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# THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

## The Presbyterian Church of Canada

IN CONNECTION WITH THE

### CHURCH OF SCOTLAND.

*November*



*1875.*

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

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# THE PRESBYTERIAN.

NOVEMBER,

## STORY OF THE KIRK

IN THE  
MARITIME PROVINCES.

The law of compensation is no respecter of persons, nor is it confined to the domain of nature. It is often discernible in the moulding of religious character. Until recently, the inhabitants of the Maritime Provinces have been less favoured than some others with the modern improvements that have done so much for commerce and civilization, the increase of wealth and spread of knowledge. But it would seem, on the other hand, that they have had fewer hindrances preventing the cultivation of religious life and sentiment. The simple, frugal habits of the people have favoured a high standard of spiritual life among them. In proof of this it may be mentioned that the county of Pictou alone has during the last quarter of a century given *upwards of ninety* of its best young men to the Christian ministry; of these, at least a dozen have occupied charges among us in Ontario and Quebec, and several are now ministers of important parishes in Scotland. The majority of them are men of high talent who with the spirit of true patriots are to be found ministering, in many cases, to humble congregations, or in obscure mission fields in their native country, content with much less remuneration than they could easily procure elsewhere. Such men always command honour and respect. And the piety of the people has correspondingly promoted the piety and devotion of their pastors. Hence the missionary zeal and activity that has so conspicuously characterized all the churches of the Maritime Provinces, and hence, too, the prominence

that has always been given to devotional services during the meetings of their church courts, and the activity and zeal manifested in the establishment and maintenance of Lay Associations, Sabbath Schools, Young Mens' Christian Associations, and other auxiliaries for promoting the welfare of the church and the spread of religion.

## CHAPTER III.

### CAPE BRETON ISLAND.

This valuable appendage to Nova Scotia, separated from it by the Strait of Canso, is very irregularly shaped and deeply indented with arms of the sea, the chief of which, called Bras d'Or, nearly divides it in two. The northern portion is high, bold and steep; the other, depressed, rising here and there only to moderate elevations. Its land area is 3120 square miles, about 2,000,000 acres. Its population is about 75,000.

Cape Breton has a history, and is perhaps the only place in this young Dominion that induces a visit for its ruins' sake. Here is the site of the old French city of Louisburgh, the Gibraltar of North America a little more than a century ago—that was girded with stone walls thirty six feet in height and had its ramparts, the traces of which are still discernible, on which were mounted a hundred great guns, now, "every where spread over with a mantle of turf!" And it remains of record, how, after a siege of forty-eight days its garrison was forced to surrender to immortal Wolfe, and how its defenders, to the number of six thousand fighting men, were sent prisoners of war to England.

But it is ours to tell the story of another conquest, which we had almost

despaired of being able to do until assistance reached us from the Rev. J. W. Fraser, of Roger's Hill, who was himself for some years a missionary on the Island.

Emigration to Cape Breton commenced in the year 1800, from the Western Highlands of Scotland. The settlers were poor. Driven from their native land by extreme destitution, they sought an Asylum in Cape Breton, only because it might be reached sooner and at smaller cost than any other. All the miseries of this life awaited their arrival in the New World, before they could clear the forests and supply themselves with food and clothes. "No clergyman had settled among them: no religious ceremony hallowed their conjugal union: no baptismal prayers united their offspring to the 'Mother Church,'—still loved and honoured by many a lonely settler, to whom the sacred oracles were sealed books, for he could not read!" And so years rolled on, ere ministers were sent to them.

John Gwynn, an American refugee of 1812, the first settler at Cape North, was probably the first preacher of the Gospel in these wilds. He owned a vessel in which he traded, and when in port, he would hold meetings for prayer and reading the Scriptures. In 1818, the Island received a visit from Dr. James McGregor, of Pictou; other ministers of the Secession Church in Nova Scotia, at intervals, paid similar visits. In addition to these there came from Scotland one by the name of the Rev. Norman McLeod, who settled at St. Ann's at an early period in the history of the colony, who remained some thirty years, and then, with a ship load of his people, sailed for New Zealand, where in a sunnier clime he founded a settlement and ministered to his congregation until his death. The Rev. Donald Macdonald arrived in 1824. He itinerated among the people for two years and then removed to Prince Edward Island, in connection with which place further mention will be made of him.

The first minister of the Church of Scotland settled over a congregation seems to have been the Rev. Dugald McKichan, who

was stationed at River Inhabitants for eleven years. At the end of that time he returned to his former charge at Barney's River. Thence he went home in 1844, to the Parish of Daviot, Ross-shire, where he laboured till his death in 1859. He was a man of good understanding and sound judgment. It is said he committed to memory the greater part of the Holy Scriptures, so that when his sight failed utterly a few years before his death he could still conduct public worship without assistance.

The earliest notice of the efforts of the Church of Scotland in this place are contained in a statement appended to the third annual report of "the Glasgow Society," in April, 1829, where we find that in the month of September, 1828, the Rev. Donald A. Frazer of Pictou and the Rev. John McLennan of Prince Edward Island proceeded on a missionary tour to Cape Breton. The former explored the northern part of the Island, which he found to be peopled by Highland Scotch, nearly all of whom were Presbyterians, earnestly desirous of obtaining ministers from their beloved 'Mother Church.' It was only when he reached Sydney that he found a few Baptists and one Episcopalian clergyman. Mr. McLennan found that the southern portion was largely Roman Catholic, tolerably well provided with priests of their own persuasion, while the few scattered Presbyterians among them were perishing in ignorance. After having made a thorough survey of the field, preaching wherever they went, these pioneer missionaries returned to their respective homes equally impressed with the spiritual destitution they had witnessed and resolved to use their influence in the old land for aid "to dispel the gloom which pals the hopes of our countrymen in these wilds."

Such was the condition of affairs until the year 1833, when the Rev. Alexander Farquharson was sent out by the Edinburgh Ladies' Association. His account of the condition of the people on his arrival is without a parallel in the annals of Colonial Missionary experience. With a faith and hope bordering on despair,

the people had actually built six places of worship before his arrival, and in the following year they erected ten more! Mr. Farquharson divided them into parishes, and in three years time found himself one of four settled pastors, each having a school-master, an ordained Elder, and a Catechist—all labouring in season and out of season, to promote the spiritual and temporal good of their flocks. His co-labourers were the Rev. John Stewart, afterwards of the Free Church, New Glasgow, and still residing there, who joined him in 1834: the Rev. James Fraser in 1836, and the Rev. Peter McLean who returned to Scotland before the division of '44, and became the minister of Tobermory, and afterwards of Stornaway, where he died. Mr. Stewart sent home an account of the first celebration of the communion in his congregation, to the Colonial Society, in which the gratifying statement was made that upon that occasion "there were present some *fifteen hundred souls* giving vent to emotions of joy, mingled with tears; that in the midst of a wilderness where a few years ago they could only hear the roar of beasts of prey, they could now sing their Saviour's praises, and pray to God to tune their hearts in communion with their Lord."

Mr. Farquharson, too, joined the Free Church, of which he continued to be a faithful standard-bearer till the day of his death, the 25th January, 1858. One year he spent on the south side of the Island: for twenty-four years he ministered at the Middle River. Mr. Fraser was settled at Boularderie where he remained until his death, while Mr. McLean was stationed at Whyccomagh.

The close of the year 1843 found matters in a very different condition from that described in the earlier part of the chapter. A number of large and prosperous congregations had been formed, but, so far as the Church of Scotland was concerned, the next year the Island was swept clean of her ministers. There was not one left. All had joined the Free Church save Mr. McKichan, and he too was gone. Not so, however, with the people. There they were with their fami-

lies and their homesteads, and very many of them would as soon have entertained the proposal to abandon these as to sever their connection with their dear old Kirk. Now that the generation who took part in these troubles have "fallen asleep," we can afford to say,—no wonder, that these old Highlanders loved the Church of their fathers. When the Census was taken in 1851 there were found five thousand who had not bowed the knee to the Free Church. So soon as this became known, good old John Martin of Halifax repaired to the Island and preached and travelled for a month among them, and from this time the Presbytery of Picou, having been now strengthened by the arrival of Gaelic speaking Missionaries, sent annually deputations to Cape Breton.

Among the ministers on the Island who had joined the Free Church was the Rev. John Gunn, the fifth missionary sent out by the Ladies' Association from Edinburgh, but at the time of the union of the Free and the Secession Churches, he and all his congregation renewed their allegiance with the Church of Scotland. He was a man of piety, of great benevolence and much originality of character. After more than thirty years of earnest labour Mr. Gunn died at Board Cove, where he had lived all his ministerial life, in the month of October, 1870.

"A man he was to all the country dear  
And passing rich with forty pounds a year;  
Remote from towns he ran his godly race,  
Nor e'er had changed, nor wished to change, his  
place."

Referring to the difficulties encountered by the early missionaries in Cape Breton, a correspondent resident upon the Island, and one of Mr. Gunn's parishoners, has kindly furnished us with the following interesting remarks:

It is altogether impossible for us nowadays to form an idea of the many hardships these pious and noble-minded men had to contend with. Take this one instance. Broad Cove is one hundred miles from Cape North. That distance may appear very short in countries intersected with railways and turnpike roads; but the hundred miles in question was to be



traversed in 1840, over rivers without bridges, over mountains that would try the patience and perseverance of a Chamois Hunter; over morasses that would swallow up the German cavalry and artillery if crossed without the greatest caution.

But in spite of all these barriers Mr. Gunn visited Cape North, annually, for the first twenty years of his pastoral life at Broad Cove. From Broad Cove to Chiticamp there was a bridal path. He would leave his horse in charge of a kind-hearted French Acadian, who looked for the black horse and his rider about the middle of July with as much certainty as he did for the appearance of snow in November on the face of the Sugar Loaf Mountains in the vicinity.

Semion Cormeau, though a Roman Catholic, would receive the jaded and worn out Presbyterian minister with as much kindness and native politeness, as if he had been his parish priest. Next day would commence the most arduous part of the journey—the crossing of the great "Barron," and the climbing of the Grand-asse Mountains. Cormeau, with the saddle-bags on his back, which contained the minister's wardrobe for the next two month's service, acted as advance guard and pioneer of the expedition, the minister bringing up the rear, in his shirt sleeves, with his black coat thrown over his shoulder. When over the morass, and on the brow of the first hill, the saddle-bags were transferred from Cormeau's back to that of the minister, and the minister's last half sovereign would slide into Cormeau's pocket. Then the friends parted, both well pleased at each others kindness.

Later in the evening the first station would be made, "Grantosh" or properly "Grand-asse." The news soon spread abroad that the minister had arrived. What a sensation! Should the greatest orator living make his appearance to-day he would not cause half the enthusiasm. Then commenced his labours for two months, not leaving a house unvisited between that and Cape de Erifece."

October would bring him back by the same route or by the other side of the Island, where he is yet so well remembered by the old inhabitants as the God-fearing man, the devoted minister of Christ, and the most laborious missionary that ever was in Cape Breton.

The Rev. Neil Brodie, was sent to Middle River and Baddeck by the

Colonial Committee in 1862. After a term of five years arduous labour he was translated to Gairloch on the mainland.

The Rev. James W. Fraser, who was sent to River Inhabitants by the same Committee in 1866, is one of the third native brigade who went to Scotland for their education in 1859, and returned to fill up the ranks of the Kirk in Nova Scotia. All of them were distinguished students, and their subsequent career has been creditable to the land of their birth and to the Church. We have already spoken of Mr. Grant, of Partick, Scotland; the third, the Rev. Daniel M. Gordon, B.D., now minister of St. Andrew's Church, Ottawa, has attained a position second to none in the Dominion, not only as the popular minister of a large and influential congregation in the metropolis of Canada, but as one whose counsels have been valuable to the Church at large.

#### REV. DONALD McDONALD.

Any reference to P. E. Island would be incomplete without some notice of this remarkable man, who, through his name does not appear on the roll of any Synod or Presbytery, was nevertheless distinguished for his unswerving loyalty to the Church of Scotland. The following respecting him is founded on Principal Leitch's notes of a tour to the Lower Provinces, published in the *Presbyterian* and *Scotch Record* in 1863.

He was born 1st January 1784 in the parish of Logierach, Perthshire. Licensed by the Presbytery of St. Andrews and ordained by the Presbytery of Abertarff in 1816, Mr. McDonald left Scotland in the year 1824, and landed in Cape Breton Island. Without a commission of any kind from any Church, he devoted himself to the task of supplying the spiritual destitution he found there. The people, without ministers, had sunk into a state of religious indifference. "None but the bravest heart could have faced the privations and sufferings he endured. With the zeal and heroism of a Xavier, he braved the wild beasts of the forest, the almost Arctic

severity of the climate, and above all the indifference and degradation of the people. His feet were covered with untanned mocassins. He walked on snow-shoes; and blazed his way through the pathless forest with his hatchet. He had no home to shelter him, but was contented with the chance-shelter of the rudest hut or shanty, and with the coarsest fare. He carried no scrip, and he had no money in his purse, nor would he take any reward for his labours except the primitive hospitality of the people, who learned to love and honour him."

In 1826 Mr. Macdonald transferred his field of labour to Prince Edward Island and commenced itinerating from one new settlement to another enduring all manner of "hardness." In 1829-30 a great revival began among the people. Many were awakened under his preaching and he soon gained an absolute sway over them. He parcelled them out into congregations, and before his death he had erected thirteen churches, of which he was the sole minister, and had the spiritual oversight of more than five thousand adherents distinguished for the exemplary character of their lives. He ordained elders in every district to conduct the services in the several churches, while he made his circuit among them from Sabbath to Sabbath. Distinguished for the sternness of his Calvinism, he was yet of a kindly disposition, with a keen appreciation of the humorous.

Many amusing anecdotes have been told of *the minister*, as he was emphatically styled. Upon one occasion, having been challenged to enter upon a controversial debate, he readily accepted the challenge, and, as he thought, fairly demolished his opponent. But when all was over he found a crowd had gathered about the church door, and there was a tumult among the people. His antagonist was having "the last word." "What's wrong now," said the old minister, with a voice like thunder. "Why Sir, this man doubts even the existence of his own soul," was the reply. "The minister" suiting the action to the word, with stentorian lungs addressed the throng,—

"make way for the *brute*, men! he has no soul: let him go!" It is added that he went.

After a long life of heroic fortitude and endurance, in the course of which he rose from being an object of derision and persecution to a position of high consideration and influence in public estimation, this good minister, one of the most remarkable men of his time, died at Southport, near Charlottetown, in the end of February, 1867, aged 85 years, and was buried at Orwell, where is one of his churches. The scene at the grave was described as most affecting. Hundreds of men and women wept bitterly as they took the last farewell of their beloved minister.

The western section of Mr. Macdonald's group of congregations, with De Sable as their centre, gave a call in 1868 to the Rev. James McColl, who remained with them four years. He was then translated to Earltown in Pietou County. They have since been vacant. The eastern section, was also partially supplied by the same minister. In July of this year the Rev. John Goodwill, for some years a missionary, under the auspices of both branches of the Church in the Maritime Provinces, to the South Sea Islands, arrived at Orwell, having received a call while in Australia. Mr. Goodwill is not yet inducted. He and some of the people, it is said, favour the union, others are unwilling to unite at present and therefore the matter will not be pressed just now. Meanwhile he has been asked to take the oversight of the whole bishoprick.

During Mr. Fraser's reign on the Island, a new church was erected at River Inhabitants, and the old one, built at West Bay, under the ministry of Mr. Stewart, repaired. Another in course of erection at Port Hastings was unfortunately destroyed by fire, and never rebuilt. At Lochide, also, a church was built and a small congregation organized. These will be lasting monuments of Mr. Fraser's diligence and success in Cape Breton. Since his removal to Roger's Hill, these congregations have enjoyed the services of Messrs. Gordon, McLean, and McEachern, who now labour among

them with much acceptance as catechists.

Broad Cove and the last mentioned districts, though understood to favour the union of the Churches, generally, have, for themselves, meanwhile, agreed to "wait a little longer," and be guided by the action of the Presbytery of Pictou, in connection with the Church of Scotland.

#### PRINCE EDWARD ISLAND.

This beautiful and fertile Island is alleged to have been discovered by Cabot on the 24th June, 1497, and called by him in honour of the day, St. John's Island, a name which it retained till 1799 when it was changed to that which it now bears in compliment to the Duke of Kent, commander of the British Army in America at that time. It was originally colonized by the French, and at the time of its conquest by England, in 1758, its population was about 6,000. But the people, continuing disaffected to English rule, were doomed to the same proscription as their countrymen in Nova Scotia. Some were sent to Canada, others to the old Colonies, now the United States: so that in 1770 it is said that there were only 150 families left on the Island. In 1763 it was annexed to Nova Scotia; in 1768, at the request of the people, it was created a separate Province. Its first Parliament met in 1773.

The Island is about 130 miles long, and has now a population of 95,000, of whom nearly one-third are Presbyterians. At the time of the recent Union, the Church of Scotland had the oversight of six congregations on the Island. The Church of the Lower Provinces, at the same time, twenty one.

#### BELFAST.

St. John's Church, Belfast, seems to have been the first organized, in the year 1823. The congregation then consisted of a small number of scattered members, chiefly emigrants from the Isle of Skye, Scotland. The Rev. John  
After labouring faithfully among them from the

year 1823 to 1849, he returned to Scotland, his native country, where he was inducted to the charge of the Gaelic Church, Cromarty. He remained there till September 1851, when he was inducted to the parish of Kilchrennan, on the banks of Loch Awe. There he died on the 11th Feb. 1852. His widow, the mother of Mrs. Gordon, of Ottawa, still survives and resides in Charlottetown. When the first deputation from the Church of Scotland visited the Island in 1843 (soon after the disruption) they found the adherents of our Church in a state of most deplorable destitution. With the exception of Belfast, every church within the bounds of the Presbytery was vacant; and even the minister of this church had been absent some months to relieve the destitution in Newfoundland. For several years after Mr. McLennan's departure the congregation was vacant and the doors of the church remained closed. The next minister was the Rev. Alexander McKay, M.A., a native of Nova Scotia, who commenced his studies for the ministry at Queen's College, Kingston, and completed his theological course at Aberdeen, Scotland. Mr. McKay arrived in Nova Scotia, as a Missionary from the Colonial Committee, in 1852, and was inducted to Belfast in 1854, where he remained about five years, when he was inducted to Saltsprings, in the county of Pictou, August, 1859. In 1867 he was called to Lochiel, Ontario. He is now the minister of Eldon, Ont.

The Rev. Alexander McLean, a native of Pictou, educated at Aberdeen, is the present incumbent. Mr. McLean came out to this country under the Colonial Committee in 1853, and after a pastorate of four years at Saltsprings, and two at Pugwash, was inducted to Belfast, where his labours have been greatly blessed. His congregation nominally comprises 270 families, but his ministrations have extended to a very much larger number in the adjoining districts.

Out of courtesy to the Saxon race the bulk of the people speak English, but they love the language of Ossian better, and think in Gaelic. They are a simple, but

intelligent people, distinguished, as may be said, indeed, of all the congregations in the maritime provinces, for devotedness to the church of their fathers, and for their piety. During the earlier years of his ministry at Charlottetown, Dr. Snodgrass was in the habit of giving them an occasional sermon. On his first visit to Belfast he preached, as he believed, with his usual force and eloquence, at all events, as best he could. He soon, discovered, however, that his was not their every day language. He could read traces of disappointment in the faces of his audience. Their attitude was constricted. But the preacher was equal to the occasion. He could speak Gaelic with some degree of fluency. Stopping in the middle of his discourse, he read out the first four verses of the 103d psalm in their own expressive language. The effect was immediate. Their attention became riveted, and the loud sound of four hundred voices rose to heaven as they joyfully embraced the opportunity of praising God publicly in their mother tongue.

#### CHARLOTTETOWN.

This is the seat of Government and capital of the Island. It has a population of 7500, and supports two large and flourishing Presbyterian congregations. ST. JAMES', with which we have to do, was organized in 1824. The church, in which the congregation still worships, was erected in 1826. During many years the people were kept together by the occasional but unwearied and acceptable services of Mr. McLennan, of Belfast. The first settled minister was the Rev. James McIntosh, sent here by the Colonial Committee, who officiated for three years, from 1832 till 1835, at which time he left for Dalhousie College, Halifax. Thence he returned to his native land, was presented to the parish of Burnt-island, where he incurred the censure of the Church Courts and was deposed from the ministry. He is since deceased.

For seven years from this time there was no regular ministry. But in 1842 the Rev. Angus McIntyre arrived under the auspices of the Colonial Committee. At

the expiry of three years, *i.e.* in 1845, he returned to Scotland, and was inducted to the parish of Kinlochspelve, Isle of Mull, which he still holds. In 1847 there came again from the Colonial Committee Rev. John McBean, M.A. He was a man of acknowledged ability, but on account of ill health, he returned to Scotland, in 1849, and subsequently went to Australia. After this, the charge was undertaken by the Rev. Robt. McNair, M.A., who laboured successfully till 1852, when, much to the regret of an attached congregation, he returned to Scotland and ultimately entered the medical profession.

Mr. McNair was a graduate of the University of Glasgow, and a man of popular gifts and great earnestness.

Shortly after his return to his native country, he was inducted to the then *quoad sacra* charge at Gourock. On the outbreak of the Crimean war, he was offered an appointment as chaplain to the hospitals at Scutari, and accepted it. In 1857, after correspondence and conference with the Presbytery of Paisley he demitted to that court the status he had obtained from it, as an ordained minister and licentiate. This action was the result of much deliberation and conscientious conviction, owing to the growing influence upon his mind of the views of the late William T. Wishart of St John, N.B., on the subject of Baptism—views, the adoption of which he could not reconcile with the teaching and practice of the Church of Scotland. In 1858 he published a work entitled, "Christian Baptism spiritual, not ritual." Subsequently he betook himself to the study of medicine and he is now practising the healing art at Leith, Scotland.

In October, 1852, arrived the Rev. William Snodgrass, a native of Renfrewshire, Scotland, ordained by the Presbytery of Glasgow in Sept., 1852. At this time, so few were the ministers of the Church of Scotland in these Provinces, that there existed neither Presbytery nor Synod in Nova Scotia. The last meeting of the Supreme Court had been held in Halifax, *nine years* previously—in June, 1842, and it was not until 4th July, 1854, that it was

resuscitated. Consequently there could be neither ordination nor induction. Mr. Snodgrass, however, covenanted with the people for a term of three years, at the expiry of which time he received a unanimous "call," and, on the 14th November, 1855, he was regularly inducted to the charge, and so continued with very satisfactory results until July, 1856, when he was invited to St. Paul's Church, Montreal. To that important charge he was inducted on 4th of November following, shortly after his return from a visit to Scotland. In 1864 he was elected Principal of Queen's College, at Kingston, Ont. In 1865, his *alma mater*, the University of Glasgow, crowned his distinguished career with the Degree of Doctor in Divinity.

The Rev. Thomas Duncan, the present incumbent, succeeded Dr. Snodgrass in October, 1856. Mr. Duncan is a native of Perth, Scotland, and was educated at the University of St. Andrew's. His congregation, numbering about 150 families and 240 communicants, is in a very prosperous condition. Mr. Duncan was chosen Moderator of the Synod of the Maritime Provinces in connection with the Church of Scotland that met by appointment in Montreal, and, with others of his brethren, was privileged to take part in the proceedings of the memorable *fifteenth of June*, when the four branches of the Presbyterian Church in British North America merged in one, and when each declared itself to be identical with THE PRESBYTERIAN CHURCH IN CANADA.

Two new congregations have hived off from St. James', since 1856: one on the St. Peter's road, and one on Brackley Point road. Commodious churches were built in both places, but their subsequent history recalls the pensive words of the poet:—

"Change and decay in all around I see."

Though it is hoped the latter attribute may be wanting, changes there certainly have been in these congregations. First Mr. Snodgrass preached for them, then Mr. Duncan. In 1861 Mr. Grant took care of them. He was followed by Mr. Cullins in 1864. After him Mr. McWil-

liam, succeeded by Mr. G. W. Stewart for seven years. Again, Mr. John Moffat. Last of all the Rev. J. Gillis; and now the charge is vacant.

It is proper in this connection to notice a circumstance of great importance in the history of the Church in Nova Scotia. In the end of the year 1852 and beginning of '53, the Colonial Committee sent to Nova Scotia *no less than six ministers*, all of them men of the right stamp, and, as their subsequent career has shewn, of eminent ability. These were Messrs James Murray, Snodgrass, Pollok, Alex. McKay, Sprott and McLean. It is impossible to over-estimate the benefits which resulted from the labours of these gentlemen. To the weak and shattered, struggling, Church their arrival was as life to the dead. When they had time calmly to survey the situation, with true wisdom they came to the conclusion that the right thing for Nova Scotia, indeed the *only* thing that would be productive of permanent results, was to secure a *native* ministry. Without loss of time they sought out from among the young men of the country those in whom was "the right kind of stuff." The very next year, *i.e.*, in 1853, Messrs. John Cameron, George M Grant, William McMillan and Simo McGregor went over to Scotland and commenced their College curriculum. After seven long years of hard study they stood their trials for licence, and came out of the ordeal good as gold. We have no wish to flatter, but we are writing history, and the truth ought to be told.

The ordination of these four young men was quite of an exceptional character. The circumstances of the case invested it with a kind of romance. It was unique, and probably unprecedented. They came before one of the largest Presbyteries in Scotland and with the highest commendation from the Colonial Committee. Dr. Hill, in introducing them to the Court, said he knew they were ready for whatever examination the Presbytery might think necessary:

"He had never met, in the course of his twenty years experience in the college, with

four students who so uniformly obtained his approbation, who shewed talents that entitled them to be brought forward to prominent situations; and not only shewed talents, but also, what was of much more consequence, were so imbued with Christian principles that, wherever they were called to labour, their great object would be to preach Christ crucified. He looked forward with very great delight to the effect which their ministrations were likely to produce in the colonies. He concluded by moving that the Presbytery consent at once to grant ordination." Dr. Norman McLeod, in seconding the motion, said "he had had the most intimate communion with these gentlemen for eight years, and he had no hesitation in stating his opinion that he knew no young licentiates who, if they were in this country, were more certain of being promoted to parishes than these four. Three of them returned to Nova Scotia, preaching the Gaelic language. One of them was not able to speak Gaelic, but he would back his friend Mr. Grant against any man for speaking the English language. He could not tell the effect it might have on the Colonies. He believed their going back would be truly a day of Jubilee in Nova Scotia,—and he did not wonder at it."

The ordination was proceeded with *without examination*. We may add that they have fulfilled the expectations thus handsomely expressed concerning them on their ordination day, and, because of their success, the experiment has been repeated, and the Church has been enriched with the services of a number of young ministers, who would be a credit to any country.

#### GEORGETOWN.

The Rev. Roderick McAuley was one of the first ministers sent to this field by the Colonial Committee, in 1837. After labouring for a short time at Rogers' Hill on the mainland, Mr. McAuley removed to P. E. Island, and took charge of Georgetown and Murray Harbour. After about two years, having incurred the censure of the Church Courts, he was deposed from the ministry. Thereafter he engaged in agricultural pursuits. For many years he represented Georgetown in the local House of Assembly, and even rose to be, for a short time, Speaker of the House. He is still a resident of the Island.

The Rev. H. Ross officiated for two years, but joined the Free Church in 1844, after which there was a long vacancy. The Rev. George Harper, M. A., a mission-

ary from the Colonial Committee, ministered for a short time in 1855, and went from this to Demerara. The Sacrament of the Lord's Supper was administered here for the first time by Rev. Mr. Snodgrass, of Charlottetown, in 1854. The Rev. Andrew Lohead was inducted in 1856. He remained four years, when he returned to Scotland, and was appointed Chaplain of the Penitentiary at Paisley, where he died in 1863.

The Rev. Geo. M. Grant next took charge of the congregation for two years and a half, and, in the energy and success which attended his labours, laid the foundation of his own subsequent great usefulness in a more extensive and influential sphere as minister of St. Matthew's Church, Halifax. He was succeeded by the Rev. Alexander McWilliam, now parish minister of Ythan Wells in the Presbytery of Turriff, Scotland, who ministered here with great acceptance from the last-named date until 1871. The present incumbent is the Rev. Peter Melville, B. D., formerly assistant to Dr. Brooke at Fredericton,—inducted 4th October, 1871. The congregation in its different branches numbers over 120 communicants, and has 12 Sabbath schools, with 400 scholars. The church at Georgetown was built in 1837, that at Cardigan, seven miles distant, was built in Mr. Lohead's time. There is a good manse.

In the next and concluding chapter some account will be given of the rise and progress of the Kirk in New Brunswick.

#### Our Own Church.

The Rev. Gavin Lang, accompanied by his family, arrived about the middle of last month, after a somewhat stormy voyage across the Atlantic. Professor Ferguson, who had been spending the summer in Germany, also arrived in time to resume his duties in Queen's at the College opening. The Rev. Hamilton Gibson has sailed for the other side of the sea, intending to go into winter quarters.

near the place of his nativity, Carluke, in Lanarkshire. The Rev. Dr. Jenkins has made arrangements to hibernate in England, and will probably leave us on the fourth December. During his absence the pastoral duties of St. Paul's Church will devolve upon the Rev. Robt. Laing, the assistant minister.

The Rev. William M. Black, of St. Mark's Church, Montreal, has been elected minister of the beautiful Parish of Anwoth, in the Presbytery of Kircudbright, vacant by the death of the late Rev. Thomas Johnstone, Mr. Black's father-in-law. While we must congratulate our friend on his preferment to a position so honourable and for which he is so well qualified, it will take some time to reconcile us to the change, even with the knowledge that his future ministrations are to be in a parish still redolent with the memory of one of Scotland's most saintly and celebrated divines—Samuel Rutherford. Indeed, we do not yet see how we shall be able to let him go at all.

A very pleasant meeting was held in Chalmer's Church, KINGSTON, one evening not long since, to welcome home the Rev. Patrick Gray from his trip to Old Scotia. A large number of the congregation and their friends were present and partook of refreshments, after which Mr. Gray gave an account of what he saw and heard in his travels, and promised to extend his account at some future time. An interesting part of the proceedings was the presentation of a handsome clock to Professor Mowat in acknowledgment of his kindness in taking the oversight of the congregation during Mr. Gray's absence.

It has been mentioned to us that the united congregations of Spencerville and Mainsville, waited upon the Rev. Elias Mullan, shortly after his resignation of the charge, and presented him with a gold watch, as a small mark of their respect and esteem for him personally, and of their appreciation of his services as a faithful and earnest minister of the Gospel. We sympathize very deeply with the feelings of both pastor and people on such an occasion as this. Much as we

desire to see the amalgamation of small charges effected when it seems to be desirable, and when the parties more immediately interested are of one mind in the matter, we cannot help saying that it is a process that should in no case be pressed upon any congregation. The nature of the tie that binds a minister to an affectionate people is of too sacred a kind to be tampered with on the ground merely of expediency. Whom God hath joined together in this relationship, let not man put asunder. In the Providence of God the time will come soon enough without our seeking to hasten it for the union of such congregations, and it is always well to wait for such indications as can leave no doubt in the minds of any that they are in way of duty. There is no reason, however, in this case to charge any of the parties with want of due consideration, on the contrary, the terms of the address before us assure us that the congregation have acquiesced in the change as one which, on the whole, is likely to promote the good of God's cause in this place.

We notice that the St. Andrew's Church, ALMONTE, has been re-opened for worship after being remodeled and enlarged. The addition has made it cruciform and greatly improved its external and internal appearance. At each end of the transept a large Gothic window has been introduced, filled with stained glass. Altogether it is now one of the finest country churches in Ontario. Immediately opposite the church a fine manse has been erected at a cost of fully \$5000. The Appleton branch of the congregation are at present building a church for themselves in that rising village which will be finished in a few weeks, so that Mr. Bennett is to be fairly congratulated on the success of his labours. The church was crowded with people of all denominations at both morning and evening services. Rev. J. K. Smith, of Galt, preached on both occasions. A contract has been entered into for the erection of a new church at WALKERTON, to be completed by the 1st November next year. Knowing Dr. Bell's correct taste in such matters,

we may expect this to be one of the neatest little churches in the West. Mr. Leith of Hamilton is the architect, and Mr. Small of Walkerton the contractor.

At last meeting of the PRESBYTERY OF BRUCE Mr. Cameron of Lucknow reported his visit to Manitoulin Island, where he found a considerable Presbyterian population. He found that the Students' Missionary Association have done good work during the past and preceding summer. He visited all the stations they have planted, preached and baptized children, and dispensed the Lord's Supper at two places. Arrangements were made for the induction of Mr. McLennan of Harriston to Centre Bruce and Underwood on the 20th October.

At a *pro re nata* meeting of the Presbytery, held in St. Andrew's Church, Paisley, on the 13th September, the following minute was adopted in reference to the resignation of the Rev. John Gordon, M.A.

The Presbytery cannot part with their brother, Mr. Gordon, without recording their appreciation of his excellent ministerial character, his abilities as a preacher of the Gospel, and his courteous conduct in his intercourse with others; and they implore the blessing of God to rest upon him in whatever sphere of life he may be led by the providence of God to enter. The Presbytery further record that Mr. Gordon leaves their bounds in good and regular standing as an ordained minister.

THE PRESBYTERY OF SAUGEEN met at Hamilton, on the 21st and 22nd September. Mr. McNeil of Mount Forest tendered the resignation of his charge, and parties were cited to appear in their own interests at next meeting. Arrangements were made for the organization of a new congregation at Harriston. A paper was presented and read from the two congregations at Pricoville, stating that these congregations had met in conference and had resolved to unite together as one charge. But owing to certain important irregularities the matter was remitted to them, to begin anew. Mr. Moffat laid on the table copy of the will of a member of the Church, lately deceased, bequeathing, under certain conditions, \$6000 to the late C. P. Church for missionary purposes. Referring to Mr. McLennan's translation to Centre Bruce and Underwood, the Pres-

bytery made mention of his long, arduous, and most successful labours at Harriston, with unqualified approbation, and wished him and his family all manner of good in the quarter of the Lord's vineyard, whither they are going.

PRESBYTERY OF CHATHAM.—This Presbytery met in Bothwell on the 27th and 28th September, Rev. J. Rannie, Moderator. The following were some of the items of business transacted:—

Mr. E. H. Sawers, for three years a Probationer of the Primitive Methodist Church, was certified to the Board of Examiners of Knox College.

A Petition from several parties in Chatham Township, praying to be erected into a preaching Station, in connection with Dover was considered. After hearing parties, the Presbytery resolved to grant the prayer of the Petition. From this finding Mr. J. Rannie dissented, and complained to the Synod of Hamilton and London.

A lengthened report was received from Messrs. Warden & Rannie, the Committee who recently visited St. Anne, Illinois.

The report was received, the action of the Committee sustained, and Messrs. Warden, Rannie & Walker were appointed a Committee to watch over the interests of the Church there, and to take such action as they deem necessary in the conduct of the Lawsuit pending, anent the property.

The trials of Mr. D. L. McKechnie were sustained and he was ordained and inducted into the pastoral charge of the congregation of Bothwell.

The attendance at the ordination service was large, and Mr. McKechnie received a warm welcome from the people.

Mr. Warden gave notice that at next meeting he would move for a reconsideration of the finding of the Court, anent the petition from Chatham Township.

THE PRESBYTERY OF BARRIE met at Barrie on Tuesday, 23rd September. There were present 16 ministers, 9 elders, and a large number of persons interested in the business to be taken up. The chief matters of public interest were:—

1. Mr. R. Knowles, Minister of Alliston, Burns' Church and Angus was allowed to resign the charge.
2. A call was sustained from Guthrie Church, Oro, in favour of Mr. J. J. Cochrane, Probationer.
3. A Committee was appointed to visit Congregations in Essex, etc., and to ascertain the wishes of the people in regard to changes in their congregational connections which have been proposed. Mr. Cleland (convener) and Mr. Rodgers, ministers; Messrs. McKee and McWhinnie, elders; constitute the Committee.
4. The Home Mission affairs of the Presbytery engaged the attention of the Brethren for a considerable time.



**TORONTO PRESBYTERY** met on the 5th October. Thirty-one ministers and seven elders were present. Five candidates were examined and recommended for study at Knox College. Mr. Andrew Dryburgh, a licentiate of the Free Church of Scotland, was received as a probationer of the Church. Professor McLaren reported that he had received thirty-one persons by certificate, and twenty by examination, and organized them as a congregation under the name of Queensville and North Guillimbury Congregation. Mr. Cameron reported in like manner that he had received twenty-four persons at Sandhill, had organized a congregation and dispensed to them the Lord's Supper. Mr. Alexander, Convener of a Committee appointed at a previous meeting, reported on the re-arrangement of congregations over a considerable part of the Presbytery, and the clerk has instructed all the ministers and congregations interested to appear at next meeting of Presbytery. Mr. Carmichael, Markham, reported that he had moderated in a call from St. Andrew's Church, Scarboro, and St. John's, Markham, in favour of Mr. Malcolm McGillivray; the stipend promised is \$1000, with manse and glebe. Mr. McGillivray having signified his acceptance of the call, his ordination and induction were appointed to take place on the 21st October. Mr. Peter Straith, M.A., graduate of Knox College, was licenced to preach the gospel. Permission was given to St. Andrew's Congregation, Toronto, to mortgage their property so as to enable them to carry out the arrangements they had made in erecting their new church on Simcoe Street. A good deal of time was taken up in regulating the details of Home Missionary operations within the bounds and other important matters.

**PRESBYTERY OF KINGSTON.**—The quarterly meeting of this Presbytery was held in St. Andrew's Church, Belleville, on the 12th and 13th days of October.

Mr. Burton reported that the two congregations at Napanee had been harmoniously united.

The committee appointed to visit Melrose, &c., in the matter of increased ministerial support, was continued.

Dr. Neill presented the following minute, which was adopted:—"The Presbytery agree to express their sense of the loss sustained by the death of the Rev. Alexander Buchan, minister of Stirling, and to record the high estimation in which he was held by his co-presbyters for his integrity and straightforwardness, his uniform care and diligence in preparations for the pulpit, week after week during his long pastorate in Stirling, his punctual fulfilment of all his appointments even in extreme old age, and his regular attendance at the meetings of the Church Courts. They rejoice to hear of his faith and resignation amid the great sufferings of his last protracted illness, and they pray God that the good influence of his faithful preaching and upright life may be permanently felt in the congregation to which he ministered for nearly twenty years. They are pleased to learn that he gave a gratifying proof of his interest in the Church's life and work by bequeathing a large part of his means for the assistance of young men studying at Queen's College for the ministry. A report was read bearing on the state of the church property within the bounds, and a committee appointed to prosecute the matter still further.

Mr. Smith, Convener of the Presbytery's Home Mission Committee, reported respecting supplements, mission grants, and the supply provided for the winter. Reports from several of the missionaries within the bounds were read, and approval expressed of their diligence.

**THE PRESBYTERY OF BROCKVILLE** met in St. John's Church, Brockville, the 21st and 22nd September last. A Minute was adopted in reference to the resignation of Mr. Mullan, of Spencer-ville, expressing the high estimation in which he is held by his co-presbyters, their appreciation of the self-denying spirit which prompted him to resign his charge, and conveying their best wishes for his future usefulness and happiness. In the matter of expenses, it was agreed to assess the congregations *pro rata*—five cents per communicant on the roll. The translation of Rev. Robert McKenzie, formerly of South Gower and Mountain, to Dalhousie and N. Sherbrooke, was agreed to; the stipend promised is \$450 with a manse and glebe: supplement is asked from the Assembly's Home Mission Committee, \$150. The newly united congregations of Edwardsburgh and Iroquois laid on the table a call in favour of Mr. William McKibbin, with a promise of \$450 and asking a supplement of \$250 in the meantime. The call was sustained and arrangements made for the ordination and induc-

tion on the 10th of October. Morrisburg was received as a congregation with a certified roll of thirty-six members. The next move we expect to hear of in this quarter will be the calling of a minister, and then, the building of such a nice church and manse. This Presbytery has had on its hands, for the last quarter, nine vacant congregations and five mission stations, all of which, however, were regularly supplied. Messrs. Hastie and Rowat were deputed to arrange concerning the prospective union of Dunbar with the Colquhoun Settlement.

**PRESBYTERY OF QUEBEC.**—The first meeting of this Presbytery since the union was held in St. Andrew's Church, Quebec, on the 8th of September, Very Rev. Dr. Cook, Moderator. Rev. Mr. MacKenzie was appointed clerk, and Mr. Alexander Baptist (Elder) of Three Rivers, treasurer. Messrs. McKay, MacKenzie, and Lindsay were appointed a deputation to visit the large and interesting mission field in the Co. of Compton. Mr. Clark and Mr. Anderson (Elder) were appointed to visit Kennebec, and a committee was appointed to make arrangements for holding missionary meetings throughout the Presbytery.

**MONTREAL PRESBYTERY** held its quarterly meeting on the 5th and 6th October, in St. Paul's Church. There were upwards of thirty ministers in attendance, but alas for the Elders! They somehow remind us of the few "small fishes" that accompanied the barley loaves in the old old story. Judged by their attendance on church courts the Eldership is too often found wanting. The amount of business in hand was large, and was overtaken in a satisfactory manner. A considerable portion of the time being occupied with the Report on Home Missions within the bounds. The committee on the re-arrangement of congregations reported progress of a gratifying kind. The two Congregations at Chateauguay and Beauharnois had agreed to unite of their own accord, and there is every probability of an early settlement, and that the congregation will be a strong, self-supporting one. In other quarters like happy results

are anticipated. A petition was received from residents at Hochelaga, asking the Presbytery to take steps to institute a Mission Station there. It was at the same time announced that the American Presbyterian Church had offered the use of their Church edifice at Hochelaga gratuitously for one year, and for a longer period if the arrangement proved satisfactory. This statement met with cordial approbation and called forth the thanks of the Presbytery. The Presbytery agreed to furnish stated evening services during the winter at Côte St. Antoine, and a Committee was appointed to make enquiries respecting a site for a church. The Expense Committee reported. The sum required for the present year is \$300—including \$122 for a fire-proof safe which had been procured. It was agreed to add fifty per cent to the assessments for this year, to enable the Presbytery to present Mr. Watson with the sum of \$150—equal to one year's salary of the clerk, in recognition of long-continued and zealous services as Presbytery Clerk in the C. P. Church. Two young men were examined and certified to the College. The following applied for admission to the status of ministers within the bounds, viz.,—Mr. Wm. Hawthorn of the U. P. Church of North America, many years resident at Hemmingford; Mr. R. W. Hoskin, formerly minister of the C. P. Church at Dundas; Mr. R. Wilson of St. Stephens, N.B., and Mr. John Hutcheson, formerly missionary at Boarshill near St. Andrews, Scotland. These requests were granted so far as the Presbytery had power to act in the premises.

The concluding act of the Presbytery was exceedingly interesting—the conferring of licence to preach the Gospel on Mr. Thomas Muir, hitherto the well-known manager of the Montreal Bible House. The Moderator, Dr. Taylor, conducted the ceremonial in a very impressive manner, and, at the close, gave Mr. Muir the right hand of fellowship, as also did the brethren present.

We have to thank the Agent of the Church at Toronto for copies of minutes

of the Montreal Committee, the substance of which has already been given in *The Presbyterian*. We have also to thank Rev. R. H. Warden, Secretary to the Home Mission Committee, (Western Section), for minutes of their meetings held on the 4th, 5th, and 6th of October. The Committee is evidently very much in earnest, and have in hand a very important and arduous work.

**THE MARITIME PROVINCES.**—Our valued contemporary the *Presbyterian Advocate*, of St. John, gives us a full and most interesting account of the proceedings of the Synod of the Maritime Provinces which met in St. John, New Brunswick, the first week in October, and continued its sittings for four days. We are assured on all hands that the meeting was a very pleasant and harmonious one. Aged ministers who had prayed for the union visibly represented at this time, but who had hardly hoped to see it, and young ministers who had worked hard to bring it about, were found rejoicing together. The venerable Dr. Brooke of Fredericton sat for the first time beside the still more venerable Father Patterson, of Prince Edward Island, and all felt as if no dividing lines had ever separated them.

The Synod was happy in its Moderator, Dr. Robert Sedgwick of Musquodoboit, a divine remarkable for suavity of manner, firmness of decision, for overflowing eloquence and fine common sense. He presided with dignity and impartiality.

The principal subjects under discussion were the Missionary operations of the Church, Home and Foreign. Under the former was included the work of evangelization carried on among the French Canadians in these Provinces, and which, owing to the success that has attended the labours of the missionaries of late, has been attracting more than usual attention.

The Synod has its foreign missionaries in the New Hebrides, in Trinidad, and in India, and it is about to send forth another of its earnest and devoted ministers to India—the Rev. James Fraser Campbell, who will probably sail for his destination in August next, if not sooner.

Much of the Synod's time was taken up with consideration of the subject of Theological education. The Theological Hall at Halifax was commenced about twenty-five years ago under Rev. Dr. King, of the Free Church. When the Union of two Presbyterian Churches took place in 1860, the Theological Seminary of the Presby-

terian Church of Nova Scotia was joined with the other. For some years the Institution had but two professors, but now there are three—Professors Macknight, Currie and Pollok. There is an endowment fund connected with the Hall of some \$25,000, and the Synod has now resolved to raise this endowment to at least \$100,000, and so to place this Hall on a permanent and satisfactory basis.

The Synod also supports three Professors in Dalhousie College, at an annual expenditure of \$4500. It is hoped the time may soon come when the Government will relieve the Church of this burden.

A MISSIONARY MEETING in connection with the Synod was held in St. Andrew's Church, for the advocacy of the Home and Foreign Missions, when a number of eloquent addresses were delivered. Among the speakers were Mr. Pelletier, on the claims of the Acadian mission; Dr. Lurns, Mr. James F. Campbell and Mr. Grant of Halifax; Mr. McNeil of Maitland; Mr. Blair of Truro, and Judge Stevens.

At a meeting of the Presbytery of St. John, Mr. Frederick H. Taylor was received as a preacher within the bounds: He had previously been licensed to preach by the Bishop of Nova Scotia.

Mr. James P. Bryant was ordained and inducted to the charge of Kouchibouguac, by the Presbytery of Miramichi, on the 29th September.

#### CALLS.

REV. SAMUEL RUSSEL, of Newcastle, has received a unanimous call from the Congregation of Black River.

REV. L. G. McNEIL, of Maitland, has received a call from Truro west.

MURRAY HARBOUR Congregation, P. E. I., has decided to call Rev. Robert Thorne of Ontario.

REV. A. C. GILLIS has received a call from Virginia City, Nevada.

REV. ADAM MCKAY, and REV. D. McDUGALL, of Cape Breton, have both received calls from congregations in Ont.

REV. WM. P. BEGG, formerly of Woodstock, has received a call to St. Stephen's, N.B.

REV. JOHN GOODWILL, late of the South Sea mission, has accepted a call to Orwell, P. E. I.

BONSHAW AND TRYON are also to have a pastor, without delay—Mr. W. P. Archibald of Halifax.

## NEWFOUNDLAND.

We are glad to learn that Mr. Patterson arrived safely at his Island home, after visiting the Dominion of Canada, where we can assure him he has left a number of warm friends. We did not know whether he came here to spy out the nakedness of the land or on the look-out for a "helper to a husband," as Shakespeare has it, but the subjoined letter removes all doubts on that score, and we now unite our congratulations with those of his attached flock, that "the minister" is again among his "ain folk."

ST. JOHN'S, NEWFOUNDLAND,  
27th Sept., 1875.

Sabbath, 22nd August, was an important day for the congregation of St. Andrew's. The Church had been closed for nine weeks in order that it might undergo a thorough renovation, and on the day mentioned it was reopened for public worship. Special thanks are due to the "ladies" of the congregation for their thoughtful kindness in connection with the furnishing of the manse. During the minister's absence in Canada, they went to work with a will, and on his return he found it furnished with a handsome drawing room suite and bedroom suite, and the fervent wish of the congregation is, that Mr. and Mrs. Patterson may be long spared to occupy it.

It may be mentioned that upon the re-opening Sabbath, Mr. Patterson wore a handsome set of pulpit robes, for the first time; a "presentation" from a liberal gentleman, a member of the congregation. It may also be stated that the congregation recently procured a first rate harmonium, which is now used in the Sabbath School and at the choir's weekly practice.

Our Communion day was on September 5th, and upon that occasion the Elders of St. Andrew's were assisted by two brethren connected with the other Presbyterian churches in St. John's: Messrs. James Gibson and Jas. Goodfellow. This delightful co-operation along with the fact that the number of additions to the membership was very satisfactory, renders the occasion one to be remembered. Altogether we may safely say that the "Kirk" in St. John's is fully alive, and that, God helping us, we intend in the time before us to be more and more "Zealous for Jehovah" and his cause.

Yours, &c.,

W. D. MORISON.

## DEATHS.

WILLIAM GORDON.—This estimable citizen of Pictou, N.S., father of the Rev. D. M. Gordon of Ottawa, died on the 3rd of October, somewhat suddenly. Mr. Gordon was one of the

leading merchants of the town, distinguished for his integrity and uprightness of character. He had been identified with the growth and prosperity of the place for half a century, and was ever active in promoting every useful and philanthropic work. To the poor and needy he was a friend indeed. He was for many years an Elder of St. Andrew's Church, and, in all its vicissitudes, the steadfast and liberal mainstay and support of its interests. While he lived he was respected, and, now that he is gone, his death is sincerely lamented by the whole community.

ROBERT GORDON of Alberton, who died on the 6th September in the 59th year of his age, was one of the most active Christian workers on Prince Edward Island. The eldest son of his parents, he inherited their piety, and at a very early age was appointed an Elder in the Presbyterian Church at Alberton. The Sabbath School engaged his special attention, and its interests he promoted throughout the whole Island with great power and success. He was an excellent speaker and writer, and aspired to be foremost in doing good. Two of his brothers gained the Crown of Missionary Martyrdom on

"Erromanga's blood-stained shores."

the Rev. Geo. M. Gordon and the Rev. James D. Gordon,—

"And they who, with their Leader,  
Have conquered in the fight,  
Forever and forever  
Are clad in robes of white."

## KNOX COLLEGE, TORONTO.

## OPENING OF THE NEW BUILDINGS.

The new home for Knox College was formally opened on the 7th October, in the presence of a large and distinguished company. Following so soon after the union of the churches, the occasion was one of unusual interest, and appears to have been celebrated with much eclat.

KNOX COLLEGE is altogether a Theological institution, the curriculum being limited to divinity subjects. It differs in this respect from Queen's College at Kingston, which has also an Arts department, and is invested with degree-granting powers. It has a complete staff of able and energetic professors. These are:—Rev. W. Caven, D.D., Principal, and Professor of Exegetical Theology; Rev. W. Gregg, M.A., Professor of Apologetics and Church History; Rev. W. McLaren, Professor of Systematic Theology; Rev. Dr. Proudfoot, Lecturer on Homiletics and Pastoral Theology; A. M. Hamilton, M.A., and W. A. Wilson, B.A., Classical Teachers; Professor Taverner, Teacher of Elocution.

Thirty years ago Knox College began in a very humble way, with two Professors and fourteen Students. The classes were conducted by the Rev. Andrew King, a deputy from the Free Church of Scotland, and the Rev. Henry Esson of Montreal. Very soon, however, the late Dr. Burns, who had been called to the newly organized Knox Church, Toronto, was appointed to fill the Chair of Theology. Two or three years later, an Academy or High School was affiliated with it, and it found a domicile in Ontario Terrace, where now stands the Queen's Hotel. In 1847 it was resolved to separate the Professorship of Theology from the Pastorship of Knox Church. The result was the appointment of the Rev. Michael Willis, D.D., who continued to teach Theology with distinguished success during twenty-three years. The following year Mr. Rintoul was appointed Professor of Hebrew, and occupied that position for several years, when, in consequence of changes in the Toronto University, it was considered no longer necessary to maintain the chair in Knox College. The death of Professor Esson, in 1853, was followed by the appointment of the Rev. George P. Young of Hamilton to the vacant chair of Literature and Science. In the succeeding session it became necessary to remove from Ontario Avenue, and Elmsley Villa, formerly occupied by the Earl of Elgin when Governor-General, was acquired and adapted for the use of the College. The teaching staff was at the same time enlarged. An Act of incorporation was obtained from the Legislature in 1858.

Dr. Burns resigned his position as Professor of Church History in 1864, but continued, as Emeritus Professor, to render service in the classes till his death in 1869. Dr. Willis resigned during the following year, and was succeeded by Dr. Inglis, of Hamilton, and the Rev. Wm. Gregg, of Cooke's Church, Toronto, the latter of whom now fills the chair of Apologetics.

Since the commencement, about four hundred young men have passed through the classes of Knox College, of whom about two hundred are now working in

the Presbyterian Church in Canada. The present number of students is over sixty. With the increasing prosperity of the College under Principal Caven, the necessity of more commodious and suitable buildings became manifest, and these have been provided by the magnificent structure which was opened the other day. The College occupies a splendid site at the head of Spadina Avenue. It is in length 230 feet with wings running north, each 150 feet. In centre of the front of the building there rises up a tower 130 feet in height. The design is Gothic, and the effect of the whole is exceedingly chaste and handsome. The material used in the construction is white brick, and the workmanship is the very best. The entire cost of the edifice is \$120,000, of which upwards of \$116,000 has been promised and upwards of \$52,000 paid. The estimated ordinary expenditure for the year is placed at \$11,000.

#### THE OPENING CEREMONY

took place in the lecture hall of the College. The attendance was large, the floor and gallery of the room being crowded.

The Rev. Dr. Cook, Moderator of the General Assembly and Principal of Morrin College, Quebec, presided. Among those on, and in the immediate vicinity of, the platform were Rev. Principal Caven and the Professors of Knox College; Rev. Dr. Proudfoot; Rev. Dr. McCaul, of Toronto University; Rev. Principal Spodgrass, of Queen's College, Kingston; Rev. Mr. Scrimger, of Montreal Presbyterian College; Revs. Dr. Topp, John Rennie, Fraser (Bondhead), Wilson, Dr. Bell, D. J. Macdonnell, J. G. Robb, Wm. Reid, T. Macpherson, Warden, J. MacTavish, J. M. King, J. Wardrope, J. Gray, Hon. John McMurrich, Rev. John Potts, of the Wesleyan Metropolitan Church, and Rev. F. H. Marling, Bond st. Congregational Church; Dr. J. G. Hodgins.

After devotional exercises, conducted by the Moderator,

Rev. Principal CAVEN read letters of apology for non-attendance from Rev. Dr. Hodge, of Princeton; Rev. Dr. John Hall, of New York; and Principal Dawson, of McGill College, Montreal.

Rev. Dr. PROUDFOOT, Chairman of the Board of Management of Knox College, then addressed the meeting. As Chairman of the Board, he said, it became his duty to hand over the new building to the Chairman as Moderator of the General Assembly, but in doing so he desired to offer a few remarks in reference to the erection of the College.

After giving a very interesting account of the history of the College and the steps which had

been taken to secure the erection of this edifice, the speaker concluded an able address with these sentences.

Some bodies were composed of light armed soldiery, intended to be rapid, and some were perhaps singularly irregular in their movements—(laughter)—others were more heavily armed, and moved forward in a solid phalanx. If they as Presbyterians belonged to the latter class, they should not be ashamed of their principles, but acquit themselves like men in the position in which God had placed them. Some systems of Christianity were like streams that for a distance moved quietly along, but then plunged over a precipice, while the Presbyterian Church resembled a noble river, moving slowly perhaps, but still moving with increasing breadth and depth, and irresistible force, to the ocean. Let them, therefore, endeavor to develop their energies according to the true genius of the Presbyterian system. A great work was assigned for the Presbyterian Church to perform in this Dominion in forming and consolidating the religious character of the people. The Church was beginning to realize this fact, and was putting forth an energy which at one time was hardly dreamed of. He trusted that would prove but a beginning of great and good things. With those bright prospects and ardent hopes before them, he had great pleasure in handing over that noble edifice to the Moderator of the General Assembly, as the representative of the Church, at the same time expressing his most ardent desire and fervent prayers to God that nothing incompatible with sound Presbyterianism and strong, vigorous, life-giving doctrine would ever be heard within its walls. (Loud applause.)

The Moderator, addressing Principal Caven, then said:—"I have great pleasure in discharging the official duty, which somewhat singularly devolves on me, of formally giving you in trust, and placing under your care for the uses of the institution over which you preside, the splendid building in which we are now assembled. It cannot but be a source of satisfaction to every member of the Presbyterian Church in Canada that one portion of that Church, and that only a portion of one of the bodies in the now united Church, has had such just views of the office of the ministry, and of the need there is that candidates for that office should be wisely and carefully trained for the discharge of its duties, as to make provision so ample and commodious for the purposes of theological education. And it must be equally a source of satisfaction to every member of the Presbyterian Church in Canada that there is such a body as that before me in whose hands to place the trust now given, and to the members of which the Church can look with confidence for the able and faithful discharge of the various duties which devolve on them. It is, I am sure, the universal wish and prayer throughout the Church that this building may ever remain consecrated to the sacred purpose for which it has been erected,

and that from year to year, and throughout successive generations, there may go forth from its walls men prepared to enter with knowledge and zeal, with fidelity and acceptance, on the work of the Christian ministry. To you, gentlemen, in the name of the Church for whose benefit and extension in this land it has been erected, I again formally commit it, trusting and praying that you may long be spared to give to the youth that assemble in it the benefit of your learned and pious labours, and to enjoy the satisfaction of witnessing the fruit of these labours in the enlightened character and Christian exertions of those whom you send forth into the vineyard of the Lord. (Applause.) Having discharged this official duty, allow me to say that while I cannot help feeling it in some degree incongruous that I should be found taking a leading part in this day's solemnity, being comparatively a stranger, and having had no share whatever in the instituting of Knox College or in the erection of the noble building in which it is now inaugurated, yet my appearance here to-day is not altogether unsuitable. For it is the plain, manifest, and unmistakable sign and symbol of that union, which has recently been so happily and heartily consummated. (Cheers.) It gives, too, opportunity to express on the part of those who like myself preside over and take part in the work of the other theological seminaries of the Church, that as there should not be, so neither shall there be, any jealousy of one another's prosperity—not any rivalry among us, except what is fair and honourable, and for the Church's good, to raise the character and extend the attainments of our students. And further, my appearance here to-day, having come all the way from the ancient capital of Canada, may be taken as a token that though the different portions of the Church be removed at large distances from one another, there runs a common and kindly feeling through the whole, and already there is felt what will daily increase—the sympathy which is suitable in a body all the members of which are bound to care for one another, and of which "whether one member suffers, all the members suffer with it, or one member be honoured, all the members rejoice with it." There is honour done this day to the Principal and Professors of Knox College, and the Church rejoices in it—recognizing the value of the work they have done and the work they are continuing to do. And there is honour due to the Christian people whose enterprise and liberality have conferred so valuable a gift upon the Church, and the Church gladly and gratefully renders that honour. (Applause.) But I should fail in my duty if I did not take the opportunity of saying that more yet needs to be done. Knox College needs to be endowed as well as placed in this handsome building. It must be rescued from seeking an almost eleemosynary support in annual collections among the congregation of the Church. No academic institution, no Theological Seminary of any high character, can stand long or stand respectably without endowment, either from public or private sources. The claims of such bodies, because not of a nature to be fully understood

by the general public, do not meet with general sympathy. They must be met either by the State or by wealthy members of the Church. The plan of taking up annual collections in the different congregations of the Church may do for a time—must do, indeed, till endowments come unsought or till circumstances become favourable for seeking them. Both will in progress of time come about. This building is itself a partial endowment, and it will certainly lead to others. Already there is assurance of one large bequest, and more will follow. The very sight of this building, from time to time, will suggest the endowment of chairs and the instituting of scholarships. And to wealthy members of the Church, who may have few claims on them, it will occur to think, in the final disposal of their property, that a portion of it cannot be better bestowed than in meeting and supplying the wants of an institution whose object is to supply the Church with thoroughly trained ministers of the Gospel. But the gifts of the living are more to be valued than the bequests of the dead; for they are indications of that self-denial and self-sacrifice which our great Head Himself exemplified, and which, in their measure, He expects from His followers. And for such gifts I think we may also confidently look. The Canadian Church must not, according to the ability given to it, according to its means, fall behind the Churches in Scotland or in the States. In this period of general depression it might be unwise to originate any effort for endowment; but that depression is not always to continue, and, with returning prosperity, I do confidently trust and expect that little difficulty will be found in giving Knox College the permanent endowment which it requires for the full performance of its sacred work. (Applause.)

Rev. Principal CAVEN said they all felt that the event of to-day was one of much interest in their history as a theological college and in the history of theological education in the Presbyterian Church in Canada. He briefly recapitulated the history of Knox College. As one who had borne some humble part in the canvass to which allusion had been made, he might be allowed to say that nothing could be heartier than the response of the Church when his appeal was made to it.

The erection of this building and the increased magnitude thereby given to the work of theological education necessarily committed them to a larger annual expenditure. He had no doubt this would be met by the intelligence of the Christian people and by the zeal of the Church; and he could not think of the history of their Church during the past thirty years, and of the fact that during its feebleness it made great and noble annual efforts to sustain this work, and give way to distrust as to the liberality of the Christian people. Still, it would be a great relief and a great thing for the institution and for the Church if they had at least a partial endowment. Some of their friends thought that by that means they might remove the work from the warm sympathies of the Christian people—an evil for which nothing could compensate—but he did not see any

great danger there, because they had so many other schemes of essential importance to present annually, the Home Missions, the Foreign Missions, the conduct of evangelization among their French Canadian neighbours—schemes which would not suffer the Church to forget that it had a great work to perform, or to lose that vital sympathy with its present imperative necessities which it was healthy for it to feel. He violated no confidence in saying that a most esteemed member of their Church, lately deceased, meant to have left a large sum for the endowment of that institution, and to the praise of the executors and heirs of this man, though they were under no legal obligation to implement his wishes yet it was understood that they were ready to do so, and that \$40,000 was likely to accrue to the institution (loud cheers) from the property of the late Mr. Hall, of Peterboro. (Renewed cheers.) He agreed that it would be unwise and foolish to endeavour to make a canvass at the present time. Their canvass for the erection of the building had been very general, and in some places quite closely pressed, and he should think it unwise to ask the great body of their people now to endow the College; but he hoped that some generous members of the Church would follow the example of the late Mr. Hall, and that this annual pressure, which in one way had been a very healthy thing, but in another had been too severe, might be to a large extent remitted. In conclusion, speaking in the name of the Senate, and especially of the professors, he said they accepted this trust with a deep sense of its responsibility, and he was sure he spoke the feeling of his colleagues when he declared that they that day regarded themselves very much as if for the first time they were being devoted to the work. He trusted their consecration, not only in the presence of the people, but before God, would be renewed. They felt that by the response of the Christian people to their appeal in building that house, they had been encouraged in labours which might seem far remote from the general sympathies of the Church, and they would feel strengthened by the good response which had been made. He trusted that by God's help they would in their teaching be faithful to the truth of God, and to that truth as received and held by the Church with which he had the honour to be connected. He trusted that they would regard it as their function and province not so much to stimulate religious thought on the part of young and ardent, and it might be adventurous, minds—to lead these minds into acquaintance with the religious philosophies of the present and past days—as to assist in producing within them profound confidence in God's most holy word, and to lead them to a deeper acquaintance with the truths it contained. This would be their ambition and their labour, and they should join in prayer that by divine grace they might be in some measure enabled to attain this result. He expressed the obligations of the institution to the eminent brethren, some of them

strangers, who were present. Their Church was now a large one, and was in possession of five theological institutions: one at Halifax: one at Quebec, over which their chairman presided with such eminence; one in Montreal, one in Kingston, and Knox College in Toronto. They had not only the representative of Morrin College present in the chair, but they had Principal Snodgrass, representing Queen's College, Kingston, and Mr. Scrimger, a distinguished alumnus of this institution, and now Chairman of the Board of the Montreal College. (Cheers.) It would be their care to cultivate relations not only of kindness but of mutual helpfulness, because their Master was one and the Church was one. The work was not theirs but the Lord's work, and they were but instruments He was pleased to employ. They could in this way not only encourage each other but work into each other's hands, and so develop the whole work of the Church in these lands. He was also pleased to see present other gentlemen outside of their own Church—the President of the University of Toronto (cheers), and other ministers of various Christian Churches in this city and other parts of the land, to whom he said "All hail!" in the Master's name. Their conviction was that the true Church of Christ was essentially one. The foundation was one, and all genuine material built upon it was one, and the headstone would at last be brought home with shouting, saying, "Grace, grace, unto it," when the whole Christian Church would be one indeed. (Cheers.)

After addresses had been delivered by Principal Snodgrass, Rev. Mr. Scrimger, chairman of the Montreal College Board, and Dr. McCaul, president of University College, Toronto, the proceedings were brought to a close with the doxology.

A meeting was also held in the Lecture Hall in the evening of the same day of opening, at which Principal Caven presided, and when a number of able addresses were listened to with great interest. Among the speakers were the Moderator, Dr. Cook of Quebec; Mr. Laing of Dundas, Professor McLaren, Mr. Fletcher of Hamilton, Dr. Topp, Professor Wilson, Messrs. King, D. J. Macdonnell and J. G. Robb of Toronto.

#### OPENING OF QUEENS COLLEGE.

The opening of the 34th session of Queen's College took place in the Convocation Hall, on the 6th October. In the absence of the Principal in Toronto, the Rev. Prof. Williamson occupied the chair, the other seats on the platform being occupied by the Professors of the College. After the opening prayer, the minutes were read and the preliminary forms gone through before the delivery of the initiatory

address. The Reverend Professor Mowat then addressed the convocation on the subject of the "Connection of Religion and Learning." Upon the conclusion of this very able address, the Rev. Professor Williamson announced the commencement of the necessary examinations to-morrow, and the resumption of classwork next week. The meeting was dismissed with prayer.

#### PRESBYTERIAN COLLEGE, MONTREAL.

The Session for 1875-76 was opened in Erskine Church, a good number of members of Presbytery being present and a large audience of ladies and gentlemen. Rev. Professor MacVicar, LL.D., conducted the services, Rev. Mr. Muir of Huntingdon, leading in prayer.

Rev. Professor CAMPBELL, M.A., delivered a lecture upon the subject, "A Lost Race." This lost race was the Horites, and he spoke about them, directly and indirectly, for fifty minutes, displaying wonderful learning and erudition.

Rev. Prof. MACVICAR said they had met to-night under circumstances peculiarly impressive. This was the first session since the consummation of a union which had already been fruitful of very much good. The meeting of Presbytery during the week had furnished abundant evidence of this. This College was now identified with a Church of great magnitude and power, embracing not less than half a million of people. It was a church possessed of intelligence, of moral and material wealth, and of spiritual power. This was a matter of rejoicing to the College, as it would have thereby greatly increased sympathy and aid. Occupying a central position in Canada, geographically, they might look for a rapid extension of its numbers. They had already sent out 21 ministers. He was glad to be able to announce that 11 new students would be added to the roll of the College this session. They had now upon the roll over 60 students. He was also glad to announce that their labours continued to be in favour with the people. The magnificent gift of Abbé Migneault's "Patrologia," which could not be too highly prized, would be rendered accessible to students in a few days. Mr. James Moodie, of this city, had likewise presented the College with the 9th and last edition of the "Encyclopædia Britannica," and they had received other donations which would be made public in due time. He was glad to be able to say that Prof. Coussirat's place would be filled this session by a gentleman eminently qualified therefor, Rev. Mr. Doudiet, of St. Matthew's Church. This was one of the good fruits of union, as Mr. Doudiet formerly belonged to the Church of Scotland.

After several announcements concerning the classes, the proceedings were terminated by the doxology and benediction.

#### THE SABBATH SCHOOL.

A convention of Sabbath School workers was held recently at Paisley under the auspices of the Presbytery of Bruce. Part of the time was



taken up in discussing matters of a general character, such as, relation of the Sabbath School to the Church, organization and government, means of support, teacher's preparation, preparation of lessons, selection and management of libraries, periodicals, &c. A part was also devoted to special matters belonging to Presbyterian schools; such as how far strictly denominational doctrine and church government should be taught in Sabbath Schools: devotional exercises, &c. The relation of child ren to the Church was carefully discussed, to show that the Church itself has a duty to see to the Christian nurture of its infant and young members, as well as those of riper age.

The members of Presbytery who took a leading part in the discussions, were Dr. Bell, Messrs. Tolmie, D. Fraser, J. Anderson, D. Wodrope, Davidson, Straith, Currie, Bettunie, and Gourlay. Rev. J. Scott presided, and, by appointment, gave an excellent address at the close on family training.

#### THE FOLLY OF UNBELIEF.

My brother, cease from doubting. God is true  
We are his creatures; and we get from Him  
A light of scripture neither small nor dim,  
A guide to show us what to think and do—  
No higher, safer guide can come to you,  
The Book where law and gospel have been  
lodged.

The very Book whereby we shall be judged  
When this short time of trial is gone through.  
We see how sceptics, thinking themselves wise,  
Reject God's word, yet gulp the wildest lies;  
Others we see, poor triflers from their youth,  
Floundering in long and vain pursuit of truth.  
Be sure of this, that mysteries must remain;  
But duty's path is made exceeding plain.

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### The Presbyterian.

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MONTREAL, 1ST NOVEMBER, 1875.

WE have sent accounts to all subscribers in arrears for *The Presbyterian*, and hope this will be the last time of asking. The whole amount is not very great, and is made up of comparatively trifling sums which a very little effort on the part of our friends would secure for us.

Our readers are referred to the Prospectus at the close of this number for particulars of the arrangements made for discontinuing this Magazine, or rather for merging it in the new PRESBYTERIAN RECORD, by which it will be supplanted

in January. In the evening of its days *The Presbyterian* has the satisfaction of looking back over a long life well spent, for, whatever may have been its shortcomings, it has always endeavoured to do its duty by the Church which instituted it. We shall be very glad to learn that the support which has been given to it will extend in larger measure, even, to its successor.

One swallow does not make a summer, to be sure, but it may be accounted a good augury that the first order received for THE PRESBYTERIAN RECORD comes from the small Congregation of Lyn and Yonge, in the Presbytery of Brockville,—numbering, according to the latest statistics, some forty-five families—and is for *one hundred copies!* If this is any indication of what is to follow, the publishers will require to enlarge their ideas considerably. The families of the C. P. Church alone numbered 30,900 last year, enough at this rate to absorb the whole edition contemplated without taking into account the three other branches of the Church which have an actual circulation at the present time for their respective Records of at least 15,000 copies; and the Maritimes will observe that the new Magazine is to be furnished to them at *one-half the price* they have been accustomed to pay.

If we may add another word on this subject we would only say that no time should be lost in sending forward the orders for the PRESBYTERIAN RECORD. The publishers desire that it should be the bearer of its New Year's Day salutations in *propria persona*, and in order to do this it will have to travel a long way in some instances. For the same reason communications intended for insertion in the first number should be in the Editor's possession *early in December.*

**THE SYNOD FUND.**—Kirk-Sessions are reminded that Professor Mackerras and Rev. Kenneth MacLennan of Peterboro', the Treasurer, consider themselves personally responsible for liabilities which they have incurred on behalf of the late Synod. It is therefore earnestly urged that immediate attention be paid to the circular of the Synod Clerk in order that every claim on the fund may be speedily discharged.

**FRENCH EVANGELIZATION.**—The Synod of the French Evangelical Churches, at a recent meeting held in Montreal, agreed to a proposition made to them by the French Canadian Missionary Society, to sever the connection hitherto existing between them and to organize themselves into a separate body. This will tend to

remove difficulties out of the way that have hitherto prevented the cordial co-operation of some portions of the Presbyterian Church with this most useful and energetic Society. When this arrangement shall have been completed, the French Canadian Missionary Society will restrict itself to the work of colportage, education, and tract distributing, leaving the churches to establish congregations and mission stations and to provide them with the stated ordinances of religion.

Let it be remembered that the Presbyterian Church in Canada has a large staff of missionaries engaged in this work—a work that has been of late owned of God in a very special manner. Since our last reference to it a whole Congregation of 125 French Roman Catholics in Nova Scotia have publicly renounced the errors of Rome and declared themselves Presbyterians. Such instances should stimulate the Church to greater diligence, and every individual member of it to work and pray and *to give of their means* as God has enabled them to do.

## Our Sanctum.

**THE PRINCE OF WALES GOING TO INDIA.**—As the time draws near for the eastward journey of the Heir apparent, it assumes a more important aspect. Surely God has not given Great Britain this magnificent eastern Empire and its two hundred and forty millions of idolaters for nothing. It cannot be doubted that the religion of Jesus Christ, which has done so much for other parts of the world is good for India, and if so,

Shall we whose souls are lighted  
With Wisdom from on High,  
Shall we to men benighted,  
The lamp of life deny?

The Prince's going to India may be regarded by some as only a splendid piece of state-craft, and its accessories as a magnificent pageant. But others think of the possibilities to which it may give rise in aiding the efforts that have been made, and which are at this moment so full of promise, to bring that great country under the influence of Christianity. Without preaching sermons or undergoing the hardships which fall to the lot of ordinary missionaries to heathendom, the Prince may be one of the most successful Missionaries that has ever gone forth. It is certain that he will have splendid opportunities of doing good, by his personal example and by giving those who are engaged in the work of Missions his countenance and sympathy. It is matter of congratulation that the Prince will be so much under the advice of Sir Bartle Frere, the tried and steady friend of Christian Missions, and especially Missions in India.

**GOOD FOR JAPAN.**—A new Presbyterian chapel was dedicated in Tokio, Japan, on the 19th of June. The society was formed in 1873, and consists of sixty-eight members. It employs two native preachers, and sustains eighteen preaching places in the city. The building is fifty feet long by thirty wide, and will seat three hundred persons. The dedication sermon

was preached in Japanese, by the Rev. Dr. Verbeck. An address was also delivered by Okano, a native Christian in charge of a church at Yokohama.

**THE OLD CATHOLICS AT BONN.**—A large number of eminent divines under the leadership of Dr. Doellinger have again met in the historic town of Bonn, with the view of conferring together on the possibility of uniting the old Catholic party of the Romish Church with the Greek Church and the Church of England. The single word *filioque*, introduced into the Nicene Creed by the Pope of Rome without any authority from the Council, appears to have been the bone of contention between the Greek and Latin Churches. It seems to amount to this, that while the western Churches hold that the Holy Ghost proceeds from the Father and the Son, the orientals maintain that the Holy Ghost proceeds only from the Father. One result of the Bonn Conference has been that both sides can unite in the belief that the Holy Ghost proceeds from the Father *through* the Son. This can be called satisfactory only in so far as it may lead to consequences. As for the interpretation of the dogma or doctrine that has separated Churches for centuries, it might surely be left just where it is—a mere matter of opinion that is not essential to the salvation of a single soul.

## LITERARY.

It is understood that George MacDonald, the distinguished novelist, has formally joined the Communion of the Church of England. For some time back Mr. MacDonald's feelings and sympathies have been tending in this direction but his decision has only recently been arrived at to identify himself with the Established Church. This resolve will not interfere with

Mr. MacDonald's relations with the Nonconformists, and he intends to adhere to his old custom of preaching upon occasions in Nonconformist pulpits.

**ORIGIN AND HISTORY OF LIFE ON OUR PLANET:** An address by Dr. Dawson, of McGill College, Montreal, before the American Association for the Advancement of Science. Montreal W. Drysdale & Co. This Address was highly appreciated by the American Savans, and sustains Dr. Dawson's high reputation as a patient investigator and an able expositor of the mysteries of Science.

**OUR UNITED CHURCH** is the title of a discourse preached by Rev. Dr. Burns in Montreal immediately after the union, and now published by request. It deals largely with facts and figures respecting the union, and is valuable for reference.

**ZION CHURCH PULPIT** gives us two more excellent discourses by Dr. Cochrane, of Brantford, —HINDRANCES AND SUDDEN DEATH.

**THE CHRISTIAN WORKER**, published by the Young Men's Christian Association, Montreal. The October number has a sermon by Rev. J. C. Baxter, Dr. Dawson's address of welcome, an interesting report of the proceedings of the recent Convention of the Young Men's Association and a valuable fund of religious intelligence to boot.

**WAKE AWAKE**—published by Lothrop & Co., Boston, edited by Miss Ella Farman, and sold for \$2 a year bids fair to rank as a first class magazine for the young. It is a monthly of 70 pages and beautifully illustrated.

**THE PRESBYTERIAN YEAR BOOK AND ALMANAC**, for 1876, edited by Rev. James Cameron, Chatsworth. The prospectus of this really useful annual is out, and we hope it will have a large sale. We do not see how any minister or Elder can do without it. It gives the names and addresses of every minister in the Church and a vast amount of information besides; and all for 25 cents!

**MUNIFICENT BEQUEST.**

The late Mr. William Hall, who was the Representative Elder of Mr. Rogers' congregation at Peterboro', died after a few days' illness in Montreal, while the General Assembly was in session. Previous to his death he expressed a desire to leave a portion of his ample fortune for the benefit of the Church, and to the praise of his Executors, who were under no legal obligations to do so, they have announced their intention of giving effect to Mr. Hall's wishes. It is understood that Knox College, Toronto, will receive \$40,000; the Montreal College, \$15,000; the French Canadian Missionary Society, \$10,000; and the Evangelization Committee of our Church, \$10,000.

**OFFICIAL NOTICES.**

**STATED MEETINGS OF PRESBYTERIES.**

Montreal, Tuesday, 11th Jan. 11 a.m.  
Glengary, Wednesday, 3d Nov. ———

Brockville, Tuesday, 2nd Nov. 11 a.m.  
Kingston, " 11th Jan. 3 p.m.  
Barrie, " 7th Dec. ———  
Owen Sound, " 21st Dec 10 a.m.  
Saugeen, " 14th Dec. 2 p.m.  
Chatham, " 28th Dec. 11 a.m.  
Huron, " 2nd Jan. 11 a.m.

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

**COLLECTION TO BE TAKEN UP.**

COLLEGE FUND, Sabbath, 5th December.

**TREASURERS' ADDRESSES.**

COLLEGE FUND.—Rev. Wm. Reid, Toronto.  
AGED AND INFIRM MINISTERS, " "  
FRENCH EVANGELIZATION.—A. B. Stewart,  
Official Assignee, Montreal.  
WIDOWS' AND ORPHANS' FUND—Church of  
Scotland—Archibald Ferguson, Montreal.  
MANITOBA MISSION, late of the Church of Scot-  
land.—R. H. Wilson, Bank of Montreal, Toronto.  
JUVENILE MISSION TO INDIA.—Miss Machar,  
Kingston.  
SYNOD FUND, late of the Church of Scotland.—  
Rev. K. McLennan, Peterboro'.  
QUEEN'S COLLEGE ENDOWMENT FUND.—Wm.  
Ireland, Kingston.  
COLLEGE AND MISSIONARY FUNDS IN THE MARI-  
TIME PROVINCES.—Rev. P. G. McGregor, Hal-  
ifax.

**DAY OF THANKSGIVING.**

The Moderator of the General Assembly has appointed Thursday, the 25th instant, to be observed in all the congregations of the Church, as a day of Thanksgiving to Almighty God for the mercies of the past year.

**WANTED.**

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

**MINISTERS' WIDOWS' AND ORPHANS' FUND.**

Lanark, per Rev. James Wilson.....	\$12 50
Ormsdown, per Rev. D. W. Morrison.....	15 00
Chelsea, per Rev. Alex. Smith.....	7 00
Matilda, per Rev. George Porteous.....	5 00
Perth, per Rev. Wm. Bain, additional.....	10 00
Goderich, per Rev. James Severeight.....	25 00
Almonte, per Rev. John Bennett.....	20 00
	\$94 50

**MANITOBA COLLEGE FUND.**

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" Halifax.....	500.00
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" Kingston.....	7.00
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## PROSPECTUS

OR

**The Presbyterian Record :**

*A Monthly Magazine to be commenced on the 1st January, 1876, by  
Authority of the Presbyterian Church in Canada.*

In accordance with instructions from the Assembly's Committee on Missionary Records, arrangements have been made to discontinue the four periodicals hitherto published by the churches which united on the 15th June last, under the name of "The Presbyterian Church in Canada," and for the publication of one official monthly magazine, to be published in Montreal, under the editorial management of Mr. James Croil, editor of the *Presbyterian*: To be supplied to congregations at the rate of \$25 per 100 copies in bulk, and to single subscribers for 60 cents per annum.

Its chief objects will be to acquaint the members and adherents of the Presbyterian Church in Canada with every department of its work; to enlist the sympathies of all in its various missionary and benevolent enterprises, and, by preserving a record of the proceedings of its judicatories, to hand down to succeeding generations a history of the Church. The Sabbath-school, the Bible Class, the Young Men's Christian Association; work of every kind, indeed, undertaken for the Master will have at all times the sympathy and, as much as lieth in it, the assistance and co-operation of THE PRESBYTERIAN RECORD.

With the narrow spirit, that is blind to the imperfections of its own system, that sees no good in other systems, and that prides itself only on its so-called *prestige*, THE PRESBYTERIAN RECORD will have no sympathy. In the expressive words used in the basis of Union, "It will cherish affection towards the whole Church of God," and it will present from time to time such a summary of religious intelligence generally as may be found practicable.

There will be no place found in its columns for controversy. It will "seek PEACE and ensue it." Believing in the brotherhood of the whole Christian family, it will endeavour to promote their unity by inculcating principles of charity, mutual forbearance, and kindly sympathy.

With these aims THE PRESBYTERIAN RECORD will, in January next, ask countenance and support from the thirty thousand patrons of the four existing magazines, and, if it shall find favour in their sight, from twenty thousand more. It will aspire to be a welcome visitor in the minister's study, in the merchant's parlour, at the mechanic's and the farmer's fireside, and in the backwoodsman's lonely shanty.

## CONDITIONS OF SUCCESS.

The Editor will look to the ministers and other office-bearers of the church for the material from which he is to make up his monthly budget of information. He cannot make bricks without straw. The Conveners of the Mission and other Boards and Committees of the Church, and all Clerks of Presbyteries will be, *ex-officio*, special correspondents. The restriction as to the price of the magazine implies limits respecting the space for reading matter. It cannot exceed twenty-eight pages per month—though that will form a yearly volume of 336 pages for twenty-five cents!

### THE QUALITIES OF A FIRST-RATE CORRESPONDENT

will be such as these:—1st, *promptitude*, in view of the time that must elapse before the communication is put into print, multiplied thirty thousand fold, and sent to its destination, it may be a thousand miles away. It will be impossible to guarantee the insertion of any communication reaching the office later than the 12th of the month. 2nd, *good penmanship*—writing upon one side of the paper so distinctly and clearly that there can be no mistake about it. 3rd, *BREVITY*—This will be his best and distinguishing accomplishment. He will seldom have more to say at one time than he can put on a postal card.

### CONCERNING FINANCE.

In dealing with its publisher and its employees the RECORD will strive to observe the maxim,—“Owe no man anything.” Small though the margin be, with rigid economy in every department, the hope of financial success may be entertained, if only its patrons be governed by the same rule. It will look to congregations, in their corporate capacity, expecting them to devise liberal things, to take measures for circulating the Magazine in every family of the Church, to undertake the collection of individual subscriptions, AND TO PAY IN ADVANCE. This, above all else, is requisite and necessary.

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To ensure timely delivery, orders for the Magazine should reach the office of publication not later than the 1st of December next,—the address stating distinctly the name of the Post Office, the County, and the Province to which it is to be sent. Remittances sent by Post Office orders and in registered letters will be at the risk of the publishers. *All communications to be addressed to the Editor,*

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July 1st, 1875.

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