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OFFICE OF THE SCHEMES—No. 210, ST. JAMES ST., MONTREAL.

Vol. XXVIII.

No. 5.

THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

May



1875.

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

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THE PRESBYTERIAN

MAY.

UNION OF PRESBYTERIAN CHURCHES.

A Statement prepared by the Members of the Deputation to Scotland, for the information of Members of the General Assembly.

MINUTE APPOINTING THE DEPUTATION.

The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at a Meeting held in Toronto in November, 1874, unanimously resolved, "That the Rev. John Cook, D.D., the Rev. John Jenkins, D.D., the Rev. Professor Mackerras, M.A., the Rev. Professor Ferguson, B.A., the Rev. Daniel M. Gordon, B.D., and James Croil, Esq., Agent of the Church, be and are hereby appointed to proceed to the next General Assembly of the Church of Scotland, for the purpose of assuring that Venerable Court of the undiminished attachment of this Church to the Church of Scotland, and of the deep gratitude which the Synod feels for the unvarying generous support which the Church of Scotland has rendered to the Church in Canada during its whole existence, and of conveying to the General Assembly full information respecting the present position of the negotiations which have been going on for the past five years, with reference to the Union of the Presbyterian Churches in the Dominion of Canada, and of the motives which have led this Synod to agree to the early consummation of this Union."

The Deputation thus appointed deem it respectful to submit the following statements to the Members of the General Assembly.

The first formal step taken by the Synod of this Church towards a reunion of the Presbyterians of Canada was in 1852, when (according to Synod Minutes for 1852, p. 20) "The Synod appointed Mr. McGill and the Hon. Judge McLean to draw up a minute expressive of the views of this Synod in regard to the importance and desirableness of greater union among the several branches of the Presbyterian Church in Canada." The minute thus ordered was presented, but no further action was taken at that time towards Union.

In 1860 (Synod Minutes, p. 43) "The Synod heard an overture from Dr. George on a Union between this Church and other Presbyterian Churches in this Province." It was resolved, by a vote of 31 to 17, "That a Committee be appointed to consider the subject, and to be ready to meet with brethren belonging to the other Synods to ascertain their views and feelings on the matter, and report to next Synod." The Report of this Committee was presented in 1861 (Synod Min., p. 25), but further action in the matter was postponed, on the ground that in the then "present circumstances, the proposed Union could not be entertained without disturbing the harmony of this Church."

In 1866 the question was again brought before the Synod by overture from the Presbytery of Ottawa (Minutes of 1866, p. 22); but, owing to the disturbed state of the country arising from the Fenian agitation, and the consequent small attendance of members, the subject, although pretty fully discussed, was not at that time pressed by the advocates of Union.

The Confederation of the various Provinces which form the Dominion of Canada having been consummated in 1867, there naturally followed a strong desire for that Union of Presbyterian Churches which had been so long contemplated, and which was now shared in by many members of the Synod and of the Congregations who had previously opposed such a Union.

The Churches referred to are four in number—viz., the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church (composed of the old United Presbyterian Church and Free Church, which had united in 1861), the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces (composed of the United Presbyterian Church and the Free Church in those Provinces, which had united in 1860.)

In 1870, June 4th, the subject was brought before the Synod (Minutes p. 31) by a letter received from the Moderator of the Canada Presbyterian Church, requesting the appointment of a Committee authorized to meet with similar Committees of the other Churches, and to deliberate as to the desirableness and practicability of a Union, and to prepare some basis or plan of Union to be submitted to the several Churches. A similar document was brought before the Supreme Courts of the other Churches and each of the Synods appointed a Committee in terms of this letter.

On the 7th June an overture was presented to the Synod from the Congregation of Lindsay setting forth (Minutes, 1870, p. 37) the desirableness of a Union with the Canada Presbyterian Church, and craving the Synod to take steps in the premises. As a Committee had already been appointed to meet similar committees for this purpose, "the Synod resolved that further action on the overture was unnecessary."

It has been objected that the Synod proceeded unconstitutionally in taking action in this matter without an overture. There are, however, in the Synod's records several instances of business originating in other modes than by overture. For example, in 1852 (Minutes of 1852, p. 20) the Synod, of its own motion, appointed Mr. McGill and the Hon. Judge McLean to express its views regarding the desirableness of union among the Presbyterians of Canada. In 1844 (Syn. min. 1844 p.p. 14,15) the Synod, of its own motion, appointed a Committee to draft an Act declaring the Spiritual Independence of the Church, and adopted the same. This is, perhaps, the most important Act on the Statute Book of the Church. In 1855 (Synod minutes of 1855, p. 22, 23) the Synod, of its own motion, appointed the Temporalities' Board, and decided the disposal of the revenue derived from the Temporalities' Fund. These instances, and others which might be cited, are sufficient to show that the Synod may and does initiate business of its own motion. As the Synod has frequently acted on overtures prepared during its sessions by individual members, *a fortiori* it is competent for the Synod, if no formal objection is made, to initiate any business which may seem to require attention. In this instance, however, an overture was received from the Congregation of Lindsay, but as the Synod had anticipated the subject by the appointment of a Committee, it was resolved that "further action was unnecessary."

It may be added that the requirements of the Barrier Act, have been rigidly observed in the disposal of this question.

MEETING OF COMMITTEES.

The Committee of Synod, appointed in June, 1870, met at Montreal in September of the same year, with similar Committees from the other Churches. Remarkable unanimity prevailed, and after three days' deliberation, they were able to agree to a draft basis of Union. In the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at its meeting in June, 1871, it was *unanimously* resolved (Minutes of 1871, p. 37,) "that the Synod adopt the report and record their satisfaction with the manner in which the Committee have discharged their important trust." The number of the Committee was increased to twelve. This Committee met with similar Committees of the other churches in September, 1871, when some modifications of the previous terms were agreed to and the Committee reported favourable progress to the Synod in 1872. The Synod (Minutes for 1872, p. 41) with the exception of one member, who dissented from the proposed disposal of the Temporalities' Fund, again *unanimously* approved of the Report of the Committee and re-appointed them.

CLERGY RESERVE FUND.

At the meeting of Synod in 1873, differences of opinion arose as to some details of the terms of Union, chiefly in regard to the final disposition of the Temporalities' Fund. This Fund, forming a large portion of the property of the Church, arose mainly out of the "Clergy Reserves" of the old Province of Canada, and as the disposal of it has given rise to differences of opinion, it seems desirable to glance at its history.

In 1774, an Imperial Act (14 Geo. III, cap. 83, sec. 5) was passed, providing, "That the Clergy of the said Church (of Rome) may hold, receive and enjoy, their accustomed dues and rights, with respect to such persons only as shall profess the said religion;" and "That it shall be lawful for His Majesty to make provision out of the residue of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy."

In 1791, when the old Province of Canada was divided into Upper and Lower Canada, and a Constitution given to each Province, an Imperial Act, known as "The Constitutional Act," (31 Geo. III, cap. 31, sec. 26) declares that it was His Majesty's desire to be enabled to make a permanent appropriation of lands in the said Provinces "as may best conduce to the due and sufficient support and maintenance of a Protestant Clergy within the said Provinces in proportion to such increase as may happen in the population and cultivation thereof," and then enacts that one-seventh of the Crown Lands be reserved for that purpose. The lands thus reserved were commonly known as the "Clergy Reserves."

The Clergy Reserves, given "for the maintenance and support of a Protestant Clergy," were at first claimed as her exclusive property by the Church of England. The members of the Church of Scotland, however, demanded a proportion on the ground that their Church was also recognized as a Protestant Church by the Statute Book of the Realm. Their claim, presented at first to the Provincial Legislatures, was carried to the Imperial authorities, and in 1828 a Committee of the Imperial Parliament was appointed to consider it. The opinion of the Law Officers of the Crown being asked regarding it, was given thus:—"When your Lordships desire the Judges to state if any other Clergy (than the Clergy of the Church of England) are included, what other? we answer that it appears to us that the Clergy of the

Established Church of Scotland do constitute one instance of such other Protestant Clergy. And although in answering your Lordships' question we specify no other Church than the Protestant Church of Scotland, we do not thereby intend that besides that Church, the Ministers of other Churches may not be included under the term Protestant Clergy." In accordance with this opinion, concurred in by the Committee, the Imperial Parliament enacted that the Clergy of the Church of Scotland should receive their own proportion of the Clergy Reserves, and that the Government should have the right to apply the proceeds of the sale of any of these reserve lands, if they saw fit, to *any Protestant Clergy*.

In 1840 an Imperial Statute (3 & 4 Vic., cap. 78) was passed uniting the Provinces of Upper and Lower Canada, which declares, "It is expedient to provide for the final disposition of the lands called Clergy Reserves in Canada, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of Religion and the advancement of Christian knowledge in the said Province," and in the 5th section enacts "that the share allotted and appropriated to the Church of Scotland in Canada shall be expended for the *support and maintenance of Public worship and the Propagation of religious knowledge*."

In 1853 a Bill was passed in the Imperial Parliament conceding to the Canadian Legislature the power to alter the appropriation of the Clergy Reserves, and to make such provision with regard to their future proceeds as might be deemed advisable; but existing interests in connection with the Reserves were not to be interfered with, and the annual stipends received from them by Protestant Clergy were to be continued during the lives of the incumbents.

In 1854 the Canadian Parliament passed an Act for the secularization of the Clergy Reserves, under the provisions of which these Reserves were handed over to various municipalities for secular purposes. The life interests, however, of incumbents were preserved. These interests were commuted by the Canadian Act of Secularization, a capital sum being received in lieu of annual stipends.

The total amounts thus paid to the different parties possessing a claim on the Reserves were (Appendix No. 35 to Proceedings and Journals of Canadian Parliament for 1856):

Aggregate to the Church of England.....	£275,851	5 2 stg.
Aggregate to the Church of Scotland.....	127,448	5 0 "
To Rev. Messrs. Boyd, Rogers and Smart of the United Synod of the Presbyterian Church of Upper Canada.....	2240	11 0 "
To Wesleyan Methodist Ministers.....	9768	11 0 "
To Roman Catholic Clergy of Upper Canada.....	20,932	15 0 "
	<hr/>	
	£436,241:	7:2 "

So valuable did these Reserves ultimately become, that, after making provision for all vested rights, the amount distributed amongst the Municipalities of Upper Canada in the year 1858 alone, was \$341,120.44, or £70,000 stg.; and on the 1st January, 1860, there still remained of Clergy Reserve Lands unsold in Upper and Lower Canada, no less than 724,812 acres.

The sum of £127,448 5s. 0d. (subsequently augmented by private contributions,) received on behalf of Ministers being members of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland—the Government having distinctly refused to commute with individual ministers—became what is now known as the Temporalities' Fund of the Church.

It was resolved (Synod Min. for 1856, p. 22, 23) that the interest of this fund be applied in the following manner: (1.) For the payment of £112 10s. cy., per annum to each of the commuting ministers—73 in number. (2.) For the payment of £100 per annum to each of eleven ministers, who were on the Roll of Synod at the date of commutation, but not at the passing of the Imperial Act of 1853. (3.) For the payment to all ministers, not so provided for, of £100 a year if the funds admit of it; and if the sum to be disposed of for this purpose (increased by such annual subscriptions as may be received for the sustentation of the Church) shall at any time be insufficient to give £100 a year, the whole sum shall be divided among the claimants, but the division shall not be continued after the allowance to each minister has fallen to £50. It was further agreed and declared that the guaranteed sum of £112 10s. should, on the death of any of the recipients, revert to the general fund.

Objection has been taken that the disposal of the fund now proposed, is in violation of a provision made by the Synod at the time of Commutation, (Minutes of 1855, January, page 7): "The following, however, to be a fundamental principle, which it shall not at any time be competent for the Synod to alter, unless with the consent of the ministers granting such power and authority; and also, that it shall be considered that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim on, or be entitled to, any share of said Commutation Fund whenever they shall cease to be ministers in connection with said Church."

To this it may be replied *first*, that the Synod clearly contemplated a possible future disposition of the fund different from that originally made, for it states the terms on which such change may be effected, namely, "with the consent of the ministers granting such power and authority;" *second*, that of the original commuting ministers, only *thirty-three* remain, of whom *twenty-seven* favour the proposed disposal of the fund; *third*, that the Synod of to-day, being the undoubted legal representative of the forty deceased commuting ministers, inherits their powers under the Act of Commutation; *fourth*, that the Synod has all along claimed absolute power over the fund, and has from time to time, and in a variety of ways, exercised that power.

REVENUE OF THE FUND.

The present annual revenue of the Fund is about \$32,000 appropriated in the following manner:—

Payments to 30 commuting ministers, each, say \$450.....	\$13,500
" " 8 non-commuting ministers, " 400.....	3,200
" " Queen's College, annually.....	2,000

and the balance, after defraying the expenses of management, to the payment of \$200 per annum to each of the other ministers on the Synod's roll in the order of seniority, *as far as the Fund will admit*. For some years past the Synod, by its Sustentation Fund, made up by the voluntary contributions of the people, has regularly provided for the payment of a like sum of \$200 to each of the remaining ministers and ordained missionaries on its roll and in the active service of the Church. The average annual amount raised for this purpose has been \$8,615 for the past seven years. In addition to this, a considerable sum, say from \$3,000 to \$4,600 per annum has been at the same time regularly contributed for local missions under the surveillance of the several Presbyteries.

FIRST REMIT ON UNION.

At the meeting of Synod in 1873, while evident harmony of sentiment prevailed in regard to the desirableness of the Union itself, the proposed doctrinal basis, and the resolutions respecting Church government, relations to other Churches, modes of worship, &c., differences of opinion, as has been stated, arose in regard to the final disposition of the Temporalities' Fund. It was resolved to send down the basis of Union with accompanying resolutions, including that regarding the Temporalities' Fund, to Presbyteries, in terms of the Barrier Act, and also, with a view to ascertain the mind of the whole Church upon the question, to Kirk-Sessions and Congregations,—though this sending to Kirk-Sessions and Congregations was not demanded by either the Constitution or the practice of the Church. At the following meeting of Synod it was found that out of 11 Presbyteries, 119 Sessions, and 125 Congregations which reported, 1 Presbytery, 16 Sessions, and 11 Congregations voted NAY, while 20 Congregations made no return.

In order to meet, if possible, objections that had been raised, the Synod, at its meeting in 1874, consented to two alterations. It was agreed (1) to insert a preamble to the Basis setting forth that "it would be for the glory of God and the advancement of the cause of Christ that the negotiating churches should unite and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction, and under authority to Christ alone, the Head of His Church, and Head over all things to the Church." (2.) That the resolution respecting the Temporalities' Fund be amended in the form in which it now appears in the appendix to this statement.

THE SECOND REMIT.

The Basis and Resolutions,* thus modified, were sent down anew to Presbyteries, Kirk-Sessions and Congregations, with instructions to report thereon to an adjourned meeting of Synod to be held in Toronto on the third of November, 1874. This *second* reference was made with the desire to ascertain the mind of the Church on these alterations.

The course followed in referring this subject to an *adjourned meeting* of Synod, as well as the origination of the question in the Supreme Court without an overture, was that taken by the American Presbyterian Churches—Churches that have always guarded the Presbyterian form of Government with jealous care. In 1869, during the negotiations for Union, they adjourned from May till November to consult the Presbyteries of the two contracting Churches relative to the final Basis of Union. Their Union, as is well known, was consummated at the adjourned meeting, and, it may be added, has been productive of the happiest results.

The same procedure was followed by the three other Churches that are parties to these negotiations.

The Synod met at Toronto on the 3rd November, 1874, and received returns; besides which, immediately after the rising of the Synod, further returns reached the acting clerk which, but for the absence of the stated clerk, to whom they had been addressed, would also have been laid on the Synod's table. The full returns are as follow:—*Ten* Presbyteries voted YEA: none voted NAY. The single Presbytery that had voted NAY in June returned a majority in November of ten to five for Union. One Presbytery sent no return. This Presbytery, however, voted YEA in June, and is known to be

* See Appendix

still *unanimously* in favour of Union. *Eighty-nine* Kirk-Sessions voted YEA, *twelve* voted NAY, *thirty-seven* sent no returns: *one hundred and four* Congregations voted YEA, *ten* voted NAY, *thirty-six* sent no returns.*

FINAL DECISION.

When the result of these returns had been carefully ascertained and laid before the Synod it was resolved, after full discussion, by a vote of 68 to 17, that "the Synod, having heard the report of the Committee appointed to examine the Returns to the Synod's Remit on Union do now receive the Report and adopt the Preamble, Basis and Resolutions contained in the said Remit as the Articles of Union between the four negotiating Churches..... and do now resolve to consummate the union on the ground of these Articles after the Meeting of this Synod in June next, provided that the necessary legislation in regard to the Church and College property, with a view towards the consummation of Union, shall, by that time, have been secured."

It only remains to add that the necessary Legislation has been obtained in all the Provinces.

THE SYNOD OF THE MARITIME PROVINCES.

In the Synod of the Church of the Maritime Provinces in connection with the Church of Scotland, similar steps were taken. After full deliberation it was resolved, in October last, by a vote of 26 to 7: "That, having regard to the interests of the Church in these Provinces in connection with the Church of Scotland,—to the unanimous votes of this Synod at five previous meetings in favour of the principles of Union, and of proceeding with negotiations for the purpose of carrying it into effect,—to the fact that three-fourths of the Congregations in connection with our Synod have voted with practical unanimity in accordance with the well-understood mind of this Synod.—to the views avowed in the cause of Union in other Colonies, by the Mother Church,—and, above all, to the advancement of the Kingdom of the Great Head in this Dominion,—this Synod resolves to take steps, in full concert with the other negotiating Churches, to consummate the Union of Presbyterians throughout the Dominion."

The other two of the four negotiating Churches, after similar long and careful consideration of the question, voted very harmoniously in favour of Union. In the General Assembly of the Canada Presbyterian Church there were only *two* dissentients, while in the Synod of the Presbyterian Church of the Lower Provinces there was complete unanimity.

It is of course, much to be desired that *all* the members of the negotiating Churches could unanimously accept the proposed Union—a Union felt by its promoters to be fraught with incalculable benefit to the cause of the Church of Christ in this great Dominion. Too frequently, in remote and thinly settled districts the people either suffer from the want of religious ordinances, or there are found rival churches of the same denomination struggling for an existence, and self-denying ministers enduring, through loyalty to their respective churches, the hardships and discouragements of diligent but ill-requited labours. In more favoured localities, if there is not sometimes a redundancy of energies and resources that might be turned to good account elsewhere, there would most certainly flow advantages to the masses in

* This summary is made up from the figures printed in the minutes of the adjourned meeting of Synod held in Toronto, 3d November, 1874, page 13, and the supplementary returns above referred to, which are duly certified by Principal Snodgrass, the acting clerk.

crowded centres of population by better concerted action and more harmonious co-operation than it is found practicable in present circumstances to secure. The impetus which the Union would impart to the Missionary enterprises of the Church, Home and Foreign, cannot be overestimated. Should it result in nothing more than the institution of a Mission to our Roman Catholic fellow-countrymen speaking the French language, upon a basis worthy the magnitude and importance of the interests involved, it is not too much to say that all the time and thought and anxiety, (not to speak of the sacrifice of cherished predilections on the part of very many,) which these negotiations have cost, will be amply repaid by the advantages which the Union will assuredly bring with it.

Without undervaluing the benefit derived from our partial Endowment, contributing as it does in some degree to the independent position which is, we think, desirable for the Clergy, and not looking beyond the Provinces of Ontario and Quebec with which we are most familiar, it is not to be questioned that the actual value of the Church property which will be brought into the United Church by the Canada Presbyterian Church, will be vastly more than we have to offer—even with our Temporalities' Fund thrown into the scale. The accumulated capital of their Widows' and Orphans' Fund is larger than our own. To Queen's University and Morrin College they will add two well-equipped Theological Colleges, each provided with new, elegant and costly buildings. Against our 141 ministers, they will place 338; for our 179 Congregations, they will bring into the Union 650; and for 17,247 communicants, they will show 50,702.

Without burdening this statement with figures, it may be fitly concluded with the following comparative estimate of the relative numbers of the four Churches negotiating for Union, from recent statistical returns:—

CHURCHES.	No. of Ministers.	Average Stipend.	No. of Congregations.	No. of Vacant Charges.	No. of Elders.	No. of Communicants.	SABBATH SCHOOLS.	
							Teachers.	Scholars.
Canada Presbyterian Church.	338	\$ 700	650	78	1,957	50,702	4,094	43,536
Pres. Ch. of Can. in connection with the Ch. of Scotland...	141	842	179	17	609	17,247	1,193	11,487
Church of Lower Provinces...	124	947	138	17	832	18,082	1,710	13,401
Ch. of the M. P. in connection with the Ch. of Scotland...	31	874	41	9	228	4,622	474	4,970
	634	840	1,008*	121	3,656	90,653	7,471	73,394

* NOTE.—A number of these are double charges, represented in the Church Courts by one Minister and one Elder each.

It is confidently believed that most of those who have recorded their votes against this Union have been largely influenced by a fear that an affirmative vote on their part might be accepted as an evidence of disloyalty to the Parent Church, and that it might be so regarded by the General Assembly. In this view of the case it is hoped that the General Assembly may express

its sympathy with the movement, and its readiness to continue, so far as altered circumstances may permit, those generous efforts which in the past have been so signally beneficial to Scottish Presbyterians in Canada.

JOHN COOK, D.D.
 JOHN JENKINS, D.D.
 GEORGE DALRYMPLE FERGUSON, B.A.
 DANIEL M. GORDON, B.D.
 JAMES CROIL, Agent of the Church.

APPENDIX.

PROPOSED TERMS OF UNION OF THE PRESBYTERIAN CHURCHES THROUGHOUT THE DOMINION.

PREAMBLE.

The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of His Church and Head over all things to the Church, agree to unite on the following Basis, to be subscribed by the Moderators of the respective Churches, in their name and on their behalf.

BASIS.

1. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. The Westminster Confession of Faith shall form the subordinate standard of the Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people:—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

The aforesaid Churches further agree to the

FOLLOWING RESOLUTIONS:—

I.—RELATIONS TO OTHER CHURCHES.

1. This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several Branches, as opportunity offers.

2. This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.

II.—MODES OF WORSHIP.

With regard to modes of worship, the practices presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.

III.—FUND FOR WIDOWS AND ORPHANS OF MINISTERS.

Steps shall be taken, at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the benefit of the widows and orphans of Ministers.

IV.—COLLEGIATE INSTITUTIONS.

The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts Department in any of the Colleges above named.

V.—LEGISLATION WITH REGARD TO RIGHTS OF PROPERTY.

Such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

VI.—HOME AND FOREIGN MISSIONARY OPERATIONS.

The United Church shall heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several Churches, according to their respective claims; and with regard to the practical work of the Church and the promotion of its Schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the United Church shall have due regard to such arrangements through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the different sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world.

VII.—GOVERNMENT GRANTS TO DENOMINATIONAL COLLEGES.

In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character.

RESOLUTION REGARDING THE DISPOSAL OF THE TEMPORALITIES' FUND.

The Temporalities' Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued after the consummation of the Union, by the remanent members having power to fill vacancies caused by death, resignation or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until the vested rights of all Ministers and Probationers shall have lapsed; and these rights shall be held to be the following:—(1) The annual receipt by Ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime and good standing in the Church. (2) The annual receipt of two thousand dollars (\$2000), in perpetuity by the Treasurer of Queen's College; and (3) the annual receipt of two hundred dollars (\$200), by all the Ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licenciates engaged in active service, during their lifetime and good standing in the Church:—All salaries of two hundred dollars (\$200) to be increased to four hundred (\$400), each, when the recipients of them shall have retired, with the consent of the Church, from the active duties of the ministry. The Temporalities' Board shall if necessary, draw upon the capital of the Fund, in order to meet the aforesaid requirements. As soon as the Fund or any part of it shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual payment to Queen's College of two thousand dollars (\$2000), or the same capitalized, be appropriated to a Home Mission Fund for aiding weak charges in the United Church.

NAME OF THE UNITED CHURCH.

It was further agreed by the Synod to suggest that the United Church be styled, "THE PRESBYTERIAN CHURCH IN CANADA," and the Clerk was instructed to intimate this to the Churches in the Lower Provinces, and to respectfully ask their concurrence.

PROVINCE OF QUEBEC.

38 VICT., CAP. LXII.

An Act respecting the Union of certain Presbyterian Churches therein named.

Assented to 23rd February, 1875.

WHEREAS the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, have severally agreed to unite together and form one body or denomination of Christians under the name of "The Presbyterian Church in Canada;" and the moderators of the general assembly of the Canada Presbyterian Church, and of the Synods of the Presbyterian Church of Canada in connection with the Church of Scotland, and the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, respectively, by and with the consent of the said general assembly and synods, have by their petitions, stating such agreement to unite as aforesaid, prayed that for the furtherance of this their purpose, and to remove any obstructions to such union which may arise out of the present form and designation of the several trusts or acts of incorporation, by which the property of the said churches, and of the colleges and congregations connected with the said Churches, or any of them respectively, are held and administered or otherwise, certain legislative provisions may be made in reference to the property of the said churches, colleges and congregations situate within the province of Quebec, and other matters affecting the same in view of the said union. Therefore Her Majesty by and with the advice and consent of the Legislature of Quebec, enacts as follows:

1. As soon as the union takes place, all property, real or personal, within the province of Quebec now belonging to, or held in trust for, or to the use of any congregation in connection or communion with any of the said Churches, shall thenceforth be held, used and administered for the benefit, of the same congregation in connection or communion with the united body, under the name of "The Presbyterian Church in Canada," or any other name the said Church may adopt.

2. Provided always that if any congregation in connection or communion with any of the said churches shall at a meeting of the said congregation regularly called according to the constitution of the said congregation or the practice of the Church with which it is connected, and held within two years after the said union takes place, decide, by a majority of the votes of those who, by the constitution of the said congregation or the practice of the Church with which it is connected, are entitled to vote at such a meeting, not to enter into the said Union but to dissent therefrom, then and in such a case the congregational property of the said congregation shall remain unaffected by this Act or by any of the provisions thereof, but in the event of any congregation so dissenting at any future time resolving to enter into and adhere to the said united Church, then from the time of such resolution being come to this Act and the provisions thereof shall apply to the property of such congregation.

3. Congregations may from time to time alter or vary any of the provisions contained in the trust deeds under which their property is held, or in their constitutions, which relate to the mode in which their affairs and property shall be managed or regulated, and to the persons who shall be entitled to take part in such management, or to vote at meetings of the congregation, on questions affecting the affairs and property of the congregation or the management thereof; but the sanction of the presbytery under whose care such congregation is placed shall be obtained before any such alteration or variation shall take effect.

4. Whenever any congregation, society or mission, in communion or connection with said united church, shall hereafter be desirous of acquiring any land, or real property of any description, whatsoever, for the site of any church, chapel, meeting-house, school, manse, glebe, burial-ground or appurtenances thereto, the same may be acquired by trustees for any one or more of the said objects, which shall be designated in the deed of acquisition, and by any name assumed in said deed, sufficient to show the connection or communion of its members with said united church, and the locality where such congregation, society or mission is to be established; and such deed shall not require to be registered at any prothonotary's office, but shall be subject to the ordinary laws of registration applicable to individuals, and such congregation, society or mission shall be entitled to acquire, take and hold lands and real estate, for the purposes aforesaid, without license, in mortmain.

5. For the relief of any of the said congregations, missions or societies in connection or communion with the churches or religious bodies aforesaid, in this province, whose deeds of trust heretofore executed, or acts of incorporation heretofore obtained, made no provision for the filling up from time to time of trusteeships vacant by death, removal from the province, or resignation of trustees, and whose property is held under a conveyance to the trustees and their heirs, or to the trustees and their successors, or otherwise, and to regulate in regard to the future acquisition of property, as well by congregations, missions or societies, either already formed, or which may be hereafter formed, any such congregation, or the members composing such mission or society, may from time to time meet together upon notice by the ministers from the pulpit, or at the requisition in writing of any ten persons entitled to vote as hereinafter mentioned (notice of the day, hour and place of such meeting, in either case, being first publicly made in the church or place of meeting for public worship, on two Sabbath days next before such meeting shall be held), and then and there, at such meeting, so convened by a majority of those present and entitled to vote,

to elect and appoint new trustees in the room of such trustees as shall have removed from the Province, resigned or died, and thereupon the property of the congregation shall *ipso facto* become vested in such newly-elected trustees jointly, and with the remaining trustees, if any; and such trustees and their successors to be appointed as aforesaid, shall have full power and authority to hold and administer the trust or corporate property of such congregation; provided always, that the said newly-elected trustees shall be members of the said united body in full communion therewith; and those entitled to vote where there is no provision on the subject as aforesaid, shall be all persons who are members in full communion with said congregation and church.

6. Trustees or other administrators of corporate or trust property of any congregation in connection or communion with the said united body, may, with the consent of the congregation, or of a majority of those entitled to vote at a meeting convened to consider the matter (as provided either by their trust deed or by section number 5 of this act, for the election of trustees in case of vacancies, as the case may be), mortgage, sell or exchange any real estate belonging to or holden for the use or in trust for the said congregation, for the purpose of repairing or securing the debt on any building thereon erected, or of erecting other or more suitable churches, manses or glebes, or schools, in any other locality that they may deem best, or of purchasing other and more suitable churches, manses, glebes or schools; provided, nevertheless, that such mortgage, sale or exchange be first sanctioned by the presbytery under whose care such congregation is placed.

7. Clergymen of said united Church shall have the right to solemnize marriage, and to keep registers of civil status, and therein to record births, marriages and deaths, in conformity to the provisions of the Civil Code in this behalf. Any such registers at present in use by any of the clergymen of the religious bodies so to be united, may be continued after the union for the current year, as if this act had not been passed and no union had taken place; and the united body and the several clergymen thereof shall, besides, have, for the purposes of such registers, all the powers that either of the said bodies, or the respective clergymen thereof, had before the union.

8. All other property, real or personal, belonging to or held in trust for the use of any of the said churches or religious bodies, or for any college or educational or other institution, or for any trust in connection with any of the said Churches or religious bodies, either generally, or for any special purpose or object, shall from the time the said contemplated union takes place, and thenceforth, belong to and be held in trust for and to the use in like manner of "The Presbyterian Church in Canada," or for, or to the use in like manner of the said college, educational or other institution or trust in connection therewith.

9. But all such property, real or personal, as is affected by this act, shall in all respects, save as aforesaid, be held and administered, as nearly as may be, in the same manner and subject to the same conditions, as provided by the deeds of trust, acts of incorporation, or other instruments or authority under which the same is now held or administered.

10. As soon as the said union takes place, the corporation of the Presbyterian college of Montreal shall stand in the same relation to the Presbyterian Church in Canada, as it now stands to the Canada Presbyterian Church; and the provisions of the act of the late Province of Canada, 28 Vic., cap. 53, intituled: "An Act to incorporate the Presbyterian College of Montreal," shall continue to apply to said college and corporation; and all the rights, powers and authorities by said act vested in the synod of the Canada Presbyterian Church shall be vested, apply to, and be exercised by the supreme court of the Presbyterian Church in Canada. And in like manner the corporation of Morrin College shall stand in the same relation to the Presbyterian Church in Canada, as it now stands to the Presbyterian Church of Canada in connection with the Church of Scotland; and all the provisions of the act of the late province of Canada, 24 Vic., cap. 109, intituled: "An Act to incorporate Morrin College, of Quebec," shall continue to apply to said college; and all the rights of the synod of the Presbyterian Church of Canada in connection with the Church of Scotland shall be vested in the supreme courts of the Presbyterian Church in Canada; and all the rights, powers and authorities, vested by the said act in the minister and congregation of St. Andrew's Church, Quebec, shall continue to be held and exercised by said minister and congregation in connection with the Presbyterian Church in Canada; provided always, that the said united church shall not be required to elect trustees for any arts department in Morrin College aforesaid.

11. Whereas the ministers of the said Presbyterian Church of Canada in connection with the Church of Scotland are entitled to receive incomes from a fund called the Temporalities Fund, administered by a board incorporated by statute of the heretofore Province of Canada, and it is proposed to preserve to them, and to their successors, even if the congregations over which they preside do not enter into the union, the income which they derive from the said fund; it is therefore enacted that the present members of the said board shall continue in office and manage the said fund on behalf of the said ministers now deriving revenue therefrom, and the income to said ministers shall be continued to them and to their successors, as aforesaid, so long as such Presbyterian ministers are in good standing in the Dominion of Canada, whether exercising their ministry or retired, or whether they are, or are not, in connection with the united church: provided that the successors of ministers of congregations in the province of Quebec existing at the time of the union, which do not enter into such union, shall retain the same rights to the benefits of the Temporalities Fund, which they would have had if such union had not taken place. So soon as any part of the revenue accruing from said fund is not required to meet the payment of said incomes and other vested rights in the fund, and expenses therewith, the same shall pass to

and be subject to the disposal of the said united church; and any part or said fund that may remain to the good after the death of the last survivor of the said ministers, shall thereupon pass to and be subject to the disposal of the supreme court of said united church, for the purpose of a home mission fund for aiding weak charges in the united church; and vacancies in the meantime occurring in said board shall not be filled up in the manner hitherto observed, but shall be filled up in the manner provided by an act passed during the present session, intituled "An Act to amend an act to incorporate the board for the management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland."

12. And whereas "the Canada Presbyterian Church," and "the Presbyterian Church of Canada in connection with the Church of Scotland," have each of them a fund for the benefit of widows and orphans of ministers pertaining to them respectively, and it is not deemed desirable that two such funds should long exist separately after the union, nor that there should be two separate organizations for the management thereof: it is therefore enacted, that said two funds shall be kept separate, and the separate and distinct management and administration thereof continued by the boards respectively having the management and control thereof at the time of the union, so long only, and until the supreme court of said united church shall have made provision for the amalgamation of said two funds and the management thereof, whereupon the said two separate organizations shall become extinct, and the said two funds shall pass to and vest in the trustees, body or persons indicated for the management thereof by the said supreme court; and until such provision is made, vacancies occurring in either of said respective organizations shall not be filled up as hitherto, but shall be filled up by the remaining members of each of said organizations for their respective bodies.

13. As soon as the said union takes place, the Presbyterian Church in Canada, and any college, educational or other institution or trust in connection with the said Church, and any of the religious, educational or charitable schemes of the said Church, and any congregation of the said Church, in the province of Quebec, may, by the name thereof, or by the trustees, from time to time, take or hold by gift, devise or bequest, any lands or tenements, or interests therein, other than what may be required for the site of any church, chapel, meeting-house, school, manse, glebe, burial-ground, or appurtenances, if such gift, devise, or bequest be made at least six months before the death of the person making the same; but no lands, tenements or interests therein so acquired by gift, devise or bequest, other than what may be required or destined for the site of any church, chapel, meeting-house, school, manse, glebe, burial-ground or appurtenances, shall be held for a longer period than seven years after the acquisition thereof, and any part or portion thereof or interest therein, which may not within the said period have been alienated or disposed of, shall revert to the party from whom the same was acquired, his heirs or other representatives, and the proceeds of such property as shall have been disposed of during said period may be invested in public securities, municipal debentures, stocks of the chartered banks, or other approved securities.

14. The union of the said four Churches shall take place, so soon as a notice shall have been published in the Quebec *Official Gazette*, to the effect that the articles of such union have been signed by the moderators of the said respective Churches.

15. In so far as it has authority to do so, the Legislature of the province of Quebec, hereby authorizes the Dominion Legislature, and the several Legislatures of the other provinces, to pass such laws as will recognize and approve of such union throughout and within their respective jurisdiction.

PROVINCE OF QUEBEC.

38 VICT., CAP. LXI.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

An Act to amend "An Act to incorporate the managers of the Ministers' Widows' and Orphans' Fund of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland," and amendments thereto.

WHEREAS by Petition it hath been represented that the Synods of the Presbyterian Church of Canada, in connection with the Church of Scotland, of the Church of the Maritime Provinces in connection with the Church of Scotland, and of the Presbyterian Church of the Lower Provinces and the General Assembly of the Canada Presbyterian Church, have agreed to unite together, and to form one body or denomination of Christians, under the name of "The Presbyterian Church in Canada," and that the Act 10 and 11 Vict., cap. 103 1847, intituled "An Act to incorporate the managers of the Ministers' Widows' and Orphans' Fund of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland," and amendments thereto, require to be amended with a view to such union, and in order to the carrying into effect of certain resolutions passed by the synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, with reference to said fund, and for the protection of those interested in the same; Therefore, Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:

1. Notwithstanding anything in the said act, and the amendment or amendments thereto contained, and notwithstanding, that from and after the time when a notice shall have been published in

the Quebec *Official Gazette*, to the effect that the moderators of the aforesaid churches negotiating for union have signed the terms of union agreed upon, the Presbyterian Church of Canada, in connection with the Church of Scotland shall have ceased to exist as a separate church, the fund presently existing for the benefit of the ministers' widows and orphans of the said church shall continue for the benefit of the widows and orphans, of those ministers who shall have been members of the synod of the said church at the date of union.

2 That those persons who shall be managers of the said fund at the date of union shall not require to be elected periodically as hitherto, but shall continue to be the managers thereof, unless they resign, so long as they shall remain members or adherents of the united church, until they are relieved of their office in the manner hereinafter provided for; and in the event of the resignation, decease or withdrawal from the communion of the united church of any member or members of the board, the remaining members shall have power to fill up such vacancy or vacancies, provided the person or persons so chosen shall be ministers whose rights in the fund are guaranteed by this act, or members or adherents of their congregations; and the Board so constituted shall have power to hold all moneys, properties and mortgages, and to exercise all the rights appertaining to the present board of managers; and they are hereby authorized to receive such legacies and bequests as may be made for the benefit of the said fund.

3. That after the union, until such time as an equitable arrangement for the establishment of a ministers' widows' and orphans' fund for the united church shall have been made, the widows and orphans entitled to receive annuities from the said fund at the date of union, or the widows and orphans of those ministers who at the date of union are members of the synod aforesaid, and had contributed personally and through their congregations to said fund, in terms of the by-laws thereof, shall receive annuities at a rate not lower than the scale fixed by this board previous to the date of union, if the funds permit; provided that the ministers whose widows or orphans shall be placed on the list of annuitants on the said board, after the union, shall have continued to contribute to the said fund six dollars semi-annually as heretofore, and shall have secured annual contributions from their congregations to said fund.

4. That as soon as an arrangement for the establishment of a fund for the benefit of the ministers' widows and orphans of the united church, satisfactory to this board, as representing the interests of the widows and orphans of those ministers who had formerly belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall have been made by the supreme court of the united church, this board shall be empowered to hand over to such board or committee as may be created for the management of such new fund for the benefit of the widows and orphans of the ministers of the united church, all moneys, properties and mortgages they shall at the time hold; provided always, 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 less annuities from the fund of the united church than would have pertained to them, in terms of the scale in force by this board at the date of union, if the said churches had not united.

5. That in the event of any minister or ministers of the synod of the Presbyterian Church of Canada in connection with the Church of Scotland, who shall possess rights in this fund at the date of said union, declining to enter into the united church, he or they shall be entitled to the same pecuniary rights and claims in and upon said fund, after such union, as shall be possessed by them previous to said union; provided those ministers thus declining to enter the united church, continue to contribute to the fund, personally, six dollars semi-annually, and, except in the case of ministers who have retired from the active duties of the ministry, with the consent of the said synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to secure contributions for it from their congregations or otherwise, and comply with such other regulations as may be made, after the union, for the management of the fund.

6. All provisions contained in any previous act, or amendment thereto, inconsistent with the provisions of this act, relating to the said managers of the ministers' widows' and orphans' fund, are hereby repealed.

PROVINCE OF QUEBEC.

22 VICTORIA, CAP. 66, 33 VIC., 1869.

An Act to Amend the Act intituled "An Act to Incorporate the Board for the Management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland."

[Assented to 23rd February.]

WHEREAS by Petition it hath been represented that the Synods of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Church of the Maritime Provinces in connection with the Church of Scotland, of the Presbyterian Church of the Lower Provinces and the General Assembly of the Canada Presbyterian Church have agreed to unite together, and to form one body or denomination of Christians, under the name of "The Presbyterian Church in Canada;" and that the "Act to incorporate the Board for the management of the

Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland," and amendment thereto, require to be amended with a view to such union; and in order to the carrying into effect of certain resolutions passed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland with reference to said Temporalities Fund, and for the protection of those interested in same.

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

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

2. Provided always, that all ministers and probationers interested or possessing rights in or to the said Temporalities Fund at the time when such union may be carried into effect, who decline to become parties to such union, or to enter into the said proposed united Church, shall be entitled to all the pecuniary rights and claims upon the said fund they would have enjoyed had they entered into such union, that is to say, so long as they shall continue to be Presbyterian ministers in good standing within the Dominion of Canada, whether in active service or retired; provided that the successors of ministers of congregations in the Province of Quebec, existing at the time of the Union which do not enter into such union, shall retain the same rights to the benefits of the Temporalities Fund which they would have had if such union had not taken place, and the said Board shall administer the said fund so as to protect their rights until their said rights shall have respectively lapsed and been extinguished; Provided also, that nothing contained in this Act shall be so construed as to deprive any professor in Queen's College of any right to participate in the said Temporalities Fund to which, as a minister of the Presbyterian Church of Canada in connection with the Church of Scotland, he would have been entitled had he continued in the active duties of the ministry of the said Church.

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

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

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

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

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

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

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

10. This Act shall come into force so soon as a notice shall have been published in the *Quebec Official Gazette* that the Articles of such union have been signed by the Moderators of the said respective Churches.

11. This Act shall be deemed a public Act.

PROVINCE OF ONTARIO.

38 VICT., CAP. LXXVI.

AN ACT RESPECTING QUEEN'S COLLEGE, AT KINGSTON.

Whereas "Queen's College, at Kingston," in the Province of Ontario, was founded under and by virtue of Royal Letters Patent, bearing date at Windsor, the sixteenth day of October in the fifth year of Her Majesty's reign; and whereas the said Letters Patent constitute the Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, together with the members of the said Church in full communion therewith, the Corporation of "Queen's College at Kingston" aforesaid, and appoint for the said Corporation a Board of Trustees, consisting of so many of the aforesaid ministers and laymen, and provide for the retiring annually of a certain number of ministers on the first day of the annual meeting of the Synod of the said Church, and for the election by the said Synod of an equal number of ministers of the said Church to be their successors; and whereas the Trustees of the said Corporation have, by their Chairman, represented that the said Presbyterian Church of Canada in connection with the Church of Scotland proposes to unite with certain other Presbyterian Churches, to wit, "The Canada Presbyterian Church," "The Church of the Maritime Provinces in connection with the Church of Scotland," and "The Presbyterian Church of the Lower Provinces," for the purpose of forming one Church, to be called "The Presbyterian Church in Canada," and have prayed for an Act to enable the said College to stand towards the said Presbyterian Church in Canada in relations similar to those which it now holds to the Presbyterian Church of Canada in connection with the Church of Scotland, and to enable the Board of Trustees of the said College and their successors to continue the administration of its affairs, and the said College to continue its functions, on terms and conditions like to those which now exist, and have further prayed for additional powers and privileges with the view of increasing the efficiency and of extending the usefulness of the said College, and it is desirable to grant the prayer of the said Trustees; Therefore Her Majesty by and with the advice and consent of the Legislative Assembly of the Province of Ontario enacts as follows:

1. So soon as this Act shall come into force, all the provisions in the said Letters Patent which now apply to the Church of Scotland, or to the Presbyterian Church of Canada, in connection with the Church of Scotland, shall apply to the Presbyterian Church in Canada, and shall be applicable thereto in the same sense, for the same purposes, and to the same extent as they are now applicable to the said Church of Scotland, or the said Presbyterian Church of Canada in connection with the Church of Scotland: and all the powers, rights and privileges hitherto exercised and enjoyed by the ministers and members of the Presbyterian Church of Canada in connection with the Church of Scotland, as corporators of the said College, and by the Synod of the said Presbyterian Church of Canada in connection with the Church of Scotland, in virtue of their relations respectively to Queen's College at Kingston, shall be exercised and enjoyed by the ministers and members of the Presbyterian Church in Canada, and by the General Assembly or other Supreme Court of the said Presbyterian Church in Canada, respectively, except as hereinafter provided.

2. The number of Trustees, both of ministers and laymen, who by the said Letters Patent are required to retire annually on the first day of the annual meeting of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, shall retire annually on a day which the Trustees shall have power from time to time to appoint for the purpose, and on the same day the Board of Trustees, duly convened and met, shall elect successors to the members so retiring, whether said members be ministers or laymen.

3. When at any time after this Act shall come into force the Chairman of the Board of Trustees, or, in his absence, the Senior Trustee, shall receive a notice in writing from three members of the Board, requesting him to summon a meeting of the Trustees, such meeting shall be legally convened by the Chairman or said Senior Trustee causing the Secretary to the Board to notify

every member of the Board of the time, place and purpose of such meeting, and by the Secretary mailing notices of the meeting at least fifteen days before it shall take place.

4. The Board of Trustees may appoint a Vice-Principal of the said College, and such Vice-Principal shall, in the absence of the Principal, take the place and discharge the duties of the Principal.

5. The Chairman of the Board of Trustees shall have the right to vote the same as other members of the Board on all motions submitted to any meeting of the Trustees; and, in case of an equality of votes upon any motion, he shall also have the right of a casting vote.

6. The power hitherto vested in the Corporation of Queen's College, to take, purchase, acquire, have, hold, enjoy, receive, possess, and maintain in law, to and for the use of the said College, any messuages, lands, tenements and hereditaments, goods, chattels, moneys, stocks, charitable or other contributions, gifts, benefactions or bequests whatsoever, shall not be limited, from and after the date hereof by any Statute or Statutes of mortmain.

7. The College Senate shall have power to pass By-laws touching any matter or thing pertaining to the conditions on which degrees in the several arts and faculties may be conferred, whether the said degrees be such as are gained in course or such as are honorary, or whether they be conferred on matriculants of Queen's College or other persons; but any such By-law shall be reported to the first meeting of the Board of Trustees after being passed, and shall cease to be in force if disapproved of by the Board.

8. The Trustees, Lecturers, Tutors, Fellows, Graduates, and Alumni or Students being undergraduates of the said College, shall have power and authority to meet in Convocation for the public conferring of degrees and other honours and distinctions awarded or granted by the College Senate, for the installation of the Chancellor hereinafter mentioned, Principal, or any Professor, duly elected or appointed according to the provisions of the aforesaid Letters Patent, and for such other purposes as the University Council, constituted as hereinafter provided, shall from time to time determine.

9. There shall be in connection with the said Queen's College a Council which shall be called the University Council of Queen's College, and the said Council shall, as to membership, consist of all the Trustees of the said College, for the time being, and their successors, and of all the members of the College Senate, for the time being, and their successors, and of as many graduates or alumni as shall be equal in number to these aforesaid members taken together; and the members of the Council, other than the Trustees and members of the College Senate, shall be appointed, in the first instance, by the Trustees and members of the College Senate, at a meeting thereof to be convened by the Chairman of the Board of Trustees causing a written or a printed notice to be mailed to each of them at least fifteen days before the meeting, and within one year after this Act shall come into force; but the successors of the graduates and alumni so appointed shall be elective members of the Council, and shall be elected in the manner following, that is to say:—within one year after the holding of the aforesaid meeting and appointing of the aforesaid members, the Chairman of the Board of Trustees shall convene a meeting of the Council constituted in the manner aforesaid, by causing a written or printed notice to be mailed to each member at least fifteen days before the meeting, and at the said meeting, or any meeting adjourned therefrom or held subsequent thereto, the members present, provided their number be not less than fifteen, shall have power and authority to frame and pass By-laws for the following purposes, that is to say:

(1.) For the obtaining of a registration of such graduates and alumni of Queen's College as may desire to vote for elective members of the Council and for a Chancellor of the University of Queen's College as hereinafter provided, and to be considered eligible for election to membership in the Council, and such registration shall be a condition of any graduate or alumnus voting or being elected; provided always that the Council shall not admit to such registration any alumnus actually attending classes in Queen's College, or any alumnus who may have left Queen's College without being a matriculant of two years' standing, or any graduate who has not matriculated at least once as an alumnus or student of Queen's College, or any alumnus who shall matriculate after the year 1879, until such alumnus shall become a graduate of said College.

(2.) For the retiring annually of a certain number, not being less than five nor more than eight of the elective members, and for the election of their successors by graduates and alumni duly registered as hereinbefore provided, and also for the election of persons to fill vacancies that may occur from time to time by death, resignation, or otherwise.

(3.) For the appointment and removal of a Secretary and such other officers as the Council may deem necessary or expedient.

(4.) For the election of a Chancellor, who shall be chosen without respect to his ecclesiastical connection except that he must be a Protestant, who shall be designated the Chancellor of Queen's University, who shall be the highest officer of the University and College, who, as such highest officer, shall preside at all meetings of Convocation and of the University Council, and at all statutory meetings of the College Senate at which he may be present, who shall have both a deliberative and a casting vote on all motions submitted to any such meetings, and who shall hold office for three years from the date of his election and longer if need be, until his successor be chosen; provided always that if two or more candidates for the office of Chancellor be at any time nominated at the meeting of the Council called for the nomination of a Chancellor, the election of one of the candidates shall be referred to the graduates and alumni registered as aforesaid, and shall be decided by a majority of their votes taken according to such By-laws as may be framed and passed by the Council.

10. The University Council, constituted in the manner hereinbefore provided, shall have and may exercise the powers following, that is to say:—(1) The power of discussing any matter whatsoever relating to the said College, and of declaring the opinion of the Council on any such matter; (2) The power of taking into consideration all questions affecting the well-being and prosperity of the said College, and of making representations from time to time on such questions to the Board of Trustees and the College Senate, or either of the said bodies, who shall consider the same and return to the Council their conclusions thereon; (3) The power of deciding upon such terms as the Board of Trustees shall propose in writing as to the affiliation of any College or School with the University of Queen's College aforesaid; (4) The power of determining all matters pertaining to the calling of meetings of the Council and of Convocation, whether the same be annual, adjourned, or special meetings, of fixing the number of members that shall be a quorum for the dispatch of business at all such meetings, or any or either of them, and of deciding upon and regulating the mode of conducting its own proceedings and the proceedings of Convocation; (5) The power of framing a declaration of fidelity to his office on the part of the Chancellor, and of determining what shall be the form of his assent thereto, and also of appointing the ceremonies to be observed at his installation and the manner of their observance; (6) The power of requiring fees to be paid by members of the Council as a condition of membership, and by graduates and alumni as a condition of registration or voting as hereinbefore provided; and (7) The power of framing and passing By-laws touching and concerning all matters whatsoever appertaining to the powers and functions of the Council and the lawful exercise thereof, and also from time to time by new By-laws to revoke, renew, augment, or alter any of the said By-laws as to the Council shall seem meet and expedient; provided always that any such By-laws shall not be repugnant to the provisions of the Letters Patent aforesaid, or of this Act, or of the Laws of the Province of Ontario or of the Dominion of Canada; provided always that except as in this Act expressly provided the Council shall not be entitled to interfere in or have any control over the affairs of the University or College.

11. All provisions whatsoever contained in the aforesaid Letters Patent, except so far as any of them are modified or changed by the provisions of this Act, shall continue in force the same as if this Act had not been passed.

12. The Principal shall be Vice-Chancellor of the University, and in the absence of the Chancellor shall take his place and discharge his duties.

13. This Act shall come into force so soon as the union of the four churches named in the preamble of this Act shall have been consummated and the articles of said union shall have been signed by the Moderators of the said respective Churches

The Presbyterian.

MONTREAL, MAY, 1875.

To the exclusion of other matter, the greater portion of our space has been given this month to articles which we judge sufficiently important to warrant this at our hands. The first will be found to contain a concise and connected outline of the various steps that have been taken by the Synod in connection with the negotiations for Union—prepared by the members of the Deputation appointed to proceed to Edinburgh for the information of members of the General Assembly.

And we have thought it preferable to print the Acts of Parliament together in this number, rather than separately, as they will be more convenient for reference. We have reprinted the Temporalities Act as finally amended and passed by the Quebec Legislature. It is to be

borne in mind that whatever references are made to the Temporalities Fund in any of the other Acts, these are only subsidiary. This is the Act which will regulate future administration of the Fund.

The opinion of eminent Counsel has been taken in reference to the whole of the Bills, especially with regard to any seeming inconsistency in some of the clauses, and the opinions given by Messrs. Ritchie, Q.C., and Strachan Bethune, Q.C., are in the highest degree satisfactory and assuring.

PREPARATORY ARRANGEMENTS FOR THE UNION.—These, in the hands of the respective Committees, are being well attended to. The matters proposed to be embraced in the Report of the Committee on Arrangement for the consummation of the Union—Rev R Campbell, Convener—are the following:—

1. Preparatory conferences for prayer, when and where to be held.

2. Form of minute dissolving the several Synods.

3. Declaration to be made by Moderators on dissolving said Synods.

4. When and where Union should be consummated.

5. Proceedings connected with the act of consummation.

6. Mode of constituting United Synod, until a Moderator is appointed.

7. Appointment of Moderator and Clerk or Clerks.

8. Rules by which United Synod is to be guided until a system of Polity is adopted.

9. Public demonstration or demonstrations.

10. Disposition to be made of Official Records of the several Churches.

11. Reception of Delegates from other Churches.

12. Missionary Meeting.

13. Observance of the Lord's Supper.

14. Constitution of the New General Assembly.

15. Definition of Boundaries of Synods and Presbyteries.

16. Appointment of Committees on the following items of business:—

(1) Home Missions. (2) Foreign Missions. (3) French Canadian Missions. (4) Theological Education. (5) Church Polity. (6) Thanksgiving Effort. (7) Ministers' Widows and Orphans' Fund. (8) Aged and Infirm Ministers' Fund. (9) Scholarships and Bursaries. (10) Correspondence with other Churches. (11) Finance. (12) Official Magazines. Said Committees to be appointed as soon as possible after the United Synod is constituted, and report before the rising of the Synod.

THE RECEPTION COMMITTEE, consisting of the minister and representative Elder of each congregation in the city, is charged with the special duty of providing for the suitable entertainment of the strangers that shall be within our gates during the meetings of the Synod; the Rev. W. M. Black, convener; the Rev. Robert Laing and Mr. James Riddell, the Clerical and Lay Secretaries. It will greatly promote their labour of love if immediate answers are sent to the circulars which they have issued, and if prompt offers of hospitality are made known to them.

SUSTENTATION FUND.—The usual reminder from the Convener has no doubt reached all the ministers of the Church ere this. Among all the claims made upon our people, this one, "beginning at Jerusalem," is the most important. We trust it will be met with a will and with accustomed liberality. Remittances addressed to the Treasurer, No. 210 St. James Street, Montreal, will be acknowledged in the usual way.

THE FRENCH MISSION.—Out of one hundred and twenty-three able bodied congregations, only forty-four have as yet contributed through the Treasurer to this Fund. There is yet time, before the closing of the accounts, for all the rest to send some small expression of their sympathy with the interesting and important work the committee have in hand. With the union of the churches a new era will dawn upon this mission. In the expectation of great results and confiding in the generous support of the united church, friends of the work have already made arrangements for the purchase of the buildings and property, situated on St. Catherine street, Montreal, known as Russell Hall, at a cost of \$20,000. The movement to which we alluded last month has resulted in a very large increase to the membership of St. John's Church under the pastoral care of our able and indefatigable missionary the Rev. C. A. Tanner.

MANITOBA MISSION.—A circular has been addressed to each minister on the Synod roll, calling attention to the fact that the first Lord's Day in May, is the time appointed for the collection in aid of the Manitoba Mission. Only about *one-third* of the congregations contributed last year. The burden would be light if the other *two-thirds* would bear their share. The whole sum required is small in proportion to the strength of the Church, and yet it has been necessary for the Committee to borrow largely in order to pay salaries. These things ought not so to be. Let each congregation that has been hitherto non-contributing, send even \$10 or \$20, and there will be no difficulty in making ends meet.

Our Own Church.

The next meeting of the Synod is appointed to be held in St. Paul's Church Montreal, commencing on Tuesday, the eighth of June, at half-past seven o'clock, p.m. The Supreme Court of the Canada Presbyterian Church meets at the same time in the same City; but, in deference to the occasion, and that we may be still upon equal terms, it meets, not as a General Assembly, but as a Synod. The Synods of both the Presbyterian Churches of the Maritime Provinces also meet in Montreal.

The attention of these respective Courts during the first week will be given to the disposal of business left over from previous meetings and to the reception and consideration of the reports of their several committees—among which will be that of the committee on arrangements for the consummation of Union. This will prepare the way for a formal and final vote upon the all-absorbing question. The minute which will then be adopted will name the time and the place mutually agreed upon for the grand ceremonial. At the appointed hour, the four Synods, "of one accord and one mind," will meet in one place, each in its constituted capacity, the four Moderators presiding. The four rolls will be called. The minutes of their last meeting will be read; then the Basis of Union; after which the Moderators will severally declare, that in terms of the Articles of Union, the churches they represent are agreed to unite. They will join hands in token of union and fellowship, and their example will be followed by all the members of the Synod. The first General Assembly of "The Presbyterian Church in Canada" will then be constituted, and its first Moderator elected. All this if the Lord will.

The Rev. Dr. Cook of St. Andrews Church, Quebec, the Rev. Mr. Gordon of Ottawa, and the Church Agent from Montreal—members of the deputation specially appointed by the Synod to appear before the General Assembly, sailed from Portland, in the "Hibernian," on the 17th ultimo. The General Assembly meets on the 20th instant. Previous to his departure Mr. Gordon, of OTTAWA, was made sensible of the interest taken in the mission he has in hand by the receipt of a check for \$1000, from a few members of his church. Surely St. Andrew's is a model congregation. From the last annual report of its managers, dated 1st March, 1875, we observe that the number of families connected with it is now 279, and of communicants 359. In the Sabbath Schools there are 275 scholars on the roll, and in the minister's Bible class 45. The amount contributed by the congregation for all church purposes during the year was \$19319.44. Of this sum \$7491 was derived from pew rents and the glebe; the envelope system yielded \$3468; the ordinary Sabbath collections were \$1255, and the special collections for the schemes \$625.

The Rev. P. S. Livingstone, formerly of Pittsburgh, was inducted to the pastoral charge of RUSSELLTON, by the Presbytery of Montreal, on the 12th ultimo.

The Annual Meeting of the congregation of HAWKESBURY took place on the 23rd March, and proved as usual a very agreeable occasion to old and young. The contributions of this branch of the congregation for last year were \$1180.95, out of which were paid, their proportion of Stipend \$450; for the Schemes, about \$100; for Sabbath School Library \$57, and for sundry Church purposes \$544, including \$180 for an organ. A short time ago the Rev. Mr. Fairlie received from members of the united charge living at L'ORIGINAL, the present of a very fine set of harness in a kind and unexpected way. "Our own correspondent" at Woodlands, OSNABROOK, failed to inform us at the proper time of "the great event," which took place at the Manse, one

eveni not long ago, when a large number of the congregation and many friends of other denominations came together laden with the good things of this life, took possession of the house, and made themselves agreeably at home. All we can say about it now is, "let brotherly love continue."

Next month we hope to give a full and interesting account of "the event of the Season"—the Banquet at KINGSTON, given by the Trustees of Queen's College to the graduates and undergraduates. In the meantime we have pleasure in announcing that Messrs. Robert J. Craig, M.A., licenciate, and Malcolm McGillivray, M.A., and John L. Stuart, B.A., candidates for license, who have been spending the winter in Edinburgh, have been placed on the staff of the Colonial Committee of the Church of Scotland. Messrs. McGillivray and Stuart will probably labour within the bounds of the Presbytery of Glengarry until the meeting of Synod. They are expected to arrive in Canada very soon. The graduating class at Queen's was unusually large this year.

We find the following flattering notice of an old friend in a WHITBY paper. "The Rev. Joshua Fraser has retired from the Pastorate of the Church of Scotland in Whitby, and accepted a unanimous call from the congregation of Clifton. We regret the Rev. Mr. Fraser's departure from our town. During his four years' residence in Whitby, he not only endeared himself to the members of his church, but also made many personal friends outside that body, while his kindly disposition and deportment as a christian minister and good citizen were all that could be worthy of imitation. He has our best wishes for his success and happiness in his new sphere of usefulness."

We are glad to hear of liberal things being done by the people of BROCK, who have lately refreshed their minister with a purse of money and an affectionate address. And also, to learn that very decided manifestations of renewed interest in the services of the Sanctuary have appeared. This has been mentioned to us in connection with certain changes, such as obtain

now-a-days in most places—the use of hymns in addition to the Psalms and Paraphrases, the standing at singing, and the services of an efficient choir.

The Rev. George A. Yeomans, of WOOLWICH, has also been the recipient of an address and presentation from the young people of the congregation.

OBITARY.

BASCOM.—At his residence at Uxbridge, on the 26th of February, after a few days illness, Mr. Joseph Bascom, at the age of 75 years. Although he was bearing—heavily too—the common burdens of *more* than threescore-years-and-ten, yet, a few weeks ago, he accepted, not only cheerfully but with gratitude, the office of Elder. He was to be ordained early in February. The text—very appropriate to the occasion—selected was, "I am among you as he that serveth"; but he whom men purposed to set apart to an important office here, was soon removed by the Supreme Ruler to another sphere. On the day appointed for Mr. Bascom's ordination his seat was vacant, and he filled it no more. In a few days his remains were followed to the grave by a large concourse of people; and on the following Sabbath a funeral sermon was preached from the text, "I know that my Redeemer liveth,"—the answer given by the deceased a short time before his last hour, when asked respecting his hopes beyond death and the grave.

Mr. Bascom was a faithful member of St. Andrew's, Quaker Hill, during a long period. His interest in the congregation was unwavering; he was constant in his attendance, and attentive and devout in the House of God, and his every-day life was without reproach.

ANDERSON.—We have to record the death of Mrs. Elizabeth Anderson, widow of the late Rev. Joseph Anderson, minister of South Gower, and Mountain, who departed this life at her residence in South Gower, on the 27th March last. She was descended from a very respectable family named Johnstone, residents of the Parish of Aghoghill, Co of Antrim, Ireland, and at her death had attained the good old age of 76 years. In early life she was married to Mr. Anderson, who for a few years was minister of the congregation of Newtowncrumlin, Co. of Antrim. He emigrated to Canada in 1833, and the year following settled in South Gower. Mrs. Anderson accompanied him to his new home, and we are assured, truly proved an helpmeet for him amid the difficulties to be encountered by every minister placed like him in a recently settled part of the country. She was the mother of six children, five of whom survive her, all of them in positions of respectability and comfort. She was a person of very friendly disposition, and the hospitalities of her home were cheerfully extended to all her friends, and many ministers, of our Church especially, will remember the hearty welcome there given them. Since the death of Mr.

Anderson, July 26th, 1868, she has endured much bodily affliction, which was borne with exemplary patience. We are assured that in her departure she enjoyed that peace which is to be obtained through our Lord Jesus Christ.

THOMSON.—It is with feelings of sorrow that we record the decease of Mr. James Thomson, Elder in St. John's Church, Brockville. Mr. Thomson was born in Aberdeen, Scotland, in the year 1821. At an early age he was taken by his uncle, a clergyman of the Church of Scotland, by whom he was brought up and educated. His uncle perceiving his clear intellect, as well as the pious bent of his mind, strongly advised him to study for the ministry, but to the taking of this step young Thomson did not see his way clearly. Whilst still a young man he emigrated with his wife from Scotland to this country and settled down in Brockville, where for the last 28 years he was well known and highly respected. Calm, genial, loving, of him it may be said that in every respect he was an excellent model Christian man. His end was peace.

POSTSCRIPT.—We have just learned with deep regret the sudden death, at Cornwall, of Col. Alexander Maclean, one of the most venerable members of our Church, and one of the most estimable of our office-bearers. In the number for June we shall furnish our readers with a brief sketch of his life and character.

SYNOD FUND.

PETTERBORO, April 15th, 1875.

Kirk Sessions which have not already remitted are respectfully requested to send in the amounts due for the current year, (with arrears for former years, where such are outstanding.)

Early attention to this request will confer a favour.

K. MACLENNAN,
Cor. Sect'y Fin. Committee.

FRENCH MISSION.—POSTSCRIPT.

The Convener of the Synod's French Mission Committee has great pleasure in announcing to the readers of the *Presbyterian* that he has lately received from the Colonial Committee of the Church of Scotland, by the hands of Mr. George Baillie Wilson, a grant of £100 sterling, for the year ending the 1st February last.

At a meeting of the Synod's Committee held on the 21st ultimo, a resolution of cordial thanks to the Colonial Committee was unanimously adopted, and the Con-

venor directed to transmit the same to Scotland. This new and substantial proof of the interest which the Church of Scotland takes in the missionary work of the Canadian Church, is deeply gratifying, especially in view of the proposed union of Presbyterian Churches in the Dominion.

Family Reading for the Lord's Day.

It was the cry of a dying man, whose life had been, sad to say, poorly spent, Oh, that my influence could be gathered up and buried with me!

The mistake of people in their estimate of themselves is, that they confound reputation with character. Establishing the one, they think they have acquired the other. But reputation is what others think us to be; while character is what we really are in God's sight.

When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it is often sent to some who sought it not. But God has been pleased to make this a rule for the government of a moral and spiritual universe, that there shall be prayer first, and then there shall be an answer to prayer.—*Spurgeon*.

The saint can say to memory, "Come, ye blessed;" for it will bring the joys of heaven in its bosom. Those have been made the highest attainments who have so loved that recollection has nothing in it painful. Half of heaven is in remembrance. The song of the redeemed has half its pathos and power from its retrospection. For "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Eternity cannot make a Christian forget the hour when, in fears and tears, he felt

the joy of pardon; nor the place, hour, or power of his new birth. Never can the redeemed soul forget this uplifting from the horrible pit and miry clay. These are felt in the first impulse of new life, and in the first pulsations of the new heart.

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Fear not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer! it will be said to thee, as it was to her in the Gospel, "The Master is come, and calleth for thee!" When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage over, you will have nothing to do but to entreat God as Moses did—"I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

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If you can from your heart forgive another for Christ's sake, you have no reason to doubt that God has forgiven you.

— — —

There is an indiscribable meanness in putting off a religious profession until the period of fruit is over, and we can give nothing but leaves. The fig-tree, which the Gospel gives us as the emblem of the warned sinner, was withered to the roots, when, after a year's indulgence, it was found that it had no fruit to bear. Perhaps at this time it was incapable of bearing fruit; and if so, it is the more truly symbolical of him who, because he repels grace when offered, withers and dies, so as to be incapable of afterwards bearing fruit.

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I could write down twenty cases, says a pious man, where I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after him, he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where He places us, be what He would have us be, and this as long as He pleases.

HOW TO DEFEND CHRISTIANITY.

There is a way of defending Christianity which skeptics cannot refute. A man may not be able to disprove the theories of "natural selection" and the "potency of matter"; but he can show, in his own life, that the revelations of the Bible are mighty verities, able to make wise unto salvation those who honestly receive them. Skeptics cannot overcome such testimony; they can only acknowledge their impotence by sneering at it. And this, after all, is the best evidence of the Divine Source of the Christian religion. Other systems contain much that is admirable in morals, and pure in philosophy; but not one of them can show such fruits of the holiness and peace of millions of Christian men and women in all ages and climes have borne. Here the most illiterate believer stands on firm ground, and may put to confusion the keenest reasonings of skeptical science.

— — —

HOW MUCH WAS HE WORTH?

There is a terrible significance in the question we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the question. "How much was he worth?" we ask. And the angels might reply: "Worth. He wasn't worth anything. His money was worth something; his body is worth something as a source of fertility to the soil; but he wasn't worth anything." So we vary the question: "Yes, but how much did he leave?" "Oh, leave?" it might be answered. "Yes I will tell you. He had houses, lots, bonds, stocks, gold, notes, merchandise, farms; and he left them all—he carried nothing with him. Naked and destitute came he into the world, and as naked and destitute did he go the way whence he came. He carried nothing—neither land nor money; nor yet did he carry with him the blessings of the poor. He left all; he carried nothing with him."

But his neighbor has died—a man who was not known on 'Change nor in the tax-list. "And what has he left?" we may say, or, perhaps, curiously ask. Left: He has left nothing but he has taken much with him. He has gone to

heaven laden with the blessings and gratitude of the poor, of the helpless, of the young, of the aged, of the widow, of the friendless; of those whom he, by his counsels, and his acts, and his prayers, had blessed; of those whose poverty he had relieved, whose ignorance he had enlightened, whose darkness he had dispelled, whose bodies and souls he had fed." When Wilberforce died, Daniel O'Connell said, "He has gone up to heaven bearing a million broken fetters in his hand." Happy he whatever he may leave or may not leave on earth, who goes thus freighted into the other world.—*Good Words.*

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