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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.

March



1875.

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

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THE PRESBYTERIAN

MARCH.

THE BATTLE FOR THE UNION BILLS IN THE ASSEMBLY AND LEGISLATIVE COUNCIL OF QUEBEC.

INTRODUCTORY.

Since the year 1860, the question of Union with other Churches has in some form or other been under consideration in the courts of the Presbyterian Church of Canada in connexion with the Church of Scotland, but in 1870 it was, for the first time, that decisive action was taken in the matter. The subject was then brought under the notice of the Synod by a letter from the Moderator of the Canada Presbyterian Church, dated 18th April, and which was read to the Synod on the 4th June following.

About the same time the congregation of Lindsay overtured the Synod, setting forth the desirableness of Union, and craving the Synod to take steps in the premises.

In terms of this letter, the Synod appointed a committee of six of its number to confer with similar committees appointed by the Canada Presbyterian Church and the Presbyterian Churches in the Lower Provinces. In September of the same year this joint committee met in Montreal, 22 out of the 24 members being present, when it was found that remarkable unanimity prevailed in the minds of the different committees, and, as a result of this deliberation extending over three days, they were enabled to report a draft Basis of Union to the several Supreme Courts. In the Synod of the Church of Scotland, after lengthened discussion, it was "una-

nanimously resolved to adopt the reports, and record satisfaction with the manner in which the committee had discharged their important trust." A committee of twelve members was appointed to carry on the negotiations. This was in 1871. In 1872 the committee again reported favourably, and the Synod again unanimously received the report and re-appointed their committee with certain instructions.

At the Synod of 1873, differences of opinion began to arise as to the details of the Basis, chiefly in regard to the final disposition of the Temporalities Fund. After long discussion it was agreed by a vote of 51 to 13 to adopt the recommendations of the committee, viz., that after protecting all vested rights the fund should be applied (1) to a retiring fund for aged and infirm ministers in the proportion of six ninths of the fund; (2) to the Theological Faculty of Queen's College, in the proportion of two ninths; (3) to the Widows' and Orphan's Fund of the United Church, one ninth: with a reservation in favour of Morrin College to the extent of \$40,000.

In order to ascertain the mind of the people it was now resolved to send down the Basis of Union and this resolution to Presbyteries, Kirk Sessions, and Congregations with directions for holding meetings and voting thereon. Returns to this remit as it was called, came up to the Synod which met in Ottawa in June, 1874, when it was found that out of eleven Presbyteries, 119 Sessions and 125 Congregations which reported, one Presbytery, sixteen Sessions and eleven Congregations expressed opposition chiefly to the financial arrangement proposed, while 20 Congrega-

tions made no returns. In order to meet if possible these objections, the Synod agreed to two important alterations in the Basis: (1) by prefixing a preamble in which it was set forth that "it would be for the glory of God and the advancement of the cause of Christ, that the negotiating churches should unite and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction, and under authority to Christ alone, the Head of His Church, and Head over all things to the Church." (2) The resolution respecting the Temporalities Fund was amended to meet objections that had been raised, and the whole was again sent down to the lower courts with instructions to report to an adjourned meeting to be held in Toronto on the 3rd November. A committee was at the same time appointed to consider what legislation may be required, and to take all competent measures for obtaining such legislation.

The vote in favour of the Union at this time was 88 to 10. The Synod met in Toronto on the day named, and after a full discussion decided by a vote of 68 to 17 to proceed with the Union, and the Committee on legislation at the same time submitted draft Bills which were read and after various emendations were approved.

The Bills were five in number—two of them requiring the sanction of the Ontario Legislature: three had to run the gauntlet in Quebec and to meet strenuous opposition in the two branches of the Legislature of that Province.

The Parliament of Ontario met in November, and the Synod's Bills were introduced with the usual formalities. In the meantime, however, the aid of the Court of Chancery was invoked by the opponents of Union, and an "injunction" was applied for to restrain the Synod from applying to Parliament for Legislation on the ground of irregularities in the modes of the Synod's procedure. The case was argued at considerable length before Vice Chancellor Proudfoot, who, having detailed with great minuteness the evidence in

support of the injunction, gave it as his judgment that this was a case in which he ought not to interfere, and the motion was therefore refused. In giving his judgment it was stated that it would be competent for the objectors to appear before the Private Bills Committee of the Legislature of Ontario, and that it must be taken for granted *a fortiori* that the House of Assembly have a desire to do that which is right in the premises. Parties were accordingly heard before the Committee of the House: the Rev. Robert Burnet, Mr. Thomas McLean and others appeared as objectors to the Bills, Principal Snodgrass and Mr. James Bethune on behalf of the promoters. We have no report of the proceedings, but it was ably argued on both sides there can be no doubt. The result, as announced by telegraph on the 16th December, was, that "the Bills passed Private Bills Committee precisely as we wished," and on the following day it was announced that "both Bills passed the third reading in the Assembly of Ontario, this evening, unanimously." A few days later, and they had received the Royal assent.

The Quebec Legislature met in the ancient capital in December, but it was not until the middle of January that the Presbyterian Union Bills came up for consideration, when parties were notified to appear in their several interests. Dr. Cameron, M.P.P., of Huntingdon, a graduate of Glasgow University, an influential member of the House and also of the Presbyterian Church of Canada in connection with the Church of Scotland, had charge of the Bills. The Rev. Gavin Lang with Mr. Frederick W. Terrill of Montreal, advocate, appeared on behalf of the objectors, and were subsequently reinforced by Mr. Douglas Brymner of Ottawa. For the promoters, Messrs. John L. Morris and John S. Archibald, of Montreal, advocates, and Mr. James Croil, the Church Agent. It was arranged that parties should be heard on the morning of the 27th January. On that day began one of the stoutest struggles in the history of a Colonial Private Bills Committee. The combatants had nailed their colours to the mast, and the watchward of

either party was "no surrender." During four days, with alternating hopes and fears, the strife went on. The table groaned under the weight of ponderous volumes of constitutional Law Books—civil and ecclesiastical; petitions, pamphlets, periodicals and fly-sheets were in turn brought into requisition; witnesses were questioned; official documents signed by the moderators and clerks of the negotiating churches were produced and read; statistics were tabled *ad nauseam*; arguments profound were iterated and reiterated; and when these were exhausted, expostulation and entreaty, remonstrance and invocation, followed. At noon, on the 30th, the committee retired to confer in private, and in half an hour announced that they had agreed by a vote of eight to four to pass the preamble and to appoint a sub-committee of their number to report on the clauses of the Bills. The sub-committee passed the Bills with two amendments which the promoters had agreed to, namely (1) *that the successors of ministers of Congregations in the Province of Quebec existing at the time of Union which do not enter into such Union shall retain the same rights to the benefits of the Temporalities Fund which they would have had if such Union had not taken place.* (2) *That ministers retiring or who have already retired in the Province of Quebec, with the consent of the Church shall receive \$400 annually.* The promoters had gained the day, and all betook themselves to their homes, while the House, at its leisure, unanimously passed the Bills as they came from the hands of the Private Bills Committee. And here it was reasonably supposed further opposition would cease.

But the promoters had counted without their host. A temporary lull was to ensue—not a truce. There is a Legislative Council in the Province of Quebec, whose function is to put a check upon hasty or unwholesome legislation. The objectors, in the exercise of their undoubted privilege, had resolved to press their suit and renew the combat, if needs be, before the three and twenty members of this august Body. The interval, it may be supposed, was not allowed to pass unimproved. The

defences were strengthened, fresh weapons took the places of worn out ones, and from behind stronger entrenchments, new batteries were to open fire which might reverse the action of the popular branch of the Legislature. nullify the legislation now in force in the great Province of Ontario, and frustrate by anticipation that of the Maritime Provinces.

On the morning of the 12th February the battle was resumed. We went before the Committee in good style—convened in the Council chamber, surrounded with the insignia of royalty, and with a considerable number of interested spectators—members of the Legislatures and prominent citizens for an audience. There were about twelve members of the Committee seated around the table or in the immediate vicinity. Mr. Archambault occupied the chair. On his right sat the Hon. Mr. Fraser de Berry, the so-called head of the clan Fraser; on his left, the Hon. James Ferrier of Montreal, beyond doubt the most influential member of the Council. Next to him was seated the Hon. Geo. Bryson of Fort Coulonge, a venerable elder of the Church of Scotland in Canada, who had been entrusted with the charge of the Bills, and who, it may be said in passing, earned for himself not only the gratitude of the promoters, but the respect also of the objectors. His genuine goodness of heart was transparent even in the most trying moments of the controversy, and to the very last his efforts to bring about a conclusion that would be satisfactory to both parties was beyond praise. It should be mentioned that the tribunal to whom we appealed was composed, with the exception of three members, of Honourable gentlemen professing the Roman Catholic Faith, who up to this moment had no knowledge whatever of the merits of the question, and the majority of whom, indeed, understood very imperfectly, or not at all, the English language. And when it is remembered that one of the three Protestant English-speaking members—and he the ruling spirit in the House—for reasons which to himself must have been satisfactory, was opposed to the passing of the Bills, it must be evident that

the promoters were doomed to wage an unequal warfare. The odds were unquestionably against them.

The Rev. Gavin Lang and Mr. Douglas Brymner appeared to represent the interests of the minority of the Church of Scotland in the Province; on the other side were Mr. William Cook, barrister of Quebec, assisted by his father the venerable minister of St. Andrew's Church in that city, and the Church Agent from Montreal.

The preamble of the Bill respecting the Union of certain Presbyterian Churches therein named having been read, it fell to the objectors to demur against the allegations upon which the Bill was founded, and it was agreed at this stage to hear arguments on the whole question.

Accordingly, Mr. Brymner began by addressing himself to what he considered the strictly legal and constitutional aspect of the subject. He asserted that the action of the Synod in regard to this matter had been irregular and unconstitutional *ab initio*: that the churches had not agreed to unite: that no proper means had been taken to ascertain the minds of the people: that the so-called Remit did not give them an opportunity of saying whether they wished the Union or not—that it was simply a category of truisms which every Christian man and woman might subscribe, and still be opposed to this so-called Union which was not a union, but the consummation of a *schism* begun in 1843: that there was no majority in favour of Union, on the contrary, there was a vast preponderance opposed to it: and, that even if it could be shewn, which of course it could not, that there was such a majority as was claimed, that in matters of this kind it was well known that in the Presbyterian Church majorities did not rule. The final vote of 68 to 17, taken at Toronto, at two o'clock in the morning, was cited as evidence of the insignificant number who had shown any desire for this Union. The hour of adjournment found Mr. Brymner in mid-argument, but on Saturday morning he resumed the theme, and wound up a long speech by claiming that those who did not vote for

the Union should be held as opposed to it, and if, as he stated, there were 280 Ministers and Elders in the Church, and if only 58 voted in the affirmative, he held he had established his point—that the objectors represented the majority of the Church, and that therefore the preamble to the Bill was not sustained by the facts of the case.

Mr. Lang next took the floor. He agreed with what had fallen from his able *confrère*, and desired to submit a few additional considerations to the Committee. Some of these were personal reasons for opposing the Bills in their present shape. He had made a covenant with his congregation when he came from Scotland four and a half years ago, and it was with him a matter of conscience that he should continue to be a minister in connection with the Church of Scotland. If the Bills before the House became law they invested his position with grave difficulties. He, too, held that the matter had never been fairly laid before the congregations of the Church, and that the returns were based upon mere fractional representations of the people. He claimed that even if the objectors were in the minority these Bills did not sufficiently protect their rights. He had never heard any good argument for the Union, and for himself had no faith in swollen ecclesiastical combinations. As to the Temporalities Fund it was clearly beyond the power of the Legislature to convey that fund to the proposed United Church. Let such an act of spoliation be sanctioned, and the funds of no institution or corporation in the land would be safe for a single day, and the same authority that was now asked to define the rights of the minority might next year be asked to erase them altogether from the Statute Book. He declined from being put in the position of coming out in hand to a Board responsible to the United Church to ask for that which he already possessed as an inalienable right.

If the parties applying for these Bills chose to abandon their connection with the Church of Scotland, they should carry with them no part of the fund, which, if it did not belong exclusively to those whom

he represented, should either be handed over to the sister Church of England, from whom it was wrung, or else to the Imperial Government whence it originally came. Mr. Lang concluded an exhaustive address with an earnest appeal that the Legislature would pause before consenting to the passing of the Bills on the ground that sufficient time had not been given by the churches to the consideration of the subject, that the acts were crude and imperfect, and that next year they might be in a position to come before the Legislature with unanimity.

The promoters of the bills were then heard in reply. They had no desire to enter into a discussion of civil or ecclesiastical constitutional law. Their Synod was a Supreme Court, and the best interpreter of its own laws. It had decided to go into this Union. The Court of Chancery, without their seeking, had given its decision in their favour. And the same evidence which they had to produce here was deemed sufficient to warrant the passing of similar bills in the Province of Ontario where, it was presumed, the subject was better understood. The various steps were detailed that had been taken by the Synod to ascertain the mind of the people, in evidence of which the official documents were produced. The promoters of the bills before the Council did not come to invoke the aid of Parliament to enable them to unite, they felt competent to do that themselves, but only to make such regulations in regard to property as the change in their designation seemed to require. The bills provide that after the Union the Temporalities Fund shall continue to be administered on the same principles and for the same purposes as at present until all vested rights shall have lapsed, and that afterwards it shall be applied for the purpose originally contemplated—the support of a Home Mission Fund for aiding weak charges. Congregations who by a majority of votes decline to go into the union are secured in the possession of their Church property and privileges. Every Minister, whether he joins the united church or not, has a better guarantee for the payment of a life annuity than it is possible for the Church at present to offer. While the minority,

in proportion to their numbers, have a voice in the election of managers of the Temporalities Fund and consequently in its administration. The rights of the widow and orphan are sufficiently guarded. The argument for delay was plausible, but that was the best that could be said for it. It is not likely that the negotiating churches will ever be more ripe for union than they now are: but these bills do not fix the date of union. It is competent for the Synods, if they see fit, to postpone the consummation for a year, or longer, and undoubtedly they would be open to consider any reasonable proposals for such delay made in good faith by those who do not see their way clearly to an immediate union.

Such is a brief outline of the arguments made use of on either side, we have now to do with the practical results. It was half-past seven in the evening when the Committee met by adjournment. They had sufficient evidence on which to found a verdict, but expressed their willingness to listen to further statements as long as we pleased, which was certainly very kind of them. "There is little or nothing to add;" so said we all: and the Committee retired for private consultation. It was a foregone conclusion with the promoters of the bills that they were very badly beaten, and they were not disappointed. At ten o'clock the announcement spread through the lobbies of the House that the Presbyterian Bills were lost! Yes, lost on a division, five to three.

If disappointment and indignation for the moment triumphed over the better judgment of the vanquished and found expression in uncourtly words, it was but for a moment, and it is only to be alluded to with regret. The duty of the hour was submission. Little time was lost in idle remonstrance, but soon the tidings were flashed to those who were waiting with bated breath for the intelligence in Montreal, Ottawa, Kingston, Toronto, and other distant parts of the Dominion where it spread like wildfire. The Presbyterians all over the country were aroused, and in the principal centres of population measures were instantly taken for holding meetings and expressing their profound

disappointment and regret. In Quebec the excitement was less intense, and when the Sabbath services were over the dawn of Monday morning brought with it a ray of hope that the battle was perhaps not yet irretrievably lost. There appeared in the *Morning Chronicle* an article that bore traces of a masterly hand, in which the situation and the consequences possibly involved were traced in a manner that could not fail to arrest attention. Along with this, telegraphic announcements told of the enthusiasm that had been awakened elsewhere, and when the Legislative Council convened at three o'clock that afternoon, and the report of their Committee was read, it became apparent that a change of sentiment had begun to prevail. What followed may be best stated in the record of the proceedings which was sent from the reporter's gallery.

QUEBEC, FEB. 15.

Hon. Mr. ARCHAMBAULT in presenting the report of the Private Bills Committee said that the preambles of the bills respecting union of the Presbyterian Churches had not been proved to the satisfaction of the Committee, and he moved that the report be adopted.

Hon. Mr. BRYSON moved in amendment, seconded by Hon. Mr. RASS, that the report be not now adopted, but that the bills be referred to the Committee of the Whole House: he said that these bills had been well discussed before the Committee of this House as well as before that of the other branch. He would give the figures handed to him to show the majority that was in favour of union in these churches. There were in the Canada Presbyterian, or what was known as the Free Church, 527 ministers and 79 vacant congregations, making 606 congregations. In all of these only two voted against union. He was not responsible for the figures, but he believed them to be correct. They showed that 404 congregations in the Free Church were in favour of union. Then of the Church of Scotland there were 115 ministers and 17 vacant congregations, making 132 congregations: in all of these only 17 votes were cast against union—10 being ministers. In the Province of Quebec there were of the Canada Presbyterian or Free Church, 39 ministers and 6 vacant congregations—in all, 45, and they were unanimous for union. The Church of Scotland, had 25 ministers and 2 vacant congregations, making 27: and against union, there were only 2 ministers and one congregation. Altogether there were in the Provinces of Quebec and Ontario 497 ministers of whom 12, and 601 congregations of which 15, were against union. In 1870, '71 and '72 there was a unanimous vote in Synod. In fact, so far as he knew the feeling for union was almost universal. He

had lived in Canada nearly 55 years, had been for nearly 40 years connected with the Church of Scotland, had been an Elder of the Free Church, and latterly of the Church of Scotland, had attended Church Courts, and for the last 15 years had been for union as he was now. In the six counties of the Ottawa Valley he failed to know a man against union, although he admitted there might be some. As to the legal points, he relied on the opinion of the law officers of the Crown that this Legislature could deal with the subjects before them. The Attorney-General had given it as his judgment that the right of minorities were preserved, and the bills were such as the people asked for.

Hon. Mr. FRASER considered such a motion a slur on the Committee. He considered the report should be sent back to the Committee for re-consideration.

Hon. Mr. BRYSON had no objection.

Hon. Mr. BEADRY said the House could review in Committee of the Whole the report of the Private Bills Committee, and he gave the preference to this mode of procedure, as in this way the fate of these important bills would be promptly decided. They would not be exposed to the long discussions which had already taken place.

Hon. Mr. DEBOUCHERVILLE said they could not refuse to meet the desire of the mover to refer the bills back.

Hon. Mr. STARNES did not agree with Mr. Ferrier, as the Committee could meet and discuss quietly and at liberty. He was very desirous that so important a measure should be reconsidered. He was not a Presbyterian, although he was intimately acquainted with many, and would be sorry to do anything injurious to the noble old Church of Scotland. His wish was to do all in his power to bring matters to a peaceable solution, and he could say for himself and for the Committee that there was not one member opposed to union. But when a respectable minority asked them to pause, he could not think they were to blame in doing as they were asked. Nine-tenths of those interested knew nothing of the bills, and it was only fair they should have an opportunity of considering them.

Hon. Mr. BEAUMEN did not think it reasonable for the House to go into Committee of the Whole to reconsider these bills. The parties had been heard by the Committee, and the case had been carefully studied. However, if the bills were sent back, members of the Committee who had been absent might attend, and perhaps hear fresh evidence.

Hon. Mr. FERRIER referred to the fact that members of this House could not discharge their duties except under the penalty of being made butts for the vengeance of the dissatisfied. He appealed to the members whether in Committee he had done anything more than endeavour by questioning to bring up the whole subject for discussion. He had for twenty-two years been a Presbyterian, and believed that he knew the policy of the church. He had not asked a single member to vote against these bills.

Hon. Mr. Ross said he had a right to do so.

Mr. FERRIER was aware of it, but had abstained because he had a desire to see Union brought about. He had received a telegram which stated that if the bills passed, all hopes of Union were at an end. The Committee was simply actuated by the desire to bring about a harmonious Union. If time were given, a year for instance, the result would probably occur as in the case of the Methodists. But so sure as they attempted to coerce the minority so surely would there be another split. He had been violently attacked in the lobbies of this House on Friday morning, when it had been said that this Committee was totally incapable of dealing with the subject, was incompetent and did not understand it. A certain city minister might have a perfect right to attack a Legislature from his own pulpit if he liked; but he had no right to attack individuals by name who were doing their duty conscientiously. He understood that that gentleman was threatening to send up petitions from the whole connection against the existence of the Legislature (hear, hear), because it would not do as he wished. Certainly they ought to have protection against all these attempts at intimidation. He had a sincere desire to see all Christians united and he had used no influence against the smaller union. In spite of this he had no sooner left the Committee room, on Saturday night, than he was met by one of the promoters of the bill, who told him he had lost his standing and position in the city of Montreal. (Hear, hear). It was very evident, from the conduct of these gentlemen seeking union, why they were not unanimous. Their spirit was not Christian, and if exhibited generally, the people of this mixed community could not live together here.

Hon. Mr. BARSON was fully alive to the good qualities of his hon. friend, Mr. Ferrier, and regretted the remarks on him. No doubt the gentleman was agitated when he made them. He had fought for union for the last 15 years, and when he saw his idol within his grasp, was disappointed to see it apparently torn from him. He said that on all occasions the House treated Protestants fairly and honourably; and whether the Bills passed or not, he hoped it would make no difference in that respect.

After a few words from Hon. Mr. Panet, the bills were referred again to Committee.

On Tuesday morning came accounts of an enthusiastic meeting, held in Montreal on the previous evening, in St. Paul's Church, presided over by Andrew Allan, Esq., and attended by leading citizens from every Presbyterian congregation in the city, and at which the following resolutions were unanimously adopted:—

Moved by Mr. JONAS L. MORRIS, seconded by Mr. ANDREW ROBERTSON, That this meeting hears with surprise and regret that the Private Bills Committee of the Legislative Council of this Province have reported unfavourably upon the bills bearing upon the Union of the Presbyterian

Churches in Canada which have lately received the unanimous assent of the Legislative Assembly, before the Committee of which honourable House an exhaustive discussion was held upon their merits.

Professor MURRAY, LL.D., moved, seconded by Rev. Dr. JENKINS, That the formal and constitutional assent given to union by the governing courts of the Presbyterian churches has already been largely carried into effect by legislation already obtained in the Province of Ontario, and a deep sense of injury would result were the Legislative Council of Quebec to prevent the passage of measures necessary for the settlement of church temporalities within the limits of this province.

Principal McVICAR, LL.D., moved, seconded by Mr. GEORGE STEPHEN, That a deputation consisting of Rev. Principal McVicar, Rev. Robert Campbell, Professor Murray, and Messrs. William Darling, John Rankin, David Mackay, J. M. Browning, and A. T. Drummond, do forthwith proceed to Quebec, and presenting the foregoing resolutions, and such petitions as they may be entrusted with, to the proper authorities, urge the justice of the Bills now before the Legislative Council.

What transpired at Toronto on the same evening was thus reported at Quebec on Tuesday morning:—

TORONTO, Feb. 16.—The meeting held last evening in St. Andrew's Church, to take into consideration the action of the Council of the Legislative Assembly of Quebec, in reference to the Presbyterian Union Bills, was a large and influential one. The Premier of Ontario, who was in the chair, made a short address, stating the object of the meeting; Rev. Dr. Topp described the *personnel* of the Private Bills Committee, as composed of members who had no sympathy with the Presbyterian Church, and practically little or no knowledge of its rule and government. The speaker thought it was a sad thing that after the Bill had passed both Houses, the desires of the body for union should be thwarted by such a committee. Rev. D. J. Macdonell moved, seconded by Hon. Mr. McNurich, the following resolution:—

"That having learned from the public prints that statements have been made before the Quebec Legislature which are proved by the records of the Church Courts to be unfounded, this meeting feels itself called upon to express its astonishment at such statements and to assert the unanimity of the Canada Presbyterian Church in resolving to unite with other branches on the terms indicated in the Bills, and also the adoption of the terms of union by a very large majority of the Presbyterian Church of Canada in connection with the Church of Scotland."

Hon. Mr. McNurich, in seconding the resolution, expressed his surprise at the statements that had been made. After some further discussion to show that before the Ontario Legislature and elsewhere the rights of the minority had been respected, that fact was embodied in

a resolution moved by Mr. James Bethune, and seconded by Principal Cavan.

Rev. Professor McLAREN moved a resolution to the effect that the rejection of the Presbyterian Bills by the Legislative Council of Quebec would be regarded as a great hardship and act of injustice to the Presbyterians of the Dominion.

Carried with only two dissentients.

From Kingston came the following telegram:—

KINGSTON, Ont., Feb. 16.—At an influential and enthusiastic meeting held here this day it was unanimously resolved as follows:—That this meeting has learned with the deepest satisfaction that the Bills on the Union have been recommitted, and we earnestly express the strong hope that in view of the extreme importance of obtaining before the close of the present session the desired legislation, the Private Bills Committee of the Council and the Council will seriously and favourably regard the application in which so many churches and professing Christians in these provinces are deeply concerned.

In due time down came the deputations above named, minus Dr. McVicar and Mr. Browning. They were armed with a petition signed by about 2000 persons, including many of the leading citizens of Montreal, and which reads as follows,—

To the Hon. the Legislative Council of the Province of Quebec.

The petition of the undersigned members and adherents of the Presbyterian Church of Canada in connection with the Church of Scotland, humbly sheweth, that

Whereas, the proposal to unite the Presbyterian Churches of the Dominion into one ecclesiastical body, under the name of "The Presbyterian Church in Canada," has been under consideration for a number of years, and has been constitutionally resolved upon by the parties to said union;

And, whereas the said Churches now only await the legislation requisite to convey their respective properties to the United Church, in order formally to consummate the union, your petitioners would be grievously disappointed if any delay were interposed by any branch of the Legislature to the accomplishment of the wishes of said Churches constitutionally expressed, and crave your honorable House to sanction the three bills bearing on said union now before your hon. House, which have already been approved by the Legislative Assembly.

And your petitioners, &c.

Petitions there were also presented and read from the Kirk-sessions and Trustees of several congregations, and, last, though not the least interesting and significant, a numerous signed petition from one of the two congregations in the Province of Quebec that had returned an adverse vote to the Synod on the Union question.

Our drooping courage revived as the stalwart deputation drew up in formidable array at the Bar of the House, and through their spokesmen, Mr. Campbell and Dr. Murray, represented the unprecedented agitation that prevailed in Montreal. At that moment we felt, as never before, that there was a sincerity in the utterances that had gone forth in favour of this union, the full depth of which had remained unmeasured but for the opposition and the reverses which had called forth these simultaneous bursts of enthusiasm.

It need not be told how the deputation came before the Committee a second time, nor how, at the very last stage of these memorable proceedings, under a flag of truce as it were, the representatives of the Union met their antagonists in conference, to consider proposals in the shape of a compromise which they felt constrained respectfully to decline.

"The lot is cast into the lap: but the whole disposing thereof is of the Lord." On Friday, the 17th February, the Committee reported to the Legislative Council that they had agreed to recommend the passing of the Bills with the amendments already referred to, when they were severally read for the third time, and adopted without a division, not, however, without a formal protest at the instance of the Hon. Mr. Fraser de Berry, for this among other reasons, "that the Bills contemplated the handing over valuable trust funds to an institution which had now and which might never have an existence." That was the last shot that was fired. On the following day the Bills, as amended, were again read three times in the Lower House and finally passed, and in due course were assented to by His Honor the Lieutenant-Governor.

Our Own Church.

THE PRESBYTERY OF MONTREAL held its usual quarterly meeting in St. Paul's Church, Montreal, on the 2nd of February, Rev. W. M. Black, Moderator. There were present nine Ministers and five Elders.

The Presbytery's Home Mission report was read and approved. It stated that R. v. J. G. Glass had ministered to the people of Liprairie and St. Lambert during the season of navigation: that Mr. McKillop had supplied with services the vacant Congregation of Beauharnois: that Mr. Dewey had laboured faithfully and successfully in the augmentation of Grenville, while mission work within the city had been steadily, and with good results, prosecuted by the Congregations of St. Andrew's and St. Paul's—the former having undertaken oversight of the East End Mission, and the latter that of the Mission near the Victoria Bridge, where a beautiful and commodious chapel had been erected during the year. "The augmentation of Grenville" will henceforth be known by the more euphonious title of *ΑΥΟCΑ*, named after the embryo village in the centre of the district, where a school house has been erected and where also the people have undertaken to build a church, for which purpose they have secured a fine site and subscribed \$500. The total receipts for the year was \$1,204, of which \$101 was made up by donations from friends in the city, the remainder being pretty equally distributed over 16 Congregations. The Rev. Gavin Lang intimated his intention of proceeding to Edinburgh to appear before the General Assembly in terms of his appointment as a delegate at the last meeting of Synod, and requested leave of absence for six months, which was unanimously agreed to. Appointments were then made for the supply of vacancies, and other routine business having been attended to the Presbytery adjourned in the afternoon.

Four reports of Congregations within the bounds call for brief notice. (1) In the order of seniority *ST. GABRIEL'S*.

There are now in connection with this Congregation close upon 200 families. The communicants on the roll are 350, being a net increase over last year of 34. There are 147 scholars on the roll of the Sabbath School, and 19 teachers. The total revenues for 1874 amounted to \$3,823, of which \$500 was raised by the Missionary Association, \$144 by the Sab-

bath School, and \$41 by the Dorcas Society.

(2.) From that of Zion Church, *DUNDEE*, we gather that a good deal of thought has been given by the managers to the pew-rent system specially, and the ways and means generally. We do not very clearly apprehend the decision come to, but it seems to contain the germ of a principle of universal application and of great importance, viz, that the pew-rent in every case should be as low as possible—enough simply to secure the occupant in his possession of it—and that the pew-holder should give according to his ability, over and above his pew rent, a fair proportion of the means necessary for defraying the ordinary expenses of the congregation. Our Dundee friends have also come to the conclusion that monthly contributions, by the envelope system, is upon the whole the best. We congratulate the Sabbath School on the brilliant success of its festival held on Christmas Eve. It was no small result that they were enabled to lay aside from the proceeds \$77 for replenishing the library. We can picture the delight of the children as they feasted their eyes on the heavy laden Christmas trees, and the complacency of the worthy minister as he took his seat in the "grand easy chair" which kind friends had presented to him. It was altogether a very pleasant occasion, enlivened with vocal and instrumental music by Mr. and Mrs. Mathews of Fort Covington, and wound up by a good speech from Rev. Mr. Lochhead of Elgin.

(3.) *ST. MATTHEWS*, Montreal. The report before us refers chiefly to the enlargement of the church, giving the names of the individual subscribers to a fund which grew in their hands to the goodly sum of \$3241. While indebted to friends in the city for some portion of this amount the members of the congregation have themselves done nobly. And the minister has now the satisfaction of preaching every Sabbath day to a large, influential and prosperous congregation.

(4) *ST. MARK'S* continues numerically the same as at last report, 100 families. The number of communicants is 129, and

of scholars on the roll of the Sunday School, 174. The total expenditure for the year in connection with the support of ordinances appears to have been about \$1,300, just a snug little stipend; but alas! more than one half of it seems to have gone for "other purposes."

The annual Congregational Soiree of St. Paul's Church, Montreal, was held on the 11th February, and the Sabbath School Soiree on the succeeding evening. Both were largely attended. The distinguishing features of the former were the excellent arrangements of the ladies who presided over the refreshments, and the fine music discoursed by the choir under the direction of Dr. Davies. In the Sunday School, prizes were given to those who by examination papers written in the class room, and without references, showed the greatest proficiency in regard to the International Lessons for the last quarter of 1874. Some of the papers were said to have been in the highest degree creditable. The teachers took advantage of the superintendent's absence to present him with a magnificent copy of Shakespeare.

At ORMSTOWN, on the 17th, there was held a Congregational Soiree and Concert. The weather was unpropitious, the speakers and singers did not all make their appearance as expected, but, in spite of these drawbacks, there was a good attendance: an enjoyable evening was spent, and \$144 was added to the fund for putting the Manse in a thorough state of repair.

We are obliged to a kind friend at CORNWALL for some interesting details respecting the Congregation of St. John's Church there, which, as we were quite prepared to find, is now in a flourishing condition. The manse, one of the finest in the country, is now completed, and will be occupied by the minister early in the spring. The congregation, notwithstanding heavy expenditure already incurred, have made a handsome addition to the stipend, while the ladies have resolved that Dr. McNish shall not take possession of the manse with bare floors and walls. Their annual soiree was held in the Town Hall on the 27th January, and was, we

are assured, a very happy occasion. Addresses were delivered by several clergymen, and the music was excellent.

The ordinary meeting of the PRESBYTERY OF OTTAWA was held on the 12th and 13th January. Reports were read shewing that services had been maintained regularly every Sabbath in Huntley, Richmond, New Edinburgh and Rochester-ville, and every third Sabbath in Ross. New appointments were made, and it was agreed to engage three catechists for the summer months in addition to the two ordained missionaries employed by the Presbytery. A committee was appointed to meet with the Presbytery of the Canada Presbyterian Church to discuss the question of the boundaries of the new Ottawa Presbytery under the proposed Union and other matters pertaining to congregational arrangements.

BRYSON will henceforward be associated with historic memories in connection with good services done the cause of the Union by the Hon. gentleman whose name it bears. The congregation has its centre on the northern shore of the Ottawa in the township of Litchfield, where the Rev. James Fraser ministers to a widely scattered population. It is a woodland district, and an appropriate announcement at the close of a very successful soiree, held there some time ago, was that which summoned the farmers to "a firewood bee," one that was responded to with a will, and resulted in an abundant supply of fuel in the minister's wood-yard. The occasion was further improved by the presentation of a purse of money to Mrs. Fraser and stores of provisions for the Manse. More recently, a number of friends waited upon Rev. D. J. McLean of ARNPRIOR, and presented him with an elegant and costly fur coat and cap in token of their respect and esteem. Dr. and Mrs. Neill of SEYMOUR have also, we observe, been the recipients of valuable gifts from members of the congregation—a handsome sleigh with robes complete, a silver mounted harness and, *inter alia*, a purse of money accompanied by an address in complimentary terms, which we are

sure were both fully appreciated and well deserved.

The annual meeting of the congregation of St. Andrew's Church, PETERBORO, was held on the 19th ult., Judge Dennisoun in the chair, and was attended by an unusually large number of the congregation. The financial statement showed a revenue for the year as follows: Balance from last year \$190.08; Collections, \$654.21; Pew Rents, \$773.75; Ground Rents, \$195.50; Sabbath School Collections, \$57.24; total income for ordinary purposes, \$1748.71; also about \$500 for S. S. building purposes on hand, and provision for a debt of \$800 on the Church property.

Passing on to TORONTO, we have to acknowledge receipt of the annual report of St. Andrew's Church, full and perspicuous as usual. The number of communicants on the roll is now 332, a net increase of 58 during the year. There are 229 scholars enrolled in the Sunday School and 132 in the St. Mark's Mission School, making together 361. "The session has special satisfaction in recording that the proposal regarding church property lately submitted to the congregation, with the view of securing the interests of both the majority and minority, met with the almost absolutely unanimous approval of the congregation." The total amount contributed for church purposes during the year, including \$6500 towards the building fund, reached \$13,357.33. The congregation, as our readers are already aware, have undertaken the erection of a new church, the contract price of which will be about \$65,000. The managers appeal to the congregation for enlarged Sabbath collections as the most desirable method of increasing the revenues of the Church. The envelope system is recommended for general adoption. The report affords abundant evidence of true Christian life, activity, and harmony in all that pertains to the management

The recent soiree at St Andrew's Church, FERGUS, was well attended. The speeches were good, the singing excellent and the proceeds of the meeting were announced to be \$110. The minister's re-

moval to a new house was seized by the congregation of ERIN as a fitting time for a "surprise party," which developed into a sumptuous entertainment, a large store of provisions left behind, a purse of money, and an address. It is not said, however, that the new house was a *manse* and it will be a matter of great satisfaction to hear that Mr. Strachan's next flitting will be in that direction.

We have not space for a full account of the presentation to St. Paul's Church, HAMILTON, of a beautiful and costly communion service, the gift of the Ladies Association. The service consisted of eight pieces encased in a mahogany chest, and was imported from England at the cost of \$237. We can only vouch for it that the address of Mr. Leggat, who spoke on behalf of the Association, and of the pastor in making acknowledgment of the kindly act, were eminently suitable to the occasion.

The second annual report of the St. Paul's congregation in that city affords indications of growing prosperity. At the close of last year 288 sittings were rented in the church, now there are 350. The number of families enrolled is 117, and of communicants 157—being an increase of 51. The Sabbath School has 97 scholars on the roll, and 11 teachers. There are 13 in the Bible Class. The several statements of the treasurers of the different organizations shew the following financial results for the year 1874:—

| | |
|---------------------------------|-----------|
| Controlled by the managers..... | \$2490.65 |
| “ “ Ladies Association... | 845.55 |
| “ “ Session and Miss. Soc. | 373.33 |
| “ “ Sabbath School..... | 151.79 |
| | \$3861.32 |

The induction of the Rev. Donald Fraser to SAUGEEN took place on 21st January. Dr. Bell, of Walkerton, preached and presided, Mr. Anderson, of Kincardine, addressed the minister, and Mr. Gordon, of Paisley, the people. This congregation have proved themselves worthy of so gifted a minister, whom we wish all manner of success in his new sphere of labour.

A very pleasant entertainment was that which was given a short time ago at KIPPEN, in the Presbytery of London,

consisting not in meats and drinks, but of an able lecture by the Rev. Thomas Goldsmith, of Seaforth, and excellent music from the choir of his congregation. There was a large attendance, and the building committee were the richer by some fifty dollars.

PERSONAL.—The Rev. D. M. Gordon, B.D., of Ottawa, Rev. Professor Ferguson, B.A., of Queen's College, Kingston, and Mr. James Croil, the Church Agent, have signified their intention of proceeding to Edinburgh to appear before the General Assembly which meets on the 20th of May next, for the purpose of conveying to that Venerable Body, in terms of their appointment by the Synod, full information respecting the present position of the negotiations which have been going on for the past five years, with reference to the Presbyterian Churches in the Dominion of Canada, and of the motives which have led the Synod to agree to the early consummation of this union. It is confidently expected that the Rev. Professor Mackerras the Clerk of the Synod, will also be in attendance as a member of the delegation. As already mentioned the Rev. Gavin Lang of St. Andrew's Church, Montreal, is also expected to be present.

DIED.—In Sherbrooke, on the 17th inst., Marianne Henderson, wife of James Davidson, jr., aged 29 years. Early in life, at the formation of the Congregation in Sherbrooke, she attached herself to the Church, and has been one of its most active and consistent members. For several years she presided at the organ.

Her end was peace. Truly in her case the promise held true: at evening time it shall be light.

THE MARITIME PROVINCES.—The Synods of the respective Churches have made arrangements to hold their next annual meetings in the City of Montreal in the month of June, simultaneously with the Supreme Courts of the Churches in Ontario and Quebec. This is, no doubt, in the expectation that the union of the four negotiating Churches may at that time be consummated. The Halifax "Presbyterian Witness" throws out the suggestion

that after the Union the Churches of the Lower Provinces should be constituted *one Synod*. There would probably be about 350 members eligible to a seat in the Synod, which would practically control Church matters very much as the two now do. Increased numbers it is thought would give increased interest and weight to their deliberation, and the ecclesiastical interests of the Provinces be thus better conserved. The idea is worthy of consideration. A fine instance of congregational and also of individual liberality and enterprize has been exhibited by members of the St. Andrew's Church, Halifax, in connection with the erection of a manse for their minister, the Rev. John Campbell. Among the list of subscribers we find the names of Alex McLeod for \$1600; John Gibson, \$1000; Capt. J. Taylor \$500; James Thompson \$400; Mr Bauld \$400; along with others, to the amount of \$5153. But the manse cost \$6566, leaving a balance of \$1413 to be provided for. What was done? "Mr. Gibson, with the generosity which marks him in all things, without conditions and without delay, gave a check for the sum required, making his subscription amount in all to \$2413!" We commend this generous act to the notice of Presbyterians throughout the Dominion. It is proposed to build a new church at Charlottetown, P.E.I., to cost \$25,000; also at Montagne, under the charge of the Rev. P. Melville, the people are preparing to build a new church. Salt-springs Congregation has increased their minister's stipend to \$840. Halifax Presbytery received \$1061 last year in support of its Home Mission Fund. *Three-quarters of that amount came from St. Matthew's Church.*

CANADA PRESBYTERIAN.—We regret to announce the death of the Rev. Dr. Thornton, which took place suddenly at his residence in Oshawa on the 11th ultimo. The deceased was formerly a minister of the U. P. Church by which he was ordained in 1833. He was universally respected. Dr. Burns, of Montreal, has accepted the call to Fort Massey Church, Halifax, and Rev. Peter Wright, of Ingersoll, has been inducted to Chalmers

Church, Quebec. Rev. J. C. Baxter, of Dundee, has accepted the call from the Stanley Street Church, Montreal. Father Chiniquy has been lecturing to crowded congregations in Montreal.

Nazareth street Congregation, Montreal, have given a unanimous call to the Rev. Joseph Elliot.

There are many reasons why we should receive this announcement gladly. Mr. Elliot is one of the most accomplished ministers in the C. P. Church and his presence in Montreal would be felt to be a valuable acquisition to the City Ministry. On the other hand, at the present stage in the negotiations for Union, and, keeping in view what has so frequently been urged as one of the arguments for the Union that "when two small Congregations exist in the same locality, it will enable them to unite and to support creditably one Minister instead of offering the barest means of existence to two"—and in view also of what we ventured to state in regard to this subject two years and a half ago (1872 p. 259), we are bound in consistency to express the hope that this matter be well-weighed by all concerned. We would suggest that a friendly conference might be held with advantage.—*Ed.*

SCOTLAND.

DR. CUNNINGHAM OF CRIEFF, is to offer himself as a candidate for the second clerkship of the General Assembly of the Established Church.

A FREE CHURCH MINISTER IN AN EPISCOPAL PULPIT.—One Sabbath night the Rev. Mr. Somerville preached to a large congregation in St. John's English Church, Dundee. He chose for his text 2 Thes. iii. 16. From these words he delivered a most impressive discourse. The services were conducted by the Rev. J. Mulkerns, the incumbent.

MANOR, PEBBLESHIRE.—The minister of this parish is the Rev. Peter Macvicar, formerly of Martintown, Ontario, and the account of the annual soiree of the Sabbath School over which he presided on Christmas day reads very like a report of what frequently transpires in Canada on such occasions, "a plentiful supply of tea with substantial accompaniments, appropriate speeches, hymns, songs, readings and recitations." Even the weather was favourable to the comparison, for, "it was intensely cold, and the ground was covered to the depth of several inches with snow"!

DEATH OF THE REV. ALEXANDER HILL, ST. ANDREWS.—The Rev. Alex. Hill, minister of the second charge at St. Andrews, died suddenly on 5th January. Deceased was out curling on Friday previous, but had since been confined to the house with cold, and although prevented from officiating on Sunday he was able to perform the marriage ceremony in his own house on Saturday, and even on the night previous to his death was engaged writing letters. His death is said to have been the result of heart disease. Mr. Hill was formerly minister of Kilsyth, from which parish he was transferred to St. Andrews

about thirteen years ago. He was the son of the late Rev. Alex. Hill, formerly of Daily, and afterwards a professor in Glasgow University, and grandson of the late Very Rev. Principal Hill, of St. Mary's College, St. Andrews.

ESTABLISHED PRESBYTERY OF GLASGOW.—Dr. Lang, in terms of previous notice, moved that prayer be offered in the Presbytery on the occasion of licensing students. Dr. G. S. Burns moved the previous question. After some discussion, Dr. Lang's motion was carried. Dr. Lee the new Professor of Church History, was introduced, and signed the formula.

ESTABLISHED PRESBYTERY OF EDINBURGH.—Dr. Smith of North Leith, gave notice that at the next meeting he would propose that they overture the General Assembly "anent the admission of ministers of other Churches to the Church of Scotland." On the motion of Dr. Plin, it was agreed to exhort the several ministers within the bounds to offer up special prayer during public worship next Lord's-day that God would be "graciously pleased to render the recent change which has taken place in the law and freedom of the Church productive of blessed results to the Church and people of Scotland, in the promotion of pure and undefiled religion through an acceptable and faithful ministry, and in removing obstacles which have hitherto prevented the visible union of many Scottish Christians whose doctrinal tenets, forms of worship, and ecclesiastical government are precisely the same." Dr. MacGregor seconded the proposal in a speech devoted to reproaching the conduct of "the clerical leaders" in the other Presbyterian Churches—to proclaiming that what the Established Church wants is simply to be let alone—and declaring that if "the historical Church of Scotland" be destroyed, its ministers and people would never place their necks beneath the heel of the destroyer.

INNOVATIONS IN DUNSE PARISH CHURCH.—The following petition is at present in course of signature by the members of the Dunse congregation, to be presented to the Kirk-Session of the parish:—"The petition of the undersigned members of the congregation of Dunse Parish Church humbly sheweth:—That certain changes in the mode and conduct of public worship in the parish church, and in the seasons for the dispensation of the Lord's Supper; the observance of certain feasts, of the English Church, and the introduction of symbols foreign to a Presbyterian Church, have taken place of late years, which your petitioners disapproved of, but of which, through respect to their late minister, they have hitherto forbore publicly to complain. That the matters to which your petitioners specially refer, and on which they ask your deliverance, are—1. The symbol and letters on the cloth covering the table in front of the pulpit, and the symbol on the cover of the baptismal font in the session-house, which they deem unnecessary and needlessly offensive to Presbyterian feelings. 2. The observance by having public worship on those days of the English Church—Feasts of Christmas Day, Good Friday, Ascension Day, Pentecost, &c., for which our Church's Standards give no sanc-

tion. 3. The monthly communions and printed communion service, for which they would recommend a recurrence to quarterly communions with the old form of fencing the tables, as also the observance of half-yearly fast-days until the latter shall be abolished by the General-Assembly. 4. The use of the so-called 'Appendix to the Hymnal,' which they complain of as introduced without authority, and as containing certain hymns which, as sung, seem to your petitioners to want due reverence, are repugnant to true devotional feeling, and to some of your petitioners personally painful. They ask the discontinuance of this hymnal, and the introduction and use solely of the hymnal authorised by the Church. 5. The posture of kneeling at the benediction, for which they desire a return to the standing posture as equally reverential, and more consonant to the Presbyterian belief, that the blessing is pronounced by a Christian minister and not by a priest. That your petitioners, considering the present (when the Church is vacant of a minister) a fitting opportunity for making their dissatisfaction in regard to these changes known to you, and, if need be, to the Presbytery, whom they would beg to approach through you, and in the full confidence that you, as representatives of the congregation, will give due weight to the representations of your petitioners—pray that you will, after due consideration, take such steps as lie in your power to remove all grounds of dispeace amongst us, and enable us as a united congregation to proceed to the election of a new minister.—And your petitioners shall ever pray," &c.

IRELAND.

It will be remembered that the *Cospatrik*, carrying fully 500 emigrants, was lately burned on her way from London to New Zealand, and that only three persons survived the terrible disaster. The Rev. S. J. Neill, a minister of the General Assembly, and his wife, had taken passages in this ship, but fortunately for them they were transferred to another packet. The transfer was a great disappointment to them at the time, but doubtless it is now a matter of much thankfulness.

The Rev. James Ussher, Ballymoney, died in the closing week of the last year, and just about a week before, the Rev. J. B. Huston, late minister of First Randalstown, was installed in the pastoral charge of the Congregation of Aghadoey, to which Congregation the late Dr. Brown so long and so ably ministered.

The report of the Inspector-General of prisons in Ireland for 1873 shows that every ten thousand Presbyterians gave 33 criminals, every ten thousand Episcopalians gave 53, and every ten thousand Roman Catholics gave 69. If the tree be known by its fruit, how strong is the testimony the facts bear to the divine origin and evangelical character of our grand old Presbyterianism? Shall we not unite in strenuously struggling to make it the Church of Canada? Patriotism, as well as fidelity to the great King and Head of the Church, demands as much at our hands.

The *Belfast Witness* says in its issue of Jany. 8th:—"Another English Clergyman has gone over to Rome—the Rev. Alfred Newdegate, Vicar of Keith Hallam, Derbyshire. Of course he passed through the usual stages—High Churchism—Ritualism—Romanism. As Presbyterians, we cannot be too thankful that our venerated ancestors were led by a divine grace to effect a complete Reformation. In the Church of England, it was otherwise. Much of the leaven of Rome was allowed to remain, and so we need hardly be surprised when a minister of that Church—the Rev. W. Barne, Vicar of Fanningdon, Berks—writing in 1864, tells us that more than 500 of our number (Clergy) have, since the year 1842, openly joined the Romish Communion." Think of that, ye people of the Church of Scotland. About 23 ministers of the Episcopal Church in England going over every year to Romanism! Do you ever read of even one of your own ministers being guilty of such treason to Christ and His cause? Protestant we are to the core, and such we trust we will always remain,
"Never again espousing with a blind, fond trust,

The lie that burned our fathers' bones to dust;
That first adjudged them heretics, then sent
Their souls to heaven, and cursed them as they
went!"

A very valuable work has recently been published, entitled "Chapters in Irish History," written by the Rev. William B. Kirkpatrick, one of the Presbyterian Ministers of Dublin, commencing with Ireland before St. Patrick, and ending with the present time. It is a lucid, able and scholarly sketch of a great subject.

On the 12th of the last month Mr. Thos. Johnston, a licentiate of the Dromore Presbytery, was ordained a Minister of the Congregation of Edenderry, Co. Tyrone. On the day following, Mr. Joseph McKinstry, B.A., a licentiate of the same Presbytery, was ordained to the pastoral oversight of Westport, Co. Mayo.

The Presbyterian.

MONTREAL, 1st MARCH, 1875.

As the Church Agent will probably leave for Scotland early in April, parties having business with this office will please make their arrangements accordingly.

In the December number of the Presbyterian we inserted, for the information of our readers, the full text of the Act to amend the Temporalities Board Act, as it left the hands of the Synod. That Act has since been passed by the Legislature of Quebec, with the following amendments, which members of the Synod may wish to take note of for future reference. In Clause I, on the fifteenth line from the top of the page, after the word "retired" insert or

who have already retired in the Province of Quebec. In Clause II, on the seventh line of the clause, after the word "retired," insert *provided that the successors of ministers of congregations in the Province of Quebec, existing at the time of the Union which do not enter into such union, shall retain the same rights to the benefits of the Temporalities Fund which they would have had if such union had not taken place.*

In subsequent numbers we shall insert the text of the other Bills as finally amended and passed.

THE FRENCH MISSION.—Next month we hope to present our readers with an encouraging report of Mr. Tanner's visit to congregations in the Province of Ontario, and of the prospects of the Mission generally.

MANITOBA COLLEGE.—The annual meeting took place the early part of January, in the Court House, Winnipeg. Although the weather was intensely cold there was a large attendance. The report of the Senate was read by Rev. Prof. Hart. It states the total number of students in attendance to be 39. It also referred to the pleasing fact that, on the recommendation of His Honour the Lieutenant Governor, His Excellency the Governor General had presented two medals to the College, one of which was carried off by Mr. W. Black, and the other by Mr. G. Munroe. After a number of good speeches had been delivered, the proceedings were brought to a close by a round of three cheers for the Governor General, and the singing of the National Anthem. We are gratified to learn that the College is in a flourishing condition.

MANITOBA MISSION.—We ask attention to the following letter from the Convener, and add the hope that, stimulated by the evident urgency of the case, as well as by the good example of others, the much needed funds will speedily be supplied by a willing people.

Toronto, 17th Feb., 1875.

A meeting of the Committee for the management of this Mission was held in St. Andrew's Church, Toronto, on the 19th January. It was agreed to accept the resignation of Mr. Clarke, who has joined the ranks of the Episcopal Church, and in the meantime not to appoint another Missionary in his stead unless the increased liberality of Congregations should seem to warrant such a step. It is satisfactory to know that the one man we have in Manitoba is such a man as Professor Hart, thoroughly efficient and very hard working in both the departments of labour assigned him. The Committee recognising the

value and faithfulness of his services, and considering the great cost of living in Winnipeg, which does not seem likely soon to diminish, agreed to add \$200 to his salary, assured that the Synod will confirm their action.

Meantime through Mr. Clarke's defection and the removal of one of the C. P. Missionaries to the Saskatchewan district, more work has been thrown on the men who are trying to supply the wants of Presbyterianism in Manitoba. The stations that can be reached from Winnipeg fall for the most part to the share of Professors Bryce and Hart. The following extract from a letter of Mr. Hart to the Convener gives an idea of the ground to be covered:

"There are three distinct regions to be supplied from town, each with two or three stations: Sunnyside, 23 or 24 miles from here; Greenwood about 30; and Woodlands 32. All these are in different directions. Sunnyside, Springfield and Prairie Grove are included in one division; Greenwood and Rockwood in another; and Woodlands and Boyd's Farm in the third. Prairie Grove is properly a part of a region extending indefinitely towards Point du Chêne on the Dawson Route. It is 11 or 12 miles from here and we have not yet been able to visit it very often. Most of the other stations had services every Sunday till lately. The best that we can do for them now, however, and especially when College is in Session, is to give them fortnightly services.....All this involves a great deal of travelling, and no small amount of expense. The other day, e. g., I was at Greenwood and Rockwood, and had to pay seven dollars for a horse. The more distant places take both Saturday and Sunday, and they come round pretty often."

These statements speak for themselves as to the kind and amount of work done by those whose duties in the College might be regarded as quite enough without this addition. There is no doubt that more men are needed. The Home Mission Committee of the Canada Presbyterian Church are arranging to send *two*, if not *three*, additional Missionaries as soon as possible, so that they will have nine or ten.

men in the field to our one. Is our Church doing its fair share of the common work?

Here is a question in simple proportion. *If a single Congregation in Halifax, Nova Scotia, is this year raising \$1400 for the outfit and salary of a Missionary to India, how many Missionaries at the same salary ought one hundred and thirty Congregations in the wealthy Provinces of Ontario and Quebec, many of which are as able and no one of which is doing more for general objects than St. Matthew's Halifax, to support in Manitoba or elsewhere?* Our congregations were asked last year to give \$2200 for the support of two men, and of that sum the Treasurer is still looking anxiously for \$500, which he has had to borrow, in order to meet the Synod's obligations to its Missionaries.

D. J. MACDONNELL,
Convener.

WINTER AT MENTONE.

The following extracts from a letter received from our worthy Synod clerk, Professor Mackerras, though not intended for publication, will, we are sure, be perused with interest:

MENTONE, France, 9th January.

We are very comfortably situated here. With the position of Mentone you are already acquainted. Nature has made it as the Garden of the Hesperides. The Alps and the Mediterranean vie with each other in the favours lavished upon this district. This limited area, of three or four miles, by a greatest breadth of two miles, is the sunniest and most sheltered nook in Europe. On the land side it is surrounded by a crescent of bleak, rugged mountain peaks, rising to a height of 3000 feet, which throw out a range of foothills varying from 400 to 1000 feet, to fill up completely the lower gaps in the background. These secure us from the cold winds, which, starting from the frozen north, sweep o'er the plains of this continent. Hence by our comparative immunity from the mistral, or wind blowing from the northerly quarters of the compass, Mentone bids fair to throw the older rivals, Cannes and Nice, completely into the shade as a health resort for invalids suffering from diseases of the chest. Algiers, on the African side of the Mediterranean, will in future be its most formidable competitor. This season was, during the

greater part of December, exceptionally severe. Of course, while all the rest of Europe has been visited by fierce storms (as we learn from the newspapers and letters received by our fellow-boarders, from almost every country on the continent, has been the case) we cannot hope, even in this favoured locality wholly to escape the tail of the blast. Snow we have on two or three occasions seen fringing the mountain tops and enshrouding their shoulders. On two nights the temperature was below freezing point. One morning as we strolled out towards the Carei (a stream intersecting this part of the town) we were greeted by the familiar face of a Canadian acquaintance—ice: there it was, half an inch thick. What a phenomenon in the eyes of the juveniles of the place! They were sucking cakes of it as eagerly as our youngsters would suck the contents of an orange. The temperature has ranged from a *maximum* of 65° to a *minimum* of 30°, but the general range is from 49° during the night to 55° during the day. While we had some time ago a succession of chill, raw, and sometimes very rainy, days, we had little inducement to an outdoor life, though scarce a day passed without our taking more or less walking exercise. We were at that time somewhat in the blues and were in grumbling mood, thinking that we could have had as fine weather in Canada and not pay so much for it. But we have had no rain during the last fortnight. The sky has seldom been overcast. No chill wind has swept the Promenade, scattering the loungers right and left. There have been days when one was really overwhelmed with rapturous admiration for the combined glory of sky, sea and mountain. I could not find words to paint the deep blue of the lift, the charming shades of green and blue which played o'er and lit up the face of the beautiful Mediterranean, to which so many poets and artists have owed their inspirations, and the sharp razor-like outlines of the limestone crags which cut the horizon. The air is exceedingly dry and bracing. It exhilarates and stimulates like champagne. (here I speak from fancy not experience.) From the foregoing description of our surroundings and *breathings*, you will be prepared to expect that even my throat begins to acknowledge the power of the charmer and has entered on the work of reformation. Dr. Bennet's tonic has done much to improve my appetite. The effect of this is seen in the progress made by my general health. Mr. Muir remarked how much more

robust he found me than when he last saw me at Dalmeny Manse. While the rest from speaking, the healthful atmosphere, and the medical remedies perseveringly applied are telling upon my vocal organs and restoring them to their old tone. Hence it is not without very good grounds to warrant the hope that, by the blessing of God crowning the efforts for recovery which I am making, we trust to stand, shoulder to shoulder with you on the floor of the Assembly on Friday, the 21st of May, and to occupy the Clerk's table, at St. Paul's, Montreal, on Tuesday, the 8th June, (D.V.)

We had a pleasant series of prayer meetings this week, to keep ourselves in communion with our brethren over the world, who maintain concert of prayer on the first week of the New Year. The meetings were held in the French Protestant church, at 11, A.M. They were held not in the evening as elsewhere, as this being a community of invalids, who dare not be out after sunset, all meetings, even balls and concerts, must come off during the forenoon and afternoon. Monday was termed the French day, Tuesday the English, and Thursday the German, while the short address was in these respective languages on the several days named, yet prayer in all three tongues were offered up each day. In close succession came supplications expressed in English, French and German, suggesting to one a miniature externally of the day of Pentecost (when each one heard in his own language the Word of God.) Would that we had had the baptism of fire—the outpouring of the Holy Spirit!

The attendance on our Presbyterian service is increasing. Each Sabbath brings fresh arrivals. Last Sunday the little chapel was almost filled by an intelligent audience of sixty persons, representing every shade of Presbyterianism. Dr. Walker finds himself unable, from ill health, to continue to minister to us; so to-morrow will be his last day. His successor is to be Mr. Tully, of Bonhill. We regret much Dr. W.'s retirement, as we have enjoyed his services very much, and have found him a very well informed and genial companion. The percentage of *parsons* in the audience is unusually large—beats that of St. Andrew's, Kingston. Last Sunday there were at least *seven*.

J. H. McK.

FUNERAL SERMONS ON THE LATE
REV. DR. MAXWELL NICHOLSON.

Funeral sermons on the late Rev. Dr.

Maxwell Nicholson were preached on Sabbath, the 10th January, in St. Stephen's Church Edinburgh, of which the deceased was pastor for a number of years. At each diet of worship there was a crowded attendance.

Rev. Dr. SMITH, North Leith, preached in the forenoon from Ecclesiastes iii. 14—“I know that whosoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it, and God doeth it, that men should fear before him.” In concluding his discourse, Dr. Smith said: I have seen our departed friend in all possible circumstances—in the sacred privacy of his home and mine—in the free social intercourse of mutual friends that loved and respected him, where all was freedom and all was confidence—and I have seen him in the high places of debate, amid discussions exciting controversy and difference of opinion, and never on any occasion have I heard a word proceed from his lips, or have I seen an action in his conduct, that the world at large might not have looked upon and heard—never have I seen in him any thing in the slightest degree inconsistent with his high calling and with his sacred profession. How fully furnished he was for his pulpit work—how naturally elegant in his earnest appeals—not this pulpit only, but the pulpit of the Tron, the pulpit of Pencaitland—ay, and hundreds of pulpits all over Scotland can this day testify, if you and I were silent on the subject. How competent he was to promote the cause of true religion through the press his published works—which will live long after him abide to testify. By these “being dead he yet speaketh.” How careful of the poor always; how faithful in his visitation of the sick and dying; how devoted throughout to the discharge of all the many laborious duties that devolve upon the minister of such a charge as this—his health and strength broken long before the period of natural decay—too sadly and too clearly tell. In short, brethren, the place Dr. Nicholson occupied here, the place he held and still holds in your affections—the place he occupied in the Church of his fathers—in the estimation of all his brethren, not of our own Church only, but of all the

Churches of Christ who were acquainted with him, presents sufficient evidence of the massiveness of his mind, of the excellency of his gifts, and of the many eminent graces that adorned his beautiful character. We shall not see his like again. The face of almost feminine beauty that yet avouched no effeminacy of character—the quiet, calm, eagle eye that had ever a kindly greeting for a friend—that only flashed scorn or anger on the base, the mean, and the unworthy—the firmly-knit frame, so lithe, nimble, and graceful—that seemed to bid fair to bear the burden of fourscore, but has fallen broken long before that period—the heroic spirit that would have been such a tower of strength to the Church in the days of controversy—if these days unhappily await us—the meek, loving spirit that longed so earnestly for peace and union and which, more than any spirit he has left behind him, would have tended to promote peace and union among all the churches—if by God's blessing that may yet be accomplished. My dear friends, one word in conclusion, and it comes from a dying bed. Leave not preparation for eternity to that season. The dying bed has ever enough to do with itself and, therefore, unless you would put away all the lessons that come from this overwhelming incident in God's providence, and all the lessons that are summed up in all the sermons you have heard from your late minister, in this the day of salvation make your peace with God, and let not any one who respects the memory or laments the loss of my dear friend suffer the darkness of this night to close over him without being sure that he is ready for death and ready for eternity.

At the close, Dr. SMITH, by appointment of the Presbytery of Edinburgh declared the church and parish vacant, and intimated in terms of the Interim Regulations of the General Assembly, that the kirk session would meet at three o'clock on Tuesday, the 19th inst, to adjust the roll of the congregation.

Professor CHARTERIS preached in the afternoon from Mark x. 28—"Then Peter began to say unto Jesus, Lo we have left all and have followed thee." In his intro-

ductory remarks, Dr. Charteris said: when we look back on the life whose lessons we have sorrowfully met to learn, the words of my text seem to me to describe it, "We have left all and followed Thee." A single devoted life—the life of a man who never had two thoughts when Christ called him—for his one thought was how to obey—it is that which won our affection, and whose close now occasions our grief. Every varied life has many and varied lessons to teach, but this life was so simple and uniform that all its other features are subordinate to this one. It was life for Jesus Christ. It is because I sorrow with you that I have responded to the call which has laid on me the duty, and given me the sad honour of preaching here to-day. I may speak as one of yourselves, for he was my minister during the last four years of my college life. I found a place among you as a member of this congregation on my return to Edinburgh, six years ago; and he has been my counsellor, my guide and my friend, during all the twenty years of his Edinburgh ministry. After speaking on the heads—(1) Forsaking all; and (2) following Jesus Christ, Dr. Charteris proceeded to apply the text to their special circumstances. If he were asked, he said, what characteristic of their honoured and beloved friend had most impressed him in the twenty years he had intimately known him, he had not one moment's hesitation before he said that it was his dedication to the service of God in the ministry of the Gospel. To serve God he was a minister; no self-seeking warped the vision: the eye was single. He had heard him say that he never asked or sought for any place in the Church but once, and that was in the beginning of his ministry, and he did not get the place; and always afterwards he left his life to God. What he spoke in the pulpit he had first tested in his own life; no one could hear him preach without feeling that he spoke from experience, and it was that which was the secret of his great and growing power. He had heard it said, that some who had known him in early life, and had esteemed him highly, were nevertheless unable to comprehend the secret of that wide influence.

he wielded as a minister. They had not estimated the power of the simple consecration of himself to the life of the Christian and the work of the ministry, which God and man delighted to honour. He remembered his answer some years ago to an offer of liberal remuneration for literary work if he would undertake it, and the answer showed the man, "I cannot sell myself twice; all the powers I have are too little for the work of my ministry." They knew that few ever preached as he preached, especially of late. He could not preach the old sermons. They were there, and he might use them, but always they were re-written, and often wholly changed before being used again. A minister who was the pastor of a large congregation had no time for rounding a paragraph or carefully adjusting the expression of an opinion; and their minister was always dissatisfied with the result of his faithful work at his desk. But they and he knew how few spoke like him. No preacher made less of himself, or seemed more absorbed in his message from the Master. The tricks of gesture the calculated effects of oratory, all attitudinising mentally or bodily; of such things he was literally incapable. But many a time in his ordinary sermons he suddenly burst out with some scorn of wrong, some pleading of love, some picture of Christian life and of the Saviour's work, which could never be forgotten by the hearer. But the pulpit was not his only sphere, although it was the centre of all his thoughts and work. They knew how he went in and out among them, a messenger of Jesus Christ, how tenderly he waited by the sick bed, how lovingly he shared the mourner's sorrow, how frankly he entered into their family joys. All ranks and conditions were alike to him if he knew that he was needed. They were not likely to forget the affliction that shone in his face, and the warm grip of the hand that had cheered so many of them in their need. It always seemed to him the charm of a true Scottish gentleman who had never lost a certain directness and simplicity acquired in a country manse in early days. As his congregation grew in size; as that enormous building became crowded with hundreds of new families eagerly attached to him, the drain on strength and time and sympathy made by his faithful pastoral work became more than man could long bear and live. Dr. Charteris pointed out in some detail the vast amount of work, involving wear of heart and brain, connected with a large city pastorate apart from the ordinary general work of the church and the philanthropic and benevolent institutions, in all of which the minister of a great congregation was bound to represent that portion of Christ's flock committed to him. Then, when they accompanied their weary pastor home, they had to be reminded that while other men went home to rest, to enjoy the children's merriment, the friendly conversation at their own fireside, the minister had no such leisure. No one enjoyed more than their late minister did the children's prattle and the children's games. The early evening was usually given to his letters, and then he behoved to gird himself to the composition of his sermons. When others went to bed he began to feel, as many ministers felt at such a time, the workings of a feverish energy under which he read and thought, and wrote burning words, but only too surely at the cost of wearing the strength of life away. Day after day that round of work and visiting; night after night that weary composition till two long discourses were finished; week after week, month after month this went on; and who should wonder that they so often stood at a faithful minister's early grave? To what vast changes in their ordinary practice did all that point? To churches of reasonable size, so that they would only accommodate a congregation which one pastor could overlook; to services arranged with consideration for the limited human strength of the officiating minister; to congregations self-organised to do more than half the work that is in Scotland left to one single handed man. He had never known a case but one in which a minister could keep up the present system successfully to old age, but either the congregation fell away or certain departments of the work were left undone, or the overtasked servant lay wearily down for his everlasting rest.

There might be men who could make all that into routine, and so diminish the expenditure of vital energy or choose what they could do best, and let other things go, but their minister's conscientiousness was too keen and sensitive to allow him ever to leave without a struggle one known duty undone. Dr. Charteris proceeded to speak of the most honourable part Dr. Nicholson took in the general work of the Church of Scotland, and in carrying on the philanthropic and benevolent societies of Edinburgh. For many years his part was a chief one in the Destitute Sick Society and in our noble institution the Royal Infirmary. Of late years he had taken little part in the ordinary work of church courts, and he thought their minister found that, with his nervous system high strung as it was, and with shattered health, he could not well bear the strain which they imposed. It was not by bustling activity in the things of the Church that he had attained to a position among his brethren in which he had no superior, and, he thought, no equal. It was the gradual and ever-growing recognition that here at least was an unselfish and single-minded man who had no ends of his own to serve, to whom even ecclesiastical ambition was a thing unknown. They would need him sorely in the times to which the Church had come. He did not think they had any man whom all Churches were so ready to recognise as a representative of all they held in common, as well as a champion of his own Church. But he was never an ecclesiastic. He was a minister, a pastor, with a burden of work ever growing and already too great. His time and his strength were given with a faithfulness that forgot self and health and rest to the most exhausting and unavoidable work of the ministry. Referring to the last days of Dr. Nicholson, Dr. Charteris said—You remember his last sermon. He had risen from what proved to be his death-bed that he might speak to you, and many a one who heard it felt the spell, the strange and awful power of one who, even as he spoke with his face turned to you, was receding into the dark valley, and beneath the shadow. You remember the solemn call—If I had only a few words more, and

a few moments in which to say them, I would say to you, "Live near to God." The end soon came. When at his request I was last in this pulpit we little thought it was so near. He long ago asked me to share a service in his Church with him on New Year's Day, and on that day I saw him lying in his coffin with the sweet smile that I had known and loved so well still upon his lips, and the rest of the face, that was always beautiful as some sculpture of classic Greece, seemed to have newly passed from the warmth of life to the peace of Parian marble. The wish of his life was fulfilled. He had not outlived his usefulness. He had died at his post, a soldier, true, with arms in hand. There was near the very end one characteristic request. He begged one of his family to send to tell a Free Church minister his regret that he would be unable to be at the Union Prayer Meeting in his Church on the first Sabbath of the New Year. No man loved the Church of Scotland better, but he loved her for her history, her creed and her work; and his relations with other ministers of other Churches were always cordial. Our brethren have never lacked personal regard for men like him. In his brief illness, when the firm mind was thought to be wavering, it was still true to the devotedness of his life; and his cry—one he had often used in prayer—was "O, quicken Thou me." He had been always ready to die—all he was to leave was ready, and he was ready to go. One closing touch to the last document, and naught more remained but to fold his arms and wait for his Lord. The last words he had written on the notes for his last sermon come as a voice from the grave to us all—"He will not forsake thee; when thou passest through the valley fear thou not." Farewell, dearest friend—most devoted pastor—, fearless preacher—most tender counsellor—most trusty of leaders and allies I have known in the Scottish ministry! Surely thou art resting now, as the sense of things not done never allowed thee to rest during the pilgrimage and welfare of this mortal life. The hope in life and in death that cast out all fear was but a hope to enter heaven, not to wear any of its honours,

but to be near the Lord and yet I know not that any one ever went up from among us of whom we are more sure that the blessed lips would say, "well done, good and faithful servant, come up higher, enter thou into the joy of thy Lord !"

Our Sanctum.

THE LATE CANON KINGSLEY.—The announcement of the death of this distinguished clergyman of the Church of England will be received with deep regret by very many. He was widely known as a man of ripe scholarship, moreover, an enthusiastic philanthropist, a Christian of broad, sympathetic and liberal views, and one of the most forcible and popular writers of the day. Mr. Kingsley began his literary career as a dramatic poet, and after his own fashion worked hard to right social wrongs and to elevate the condition of the masses by presenting his ideal remedy—a living, regenerated Christianity—the embodiment of which his friends conceded that he himself represented in what was somewhat facetiously styled "muscular Christianity." Among his late works, "Hereward, the last of the English," originally published in *Good Words*, is perhaps the most characteristic of his peculiar style of writing. From a canonry in Chester Cathedral he was preferred to Westminster Abbey, and his Lecture on that grand theme which was delivered by him in this country last winter, though it did not add to his reputation as a platform speaker, was listened to with great interest by many who had long been familiar with his writings, and who appreciated the man.

Mr. BRIGHT'S GREAT SPEECH at Birmingham is peculiarly significant as the medium through which he has chosen to throw into the public mind much of his thinking in regard to matters ecclesiastical—specially the relation of Church and State in England.

Rapidly reviewing recent ecclesiastico-political movements, the great statesman and orator refers in this wise to the Church of Scotland: "Last July, I was spending some time in the extreme North on the shores of the Pentland Frith. I there pictured to myself what was going on at Westminster. There was the Duke of Richmond and the Lord Chancellor in one House and the Prime Minister in the other, engaged in applying a match to every bit of gunpowder they found in their way. First of all they dealt with the Church of Scotland. There has been a thing which is called patronage. There was not much in it, it was of no monetary value. In Scotland there has been none of the remarkable corruption which has existed in connection with church patronage in England."

After noticing the action of the British Parliament in transferring the patronage in Scotland from the landed proprietors to the congregations, Mr. Bright expresses his opinion that in the future elections in Scotland the question of disestablishment will probably come up as a great and main question before almost

every constituency in the Kingdom. But the burden of his speech is an accumulation of considerations which he regards as all bearing in the direction of the disestablishment of the Church of England.

One of those considerations is that, whilst the great argument in favour of an established Church is that it is a bulwark against Roman Catholicism, that argument has grown weaker and weaker from the fact that ministers and other members of that establishment are continually going over to Rome, whilst little or nothing of the kind is heard of among British people in any of the denominations outside the pale of the Church of England. "The fort," he says, "which was intended to protect and defend us has turned itself against us."

Another consideration which Mr. Bright advances as an argument in favour of disestablishment is of a political character. He says—"I think it is a strong argument in the case, that wherever we find the Church of England powerful, there you find its opposition to Legislation or administrative reform most powerful also;" and he explains; "We have received no service from the Church of England as a body. There have been occasional and remarkable and admirable exceptions; but as a body there has been nothing but opposition from the Church in all the great measures of change and improvement which have so blessed this country during the last half century."

Another consideration very graphically and powerfully presented by Mr. Bright in favour of disestablishment is the character of the Church of England "as a religious institution." "At one end of it, its payments and its salaries are excessive and enormous; at the other end, scanty and moderate, and altogether a disgrace to a great national Institution. No such thing in it, as a rule, as general promotion by merit—but by interest and importunity; and he inveighs against the buying and selling of the livings of the Church of England.

In approaching the close, Mr. Bright proclaims—"Our proposition is that all thoughtful people should consider this subject, and if they believe that the Church is not carrying us in the direction of Rome, if they believe it is a great Protestant Institution, if they believe it makes the state and the people religious, then let them preserve the Church; but, if they come to a different conclusion, surely the people and the Parliament are at liberty to make whatsoever change they think proper."

"This," he says, "is one of the gravest questions which a people has ever had to consider. What we have to do is to discuss it like intelligent men, with fairness to the Church, and

fairness to its members, and with the sole object of doing what we believe to be good for the country and the religion which the country professes." The speech closes with the following words, "If I am able to form any just judgment upon it, I should say that it will be a great day for freedom in this country, and for Protestantism, and Christianity, which shall witness the full enfranchisement of the Church within the realm of England."

It is very noticeable, 1st, That Mr Bright deals with the evils of the Church of England as it is, without reference to the question whether alliance between Church and State is or is not unwarranted by Scripture; and, 2nd, That whatever evil he may see in the Church of Scotland he views the disestablishment of the Church of England as the pressing desideratum. As a whole his speech indicates no leanings to the side of those who have an idea that disestablishment of the Church of Scotland to is likely to be preliminary to that of the Church of England. One would rather judge that he anticipates the termination of the alliance between church and state contemporaneously in both countries.

With due respect and reverence might the words of the prophet be applied to our brethren of the Presbyterian Church in the United States,—“say to the North, give up; and to South, keep not back, bring my sons from far, and my daughters from the ends of the earth...let the nations be gathered together, and let the people be assembled.” When the Northern and Southern Assemblies appointed conference committees last May, it was hoped that the two Churches might see their way towards coming together again. But the committees have met without being able to agree on a basis for the renewal of friendly relations. The Southern committee is understood to have asked the Northern to recommend the Church in the North to disapprove of or take back whatever it said against the Southern Church during the rebellion, which the former can hardly be expected to do. The *Christian Union* wisely remarks:—“The churches must try again; only, if all the hard things which both sides said against each other are to be remembered, the attempt at reunion had better be postponed for a generation or so. For ourselves, however, we do not believe that the mass of the Presbyterian Church members, both North and South, feel that there is any reason to-day why they should not be on the best of terms with each other, even to becoming one again.”

LITERATURE.

CHRISTIAN PRAYER AND GENERAL LAWS, being the Burney Prize Essay for the year 1873, with an Appendix on the Physical Efficacy of Prayer. By George J Romanes, M. A.

The Author of this work is a son of the late Dr. Romanes, who was known to many of our readers as one of the earlier professors in Queen's College. It discusses the objections which have been urged against Christian prayer on the ground that the universe is governed by

general laws. The subject has been brought into prominence recently by the dogmatic utterances of some scientific men, like Mr. Tyndall, as to the absolute impossibility of deflecting, by our entreaties, any of the forces of the universe from their natural course. We have not space to give anything like an outline of Mr. Romanes' reasoning; but we ought to say that it is the work of a mind well disciplined in physical and metaphysical speculation, and that his arguments must always be acknowledged to be ingenious, even where they do not carry conviction. We have seldom met such a thorough grappling with this subject from the scientific point of view: and we heartily recommend the book to those who are interested in the study of the question. The work may be had at Messrs. Dawson's in Montreal.

THE GREAT DOMINION.—This is the title of a lecture by Edward Jenkins, Esq, M.P., Agent General for Canada, delivered before the Manchester Reform Club. It is replete with information respecting the resources and capabilities of Canada interesting to Canadians as a reliable compendium of statistical information derived from official sources, and valuable to British capitalists and statesmen as well as to all who may be setting their faces westwards with a view to settlement in this “the greatest colony in the world.” We hope to hear that it has been published in pamphlet form.

BRITISH AND FOREIGN EVANGELICAL REVIEW.—The January number of this excellent quarterly contains the usual number of able original articles, among which are “The Homeric Conception of Life and Immortality;” “Ultramontaniam and Civil Society;” “Geological Evidence against Evolution;” “The Place of Man Theologically Regarded.” Not the least interesting is the able resumé of “Current Literature” appended to each part. Edited by Rev. J. Oswald Dykes, D.D., London, and sold by James Bain & Co., Toronto. Price \$2.00 per annum.

THE REV. NEIL MCNISH, B.D., LL.D., Cornwall, has our thanks for a copy of his sermon preached on the occasion of the lamented death of the late James Craig, Esq., M.P.P.,—a touching and well expressed tribute to the memory of a good man. We have also copy of an able paper read by Rev. D. M. Gordon, B.D., Ottawa, on the subject of “Training Nurses for Hospitals”—a topic that has not hitherto received the attention which its importance demands.

A SABBATH SCHOOL HYMNAL, compiled for the Sabbath Schools of St. Andrew's Church, Ottawa, is the title of a collection of 150 hymns, selected with good judgment, and neatly printed by A. S. Woodburn, Ottawa.

FARRAR'S LIFE OF CHRIST.—We are glad to learn that this very able and popular work—one of the most remarkable books of the day—is being republished by Messrs. E. P. Dutton & Co., New York. The price, complete in one volume, will be only \$2.50. W. DRYSDALE & Co., MONTREAL, will receive orders for it.

DIED FROM NEGLECT.

☞ Died, in Laodicea, the prayer-meeting, aged one year. The health of this meeting

was poor most of the year, and its life was despaired of; but anxious friends kept it alive, and sometimes it would revive so as to encourage them. Discouragements, however, at last prevailed, and the prayer-meeting is dead! It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been, had they been so disposed; but they were not, and the prayer-meeting died.—*American Paper.*

“ONLY A PRAYER MEETING!”

“I will not go to-night; only a prayer-meeting!”

So you, who have solemnly declared and covenanted to keep and obey all the ordinances of the sanctuary, remain away, while your brethren in the Lord are earnestly pleading for a blessing.

“I can take no interest in the prayer-meeting.”

What can you show as evidence, then, that you have become a new creature in Christ Jesus? If you do not feel like uniting in prayer on earth for one hour, once a week, how will you content yourself where all is prayer in the home above?

“The prayer meetings are so very gloomy and dull.”

What makes them so? Because you stay away; and when you do happen to be present, you get behind the heater, or in some corner, and by your cold and icy carelessness and neutrality, throw a chill over all the services of the hour.

“But the prayers are so very long and dry.”

Well, why don't you say,—“When I pray I will not be dull. I will set an example to Elder Slow and Deacon Tedious.” If you would come out of your closet, after being on your knees imploring a blessing for your pastor and for the prayer-meeting, with your heart overflowing with the love of Jesus, you, at least, would not be cold, slow, and indifferent in prayer, and who knows but what that spark of grace in your

soul would kindle other sparks, till all would be rejoicing with joy unspeakable and love divine.

“Only a prayer-meeting!”

Yet there is ONE there, I heard you say the day you united with the Church, that you loved above all others—that He was to you the chiefest among ten thousand joys, and the altogether lovely; because He had brought you into His banqueting-house and waved over you the banner of His love.

And now, when He invites you one hour out of every one hundred and sixty-eight you pay no attention to His earnest invitation. There is no beauty in Him that you should desire Him.

“Only a prayer-meeting!”

The day you were converted how you loved the prayer-meeting! When you were brought to the feet of Jesus, the prayer-meeting and the closet were places often frequented by you.

You loved them then; how is it now? The prayer-meeting is no more attractive, yet God's people are there as usual. Your seat is vacant. On communion days you are at church; but week after week your pastor and a few faithful-ones are at the prayer-meeting, and you wonder why the church has become so cold, never thinking that you are making it still more so by your carelessness and indifference.

“Only a prayer-meeting!”

You would be sorry that they were given up. You heard the notice last Sabbath. There is one to-night. Will you be there? Your pastor expects you. It wounds and discourages him to know that you remain away so frequently, and that you say to others.—

“It is only a prayer-meeting!”

THE GLORIOUS GOSPEL.

As for the Gospel, it wears the dew of its youth after eighteen centuries of struggles; and it predominates most in those young nations which have evidently a history before them. The old systems are most favoured by those nations which are left behind in the race of civilization, but the people whom God has made quick by nature are those to whom He has given to be receivers of His grace. There are grand days coming for the church of God. Voltaire said that he lived in the twilight of Christianity;

and so he did, but it was the twilight of the morning, not the twilight of the evening. Glory be unto God, the little cloud the size of a man's hand is spreading; it begins to cover the heavens, and the day is not far distant when the sound of abundance of rain shall be heard. Christ was not a strong man, who bounded forth at a leap, and then put forth no more strength, but He rejoiced to continue His work, and to run His race. He was not a shooting star that sparkles for a moment, but a sun that shall shine throughout the livelong day.—*Mr. Spurgeon.*

WHAT HAST THOU DONE FOR ME?

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee:
What hast thou given for me?

My Father's house of light,
My glory circled throne,
I left for earthly night,
For wanderings sad and lone:
I left, I left it all for thee:
Hast thou left *ought* for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitter agony,
To rescue thee from hell;
I've borne, I've borne it all for thee:
What hast thou borne for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee:
What hast thou brought to me?

O, let thy life be given,
Thy tears that yet remain,
World fetters all be riven,
Give me thy joy and pain;
Give, thou, give thou thyself to me,
And I will welcome thee!

F. K. Havergal.

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The Treasurer of the Juvenile Indian Mission Scheme begs respectfully to remind such schools and contributors, as have not yet sent in their annual remittances, that the 31st of March is the time by which remittances must be in, in order to be included in the annual remittance to the Edinburgh Treasurer, which has to be made not later than the first of April.

The Treasurer would also be glad to hear from those schools whose orphans have been lately removed, whether they will join with other schools in supporting Zenana or High Caste schools in connection with the Zenana Mission. One of these schools, which are most useful institutions for imparting Christian instruction to High Caste children, costs about treble the support of one orphan, and so could easily be supported by a group of three schools, to whom regular reports of its progress would be sent. One school, not previously supporting an orphan, has already intimated its willingness to form one of such a group, and more are wanted to co-operate.

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