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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.

*April,*



1873.

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

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# THE PRESBYTERIAN

APRIL, 1873.

## JOTTINGS FROM OLD SCOTIA.

### SAINT ANDREW'S.

On parting with Principal Snodgrass at Aberdeen, we had made a "tryst" to meet at the manse of Collessie in compliance with a cordial invitation to that effect from the estimable minister of the parish. This station of the railway is about half way between Perth and St. Andrews and not far from the Centre of "the Kingdom of Fife," as the peninsula lying between the Firths of the Forth and Tay has been sometimes called. We traverse the sixteen miles easily in half an hour, passing through a district full of historic interest, and halting for a moment or two at a quaint old town for which even a higher antiquity is claimed than that of the city of Perth, which we have just left, or of St. Andrews, whither we are going. Abernethy is readily recognized by its unique round tower, built in the days when valiant Pictish kings ruled in the land and taught their semi-barbarous subjects to defy and to defeat the arms of Imperial Rome. This tower, seventy-four feet high and sixteen and a half feet in diameter, is still in good preservation, considering its age, some *fifteen centuries*, more or less! Dr. Williamson was waiting the arrival of the train, confidently expecting to meet the Principal of Queen's College, Kingston, but had to content himself with the unworthy substitute who now stepped on the platform. It was just possible however, that our mutual friend may have taken the other route *via* Dundee. The train is due in half an hour and we shall wait for it. But, though he came not, the interval was not allowed to pass unimproved. Dr. Williamson had been well nigh thirty years minister of this Parish, and it was a privilege to hold converse with one so highly accomplished, and so thoroughly familiar with the history and traditions of the surrounding country. Before us rise the two Lomond hills with their lofty conical tops, overshadowing Strath Eden, or "the Howe of Fife" as it is

called, and the old Royal Palace of Falkland, once a favourite residence of the Jameses; and beyond these hills, Lochleven, with its island and castle, sacred, may we not call them, to the memory of poor Mary Queen of Scots' imprisonment and romantic escape. In close proximity, too, there is the parish of Kettle where the late Bishop Strachan of Toronto taught the parish school for three years, numbering among his pupils Sir David Wilkie and others whose names, like his own, were destined to go down to posterity with honour and renown. And Kilmaney, where Dr. Chalmers commenced his ministerial career; and Monimail, that gave us our late lamented Principal Leitch. And could we have extended our vision only a very little further we might have seen the Tower of Dunfermline Abbey beneath which lies the dust of King Robert the Bruce, and Anstruther, the birth place of Chalmers, and the lang toon o' Kircaldy that gave us our Bain of Scarboro. Of my reception at the manse of Collessie I need only say that I retain a very pleasing and grateful recollection. Like every other Scotch manse I entered—and they were not few—this had an air of substantial comfort, and exceptional neatness about it that testified unmistakably to the taste and refinement of its inmate—I only wish I could have used the plural, or at least the dual number, *inmates*. Here I had the pleasure of meeting with the Rev. Mr. Maxwell, of Monimail, a young minister of fine address, so enamoured of his own beautiful parish and his quiet, congenial occupation of it as rendered him proof against all intreaties to "come over and help us" in Canada. The church of Collessie is a modern structure, of no mean exterior, and its internal fittings are exceedingly tasteful. It is surrounded by an old grave-yard containing many curious tombstones and epitaphs. This inscription on the family tomb of Sir James Melville, ambassador from Mary Queen of Scots to Queen Elizabeth of England, may suffice as a sample; the drift of it, as will be seen, being a protest

against the custom then in vogue of burying the dead inside the church instead of in "God's acre."

Ye loaden pilgrims passing langs this way  
 P'aus on you fall and your offences past  
 How your frail flesh first formit of the clay  
 In dust mon be dissolvit at the last  
 Repent, amend, on Christ the burdén cast,  
 Of your sad sinnes who can your souls refresh  
 Sync rais from grave to gloir your grisly flesh  
 De-fyle not Christ's Kirk with your carion  
 A solemn sait for God's service prepaird  
 For praier preaching and communion  
 Your burial shold be in the Kirk yard  
 On your uprissing set your great regard  
 Whan saull and body joyne's with joy to sing  
 In Heaven for ay with Christ our head and king.

After two hours pleasantly spent at Collessie we are again on the iron way and soon reach the town of Leuchars—a cluster of dingy stone houses with flaming red tile roofs—a perfect oddity of a place, where we were admonished to "change cars for St. Andrews." They do things leisurely in these parts, and we found ample time to run up and inspect its curious little church which is coeval with that at Dalmeny—about eight hundred years old, and having points of similitude in proportion and design, though scarcely so well preserved.

And now for SAINT ANDREW'S itself! Let me premise that I might just about as well aspire to the chair of Ecclesiastical History in St. Mary's College as to undertake with any hope of success an exhaustive or adequate description of this old town and its sacred associations which should be reverently spoken about and intelligently. So that I shrink from saying much, indeed any thing at all about it, knowing that I shall do so at the risk of exposing my ignorance regarding much that will come under observation. At the same time if this imperfect record of my first impressions of it shall induce any of my readers to seek for further information from more competent authorities, I shall abide the consequences. It was about five o'clock of a fine summer's evening, the 28th of August, that we reached the terminus of this branch line, rather abruptly, I thought, as we came to a full stop at a mean station house, nearly a mile from the town. There were only a couple of conveyances in waiting, but that was one too many, as the passengers seemed all to have made up their minds to foot it. At the risk of appearing odd, and regardless of expense, I seated myself in the "bus" belonging to the Star Hotel, and having resolved as a preliminary proceeding to report myself at head-quarters—always a safe thing to do—I directed Jehu to

take me to Principal Tulloch's residence, where I felt sure, I would hear tidings of the lost Principal of whom I was in search. We drew up in front of a fine old pile of buildings in South street, not so *very* old either, but of a mellow and decidedly classic *contour*. An archway led to a spacious quadrangle in the western side of which I found the official residence of the Principal of St. Mary's College. I was shewn up stairs into a large, handsomely furnished room which at the first glance I recognized to be the study of a literateur, itself a sight worth seeing, and such as I had only once before seen, Dr. Stewart's of Leghorn. So much of the walls as was not occupied with bookshelves being covered with pictures, original sketches for the most part, sufficiently diversified and characteristic as might have enabled one almost to take the mental measure of its usual occupant. Presently Dr. Tulloch entered. A fine jovial, genial-faced, middle aged man, of ruddy countenance and most pleasant address, nearly as tall as Dr. Smith of North Leith, and concerning whom it might be safely predicated, "*Sauviter in modo, fortiter in re.*" He had not seen the Principal of "Queen's;" indeed he was not aware of his being in the country, and excused his ignorance of such an important fact by stating that he himself had returned only the day before from Germany. But time is passing; we have much to see, and I am under an engagement to spend the evening with an old friend in another quarter of the town, and how can we better spend it than by a walk after tea among the ruins? The town is not much over a mile in length. Its three principal streets, North, South and Market streets, are broad and scrupulously clean. Its population is about 6,500. It has an air of quiet seclusion about it, befitting an old university town. There is not a manufactory of any kind; I did not see a wheeled vehicle of any description in the place, with the exception of the two aforesaid; I saw neither loafers nor rowdies, and so unlike all other Provincial towns in Scotland of a summer's evening—even children were scarce. The few pedestrians that moved noiselessly about appeared to be model men and women. All which must be attributed to the moral atmosphere of the town, which is noted for the number and efficiency of its educational institutions and for its parish minister known all the world over as A. K. H. B. The first relic of the olden times that attracted our attention

was the small, but exquisite remnants of the Black Friars Monastery, draped in weeds of ivy, that stands in the centre of a piazza on South street, in front of the Madras College. This handsome structure was founded and endowed by the late Dr. Andrew Bell, the son of a hair dresser, in St. Andrews, who after a successful career in India bequeathed a large portion of his immense fortune for the benefit of his native city. In this High-School there are nearly 1200 students from all parts of the world. With regard to the old chapel, or rather the chancel of it, we only learn that it belonged to a very large monastery that had occupied the site of this modern building some three centuries prior to its destruction at the time of the Reformation. Passing by for the present St. Mary's College on the right, and the town, or parish church on the left, at the eastern extremity of South street we find ourselves in the most interesting quarter of the city. A turn to the right takes us into a small court yard containing the buildings belonging to St. Leonard's College, where we are shewn the house in which the celebrated George Buchanan lived, and, latterly, Sir David Brewster. The old hall and class rooms have been converted into a coach house and stable. The college itself, now united with that of St. Salvator, does not seem ever to have attained a very enviable distinction, inasmuch as "to drink of St. Leonard's well," and to imbibe heresy appear to have long been regarded as synonymous terms. The adjoining roofless chapel, with its very old mantle of ivy and its ancient mural tablets, is exceedingly interesting. One of these monuments is supposed to commemorate John Wynram, the first Presbyterian superintendent of Fife, who, strange to say, preached the sermon at the trial of George Wishart, the martyr. Close to this had stood the Priory, of great extent and richly endowed, and of which nothing now remains but its surrounding wall—that grand old wall which enclosed the cathedral as well, and that was built by Prior John Hepburn 350 years ago. It is nearly a mile in circuit, about twenty feet high and four feet in width. We are now at "the penals," a beautiful pointed arch in front of which poor old Walter Mills expired amidst the flames on the 28th April, 1558, exclaiming, as he went to God, "as for me, I am four score and ten years old, and cannot live long by the course of nature, but a hundred better shall rise out of the ashes of my bones, and I trust in God

I am the last that shall suffer death in Scotland for this cause!" He was the last. But we have yet to see where other martyrs suffered.

Through a small iron gate we are now admitted into what we shall call the CAMPO SANTO of St. Andrew's—the Cathedral burying-ground: the one place above all others in Scotland that indissolubly links together present ecclesiastical associations with the remotest traditions of the past. It belongs not to a sketch of this kind to enter into minute details, which properly belong to history, and which though never so well described would after all prove interesting to a comparatively small number. A passing reference to some of the chief characteristics must suffice. We see at a glance that it is a well kept grave-yard, laid out with as much regularity and effect as the nature and extent of the grounds permit. It is under the charge of the Commissioners of "Woods and Forests," who during a number of years past have here, and elsewhere throughout Britain, done so much to restore and rescue from decay the numerous grand old monuments of antiquity which are still the glory of the land. This church-yard has been a place of sepulture for we cannot tell how long, but certainly for many centuries. We know that a host of Scottish worthies here "rest in their graves until the resurrection." There is no doubt whatever that these magnificent ruins occupy the site and indicate the style of architecture of the splendid Cathedral founded by Bishop Arnold in 1159, and which attained its greatest splendour in 1318. All that now remains are the east and west ends, and part of the south side and the foundations of the central pillars which supported its lofty roof, but from them we discover its length to have been 358 feet inside, with a clear width of 180 in the transepts. And it is equally well known, that this whole pile of buildings, which it took 180 years to complete, was reduced to a heap of rubbish in one single day by the misguided zeal and iconoclastic fury of the Reformers in 1559. From its foundation to its destruction it stood exactly four hundred years. With strange feelings we walked up where the aisle had been, with the blue canopy of heaven overhead, wondering how it looked under its own rich groined ceiling. And there seemed to rise up before us its high altar and the gorgeous paraphernalia of an elaborate ritual, and the great congregation itself, and its mitred bishop, and stoled priests, and robed



choristers, and its cowed monks, and hooded friars and veiled nuns, and then, to think how, at the voice of Knox, the crash of the Reformation came, and how Popery was hurled from its seat! and, again, what a spectacle there will be here one day, when these surrounding graves "shall yield their ancient charge!" C.

## Our Own Church.

The number of congregational reports that have accumulated in our hands we take to be *prima facie* evidence of a desire on the part of many after *methodical* management. It will not be expected of us that we should review these reports in detail. The information they contain belongs rather to the department of statistics, and is of local, rather than general importance. Occasionally, however, topics of wider interest are touched upon. We notice, for example, that ST. GABRIEL'S congregation, Montreal, has adopted the prevailing system of *pew rents* instead of the purely voluntary plan by which they have hitherto supported ordinances. There is something to be said in favour of either method, but the only opinion we shall now express is that it has always appeared to us a matter of regret that it should be *necessary* under any circumstances to attach a commercial value to a sitting in the House of God. We have heard of splendid churches being built, and of eloquent ministers being hired, and of luxurious pews being knocked down to the highest bidder at fabulous prices, and of the financial results as being all that the sanguine promoters anticipated; and far be it from us, to say that a spiritual harvest may not have been also reaped. But we have also heard of churches that are successfully and liberally sustained by the free-will offerings of the people, put into the Lord's treasury, conscientiously and systematically, after the Scriptural injunction, "on the first day of the week;" and we have thought this the more excellent way. The difficulty of the latter mode of course is how to reach the "sponges"—those who love good preaching, and are able to pay for it, but who

wont. The scale of pew rents adopted in St. Gabriel's ranges from ten to twenty-five dollars, the average of available *sittings* being \$3.35. We notice with pleasure that this Congregation during the past year increased their pastor's stipend by \$200. In ST. ANDREW'S Church TORONTO, "the envelope system has been now in operation for two years with the most successful results." By means of it, we suppose, the average Sabbath day collection is \$31.37. The net increase of communicants during last year was 84, and the number on the roll is now 295. To meet the growing requirements of the congregation it has been proposed that steps be at once taken for the erection of a new Church, and at the same time a manse, for which there is an available fund at present of over \$4000. Sufficient reference was made to CLIFTON, in our January issue, rather more perhaps than the report, since received, justifies, in which we find the amount charged to minister's stipend for the year 1872, \$362.41. Under the name of "a New year's gift," however, the *ladies* of the congregation raised, and presented to their minister a supplementary sum of \$110. But why call it "a gift?" During the past two years repairs and improvements on the Church property have been effected at a cost of over \$1,000. The Annual Report from St. Andrew's Church, FERGUS, is, as usual, full and explicit. Among the payments we notice for salary, \$833.34; Sustentation Fund, \$100; the other schemes, \$116. For the support of an orphan in India, \$20; and "for postage on 100 copies of the *Presbyterian*, \$5." This last item is noteworthy. If every Kirk session delivered the magazine *free for postage*, our circulation would be much larger even than it is; at all events it is an experiment that is well worth trying. Mr. John C. Tindall, the respected Secretary-Treasurer of St. Andrew's Church, GALT, was lately presented with a valuable time-piece and gold chain by the congregation, "in acknowledgment of his long and valued services." Though an invalid at present, we trust Mr. Tindall may be long spared to assist in promoting the interests of our church in Galt. We are also in-

formed that the neighbouring congregation of GUELPH, in the early part of the winter presented their minister, Dr. Hogg, with an elegant sleigh and robes. "The ladies," as usual, were the promoters of this laudable movement, and chose this particular mode of expressing their appreciation of their pastor's abundant and persevering labours in visiting his people. The organist of this church has now \$100, the precursor \$200, and the respected minister, \$1,200 a year respectively,—a good example to the neighbouring congregations. The congregation intend building a school-room for Sabbath school purposes during the summer, which, when it is finished, will make the external equipments of this charge in every sense complete and satisfactory. From the same quarter we are happy to hear that the Church at DUNDAS has become too small in its old days for the accommodation of its growing congregation, and that it is intended to make an addition to it. We advise our friends there to strike while the iron is hot, and vigorously. It is also matter for congratulation that the congregation worshipping in St. Paul's Church, NELSON, have provided themselves, or rather their horses, with ample shed accommodation, and that now their attention is turned to the commendable purpose of increasing their minister's salary. RICHWOOD and SNOWER'S CORNERS is making steady progress under the ministrations of the Rev. Mr. Waite. A church is to be erected, and the Presbytery is in the meantime seconding the efforts of the minister and his people with an annual grant of \$100. The Rev. W. Johnson has declined a call to WOODSTOCK. The choir leader at Winterbourne, WOOLWICH, has received a valuable presentation of plate and other household plenishings in acknowledgment of his services, and those of his better half, in conducting the psalmody of the church. Directing our attention westward we have the gratifying intelligence to communicate that the people of STRATFORD have given a unanimous call to the Rev. W. T. Wilkins, B.A., formerly of Truro, N.S., and that the presentee has signified his acceptance of the same. Mr. Wilkins is

a graduate of Queen's. We wish him much happiness and great usefulness in the important field whither he is going. The congregation of St. James' Church, LONDON, is progressing satisfactorily. The yearly revenue is largely increased. A commodious and comfortable manse has been erected, and this long wished for object, while it has added to the minister's comfort, has also greatly enhanced the value of the church property. The schemes have been liberally supported—\$100 yearly to the Sustentation Fund, and to others in proportion, but we observe that the stipend for this city charge is only \$840. The congregation of LUCKNOW, in the county of Huron, lately organized, is prospering under the ministry of the Rev. J. B. Taylor, and preparations are being made to erect a church during the ensuing summer. The Rev. Mr. McColl is officiating with much acceptance at EAST OXFORD, and there is a good prospect of a permanent settlement being effected soon. We have to note from the Presbytery of Toronto that the good people of VAUGHAN, with characteristic liberality, and with a mind not to be behind others in these days of general and generous congregational activity, recently presented their minister the Rev. William Aitken with a well-filled purse of money. For his greater convenience, too, as the glebe is four miles distant from the manse, they have just purchased an additional glebe of seven and a half acres of very valuable land contiguous to the manse, the consideration money having been subscribed *in toto*, and paid on the completion of the purchase. Our informant adds emphatically, "Vaughan hates debt with a perfect hatred." The section of the congregation worshipping in St. Paul's Church has also presented Mr. Charles McLean, the leader of the choir, with a beautiful watch and chain in token of their appreciation of his able and gratuitous services. It is proposed to form a new charge, east of Creemore, to be composed of New Lowell, Glencairn, and Bonnytown, presently included in the wide-spread charge of EAST NOTTAWASAGA and PURPLE HILL, the minister of which is the Rev. Duncan

Macdonald, whose house, we see by the *Collingwood Enterprise*, was recently "stormed by a surprise party," which ended, as these demonstrations always do, in a very amicable manner. The minister in this instance receiving as a *solutium* for the invasion of his sanctum, a valuable purse of money, et cetera. There is a talk of building a church in the village of Creemore "in lieu of that at Purple Hill, a mile and a half distant." We hope it will not end in talk, for wherever the centre of population is, there the church ought to be. "And last though not least," says a trusty correspondent, "we are to have a *Railroad* through the village! and the Laird of Glencairn, Mr. M. N. Stevens, is to build a church this spring to be free to all Protestant denominations, in the village from which he takes his title." WEST NOTTAWASGA under the pastoral care of the Rev. Alex. McDonald, is also before us in the form of a printed report. We have a large number of subscribers in this quarter who have quite the advantage of us in being able to appreciate the Gaelic articles that have been so kindly furnished us by one who is well skilled in the "language of Paradise." There is no congregation in the Church that has relatively supported *all* the schemes of the Synod more promptly and liberally than that of St. Andrew's Church, PERTH, and there is hardly any minister of the Church who has been, *relatively*, so inadequately supported as the Rev. Dr. Bain. We are glad to find confirmation of both these statements in their last printed report just to hand. We sincerely trust the effort now being made to do away with this anomaly will be speedily crowned with success. The whole amount contributed by this congregation for 1872, was \$1,403.34. Of this sum there were paid, stipend, \$558, and to the schemes of the church, including \$113 to Queen's College, \$564.18. Along with a cheque in payment of one hundred copies of the *Presbyterian*, a correspondent writing from Almonte gives the following pleasing account of the neighbouring congregation of ARNPRIOR: "The congregation is prospering; they have built an

excellent manse of stone, faced with Arnprior marble, at a cost of over \$3,000. When Mr. McLean took possession of it in December last, his people gave about \$400 to aid him in furnishing it, and about New Year's time they also presented him with a gold watch and a beautiful time-piece. They deserve credit for their generosity."

A very large and enthusiastic meeting, styled by the local papers a "festival," was lately held by the next adjoining congregation at REXFREW. "A feast of reason and flow of soul," we imagine it must have been. "The efforts of the choir were beyond all praise. The addresses delivered by Revs. Messrs. Bennett, McLean and Rancy were admirable, indeed, the whole proceedings were such as to leave but one wish, namely, that this first festival may be followed by others as genial, as instructive, and in every respect as enjoyable as this which has been so successfully carried out." We have to thank Mr. Macfarlane, chairman, for a copy of the very lucid and exhaustive report of the Managing Committee of St. John's Church CORNWALL. We regret to see so much valuable space occupied with details of arrears *to all and sundry*, but we have no manner of doubt that this exposition will tell favourably on the revenues of the current year. Deriving as it does a considerable income from real estate (about \$800 annually), we should not expect to find many congregations in more easy circumstances than this. Besides, it is one of our oldest, and, may we not add, wealthiest congregations in Ontario. In justice to the ladies, however, it must be said that *their* efforts have been untiring and highly successful; among other things they have recently furnished the requisite means for painting the church and accumulated a manse fund of \$1000 or more. The annual social meeting of St. PAUL's Church, MONTREAL, was held during the past month. There was an average attendance, and the spacious halls in the basement of the church never appeared to better advantage. They were beautifully decorated. It was what may be called now-a-days, a quiet meeting, of which social converse rather than plat-

form eloquence, was the characteristic. The pastor, Dr. Jenkins as on previous occasions, gave a brief *resumé* of the progress and present position of the congregation, in which reference was made to the virtual extinction of the debt upon the Church property, and to the fact that upwards of \$2000 have also been subscribed towards the completion of the tower. The number of communicants on the roll was stated to be larger than it ever was. "We came into St. Paul's Church four years ago with a roll of 420; last year we reported to the Synod 434; to day we are able to report, after a most careful revision of the roll, 443. This represents a *net* increase during the four years of 23 members. The *gross* increase for this period has been 169. Of these 66 have removed from the city to other places; 28 have died; 52 have connected themselves with other congregations within the city; a large per centage of which went to churches of our own communion. During Dr. McGill's pastorate, the average attendance at the communion was 200; during Dr. Snodgrass', 260. Since our occupation of new St. Paul's the average has been 330." During the evening the choir, under the leadership of Mr. Withers, discoursed sweet music, while the ladies realised a handsome amount from the sale of work which their hands had fashioned, the proceeds of which, as elsewhere appears, was appropriated by them to city missionary purposes. The annual report of ST. MARK'S congregation also affords evidence of continued prosperity. The net increase of communicants for the past year is 35, and the number now on the roll 129. The number of sittings taken in the Church is 245, and the gross revenues \$1265. The annual social meeting of the congregation and the Sabbath School combined, filled both church and school-room to their utmost capacity, admirable arrangements having been made for the entertainment, mental and physical—of old and young.

It is with deep regret that we announce the death of Mr. JOHN YOUNG of Hamilton, who was during many years a

prominent member of our Church in that city. It was mainly through his instrumentality that the beautiful, though perhaps too costly, church of St. Andrew's was erected in 1857, and of which at the time of his death he was the senior Elder. The funeral *cortège* that followed the remains of our deceased brother to the grave, was one of the largest and most respectable assemblages ever witnessed in the city. The pall-bearers were Messrs. Isaac Buchanan, James Osborne, F. W. Gates, John H. Greer, James Turner, A. G. Ramsay, Adam Hope and Judge Logic. Mr. Young's death was sudden and unexpected; but he has gone down to the grave full of years, leaving behind him the record of an active and useful life, and the memory of an upright and honourable character. The Rev. Mr. McColl, of the C. P. Central Church, conducted the funeral service in the church, and the Rev. Mr. Hedden the concluding services at the grave, the Rev. Mr. Herald, of Dundas, having conducted the preliminary devotional services at Undermount, our friend's late residence. Mr. Young was at the head of an extensive business in Hamilton, where his familiar face and wise counsels will long be missed in commercial circles. At this particular time his lamented death will be felt to be a severe loss to the Church.

Another veteran has fallen in Glengarry. By the death of Mr. ANGUS CATTENACH, of Dalhousie Mills, the Church has lost a warm friend and a uniformly liberal and staunch supporter. He was an Elder of long standing, and during many years represented his congregation in the Supreme Court. Mr. Cattenach's attributes of mind were cast in no ordinary mould. He was not of them "who go back." But if he was an unyielding, strong-willed man, he was also strong-minded. In his younger days he possessed a vigorous intellect with which there was combined so much shrewdness and common sense as gave him a position of great influence in the community in which he lived, and which he retained unimpaired to the end of his days. In every relation of life his sterling integrity of character was apparent,

and there will be many who will feel the loss of his advice and of his generous benefactions. He was a very prince in his own house, where his unbounded hospitality was ever dispensed to friend and stranger alike with the gentleness and grace of a genuine Highland Laird.

Yet another respected Elder of the Church has, during the past month, gone to his long home, Mr. WILLIAM CLINE, formerly of Cornwall, and for some years preceding his decease a resident of Perth. His services under the late Dr. Urquhart will not soon be forgotten by the members of St. John's Church, while his genial, amiable and obliging disposition will be remembered by the large circle of friends who survive him. In his lifetime Mr. Cline was the subject of deep family affliction and bereavement, having followed to the grave the estimable partner of his joy and sorrows as well as members of his family that had grown up to manhood and womanhood; but which he surrendered to God who gave them as became his Christian profession. Over the departure of such a one let us not sorrow, as those who have no hope. Mr. Cline was the father of Mrs. Alexander Morris, wife of the Lieut.-Governor of Manitoba, and of the late Mrs. Dobie, in her life-time wife of the respected minister of Milton.

We note the fact that our Nova Scotian contemporary, the *Record*, arrived last month "on time," and we offer our congratulations on the very respectable circulation to which we observe it has attained, 1865 copies divided among thirty-seven congregations gives an average of fifty to each. We shall have to look to our laurels lest we fall behind. Meanwhile we may say with the *Record*, "we are thankful for small mercies, and hope for greater things when all adherents of churches shall recognize the absurdity of belonging to a Church without knowing what works it is engaged in." We have transferred to our columns, "A Night with the Chinese in San Francisco," by the Rev. George M. Grant, as a foretaste of what we may expect to find in his book, "From Ocean to Ocean," now going through the press.

The C. P. RECORD for February is embellished with an excellent woodcut of the Presbyterian College buildings that have already been commenced in Montreal. If the reality at all approaches this representation, it will be a credit to the Church and an ornament to the city. A movement has also been made, we understand, in Toronto, to replace Knox College with a structure more worthy the honoured name it bears.

#### CHURCH OF SCOTLAND.

A new feature has been imparted to the administrative policy of the Colonial Committee, which is of too great importance to be overlooked, and will be best explained in the following extract from the Annual Circular of the Convener, the Rev. Robert Muir, of Dalmeny:

The response made to their last appeal was specially gratifying. Not only did pecuniary returns indicate an encouraging increase in the liberality of congregational contributions to the Funds of the Committee, there was also in reply to their call for men the cordial offer of personal service, which has enabled the Committee to add to the effective strength of their agency abroad. Notable among these offers of personal service was one which resulted in the sending of Mr. George L. Gordon as a *catechist* to Cape Breton; and the experiment promises to be a most encouraging success.

The arrangement made in the case of Mr. Gordon implies his spending the winter at Halifax, in attendance at Dalhousie College, with a view to his being fitted for more extended usefulness among his Gaelic speaking fellow countrymen abroad, while the rest of the year he is employed in missionary work in Cape Breton.

The principle involved in that arrangement, the Committee are glad to be assured, is cordially approved by our brethren of Canada who best know the needs of the Colony.

In fullest accord, therefore, with the deliberate judgment of their correspondents in Canada, the Colonial Committee are prepared to aid in sending out young men, possessed, as spiritually living men, of the most essential qualifications for Christian work, to complete their education and training for the ministry at the colleges in the Colony, and under the supervision and guidance of the Churches there. And now the Committee turn to the ministers and members of the Church at home, to earnestly invite co-operation in the attempt to find the fit men. They believe that, among the youth in the congregations, or attending the Sabbath Schools and Bible Classes of the Church of Scotland, her ministers may be able to point to living Christian young men of promise, who

have laid the foundation at least of sound learning, and who are inclined to devote themselves to the work of the Church in our Colonies. The Committee are ready to accept the services of such young men. Taking them at an age when, more easily than at a later period, they can adapt themselves to the peculiarities of Colonial life, the Committee would give them the great advantage of completing in Canada their education and training for the ministry, amid the very scenes of their future labours, and under the direction of brethren who have had ample experience of the field and the work in it. May the Lord Himself put it into the hearts of Christian young men to give themselves to this mission.

Further offers of service have enabled the Committee to send the Rev. John M. Sutherland to the Maritime Provinces, and the Rev. Malcolm M. McNeil to the Provinces of Quebec and Ontario, in Canada; where they hope ere long to send a Gaelic-speaking catechist of experience to labour under the direction of the Committee at Kingston.

The Committee on Foreign Missions have engaged Mr. John T. MacLagan as their agent to assist in forming Parochial Associations for the more systematic and liberal support of missions. The following statement of facts shows how inadequate the appliances are to overtake the great work in hand:—

The population of British India, including the states under British protection, is estimated at more than .....	200,000,000
The number of European and American Protestant Missionaries is .....	580
That is to say, there is one Missionary for every.....	350,000

The same proportion of ministers to population would give for Glasgow one minister for the whole year, and a second for about four months. It would give for Edinburgh and Leith, with the whole county of Mid-Lothian, one minister for about eleven months of each year. It would give for the whole of Scotland ten ministers only.

The Missionary Conference held at Allahabad, near the close of 1872, appears to have been a most interesting gathering of representatives from the various Protestant Churches in India. Of a hundred and twenty members present, about forty were American missionaries, and thirty-two English. Eleven were connected with the Free Church, and four, including Dr. Jardine of Calcutta, with the Church of Scotland. We note with special interest

that at the conclusion of the preliminary services the Holy Communion was received by these devoted men who have consecrated themselves to assist in laying the foundation of the Church in India. Says the *Allahabad Pioneer*:—

“The happy union of all in these services, Presbyterian and Baptist joining with fervour in unaccustomed forms, and forgetting individual preferences in the flood of holy feeling, was a fitting consummation of a Conference like the present—a full answer to those who exaggerate the differences that exist in the Church of Christ, forgetting the true and vital union that binds one to another all the people of God, and a sign full of hope to those who wish to see the Native Church in India one in heart and life.”

The Very Reverend THOMAS BARCLAY, D.D., Principal of Glasgow University, died in that city on Sabbath, the 23rd February, in the eighty-first year of his age. The deceased was highly respected by his colleagues and fellow-citizens, and beloved by the students. He succeeded the late worthy Dr. Macfarlane in the principalship in 1858. It is sufficiently striking, says the *Glasgow Herald*, “that the death of the venerable Principal should have occurred while the successor of his dear and lamented friend, the Rev. Dr. Lee, was preaching within the walls of his own university. The text of Professor Wallace was at once the fullest expression of the conviction of his life, and his most fitting epitaph. ‘Where the spirit of the Lord is there is liberty.’” It may not be generally known that the magnificent new College Buildings in the west end of Glasgow owe their existence, in a great degree, to the late Principal. The kindly and conciliatory policy which he uniformly practised, unquestionably tended to popularize the University, and paved the way for the removal of prejudices deep-rooted enough to have delayed the much-needed transformation for generations to come. It is currently reported that the Rev. John Caird, D.D., Professor of Divinity in the University, has been appointed to the vacancy by the Crown. The position, which is justly considered highly honorable, is purely administrative.

Intelligence reaches us simultaneously, of removal by death of another member of the same *Senatus Academicus*, whom we have personal cause to remember with gratitude and affection—DR. ROBERT BUCHANAN, the amiable and accomplished Professor of Logic and Rhetoric. Yielding to the infirmities of age, Dr. Buchanan, some years ago, resigned this chair, which he had filled with singular ability and acceptance since the date of his appointment in 1827. We have it also that the Rev. G. W. Sprott, B.A., lately a candidate for the chair of Church History in Edinburgh, has been presented by Sir Hew Dalrymple to the parish of North Berwick, in the Presbytery of Haddington. It would be interesting to know how many ministers of Scotch parishes are in part Canadian, by birth or residence. Mr. Sprott is one instance, being the son of a worthy U.P. minister of Musquodoboit, N.S. He spent several years as Government Chaplain at Candy, in the Island of Ceylon, and was subsequently minister of the parish of Chapel of Garioch, in Aberdeenshire. Time was when Mr. Sprott was a frequent, and always a welcome contributor to the columns of *The Presbyterian*. Along with Dr. Thomas Leishman, of Linton, his name appears as joint editor of an exceedingly interesting compilation of early forms of Presbyterian worship, commonly known as John Knox's Liturgy. We further learn from our Scotch files that the Rev. Archibald Walker, formerly of Belleville, is doing duty as a missionary at Meadowfield, in the parish of Slamannan, Presbytery of Linlithgow, under the Rev. R. S. Horne. In the account of a Sabbath-school soiree held there, it is stated that Mr. W. officiates regularly in a school-room in which there is also held a Sabbath-school with one hundred and twenty scholars, and a Bible class numbering seventy to eighty, and the hope is expressed that before another year a church and manse will be built.

And we shall not be travelling very far cut of our way if we here make a brief reference to the eminent divine and "Ambassador for Christ," who has lately gone

to his reward—the Rev. THOMAS GUTHRIE, D.D., of Edinburgh. He was the son of an influential merchant of Brechin, and was born in the year 1800. Having studied for the Church of Scotland at the University of Edinburgh, he went to Paris to acquire a knowledge of medicine, which he afterwards turned to good account in his pastoral visits to the homes of the poor and suffering masses. His memory will be blessed in connection with the ragged schools and ragged children while Edinburgh Castle stands upon a rock. As a platform speaker he was probably unequalled. He was esteemed a prince of preachers, though his style was at times too grandiloquent, and, perhaps from this cause, his printed discourses hardly sustain his brilliant reputation as a theologian. But his lighter works, reminiscences of travel, and such like, are at once intensely interesting and highly instructive. While a minister of the Collegiate Church of Old Greyfriars, Edinburgh, Dr. Guthrie, along with Chalmers and Candlish, took a leading part in those controversies which led to the formation of the Free Church, and, to the end of his life, he continued to be one of its staunchest supporters and brightest ornaments. He was buried with public honours, and along with the ragged school boys and girls, the Town Council in their robes followed the mortal remains of this philanthropist to the grave, while his sorrowing relatives received a letter of sympathy and condolence from Her Majesty the Queen.

## The Schemes.

THE PRESBYTERIAN.—Our correspondent's account of St. Andrew's being too long for the limited space at our disposal, we have been reluctantly obliged to postpone publishing the better half of it till next month.

THE MEETING OF THE SYNOD is appointed to be held in St. Andrew's Church, MONTREAL, commencing on the first Tuesday of June, at seven p.m.

A JOINT MEETING OF THE COMMITTEES on Union appointed by the four

negotiating Churches, is summoned to meet at St. John, N.B., on the 9th instant. The Committee of our Church consists of twelve members—six clergymen and six laymen. Principal Snodgrass, the Convener, intends proceeding from St. John to Edinburgh, to attend the meeting of the General Assembly to be held in May.

**STATISTICS.**—Barely *one-third* of the congregations have, as yet, forwarded their schedules!! We shall not be surprised, at any time, to hear that the Convener has relinquished his portfolio.

**MANITOBA MISSION.**—A letter from Mr. Hart informs us that the College and the congregation are both in a flourishing condition. The communion was administered the first Sabbath of March, for the third time. The communicants were between forty and fifty in number, seven of these being for the first time. The Governor and Mr. McMicken officiated as elders. The Governor has had many knotty questions to solve, and seems to have succeeded in them all. His office is no sinecure. He will need the wisdom of Solomon to reconcile the conflicting elements of the population.

**PRESBYTERY OF MONTREAL, HOME MISSION.**—Mission services were held at Hemmingford, Russelltown, Beechridge, Georgetown, Ormstown, Huntingdon, Elgin, Athelstane, and Dundee, on the 26th January, and notwithstanding the severe and stormy character of the weather, the attendance generally is reported to have been good. The meetings on the week evenings following were also well attended, particularly on Monday, the 27th, and Wednesday, the 29th; Tuesday being an uncommonly stormy day, the meetings held on the evening of that day were necessarily smaller. Owing to the sickness of the member of the Deputation appointed to officiate at Chatham and Grenville on the 26th January, the meetings at those places were postponed; but were held during the latter part of March, when the attendance was large and enthusiastic. On account of some misunderstanding, it is a matter of regret to learn that after Rev. Mr. Lohead had dri-

ven all the way from Elgin, through a heavy storm, to Beauharnois and St. Louis de Gonzague, no services were held in either place; and the Presbytery's appointments were also so far deranged that there was no service at St. Matthew's, Point St. Charles, on the evening of that day.

The joint missionary meeting in the city was held in St. Andrew's Church on the evening of 12th March, and was presided over by the Rev. W. M. Black. After reading of the reports by the Convener, addresses were delivered by the Reverends Dr. Jenkins, D. J. Macdonnell B. D., of Toronto; C. H. Doudiet, and Messrs. J. L. Morris, A. B. Stewart and James Riddell.

Collections in some of the congregations show a considerable advance this year, notably so in the case of Hemmingford, Georgetown, Ormstown, Huntingdon and Chatham and Grenville. Russelltown has not yet made its returns. The following are the sums collected:

North Georgetown.....	\$38 22
Ormstown.....	27 24
Huntingdon.....	26 62
Hemmingford.....	16 65
Beechridge.....	6 00
Elgin and Athelstane.....	14 00
Dundee.....	19 00
Joint Missionary Meeting in St. Andrew's Church.....	56 94
Chatham and Grenville.....	\$30 00

The thanks of the Presbytery are specially due to a few ladies of St. Paul's Church, who, at the missionary meeting, handed over, in aid of the Förfar street Mission, the sum of \$250, and an additional sum of \$100 to be invested and form the nucleus of a church building fund for that Mission. This opportunity and liberal donation places the funds of the Home Mission Scheme on an easy and satisfactory footing.

ROBERT CAMPBELL,  
*Convener.*

OUR SUNDAY SCHOOLS.

NEWS FROM INDIA.

Several interesting letters from orphans to their supporters in Canada have recent-



ly been received. We give the following extracts:—

FROM HANNAH, SUPPORTED BY D. ROSS, LEITH.

To my honoured Supporter. I write you a few lines. I have a little brother and a little sister, but my mother is dead. I have an aunt and grandmother, but my grandmother has taken my brother to Chittoor, but month by month she sends my brother to me and my aunt. This is my first letter. On account of the heavy rain the water is all around our house. The water has now come for the second time, but by God's favour they are turning. The books I am now reading are: English and Tamil Second Book, Geography and Bible. I am very grateful for all the kindness you have shown me. I ask with much earnestness that you will send your likeness. Our lady speaks to us on Sabbath about God.

FROM SOPHIA, SUPPORTED BY S. SCHOOL, CHATHAM.

To those who have showed me kindness: I am very grateful to you for the care you have taken of me. The lessons that I read are Tamil and English Second Book, Geography, Tamil Bible. That I may become wise I pray to God. Our loving lady, her child, our teachers, our matron, the school children and I are well, and I trust you are the same. Our country is a hot country; but this week there has been much rain and we have had water all around the house. I and all here are alive by God's favour. I have two dear sisters and a poor mother. This is my first letter to you, my dear friends.

The infant class of St. Andrew's Church S. S. Montreal, in addition to the usual contribution, sent the sum of five dollars to buy a present to the orphan whom they support.

#### LETTERS TO ORPHANS.

We are glad that some of the children here have written kind letters to their orphans. With reference to the sending of letters the secretary Miss Machar sends the following memorandum:—Sunday Schools are requested, in writing letters to their proteges to send a single joint letter, with as many signatures as they please, and written on thin paper. The secretary is desired to make known this request, and it will doubtless be complied with. It is hoped that schools generally will write, especially those to whom the children have written.

The following extract from Mrs. Ross's letter, dated at Poona, 22nd August, will be found interesting:—

"I was in hopes, when the hot weather passed

away, notwithstanding the unusual prevalence of sickness both in camp and city, that we were to escape, but God had not willed it so. One after another, the girls were attacked with that Dengue fever, till only three escaped. Mrs. Harrison had it severely, and was very weak after it. Most of the girls had it easily, but our little Millie, who, always delicate, was beginning to get stronger and we hoped all anxiety about her was over, but she was seized, on recovering from it, with a sort of cholera, which carried her off in about a fortnight, notwithstanding all that care and skill could do. We are now a little anxious about Powlee. It has not produced the same effect on her, but she has not been able to throw off the fever; and she is such a pet with all, particularly with Joanna, who has a special charge over her, that it will be a very heavy blow to us all if she is taken away. My two youngest Brahmin girls had it, but not severely, and their father also. Hardly one in ours or the school Compound has escaped. Mr. Ross has not yet been attacked by it. I am just recovering, and hope next week to be able to resume my visits in the city; but it leaves one very weak. Owing to all this sickness, I have not been able to think of fixing a time for the examination of the school, though I hope to have it some time next month. Some of the girls are getting very clever at crochet. I have several sets of doyleys ready, which I will forward to you in a box I am intending to send to Aberdeen, containing some Indian things for a bazaar there for our Zenana Mission. We are becoming great in the Berlin wool flower-work. I have sold two baskets of this kind lately at 10 rupees each. The girls can now make the moss, and nearly all the flowers, though the putting them together still falls on me; but even my little Brahmin girls, and some of our very little ones in the school, make the moss and convolvuluses beautifully. Lamvakie does the dahlias and marigolds exceedingly well; and I have taught Joanna to make roses, *gowans*, and foxgloves, which are amongst the most difficult. Louisa is our chief convolvulus-maker, but my two little Brahmins are just as good. Theresa and Barbara are the great doyley-workers; and they and Joanna even go the length of *inventing* patterns. Venoo has come back to us, and a little sister, Anponna; so our numbers are now 32. You will be glad to know that I have just heard that dear little Powlee is better to-day.

One of my ladies from the city came to see me on Friday last; she was so concerned hearing of my being ill: and, indeed, they have all expressed much sympathy about it. Another was intending to come—one who at first was very shy of me; but she was not very well that day herself, and as I was better, her father said she had better not go.

We have been invited to four new houses lately. One I was asked to go to I only paid one visit, for the next day I got a message not to go again; the woman's neighbours had interfered. I blamed a Fakeer-looking man, who came in while I was reading; and though he said nothing he looked very unfriendly. This, however, does not happen often.

CENSUS OF CANADA—1870-71.

We have received the first volume of this blue book, including, of course for the first time, statistics of the four provinces which constituted the Dominion at the time the enumeration was taken. If the four volumes in course of publication are as carefully executed and as conveniently arranged as this instalment, we shall have an exceedingly valuable and interesting fund of information to draw upon from time to time, as occasion may offer. This volume contains 465 pages, printed alternately in English and French.

The system adopted for numbering the people is that known by the appellation of *Population de droit or de jure*. That is to say, instead of ascertaining who were the inmates of a household on a given day, or night, the enquiry was made who *should have been*, had all the members of that household been at home. We obtain some idea of the magnitude of the work of census-taking when we learn that no less than 32,606 enumerators were employed under 2,197 Registers or Supervisors, all of whom required to be specially *educated* before entering on the duties assigned to them.

The total aggregate area of land and inland waters in the four provinces is stated to be 224,120,395 acres superficies, or 350,188 square miles, and the lineal extent of sea coast 2,879 miles. The population of the Dominion on the 2nd day of April, 1871, was ascertained to be as follows:

Ontario.....	1,620,851
Quebec.....	1,191,516
New Brunswick.....	285,594
Nova Scotia.....	387,800
Total.....	3,485,761

The following summary of the population "by religions" is interesting, and may be useful for future reference:

ADVENTISTS.....		6,179
AFRICAN ASSOCIATION.....		1,890
BAPTISTS.....	165,238	
Free Will or Christian... Union.....	60,507	263
Tunkers.....	11,445	
		237,453

BRETHREN—Christian.....	1,701	
Plymouth.....	2,220	
United.....	604	
BELIEVERS.....		4,534
CATHOLICS.....		226
CHRISTIAN CONFERENCE.....		1,492,029
CHURCH OF ENGLAND.....		15,153
CONGREGATIONAL.....		494,049
EVANGELICAL ASSOCIATION.....		21,829
GREEK CHURCH.....		4,701
IRVINGITES.....		18
JEWES.....		1,112
LUTHERAN.....		1,115
MAHOMETAN.....		37,935
METHODISTS.....	17,592	13
Wesleyans.....	378,543	
Episcopals.....	93,958	
Primitive.....	24,121	
New Connection.....	32,436	
British Episcopal.....	1,837	
Calvinistic.....	60	
Bible Christians.....	18,544	
MORMONS.....		567,091
PAGANS.....		534
PRESBYTERIANS.....	75,787	1,886
Canada Presbyterians.....	341,561	
Church of Scotland.....	107,259	
Reformed.....	19,912	
Evangelical Union.....	209	
American.....	1,070	
PROTESTANTS.....		544,998
QUAKERS.....		10,146
SWEDENBORGIANS.....		7,345
UNITARIANS.....		854
UNIVERSALISTS.....		2,275
OTHER DENOMINATIONS.....		4,896
NO CREED.....	5,146	4,870
Atheists.....	20	
Deists.....	409	
NOT STATED.....		5,575
		17,055
Total.....		3,485,761

Of the whole population 29½ per cent. are Roman Catholics. The proportion in Quebec (Lower Canada) being 85 per cent.; in Ontario 17 per cent.; in New Brunswick 33½, and in Nova Scotia 26½ per cent.

Of all the Protestant denominations, the Methodists are the most numerous, embracing 567,091, or 16½ per cent. of the population. These are subdivided into eight classes, of which the Wesleyans number 378,543. To the Presbyterian Churches, under six separate organizations, are given 544,998, about 15½ of the whole population. Next in point of numbers is the Church of England, having 494,049, equal to 14½ per cent. of

the population. Four sects of the Baptist Church number 237,453; the Lutheran Church taking next rank with 37,935. It further appears that the combined number of the four Presbyterian Churches, who are at present negotiating terms of union, is 448,820, to which if we add their fair proportions of those included under the general designation of "Presbyterians," say four-fifths, or 60,629. It follows that in event of the proposed union being consummated, "the Presbyterian Church of British North America" will be the largest Protestant Church in the Dominion, numbering 509,448.

### Miscellaneous.

#### WHAT ENGLAND IS DOING FOR MISSIONS.

There seems at first sight something strange in the fact that the missionary history of the modern Christian Church is so exceedingly short; but the thing, on reflection, is after all not so very inexplicable, for, apart from the question of the state of religion in such a country as our own, there were for long difficulties lying in the way of intercourse with other lands, which have now been to a great extent removed. But whether this does or does not furnish any excuse for the Reformed Churches in failing to obey at once the divine commission, there is one thing that may be thought of with some satisfaction in connection with the shortness of the time during which our missionary operations have been carried on, and that is, that the growth in their dimensions has become great enough to encourage the hope that, if the blessing is given and the ratio of Christian liberality to means is only fairly maintained, the whole world may be covered with the knowledge of the Lord within the next half century.

After the Reformation, the Church of Rome sought to recruit its exhausted strength by foreign conquests, and the blanks made in its ranks by the defection of England and Germany were actually so far filled up by conversions achieved in

India and Japan. The idea was one which was suggested by a merely worldly policy, and the strength gained was more apparent than real. But there is a sense and spirit in which their example might be imitated with advantage. If the Churches at home were able to rise to a more adequate apprehension of the greatness of the work they have to do in the outlying world, and were to throw themselves into that work with greater heart and energy, not only would they keep up on the whole their roll of members, which is ever apt to be reduced by defection and apostacy, but they would receive from abroad an impulse and a quickening which would increase even their preservative power at home. This, in fact, is a side of the missionary enterprise which has yet to be looked at. We have up to this time scarcely felt the influence of the returning wave. But the day is evidently approaching when that will tell; and, unless all the signs fail there are men now living who may be spared to see events in the religious history of the world as remarkable and memorable as the Reformation itself.

It may interest our readers if we say a word or two about those great English Societies which are engaged with ourselves in the endeavour to subjugate the world to the Messiah. Notice will be taken of the smallness of their beginnings, and their possible expansion into agencies of yet far greater utility.

The oldest society is that for the *Propagation of the Gospel in Foreign Parts*. It owes its origin to the religious enthusiasm of the Commonwealth, when the Long Parliament ordered that a collection be made throughout the Churches for the evangelization of the North American Colonies. It was afterwards incorporated by royal charter in the reign of Queen Anne, and was then made what it continues to be very much to this day—a strictly colonial society; that is to say, whatever missionary operations it undertakes are carried on in behalf of the Queen's subjects. The Propagation Society is the virtual founder of the Church of England in the various colonies, and through its agency mainly the various colonial bishoprics have

been established. Bishop Pattison, who was lately massacred by the natives in one of its South Sea islands was one of its missionaries. It is chiefly supported by the High Church party. In 1701 its income was £1537; in 1871 it was £97,604.

Our Presbyterian theory is that the Church should be its own missionary society; and there is no doubt that only when that is the case have you the apostolic ideal realized. But there are several reasons why the Church of England, as such, cannot undertake directly its own missionary work; and one of these is this, that so wide a difference exists between many of its members on the subject of the nature of the gospel. Those, for example, who hold what we call the Evangelical faith, cannot support conscientiously the Propagation Society, and so they sustain another which more adequately expresses their convictions. That other is the *Church Missionary Society*. It dates from 1799, when a few men met in London, and agreed to form an association for the express purpose of carrying the Gospel to the heathen. At first it had to struggle with many discouragements; for it at once admitted the laity to a place in its counsels, and for this and other reasons it was discountenanced by the bishops. Now, however, it has got over all its difficulties. The Archbishop of Canterbury himself has become one of its presidents, and alike in India, Africa, and Australasia it has been honoured of God to do a great work for the Gospel. Like its sister society, it has a speciality. The *Society for the Propagation of the Gospel* has shown itself particularly concerned about the multiplication of bishops. The *Church Missionary Society* has devoted itself to the training of native agents, of whom it now employs over two thousand. Tinnevely in South India has been the region in which this society has met with the greatest amount of success. Its income during the first ten years of its existence averaged only £1000; now it is about £150,000.

Our GAELIC Article will be continued next month.

## LAYMEN IN THE PRAYER MEETING.

BY THE REV. JAMES BELLS, D.D.

Much has been written of late respecting methods for increasing the interest and profit of Church prayer meetings, yet further suggestions may not be amiss. This is emphatically the laymen's meeting, and with this view of it I wish to express a few thoughts.

1. *Laymen should feel themselves responsible for the interest of the meeting.* They should give it thought, as they give thought to anticipated meetings for business. They should go to it with warm hearts, having something they can communicate to others; not always like so many empty cans brought to be filled with enough to last with moderate use till the next opportunity to have them filled. Our prayer meetings are often profitless, because all come empty, and coldly wait for their supply. Who is to fill the reservoir, if none bring anything of sentiment or experience and devotion? Who is to furnish the warmth for all these hearts, if all come cold to the altar, on which there is no fire? The pastor cannot fill and warm the whole company, and he should not be expected to do so if he could. This is the meeting in which the members should especially refresh and cheer him in his work, while they stimulate and help each other. This is impossible, unless they come to it with something to communicate, and feeling responsible for its interest and profit.

2. *Laymen should sometimes lead the prayer meeting.* If this duty devolve alone on the pastor, the meeting will be likely to become formal and fall into ruts. Besides, such an additional burden should not be imposed on the pastor, except when he desires to assume it. Nor should the elders always lead the meeting, for here obligation may properly be shared by all who are able to bear it. Nor should the older members only be expected to perform this duty. The young men should take their turn for their own advantage, and that other young men of the Church may be thus invited to take part in the exercises. In

this way variety will be given, formality will be prevented, and a larger number be trained to habits of service in the Church.

3. *There should be no speeches made in a prayer meeting.* It is no place for speeches, could they be made, and the attempt to make them is a damper on devotional feeling. This is the place for the heart to talk, not the head. Moreover, many persons are deterred from saying anything because they feel that they are not able to speak in public, when both themselves and others would be blessed, were they willing to say in the simplest manner what is in their hearts. This may not require more than two sentences. It may not be altogether according to rhetorical rules. It may be said while one is sitting, if he is embarrassed by standing. It may be an item of experience, a statement of some difficulty, a question concerning duty, a word of encouragement to others; in any of these particulars it may be entirely unlike a speech, yet be very profitable, and in harmony with the design of a prayer and conference meeting. Such a meeting will be killed if afflicted with a number of speech-makers. It should be free of all stiffness and stateliness.

#### A NIGHT WITH THE CHINESE IN SAN FRANCISCO.

"FRISCO," as the natives lovingly call it, is the Alexandria of North America. It is the great meeting-place of the oldest East and the newest West. All nationalities seem to be represented in its markets, but the general tone is still Yankee. The vigorous Yankee "bosses" all others. He has had little difficulty in digesting and assimilating to himself the German, the English, Scotch, and even the Irish man. But "the heathen Chinese" is still a tough morsel, for, as a rule, he remains a heathen and remains a Chinaman, though thousands of miles away from the Flowery land, and mixed up with the currents of Western thought and development. In Vancouver's Island, I had been interested in "John," the *soubriquet* he is popularly

known by, just as Irishmen are by "Pat" and with even less reason. There are specimens enough of the race on the British Pacific coast. All the servants, cigar store keepers, and washermen in Victoria, are Chinese; and Victoria itself, as regards the cosmopolitanism of its people, is related to Frisco, as much as Brussels is to Paris. But in Frisco, there are sufficient numbers and varieties of the race to enable them to organize in their own style for devotion, amusement, or work. There is a Chinese quarter, inhabited by nearly 18,000 of them, and they can be seen there pretty much as they are in inferior quarters of Canton or Peking.

A friend took me to the Chinese theatre. The admission fee was 50 cts., but less is charged for the pit. Our fee permitted a visit to the galleries, had we desired it; but our object was to mix with the mass of the audience for a few minutes, and to get some faint idea of how they were interested in the play. The house was a low-roofed, dingy looking place, capable of holding about 500 people. All the seats, except a few in the back, were filled, and with men—men ranging possibly between 16 and 40 years of age. The general type of countenance and figure and dress was, to a stranger, strikingly uniform; though doubtless to themselves, sufficiently marked distinctions would appear.

A Chinese play is an interminable affair. It begins with the birth of the hero, follows him up through his nursery life and the adventures of youth, marries him, and does not leave him then; follows him through talks with his wife, leave takings, deputations, embassies, processions, wars, and all his busy round of life, till he shuffles off the mortal coil and stage together. The actors had been engaged already for eighteen nights on the play, a bit of which we saw: but the spectators were in no wise fatigued. Then they had come night after night, and then they sat, hundreds of yellow or dusky coloured Mongolians, stolidly, but none the less intently, staring at the gorgeous tinsel work and absurd disguises on the stage; listening to the tum-tumming.

clink-clinking of what were intended for musical instruments, and the sharp, shrill dialogues and declamations—the chief characteristic of which, in our ears, was a rapid succession of rising and falling inflections, resembling the cackling of hens more than the full human voice divine. The whole performance seemed to us incredibly childish. A tall, pompous old fool, with a prodigious goat's hair beard, and robes that were a blaze of gold-paper and sparkling tinsel, strutted about the stage, bowing and scraping, waving his hands in benignant and condescending style, stroking his mock-beard, and occasionally lifting his leg high to kick some attendant, in order to show his sovereign power and pleasure. This was the great man of the piece. His wife and friends were delicate-featured, melancholy-eyed girls, with cheeks painted the daintiest red, and necks the softest white, black hair neatly done up, and feet the size of babies' fists. Numerous attendants were grouped about the stage, dressed in gaudy gorgeous robes, whose duty it was to fall into line every now and then, and march round about in procession to the sound of monotonous music—some of them carrying banners, others doing duty as mounted men, by having wooden donkeys' heads and trappings sewed on to the front of their robes. Our Chinese education having been neglected, we soon got tired of the whole thing, and we went out, questioning if one of our theatrical representations or pantomimes wouldn't appear equally childish or stupid in the eyes of mandarins.

We next went through several streets, courts and blind alleys in the Chinese quarter, and of them I shall say nothing except that they are a disgrace to any city. More flagrant, more abominable bestiality, Sodom could not have showed before its destruction.

Sick at heart, my friend next conducted me to the Presbyterian Mission church and school for the Chinese. Though it was now 9 o'clock, the school was in full blast, both upstairs and in the basement. This mission is the oldest and most successful in Frisco. It has been under the charge of the Rev. Mr. Loomis for fourteen

years, and every night he is to be found at his post. Another missionary now works with him, and two Chinese converts are valuable assistants. The school is held in the evenings, because the scholars are engaged during the day at hard work in the store, the shop, the laundry, or the kitchen. The attendance varies from 70 to 100, all of them being lads, or men whose first motive in coming is that they may get an English education. Part of the evening is devoted to oral lessons, embracing subjects needful in business, especially arithmetic, and also geography, grammar, history, reading, &c., and the other part to singing and religious instruction. The quickness and intelligence of the pupils, and the evident progress they had made, were surprising. The singing was excellent. They have a parlour organ in one of the basement rooms, on which several can play very well; and, while one is playing others gather round and join in the choruses with great spirit. To hear these cross-eyed Mongols, Dang Hung, Go Hang, Fong Lork, Lum Lung, and others with names equally comic to us, sing "Rock of Ages," "From Greenland's icy Mountains," and "I do believe," was a blessed relief after the scenes we had just quitted. What a much grander business that of such a man as Mr. Loomis is than any other in the golden city of San Francisco! Many difficulties he has to contend with, in his educating and evangelizing work, and one of the greatest is the unsettled condition of the Chinese on the whole of the Pacific Coast. John comes to Frisco and gets employment; but if he hears that there is a chance of bettering himself up the country, gold mining or on the Railway, off he goes at a shorter notice than Sir Colin Campbell required to go to India. Thus it happens that, though 1000 names are found on the rolls of the School during the past year, the average attendance has been only 74. On Sunday, there are regular services, well attended, but, as we were not there to see, our readers must wait for a description till our second visit.

The thought I came away with was this.—good as this work is, ought not the

Christians of San Francisco to be ashamed that it is so small? Here a Catholicism planting itself in the midst of a great Christian population. A few men and women have devoted themselves to the crusade of enlightenment; but "what are they among so many?" Yet, even in asking this question, I am rebuked. For it is the question of the faithless disciples, and not of Christ. He is able to save by few or by many. God bless Mr. Loomis, and all like him. G.

## Family Reading for the Lord's Day.

### AMBASSADORS FOR CHRIST.

*An Induction Sermon preached in St. John's Church, Cornwall, by the Rev. Jas. S. Mallan, of Osnabruck.*

Now then we are ambassadors for Christ, 2 Cor. v 20.

Many are the duties devolving upon the heralds of the Cross, and accordingly, they have in Scripture obtained different titles expressive of these various duties. As they have the oversight of the flock of Christ, they are termed bishops. As they are commissioned to feed with spiritual food, they are denominated pastors. As they serve Christ in His Church, they are named ministers. As they are to be grave, and prudent, and an example to the flock, and to govern well in the House and Kingdom of Christ, they are called presbyters or elders. As they are looked upon as the messengers of God, they are termed the angels of His church. As they dispense the manifold grace of God and the ordinances instituted by Christ, they are termed the stewards of the mysteries of God. And, as they are sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, they are called His ambassadors. It is the latter which the Apostle employs in the text. And from the nature of the term and the meaning of the context, it is evident he made use of the language of the text in order that

those to whom he wrote might be more readily influenced by his words, and more deeply impressed with the importance of the matter he presented to their minds. The subject matter he was discussing, and which he would bring home to their hearts and consciences—man's reconciliation to God—he considered of vital importance. And knowing the terror of the law, being conscious of the absolute necessity of his message being received, and feeling a keen sense of the responsibility under which he was for the right discharge of his duty, he employs every legitimate means to make his words effectual. Being well versed in human nature, he was firmly persuaded that, however earnestly he besought those to whom he wrote to be reconciled unto God, they would more likely be influenced by his official entreaties than if he merely besought them as a man. He therefore addresses them officially. Hence he reminds them that to those whom Jesus had sent into the world as His apostles, and those whom they should send, he had committed the ministry of reconciliation, and accordingly he styles himself and his colleagues the ambassadors for Christ. And with the same design we make use of the text, in order to show the importance of the Gospel Ministry.

I. The Gospel Ministry is important from the person represented.

This a view of the office which, it is to be feared, is too much lost sight of both by ambassadors themselves and by those whom they from time to time address, and which is most prejudicial to the furtherance of the Gospel. Were we who occupy the pulpit continually under the impression which this view is calculated to produce, how different would be our conduct in all circumstances of life! With what zeal, what earnestness, what diligence, what perseverance, would our public ministrations be characterized! With what humility, with what gentleness, goodness, temperance, righteousness, and holiness would our private lives be marked—that the ministry be not blamed!! Were the people thoroughly imbued with this sentiment, how differently would they come

up to the house of God, how attentively and devoutly would they listen—not to the address of a fellow mortal merely—but to hear what God the Lord, through His servant, would say unto their souls. Paul thought it necessary to remind those to whom he wrote of the official character in which he addressed them, and it is just as needful in the present day to take up his language and say, Now then we are ambassadors for Christ. An ambassador is a person sent as the representative of a prince or government to the people of another country to treat with them on some policy. And as the ruler or government sending the representative to negotiate on affairs with another is of importance, so he who is the ambassador is treated with the regard due to those he represents. Accordingly the sentiments he utters, and the conditions he lays down, respecting the matter entrusted to him, are attentively heard, prudently considered, and decisively acted upon, so far as they accord with the instructions contained in his commission. Hence, he who is the representative of some powerful king or potentate occupies officially a position of honour and importance. But if the conduct of the ambassador be not in accordance with his office, it brings contempt upon his person, injures his cause, degrades the office and insults the represented. On the other hand, if he acts his part well, there is in his official character that which gives weight to his words and force to his actions, and a consciousness of his position inspires him with energy and determination when he is negotiating the affairs of him whom he represents. Now if this is the case with those who represent earthly kings or sovereigns, how much more should it be with those who represent the King of Kings, and Lord of Lords, the Sovereign Lord of earth and heaven? If those to whom the ambassadors of earthly princes and potentates are sent are ready to negotiate, infinitely more ready and willing to enter into reconciliation with God should those be to whom the ambassador of the Prince of Peace comes. Some people endeavour to justify their conduct by the erroneous thought

that had they lived in the days when our blessed Saviour fulfilled His public ministry, they could not but have become His loving, faithful disciples. The truth is we live in an age more favourable. We have none of the prejudices of these days to contend with. We have the fulfilment of many of the prophecies concerning the Messiah, which those who heard the gracious words from His blessed lips did not enjoy. We readily admit that He spoke as never man spoke, and that the mighty works which He performed in attestation of His divine mission were sufficient vouchers that He was divinely appointed. In His words and works were convincing proofs that He was the Mighty God, though a man of sorrows and acquainted with grief. But though Christ possessed the divine as well as the human nature, though He wrought miracles which none but He who was God could perform, yet we are unable to point out an instance when virtue went out of Him to heal the malady of the soul. He puts forth His divine power to cleanse the ten lepers; only one of these, however, is brought back to render thanks to his Heavenly benefactor. We do not remember of his putting forth any such influence. It is the work of the Holy Spirit to regenerate and sanctify the soul. And we believe it was as much the work of the same Spirit to produce saving faith and genuine repentance in the soul during the ministry of our Saviour as at the present time. It is said John testified concerning Christ, He shall baptize you with the Holy Ghost and with fire. Or does another say, To as many as received Him to them gave He the power to become the sons of God? We reply, He does so still by the same instrumentality. He that is the Spirit accompanies the reading and especially the preaching of the Word, and makes it an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation. When He commissioned His disciples to go and teach all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost, He added, And lo, I am with you always even unto the



end of the world. And when He prayed for them, as recorded in the seventeenth chapter of John's gospel, He said unto God the Father, As thou hast sent me into the world, even so have I sent them into the world. And, further, when He sent them forth, He addressed them and said: He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that heareth you, heareth me, and he that heareth me heareth him that sent me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. From these passages we legitimately infer that the Gospel Ministry come with the importance, authority and power with which Christ came into our world, to beseech mankind to be reconciled with God. If then the Gospel Ministry thus represents Him who was holy, harmless, undefiled, separate from sinners, should not those in that office be holy in heart, unsullied in character, and pure in life. If they thus represent Him whose ministry was a thorough abnegation of self, and a complete dedication of Himself to the work, with what zeal and devotion should they labour incessantly in the same glorious cause? And if they thus represent Christ, is it too much to say of the humblest of that ministry, that when he invites the wicked to forsake his ways, and the unrighteous man his thoughts, God will, by His Holy Spirit, make the invitation as effectual to salvation as if the words were pronounced audibly by Christ Himself? No, it is not too much. Such is the arrangement of heaven. It pleaseth God by the foolishness of preaching to save them that believe. Such is the importance of the Gospel Ministry from the person represented.

II. The Gospel Ministry is important from the trust committed to its care; "And hath committed unto us the work of reconciliation and hath given to us the ministry of reconciliation."

There is more or less importance connected with every calling in life, and that man who speaks disparagingly of any lawful occupation or profession has much yet

to learn. The same Jesus, who came from heaven to earth as God's ambassador to men, and who appointed and established the ministry of reconciliation, wrought at the humble trade of carpenter, leaving us an example of honest industry, and teaching us to be diligent in business, serving the Lord. The office which those fulfil who devote their time and talents to the improving of polite literature, and the perfecting of the arts and sciences, is honourable and important, inasmuch as they are the handmaids of religion, preparing, as they do, the minds of men for its reception, facilitating the conveyances of its heralds, and transmitting its glorious truths by and to the ends of the earth. The vocation of the man who employs his skill and puts forth his best efforts to alleviate human suffering and soothe the last hours of his fellow mortals, or raise them up from beds of languishing, is important, and his services cannot be too highly appreciated. Important is the work of the individual who endeavours to make peace between men, whether in the family circle, the community in which he dwells, or among the nations of the earth. And when in the providence of God he is instrumental in allaying angry passions, quelling strife, preventing wars, and making peace, blessings attend him. All those subjects are important. But of infinitely greater importance is the trust confided to the Gospel Ministry. The others relate to time, matters between man and man, to things temporal. The Gospel Ministry negotiates between God and man, and the subject of their mission embraces not only time but eternity also. It has reference to the soul, the nobler part of our constitution, and its well-being for ever. Accordingly we find the Apostle Paul addressing those to whom he wrote, beseeching them by the mercies of God to "present their bodies a living sacrifice, holy and acceptable unto God." Or, in other words, he urges them by the consideration of all the mercies of God to be reconciled unto Him. Now from the language here employed we see the importance of that reconciliation—"The Mercies of God"

And by these we are to understand all that we are, all that we have and enjoy, and all that we hope to obtain. By sin we forfeited our right to all, even life itself. All, therefore, is of the mercy of God. By all the Father has bestowed; by all the Son has done, is now doing, or shall yet do for us; by all that the Holy Spirit shall do in us, and put us in possession of; in short, by all the blessings and privileges of this life, and by all the prospects of the joys and felicities of heaven, he beseeches us. A subject of so wide a range, embracing all that relates to man's well being for time and eternity, is of vast moment. Hence the importance of the office of those to whom the ministry of reconciliation is committed.

III. The Gospel Ministry is important from the responsibility connected with it.

God has so ordained it, that the importance and responsibility of any office or calling should be commensurate. These are, therefore, inseparably connected. Wherever we find great responsibility connected with an office we may readily infer that that office is one of importance. This is a particular feature of the Gospel Ministry. Let us pause and consider it, and stand in awe. Each of us in our several stations and relations of life has his responsibilities for the right discharge of duty. But this office has its own, and they are peculiar and weighty. The devout humble servant of God views them with fear and trembling, and is ready to say, who is sufficient for these things? The Apostle says: Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Each ambassador must then keep before him in his daily ministrations, that he must give an account of his stewardship before the bar of God. Cities, ancient and modern, have had their watchmen upon the walls whose duty it was to warn the citizens of approaching danger, and who were re-

sponsible for the safety of the inhabitants entrusted to their care. And the inspired penman, viewing the church as the city of God, the spiritual Jerusalem, and her teachers and pastors as watchmen, says unto each: "Son of man I have made thee a watchman unto the house of Israel; therefore, hear the word from my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. And again, when a righteous man doth turn from his righteousness, and commit iniquity, and lay a stumbling block before him, he shall die; because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand." Such is the awful responsibility attached to the office of an ambassador for Christ. Hence its importance. But this is not all. The responsibility rests not only upon them. If the ambassador faithfully does his duty, an equal responsibility rests upon those to whom he is sent. When the Apostle said: We must all appear before the judgment seat of Christ, he included not only ambassadors but all to whom his word would come. And does our Saviour's address to His disciples carry nothing of warning to those to whom they would come? Do we read these words aright: "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me?" If so, then when the ambassadors of Christ present the warnings, threatenings, invitations, and promises of God, and those who hear continue imperious, rebellious, and unrepentant, they do as manifestly dishonour, disregard, and despise God as if Himself had spoken with an audible voice from heaven. What saith the heavenly ambassador in Matthew's gospel, 16th chap., v. 23. The rich man is there represented as perished and tormented in the flames of eternal perdition, and as praying Abraham to send Lazarus to warn his brethren, lest

they also come to this place. The answer comes: "They have Moses and the prophets, let them hear them. If they hear not them, neither will they be persuaded, though one rose from the dead." So it is with those who receive not God's ambassadors. They would not be reconciled though Christ came from heaven to preach to them. The Gospel Ministry then entails great responsibility upon those to whom the Word is preached. If they remain careless and indifferent, hear what the Lord says concerning them and the watchmen: Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his

iniquity; but thou hast delivered thy soul. An office thus so fraught with responsibility to those filling it, and to those to whom the Ministry of Reconciliation comes, is verily of the highest importance. Impressed, then, with our respective responsibilities, conscious of our own insufficiency, and looking to the Author and Finisher of our faith for strength divine, God grant that when we shall have finished our course each one of us shall receive the approbation of our Lord and Master: "Well done thou good and faithful servant; enter thou into the joy of thy Lord." Amen.

### *Our Sanctum.*

Upon the principle that what is good for Ireland ought to be good for the rest of the United Kingdom, the several opponents of "Establishments" are discussing the expediency of disestablishing the State Churches of England and Scotland, each in their own way. Presbyteries of the U. P. and the Free Churches of Scotland have sat and deliberated upon it. Dr. Donald Fraser of London, representing, as is supposed, the Presbyterian Church of England, has planted his foot emphatically against Establishments. The non-conformists have made themselves heard in the British House of Commons; but, until they secure a better champion than Mr. Miall has proved himself to be, they are not likely to make much headway. One thing is certain: the established churches of England and Scotland, which have hitherto been the bulwark of religious liberty in both kingdoms, must stand or fall together. On the other hand, it is not a little interesting to notice the turn that religious opinion is taking on this side the Atlantic—to read the proceedings of the convocation lately held in the Cooper Institute, New York, attended by 1500 leading citizens of the Union convened "for the purpose of securing such an amendment to the constitution of the United States as shall suitably express our national acknowledgment of God as the source of all authority in civil government, of the Lord Jesus Christ, as the ruler of nations, and of His revealed word as of supreme authority." Among the most ardent promoters of this movement are the venerable Drs. Tyng and McIlvain. There are many, however, who think that in the fact that the constitution was dated "in the year of our Lord, 1787," there is already sufficient recognition of God and Christianity! Of these, the most outspoken and influential clerical representative is the Rev. Henry Ward Beecher, the well-known congregational minister of Brooklyn. There are few countries in which such a

controversy could arise, inasmuch as few are possessed of a written constitution, and it will be a thousand pities if what looks so much like a clerical omission be not rectified now that attention has been directed to it. Practically, the United States government have all along recognized the sovereignty of God. They have done it by requiring the administration of oaths on the Bible, by appointing days of public thanksgiving, and by giving commissions and salaries to Christian chaplains to their army and navy. But every vestige of these, even, the opposers of the movement desire to see swept away.

What next? one feels disposed to say, on hearing that "the Jews are giving up Palestine." The *Jewish Times* considers it "not only a folly, but a crime to feed the sickly imagination of a poor ignorant people with the hallucination that one spot on earth has a greater value in the eyes of God than another." There are now it appears about 16000 Jews in Palestine, who have no visible means of support, but spend their time in idleness, praying, and sighing on the ruins of the Temple, and asking out a miserable existence by the charity of the Jews of Europe and America. And hardly less strange, to hear the ambassadors extraordinary from the court of JAPAN, replying to an address presented to them by the Evangelical Alliance "We are glad to assure you, in this public manner, that the statement, that the Imperial laws against the introduction and profession of Christianity have of late been republished *not true*. The desire of the government is to do what is best for its subjects, and to foster a spirit of greater religious, as well as civil, liberty." And does it not savour of romance to read in the speech of the Governor of Manitoba at the prorogation of the House of Assembly,— "we have now the definite assurance that the great work of uniting the Atlantic with the Pacific, through Canadian territory, has so far

advanced that the Dominion Government have been able to conclude a contract for the construction of the Pacific railway," a railway of 2700 miles in length! Verily, the ends of the earth are being brought together.

## LITERARY NOTICES.

**THE TEMPERANCE REFORM.**—A sermon preached by the Rev. Gavin Lang, in St. Andrew's Church, and published in the *Daily Witness*, contains valuable suggestions as to a more comprehensive Temperance Union, than has hitherto existed. Mr. Lang justly claims that there are many who have not, and who perhaps never will sign the pledge of total abstinence, whose sympathies are as warm in the good cause as the most rigid abstainers, and whose powerful influence and co-operation ought to be utilized. And he finds the root of the evil which we all deplore chiefly in the households of most of its victims. "If these were filled with the sunshine which love, good management and a hearty welcome to the bread-winner on his return from labour invariably supply, comparatively few working men would habitually, even occasionally, frequent the gin-palace."

**THE CONFERENCE ON ISRAEL.**—Dawson Bros. Montreal, pp. 78. This is an interesting pamphlet. It consists of "Four Papers," read last year, in London, at a conference presided over by the Anglican Bishop of Jerusalem, D. GOBAT, a name well known in both Literary and Christian missionary circles, the subject of discussion being, "*The probable Israelitish origin of the English Nation.*" One of the Papers is by Professor Piazzi Smyth, Astronomer Royal for Scotland, two of them by clergymen of the Church of England, and the fourth by a distinguished layman, the late Mr. Henry Innes. The Essays are well written. We do not commit ourselves to the theory which the authors of these Papers seek to establish. We simply call attention to the pamphlet, and recommend its perusal. The position taken is that the view of "our Israelitish origin" meets the requirements of prophecy regarding the House of Israel in the latter days. Professor Smyth discusses the position "that our national and hereditary weights and measures add signal confirmation to the belief in our national and hereditary Israelitish descent."

The pamphlet is already in its second edition, it is got up in the best English style. Price, fifteen cents.

**HINTS ON THE CULTIVATION OF RELIGION IN FAMILIES**, is the title of a discourse preached by Dr. Jenkins, in the ordinary course of his ministry, and printed for private circulation at the instance of a member of St. Paul's Church. The maintenance of a religious tone is shewn to be the first and chief means of securing the triumph of Christian principles. Not so much talking about religion, as the unvarying observance of a religious spirit and temper. And this Christian tone will take form. Certainly there will be set up in the family an altar of worship. The Holy Scriptures will become a household study. Catechetical instruction will

not be neglected; neither will it be made an irksome task. Sacred song will be cultivated. In short, there will be the CHURCH AT HOME, the simple services of which will be felt to be a privilege instead of a duty.

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While the reconstruction of Broadway Tabernacle was going on, Dr. Taylor, pastor of the church, was standing within the edifice talking with an "artist in fresco," who was eagerly endeavouring to enlist the pastor's interest in his own plans for wall decoration. "Here," said the man of colours, pointing to a prominent part of the wall, "I thought it would be a good plan to put some illustrations of the life of Christ." "No," rejoined Dr. Taylor; "it's my business to illustrate Christ's life in the pulpit. You've nothing to do with that." "H'm," continued the persevering artist, pointing to another part of the interior, "don't you think some crosses would look well painted there?" "No," replied the doctor; "I've crosses enough already in my lot—I pray you, don't give me any more." "Well," sighed the rather disappointed artist, disposed to think that frescoing found little favour in that particular quarter, "what would you like?" "I should like to have you get out of this place as soon as you can, and let me get in!" was the doctor's quick reply, the fun in his face shewing easily what he meant by it.

**DISCOUNT ON DULLNESS.**—The New York *Observer* being a religious paper, may be appropriately heard on the question treated below. It says:—

"The time has gone by for dull preachers. The activities of the age, the diffusion of knowledge by schools, books and periodicals, the spirit of enquiry, the spread of infidelity, the prevalence of doubt, the subtlety of false science, demand live, strong, earnest, capable men to preach the gospel. It will not answer to educate dullness or mediocrity. It was forbidden

that a son of Aaron should be a priest if he had any blemish. Even a flat nose excluded him. And the age wants no half-baked ministers. The West will not hear them. The East cannot hear them. The heathen know too much to take them. They are not wanted on this earth. To get money to educate dull boys because they are pious is robbing God and a fraud upon the Church. It is a crime or a blunder, and sometimes both.

## ADVERTISEMENT.

## NOTICE.

A MEETING of MINISTERS, ELDERS, and others, desirous of maintaining the Church in her connection with the Church of Scotland, is appointed to be held in the AGRICULTURAL HALL, TORONTO, on the Evening of TUESDAY, the 15th of APRIL, at SEVEN o'clock.

All in favour of maintaining said connection are respectfully invited to attend.

ROBERT DOBLE,  
*Secretary.*

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