

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE PRESBYTERIAN

DECEMBER, 1873.

## JOTTINGS FROM OLD SCOTIA. THE SOUTHWEST.

### TO PENPONT, DUMFRIES AND ANWOTH.

We are going to spend a few days in a part of the country which, though out of the beaten track of travel and little frequented by tourists, cannot be called a *terra incognita*. It is the Land of Burns. It has memories for us too, of another kind; it is the Land of the Covenanters! The scenery through which we are carried by the Southwestern Railway is remarkable for its pastoral beauty, but its peculiar charm is in the associations which it recalls of by-gone days. In the one hundred and twenty miles, from Glasgow to Kircudbright there is scarcely a glen that has not been the scene of a Conventicle, and that has not afforded a hiding-place to some persecuted Presbyterian, or a hill-side on which you may not find a martyr's grave to-day. But hurrying along at the rate of forty miles an hour, it is easy to conceive how one is affected by just a glimpse of these hills and dales. We give the smaller places the go-by altogether, and halt but a moment at the principal towns. Here is what was, in the days of the Roman period, the village of Vanduara—the Paisley that now is, with portions of its Abbey Church still in good repair, after six and a half centuries of exposure to the battle and the breeze. The Paisley, noted for its shawls, perhaps even more so now-a-days for its thread, having the largest and most magnificent manufactory of that article in the world. The Paisley that has sent out more settlers to Canada than perhaps any other town of its size in Scotland. Ministers, Professors, Principals have come to us from Paisley. How much the literary world owes to it, Dr. Burns of Montreal tells us in the Life of his father, where we find that, to say nothing of himself, the

illustrious John Witherspoon, Dr. Robert Watt, the Poets Tannahill and Motherwell and the renowned Christopher North were all "Paisley bodies." From the same authority we observe the ancient motto of the town to be almost identical with that of the City of St. Mungo. "Let Paisley flourish by the preaching of *thy* word."

Kilmarnock is our next stopping place. We ought to be better "posted," but really the name suggests nothing classic—positively nothing but the peculiarly umbrageous blue bonnet topped with a scarlet tuft that everywhere marks its wearer, a Lowland Scot. Why didn't we stop at Auchinleck? Was it not in this parish, at Airmoss, that Richard Cameron, from whom the "Cameronians" take their name, and Donald Cargill, the outed minister of the Barony Church, Glasgow, at the head of a desperate band of hunted heroes fought for dear life, and the dearer Covenant, and where Cameron was killed in answer to his prayer—"Lord take the ripe and spare the green!" Though we cannot see that flat grave-stone on the moss, we can recall the pathetic lines of the Muirkirk shepherd:

"In a dream of the night I was wafted away  
To the Moorland of mist where the Martyrs lay,  
Where Cameron's sword and his Bible were seen  
Engraved on the stone where the heather grows  
green."

And to fly past *Sanguhar* thus, what a shame! *Sanguhar*, the birth-place of Dr. Andrew Thompson of St. George's, Edinburgh, and of Dr. Cook of Quebec, and his predecessor, Dr. Harkness, and of Dr. McMorine and other respected and familiar names; *Sanguhar*, the memorable! where some two hundred years ago, one and twenty Covenanters, armed with drawn swords, marched up to the market cross and posted the famous declaration in which they disowned their King,

swearing by High Heaven to do to him and all who were against them, as they had done to them. Bigots, forsooth! But for such men, where had been Presbyterianism to-day?

We are going to *Penpont*, in Dumfriesshire, in response to an invitation from the parish minister, the Rev. Andrew Paton, known to most of my readers as the assistant minister of St. Andrew's Church, Montreal, for five years, from 1864 to 1869. Alighting at the station of Thornhill, I found an omnibus in waiting, which set me down at the gate of one of the sweetest manses in Scotland, just at "the gloamin'." I have a distinct recollection of that avenue, shaded with rodedendrons and laurels and bay-trees; of the large, well-finished, elegantly furnished manse; of the entrance porch, covered with its beautiful evergreen creeper; of the stately new Gothic Church close by, with its tall stone steeple; of the view from the sloping terrace in front, with the River Scarr winding round the wide amphitheatre of hills, rolling its swollen tributary flood towards the Nith; and, notably, of yonder "bonnie" Maxwellton braes, "where early fa's the dew." The quiet beauty of the scene is not to be forgotten. Nor do I forget the warm grasp of the minister's hand, nor those eyes lighted up with friendly recognition. How we talked!—regardless of the sma' hours—of dear old Scotia, of "dear Norman," of Canada and Canadians, and of Rome, too, where my friend had spent the past winter as chaplain. Next morning we made an early call on the neighbouring minister, Mr. Jardine, of Kier, who has also a lovely manse, a mile off. Altogether, the parish and its surroundings are attractive beyond most of the rural parishes of Scotland. It is twelve miles long, the whole population being about 1,350. The parish church is well supported, having 250 communicants. The stipend is "seventeen chalders," which being interpreted, means about \$1,500 of our money. The Presbytery of Penpont comprises ten parishes, all save one under the patronage of the Duke of Buccleuch. The ministers are nearly all young men, who maintain an *esprit du corps* by fre-

quent friendly intercourse with one another, and I may as well say here, what I feel bound to say before I close, that the young Ministers of the Church of Scotland are nobly doing her work, and that the thing that used to be called "moderatism" is not to be found amongst them.

The lion of Dumfriesshire is Drumlanrig Castle, in this immediate vicinity. It is the principal seat of the Duke of Buccleuch, and one of the noblest residences in Scotland. The castle is two hundred years old, a huge square pile of Norman architecture, surmounted by turrets, domes and minarets. It is approached by a broad avenue, lined with grand old trees, and surrounded by a park of 2,000 acres of green sward, in which herds of polled Angus cattle and wild West Highlanders roam at will among pheasants and partridges and other game, as tame as barn-door fowls. The number of people employed on the estate is in keeping with ducal rank and wealth. Here is the chief gardener's Elizabethan villa; there, the factor's mansion, the architect's house, the gamekeeper's lodge. Yonder, is a cluster of workshops and the humbler dwellings of the labourers, detachments of whom are seen mowing broad passages through the pastures, where noble ladies may walk without wetting their delicate feet with dew, or drive in their barouche, or ride on horseback as it shall please them to do. Everywhere preparations are being pushed on for the daily expected return of "the family" from London. Just fancy the time and money that must be expended every time the Ducal retinue comes to spend a couple of months in Scotland—and that is once a year! For months, perhaps, the Castle resounds with the clatter of artificers' hammers. Carpets are relaid, hangings re-hung, old pictures are uncovered, old wainscoating re-polished, the lawns are shaven—everything, outdoors and in, put into apple-pie order. A special train must be engaged for these seven or eight souls, accompanied by their seventy retainers—butlers, bakers, coachmen, lady's maids, cooks, grooms, valets; what not? Added to these, the permanent staff at the castle, and, say, two score of

visitors, old and young, and you have some idea of Drumlanrig Castle, not in the olden time, but in the year of grace 1872. We had seen the kitchen gardens and conservatories *en passant* with amazement; from the highest pinnacle of the castle we now look down upon the flower gardens. The mathematical precision of the lines, the artistic arrangement of colours, the extent and variety, are for the moment entrancing, but how soon it becomes a relief to turn in the opposite direction, where you would never tire of gazing on *Nature's* handiwork—the everlasting hills and the Nith's living stream, leaping over its rocky bed and dancing through shaggy dells! The rooms of the castle are mostly small, with low ceilings and stuffy air. It has its chapel and its Episcopal chaplain, at the same time that His Grace is the patron of some thirty-five parish churches. It seems a pity that he does not follow the example of his Sovereign during his short residence in Scotland by attending the National Church. Nevertheless, he is a most liberal patron and supporter of the Kirk, and is held in high esteem. The Sabbath day was spent at Penpont, where I learned that Dr. Jenkins, of Montreal, had a few weeks previously preached and assisted Mr. Paton at the Communion. I need scarcely add that his visit was highly appreciated by both the minister and the people of all denominations who flocked to hear him.

I had been led to form very modest expectations in regard to the town of Dumfries, and was agreeably disappointed. I never expect again to receive greater kindness from strangers than I met with at the hands of two of its ministers to whom I bore a line of introduction—the Rev. Mr. Barclay, of St Michael's, and Mr. Weir, of Grayfriars. The town itself is interesting, presenting a singular combination of things old and new. There is the old square tower standing in the middle of the High street, and the handsome new county buildings, in castellated style, both unique of their kind. The old foot-bridge built in the 13th century, to cross which you ascend a flight of stairs, and the symmetrical new one. The venerable Church

of St. Michael's, and the splendid new Church of Grayfriars, presumably on the site of the old Abbey Church, where the Red Comyn was slain by Robert the Bruce. Here it was that ten thousand mourners followed the remains of Robbie Burns to his grave in the churchyard of St. Michael's, where a beautiful mausoleum is erected to his memory. In the centre of the churchyard there stands a massive Martyrs' Monument, near to which I observed, under a canvas awning, one who, from his age and occupation, vividly recalled the picture of Sir Walter Scott's Old Mortality—diligently retouching the epitaphs on the tomb-stones. The Church of St Michael's is large, and its interior fittings elaborate and tasteful. The Rev. Mr. Burnet, of Martintown, for some time assistant minister of this charge, and whose name is not yet forgotten in Dumfries, will no doubt recognize this singular inscription, which I copied from an old slab in the gallery of the church :

“The Ark the Church from final ruin saved  
When God on sinners' head the Deluge laved;  
And tho' by virtue of this art of ours  
Proud Babel lifted up her lofty towers,  
Again it Solomon's glorious temple built,  
Where God, the vast creation's framer, dwelt.  
Jesus, our Chief, the fabric since renewed,  
When on the cursed tree His blest head he bowed  
His blood the shattered works of God together  
glued.”

“It is an ill wind that blows nobody good!” The train that was to take me hence was three-quarters of an hour behind time. As I passed to and fro on the platform of the station, which seems planted in the middle of an extensive and well kept nursery garden, with flower beds running down to the very rails, I passed and repassed many times a thoughtful looking man of small stature, who walked rapidly up and down, looked at nobody, and spoke to nobody. I scanned him closely, and while inwardly trying to take his mental measure, he seemed to expand, until it somehow flashed upon me that it might be the greatest of modern Scottish preachers, Dr. Caird, whom once, many years ago, I had seen in the pulpit of Glasgow Cathedral. Is it he? I ventured to ask the question, found that it

was, and, having made myself known to him, there immediately began such a frank and unreserved conversation about matters ecclesiastical on that side of the Atlantic, and on this, as made me wish that the shadow on the dial might be brought ten degrees backward. But no such miracle occurred. He was particular in his enquiries respecting some of our Canadian ministers—"his boys," as he called them—who had attended his Divinity lectures in Glasgow University. He named them, every one, and was evidently, as naturally, gratified with the assurance that I was enabled to give him with all sincerity, that they were, without exception, men of whom any church might well be proud.

Much more might be said about this brief visit to Dumfries, but that I feel sensible of having already unduly appropriated valuable space in these columns, and I must hasten to a close. It was 6:30 p.m. when we reached Kircudbright, a straggling town pleasantly situated at the head of an arm of the Solway Frith, or rather when we did not reach it, for the railway depot is at a considerable distance. But we could see a number of church steeples, and a huge pile of ivy-covered ruins, and a beautiful large modern castle, as it seemed, though, alas! it was only the Gaol: and, in the bay, a fleet of sailing vessels, decked out with flags in honour of some local event, lying at anchor, ungracefully, in the red mud, waiting for the moving of the waters, which rush in here with the rising tide at race-horse speed. It is twelve miles from this to Gatchouse on Fleet. At the end of a longish day's journey it is rather a dreary drive over these bleak, bare, rocky hills. Yet, had one time and opportunity for inquiry, they would doubtless be well repaid, for on top of some of those hills are the largest and most perfect remains of ancient Roman encampments, or rather citadels, to be found in Britain. Usually one gets a good deal of information from your coachman in travelling by stage, but this Jehu was a man of monosyllables—the least communicative of any man I ever met. It must have been nine o'clock when we drew up at the door of the village inn.

It was aglow with lights—a genuine old country inn, with its smiling landlord, white-aproned barmaid, clean sanded floor, and a blazing fire in the parlour. It is two miles yet to Anwoth, and the daylight is gone. I hired a gig, and we set out through the woods, as it seemed, certainly through thick darkness, and reached the singularly beautiful and hospitable manse about the time of "the evening sacrifice." This, then, is the much loved home of which I had heard years ago from a dear friend, now in "the better country," whose precious dust rests with us on the other side of the sea, in the beautiful cemetery of Mount Royal, "until the time of restitution of all things," and this venerable minister, her father. In the early morning how pleasant it was to go forth into this peaceful valley, shut in by wooded hills, far from the din and bustle of the great outer world, the air loaded with the fragrance of the fir and spruce, and made vocal with the melody of the "lavrock" and mavis. Here and there a few peasants' cottages, each with its tidy croft of ground. On this side the kirk—a decent modern structure—yonder, the old church-yard—truly "a little spot of hallowed ground"—not now used for sepulture, but sacredly preserved. How beautiful the ruined chapel in the middle of it, that centuries ago resounded the eloquence of Samuel Rutherford, now crumbling to dust beneath its dark green drapery! and all around those lettered tomb-stones. In the words of John Wil-

"How beautiful those graves and fair,  
That, lying round this house of prayer,  
Sleep in the shadow of its grace."

Most of the inscriptions are very legible. Some are curious enough, others most touching. One, close to the chapel, is specially interesting. It is the Martyr's grave, which many have travelled weary miles to see, and that has been bedewed with many a tear. Thus it tells its own story:—

"Here lyes John Bell, of Whitesyde,  
who was barbarously shot to death in the  
Paroch of Tongland, at the command of  
Grier of Lag, Anno 1685.

"This monument shall tell posterity  
That blessed Bell of Whitesyde here doth ly,  
Who at command of bloody Lag was shot:  
A murther strange which should not be forgot.  
Douglas of Morton did him quarters give;  
Yet cruel Lag would not let him survive.  
This martyr sought some time to recommend  
His soul to God, before his days did end.  
The tyrant said, 'What, devil! ye've pray'd  
enough

This long seven year on mountain and in cleuch:  
So instantly caused him with other four  
Be shot to death upon Kirkconnel Moor.  
So thus did end the lives of these dear sants,  
For their adhering to the Covenants."

My kind host, the Rev. Thomas Johnstone, father-in-law of the worthy minister of St. Mar's Church, Montreal, in the fullness of his heart, would have taken me to every Parish in the Presbytery, but we had only time to visit one of the brethren—the Rev. Mr. Jack, a man of noble presence, the minister of the neighbouring Parish of Girthon, who reminded me of John Bunyan's Mr. Greatheart. No sooner had we reached the Mause than he would have us to the top of a lofty eminence, "Disdow Hill," if I mistake not, whence we should have the finest view in all Galloway. Through corn fields, and over stone dykes, away up among the heather and the broom, we went, following our leader. What a panorama was spread out before us! To the south, the Solway Frith. Westward, the Wigton heights, that had witnessed the cruel martyrdom of poor old Margaret McLaughlan and young Margaret Wilson in the memorable year 1685. when they were tied to stakes in the tideway and drowned, for no greater crime than that of unflinching adherence to their Presbyterian Faith. To the north, rising tier above tier, are the Hills of Galloway. Down yonder road, in sight of the English mountains, once tramped Robbie Burns, on his way from Dumfries to Gatehouse, conning over and giving shape to his immortal ballad, "Scots wha hae wi' Wallace bled!" On that opposite "Boreland Hill" there is a very handsome granite obelisk to the memory of Rutherford, the minister of Anwoth from 1627 to 1639, when he was appointed Professor of Divinity at St. Andrew's. Down in that hollow, at a turn in the road leading to Anwoth

manse, see that low stone cottage! Once it was the only "public" in this part of the country, and there it was that bloody Lag and Clavers and their troopers were wont to rendezvous and revel, plotting every conceivable kind of cruelty against our suffering ancestors. Their names to this day are as familiar through the whole of Nithsdale, Galloway and Annandale as in the times in which they lived, and they will be handed down from generation to generation, execrated and despised to the end of time.

---

After a fashion, I have now carried my readers over the length and breadth of the land, and endeavoured as best I could to describe the impressions left on my own mind. If I have succeeded to any extent in interesting others I shall be thankful. For every idle and inconsiderate word I ask forgiveness. If I have looked, for the most part, on the brighter side of things, call it a weakness, and pity me. Let others reverse the picture. "With all thy faults I love thee still," OLD SCOTIA—  
FAREWELL!  
C.

---

#### SCOTLAND.

#### THE QUEEN AND THE SCOTCH COMMUNION SERVICE.

A Crathie correspondent of the *Dundee Advertiser* writes:—

Her Majesty, the Countess of Errol, the Hon. Mary Pitt, and the Hon. Flora Macdonald occupied the royal pew in Crathie Church on Sunday. At the commencement of the Communion service Her Majesty and the above named ladies left the royal pew, walked down stairs, and entered Dr. Taylor's seat, which was covered as a Communion Table, and partook of the elements of the Lord's Supper. Dr. Robertson, being ruling elder of the church, attended on Her Majesty and party, the Queen handing him her token along with the other ladies. Dr. Taylor, the minister of Crathie, took a piece of the bread, broke it, handed a piece first to the Rev. Mr. Cowan (his assistant for the day), and then to the Queen out of his

hand, and then handed her the cup. Mr. Sahl also partook of the Sacrament at the second table, and several others of the party from Balmoral also communicated. Her Majesty kept her seat until the two verses of the 103rd Psalm were sung, after Dr. Taylor had addressed the communicants, and then left the church for the castle.

### Our Own Church.

At the ordinary meeting of the PRESBYTERY OF TORONTO, held on the 21st October, there was an average attendance of members and a large amount of business transacted. Mr. Laing's report of his labours in the newly erected charge of NEW LOWELL was read and approved. It was agreed to supply fortnightly services to the congregation of Arthur, and to dispense the Communion to the vacant congregation at Caledon. Arrangements were made for holding the usual annual missionary meetings. The Presbytery then took up the remit from the Synod, anent the Basis of Union. It was agreed to consider the Resolutions appended to the Basis separately. After considerable discussion the Basis was adopted by a majority of eight to one—four members declining to vote. The Court agreed to defer the consideration of the resolutions till the next regular meeting, on the third Tuesday of January. Six sessions and congregations have sent in returns favourable to union.

THE PRESBYTERY OF LONDON has not yet taken up the remit. The Clerk, however, reports that the following congregations within the bounds have made returns and voted "YEA" on all submitted: East Williams, Parkhill, Goderich and Kippen. The Rev. Hamilton Gibson has tendered his resignation of the charge of BAYFIELD AND VARNA. The Rev. William Bell retires from NORTH EASTHOPE, and from the active duties of the ministry on the first of January next. A promising field of labour to a minister who can preach in Gaelic is still open in GLENCOE AND DUNWICH. Glencoe is a rising village, and, owing to the new line of railway, it

is likely to become an important town. It lies in a fine agricultural country, and the charge is in every way a most desirable one. Who will volunteer to mount the breach? The Congregation of NORTH DORCHESTER have decided to purchase an organ for their church, and the ladies have taken in hand to collect the needful funds. The Rev. Evan McColl continues to supply East Oxford with stated services. Our GODERICH correspondent informs us that the branch congregation of Smith's Hill continues to prosper. Service is held every Sabbath afternoon in the new church, which, though opened less than a year ago, is now filled to overflowing. The membership has doubled. The debt will be paid off by the New Year, and a powerful cabinet organ now renders material assistance in the service of praise.

THE PRESBYTERY OF PERTH, on the 4th ultimo, said "yea" to the remit on union, Mr. Wilson dissenting from the first section; the second was carried unanimously, and the third by a majority of six to four. There was a good spirit manifested throughout the discussion, at the close of which arrangements were made for holding the usual missionary meetings in the several congregations. The Clerk of the PRESBYTERY OF VICTORIA reports that no action has as yet been taken upon the union remit, but that in four of the Congregations of the bounds it has been assented to unanimously, these being all that have taken up the matter.

THE PRESBYTERY OF KINGSTON at its last meeting agreed to the Synod's remit unanimously. On the evening of the 12th ult., the Rev. Matthew W. McLean, M.A., of Port Hope, was inducted by this Presbytery into the charge of St. Andrew's Church, Belleville, vacant by the translation of Rev. J. C. Smith, M.A., to Hamilton. Principal Snodgrass presided, and conducted divine service. The minister was addressed by Professor Mowat, and the congregation by Rev. P. S. Livingstone, B.A., Pittsburgh. Mr. McLean received a hearty welcome from the members of his new charge, and we confidently expect good results from this harmonious settlement.

The quarterly meeting of the PRESBYTERY OF GLENGARY was held at Cornwall on the 5th ultimo, with a good attendance of members. Reports were made of the fulfilment of appointments to preach in vacancies during the past three months. Every member of the Presbytery seems to have had a share of this work assigned to him. One member, it appeared, had not fulfilled his engagement, assigning as a reason that his travelling expenses had not been prepaid. The Presbytery, on motion to that effect, decided that this was not a sufficient excuse, and against this the member protested, and appealed to the Synod for reasons to be given in due time. The missionary meetings were reported to have been held throughout the bounds with varying success, the attendance in the eastern sections—with the exception of Indian Lands—having been rather discouraging. In the western division there was a rather better representation of the congregations, but still lamentably short of what it should be, and would be, were our people all more earnest and sincere in their desires for the prosperity of the dear Saviour's cause and kingdom. Mr. McEachern gave in a report of his missionary labours at INDIAN LANDS and other places, stating that by the aid of God's Holy Spirit, a great and good work had been going on, and that a large number had been brought to own Christ and rejoice in His grace. The Clerk stated that the whole of the Catechist's salary would be made up by the people to whom he had ministered with so much acceptance, and that, in addition to the stipulated amount, one hundred and thirty dollars had been presented to him on behalf of all the various churches in the neighbourhood. The Presbytery expressed their great gratification at the success of their missionary's labours, and directed the Clerk to give him a certificate in commendation of his diligence and zeal. The consideration of the Synod's remit on union was deferred until the adjourned meeting on the 2nd inst. It is a matter of deep regret to notice that the large and important Congregations of Lochiel and Dalhousie Mills are still vacant. With an intimate knowledge of the localities, we can vouch for it that more inviting fields for earnest and faithful ministers of the Gospel are not to be found in the Dominion. The former congregation has a magnificent church, seated for nearly a thousand people, a good manse and glebe, and, what is more important, a number of adherents more than enough to fill the church to the door, and who are both able and willing to contribute liberally to the support of ordinances. The same may be said regarding the spirit of the people of Dalhousie Mills, a congregation that has always been noted for its liberality as well as its staunch adherence to the Kirk. Our prayer is that the Lord may speedily send labourers to those fields already white unto the harvest. Returns have been made from the Session and Congregation of FINCH in regard to the union remit: the former agreeing unanimously and the latter by a majority, to the first two sections of the Basis, but both reporting negatively on the last section, namely, that dealing with the temporalities.

At the meeting of THE PRESBYTERY OF MONTREAL, held on the 4th November, the Court agreed to postpone consideration of the remit on union till the 19th of the same month, and, in the meantime, instructed Kirk-sessions that had not already done so to consider the remit at their earliest convenience, to take steps to ascertain the views of the congregations they severally represent, and to report to Presbytery their own opinions and the opinions of said congregations thereupon to the next ordinary meeting on the third day of February. The Rev. W. C. Clarke placed in the Clerk's hands his resignation of the charge of Ormstown, on the ground of an appointment from the Synod's committee to proceed to Manitoba as a missionary, when it was agreed to cite his congregation to appear before the Presbytery in their own interest, on the 19th. The Rev. F. P. Sym, of Beauharnois, having received a call from the Congregation of Clifton, it was further agreed to take the necessary steps for facilitating his translation. After which arrangements were made to ordain Mr. David W. Morison, a probationer



within the bounds, to the office of the Ministry.

At the adjourned meeting of the Court, held on the 19th ultimo, the Rev. W. C. Clarke's demission of the charge of Orms-town was accepted, and appointments were made for declaring the pulpit vacant, and giving fortnightly supply until the next meeting of Presbytery, not, however, until the rev. gentleman had received from his brethren of the Presbytery their most earnest assurances of regret at parting with him, of their abiding interest in his future welfare, and their prayer for his abundant success as an ambassador for Christ in the wide and interesting field of labour whither he is going. The Synod's remit on union was then taken up. It was moved by Dr. Jenkins, seconded by Mr. Clarke, that the Presbytery return *yea* to each and all of the articles under consideration. It was moved by Rev. Gavin Lang, seconded by Mr. Simpson,

"That legislation of a permissive character be obtained with regard to all rights of church property, including the Temporalities Fund, before the terms of union are finally adjusted, and that a respectful representation be made to the Synod to take adequate legal advice previous to such application to Parliament, as to the relations in which the church is placed to the Temporalities Fund."

The mover of the original motion explained that there is no intention to consummate the union before legislation shall have been secured, and that, no doubt, the Presbytery would agree to accept the first portion of Mr. Lang's motion. The discussion, which occupied the whole of the afternoon session, was resumed in the evening, and continued to a late hour, when the first article of the Basis was read clause by clause and unanimously approved. The second section—"the accompanying resolutions"—was in like manner read and approved, with this addendum to the 4th clause: "*that this legislation shall be sought prior to the consummation of union,*" Mr. Lang dissented from the wording of the first clause, regarding modes of worship. The consideration of the third article, relating to the disposal of the Temporalities Fund, and Mr. Lang's motion were postponed

till the next ordinary meeting in February.

In accordance with previous arrangements, the Presbytery proceeded, during the session, to the ordination of Mr. D. W. Morison to the office of the Holy Ministry. A large assembly had gathered in St. Paul's Church to witness the ceremony, which proved to be a solemn and most interesting one. The preliminary exercises were conducted by Mr. Laing, assistant minister of St. Paul's. Mr. Doudiet, as Moderator, preached and presided. Dr. Jenkins offered the consecration prayer. After the laying on of the hands of the Presbytery, the Rev. Gavin Lang addressed the newly ordained minister in affectionate and appropriate terms. It may be added that the examining committee expressed themselves in the highest degree satisfied with Mr. Morison's literary and theological attainments, and that the Presbytery cordially received into their number one who has already given good proof of his zeal and fitness for the work of the ministry.

It is to be hoped that the embarrassment occasioned in some districts of the country by a Proclamation emanating from the Government of Ontario, substituting the 6th of November as a day of public thanksgiving for the 16th of October—the day that had been unanimously agreed upon by the leading Protestant Churches—will not be repeated in the future. It is satisfactory, however, to know that on one or other of these days the occasion was very generally observed, and gave rise to some interesting exchanges of Christian courtesy, as, for example, at STRATFORD, where the minister of St. Andrew's Church, the Rev. T. M. Wilkins, invited the members of his congregation to unite with him in worshipping with their brethren of the Canada Presbyterian Church, who observed the earlier day, in accordance with the injunction of their Synod, while his own congregation met for their thanksgiving service on the later day, at which time both session and congregation voted unanimously in favor of the union remit; when it was also agreed to by the session to sanction the use of the organ for the present. The sum of \$336, it is added,

was contributed at the same time as a thank-offering, to be applied to the liquidation of the debt of the church. At KINGSTON, again, a union meeting appears to have been held on one of the thanksgiving days, in the Brock street church, of which the Rev. Andrew Gray is minister, when the Rev. Professor Ferguson preached the sermon, after which a goodly collection was taken up for the poor of the city. In this connection, too, it is with pleasure we hear of the minister of St. Andrew's Church, OTTAWA, taking part at the opening services of a new Methodist church in that city.

We are glad to have the opportunity of welcoming the Rev. John Fairlie and Mrs. Fairlie to Canada. Mr. Fairlie, who has been acting for a short time successfully as assistant to the Rev. Mr. Grey, in the large and populous parish of Dunbarton, was appointed last summer by the Colonial Committee to be a missionary in the Province of Ontario, to which office he was ordained by the said Presbytery. He arrived at Quebec on the 3rd ult., and at once passed up to Kingston. We have no doubt that a minister of his attainments will soon find a sphere of usefulness in the sister Province.

The good people of McNAB and HORTON on a recent occasion generously and thoughtfully presented their minister with an "assistant" in the shape of a fine horse—an indispensable auxiliary, as we all know, towards the efficient discharge of pastoral work in a wide spread rural parish such as this. It is comforting to be able to add that, while this they did, they had not forgotten previously to overpay promised stipend by upwards of one hundred dollars. We further learn that the congregation of St. Matthew's Church, OSNABRUCK, have presented Mrs. John Tulloch with a beautiful and useful gift, in acknowledgement of her long-continued, voluntary, and very efficient services in leading the psalmody of that church. The presentation consists of an illustrated copy of Matthew Henry's Commentary, in three volumes, superbly bound—the finest edition of this valuable standard work that we have seen. Did it not seem a digres-

sion, we might be tempted in this connection to throw out a hint or two applicable to those members of our Church generally who are endowed by nature with the gift of song. Sometimes, as we think of the large sums of money annually expended in remunerating choirs and precentors, we feel disposed to ask, wherefore this waste? Why should not the service of praise in all our congregations be led by volunteers? While pointing the finger with holy horror to the "praying machines" of the Chinese, let us beware that in the matter of "praise" they turn not round on us with the "*tu quoque*" argument.

It is with profound regret we notice that among the passengers who perished by the burning of the ill-fated "Bavarian" on Lake Ontario, on the night of the fifth of last month, was Miss Ireland, a daughter of Mr. William Ireland, the City Chamberlain of Kingston, and Secretary-treasurer of Queen's College. We know that we express the feelings of all our readers in tendering the bereaved family the assurance of our deepest sympathy in the peculiarly trying calamity that has befallen them. And with like regret we record the death of Barbara Peden, wife of the Rev. James McCaul, minister of St. Andrew's Church, Three Rivers, who departed this life on the 7th ult., in the thirty-third year of her age.

THE REV. FRANCIS NICOL died at his residence in Toronto, at midnight, on the 30th of October. Of him it may be said truly, in the largest and best sense of the term, "he was a good man." Better than any encomium of ours, we are enabled, through the kindness of a friend, to reproduce a few sentences from the concluding portion of a sermon, preached by the Rev. D. J. Macdonell, of Toronto, containing a tribute, at once merited and graceful, to the memory of the deceased. The words of the text were from Phillipians, i. 21: "*To me to live is Christ, and to die is gain.*"

"A week has passed since some of us followed to the house appointed for all living the mortal

remains of the Rev. Francis Nicol. I think it fitting that, as God's providence cast his lot for the last years of his life within the bounds of my congregation, a few words should be spoken from this pulpit to express our thankfulness, and that of the Church, for his life and his death, as well as our sorrow that he was so soon removed from active work.

"After having spent several years of his ministry in Nova Scotia and Newfoundland, where many warmly attached friends remember him with affection and gratitude to this day, Mr. Nicol removed to one of our most important charges in Western Canada—that of London, Ont., where he ministered for ten years. Health failing, he resigned his charge, and spent a few months in New Brunswick. He then returned to Ontario, and to the Presbytery of Toronto, in which he laboured most faithfully as a missionary on the staff of the Colonial Committee of the Church of Scotland, as long as the state of his health permitted him. More than two years ago he was laid aside by paralysis, and though for a time he cherished the hope of being able to return to the work that he loved, and wrote to the people among whom he had laboured, expressing his hope to break the Bread of Life to them again, he was soon convinced that this hope was vain, and that he must henceforth sever the Master not by active work, but by patient waiting. And he did wait patiently. At first the feeling came across him at times, which I suppose troubles more or less every good man who is laid down by sickness—the feeling that he was useless, that he could do nothing. But no one ever heard him murmur.

"I have nothing to complain of, and a great deal to be thankful for," were words frequently on his lips. "God has been very kind to me."

"To him 'to live' had been 'Christ,' while bodily vigour lasted, and so it was in the days of weakness and weariness. Though not brilliant or eloquent, he was faithful in doing the work of a minister of Jesus Christ, and is there higher praise that can be bestowed on the servant of God? A man of rare humility and unobtrusiveness, he never pushed himself into notice. Single-minded and self-denying, he never allowed the thought of worldly advancement, or even of the advantage of his family, to stand in the way of duty to the Master. The question he asked was not, where shall I get the best 'living' ? but, where shall I do most good? Where is my work for Christ most needed? Perhaps in the sight of Him who judges not by the appearance, there is as much of the spirit of Christ in humble labour in the back townships of Canada as in the noble work done by men who go to the remoter heathen world.

"A ripe scholar, and a man of broad and tolerant views—'broad' in the best sense—his influence was felt and appreciated by his brethren. To him, perhaps more than to any other single man, we are indebted for the growth of the taste for hymns in our church. At great pains, and at an immense cost of time and personal labour, he prepared the first collection of hymns authorized by our Synod, and which has since been superseded by the 'Scottish Hymn

al.' A marked feature of his spiritual life was his love of hymns. Before disease had enfeebled his mind, he committed to memory a large number of hymns that he might be cheered by them when mind and body should be weakened. One of the last acts in which he showed any consciousness was the attempt to repeat a favourite hymn, 'Jerusalem the Golden,' after one who sat by his bedside on the last Sunday evening of his life. The lips moved, though the voice could utter no sound.

"To him 'to die' was 'gain.' He was only 50 years of age. We are apt to think that 'to abide in the flesh' was 'more needful' for us—for the Church. We are apt to say, why are the best men taken away when the Church needs their services so much? A partial answer, at least, is, because the Lord has need of them elsewhere. Doubtless, our departed brother has been advanced to higher service, because he was 'meet' for it. There is a lesson in his life to us ministers. Oh! for more humility, unselfishness, Christliness! Can we wonder that selfishness and worldliness should be rife among our people if we, the heralds of the Cross, are selfish and worldly. To die was gain to the faithful servant of God who is gone to his rest. We mourn his early death, but he is 'with Christ' which is 'far better.' Christ has been magnified by his life and by his death. Like one wearied with a journey, he lay down to rest. 'Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

THE MARITIME PROVINCES.—The Rev. S. Halley, sent out by the Colonial Committee as assistant to the Rev. Dr. Brooke, of Fredericton, has arrived and entered on his duties. The Rev. Mr. Galbraith, also from Scotland, has been appointed to St. Luke's Church, Bathurst, N. B. Rev. Mr. Neish, for some years assistant in St. Andrew's Church, Glasgow, has been received by the Presbytery of Halifax, and is likely to get a call from Musquodoboit. It is rumoured that the Rev. George Coull, lately from the Old Country, will receive a call from New Glasgow. Pugwash has secured the Rev. Mr. Sutherland as their minister. We heartily congratulate the Church in these Provinces on these important accessions to their numbers and working power. The Rev. D. McKae, on the eve of his departure, for a short time, to old Scotia, was presented by his people with a handsome sum of money. The organ in St. Matthew's Church, Halifax, is in full blast, and gives great satisfaction to the congrega-

gation. It was built by our enterprising fellow-townsmen, Warren, of Montreal. We are glad to hear that it has not blown any one out of the congregation.

## The Schemes.

THE PRESBYTERIAN.—This number completes our twenty-sixth volume. To be in the fashion, we ought to take an annual full length view of ourselves in the looking-glass at this time of the year, and join in with the universal Journalistic chorus. "*this is unquestionably the leading paper in the Dominion.*" The difficulty is to see ourselves "as others see us." We are certain that our aim has been right; but that we may have erred in judgment in respect to some things is altogether likely. We are conscious of defects, too, which it will be our aim to remedy, and that is all we have got to say about the editorial department.

What about our CIRCULATION for 1874? WE have not yet quite reached the goal we have kept in view from the commencement, namely, that a copy of *The Presbyterian* should find its way into the family of every adherent of the Church. But, then, we have great reason to be thankful that, with a nominal constituency of eleven thousand six hundred families, our present circulation is in the neighbourhood of nine thousand. We earnestly and respectfully solicit a *continuance* of that consideration and kindly co-operation that has served us so well in the past.

As to TERMS. No one can ask for better terms. The price will remain as it is. Quarter of a dollar for a volume of 304 pages! If this volume had nothing else than the five sermons that are published in it, surely it should be accounted worth the money. Five cents for each

sermon, and the rest into the bargain! IN ADVANCE, it must be: otherwise, how shall we pay our printer, our landlord, the City Fathers? NO "DEAD HEADS" for 1874: but we shall be happy to supply clergymen of all denominations at our club rates, 25 cents per annum. The ordinary rate to single subscribers is sixty cents.

Whatever alterations are contemplated in any quarter with regard to the extension of circulation, or otherwise, as the case may be, should be made known to us by the 15th of this month. Unless notified to the contrary, we shall continue to dispatch the *Presbyterian* to the same addresses and in like numbers as during the present year. We should like to hear "in a certain way" from just a very few of our esteemed friends who, in the multitude of business, have allowed "the little matter of the *Presbyterian*" for 1873 to lie over.

It is well that our friends who are kind enough to furnish us with information should remember that we cannot guarantee the insertion of any communication that reaches us after the 15th of the month.

THE WIDOWS' AND ORPHANS' FUND.—We are requested to remind ministers and office-bearers that the annual collection for this important and popular fund is appointed to be taken in all the churches on the first Sabbath of January. In due time the Chairman of the Board, the Rev. R. Campbell, will issue his annual circular, which, we trust, will receive prompt attention. In the meanwhile, let those who hold the purse strings "make ready."

## MANITOBA MISSION.

At a meeting of the Committee on the Mission, held in Toronto on the 22nd October, the following resolution was adopted:—

"The Committee having heard the re-

port of Mr. Carmichael and the Convener indicating the desirableness of appointing an additional missionary to Manitoba, and having regard to the instructions of the Synod as to such an appointment, resolve to appoint a second missionary. And further, the committee authorize the Convener to offer said appointment to the Rev. W. C. Clarke, at the annual salary, for the present, of \$1,000."

Mr. Clarke is ready to proceed without delay to his field of labour. The duty of the Church, then, is plain. We shall need nearly twice as much money as we got last year. If the *sixty* Congregations having ministers that did *not* contribute last year will do their part, and if the *fifty* that *did* contribute will somewhat increase their liberality, there will be no difficulty in meeting our obligations.

Will those congregations that make their apportionment of monies collected for the Schemes about the end of the year, remember the immediate wants of this mission?

D. J. MACDONNELL,  
Convener.

#### QUEEN'S COLLEGE.

Dr. George Bell began his course of lectures on Science and Revelation last week. This course is intended to be for the special benefit of theological students.

The matriculation examinations in Theology have resulted in the following award of scholarships:—

*First Year*—DOMINION, \$60—William A. Lang, B.A., Almonte.

*Second Year*—LEITCH MEMORIAL, \$60—Malcolm McGillivray, B.A., Collingwood, and John L. Stuart, B.A., Toronto, equal—continued from last session.: COLONIAL COMMITTEE (2), \$50, James Gormack, B.A., Kingston.

*Third Year*—COLONIAL COMMITTEE (3), \$60, Robert John Craig, B.A., Kingston; (3) \$55, Alexander H. Cameron, New Glasgow, Nova Scotia; (4) \$50, John J. Cameron, M.A., Dal. College, Georgetown, Prince Edward Island.

At the annual meeting of the Missionary Society of Queen's College, the following were elected officers for the coming year:—

*President*—Mr. A. H. Cameron,  
*Vice-President*—Mr. J. L. Stuart, B.A.,  
*Recording Secretary*—Mr. W. A. Lang, B.A.,  
*Corresponding Secretary*—Mr. R. J. Craig, B.A.,  
*Treasurer*—Mr. A. Macgillivray,  
*Committee*—Messrs. J. J. Cameron, D. MacEachern, Jas. Craig, and T. Cumberland.

NOTES ABOUT ORPHANS.—Interesting exercises, written both in Tamil and in English, have been received from several of the Calcutta Orphans, viz, *Jessie Vancouver* (Vancouver's Island), *Christina and Helen*, (Ottawa.) *Minnie*, (Kingston), and *Seta*, (supported by Miss MacLeod). The exercises include answers to questions on Bible History, secular history, arithmetic, grammar and geography, and would be most creditable to any children of the same ages at any of our day or Sunday-schools. Indeed, the children of our Sunday-schools will require to see to it that their young proteges in India do not far surpass them in extent and accuracy of Scripture knowledge especially. The Home Secretary justly remarks that such tokens of progress are most encouraging, both to those who labour on the spot, and to those who, at a distance, seek to strengthen their hands. One of the Sunday-schools has had the sad intelligence that the orphan supported by it has, in consequence of becoming afflicted with the terrible disease of leprosy, been obliged to be removed to a leper hospital. While this is, of course, a sad affliction to the poor child, it is gratifying to hear that she has, with Christian fortitude, risen to the trial, and is already seeking to make known to her companions in suffering the Saviour she has herself learned to know and love. It may be God's will in sending this trial to her for doubtless gracious purposes, to make her a successful missionary for Him in the new and sad circumstances in which she is placed, and her young friends will not forget to pray that in so heavy an affliction, her consolation, also, may abound by Christ. In our next number we hope to publish several short and interesting letters from our Indian orphans.

#### Miscellaneous.

##### AN SEANADH.

Chaidh iomradh a dheanamh cheana anns a' chuairtear so air aonachadh na-h-Eaglaise d' an buin sinn fein, agus nan

Eaglaisean eile ann a' Canada 'tha 'cumail suas beachdan, 'us abhaistean-'us ereidimh a tha co-ionnan. Rainig an duthaich anns am bheil sinn a' tuineachadh, seallbh ard ann an storas, an comas agus ann am farsuingeachd. Cha'n-eil ach uine ghoirid o'n chaidh na roinnean a tha 'nis a' giùlan an ainm *Canada*, 'cheangail gu dluth agus gu dìogmhulta r'a cheile. Tha Canada aig an àm so anabarrach farsuing; oir tha è 'ruigheachd thairis air *mor roinn America* gu leir-bho aon chuan stuadhach gu cuan leathainn eile. Tha sluagh lionmhor a' tighinn a nall thar a' chuan, agus a' taghadh doibh fein ionadan comhnuidh seasmhach ann an iomadh cearna de'n duthaich. Ann am farsuingeachd mhòr *Canada*, tha beartas gun aireamh, air chor 's gu'm faod sinn an dochas laidir altrum, gu ruig sinn anns na bliadhnan a tha air thoiseach oirru, soirbheachadh maith agus inbke ard urramach. Mu bhithreas ar luchd-duthcha dileas doibh fein 's d'an duthaich; agus mu chumas Dia 'na fhreasdail grasmhor, cogadh 'us plaigh 'us tubaist uainn, faodaidh sinn a bhig amhaire ri aite measail, fàbharach a chosnadh duinn fein 'am measg Chinnceach na taimhainn. Buinidh è do gach Eaglais Chrìosduidh anns an tìr, a bhì dealasach agus durachdach aig an àm so, a chum gu bi eagal 'us onoir an Tighearna daonnan a' faotainn aoidheachd mar is coir ann an cridheachan an-t-sluaigh gu leir. Tha iomadh dearbhachd muldach againn 'nar linn 's 'nar latha fein, air cia co bochd, truagh 'us mearachdach 's a tha sonas 'us soirbheachadh saoghalta anna fein as eugmhais graidh 'us seirbhis sholaimte an Tighearna. Tha è gu einnteach aron ceart agus ciatach gu bitheadh speis romhor agus ro-bhlath aig gach neach do'n duthaich anns an d'rugadh è, agus anns am bheil è caitheamh a laithean. Tha è gun teagamh freagarrach gu bitheadh Eaglais Chrìosda, cia air bithainn leis an ainmichear i, a' de anamh spairn laidir agus a' nochdadh dealas eudmhor a chum, gu bi i comasach gu leoir air an obair a dhuineas gu dlìgheach dhi, a' choimhlionadh gu meannach agus gu durachdach. Nam bitheadh na-h-Eaglaisean ann an Canada 'tha 'g aideachadh nan aona bheachdan

ruinn fein, air an nasgadh r'a cheile, bhithheadh againn gun teagamh air bith Eaglais chomasach, eudmhor agus bheartach. Bhithheadh, mar so, aig a chuibhrionn mhòr de'r luchd duthcha aig am bheil speis do bheachdan 's eachraidh na h-Eaglaise Albannaich, aobhar cìrèachdail a bhì taingeil agus toilichte. Cha dh' thig gu brath am anns an dean sinn dichuimhne air an Eaglais onarach agus aosmhor anns do chaidh 'ur-n-athraichean an laithean gu suilbhìreach agus gu stolda. Is è cuis ghreadhnach agus ghasda bhithreas ann, an trath is urrainn do luchd aiteachaidh na tìre anns gach cearna bhì smuainteachadh gu bheil Eaglais laidir, chomasach agus ùcalasach air a planntachadh ann an duthaich, a' giùlan ainm a tha taitneach, agus a' cumail suas gu dileas a cairdeas ri Eaglais na-h-Alba. Tha na daoine a's airde cliu 'us ainm an Albainn ro thoilichte gu bheil aobhar an *aona-chaidh* an *Canada* tighinn air aghaidh le eum co fàbharach.

Chuir an Seanadh cheana 'dhi' onnsuidh gach Cleir 'us Seisean 'us Coimhthional anns an Eaglais againn, cuis chudthromach an aonachaidh. Bithidh mar so cothrom aig gach ball 's an Eaglais a bheachd agus a chomhairle 'thoirt seachad. Do bhrìgh, mata, gu bheil an duthaich so 'nis ann an staid co gealltanach agus co maith; thig do gach neach aig am bheil gradh do'n-t-Slanuighear bheannuichte, bhì steidheachadh aire air a' chuis so gu leir, agus a bhì 'g iarruidh comhnadh an 'pìoraid naomh, a chum gu bi 'n ni sin a tha chum leas sìorruidh an-t-sluaigh air a dhèanamh. Na bitheadh eagal no sgath air aon neach mu dheibhinn eud 'us gradh ar ministerean airson Eaglais ar-n-athraichean, agus deadh ainm ar-n-Eaglais fein. Tha daoine pongail, dileas agus foghainteach a' gabhail curaim d'en chuis so. Ma dh'fhàoidte, 'nuair a chruinnicheas an Seanadh ann an *Ottawa* an ath bhliadhna gu'n teid crìoch air chor eiginn a chur air a chuspair mhòr so-aonachadh nan Eaglaisean ann an *Canada*. Bitheamaid a' tabhairt fardaich do'n dochas gu'n gleidhear suas cairdeas blath, agus nach bi againn iartuis air 'bith ach so: Gu bi Eaglais Iosa Chrìosda, freumhachadh

agus a' fas gu laidir agus gu fallain: a' frasadh beannachdan air an tìr gu-hìomlan, agus a' tabhairt geile d' a urnuigh cin: "Agus cha-n' eil mi guidhe air an son-san a mhain, ach mar an ceudna airson an muinntir sin a chreideas annamsa troimh a'n focalsan. Chum gu'm bi iad uile nan aon: chum mar a ta Thusa, Athair, annamsa, agus mise annadsa, gum bi iadsan mar an ceudna 'nan aon annaime; chum gu'n creid an Saoghal gu'n do shuir Thusa uait mi."

(ONA.

#### A TEACHER'S STORY.

We heard a very modest man tell a story to a Sunday-school not long since which is worthy of being told to a still larger audience. That he is modest we know, because he has often before refused to speak to the Sunday school, believing that a speaker should never take up the time of the teachers unless he has something supremely important to say. This is the story, and we are sure it contains a lesson for every Sunday school teacher:

Ten or twelve years ago he came into the school where he has been teacher ever since. For six months he was without a regular class, but taught every Sunday, being one of that kind of men upon whom a Superintendent is always so glad to rely as a substitute for absent teachers—always present and "always prepared." He was finally given a class of boys, to whom he soon became greatly attached. But one Sunday five of them told him that they were to leave home that week for a distant boarding-school. Determined not to lose his interest nor his influence over them, he arranged that all should commit the lesson to memory every week, and send him their regular contributions to the missionary fund of the class. They also agreed to pray regularly—for themselves that they might become Christians—for him and for the Sunday-school. He promised to write to one of them every week, so that each one should receive a letter once in five weeks.

These arrangements were faithfully carried out for some time, and then the tea-

cher felt that he wished to draw them still closer to his heart and to the Saviour, so he proposed to one of them that they—the teacher and himself—read a certain portion of Scripture at the same time each day, and spend a few moments in special prayer over it. It was agreed to and done. The other boys soon found it out, and wanted to enter into the arrangement also. So they met in the room of one of the number, and while their teacher did the same in his far-off home, read the Bible and prayed for God's blessing upon its teaching.

Would you believe it?—that other boys in the school found out, and wished to join them; and did so—and that soon a revival began in which the whole five were converted, with many of their companions? It was even so. We will not attempt to tell how useful and devoted these young disciples became as they grew up to manhood, but we are assured that what brought the circumstances back forcibly to the teacher's mind was a recent invitation to attend a meeting at which one of those five boys—the one he took into his confidence most—was to be ordained to preach the Gospel of peace.—*Examiner and Chronicle.*

#### THE COMMUNION OF SAINTS.

No words in the Apostles' Creed have a sweeter sound than those which we have put at the head of these lines. They express a faith which is yet too much a hope and too little an experience, the burial of animosities among brethren, and their anticipation here on earth of their unity in the life everlasting. For, if the saints by whose names we too often call our little sects are in harmony above, why cannot we, their disciples, be one here on earth? We shall be one there; we should be and may be one here.

Out of respect to our Baptist brethren, the Christian Alliance wisely declined to celebrate together the ordinance which expresses the communion of saints; but it were too much to expect that the Sabbath on which so many of our churches regularly partake of the Lord's Supper would not be memorable. Never has a more remarkable service been celebrated in this country than that at the Madison avenue Presbyterian church, on a Sabbath afternoon. The entire building was filled to its utmost capacity with devout communicants, and the services were conducted by the pastor, aided by the Dean of Canterbury, who represented the Episcopal Church; Dr. Angus, of the Baptist Church; Bishop de Schweinitz, of the Moravian Church;

Dr. Prochet, Waldensian of Italy; and Mr. Shehadri, the Brahmin convert of the Free Church Mission in India.

It is but two weeks, we believe, since the *Churchman*—which probably better represents the ordinary churchmanship of its denomination than any other paper—presented an argument showing why the Episcopal body in this country must keep aloof from the Evangelical Alliance. The substance of it was that ours is the Church, and that the Church is sufficient of itself to express all the Christian sentiments of its members. We are glad that Bishop Bedell and President Potter have taken a broader view of church-fellowship, as indicated by their part in the meetings of the Alliance: but their rebuke has not a tithe of the emphatic force of the action of one of the highest dignitaries of the Anglican Church who comes with a letter of broad fellowship from his intimate friend, the primate of England, and who took a leading part in celebrating the communion in a Presbyterian church sitting in ordinary attire among those whom too many of his communion in this country look upon only as schismatics.—*N. Y. Independent.*

#### LET YOUR WIFE KNOW.

It is a custom too common with the men of the world to keep their families in utter ignorance of the situation of their business. The wife knows nothing, has not even an idea of the amount of her husband's fortune, whether it is to be counted by hundreds or thousands. What can a woman kept in such ignorance learn? She spends, as a matter of course, all he gives her to spend, with the full confidence that when that is gone, and she asks for it, he will give her more.

If an unmarried woman works, she may go with a bold, unblushing face and demand her wages; but a wife can demand nothing; her claim is only for bare necessity, and generous men, on that account, are too indulgent, too fearful of letting a wife know the exact state of their finances: 'Tis all wrong.

Husband and wife have a mutual interest: every woman should know the exact state of her husband's finances, understand his plans, and aid him, if possible, with her counsels, and then these terrible catastrophes would not so often happen. Many a wife, who is plunging her husband deeper and deeper into debt from ignorance, would, if she knew his embarrassments, be the first to save, and with true womanly

sympathy and generosity, help him to re-instate his fallen fortunes.

#### THE SUNDAY-SCHOOL.

Seventy years or more of glorious experience with the Sunday-school has closely endeared it to the Christian community. It has done so much in times past, it has been such a precious help-meet to the family, such an efficient tender to the Church, that it is now universally held in the warmest affection. The outlook, too, is cheering. Never before has there been so much zeal and enthusiastic activity manifested by the friends of the Sabbath-school in its behalf, as at present. Pastors, teachers, people are waking up to an appreciation of its worth. Fairly established during the half century gone by, it now enters upon its period of growth and expansion. Hence the present suggests a multitude of questions. Having done so much already, cannot the Sabbath-school do far more? Is it occupying its widest field? Has the extent of its influence been reached? Cannot the measure of its usefulness be multiplied many fold? Is its power all developed? Questions like these come up to-day. To make the Sabbath-school better and better is the duty of the hearer and of the future. Whoever contributes towards this end will be doing an incalculable service for the Master. Cherish and build up the Sunday-school!

If a school languishes, whose fault is it? Perhaps the teachers'; possibly the scholars'. But indirectly the blame lies as often with the Church itself, its grown-up members. Unless they take an active, hearty interest in their Sabbath-school, they have no right to expect it to thrive. It is here that parents especially fail to recognize their responsibility. Many never cheer the school with their occasional presence not even at the concerts: and what is more discouraging, or sadder, than to find some quite indifferent to their children's progress in the lessons from which alone they may get their knowledge of the Bible? When pastors do not show a hearty interest, the case is still worse. CHRISTIAN UNION.

#### BAIRD TRUST.

GIFT OF HALF A MILLION OF MONEY TO THE CHURCH OF SCOTLAND.

We are authorized to state that Mr. James Baird of Auchmedden has paid over to a body of trustees—to be called "The Baird Trust"—the sum of five hundred thousand pounds, to be applied for religious purposes in connection with the Church of Scotland.

The general objects contemplated, and the spirit by which the donor has been actuated, may be gathered from the intro-



ductory words of the trust-deed. Mr. Baird states that he "feels deeply impressed with the extent to which spiritual destitution prevails among the poor and working population of Scotland; and being satisfied that this proceeds in a great measure from the want of properly organised and endowed territorial work, and considering also that there appears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, and that the means available by law are insufficient to provide for the faithful preaching and teaching of the Word of God; and being satisfied that, under existing circumstances, the evils aforesaid cannot properly be met, nor the objects before mentioned, attained, without the aid of private benevolence and additional organisation and fresh influences," he consequently founds the present trust.

After providing for the endowment of the "Baird Lectureship," lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust-fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious character, and for the aid of institutions having the promotion of such purposes in view; my grand object being to assist in providing the means of meeting, or at least, as far as possible, promoting the mitigation of spiritual destitution among the population of Scotland, through efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Scotland to sustained devotedness in the work of carrying the Gospel to the homes and hearts of all."

In carrying out these objects, Mr. Baird indicates in detail the considerations and principles by which he desires that the trustees should be guided.

Such is the general purport of the deed under which this important gift is to be administered. The essential principles which pervade the Scheme may be briefly

stated to be these:—That if the work of the Church is to be effectually done, it must be territorial and endowed; that it shall be an important part of the duty of the trustees to ascertain the efficiency of existing agencies; and that the expenditure of the fund on such agencies shall depend on their ascertained usefulness.

The deed proceeds on the assumption that the ends contemplated are not being sufficiently attained by existing means and agencies; that the required work might be more effectually done, and that increased efforts are called for to meet the exigencies of the case. What Mr. Baird specially contemplates in the reform and extension of existing organisations, and the bringing into play of "fresh influences" tending to evoke throughout Scotland an increasing liberality in the promotion and support of Christian work; and also an increasing earnestness and activity in carrying it on. The stipulations in the deed requiring evidence that faithful work is done, wherever the funds of the trust are expended, will have the effect (as it is Mr. Baird's intention they should) of leading the promoters of Christian organisations to contribute more readily, and with more satisfaction, by giving them reason to expect that their gifts will be turned to good account.

If the trust is judiciously administered, we are safe in predicting that Mr. Baird's gift will prove as useful as it is beyond question munificent.

To this statement it is unnecessary to add more than that, truly magnificent as Mr. Baird's gift is, it is after all only one of many proofs which he has given of his warm attachment to the Church of Scotland, which has already received numerous tokens of his liberality. A liberality so truly Christian and generous is its own most eloquent encomium, and any words of ours could not deepen the impression which the simple announcement itself is calculated to make throughout the Church.  
—*Church of Scotland Record.*

From an interesting article in the London *Daily Telegraph* we learn that Mr. James Baird is one of seven brothers, and

a leading member of the Colossal firm so well known as the owners of the Gartsherrie Iron Works which probably constitute the largest manufactory of iron in the world. The unprecedented success of this firm seems to be largely due to the ingenuity and perseverance of the father of these seven brethren.—A Lanarkshire farmer who was fortunate in making the discovery that the seams of "blackband," up to that time accounted worthless, were in reality rich in iron. Following up this discovery, which may be said to have revolutionized the iron trade, with Scottish shrewdness, leases and purchases were made of extensive tracts of the iron-bearing regions, while the working of the metal devolved upon his sons, who took their several places in an "unlimited liability" company of seven brothers.

Some of them had formed an acquaintance with mining, and they lived half their time under ground. Others more familiar with furnace work, managed that department, and panted under terrible temperatures; there was a place for each, and all had their places; while one was needed to deal with the world without, to treat with merchants as the others had to treat with the workmen; to "finance," as the arrangement of payments and the collection of means is termed in Glasgow; and a great share of this heavy work devolved on Mr. James Baird, for which he was naturally perhaps the better qualified of the seven.

The seven brothers all became extensive landowners, and the gentleman whose do-

nation has led to these statements married, in middle life, Miss Lockhart, a sister of the representative of Lanarkshire in Parliament, a member of an old family, one of whose connections is well remembered from his alliance with the Abbotsford family. One of the grand-daughters of the Lanarkshire farmer, and the gentle minded matron who preferred her two-storied home to any mansion, is now an Ulster Peeress having married the representative of the Knox family, who claim their descent from the great Scotch Reformer, while one of their grandsons married, a few weeks since, the daughter of an old Devonshire family, who would not barter their ancient baronetcy for a coronet.

The Bairds of Gartsherrie have often acted in a generous and hearty spirit to their numerous workmen, even in periods of difference and dispute; they have promoted education at and around their works, and the splendid University buildings that crown the Kelvin, at Glasgow, were erected by the generosity of the Glasgow merchants, among whose subscriptions the Gartsherrie firm stood first and highest.

And so on many other occasions that might be named the "seven brothers" have come to the front, setting a noble example, and leading others to join in works of philanthropy. And all this is just as it should be. The wonder is, or ought to be, not that Mr. Baird has given so much, but that so small a proportion of this world's riches, which after all "perish in the using"—find their way back to Him who gave all.

### *Our Sanctum.*

Some time ago an induction took place at Bootle, England, and was followed, in accordance with ancient use and wont, by the inevitable "Presbytery dinner." No one pretends to say that more than the orthodox modicum of whiskey toddy was made use of on the occasion. It seems to have been a well ordered feast, followed by the usual amount of "toast drinking," with a special bumper in honour of "the Clergy," couched in terms evidently intended to conciliate Episcopalians, for it included "the Bishop and clergy of the Diocese, with ministers of other denominations." The Rev. Hugh Stowell

Brown, who was expected to second the reply—we are quoting from the *Scotsman*—allowed himself to be put in a "towering rage" and communicated his wrath to the bosoms of his brethren, and especially to Dr. Alexander McLeod, who proposed and carried a motion to the effect "that a committee be appointed to draw up an instruction against toast drinking at ordinations and inductions, and to report to next meeting." Now, we are not careful to inquire the grounds of Dr. McLeod's and Mr. Brown's indignation respectively, but, in view of the scandal that has been raised, we feel embolden-

ed to protest against the custom of associating such religious solemnities with *public* festivities of this description. There is a fitness in things; and occasions of this kind we submit, with all due deference, are more honoured by the breach than the observance of even so old a custom. Not that we object to ministerial social intercourse, for we believe there is far too little of it. It is the quasi official imprimatur given in the market place to practices that are preached down in the pulpit that is to be deprecated, and that leads us to wish for the reform in the old land, of a conventional usage which, we are happy to think, has already become nearly obsolete in this new country.

The Rev. William Knight, of St. Enoch's, Dundee, is no longer a minister of the Free Church, and his large congregation have unanimously resolved to withdraw along with him from that body. The *Edinburgh Courier* is responsible for the rumour that some of the leading office-bearers of his congregation are inquiring as to the steps necessary to be taken in order that formal application may be made for the admission of Mr. Knight and the congregation into the Established Church. It takes two to make a bargain, however, and it is quite possible that with the experience the Church of Scotland has gained in connection with very recent proceedings in one of its own Presbyteries, such an application would be entertained with extreme hesitation, or, at least, caution. In the interests of liberal ideas and free thought, it is to be regretted that the minority of the Presbytery of Dundee had not been content to *dissent* from the finding of the Court to abandon further proceedings, in view of Mr. Knight's explanations and retractions, without holding over him *in terrorem* an interminable persecution of "appeals" to the superior courts. As it is, the Church has lost a very clever minister and one of its most influential congregations, while it has laid itself open, even in the estimation of many of its own members, to the charge of a "narrowness" in its polity which is inconsistent with the intellectual progress of the age. Says the *Dundee Advertiser*,—"It cannot but have a most injurious influence if it be declared that there is no place in the Christian Ministry for any one who attempts to reconcile modern science with Christian revelation, and that any such attempt will subject him to the alienation, the isolation, and the mental suffering which have been inflicted upon the minister of Free St. Enoch's. The loss of such a congregation is not inconsiderable even to so large a body as that Church, for it has a significance not indicated either in numbers or in wealth. It signifies that the indiscretion of a minority of zealots may at any time cause irreparable injury, in spite of the remonstrances of a wiser, more prudent, and far-seeing majority."

A notable event—an unnatural outgrowth of the meeting of the Evangelical Alliance in New York—has transpired, which cannot fail to be a matter of general regret. We refer to the withdrawal from its episcopate and membership of Right Rev. Dr. Cummins, hitherto Assistant Bishop of Kentucky. Amongst the reasons assigned, we find Bishop Cummins stating that

"he can no longer exercise his office in those churches in his diocese which are Ritualistic in their tendency and practice," and he now wishes to clear his soul of of all complicity in such errors. "I leave the Communion," he adds, "in which I have laboured in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere, having an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion that shall retain, or restore, a primitive episcopacy and a pure scriptural liturgy, with a fidelity to the doctrine of justification by faith only—a position toward which the Old Catholics in Europe are rapidly tending." Henry Ward Beecher thinks that Bishop Cummins is labouring under a strong delusion. "We trust," says the *Christian Union*, "that in his altered position the Bishop will find relief of conscience and room for usefulness; but we fear that the Episcopal Church will be neither more peaceful nor more evangelical for his departure, and that his particular 'Church of the future' is a chimera."

#### LITERATURE.

NOVA SCOTIA, IN ITS HISTORICAL, MERCANTILE, AND INDUSTRIAL RELATIONS, by DUNCAN CAMPBELL, of Halifax, N. S. John Lovell, Montreal, pp. 548.—We congratulate the author on the completion of his *magnum opus*, which, while it does credit to his head and heart, shows a thorough appreciation of his subject and a judicious treatment of it. From the authentic narratives of Haliburton and Murdoch, the author has succeeded in the somewhat difficult task of giving a comprehensive and at the same time a condensed and interesting account of the early history of the Colony. Its subsequent progress is minutely traced down to the year 1867, when, though "convinced against its will," it became an integral part of the Dominion of Canada. The negotiations that preceded this eventful consummation, and the protests and appeals for "better terms" that followed, are set forth at large, in a way that will make the book a standard work of reference for future historians. Its pages are pleasantly enlivened with biographical sketches and anecdotes, though in a few instances we could have wished for the sake of continuity that the change of subject had been less abrupt. We are glad to make the acquaintance in those pages of men whose names deserve to go down to posterity, such as John Young, the father of Sir John, the present accomplished Chief Justice of the Province—who, under the soubriquet of "Agricola," and with the ability of a Junius, first roused the attention of the country to the importance of its agricultural interests and the best means of advancing them, and it is pleasant to be reminded of those whose names are more familiar, such as Judge Haliburton (*Sam Slick*), old Samuel Archibald, of Truro, Joseph Howe, and a number of others. The concluding chapters, though unavoidably crowded into small type, are, perhaps, the most valuable part of the whole work, comprising as they do a vast amount of information respecting

the industrial and mineral resources of the Province, which could not have been collected without much painstaking research. We should have liked a chapter exclusively devoted to the ecclesiastical history of the Province, the materials for which will never be so easily obtained as now, but we must be content with the individual notices scattered through the book. We trust Mr. Campbell's patriotic labours will meet with a hearty reception at the hands of the public.

**EDUCATION AND LIFE:** An Address delivered at the opening of the 32nd session of Queen's College at Kingston, by John Watson, M.A., Professor of Logic and Ethics. This thoughtful and scholarly essay has for its theme a subject of wide application and ever increasing interest, namely, the value of a liberal education to every citizen. Arguing from the broad assumption that "the prosperity of every country is measurable by the collective wisdom of its people," it is conclusively shown that the advances of modern civilization are the result of applied scientific knowledge, and that its further progress demands a more general diffusion of learning. Professor Watson combats the prevalent idea that only professional men have need for a classical education, and claims that an exclusively technical training does not meet the wants of the age. "As a matter of fact," he says, "this is inevitably hostile to wide and liberal views. . . . What is needed is an education other than practical life supplies, which, by raising the mind above purely personal or class interests, and by fixing it upon more impersonal subjects, will generate a love of all that is fitted to elevate mankind and hasten on the progress of humanity." The Professor sees no immediate prospect of that intellectual millenium when all classes of the community shall participate in the benefits of a liberal as well as a technical education, but he gives excellent reasons for believing that we should keep that ideal always before us. We greatly err in supposing that the standard of education that seemed sufficient for last century is adequate to meet the intellectual requirements of this, and it is simply absurd to decry learning for the reason that some men have got on tolerably well in the world who could not write their own names. This lecture is calculated to do much good, and we hope that it will be extensively circulated.

A new Star has appeared in the western horizon, the **QUEEN'S COLLEGE JOURNAL**. It is not intended for the enlightenment of *them asses* (printer's error for the masses) who know nothing about problems and theorems, and conic sections, and objective and subjective certainties, but for the mutual comfort and edification of those who have together crossed the "pons assinorum." We trust it will not be like the November meteors, which dazzle and disappear, but rather like the morning light, that shineth more and more unto the perfect day. The second number is better read than the first, and therefore reads better.

**LITERATURE AND DOGMA;** An Inaugural Lecture, by the Rev William McLaren, on the oc-

casional of his induction as Professor of Systematic Theology in Knox College, Toronto. This is a very able essay, and deals out most formidable blows to Matthew Arnold and other disciples of the modern school of culture, with their nebulous assumptions and indefinite subtle scepticism—mere *bags of wind* are these would-be leaders of thought in Professor McLaren's hands.

There are now some thirty churches of Irvingites in England, some fifty in Germany, one in Paris, six in Scotland and two in Ireland. Not a few wealthy English families belong to the communion. The Duke of Northumberland adheres to it. It not only holds to the continuance of miracles, tongues, &c., but is strongly inclined to ritualism. Its principal church in London is in Gordon Square, and cost about £30,000, and looks like a Roman Catholic cathedral.

## Poetry.

### NOT KNOWING.

I know not what will befall; God hangs a mist  
over my eyes,  
And before each step of my onward path, He  
makes new scenes to rise.  
And every joy He sends me, comes as a new and  
glad surprise.

I see not a step before me as I tread the days of  
the year;  
But the *past* is still in God's keeping; the *future*  
His mercy will clear;  
And what looks dark in the distance, may  
brighten as I draw near.

For perhaps the dreaded future has less bitter  
than I think.  
The Lord will sweeten the waters before I stoop  
to drink;  
Or if Marah must be Marah, He will stand be-  
side the brink.

It may be, He has waiting for the coming of  
my feet  
Some gift of such rare blessedness, some joy so  
strangely sweet,  
That my lips can only tremble with the thanks  
I cannot speak.

O, 'restful, blissful, ignorance,' 'Tis better *not*  
to know,  
It keeps me quiet in these arms that will not let  
me go,  
And hushes my soul to rest on the bosom that  
loves me so!

So I go on not knowing! I would not if I might!  
I would rather walk with God in the dark than  
go alone in the light!  
I'd rather walk with Him by faith, than walk  
alone by sight!

My heart shrinks back from trials which the  
future may disclose,  
Yet I never had a sorrow but what the dear  
Lord chose,  
So I send the coming tears back, with the whis-  
pered words, *He Knows*.

#### NOT ENOUGH OF CHRIST IN THE SERMON.

A minister in one of our large cities had prepared and preached, as he supposed, a most convincing sermon for the special benefit of an influential member of his congregation, who was well known to be of an infidel turn of mind.

The sinner listened unmoved to the well-turned sentences and the earnest appeals; his heart was unaffected. On his return from church he saw a tear trembling in the eye of his little daughter, whom he tenderly loved, and he enquired the cause. The child informed him that she was thinking of what her Sabbath school teacher had told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?"

"Why, she said he came down from heaven and died for poor me!" and in a moment the tears gushed from eyes which had looked upon the beauties of only seven summers, as in the simplicity of childhood she added, "Father, should I not love One who has so loved me?"

The proud heart of the infidel was touched. What the eloquent plea of his minister would not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but patient prayer. That evening found him at the praying circle, where, with

brokenness of spirit, he asked the prayers of God's people. When he came to relate his Christian experience, he gave this incident, and closed the narration by saying, "Under God I owe my conversion to a little child, who first convinced me by her artless simplicity that I ought to love One who has so loved me."

The minister, on returning from this meeting, took his sermon and read it over carefully, and said to his family and to himself: "There is not enough of Jesus Christ in this discourse." — *Christian Treasury*.

#### THE LORDS SUPPER.

How simple, how impressive, was the way  
In which the Master Jesus, summing up  
The Paschal service, made the bread and cup  
Show forth the dawning of a better day.  
That bread and wine will ever more convey  
To those who sit with him in humble faith  
The memory of His sacrificial death,  
The glory of His table far away.  
Let not the craft of any priest obscure  
The ordinance which Christ hath made so plain;  
The presence of the risen Lord was sure  
When they beheld him breaking bread again:  
Not His own body, which had seen the grave,  
But simple bread and wine was what He gave.

### Acknowledgments.

#### JUVENILE MISSION.

Received since 1st June, 1873:

Caledon and Mono Sabbath school.....	\$ 21.00
St. Paul's, Montreal, for postage.....	1.00
Smith's Falls.....	20.00
Sabbath school, Victoria.....	20.00
David Ross, Leith, for Orphan Hanna.....	20.00
Beachburgh Sabbath school.....	5.50
Milton Sabbath school.....	11.00
Point St. Charles Sabbath school.....	20.00

\$118.50

## TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.

MINISTER'S WIDOWS' AND ORPHANS' FUND: Archibald Ferguson, Montreal.

FRENCH MISSION: James Croil, Montreal.

JUVENILE MISSION: Miss Machar, Kingston, Ont.

MANITOBA MISSION: George H. Wilson, Toronto.

SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.

SYNOD FUND: Rev. Kenneth MacLennan, Peterboro.

QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.