAPTER II.

THE PRESBYTERY OF PICTOU.

Curiously enough, the first systematic attempt at settlement in this county, afterwards destined to be so intensely Scotch in its character, was due to *American* enterprise, and was effected through the agency of the Philadelphia Land Company, which received from the British Government a grant of 100,000 acres, embracing nearly the whole of the county and a part of the adjoining county of Colchester. Immediately following the treaty of peace, in 1763, a few families came hither from Maryland under the auspices of this Company. Eight years later, they transported thirty families from the North Highlands of Scotland, who, arriving in the fall of the year, and unsupplied with provisions for the winter, would certainly have died from starvation had they not, with incredible labour and fatigue found their way through the woods to the settlement in the neighbourhood of Truro, where the same Company had previously planted a little colony of Irishmen from Londonderry. Some of the poor Pictou people had dragged their families with them through the wilderness. They remained on the shores of the Basin of Minas until they had acquired sufficient means to establish themselves elsewhere, while others, who had left their families in the county of Pictou, returned, carrying on their backs for their support the provisions they had received as their wages. These wanderers were soon joined by several other families who had emigrated from Dumfries-shire to the Island of Saint John, from whence they had escaped to Pictou in the greatest poverty and distress. They must inevitably

have perished there but for the kindness of the Highlanders who shared their scanty stores with them. In 1784, at the close of the American war, their numbers had been largely increased by an influx of disbanded soldiers. About the same time a movement was set on foot for the purpose of raising funds for the support of religious ordinances among the settlers. They voted for stipend £80 for the first year, £90 for the two succeeding years, and £100 for the third year, to be increased afterwards in proportion to their means. Application was then made to the Associate Synod of Scotland, commonly known as the Anti-burgher Church, for a minister, in answer to which the Rev. James D. McGregor, D.D., arrived in Pictou in the year 1786. This proved to be the means of inducing a large number of additional emigrants to sail from Scotland, and, in time, there came to be required an increase of ministers, so that we find in 1795 the name of the Rev. Duncan Ross, and eight years afterward, that of the Rev. Dr. McCulloch. At this time the population had been largely increased by emigrants from Inverness, Ross and Sutherland shires, all of whom had belonged to the Established Church of Scotland. There being no minister of their own in this new country, the settlers wisely connected themselves with the ministrations of those whom they found there on their arrival, and, from time to time, they were appointed as elders and office bearers in the congregations of Dr. McGregor and Mr. Ross.

Dr. McCulloch soon acquired a high standing for literary attainments, and was appointed President of the Academy of Pictou. As for Dr. McGregor and Mr. Ross these gentlemen were both earnestly desirous that the Established Church of Scotland should send out ministers to its adherents, with whom they were prepared to live in peace and harmony. But the "prince of the power of the air" was against them. The seeds of dissension had been sown broadcast over the land,—too soon to yield the unsavoury fruits of sectarian bitterness. Had some others of their *confreres* manifested a like generous and catholic spirit, it might have

saved the county of Pictou from much of the political rancour with which it is cursed to the present day.

In the neighbouring county of Colchester the Presbyterian clergymen were from the Burgher branch of the Secession Church. Those of the county of Pictou were of the anti-Burgher branch, and between the two sections there was a fierce war carried on, with relentless spirit on both sides until the time, strange though it may seem, when, after much consultation and prayer, they united under one Synod on the third of July, 1817.

Matters might have gone on smoothly enough, and long enough, but for the unfortunate sectarian element referred to, which not unfrequently found vent in the pulpit, and at the catechisings. It was not to be expected that people who had sat under such men as the Frasers of Kirkhill, McIntosh of Tain, and Stewart of Dingwall, would long endure this sort of thing. Disputes, bitterness, and dissatisfactions arose, followed by more hard preaching; the inevitable result being the withdrawal of most of the late emigrants from the connection altogether.

MCLENNAN'S MOUNTAIN.

It was while these commotions were at their height that the Rev. Donald Allan Fraser, of Argyleshire, Scotland, a minister of the Established Church, landed at Pictou. Mr. Fraser was just such a man as was eminently qualified to gain the hearts and affections of the Highlanders,—young and handsome, a thorough gentleman, an accomplished scholar, exceedingly pleasing in his address, and a powerful Gaelic preacher. This was in 1816. There were then about forty families, all Highlanders, settled at McLennan's Mountain. Between them and Mr. Fraser it was a case of love at first sight. They forthwith gave, and he accepted a call to become the minister of the charge, now for the first time designated MCLENNAN'S MOUNTAIN congregation in connection with the Church of Scotland. A frame

church to seat about 500 persons was immediately erected, and a log house for the minister and his wife were at the same time put up; and that little log house at the foot of the mountain became the centre of an influence which attracted the scattered elements that were to form the congregations in a short time to spring up in all the country around. Next year a church was built on Fraser's Mountain, distant about six miles from McLennan's, and two miles from what is now the town of New Glasgow, but which at that time had no existence. This church formed part of Mr. Fraser's charge, and here he officiated every alternate Sabbath. There were only about twenty-five families connected with it, but they paid half the stipend—\$300—and it became the nucleus in course of time whence the St. Andrews Church, New Glasgow, was afterwards formed. Here Mr. Fraser continued to labour with great acceptance and success until the year 1837, when, much to the regret of his congregation, he demitted the charge and removed to Lunenburg, from which place, in 1842, he moved to St. John's, Newfoundland, and founded the St. Andrews Church and congregation there, in connection with the Church of Scotland. There, too, he was greatly beloved and respected as a preacher and as a man, and there he died, on the 7th February, 1845.

During the vacancy that occurred in consequence of Mr. Fraser's removal, McLennan's Mountain and New Glasgow separated and formed themselves into two congregations, the former, under the ministrations of the late Dr. McGillivray, and the latter, under the Rev. John Stewart, afterwards of Knox Church, New Glasgow. Meanwhile the same process was going on in other parts of the country. The grain of mustard seed had grown into a stately tree. During the period of twenty-six years, from small beginnings the Church of Scotland had become the strongest body of Presbyterians in Nova Scotia, when, suddenly, her progress was arrested by the unfortunate division of

That year the minister of New Glas-

gow joined the Free Church. The seven ministers of Cape Breton, one of Lunenburg, one of Shelburne, and one of Cornwallis, did the same. Seven ministers of the Presbytery of Pictou, and two of the Presbytery of Prince Edward Island returned to Scotland, and accepted charges in the Establishment. Three only, the Rev. Messrs. Scott and Martin in Halifax, and Dr. McGillivray of McLennan's Mountain remained to represent the Church of Scotland in Nova Scotia and Prince Edward Island. These were indeed dark and dreary days, when uncertainty and doubt everywhere prevailed, and when multitudes, who had been halting between two opinions, were carried away by the enthusiasm of the hour, which was fanned to a flame by the glowing representations of the several deputations who were sent out for the purpose of gaining over the ministers and people of Nova Scotia. Not until the following year did the Established Church find it possible to despatch an embassy to reassure her adherents and endeavour to stay the movement; and when, in 1845, Dr. Simpson, of Kirknewton, Dr. McLeod, of Morven, and Rev. Norman McLeod at length did arrive, although they were received with unbounded enthusiasm by those who still adhered to the National Church, they felt that they had come too late to avert the catastrophe.

The subsequent history of McLennan's Mountain may be summed up in a few words.—In January, 1838, the Rev. Alexander McGillivray, was inducted to the charge, and, amid all the vicissitudes that occurred during his time, continued to discharge the duties of his sacred office, with a devotion and earnestness rarely equalled, until his death on the 16th February, 1862. Queen's University, at Kingston, conferred on him the degree of Doctor of Divinity in 1858. He was a native of the Parish of Croy, Inverness-shire, and came to Nova Scotia in the year 1833. During the first five years of his ministry he took charge of Barney's River, Lochaber, and other stations. His attachment to the Church of Scotland was deep-

seated and enduring, and when at last he was called away, his death was acknowledged to have caused the greatest breach ever made in the ranks of the Church to which he belonged. Few, if any, of the ministers of the Church have ever done so much to supply, consolidate, and strengthen its deserted and sore-trying congregations in the eastern parts of the Province as Dr. McGillivray did. For years he laboured *alone*, dividing his time among all the congregations belonging to our Church in the county of Pictou. Before his death a substantial new church, built of wood, seated for 600 people, and costing about £650, had supplanted the original one, and, in front of this edifice, a costly monument was erected to his memory. It was at McLennan's Mountain that the first communion was dispensed in connection with the Church of Scotland in this county.

The present incumbent, the Rev. William Stewart, a native of Perthshire, Scotland, was educated at St. Andrew's and Edinburgh Universities, and was inducted to this charge in October, 1863. The number of families connected with the congregation is about one hundred and sixty, and of communicants, one hundred and ninety five. The annual stipend is \$640. There is no manse.

NEW GLASGOW.

A brief reference to this congregation now follows in natural order. As already mentioned, St. Andrew's Church here was originally a wing of Mr. Fraser's charge at McLennan's Mountain, and its first stated minister was the Rev. John Stewart, who at the "disruption period" joined the Free Church. He carried with him nearly one half of the congregation, and all the elders save one. The church had been incorporated some years previously, and its management vested in five trustees, all of whom, however, continued to adhere to the Church of Scotland. This unhappy division gave rise to an expensive and vexatious lawsuit, which resulted in confirming the trustees in the possession

of their property; but, for seven long years, St. Andrew's Church was practically vacant. During this interval Dr. McGillivray gave such occasional services as it was in his power to supply. Mr. Herdman of Pictou was also specially helpful to the congregation by frequent preaching and visitation among the people.

In 1853 three young clergymen came out from Scotland. Two of them were natives of Nova Scotia; Messrs. G. W. Sprott and Alexander McLean; the third, the Rev. Allan Pollok, was a native of Buckhaven, Fifeshire, son of the minister of Kingston Church, Glasgow. Mr. Pollok received and accepted a call to this congregation, and was immediately inducted. In 1856 the old church was taken down and the present edifice erected on the same site. It is a neat wooden building with a lofty spire. It cost about \$8000, and is seated for 800 or 900 people. The bell cost \$480. It is quite free from debt, and was finished by the Congregation without any extraneous aid. It is more "beautiful" than the former one, but it can never be invested with similar associations. The men who had to do with the building of the old one have all passed away. Grand men they were and true, every one of them! Loyal and devoted to their king and country, and fervently attached to the church of their fathers. In that old church were fought some of the battles of the disruption in Nova Scotia. It was visited by all the deputations that came to the Province at that time. Its walls had resounded the eloquence of Dr. Burns, Dr. Begg, Mr. McMillan of Cardross and many others belonging to the Free Church. It was honoured, too, with the presence of Dr. Simpson of Kirkcubrighton, Dr. John McLeod of Morven and Dr. Norman McLeod, then of Dalkeith, the Church of Scotland's Deputation in 1845; of Dr. Fowler of Ratho, Mr. Stevenson of Dalry, and Mr. Simon Macintosh of Aberdeen, the members of the second Deputation sent by the General Assembly in 1847. Each of whom preached in the old church, where also the Sacrament of the Lord's Supper was dispensed by them, and again, in 1852, by Dr. Ritchie of

Longforgan and Rev. William Sutherland of Dingwall.

For some time after the division of 1844 it was doubtful whether the remanent portion of the congregation would be able to hold together, but by the blessing of God, under the ministrations of Mr. Pollok the congregation so increased and prospered that some years ago by mutual consent a portion of the congregation separated and formed a distinct charge at Albion Mines. In the summer of 1873 Mr. Pollok visited Scotland, and had the honour of appearing before the General Assembly. Shortly thereafter a letter from him was received by the Presbytery of Pictou demitting the charge of New Glasgow. This was reluctantly accepted; the brethren expressing their deep regret "at losing a brother so beloved, a co-worker so faithful and a counsellor so wise and prudent; and their sympathy with the congregation deprived of a faithful and beloved pastor."

Mr. Pollok accepted the appointment of Assistant Minister to Dr. Leishman of Govan, Scotland, and discharged with much acceptance to the people the duties of that large parish up to the date of Dr. Leishman's death in September, 1874. Subsequently he was nominated by the Colonial Committee to the Chair of Church History and Pastoral Theology in the Divinity Hall at Halifax. The vacancy in St Andrew's Church, New Glasgow, was filled by the induction, on the 11th December, 1873, of the Rev. George Coull, M.A., who had a short time previously arrived as a Missionary from the Colonial Committee. The congregation comprises 150 families, 230 communicants, 150 Sunday School Scholars and eight elders. There is an excellent manse. The stipend is \$800.

ALBION MINES AND WESTVILLE.

The congregation of St. John's Church, an offshoot as we have seen from New Glasgow, consists almost exclusively of miners and colliers. Their first minister was the Rev. Wm. M. Phillip, a native of

Scotland, ordained to the ministry in 1869 and inducted to this charge in 1863, when there were some eighty families connected with the church. After the lapse of a year and a half, so popular were Mr. Phillip's ministrations, that the families numbered 161. In 1870, Mr. Phillip demitted the charge and returned to Scotland, and is now the parish minister of Skene in the Presbytery of Aberdeen. New coal mines having been opened at WESTVILLE, in this neighbourhood, a large population was attracted to that place. For their accommodation a church was built in 1869, called St. Phillip's, and from that time the minister of Albion Mines has given half of his time to Westville. The Rev. Charles Dunn was inducted to this united charge in 1871, and he is now the minister. There are about 270 families connected with the two branches of the congregation.

PICTOU.

The town of this name is situated about three miles from the mouth of an arm of the sea forming one of the finest harbours in Nova Scotia. The surrounding district is exceedingly rich in minerals, and has some of the finest coal mines in the world. The first house in Pictou was erected in 1799. Its present population is 3,200.

Although it is an oldish story now, there are those still living who have a pleasing recollection of the first minister of the Church of Scotland who preached in Pictou — a young Highlander who spoke the Gaelic effectively, and whose preaching made a singularly deep impression on the minds of his hearers. This was the Rev. Alexander Fletcher, a native of the Isle of Skye, and a licentiate of the Presbytery of Edinburgh, who arrived in 1816. But he preached only four Sabbaths. Dissatisfied with the existing state of things, he proceeded to Upper Canada, and was ordained to the charge of Martintown, by the then Presbytery of the Canadas, in 1820. He died at Plantagenet in the county of Glengarry, in 1836 — aged 45.

The first minister of St. Andrews Church was the Rev. Kenneth John Mackenzie, from the Highlands of Scotland, whose memory is still fondly cherished by all the adherents of the Church of Scotland in this Province, and whose distinguished ability placed him in the first ranks of his countrymen. He seems to have been settled here about the year 1823, and here he died in 1838, in the 39th year of his age.

The Pictou paper recording his death, says of him:—"The circumstances in which he found the Church of Scotland forced him into controversy; and, to the last hour of his life, he was the advocate of her rights; but his was such an open, manly and generous opposition, that he went down to the grave crowned with the respect even of his enemies. He possessed the finest order of talent, both as a public speaker and writer."

About the year 1841 Rev. Robert Williamson became minister of this charge who officiated until 1844, when, like a good many others, he returned to the old country and was inducted to the parish of Knockbain, Sutherlandshire. After this there occurred a long vacancy, relieved at different intervals by the two deputations from the parent church and the assiduous ministrations of the late Rev. Dr. McGillivray till 1849, when the present minister, the Rev. Andrew Walker Herdman, M.A., arrived, to find himself the sole Minister of seven congregations. After supplying the vacancies within the bounds for some time, he undertook the charge of St. Andrew's Church, and was inducted thereto in 1853. Since that date, the progress of the congregation as well in spiritual as material prosperity has been uninterrupted and most satisfactory. The people commenced by building for their minister a comfortable manse on an elevated site overlooking the harbour, commanding one of the finest views in Nova Scotia. It cost about \$3000. More recently, they undertook a great work in the erection of their splendid new church, which is not only an ornament to the town but one of the finest ecclesiastical edifices in the Province. It is constructed of brick with stone facings, and flanked with stone buttresses, with a central tower in front, ter-

minating in a spire 120 feet in height. The size of the main body of the building is 78 feet long by 50 feet wide, and it is comfortably seated for one thousand persons. The interior is very tastefully finished, the roof being supported by clustered columns with moulded capitals from which spring groined arches. There is a spacious basement affording ample accommodation for the Sabbath School and occasional meetings. The cost of this structure was about \$25,000 which has been all paid. There are upwards of 200 families connected with the congregation and above four hundred communicants.

EARLTOWN AND WEST BRANCH RIVER- JOHN.

The district over which these congregations extend was first settled in 1819 by emigrants from the north. Highlands of Scotland. For years they were destitute of stated religious ordinances, and seldom heard the Gospel preached. But the people did the best they could for themselves by meeting on the Sabbath Day in some central place, joining in prayer and praise, and having a sermon read from some of the "orthodox authors" by the best readers among them. Thus they continued till 1836, when the Rev. William Sutherland came among them and took charge of the joint congregation till 1843, when he confined his labours to Earltown alone. Although licensed and ordained by the Church of Scotland he refused to join any Presbytery in this country. But it is due to him to say that his memory is greatly revered to this day by the people of Earltown, by whom he was esteemed a devout and faithful minister of the Gospel. Indeed it seems questionable whether any other so pious has been settled, before or since, within the bounds of the Presbytery. He had no worldly polish, but in real worth he was every inch a true man. He died in 1848, and the place was again deprived of ministerial services. But the people did not forsake the assembling of themselves together. They met as aforetime for worship and to hear sermon, receiving also occa-

sional services from the Presbytery until 1852, when the Rev. Alexander Mackay, M.A., arrived among them.

Mr. Mackay was the first native of Nova Scotia who studied for the Church of Scotland and returned to labour among his countrymen. He is a graduate of the University of Aberdeen and received licence and ordination from the Presbytery of the same name. Associated as he was for fifteen years with the trials and hopes and disappointments which chequered the history of the Kirk in the Maritime Provinces, few men are better acquainted with its history, and, certainly, few men have laboured more earnestly and unselfishly in her interests. With the same zeal and fidelity—the heroism it should be called—which he has manifested since he came to Ontario, he began his ministerial work in this corner of the Lord's vineyard and subsequently laboured throughout the bounds of the Synod in most of its congregations. If further proof is wanted of his earnest desire to promote the interests of the Mother Church in Nova Scotia it may be found in the voluminous correspondence which he carried on during many years with the Colonial Committee, the Universities, the leading ministers of the Church, and the students of Divinity. If it is asked why he himself abandoned the field, it can only be answered,—he was over-worked. By his removal to Belfast, Earlton became vacant again, and continued so till 1861, when the Rev. William McMillan, also a native of the Province, was inducted, whose name will presently recur as the minister of Saltsprings.

The Rev. James McColl, formerly of De Sable, P. E. I., the present incumbent, was inducted on the 14th November, 1872. Since 1858 two very handsome churches have been built in Earlton, the one at Tatamagouche Falls, the other in Earlton centre. These are *Union Churches*, that is, they were built by the joint efforts of the two branches of the Church and have since been worshipped in alternately by them. Nevertheless, Earlton and West Branch have as yet declined to be merged in "the Presbyterian Church in Canada."

The congregation are free of debt and

are able to pay a stipend of \$1000. The manse however is becoming "old and gray." The same may be said of the church at West Branch, which is just a little out of keeping with the other improvements in that locality. There are about 200 families connected with these congregations, well able to keep abreast of the age in style and comfort.

EAST RIVER OF PICTOU :

EAST AND WEST BRANCHES.

Here is one of the largest congregations in the county, or rather, two large congregations in one. The twain Churches of St. Columba at the West and St. Paul's at the East Branch, eight miles asunder, are respectively twenty and twenty-four miles from Pictou—situated in a district of country singularly beautiful, whose hills abound in coal and iron and other valuable minerals. The inhabitants are all of Highland descent, from Ross, Inverness and Sutherlandshires. Yet, even here, "the language of Paradise" is no longer the vernacular. It is fading away before that of the *Sussex*. But what of that? There remains the ancestral piety of the people, who are said to be more than usually well versed in Scripture, devout, strongly attached to the Church of Scotland; remarkable for uprightness of character and regard for religious ordinances. In both congregations there are about 250 families, of whom about 150 belong to the West Branch. The churches are respectively seated for 750 and 700, and are well attended, not only on Sabbaths, but at the week-day prayer meetings and other occasions also.

Their first pastor was the Rev. John Macrae, now the parish minister of Stornaway, Scotland, who was settled here in 1827. His ministry will not soon be forgotten in Pictou County, for he was a power among the people. During the last months of his ministry he hardly once preached, except in the open air, because no building could contain the thousands that gathered around him.

No people on the face of the earth, it is well known, so instinctively give themselves up to hero-worship as the Highlanders, and of all Highlanders none are more demonstrative than Highlanders in the Colonies. It is superfluous to ask the reason why. With an imperishable love of their native mountains and glens, and an undying memory of sacred scenes and associations in the land where their forefathers sleep, how could it be otherwise? As the captive Jews hung their harps on the willow trees and wept by Babel's stream, while they thought on their loved Jerusalem, so the people of East River, and of Pictou county, had accustomed themselves to say, "how shall we sing the Lord's song in a strange land?" And as one and another of their ministers, who had often caused their heart-strings to vibrate with the rhythm of their dear Gaelic tongue, left them and desolated their sanctuaries, such parting scenes as is now referred to were as true to nature as when the elders of Ephesus in the apostolic days, kneeling on the sea-shore, fell on Paul's neck and kissed him, "sorrowing most of all that they should see his face no more." Independent testimony makes Mr. Macrae one of the foremost champions of the Kirk in her times of trial and disruption in Nova Scotia. It also tells us how he and the Rev. Mr. McKichan of Barney's River threw themselves into the breach, and urged with ability that the impending division and dismemberment of the infant Church should not take place, but that the Colonial Church should declare itself distinct from the Scottish Church, and how this was only carried against them by a small majority.

On his return to Scotland in 1844, Mr. Macrae was inducted to the parish of Killearnan, Ross-shire. Here, with a good stipend, amid delightful scenery, he might have taken his ease, for the people had almost to a man become Free Church. But such terms did not suit his sanguine temper; accordingly, he went to Stornaway, where, although the "living" was about one-half of that of Killearnan, there was a fair congregation, and work to do. Mr. Macrae is the only survivor

of the predisruption ministers in the County of Pictou, who continued in connection with the Church of Scotland.

After an interval of twelve years, he was succeeded at the East River by his son, the Rev. Donald Macrae,—now of St. Stephen's Church, St. John, N.B.,—from 1856 to 1858. The third pastor was the Rev. Simon McGregor from 1860 to 1869—who now worthily represents the venerable Mother Church in Victoria, Vancouver's Island.

After a sojourn of twelve years in Newfoundland, Mr. Macrae was a second time inducted pastor of his native parish, and so continued during four years, when he received a unanimous call to his present charge. The vacancy caused by his removal is about to be supplied, so far as the West Branch is concerned—the Rev. P. Galbraith, of Bathurst, having accepted a call. The stipend is \$800 and a manse. Considerations, the explanation of which would occupy too much room, have prevented this and some other Pictou congregations from casting in their lot with "the Union"—*as yet*.

WALLACE AND PUGWASH.

The congregation of Wallace was organized in 1828, at which time a church was erected. The first minister of the charge was the Rev. Hugh McKenzie, a native of Ross-shire, Scotland. His incumbency extended from 1832 to 1840, when he was translated to Lochaber and Antigonish. From thence he returned to his native land, and was successively minister of Tongue and of the Gaelic church, Inverness. The second minister was the Rev. James Duff, sent out by the Colonial Committee in 1856, but who, owing to ill health, returned to Scotland before he had completed the second year of his ministry. The Rev. James Christie was next inducted in 1859. He was a native of Aberdeenshire and an alumnus of Kings' College. He demitted the charge in 1864, and was succeeded by the Rev. James Anderson, who was inducted to the united charge of Wallace-

and Pugwash in the month of April, 1866.

The last named congregation was formed in the year 1857 by the Rev. Alex. McLean, now of Belfast, P. E. I., whose earlier arduous labours in Gairloch and Saltsprings obliged him for a couple of years to seek comparative rest at the quiet settlement of Pugwash, on the shore of Northumberland Strait, where he found a considerable number of Presbyterians, and succeeded in organizing them into a congregation. For a few years thereafter it was under the care of missionaries appointed by the Colonial Committee until Mr. Anderson's induction. Mr. Anderson resigned the charge in 1872, when he was inducted to St. James' Church, Newcastle, N.B., of which he is now the minister.

Wallace and Pugwash are again separate charges. The Rev. J. M. Sutherland, who was inducted to Pugwash on the 16th Sept., 1873, is a native of Nova Scotia, who received his Arts course of study at Dalhousie College, Halifax, and his theological education at Glasgow University. The charge comprizes five sections, where divine service is held regularly. There are in all 90 families and 102 communicants. The Rev. James Murray, late of Dalhousie, N.B., was inducted to Wallace, 18th August, 1874, and is now ministering to a united, contented, and happy people.

ROGERS HILL AND CAPE JOHN.

'Tis sixty years since churches were built in these districts by the settlers who came from Sutherlandshire, and the Western Isles. The Rev. Hugh McLeod was their first minister. Like other ministers of that time, it is probable that he had a roving commission and preached at large in all the neighbouring settlements. On his removal from the Province, these congregations it would appear were placed under the care of the Rev. Donald McConachie, who had for two years previously ministered to the people of Lochaber and St. Mary's. At the time of the *exodus*, Mr. McConachie returned to Scotland, and was settled in the parish of Urquhart, where he died. After his de-

parture, there ensued a long vacancy, and in 1849, the church at Cape John was destroyed by a great fire, which laid waste a large tract of country, consuming forests, fences, and dwellings, with some loss of life also. The present church was erected soon afterwards.

The next settled minister was the Rev. Alexander McKay, of whom mention has already been made, and who commenced his ministerial work in this, the place of his nativity, in 1852. At the end of two years he was translated to Belfast, P. E. I. Another long vacancy of six years tried the perseverance of the congregation, who eventually, in 1860, succeeded in securing the ministrations of the Rev. John Sinclair, now of the parish of "Small Isles," Scotland, who remained four years. Their next minister was the Rev. John Goodwill, who also remained four years and then accepted an appointment to the New Hebrides Mission, whence he returned a short time ago to occupy an important field in Prince Edward Island, which will be more particularly noticed hereafter.

The congregation is now under the pastoral care of the Rev. James W. Fraser, a native of the East River of Pictou, educated in Scotland, who was licenced and ordained by the Presbytery of Ayr, in 1866, and sent out immediately as a missionary to Cape Breton, where he remained four years. In December, 1870, he was inducted to these united congregations.

RIVER JOHN.

This congregation was organized chiefly by the Rev. George M. Grant, M.A., during his three months stay here as a missionary from the Colonial Committee previous to his going to Prince Edward Island. The church was finished in 1863, and in September of that year, their present minister, the Rev. Robert McCunn, M.A., was inducted. The congregation is comparatively small, numbering not quite a hundred families, but the number of communicants, now about 150,

has more than doubled within the last few years. There is no glebe, but a commodious manse was built in 1866. The church is seated for 350. It is named Saint George's, in honour of its founder.

BARNEY'S RIVER.

The Rev. Dugald McKichan was the first minister settled in this congregation. His incumbency at that time was of three years' duration, commencing in 1827. The Rev. Alexander McGillivray, who succeeded him in 1832, was fresh from Scotland, and full of missionary zeal. During the first two years of his pastorate Locharber and St. Mary's, constituted part of his charge, but for the three succeeding years he restricted his stated ministrations to Barney's River, and at the end of that time he went to McLennan's Mountain, which will long be associated with the memory of his name. "Will ye no come back again?" said the people to their first minister; and back again the Rev. Dugald McKichan came, in 1840, but he left them again for Scotland, in the trying time of *eighteen forty-four*.

With what tenacity of life a Pictouan congregation can hold together! Fourteen years elapsed before another minister was settled among them, and, when he came, he found them still singing to the old tune "If I forget thee, O Jerusalem! let my right hand forget its cunning." It was on the seventeenth of February, 1858, that the Rev. James Mair was inducted; he only remained three years and a half, when the tempting offer of Martintown, in the Glangarry country lured him to the West. Nearly eight years he was the minister of that important congregation. the charge of which he resigned in 1868 West! further west! to Minnesota. Mr. Mair went,—to die on the banks of Lake Shetek. on the fourth of February last. Four years vacancy, and three years of pulpit supply by Rev. James McDonald, brings us to the year 1867. Seven long years more of silent Sabbaths at Barney's River! enough surely to test the perse-

verance of the saints, if not the patience of Job. Their present pastor, the Rev. Alexander J. McKichan, inducted on the 22nd September, 1864,—is a son of their first minister, who studied at St. Andrew's and Aberdeen, and who was for a time the parish minister of Kinlochleuchart, Scotland. There are at present seventy-two families at Barney's River, in connection with the church. In these are 142 communicants. About two-thirds of the original families joined the Free Church in 1844, and the harassing vacancies that have since occurred greatly strengthened the congregation of that church which enjoyed all along the services of a faithful minister of the Gospel in the Rev. Mr. Blair.

SALTSPRINGS AND GAIRLOCH.

Until recently these large and important congregations were united. They have therefore a common history, dating from the year 1822, when the Rev. Hugh McLeod began his ministry in this part of the country. After his removal from the Province, the Rev. Donald Macintosh seems to have had the pastoral oversight of the district in which are now four or five large congregations; but he went home in 1844, and received a presentation to the parish of Urray in the Presbytery of Dingwall. He died the minister of Eddleston, on the second of July, 1859.

With the exception of occasional services from Messrs Talloch and Christie, and from members of the Presbytery, the charge remained vacant until the arrival of the Rev. Alexander McLean, now of Belfast, a native of the county, who had studied for the ministry at the University of Aberdeen. Though long deprived of a pastor, neither of these congregations could brook the idea of being separated from the old Kirk of Scotland. Again and again they besought the Colonial Committee to send them a minister, and great was their joy when, after *nine years* waiting, they had set over them a

man after their own heart, who could speak to them in the language of their forefathers. He was accordingly inducted their minister in 1853, taking charge also of two other—the West Branch and East River—congregations. The result might easily have been foreseen. Mr. McLean's health gave way, and, at the end of four years, he was compelled to resign. Two years afterwards, another stalwart native minister undertook the arduous task—the Rev. Alex. McKay, now of Eldon, Ontario,—who laboured with the utmost perseverance and assiduity from 1859 till 1867—when he too was obliged to succumb.

Years before this time, the East River congregation had secured a minister of their own. Now it was resolved that Salt-springs and Gairloch should each set up for themselves. Accordingly, the latter, with the spirit of true Highlanders and loyal Kirkmen, drew themselves up *full length*, and, with the promise of \$720 annually, called as their first pastor the Rev. Neil Brodie, then labouring in Cape Breton, as a missionary from the Colonial Committee. This gentleman was settled over them in September, 1863, and continued to labour among them until October, 1874, when he accepted a call from Lochiel, in Ontario, where he still ministers. At Gairloch they have a commodious and handsome church; as yet they have no manse, owing perhaps to the fact of their late pastor being a bachelor, "fair, fat, and forty." They are equal, however, to the task of providing one when it may be wanted. The congregation is a compact and desirable one, free from debt, and free from "isms." The people are kind, liberal, and thoroughly loyal. They have always had, and still have, a preference for *the Gaelic*; they have expressed a preference too, in reference to the Union, to remain "as they were."

The same year, a little earlier, the people of Salt-springs set their affections on a young native minister, the Rev. William McMillan, formerly of Earlton. The attachment was mutual, and ended in his induction in the month of April. Since then nothing has transpired to mar

the happiness of either. On the contrary, mutual confidence and affection has strengthened the bond between pastor and people. As clerk of the Synod, and in other ways, Mr. McMillan has already rendered important services to the church at large; but a greater work than he or any of his brethren in the Presbytery of Pictou have yet accomplished remains to be done. If it might so be that one so gifted, and so deservedly popular in the county, should be the honoured instrument of presenting the subject of Union, happily consummated elsewhere, in such a way as to commend it to the honest convictions of the large and influential congregations by which he is surrounded, and who do not as yet see eye to eye with us in this great matter, there would be awakened sentiments of joy and gratitude throughout the length and breadth of the Dominion.

To the zeal-hearted Highlanders of Pictou is dedicated this humble effort to tell their children, and their children's children, the story of their love and allegiance to the Kirk of Scotland. With profoundest respect for their loyalty and consistency we can still address them in the language of Christian affection,—
"Come with us" dear brethren!—with your big hearts full to overflowing with respect for the old church we all love so well,—come with us: you will do us good: and we will do you good. Without abating one iota of loyal sentiment,—come with us, ministers and people! Forgiving and forgetting the past, as becomes the followers of the loving Saviour, let us together pray for the peace of Jerusalem.

Behold! how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell.

Our Own Church.

The Rev. Robert Muir, the convener of the Colonial Committee, and his estimable travelling companion, Mr. Playfair, of Abercorn, reached Montreal on Sabbath morning, the

29th October. Though just off a long voyage, both cheerfully consented to preach. Mr. Muir officiated in St. Andrew's Church in the morning, and in St. Paul's in the evening. Mr. Playfair preached in St. Andrew's in the evening. There was but one opinion as to the thoroughly evangelical character of their discourses. They are both earnest and able men, and well qualified to form a just estimate of the things they have seen and heard in this country, and they had excellent opportunities of informing themselves in regard to the position and prospects of the Church in Canada. At Halifax, Pictou, and Charlottetown, they met with the leading ministers and members of the church. In Montreal they were fortunate in timing their visit when a large number of the members of the General Assembly's Committee were in town. They visited Kingston and Hamilton, and preached in St. Andrew's Church, Toronto. Before leaving our shores they might be able to say, "*Veni, vidi, vici.*" We feel that they have done us good.

The Rev. Simon S. Stobbs, of Lugar, Auchinleck, has also come from the land of Burns this summer on a visit to the United States and Canada. Mr. Stobbs preached in New York, and also in St. Andrew's and St. Paul's Churches, Montreal, and was not a little surprised with the size and splendour of some of the Presbyterian churches in this new country.

The people of London, Ont., and its neighbourhood, have been favoured with a visit of that eminent divine, the Rev. Dr. John Hall, of New York, who officiated on a recent Sabbath in the North Dorchester Church in the forenoon, and in St. Andrew's Church, in the city, in the afternoon. On both occasions, although there was not time to blow the trumpet loud or long, Dr. Hall preached to overflowing audiences in his usual eloquent and effective manner. On both occasions, too, he

had the Rev. James Gordon, M.A., for his curate, conducting the preliminary services.

During the meeting in Montreal most of the pulpits were supplied by members of the Committee—*inter alia*, Messrs. Grant, Sedgewick, Patterson, Bennett, from the Lower Provinces, and Drs. Topp and Snodgrass and Messrs. McLaron, D.J., Macdonnell and Smith, of Toronto, and K. MacLennan of Peterboro.

The committee appointed by the General Assembly on correspondence with other churches, with power to appoint delegates, has named the Rev. Geo. M. Grant as a deputy to represent this church at the next meeting of the General Assemblies of the Church of Scotland and the Free Church. Mr. Grant is understood to have accepted the appointment.

A very successful Sabbath-school festival came off at BEACHBURGH in connection with the St. Andrew's congregation some time ago. The arrangements were all that could be desired. The speeches were *short* and to the point. (What better commendation is needed?) The proceeds came well up to \$50—"in aid of the fund for repairs to church property."

The Presbytery of Huron have expressed their satisfaction with the proposed amalgamation of Knox church and St. Andrew's church in GODERICH. The intention is to have one English church in the town, and to organize the country sections heretofore connected with the town into three new congregations, the two collegiate ministers having these four churches under their jurisdiction. The Gaelic-speaking people are to have the use of St. Andrew's Church.

Rev. Hamilton Gibson has expressed his intention of resigning the charge of BAYFIELD and Varna, and retiring from the active duties of the ministry. The Rev. John Gordon of Paisley has also resigned his charge.

At a special meeting of the PRESBYTERY OF WHITBY the resignations of

Messrs. Ballantyne of Whitby and Calder of Orono and Kendal were taken into consideration. After hearing commissioners from both congregations the Presbytery consented to accept Mr. Ballantyne's resignation, but not without expressing their high esteem for him personally, their appreciation of his scholarly attainments and gentlemanly bearing, and their admiration of his self-denial. We have only room for a single sentence of the resolution adopted by the Presbytery. but it is enough to shew the fine spirit manifested by all concerned in the transaction. "The Presbytery feel thankful to the Head of the Church for the good work He has enabled Mr. Ballantyne to do for the second Presbyterian Church of Whitby. He found it feeble and struggling, but, by his able and faithful labours, he has raised it to comparative strength and to actual independence. His resigning the pastorate of such an attached and grateful people is a sacrifice laid on the altar of Union, that illustrates the usefulness peculiar to Christianity and cannot fail of its reward." We have no doubt that such a minister will soon find an enlarged field of usefulness. Mr. Calder was induced to withdraw his resignation.

SAUGEEN PRESBYTERY.—At an adjourned meeting of this reverend Court, held at Durham on the 31st August, a call from Centre Bruce and Underwood to Rev. Geo. McLennan of Knox Church, Minto, was taken up. Mr. McLennan having intimated his acceptance of the same, the Presbytery agreed to the translation. The trial discourses and other exercises of Mr. J. H. McAlmon were heard and sustained, and his ordination to Markdale congregation appointed.

THE PRESBYTERY OF MANITOBA met at Kildonan on the 18th August by adjournment. Portage la Prairie and Burnside were constituted a charge under the pastoral care of Rev. Mr. Bell. High Bluff and Portage Creek were erected into a second mission field and

the Rev. Mr. Stewart put in charge, and these two clergymen were appointed to preach alternately in Woodlund, Ossowo, and Poplar Point, each once in four weeks. Rev. Mr. Frazer was appointed to Palestine, Golden Stream, Woodside and Westbourne. The Presbytery agreed to send a missionary to Emerson and other settlements on the Red River. Mr. Flett, the Indian missionary, was examined by the Presbytery and licensed to preach the Gospel. He was afterwards ordained. Arrangements were made for the ordination of Mr. A. Stewart to labour in Fort Pelly and the Swan River district. It is clear that this far-off Presbytery is putting on its armour—preparing to do its share in ministering to the spiritual wants of the great Northwest as well as Manitoba. There is no question about the beneficial working of the Union in Manitoba.

LINDSAY.—At a meeting of this Presbytery, reference was made to a local union of congregations in Fenslon likely to be productive of much good. A call from Cambray and Fenslon, having been sustained in favour of Rev. Mr. McDougall of Cow Bay, Cape Breton, was ordered to be transmitted to the Presbytery of Sydney. The resignations of Revs. Messrs. Murray and Panton, the two Presbyterian ministers of Lindsay, were next dealt with. After hearing commissioners from both congregations, who respectfully expressed deep regret at the prospect of parting with their ministers, and admiration of the Christian heroism displayed by them in their resigning for the purpose of facilitating the Union of all the Presbyterians in Lindsay into one congregation, the Presbytery felt compelled to accept the resignations before them. A committee was appointed to draft a minute expressing the Presbytery's feeling in parting with these brethren.

MARITIME PROVINCES.

A handsome obelisk of Nova Scotia

granite has been erected in the Sherbrooke cemetery over the grave of the Rev. John Campbell, for twenty-five years pastor of Sherbrooke, Glenelg, and Caledonia, and for nearly ten years minister of Sherbrooke congregation. Mr. Campbell died on the 4th September, 1873, aged 63 years. Although *his work* is his best monument, this memorial is in every way becoming, and a graceful expression of a loving people's personal esteem for him.

THE DIVINITY HALL at Halifax will be opened (D.V.) on Wednesday evening, the 3rd November, at 7.30. The opening lecture will be delivered in St. Matthew's Church by the Rev. Professor Pollok.

A public meeting has been held at Sutherland's River, Pictou, for the purpose of forming a new congregation out of a section formerly belonging to St. Andrew's Church, NEW GLASGOW, and the Vale Colliery—, a new field recently taken up. Sutherland's River has had a Union church for over twenty years. We congratulate the Rev. George Coull on the pleasing addresses and handsome presentations he has recently received from his Congregation and Bible class. At the recent ministration of the communion at WALLACE, two hundred and thirty communicants joined in the sacred ordinance simultaneously. The pastor, Mr. Sutherland, was assisted in the accompanying services by Messrs. Sedgewick, Monro and Murray. We observe that the time-honoured "fast day" and "the Monday thanksgiving" were both observed.

A very fine organ is to be erected in St. Stephen's Church, St. John, N.B. It is to be of English manufacture, which we think a mistake. Warren's instruments, made in Montreal, will stand the climate better, and they are first-class.

THE PRESBYTERY OF WALLACE met on the 16th August. The Rev. James Murray, moderator; Rev. Thomas Sedgewick, clerk. A petition was

read from Amherst, praying to be organized into a congregation in connection with the Presbyterian Church in Canada. Mr. James McKeen, graduate at Dalhousie College, was examined for admission to the Hall, and he received the usual certificate. Arrangements were made for the supply of Amherst and Wentworth.

HALIFAX PRESBYTERY met on the 31st August in St. Matthew's Church. There was a large attendance. The Rev. J. R. Keen, a Congregationalist minister, applied for admission to the ministry of the Presbyterian Church. His papers having been found to be all that could be desired, the Presbytery resolved to transmit the application to the General Assembly with their cordial approval. Mr. E. Scott having accepted a call to Milford and Gay's River, arrangements were made for his ordination and induction. Interesting reports were read by the missionary catechists and probationers under the direction of the Presbytery, and appointments were made for the supply of the mission stations and vacant congregations of the Bounds.

THE PRESBYTERY OF SYDNEY at its last meeting confirmed the unanimous election of the Rev. Wm. Murray of P. E. Island as the minister of the Union Church, Sydney. The guaranteed stipend was \$300. Mr. Murray is reputed to have the gift of tongues, being a polished speaker in both English and Gaelic. The Cape Breton Advocate has a wail of lamentation over the probable departure of the Rev. Mr. McDougall of Cow Bay, who has received a call from Ontario. But "it is not lost a friend gets."

THE PRESBYTERY OF PICTOU, in [connection with the Church of Scotland,] met in St. Andrew's Church, Pictou, on the 25th August, and was constituted by the Rev. James McColl, Moderator. *sederunt* Rev. Messrs. Herdman, McMillan, Stewart, Fraser, Dunn, Coull, McKichan, and McCunn. A call was read from St. Columba Church, West Branch, in favour of the Rev. Peter

Galbraith of Bathurst, N.B., and the same was sustained. Some conversation ensued as to the position of the East Branch, E.R., in reference to the Presbytery, and it was agreed to invite members of that congregation to meet for conference with the Presbytery on the occasion of Mr. Galbraith's induction. Mr. McKichan, also made a statement regarding the congregation at Broad Cove, Cape Breton. Though very generally favourable to the union of the churches, this congregation had agreed in the meanwhile to wait some time, and be guided by the action of this Presbytery.

The Presbytery having reason to understand that the Colonial Committee of the Church of Scotland were in favour of co-operation, on the part of this Presbytery, with the Presbyterian Church in Canada, in Foreign Missions, the Widows and orphans, and other schemes, authorizes its ministers and congregations to act accordingly, and to make collections for the same. Appointments were made for Gairloch: Rev. Messrs McColl and McCunn to dispense the sacrament of the Lord's supper: Mr Herdman to preach on the 17th October, and Mr. McMillan on the 21st November.

DEATHS.

THOMAS CHRISHOLM.—A most excellent and worthy man, and an elder of Mr. Morison's congregation at Ormstown, died last April. He was still in what may be called the prime of life, being little over fifty years of age. He was most zealous in every thing pertaining to the Church; faithful in duty; large-hearted and liberal in whatever was undertaken for the cause of the Gospel. The church can ill afford to lose such men.

DAVID BELLHOUSE.—This well-known citizen of Montreal died, somewhat suddenly, at the residence of his son-in-law, Mr. Alex. Ewan, on the 22nd September, in the 75th year of his age. Mr. Bellhouse was a native of Leeds, England. He first came to Canada in 1817, and spent most of his life in Montreal. He was the pioneer of our Ocean Steamship Companies. At his instigation a Liverpool firm engaged in the enterprise, and when the first line of steamers—the *Genova*, *Lady Eglinton*, and *Sarah Sands*—commenced plying to the St. Lawrence, in 1853, he was appointed Agent for the Company. Ever honourable and upright in business, he was also, from conscientious conviction, a sincere and consistent Christian. Possessing a culti-

vated intellect and refined tastes, this fine old English gentleman was of a genial and affable disposition, beloved in the social circle and respected by his fellow-citizens. He was for many years a member of the St. Paul's Church, Montreal.

THE PRESBYTERIAN CHURCH IN CANADA.

AN IMPORTANT MEETING.

The Committee of the Presbyterian Church in Canada, appointed by the General Assembly, constituted in Montreal on the 15th June last, to mature measures for the next Assembly, met in St. Paul's Church, on the first of September, and, after deliberating for eight days, concluded its proceedings at a late hour on Wednesday evening, the 8th ultimo. The subjects which engaged the attention of the Committee were varied and important, having reference to the following matters, namely: Ecclesiastical Procedure, Parliamentary Legislation, Synodical Functions and business, Missionary and other schemes, Colleges, Education for the Ministry, Examination of Students, Admission of Ministers from other Churches, Amalgamation of Ministers' Widows' and Orphans Funds, Agency, Periodicals, Clerkship of the General Assembly, Mode of Electing the Moderator of the Assembly. Upon these and other subjects the Committee had instructions to consider in detail and to report to the next annual meeting of the General Assembly such recommendations as might appear to the Committee to be of practical importance and utility.

THE PERSONNEL

of the Committee, being composed of the representative men of the four Churches recently united, formed, it is needless to say, such a combination of brain-power as it is seldom found possible to concentrate upon given subjects. The whole number appointed by the General Assembly was *eighty-eight*, of whom sixty-six were Ministers. There were in actual attendance *sixty-one* members, including twelve laymen. They came from the four Provinces of Ontario, Quebec, New Brunswick, and Nova Scotia, implying a journey, coming and going, of between fifteen and sixteen hundred miles on the part of several of the members. The colleges were strongly

represented. Drs. Cook, MacVicar, Snodgrass and Caven, the Principals respectively of Morin College, Quebec; the Montreal College; Queen's University, Kingston, and Knox College, Toronto, were present, as were also Professors Gregg and McLaren from Toronto, and Mackerras from Kingston. Of Doctors in Divinity and Law there were, in addition to the learned Principals, Doctors Taylor and Jenkins of Montreal; Topp of Toronto; Bell, Walkerton; Bayne, Pictou; Proudfoot, London; Waters and Bennett, St. John, N.B.; Patterson, Nova Scotia; Cochrane, of Brantford, and McNish of Cornwall.

The Rev. Dr. Topp, the Convener of the Committee, presided over its deliberations. The Rev. P. G. McGregor, of Halifax, and the Rev. John Gray, B.A., of Orillia, Ont., acted as Secretaries. The late Church of Scotland in the Maritime Provinces had but one representative present, the Rev. Geo. M. Grant, M.A., who is however acknowledged to be a host in himself. In addition to the above-named, the following were also present:—Messrs. William Reid, M.A., D. J. Macdonell, B.D., J. G. Robb, B.A., John M. King, M.A., and John Smith, of Toronto; Robert Campbell, M.A., Montreal; Daniel M. Gordon, B.D., and William Moore, of Ottawa; James Patterson, Hemmingford; Kenneth MacLennan, M.A., Peterboro; Peter Wright, Quebec; D. H. Fletcher and John McCall, Hamilton; John Laing, M.A., Dundas; Thomas Sedgewick, Tatamagouche, N.S.; John McTavish, Woodstock, Ont.; J. K. Smith, M.A., Galt; Thomas McPherson, Stratford; James Middlemiss, Elora; William Fraser, Bondhead; Robert Ure, Goderich, Robert Torrance, Guelph; John Scott, Bruce; J. Burton, Belleville; R. H. Warden, Toronto; Alex. Young, Valleyfield; J. Hastie, Prescott; and James Fowler, Bass River, N.B., *Ministers*. And Messrs. Hon. John McMurrich, Toronto; Judge Stevens, New Brunswick; Robert Bell, Carleton Place; George Hay, Ottawa; Adam Gordon M.P., Port Perry; Thomas Macrae, Guelph; John C. Thomson, Quebec; Warden King, John L. Morris,

David Morrice, John Stirling and James Croil, of Montreal, *Lay Elders*.

THE ORDER OF BUSINESS.

The subjects appointed by the General Assembly for consideration having been announced by the chairman, it was agreed to take them up consecutively for discussion and, that, when the Committee should be seized of the whole matter and had received such explanations as the members were able to give of the practices heretofore followed by the respective churches previous to the Union, that then it should be remitted to sub-committees to consider in the light of the information thus obtained, and having also the mind of the whole Committee upon the various subjects—the different matters in detail, and to embody their conclusions, in a report to be submitted to the general Committee and by it to be reconsidered, clause by clause, before its adoption.

For example, in regard to the question of establishing a Ministers' Widows' and Orphans' Fund for the United Church, statements were made by parties officially connected with the several pre-existent Funds, setting forth their respective capitals and other sources of revenue, their modes of administration, the number of annuitants, the amounts paid to each, &c., With such data, the Committee were in a position to discuss the merits of each and to arrive at certain conclusions. With these for their guidance, the sub-committee proceeded to formulate the outlines of an equitable plan for the United Church. This in turn being considered by the General Committee, and amended, was finally adopted, and ordered to be sent up to the General Assembly in the form of a recommendation.

THE RESULTS.

It follows, necessarily, that the work of the Committee was simply of a preparatory nature. It had not the power to make a single enactment. But, taking for granted that its membership fairly represented the mind of the different sections of the Church, it will be found that important and valuable service has been rendered by

the suggesting of practicable measures, and thereby facilitating the transaction of business at the next meeting of the Assembly, when there will in all probability be present a constituency so large as to be otherwise unmanageable for overtaking the amount of business that will be brought before it. The following are understood to be some of the more important recommendations of the Committee:

1. That the mode of electing the Moderator of the General Assembly be by an open vote of the members composing the court at its first sederunt. (In the Church of Scotland branch, use and wont had vested the nomination of the Moderator in a so-called College of ex-Moderators. In the C. P. Church the Presbyteries had the privilege of nominating.)

II. HOME MISSIONS.

That there be one Board of Management for the whole Church, consisting of forty-five members, of whom one-third shall belong to the Synod of the Maritime Provinces and the remaining two-thirds to the other Synods of the Church, including Manitoba; that the Committee be correspondingly divided into two sub-sections for the transaction of business within their respective districts, empowered to act separately, but to report jointly to the General Assembly.

That the Fund to be administered by the Board shall consist of two parts, (1,) the Home Mission Fund proper, for the support and extension of Mission stations throughout the Dominion; (2) the Fund for supplementing organized congregations unable of themselves to provide fully for the maintenance of ordinances.

That the support of Manitoba College shall in the meantime be a charge on the Home Mission Fund.

That congregations not self-supporting but able to pay at least \$400 annually toward stipend, and at the rate of \$4 50 per communicant or \$6 per family, may be supplemented by the Board; and that the *minimum* stipend, exclusive of manse, from all sources, shall be \$700 in all such cases. (This recommendation is to the effect that separate collections should

be taken up throughout the church annually for the Home Mission Fund, and for the supplementing of small congregations, and that no settled minister in the church should receive a smaller stipend from all sources than \$700.) In cities and towns this sum may be exceeded at the discretion of the committee. The amount of supplement shall in no case exceed what is necessary to bring up the stipend to \$700, and in all cases it must be proved to the satisfaction of the Presbytery of the bounds that a congregation has contributed for stipend to the extent of its ability.

III. FOREIGN MISSIONS.

That there shall be one central Fund for the support of Foreign missions to which all the congregations and mission stations, shall be required to contribute annually; and one Board of Management annually appointed by the General Assembly. In the meantime however, it is deemed expedient that the Fund be divided into two sections;—(1) Ontario, Quebec, and the North-West; (2) the Maritime Provinces. (This, in consideration of the fact that the churches of the Maritime Provinces, at the time of the Union, were committed to a very successful system of Foreign Missions, established a number of years ago in the South Sea Islands, the West Indies, and elsewhere.)

IV. MINISTERS' WIDOWS' AND ORPHANS' FUND.

That one Fund be created for the whole church, that respect be had to the provisions contained in the Act 3S Vict., cap. 61—passed during last session of the Legislature of Quebec, to the effect "that no widow or orphan of a minister, who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive a less annuity from the fund of the United Church than would have pertained to them, in terms of the scale in force at the date of Union, if the Churches had not united;" that the terms on which ministers be admitted to the benefits of the Fund.

be as follows:—the payment, by each minister applying for admission under 35 years of age, of \$8 annually; from 35 to 40 years of age, \$10; and from 40 to 50 years of age, \$12 annually,—application by parties over 50 years of age to be subject to special consideration; that the ministers of the late Presbyterian Church of Scotland in Canada continue to pay, as heretofore, \$12; the ministers of the late Churches in the Lower Provinces \$8, and the ministers of the late Canada Presbyterian Church at the rates first mentioned, \$8, \$10, and \$12 annually; that, saving the above proviso, in favour of the Church of Scotland in Canada, the payments to widows and orphans be in all cases equal, namely, \$150 per annum to each widow, with the additional annual sum of \$20 for one child, \$36 for two children, \$50 for three children, and \$10 for each additional child. In the case of orphan children, the annuity be the same as to a widow until the annuitant or annuitants have reached the age of 18 years for girls, and twenty-one for boys.

AGED AND INFIRM MINISTERS.

That there be instituted one Fund for the payment of retiring allowances, to be supported by annual congregational collections throughout the Church, donations and bequests; that ministers retiring from active service, with the consent of the General Assembly, after 10 years service be entitled to an annuity of \$100, and \$10 a year for every additional year's service, up to 40 years' service, if the Fund admit.

COLLEGES.

In addition to the revenues derived from their endowments, it was ascertained that the following sums are requisite to maintain the undermentioned Colleges in their present state of efficiency, namely:—Knox College, Toronto, requires \$11,000; The Theological Faculty of Queen's College, Kingston, \$2000; The Montreal College, \$6500, and the Theological Hall of Halifax, \$5000, annually.

The opinion was very generally entertained that the United Church should aim at the permanent endowment of all its

Colleges as soon as possible. In the meantime it is recommended that the deficit of revenue for the said Colleges be provided by congregational contributions, under the authority of the General Assembly, and, to this end, that the territorial system be adopted; that the Synod of the Maritime Provinces be the constituency for the support of the Theological Hall at Halifax; that the territory bounded by the Maritime Provinces on the East, and by the St. Lawrence and Ottawa Railway on the West, be assigned for the support of Montreal College, and all the territory West of the said Railway, for the support of Knox College, Toronto, and Queen's Theological Hall, at Kingston. (In the event of it being judged necessary to augment the equipment of the said Colleges, by the appointment of additional professors under the above system of support, it was conceded that Morrin College, at Quebec, be entitled to an equitable consideration.

CLERKSHIPS, AGENCY AND PERIODICALS.

(1) That the Rev. William Reid, M.A., of Toronto, Rev. Professor MacKerras, M.A., of Kingston, and the Rev. William Fraser, of Bondhead, be appointed joint clerks of the Assembly, the two first named with a salary of \$250, and the last named, \$150 per annum, exclusive of incidental expenses. (2) That two Agents be appointed, for the management of the financial affairs of the Church—their respective duties to be hereafter defined—One in Toronto, the Rev. William Reid M.A., and one in Halifax, the Rev. P. G. McGregor, each with a salary of \$2000 per annum. (3) That one periodical be published monthly under the authority of the General Assembly as the official record of the Church; that it be published in the city of Montreal, and that Mr. Croil be the Editor; that it be supplied to congregations at the rate of \$25 per 100 copies, free of postage, and to single subscribers for 60 cents per annum; that a committee be named to make arrangements for commencing the issue of the periodical on the first of January to be named **THE PRESBYTERIAN RECORD**, with an edition of at least 30,000 copies; and that the

same committee be charged to report on the feasibility of establishing and maintaining a monthly periodical suitable for circulation in the Sabbath Schools of the Church.

ECCLESIASTICAL PROCEDURE.

A report was also read and adopted defining the questions to be put to Ministers, Elders, and Deacons at their ordination and appointment; prescribing the formula to be signed by ministers at their induction, the terms of the Barrier Act, the form in which church records, reports, and like official documents are to be engrossed, with other matters of detail which do not require to be specified. There being no further business the members united in singing the last three verses of the 122 psalm, commencing with the lines:

"Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace
Have still prosperity."

After which the chairman engaged in prayer, and closed the proceedings with the Apostolic Benediction.

It only remains to be added that the proceedings were conducted throughout in a business-like manner, and that nothing could exceed the fine spirit and temper which prevailed. The discussions were characterized by marked ability, and a tone of earnestness and conciliation, which not seldom rose to magnanimity. A frank and fearless expression of opinion was honestly given—predilection for particular systems was pronounced, but of the old dividing party lines not the faintest trace could be seen. Had the members of this Committee done nothing more, they might justly feel proud that they have solved a problem hidden for generations from the wise and prudent, and proved, beyond contradiction,—the essential unity of the great Presbyterian family.

SCOTLAND.

CHURCH ENDOWMENT.—The Baird Trust have just granted £400 in aid of the fund for the *quoad sacra* endowment of Birsay, Orkney.

SIGNOR GAVAZZI AT ROTHESAY.—This eminent Italian preacher addressed three large and very crowded congregations on Sabbath

last in the East and West Free Churches, Rothessay. Handsome collections were made at all the diets on behalf of the Free Church in Italy.

THE COVENANTERS.—The annual services at "Aird's Moss"—in commemoration of the slaughter there of Richard Cameron and his friends in 1686—were held on a recent Sabbath. Over 3000 persons gathered on the desolate moor, the preachers being the Rev. Messrs. R. Hood, Glasgow; J. Trenwith, Kilwinning; J. Kirk, jun., Edinburgh; and Mr. J. Ramsay.

AN INNOVATION.—A novel innovation in the form of Presbyterian burial took place in the Clachan of Campsie Churchyard lately, when a large number of the male and female members of the parish church choir gathered round the grave of a young female member, and during the process of interment sang the hymn, "What is life, 'tis but a vapour," to the music of the Dead March in "Saul."

ENDOWMENT OF ST. ENOCH'S ESTABLISHED CHURCH, DUNDEE.—The Endowment Committee of the Church of Scotland and Baird's Trustees are both to give very liberal assistance to the endowment and to the liquidation of the debt on the building of the new church in which the Rev. Wm. Knight officiates. The Endowment Committee, it is stated, will give £1500; the Home Mission Committee, £650; and Baird's Trustees, £10000.

ORDINATIONS.—The Rev. T. M. R. Paterson has been ordained to the pastoral charge of the new church of Burnbank, Hamilton.—The Rev. Geo. Carruthers, late assistant of St. John's, Edinburgh, has been ordained minister to the old Parish Church of Dalziel.—The Free Presbytery of Glasgow met in Blochairn Church and ordained the Rev. Robert Murdoch as pastor of the congregation.

INDUCTION.—The Rev. R. Stewart, late of Skelmorie, has been inducted to the church and parish of Dunse.—The Rev. James M. Cruickshanks, of Westray, Orkney, has been inducted as colleague and successor to the Rev. David Forrest in the pastorate of St. Rollox U. P. Church.

OPENING OF THE LENZIE UNION CHURCH.—The Church built for the members of the Free and United Presbyterian Churches resident in Lenzie near Glasgow was opened for public worship last month. Immediately on the passing of the Mutual Eligibility Act the members of these two denominations, who had previously worshipped in the Established Church, finding themselves too few in number to have separate buildings, unitedly gave a call to the Rev. Mr. Miller, formerly a United Presbyterian minister in Falkirk, and determined to build a Church for themselves, to be called "The Union Church," in commemoration of its being the first triumph of the Mutual Eligibility Scheme. The outcome of this project is the place of worship now opened by two of the most prominent men in the United and Free Churches—the Rev. Dr. Cairns, of Berwick, and the Rev. Dr. Douglas, Principal of the Free Church College, Glasgow.

DR. CAIRNS LEAVING BERWICK.—The Rev. Dr. Cairns has intimated his acceptance of the call from the United Presbyterian Synod requiring him to give up his pastoral duties and to devote himself to the more extended duties of the Theological Hall.

ELECTION OF A MINISTER.—The election of a minister for the parish of Huntly took place a short time ago, and was the subject of some amount of excitement. A good deal of animated talk took place at the congregational meeting. On a division taking place, 198 votes were recorded for Mr. Semple, Glasgow, against 153 for Mr. Pryde, Kintyre, and Mr. Semple was accordingly declared elected.

IRELAND.

SIR JOHN ARNOTT has executed a deed of gift, bestowing a sum of \$150,000 in five trustees for the benefits of the Protestant and Catholic charities of the city of Cork.

THE WINE QUESTION.—The speeches of Professor Watts and others at the late Irish General Assembly against the "Bible Wine Movement" have been published.

FOLEY'S statue of the late Sir Benjamin Lee Guinness, intended as a memorial of his munificence in restoring St. Patrick's Cathedral, Dublin, has now been completed, and placed in the position assigned to it within the railings in front of the southern or principal entrance of the Cathedral.

A **ROMISH** Synod has been sitting in Dublin. What mischief does it portend? Is it to be another such as the Synod of Thurles? It is curious enough that Cardinal Cullen, who presides in the present Synod, was *proeses* also of that. He was then an archbishop.

CALL.—At a meeting of the congregation of York Street United Presbyterian Church, held last night, a cordial and unanimous call was given to Mr. John M'Lay, A. M., B. D. Glasgow.

THE REV. THOMAS CROSBY has formally resigned the Pastorate of Waterside congregation, Derry, having been appointed at the last meeting of the General Assembly, Professor of Logic in the Magee College.

According to the last census of Ireland, the inhabitants are thus classified as to their religious faith:—Roman Catholics, 4,150,867; Protestant Episcopalians, 67,393; Presbyterians, 497,648; Methodists, 43,441. The rest, 51,423, are of other denominations. Among them are 1,538 Covenanters, 2,605 Brethren, and some Exclusive Brethren, Christadelphians, Derbyites, &c.

The Presbyterian.

MONTREAL, 1st October, 1875.

The story of the Kirk, continued in this number, has grown in our hands, but we trust our readers will

not grudge the space occupied with a subject of such lasting interest as the history of our Sister Church in the Maritime Provinces. The more fully we become acquainted with that history the more shall we find to admire, and, perhaps, before it is finished we may discover some characteristics that it would be profitable for us to imitate. The next chapter will be devoted to a brief account of the congregations in Prince Edward Island and Cape Breton.

It will be observed from the reported proceedings of the Committee which met in Montreal, last month, that it has been decided to merge the four existing periodicals in one for the entire church, to be published in Montreal, under the supervision of the editor of the *Presbyterian*. The unborn monthly is already named "**THE PRESBYTERIAN RECORD.**" Its advent is announced for the first of January next. It will be a host in itself: that it will—commencing with an issue of 30,000, and running up, as it may do, if it is well managed and popular, to fifty thousand or more. But that is the rub—"if it is popular." It will be, if the church chooses to make it so. That is to say, if information is supplied, by those who can do it, of an interesting kind. With such a vast domain as we shall call "our own," and such a staff of assistants as we ought to have, and, above all, looking to the Master for guidance and direction, great as the enterprize is, it is bound to succeed.

There is this difficulty to be overcome at the outset, to get the ear and the confidence of the five and twenty thousand who in December next will

go into mourning for the loss of their own faithful counsellors who have for a long time visited them periodically. That, too, is one of the sacrifices and not the least, we are called upon to make on behalf of the Union. But, when we look around and see the true nobility of spirit that is abroad among the churches in respect of other matters, we doubt not it will extend to this also. If local intelligence must be condensed into lesser space, it will have a wider spread. With an extended scope of vision we may look for enlargement in our sympathies and oneness of aim and purpose. May not selfishness and narrowness be thrust out, as we become better educated in the Apostolic doctrine,—“Look not every man on his own things, but every man also on the things of others?”

We take the liberty of throwing out these hints, and of addressing a copy of this number to each minister on the roll of the General Assembly in the hope that the prospectus which will be issued in a few days, may meet with a generous reception.

FRENCH EVANGELIZATION.

We have already called attention to the claims of the French Mission work as set forth in the Conveners circular, and we have learned with regret that the result, hitherto, has by no means come up to the expectations of the Board and the exigencies of their treasury. Not one tenth part of the congregations have yet responded. We invite attention to the following statement of the case that has been put in our hands.

For long years the various societies went on sowing the seed, but were denied anything like an encouraging harvest. Since the advent of Mr. Chiniquy to Montreal last winter, however,

the whole of the work has changed. It was fortunate that he, who possesses, as no other Protestant minister does, a hold upon the Canadian mind and heart, should have visited this Province, at a time when a grasping and relentless ultramontaniam, in its attempt to bind closer the fetters of its victims, had rather overdone its part and had excited a real though concealed resistance among the Roman Catholics. As a consequence, there has been for months past a constant ingathering of souls into the kingdom of the Redeemer from the realms of superstition, and those conversant with the movement ceased to wonder when even priests and nuns are found amongst inquirers, and when the laity seek instruction in the simple Gospel of Jesus Christ. Russell Hall, into which Mr. Tanner's congregation moved in June last, is now filled to its utmost capacity at nearly every diet of worship; Mr. Chiniquy, with Mr. Tanner and Mr. Amaron, ministering to the multitudes that flock to hear them. And what is going on in Montreal is taking place on a smaller scale, in other places where the missionaries of the Evangelization Board have been at work. It is reaping time—time for the Church to pray for the cause and send forth labourers. A wide door has been opened; if we do not enter in and occupy now, that door may be closed again. At least \$10,000 a year will be required to keep our present staff of about 30 missionaries and teachers in the field; and much of this is needed at once. Mr. Tanner, who was appointed general agent of the Board by the Assembly, is now visiting the eastern part of the Church, and will gradually find his way westwards, informing the congregations as to the details of the work, and receiving their contributions. But, meantime, the Treasurer will thankfully receive personal contributions from such as are disposed to aid the Board in their endeavours. Congregations that have made collections for the scheme are urgently requested to forward them; while those that have not yet made the collection are desired to do so at the earliest possible moment.

ROBERT CAMPBELL,

Vice-Convenor F. E. Board.

OFFICIAL NOTICES.

STATED MEETINGS OF PRESBYTERIES.

Quebec,			
Montreal,	Tuesday,	5th Oct.,	11 a.m.
Glengarry,	Wednesday, ..	1st Dec.,	3 p.m.
Brockville,			
Ottawa,	“	9th Nov.	2 p.m.

Kingston,.....	Wednesday, 12th Oct.	7 30 p.m.
Peterboro,.....	"	"
Whitby,.....	"	"
Lindsay,.....	"	"
Toronto,.....	5th Oct.,	11 a.m.
Barrie,.....	"	"
Owen Sound, ..	"	"
Saugeen,.....	"	"
Guelp,.....	"	"
Hamilton,.....	12th Oct.,	11 a.m.
Paris,.....	"	"
London,.....	"	"
Chatham,.....	"	"
Stratford,.....	"	"
Bruce,.....	"	"
Huron,.....	"	"

Clerks of Presbyteries will greatly oblige by informing us of the dates of their STATED meetings of Presbyteries, and sending us from time to time very brief summaries of proceedings.

COLLECTION TO BE TAKEN UP.

GENERAL ASSEMBLY FUND, Sabbath, 31st October.

TREASURERS' ADDRESSES.

ASSEMBLY FUND.—Rev. Wm. Reid, Toronto.
 AGED AND INFIRM MINISTERS, " "
 FRENCH EVANGELIZATION.—A. B. Stewart,
 Official Assignee, Montreal.
 WIDOWS' AND ORPHANS' FUND—Church of
 Scotland—Archibald Ferguson, Montreal.
 MANITOBA MISSION, late of the Church of Scot-
 land.—R. H. Wilson, bank of Montreal, Toronto.
 JUVENILE MISSION TO INDIA.—Miss Machar,
 Kingston
 SYNOD FUND, late of the Church of Scotland.—
 Rev. K. McLennan, Peterboro.
 QUEEN'S COLLEGE.—Wm. Ireland, Kingston.

COLLEGES.

The new building for Knox College will be opened on Wednesday, 6th October. There will be a meeting in the College in the afternoon, when addresses will be delivered by Ministers and Professors from a distance, as well as by several connected with our own Church. In the evening there will be a social meeting of the friends of the College, when several ministers and laymen are expected to speak.

QUEEN'S COLLEGE.—The thirty-fourth Session will be opened on the sixth October next at 3 o'clock p.m., when an address will be delivered by Prof. Howat, M.A. The examination for 1875-76 will begin in the Convocation Hall on the following day.

PRESBYTERIAN COLLEGE, MONTREAL.—The term commences on the 6th October with a meeting of the Senate and an opening Lecture.

THEOLOGICAL HALL, HALIFAX.—The Session will begin on the first Wednesday of November: Opening Lecture by Prof. Pollok, in St. Matthew's Church, at 7.30 p.m.

WANTED.

A PRECENTOR for St. Andrew's Church, Stratford. Salary not less than \$100 per annum. Apply to Rev. W. T. Wilkins, Stratford.

Back numbers of the *Presbyterian* for May and June 1856, and June 1859, will be thankfully received by the Editor, 210 St. James street, Montreal.

ABOUT THE JUVENILE MISSION.

The following letter has been received by the secretary from Miss Pigot, who has been obliged to leave her work at Calcutta for a time, and to come to England to recruit her failing health. The letter is a very interesting one, and will show both the nature of the work and how much it is needed. The perusal of it may perhaps stir up some of our schools which have never yet taken an active interest in the mission to come forward to aid it. There are many of our Sabbath Schools which, as schools, do not do anything for Foreign Missions, but spend the whole amount of their weekly collections in prizes, picnics, &c. Now would not the heads of such schools be consulting the true welfare and happiness of the children by encouraging them to contribute of their own to an object in which it is well that their sympathies should be early enlisted and trained? There are at present four or five girls at Madras, whose names were sent home by our Canadian Missionary, Miss Johns, to be offered to any school which might be willing to undertake their support. Any, therefore, previously disappointed in their application for an orphan to support, can now have one assigned to them. Our readers will, however, hear with deep regret that Miss Johns has been already obliged by broken health to return to her home at Halifax.

Miss Pigot's letter.

BENFORD, Aug. 17, 1875.

Dear Miss Machar,

I regret much so long a delay in thanking you for your kind favor, dated Feb. 5. I trust there may be letters shortly from your two agents, which I shall be glad to translate and forward to you. Waiting for these, I delayed my own letter. However, you may be assured that your own special work is being well cared for. I left the same teacher that we have hitherto had,—the school with Leah of our Orphanage and the Kidderpore Zenanas—with Dena Menie. Mrs. Calquhoun Grant, a lady resident at Kidderpore, who supported two orphans with us, and otherwise is quite exceptional in the extent of direct work she does, very readily met my anxieties for Kidderpore. She at first agreed to take an interest in our schools there, and when she knew we taught in Zenanas as well, she was herself anxious to help us with these. The Dhoba-Parah School is also being ably helped by the Pandit of the Orphanage. He is a High-cast Brahmin, and has the privilege of access to his class: and his familiarity with Christian work, I have reason to hope, has wrought conviction upon himself. He gives the secular assistance that was my share in this School. Things more important are in as good and safe keeping with our two orphans, Leah

and Helen: under Miss Macnamara's supervision I left the school prospering and working satisfactorily. This is the sowing time only, and so the good lessons were all being taught. It behoves us to work with a special and always sustained energy, for, in teaching such schools we have often reason to fear that some little ear, hearing that day, may never again hear the word spoken. Every few weeks brings us some fresh faces, and takes others away from us. It is not like the old matured ground, with time to sow, and see it settle down, and watch for the growth and result. But we may hope that the old lessons may be recalled, and bring forth fruit after the children have gone far away from us. Will our friends and supporters pray for such fruit from their school, and that the teachers may be greatly strengthened in body and spirit?

The school worked in the most perfect order at my last visit. First, on entering by the passage into the Garden Square, I turned into the house. The old woman called the *hurkaru* was seated in the front, watchful that no hurt or harm happened, and ready to do the errands of all. It will be remembered that she brings the children from their homes, and sets them safely back again. A very essential person is our *hurkaru*, and very helpful too. This poor woman gets only six shillings per month, and we have to be assured also of her thorough reliability, for children often come laden with jewels to amounts that she could never earn in her whole lifetime. And her influence with the mothers helps in many instances to fill the school. Minds are so much on a level that these poor women can go into the wealthiest houses, and suggest and advise the children's being sent to school, with a liberty of speech and freedom of manner not to be understood in this country between two such different spheres in life.

To revert to our school—Helen was teaching the more elementary classes. They were engaged in a Scripture lesson from the "Peep of Day." I was then asked to hear their catechism,—pages of which they knew most perfectly. Next she took them simultaneously in a Geography lesson, using a miserable old map, well-worn, which we had to put aside as past using and almost misleading in the Orphanage. These are wants in which our friends may help at distant intervals. After this came the reading lesson. The different divisions had their writing set before hand, so none were left idling. All stood beside their slates, and their division after division came up to read, while Helen took the opportunity of each change of reading classes, to walk round to inspect the writing that was going on. It has such slow work, so much order as this. And very important training this is for them, from the utter lack of order in their homes, the lingering loitering waste of time, and the noise and confusion when work has to be done. Such rigidity of rule seems almost too much for these baby creatures hardly tall enough to be out of their mother's arms, but their marked features and deeply expressive eyes, together with their natural

precociousness, leads us to act as with older children.

The children of the upper school that Leah teaches are all about the ages of seven or eight, and in exceptional cases so much as nine. These are in three sets—class by class occupied in the same strict order, all busy, and each class knowing what to do and when to do it. This is quite our Model School, and few have been so successful anywhere. I missed several faces on that last week of my visit. It was the great marrying month, for this may be done only at the propitious seasons, and always after nightfall, when the stars shine out to give accuracy to their astrological calculations. Several were thus away for the marriage of relatives, and others getting married themselves. Parents are in a state of preparedness from a very early date, watching the chance of a good marriage. And they only delay, when not successful, until the latest such date, and hurriedly close them with what they at last can get. It does not take long to conclude marriage negotiations. One girl had been promised to a desirable lad, and all the preliminary ceremonies had been performed of the turmeric water-bath, and keeping the girl dyed a bright yellow for three days. At the last, as the bridegroom was being brought to the marriage, a dispute occurred about the dowry. The lad's father stood obdurate, and the bride's parent became equally resolute. The lad might get many another bride, but a bridegroom was more urgently needed for the girl. The father remembered an elderly man who had offered on easier terms. Messengers were sent with the utmost speed to him, and the friends who were bringing the young bridegroom turned towards the house of the old bridegroom, and rousing him from his sleep, for it was past midnight, he was hurried out and brought in due time. Poor children!—it is not to be wondered at that they should be so devoid of childhood, considering the continual bargain and barter there is from their earliest infancy, until the all important marriage is effected, and then, alas, the Zeuana walls close upon them.

(To be continued.)

THINK OF THIS.

"Every one will get to Heaven who could live there." This saying of an old divine was probably suggested by such Scripture truths as these:—"There shall in nowise enter into it anything that defileth;" "Without holiness no man shall see the Lord." If heaven were a Mohammedan paradise, then a voluptuary might enjoy it. If heaven were a region for digging and amassing gold and silver, a miser might enrich himself there. If heaven were an arena of contests for superiority, an ambitious man might become great in it. If heaven's services consisted of showy externals, a formalist would be an acceptable worshipper. But if heaven is inhabited only by the pure in heart, the unregenerate, the unholly would never feel at home there. They would find nothing to do; nothing to delight

in ; they would be weary of its pure and sacred scenes and services, and would long to be gone; and away they must go to some more congenial abode of unholy beings like themselves, even to their "own place" "Except a man be born again he cannot see the kingdom of God" "Blessed are the pure in heart, for they shall see God."

THE CHRISTIAN GENTLEMAN.—The grace of God is more important than the graces of polite society; but as the Christian is called to be courteous and patient, giving offence to none, in his perfected life shine not only the graces of a Christian, but also the genuine courtesies of which the fashionable have only the counterfeits and imitations. So, too, the Christian gentleman is above a low thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistake. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbour's counsels he passes upon them an act of instant oblivion.

AT THE GATE.

"Far behold the Kingdom of God is within you."

BY SUSAN COOLIDGE.

Thy kingdom here?
Lord can it be?

Searching and seeking everywhere
For many a year,

"Thy kingdom come" has been my prayer.
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,

Have I been sitting at the gates
Called Beautiful,
Where thy fair angel stands and waits
With hand upon the lock to let me in?

Was I the wall
Which barred the way,
Darkening the glory of thy grace,
Hiding the ray

Which, shining out as from thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are

Within thy Paradise embraced—
Thy blessed Paradise, which seemed so far?

The vision swells :
I seem to catch
Celestial breezes rustling low,
The asphodels,
Where, singing softly ever to and fro,
Moves each fair saint who in thy presence dwells

Let me not sit
Another hour
Idly waiting what is mine to win,
Blinded in wit.
Lord Jesus, rend these walls of self and sin
Beat down the gate, that I may enter in.

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