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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.

February,



1872.

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THE PRESBYTERIAN

FEBRUARY, 1872.

THE QUEEN'S LETTER TO HER PEOPLE.

This letter speaks for itself, and must deepen, if that be possible, the loyal attachment of the whole Empire to the Throne.

“The Queen is very anxious to express her deep sense of the touching sympathy of the whole Nation on the occasion of the alarming illness of her dear son, the Prince of Wales. The universal feeling shown by her people during those painful, terrible days, and the sympathy evinced by them with herself and her beloved daughter, the Princess of Wales, as well as the general joy at the improvement in the Prince of Wales' state, have made a deep and lasting impression on her heart, which can never be effaced. It was indeed nothing new to her, for the Queen had met with the same sympathy when, just ten years ago, a similar illness removed from her side the mainstay of her life; the best, wisest, and kindest of husbands. The Queen wishes to express at the same time, on the part of the Princess of Wales, her feelings of heartfelt gratitude, for she has been as deeply touched as the Queen by the great and universal manifestation of loyalty and sympathy. The Queen cannot conclude without expressing her hope that her faithful subjects will continue their prayers to God for the complete recovery of her dear Son to health and strength.”

THE WEEK OF PRAYER.

We learn that the second week of January was very generally, and with more than common earnestness of purpose, ob-

erved by the Churches throughout North America, as a week of Thanksgiving, Confession and Supplication. Halifax and Toronto papers speak of the largeness of the attendance in those cities, and of the deep impression produced upon the assemblies convened. In the United States also, it is reported, specially in New York and Philadelphia, the meetings have been of a very marked character. When we receive the news of the week from beyond the Atlantic—from Britain, from Germany, from France, and from Switzerland—it may be anticipated that reports no less encouraging will reach us from these Christian nations of the old world. If we believe that prayer has power with God—that the effectual fervent prayer of the righteous man availeth much—we shall not doubt that the effect of these holy services will be felt and seen during the year in the quickening of the people of God, and in the conversion of impenitent men.

We can speak from observation of the character and influence of the meetings held in Montreal. The several Churches were very generally represented throughout the week by both the clergy and the laity. The congregations were large, the services impressive. Evening after evening, Saturday included, the people and the ministers came together with one accord and in large numbers; the spirit of prayer was given in an unusual degree, and the presence of the Holy One felt and rejoiced in. From the *Montreal Witness* we extract a short account of the meeting held on the Wednesday evening in St. Andrew's Church:—“The audience was

so large that the spacious edifice was completely filled, and, notwithstanding that additional seats were brought into the body of the house, we fear that not a few were unable to find room. The Pastor of the Church presided, and called upon several of the ministers present, in turn, to lead in prayer, or to address the assembly. The addresses, as well as the prayers, were of a very earnest character, and we have rarely heard such congregational singing in this city. Whether the lofty psalm, the staid paraphrase, or the more modern and lively hymn was the matter of the sacred song, all who could sing seemed to unite with heart and voice, and the effect, regulated by the tones of the organ, was harmonious. Revs. Mr. Lang and Dr. Jenkins read appropriate portions of Scripture. Revs. Mr. Wells and Archdeacon Bond delivered brief but stirring addresses, and Dr. Wilkes, Rev. Mr. Potts, and others, led the prayers of the congregation." Of the Clergymen of the Church of Scotland who took part in these meetings, we may name, Dr. Jenkins, Rev. Gavin Lang and Rev. R. Campbell.

By request, the List of Sessions which have subscribed for the new *Presbyterian*, classified according to Presbyteries, is held over till March. It is hoped that orders from all, or most, of those who have not yet sent them, will be forwarded by the 15th of this month to the Rev. Gavin Lang, Montreal. The circulation has now reached to upwards of 7700, and from about 20 Sessions no replies have been received.

Our Own Church.

Presbyteries and Parishes.

NOTES OF PASSING EVENTS.—We intend to follow up the plan of giving the news of our Church in the form of a continuous narrative; and though at first sight there may seem to be less prominence given to individual cases than to the parties more immediately interested would be desirable, yet, on the whole, we hope to make our monthly summary quite as interesting to the general reader, and shall save a great deal of space to boot. More-

over, the idea commends itself to us as in a sense symbolizing that Christian unity which recognizes the One Head, "from whom the whole body fitly joined and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love." Brought together in this way, our several congregations will have less the look of *disjecta membra* than if noticed under separate headings, and it will also be a relief to some of our correspondents to be saved the trouble of getting up elaborate articles, when a plain, unvarnished statement will suit their purpose and ours quite as well. In this connection we take the opportunity of impressing upon our friends at a distance the importance of supplying us with the materials which they know we require, and to have them at our command not a day later than the fifteenth of the month.

Not the least noteworthy of passing events is the successful working of the General Sustentation Fund. We rejoice to have it in our power to state that on the 31st of December an equal half-yearly dividend of \$100 was paid to each of the Ministers not receiving an allowance or grant from the Temporalities Board. These, we believe, were forty-two in number. To those of our congregations who have contributed, relatively, large sums to this fund, the announcement cannot fail to be gratifying, while those that have not yet identified themselves with this great work of the Church to the extent expected of them, may be influenced by the force of good example and its happy results. Our jottings for last month took us to the western boundary of the Church; now, we retrace our steps, gathering as we journey eastward such significant straws as may be found by the way.

The regular meeting of the PRESBYTERY of LONDON was held on the 3rd of January. The following are the principal items of business:

A letter was read from Mr. Sieveright in reference to the state of the congregation in Wawanosh, and the Presbytery appointed Messrs. Camelon and Aitken

deputation to visit Dungannon and Port Albert, to confer with our adherents there, and ascertain what Presbyterial action will best promote the interests of religion in that locality.

A memorial was read from the adherents of our Church in Dunwich, praying to be formed into a separate charge. The Presbytery, while rejoicing that the strength of the congregation was such as to warrant this step, felt called upon to consult the congregation of Glencoe before taking action in the matter, and appointed Messrs. Barr and Gordon a deputation to visit Glencoe, ascertain in what way that congregation will be affected by the disjunction of Dunwich, and the course of action by the Presbytery that will most likely prove beneficial to both congregations.

A memorial was read from East Oxford craving the sanction of the Presbytery to the employment of the Rev. William Johnson, M.A., to labour there as missionary for some time and promising to pay at the rate of \$300 per annum towards his support, with a free house. This was cordially granted by the Presbytery. The wants of the vacant congregations and mission stations also engaged the attention of the Court, and supplies were granted.

In the congregation of GODERICH there are symptoms of material and moral improvement, which, though they have come to our knowledge only incidentally, have yet a peculiar interest. A few years ago, St. Andrew's Church there was vacant, and the people were all but inclined to abandon the cause of the Kirk in despair. Now, through the untiring efforts and acceptable ministration of the Rev. Mr. Sieveright, we find a harmonious and a willing congregation. We cannot recount all that they have done within the few past years, but we know that, *inter alia* an excellent new manse has been completed, and nearly paid for, at a cost of \$2400, without any external aid; that one or more new churches have been erected in the neighborhood, and that these enterprises have not stood in the way of making creditable provision for the maintenance of ordinances nor for suitable support of the various schemes of the Church. In

the Presbytery of HAMILTON there are two vacancies—RICHWOOD and SHOWERS CORNERS, and ARTHUR. The former is a new charge. The people are most anxious for the settlement of a minister, and we are desired to direct ministers who may wish to preach there, to place themselves in communication with Mr. McArthur, jun., (care of Mr. McCrow,) Princeton, Ont. The congregation of ARTHUR have given a call to the Rev. E. B. Rodgers, of Leith, but it has not yet been disposed of. We continue to hear good tidings from GALT, one of our oldest and most thriving congregations in the West. The annual soiree in connection with St. Andrew's Church was held in the Town Hall, on Thursday evening, the 21st of December, and passed off with its accustomed success. Good things were provided by the ladies at the tea-table. When they had been disposed of, the Rev. J. B. Muir, A.M., took the chair. After prayer by the Rev. Mr. Acheson, excellent addresses were delivered by the Rev. Messrs. Smyth and Bentley, of Galt, J. B. Mullan, of Fergus, and W. Inglis, of Ayr. The choir of the church sang in excellent style a number of pieces during the evening. Great regret was expressed by the chairman, and shared in by the audience, that the Rev. D. J. Macdonnell, of Toronto, who had promised to be present, was prevented from being forward in time by a delay of three hours of the train on which he was aboard the evening of the soiree. On the 22nd December, the Sunday School Festival was held in the church, and was very well attended. Some of the children sang some hymns and anthems in good style. Suitable addresses were given by the Rev. Mr. Muir and Wm. Osborne, Esq. The children have collected during the year about \$40 in their mission boxes. On Wednesday, the 3rd January, the annual congregational meeting was held. The Secretary of the Managing Committee submitted his report from which it appeared that about \$900 a year was received for pew rents, and \$500 from collections. The annual soiree realized about \$135. There is no debt either on the church or the

manse, and the congregation was never financially in a more prosperous condition.

The congregation of WOODWICH, in the same Presbytery, and for many years under the pastoral care of the late much respected Mr. Thom, appears also to be enjoying a large measure of material prosperity as well as of spiritual life. During the past year the church at Winterbourne has been thoroughly repaired: a choir has been organized, and this has tended to improvement in the psalmody. The attendance upon ordinances has increased, and the membership of the church has nearly doubled during the last two years. Its minister, the Rev. Mr. Yeomans, is to be congratulated in that "a new religious interest is beginning to manifest itself in many faces." There too a very successful soiree was held on Christmas Day, when addresses and readings were given by the Revs. Messrs. Yeomans, Thompson, J. B. Mullan and J. B. Muir; Mr. Bowmont and Mr. Law. The soiree realized about \$60—the nucleus of a fund for the purchase of a melodeon. A few months ago the congregation of NIAGARA presented the Rev. Charles Campbell with \$120 to purchase a horse. The other evening a deputation of young ladies belonging to the same congregation presented their worthy minister with a further sum of \$70 wherewith to purchase a cutter sleigh and robes. Such acts of kindness speak volumes. Circumstances that need not be mentioned make us specially interested in the congregation of FERGUS, which, though now attached to the Presbytery of Toronto, belongs geographically and historically to that of Hamilton. The induction of the Rev. James B. Mullan to this important charge, took place on the 13th September last, when the Rev. James Carmichael preached and presided, the Rev. Mr. Lindsay addressed the minister, and the Rev. Mr. Aitken the congregation. The minister's welcome was a right hearty one. That he is universally acceptable to the people and doing excellent work among them, we know, and that his influence for good will go beyond the limits of his own congregation we do not doubt. In November a missionary meeting in con-

nection with St. Andrew's Church was held, in which all the resident ministers of the town seem to have taken part, and, more recently, the Sabbath School Festival was the occasion of a very large and delightful gathering. From the Annual Report then read, we extract the following: "In the month of July, when the commissioners who had been appointed by the Synod of our Church to visit Fergus, had recommended as our future minister a clergyman who was well known, besides other important qualifications, to be one who was especially attached to the children, and who felt that part of a minister's charge to be deserving of a large share of his attention and efforts, there did appear bright days in store in the good Providence of God for young as well as old: and the commissioners judiciously gathered the children together, and led them to look forward to the speedy re-opening of their own school. Accordingly, on the 24th of Sept., a beginning was made: 33 scholars and 5 teachers met. Since then the attendance at school has gradually increased: indeed, since the beginning of November, it has never been under 98, while last Sabbath, we had as many as 120 scholars with 15 teachers."

The missionary boxes on being opened, were found to contain \$25, the amount of the children's contributions for missions during three months.

In passing through Toronto, a straw worth picking up attracts our attention. It shows in what direction the wind blows there. Some time ago it was announced that the seats in St. Andrew's Church were nearly all taken, and now we have evidence that the holders of these pews are sensible men and women. Along with the last quarter's stipend for 1871, the managers had it in their power to present the Rev. D. J. Macdonnell with a check for \$400 over and above the stipulated amount, intimating at the same time that, from the 1st of January '72, the stipend was to be \$2000 per annum. To congregations in want of a good minister, as well as to those who have such and expect to keep them, here is an excellent example—"Go and do likewise!"

We are glad to hear that in the fine new manse just completed at Pickering, along with all the "modern improvements," the old time-honoured "prophet's chamber" has not been forgotten, and the Rev. Mr. Ross's kind invitation to occupy it will be held *in reventis*.

The induction of the Rev. Joshua Fraser to the pastoral charge of WHITBY has been made the occasion of quite an ovation. The induction services commenced in the morning at eleven o'clock. The Rev. D. J. Macdonnell, who had been appointed to preach and preside, delivered an eloquent discourse from Ephes. ii. 20-22, "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," &c. After the usual preliminaries, and satisfactory answers having been given to the questions prescribed by the formula for the induction of ministers, Mr. Fraser was solemnly inducted to the pastoral charge of St. Andrew's Church, Whitby. At three o'clock in the afternoon the members of the Presbytery were invited to a public dinner, in honour of the happy occasion, at the Royal Hotel. In the evening a soiree was held. Refreshments, provided by the ladies, were served in the basement of the church. The attendance was large. When the inner man had been satisfied, all repaired to the body of the church. Mr. Fraser was then publicly introduced to the congregation by the Rev. Mr. Ross of Pickering, who had been acting as Moderator of the Session. In reply, Mr. Fraser thanked the large audience for their cordial welcome, and expressed his earnest wish to reciprocate the fraternal greeting he had received from the clergy of the town. Addresses of a very stirring and interesting nature were then made by a number of ministers, and at intervals excellent music was furnished by the choir, under the able leadership of Miss Donaldson.

From the Royal PRESBYTERY OF VICTORIA we have accounts of two inductions. The first was at BALSOVER, a small village in North Eldon; where, on the 28th of December, the Rev. Ewen Macaulay

was with the customary solemnities, invested with the spiritual oversight of this congregation. The Rev. Neil Macdougall, Moderator of the Presbytery, preached and presided, while the people and the Minister of their choice were both suitably addressed by the Rev. J. A. Murray of Lindsay. Mr. Macaulay is the first settled Minister of Balsover, and commences his pastorate with encouraging prospects. The field is extensive and the material excellent. May the progress of the congregation be like that light that shineth more and more unto the perfect day. The church of Balsover is, or was a few years ago, romantically situated in a dense forest of pines, that nodded their lofty plumes there long before the foot of the white man invaded their now sacred precincts. We understand that it was built by a noble-hearted son of the Kirk—one who knows well what it is to earn bread by the sweat of his brow—and presented by him in a free gift to the congregation. If any of our wealthy members of the Church would like to follow his example, it will afford us great pleasure to assist them in selecting a site.

On the evening of the 3rd of January, the same Presbytery met at PORT HOPE for the induction of the Rev. M. W. McLean, B.A., formerly minister of Paisley, to the charge of the new congregation recently formed here by the Union of St. Andrews Church and of the Mill Street Church. The attendance of members of the congregation, notwithstanding that the weather was unfavourable, was very encouraging. The Rev. Mr. McLennan of Peterboro presided on the occasion, and having preached an impressive sermon from Phil. i. 27. and completed the induction service, thereafter addressed a few plain counsels to the congregation, while the duty of addressing the intransigent devolved upon the Rev. Mr. Murray, who, in well chosen and comprehensive terms, set before the newly inducted minister the nature of the position and work upon which he was about to enter. At the close of Divine Service the congregation extended to their new minister a hearty welcome, while the managers, with commendable forethought, placed

in his hands a check for a quarter's stipend in advance. Mr. McLean's experience gained in another field of labour where he rendered valuable services to the Church, will stand him in good stead in Port Hope, where his ministry now begins with every prospect of success and comfort. He will be a valuable acquisition to the Presbytery.

An adjourned meeting of the congregation of St. Andrew's Church, KINGSTON, was held on the evening of January 15, for the purpose of making choice of a minister to fill the vacancy. It was unanimously resolved to present a call to the Rev. James Carmichael, minister of West King. Professor Mowat, Moderator of the Session, was requested to communicate to Mr. Carmichael the desire of the congregation, ascertain his views with reference to the same, and press upon him the acceptance of the call. The church, which has for some months past been undergoing repairs, was reopened for worship on Sabbath, the 14th January. About six thousand dollars had been expended upon these repairs and improvements, including the erection of a large Sabbath schoolroom, vestry, and other apartments, and the result of the renovation is a commodious, chaste and comfortable building. Large audiences were present at both services which were conducted by the Rev. D. J. Macdonnell, B.D., of Toronto, who preached in his usual terse, practical style, and with clear and ringing enunciation, two powerful, earnest, and eloquent sermons.

The Mission Sabbath School Soiree lately held at Portsmouth was a most successful one. The Town Hall was filled with people. Professor Ferguson led the devotional exercises: the children sang their best hymns, as they should be sung; addresses were delivered by Professor Mowat and others; readings and recitations, interspersed with vocal and instrumental music pleasantly beguiled the hours away, while Professor Dupuis concluded the programme with one of his fine phantasmagoric exhibitions, which the juveniles heartily appreciated.

THE PRESBYTERY OF PERTH held its ordinary meeting on the 9th ultimo,

when there was a good attendance of members. The business was chiefly of a routine character. The Rev. Mr. Bain submitted a statement of the Mission Fund of the Presbytery, from which it appeared that during the year the sum paid towards the salaries of three catechists was \$618.35, leaving a balance in the treasurer's hands of \$13.31. Mr. A. P. Knight and Mr. J. F. Fraser, catechists, read reports of their labours during the past summer at Darling, and Midleville, and Dalhousie. Members present reported that they had forwarded their contributions to the Sustentation fund, and had also collected for the other schemes of the Church as required by act of Synod. The Presbytery took up the remit of Synod anent Book 4th of the Form of Polity, with the Questions and Formulas for use at Licence, and, after consideration, agreed to record their approval of the same as submitted at last meeting of Synod. Missionary meetings under the auspices of the Presbytery were held in all the congregations within the bounds during last month. That held in St Andrew's Church, Perth, appears to have been a great success, as we learn from the following notice of it in a local paper.

"The meeting was one of the largest and most interesting we have ever known in this place. Appropriate and effective addresses on the schemes of the Church and the Missionary cause in general, were delivered by the Rev. Messrs. Mann of Pakenham, Mylne of Smith's Falls, Ross of Beckwith, McGillivray of Brockville, Campbell of Renfrew, and Brock, Methodist minister, Perth. The Rev. C. A. Doudiet, French Missionary, Montreal, was also present, and delivered a long and able address, setting forth the present state, progress, and claims of the French Mission, in a manner fitted greatly to interest and encourage the friends of this important mission. We may add that the proceedings of the meeting were greatly enlivened, and its interest increased, by the appropriate and pleasing manner in which a few of the young members of the congregation conducted the singing,

with the aid of an excellent organ recently presented to the Sabbath School by a generous and kind friend of the congregation. The sum of \$454.54 was contributed by the Church and Sabbath School for missionary and benevolent purposes during the year: a sum, we understand, considerably in excess of that raised by the congregation for the same purposes in any previous year of its history."

THE PRESBYTERY OF OTTAWA held its regular meeting on the 10th of January. There was a large attendance. The Rev. W. Miller and the Rev. John Ferguson being present, were invited to sit and deliberate. All the members present reported that they had forwarded their full quota to the Sustentation fund for last half year. A statement was read of the Presbytery's Home Mission Fund for the past year, shewing a balance in hand of \$356.22; and Mr. Hamilton, the treasurer, received the thanks of the Presbytery for his valuable services. A memorial was read from the congregation of Spencerville praying that steps be taken to moderate in a call in favour of the Rev. Elias Mullan, which was granted, the Rev. Mr. Anderson being appointed to preach at Spencerville on the 21st of January, and to moderate in the call on the following day. The Rev. H. J. Borthwick read a report of his missionary labours since last regular meeting, when it was resolved "that the report be received, a copy thereof forwarded to the *Presbyterian*; that the petition of the Congregation of Portage du Fort, to which reference is made in the report, for assistance to pay the existing debt on their church be granted; and that the Colonial Committee be requested to grant the sum of £50 in aid, which would entirely liquidate the debt. Members of the church at Litchfield petitioned for a division of that charge into two congregations; and, further, for permission to sell the manse and glebe, which, owing to altered circumstances, had become unsuitable for a minister's residence. The Presbytery deemed it inexpedient to divide the charge at present, but acceded

to the proposal for the sale of the property on conditions securing the rights of all parties interested. The Rev. William Anderson tendered his resignation of the charge of BUCKINGHAM & CUMBERLAND, whereupon it was resolved, "that while the Presbytery recognize the earnest labours of Mr. Anderson since his induction and deeply regret that he now considers it his duty to resign the charge of Buckingham and Cumberland, accept his resignation in compliance with his own expressed desire, and further request him to remain within the bounds of the Presbytery so long as he may continue without a fixed charge, and that he occupy the status of an ordained missionary."

A proposal, emanating from the ministers and elders of the Presbyterian churches in the city of Ottawa, and having for its object the formation of a Mission Station in the village of Hull, was next considered. It was resolved to express sympathy with the joint action of the representatives of said churches, and "approve of the proposal that the property when acquired be held by the Church of Scotland, and the ecclesiastical control by the Canada Presbyterian Church." The Presbytery agreed to assist the enterprise to such extent as the funds at their disposal may admit.

We learn from the public prints that in connection with the meeting of Presbytery the Annual Missionary gathering at St Andrews Church, Ottawa, took place. The Rev. D. M. Gordon occupied the chair, and having opened the meeting with devotional exercises, introduced the several speakers. The Rev. Mr. McLean, of Arnprior spoke in animated and impressive terms of the Mission cause in general: the Rev. Mr. Cameron, of Beachburgh, of the Home Mission work going on in the valley of the Ottawa and among the shanties of the lumbermen; while Rev. Mr. McLaren, of the Canada Presbyterian Church, referred in a hopeful and happy manner to the prospects of a speedy Union of the Presbyterian Churches throughout the Dominion, shewing how it would enable them to carry on much more successfully the great work

of missions, than it is possible for them to do apart.

The Rev. Hugh Cameron of ROSS and WESTMEATH who has done excellent service for the Church in the upper valley of the Ottawa, was visited on Christmas morning by a few friends, who, in a very unostentatious manner, presented their minister and his good lady with a valuable token of their affectionate regard for them. Elegant china breakfast and tea sets, cake-basket, butter cooler, &c. &c. found a place in this acceptable Christmas box and which we are glad to notice, as evidence that Mr. Cameron's widely spread labours and earnest ministrations are duly appreciated.

The Rev. James S. Mullan, of OSNABRUCK, in the PRESBYTERY OF GLEN-GARRY, was lately the recipient of a beautiful silk pulpit gown and cassock—the gift of the ladies, no doubt, and presented in their name by Mr. Samuel Ault, M.P. We take it for granted, in all such cases, that the complimentary addresses and replies were “suitable to the occasion.” This is but one of many substantial tokens of kindness that Mr. Mullan has already received from his small but well organized congregation. At a recent meeting of the Presbytery, the Rev. Alexander McKay, of Lochiel and Dalhousie Mills, asked leave of absence for three months, which was cordially responded to, the Presbytery agreeing to supply his pulpit. A call from the congregation of Finch, in favour of the Rev. Hugh Lament, D.D., was accepted, and the Presbytery appointed the 17th day of January for Dr. Lament's induction.

Several *pro re nata* meetings of the PRESBYTERY OF MONTREAL have been held lately in connection with the translation of Rev. Mr. Fraser. Now that ST. MATTHEW'S CHURCH, at Point St. Charles, has been “preached vacant,” we shall, in all probability, not have to wait very long before we shall be able to announce the name of the coming man. We should mention that the annual Sabbath School gathering at St. Matthew's, as usual, filled the church to the door, and that the Secretary's Report was a most gra-

tifying one. The annual meeting of St. GABRIEL'S congregation was held on the 10th ultimo, Mr. William Darling, chairman. Mr. J. Robertson was re-elected a trustee. Messrs. Brown, Strachan and Thompson were elected trustees, in room of Messrs. Cruikshank, Lillie, and A. B. Stewart, who retired. The financial statement shewed an advance of nearly \$200 over the former year's ordinary revenue; the Sabbath collection was nearly \$30 less, but the Missionary and other associations showed greater prosperity. The number of communicants is now 280, of whom 49 were added during the past year. The number of families in connection with the church is 166, and the total expenditure for all purposes during last year reached the sum of \$3133. The minister, Rev. Robert Campbell, M.A., records 30 baptisms, 10 marriages, and 27 burials, within the last twelve months. The annual Sabbath School Festival was largely attended, and, from the general tenor of the report read, this important branch of the church's work appears to be flourishing under the able superintendence of Mr. Cruikshank. There are 186 scholars on the roll, with 15 teachers, besides 32 in the Bible class.

The congregation of LACHINE also held its annual reunion lately, when it was wisely resolved “to improve the occasion” by wiping out the last vestige of debt on their church property, and which was done accordingly, on the spur of the moment, and with such a right good will as it is refreshing to witness. At RUSSELLTOWN the Rev. Mr. Masson reports his congregation to be in a more prosperous condition than at any previous period in its history. The new manse has been completed comfortably: several new families have been added to the church: the body of the church is now fully occupied, while in the gallery only 5 seats are unlet; and not the least hopeful symptom is that a large number of young people are manifesting in a variety of ways an increasing interest in the affairs of the congregation. At HUNTINGDON a social party, numerously attended, was given a short time ago by the members of St. Andrew's congregation to the Rev.

S. McMorine and his wife on their return from their wedding tour. Kind words were spoken, and a well filed purse, which was presented to the minister, bore additional testimony to the esteem in which he is held by his people. A correspondent suggests that we should reserve a small portion of our columns for notices of Marriages, Births and Deaths. We have no objections to do so, provided that the notices are confined to the families of the ministers of the Church.

Other matters pertaining to the work and progress of the Church we might have touched upon, but that we have already overstepped the limits to which we had intended to confine these notes, and which we now conclude by stating that a deputation of the ladies connected with the church at SHERBROOKE recently called at the manse and presented their minister, the Rev. Chas. A. Tanner, with a very handsome pulpit gown and bands, and Mrs. Tanner and the children, with a number of Christmas gifts—tokens of friendship as gratifying and encouraging to the recipients as they are creditable to the donors.

The Schemes.

MANITOBAH MISSION.

The Committee on the British Columbia and Manitobah Mission were instructed by the Synod, at its last meeting, to take steps towards appointing a Missionary to labour in some part of Manitobah. They have much pleasure in announcing to the members of the Church that they have secured the services of the Rev. Thomas Hart, M.A., well known to many as the energetic and successful Head Master of one of our best Grammar Schools. As it is highly probable that the work of the Church in Manitobah will be, for a time at least, educational as well as evangelistic, the Committee regard Mr. Hart as peculiarly qualified to act as our pioneer Missionary in the new province. Mr. Hart will be ready to proceed to the sphere of his future labours in spring, and will thus be on the ground when the fresh tide

of immigration, which may be reasonably expected, sets in. This mission must commend itself to Canadians and especially to those resident in Ontario, from which province so many have already gone to found homes for themselves in the North-west. It is needless to specify the reasons which should induce us to do our share of the work that has been already begun by various branches of the Church.

As to funds, the Committee estimate that about \$2000 will be required. That is, *one-fifth* of the amount annually raised for the Sustentation Fund. If, therefore, each congregation on the Synod Roll will give to the Manitobah Mission *at least one-fifth* of the sum which it is asked to give to the Sustentation Fund, the thing will be done. It is confidently hoped that in many of the wealthier congregations this degree of liberality will be largely exceeded. The principle, however, is a sound one, that congregations, as well as individuals, should give to good objects not spasmodically or in response to urgent appeals, but systematically and in proportion to their ability. In regard to British Columbia, it is expected that, in the event of our prosecuting the Manitobah Mission with vigour, the Colonial Committee will relieve us from the contribution of £100 stg., which has been made for two years, to the support of the Church of Scotland's missionary in that colony.

D. J. MACDONNELL,

Convener.

Toronto, 15th January, 1872.

SYNOD'S FRENCH MISSION.

The history of this Missionary Scheme of our Church is perhaps too little known. Only thus can we account for the want of interest taken in it by too many of our Church people. The late venerable Rev. Dr. Mathieson was one of the chief promoters of the enterprise, which was entered upon about twenty-five years ago. The Rev. E. Lapeltrie, one of the first Missionaries employed in this work, gathered, we believe, the first French Protestant congregation in Montreal. The

converts, and a few other French Protestants, met every Sabbath in a small wooden house, in the very spot where St. John's Church now stands. It was rare to see more than a dozen people at those early meetings. Notwithstanding much active opposition and domestic persecution, the numbers increased so rapidly that it was thought expedient to build the Church referred to. The congregation was for some time under the pastorate of Rev. Mr. Baridon, then of Rev. E. Tanner. In 1861, it numbered about one hundred, when unfortunately it was divided on the question of the nationality of the Minister—some demanding a Canadian, organised themselves as a new congregation under Rev. Mr. Duclou, the others remaining under Mr. Tanner's pastorate. The French Canadian Missionary Society adopted the former, and built the Craig Street Church for them, where they have met ever since. Owing to the continued ill-health of their Minister, our congregation was several years in a very languishing state, which Rev. Mr. Goepp's appointment could not, after a year's trial, remedy. Rev. Charles A. Doudiet, our present Missionary, then took charge of the work, first as a Catechist, afterwards being ordained and inducted as its regular Minister. Under his care, the work has met with considerable success. The attendance has doubled, and, what is still more important, the members have been trained into doing all they could to help themselves. Rev. E. Tanner's son, Rev. Charles A. Tanner, having also completed his studies and taken charge of the congregation of Sherbrooke, has rendered good service among the French of that neighbourhood. Several families have received the Gospel, and meet together every Sabbath to hear from him the preaching of the Word. There is at present a good opening in Montreal for a French Protestant school, and if, as all true Christians among our converts hope, the two Churches may be united at no distant date by the Seceders coming back to their first love, there is a reasonable hope that the calls for help we have to make every now and then to our people shall be less frequent.

In the meantime, however, we would strongly urge all friends of the French Mission to make an effort to put it on a satisfactory footing, and especially those congregations which have not already contributed to do so with as little delay as possible, and transmit their collections to Alexander Macpherson, Esq., Treasurer, 392 St. Paul street, Montreal.

Sunday Schools and their Work.

AT THE LAST.

We have need of patience. There is plenty of exercise for it in the occupation of Sunday-school instruction. Unless we are patient we shall not be able to bear with the children, and still maintain hope and kindness, affection and good humour. But what is most trying to our patience is the long and weary waiting—the “hope deferred which maketh the heart sick,” which we all know more or less about.

“If we could only see we would believe.” Ah! is it nothing to hear the Master say, “Blessed are those which have not seen, and yet have believed.”

Longer than many of us have worked, had one to wait who strove to be patient, even when years had flown. So many natural harvests come and go, many summers and many winters, and still I pray that I may not be left without witness, and still is “the blessing delayed.”

So she often complained as she came home wearily at night, “having toiled all day and caught nothing.” And she felt sorrowful, almost supposing that this delay was a punishment for her sin, which however she constantly and believingly besought the Saviour to pardon.

But when next “God's Sabbath lit the skies,” she forgot her fears, and dressed herself anew in the robe of hope, and went forth to her work in gladness of heart once more.

“Surely one soul will be given me.” she would say, and that belief made her strong.

So she worked while the years dragged themselves noiselessly by, and changed

beset her, and sorrows were not few, and still that eager, wistful prayer remained unanswered.

At length sickness set in. Many years she had received health and strength for her duties, but now they began to fail. She could no longer hasten with glistening eyes, and rapid steps, to meet her class. She grew weak and weary, and a cry sounded in her ears: "Behold the bridegroom cometh, go ye out to meet him." And she began to make ready.

There was perfect peace in her soul. She had known that her little efforts in the Master's cause were very unworthy, but not so did he regard them.

And as her hold on life grew feeble, He made her strong in His joy, and triumphant because of the glory remaining for her.

Just before she died, she said, "I have wished and prayed that I might have one son, that I might say to the Master, Behold, here am I, and the child which Thou hast given me; but it was not to be, and the Lord of Mercy knows best what is good for me; His will be done."

Could any dying words be more appropriate?

She had passed away, and in the sudden hush that succeeded, her weeping friends stood around her now lifeless body, when a knock was heard at the door. One of her scholars had called to tell her something. She wept when she found that she had departed, and her girls might hear her voice no more.

"I think she would have been glad to hear what I have to say," said the girl; "I so wanted to tell her that her prayers had been heard, for her words have led me to the Saviour, and I have found peace."

"Oh! if she could but have known!" said her friends regretfully.

Well, perhaps she did know at that very minute. If not, does it matter so very much that we do not know of our success, so long as the blessing really does come? Because we cannot see, let us believe.—*Selected.*

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

The last report for 1870 and 1871 of the Scottish Ladies Association contains much interesting information concerning the different orphanages and the Zenana work.

At the Calcutta Orphanage the report states that: "In the first week of January, the usual Christmas tree was given by the ladies of St. Andrew's Congregation. On this last occasion a new feature was introduced. The ladies of the Zenanas visited by Miss Pigot were invited to attend. To those who are acquainted with the usages of Bengali society it will appear very gratifying that about twenty native ladies should have accepted this invitation for themselves and their children. Necessarily European gentlemen were excluded; but the ladies of the congregation who were present, spoke of the great interest taken by these Hindoo visitors, in English out-door amusements, as well as in the scene in-doors. One lady of the congregation, from her knowledge of Bengali, was able to enter into conversation with several of them, and expressed herself as greatly delighted with their intelligence and pleasing manners. As might be expected, their children attracted much attention, and seemed to enjoy all that they saw and got, in connection with the tree. The number of pupils is 54."

Miss Pigot, reporting upon the Zenana work at Calcutta, writes: "On the 1st November, we opened an adult class which began with twelve Zenana ladies and rose to thirty. This class was brought together chiefly through Baboo Protap Chunder Mozumdar, and entrusted to me, in full recognition of my principles as a Christian teacher. The formation of such a class is a most hopeful circumstance, but I felt it a special sign of higher favour that so excellent a means of work should have come so easily into our hands. Nothing can exceed the interest of such a class. In a country where a daughter may not visit her own mother without the formality of an invitation, it is a feature of much moment that fourteen distinct families should have put aside the

claims of children and the call of household duties, and entered a strange house for their own improvement. The fact of young wives, and wives of maturer years, giving up two full days in each week to instruction, and bravely plodding through the dry paths of elementary knowledge, indicates a future for the women of India of such a nature as their best friends would desire. But no good cause can exist without its element of trial and difficulty; so it has been with us. The class has been suspended for the past few weeks."

The teacher, after giving satisfactory reasons for the temporary suspension of the class, goes on to say: "I ceased to attend the class and have been waiting the issue of my avowal. The question seemed to be overlooked at first, and my conduct was quietly accepted, until the tenderness of the women began to assert itself over this indifference. Many old friends of mine in the native community formed this class, and the sympathy existing between us has been clearing the way again for me. Every time I heard of it, the class was mentioned as missing me greatly; and I was repeatedly told that the request had been made to revive it. The most significant indication occurred the other day, in the case of an old lady connected with one of my Adult Class pupils. When about to enter the house opposite to where this old lady lives, I was startled by the rapid jerking open of her upper window. In her eagerness to catch me in time, she forgot the publicity of her position. With her arms extended, holding wide the window, she bailed me, calling out loudly:—"It was you who gave up the class; they tell me it was all your own doing!" and so she continued, until a scene so unusual attracted the notice of the passers-by. I had to set aside the visit intended, and make a quick entrance into her house to explain matters to my warmhearted friend. These demonstrations have resulted in my being invited to resume the class upon the distinct understanding on their part that I should have unlimited freedom in religious teaching. I hope, therefore, to set

to work again before many days. Irrespective of the class, we have thirty houses in which we are doing actual work. I visit extensively besides, and have several houses in waiting until I can make arrangements for them. The thirty houses number 131 pupils. To this, if we add the thirty that came during the course of the class, we show a number of 161 pupils."

The following interesting letter has been received by the Arnprior Sabbath School, (Ont.) from their Orphan at Madras.

FROM EMILY LINDSAY,

Arnprior Sabbath School.

S. F. Orphanage, (Madras).

Aug. 16th, 1871.

MY DEAR KIND SUPPORTERS,

I think it was very kind of you to send me the money. I am very thankful for your kindness. Dear friends, I am writing this letter to you to tell you that the money which you have so kindly sent me was given by our kind lady. I am in the first class in the second division. I am not one of the best scholars in our class to write long and nice letters to you. In God's mercy I and also my school companions and my dear Matron are quite well. I hope you are all the same. Our dear lady takes great pains to teach our lessons, and she used to talk about God, and also our dear Matron takes great care of us, and looks after us as her own children. I am very thankful to God for all His kindness to me in this Orphanage. Dear friends, I have told you about me and my school companions, and have nothing more to tell you, and so I close this letter with my best love.

I remain, your most loving friend,

EMILY LINDSAY.

OUR JUVENILE MISSION.

As we promised in our last number, we now give a list of the Orphans in India

supported by schools and friends in Canada.

St. Andrew's Sabbath School, Peterboro, Emma, Madras; do do East Oxford, Rachel, Calcutta; do do Spencerville, Mary, Poona; do do Perth, Jessie F. Bain, Madras; do do Toronto, Ellen, Madras; do do St. John, N. B., Phares. Sealkote; do do Arnprior, A. Lindsay, Sealkote; do do Quebec, Lanewki, Poona; do do Fergus, Seguna, Poona; do do Montreal, Plœbe, Madras; do Female Bible Class, Montreal, Emma, Poona; do Infant class, Montreal, Emmy Morris; do do Seymour, Ruth, Madras; do do Guelph, Gainabottee, Calcutta; do do Kingston, Emily, Sealkote; do do, Minnie, Calcutta; do do Ottawa, Argmont, do; do do, Helen, do; do St. John's Sabbath School, Brockville, Elizabeth, Sealkote; Sabbath School, Lachne, Jessie, Calcutta; do do Galt, Mary Galt, Sealkote; St. Gabriel Sabbath School, Montreal, M. Campbell, Madras; St. James do do, Charlottetown, Bessie; St. Matthew's, Montreal, Deya Ram, Sealkote; Sabbath School, Chatham Sophia, Madras; do do Smith's Hall, R. Graham, Madras; do do Port-mouth, Barrickland Kingston, J. Harkness, Calcutta; do do Caledon and Mono, S. Hamilton, Madras; St. Paul's S. S., Montreal, Wilhelmina, do; Sabbath School Leith, Esther, do; do do Chatham, Sophia, do; do do Moira, Lydia, do; Ladies Association, Scarboro, Louisa, do.

THE FOLLOWING ARE SUPPORTED BY PRIVATE INDIVIDUALS:

Mrs. James Bissett, Montreal. Catherine, Poona, Miss McLeod, St. John, N. B., Seia, Calcutta; Family of R. Cassels, Esq., Quebec, Jessie Cassels, Madras; David Ross, Leith, Hannah, Madras.

LIST OF SCHOOLS CONTRIBUTING TO THE CANADIAN SCHOOL, CALCUTTA, DURING THE YEAR ENDING 31st. MAY, 1871.

Sabbath School, North Georgetown; do do Toronto; do do King; do do Guelph; St. Gabriel Sab. do, Montreal; Sabbath School, Chatham; do do Clifton; St. Paul's do do Montreal, do do Lanark; do do Richmond.

The annual cost of supporting an orphan is twenty dollars. We are informed by the Secretary of our Juvenile Mission that there is one orphan unassigned in the Calcutta Orphanage, who can be appropriated to any school or individual. We earnestly hope that before our next number is issued Miss Machar, Kingston, will have had applications for this orphan. Writing about the Orphans in general, Miss Machar says, with regard to those appropriated, "photographs of some of the more recent have been sent to their

supporters lately, and proved very interesting. Some S. Schools send their annual or occasional present to their Orphans. Might not more follow this pleasing custom? The additional expense would be very trifling, and the interesting letters are very gratifying and tend to draw closer the ties of Christian love between the children and their protegee. Besides, the Orphans who do not receive presents must sometimes wonder a little why they never get them when their little companions do. A present worth a dollar or two would cost extremely little to the children of any individual Sunday School."

Other Churches.

THE CHURCH OF ENGLAND AND THE PRINCE OF WALES.—The fact that the Primate of the Church of England should have required an Order in Council, before he could issue a form of prayer to be used by the Clergy of that Church for the Heir Apparent to the Throne, while in the extremity of what seemed a mortal illness, must, we should suppose, have struck most people as among the very strangest of strange things. From the loyal heart of the nation, and from the pulpits of the Church of Scotland and of Nonconformists—including Roman Catholic Churches and Jewish synagogues—prayers had been ascending in behalf of the Prince, ever since it was known that he was seriously ill. The Church of England alone was mute—officially, we mean—until it was as it were driven to the Intercessory Throne by the very extremity of the Prince's danger. It was only on a Saturday, when the nation was burdened with the expectation that the next news from Sandringham would be an intimation that the Prince of Wales was dead, that a Council was hurriedly summoned, and the necessary order given to the Archbishop of Canterbury to "prepare a special form of prayer to Almighty God for the recovery of His Royal Highness." In the quiver of the Disestablishment

party there is surely no more efficient shaft than the fact that the Church of England should be fettered at such a crisis by the action of the State. We simply call attention to the fact. It furnishes its own comment. We are thankful that the other State Church, the Church of Scotland, is not so fettered. How precious is Free Prayer!

IRISH PRESBYTERIAN CHURCH—MISSIONS.

Rev. Mr. Craig, of the Jewish Mission in Hamburg, says that a large number of baptized Jews have been with the mission of late. Above two millions of tracts and books passed through the Missionary's hands in 1870, and up to October of last year, nearly four millions had been put in circulation.

The missions in Spain, India, &c., are flourishing, although nothing important is recorded in regard to any of them. Rev. Mr. Wells, of the mission in Surat, gives the following sketch of an Indian "holy man":

"While in Nariad, I made the acquaintance of a character far differing from that of the unassuming Guru. This was not a resident of the place, but a "holy man," who had come to impress the people with his sanctity, and receive in return whatever honour and money his admirers might feel disposed to bestow. He had taken up his position with his followers in an open place in the vicinity of some trees. In modern Hinduism, the first element of holiness or fitness for heaven is the absence of any ostensible means of gaining a livelihood. Our "holy man" was, of course, so far qualified; but in addition, he sat all day on a plank full of iron spikes, and walked on sandals bristling with nails an inch long. Hence he was able to support about a dozen disciples or servants, as well as keep two or three camels, two pairs of bullocks, and a horse or two. People had feasted their eyes so long, that when we commenced to preach one evening, at a short distance, we attracted the whole crowd, and also two of his people whom he soon called in

and reproved. On going up close to his holiness, I observed he had a good thick pillow between himself and the spikes on which his bare feet alone rested. There was no attempt at concealment, the pillow was visible to all; but he had established his reputation for austerities in by gone years, and could now safely draw on it. A native friend tried the sandals, and found very little inconvenience from the nails, *as there were so many and they were so closely set.* I have since heard that his saintship had to retire in disgrace."

HOME MISSION WORK OF THE CANADA PRESBYTERIAN CHURCH.

In the eastern parts of the Church, including the Presbyteries of Montreal, Ottawa, and Brockville, there are at present thirty-two congregations or groups of stations where supply is afforded. Many of these are wide and destitute fields, while others are important points, where it is the duty of the Church to maintain Gospel light amid Popish darkness. A new and most important opening is now presented at Rivier du Loup.

In Central Canada, including all the country east of Toronto to some distance beyond Kingston, are thirty-eight congregations and groups of stations. Besides some difficult fields in older settlements, large and important new districts, extending from the Ottawa River to the Georgian Bay, are calling for aid, in which it seems indispensable that ordained missionaries should be sent. The people are very poor, and unable to do anything without aid. In the western part of Ontario, the stations are very quickly increasing and passing into settled charges; but a new work of an important kind is springing up, and several Presbyteries are desirous to undertake fields which have long been neglected. Sixty-four congregations and mission groups are here receiving attention. With an increase of means and men, the mission work can be indefinitely increased over this widely-extended and rapidly-improving section of country.

The Home Mission Committee have

had missionaries at Sault Ste. Marie and Fort William, and most promising openings are before the Church with loud calls for help.

The new province of Manitoba, besides the self-sustaining congregation of Kildonan, has a number of important stations, with new settlements fast forming over a very wide area beside the rivers and water courses. Already three missionaries are employed, and several more are asked for. A college has been established at Kildonan, where young men may receive a classical, scientific, and commercial education.

Besides the above operations, mission work has been begun in the cities of Montreal, Toronto and Hamilton, with a good measure of success. The students of Knox College also have done a good work in many needy and neglected fields.

The amount contributed by the Church last year was about \$12,000, with \$241 from the Free Church of Scotland. The expenditure was \$500 beyond the income.

AMERICAN PRESBYTERIAN CHURCH.

The *Evangelist* follows its historical sketch of the Presbyterian Church in the United States with a review of the Home missionary operations of the denomination. Speaking of last year's work, the first since the Reunion, it says that there were in the employ of the Board 1,233 missionaries, who labored in thirty-four States and Territories, performing an aggregate of 965 years of ministerial service. One hundred and fifty-six churches were organized during the year, 5,258 persons were hopefully converted, and 11,017 connected themselves with the missionary churches—6,080 on profession of faith. Three hundred and forty Sunday schools were organized during the year, making an aggregate of 1,378, with 90,276 members. New Jersey is the banner State for Presbyterianism. It has 237 churches and 37,828 communicants, or one to every 24 inhabitants. New-York has the largest Presbyterian membership—106,024 or one to every 41 inhabitants. It has 732 churches. Pennsylvania has 793 churches,

but their average membership is smaller than that of the New York churches. The total membership is 104,402, or one to every 33 inhabitants. These three States contain more than half the entire membership of the Church, and contribute three-fourths of the money raised for Home missions. Ohio has 595 churches and 58,382 communicants—1 to every 45 inhabitants. Illinois has 458 churches, with 35,348 communicants—1 to every 72 inhabitants. In the remaining Western States the Presbyterian membership averages, perhaps, 1 to 100 inhabitants. Nearly all the Presbyterian churches in Ohio and westward, except in the larger cities, have had Home Missionary aid.

Family Reading for the Lord's Day.

In the following discourse, delivered a few weeks ago, by the Rev. Dr. Jenkins, to young men, there is reading suitable for men and women too, not only young but of all ages.—ED.

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."—Mark x. 21.

THE words now read were spoken by Jesus. He to whom they were addressed was a young man high in station, for he was "a ruler;" possessed of wealth, for he was "very rich."

Seldom do men reach, while they are young, the two fold distinction which, at an early period of life, this man gained—both power and riches. Some young men are rich by inheritance. When wealth is gained by labour he who acquires it has usually passed the years of youth. Other young men acquire power by the force of their intellectual gifts and physical energy. England's greatest statesman governed the British Empire and dictated terms to Europe, at the age of twenty-four; and ere he had reached thirty, he had ascended to the zenith of his greatness, both as an orator and an administrator. But, for a

man in his station, he was poor. On the other hand, the wealthiest nobleman now in Britain, with perhaps one exception, is a young man, (I mention not his name, for he is living,) but he has no position or power in the State.

He to whom these words were addressed was, I have said, both rich and powerful. Great, therefore, were the temptations to which he was exposed: there were the ordinary temptations of youth; there were those also which are incident to high position and abounding wealth. It is something that such a man, at that time or at any time, could be found, taking such an interest in the mission and teaching of Jesus as to be induced to follow Him in His wanderings, to listen to His utterances, and to inquire from Him the mode in which could be secured the favour of God and "the life everlasting." This will have struck you in reading the record concerning the young ruler: his knowledge of Scripture, his reverence for truth, his regard for at least outward conformity to the law of God; and, over and above this, the earnestness of his desire to know more respecting his duty, and, chiefly, to understand the will of God as to the way of salvation. Then, he had formed *opinions* respecting these great questions. There were, at that time, as there are now, many men of his own age, who had thought little or nothing about these high and vital things; who had formed no opinions at all as to their duty to God or to man; who had made no effort either to reach the knowledge of the way to the Father, or to walk in it:—young men who lived to themselves, who strove in the world for their own aggrandizement, who had an aim—self, its ease, its position, its power, its gratification—self, but no other. There are such men now, you meet them at every turn. What care they for others, for the position and wants of their fellows? Little trouble do they give themselves as to either their accountability to God, or their after destiny. Not such was he who approached Jesus with the demand, "Good Master, what shall I do that I may inherit eternal life?" True, he hadn't gone far; his views were im-

perfect; and, as it turned out, his aims were low; but he had gone a great deal farther than many of his compeers, ay, than many of us. He was not one of the class of hypocrites that abounded in Christ's day, whom He addressed with merciless severity, and denounced with dread anathemas. Had he been a false man, a man who put on, what he didn't feel, it would never have been said that "Jesus, beholding him, *loved* him." In his way, he had been striving after the good; and, from his point of view, not a just one because not an intelligent one, he had kept the commandments—had done his duty to mankind. Now and then, no doubt, his conscience told him that all had not been done that he might have done; that, possibly, there were defects in his character and life; that "a God of truth and without iniquity," such as is portrayed by Prophets and Psalmists, demanded a higher style of righteousness. With the light thus reflected from his conscience and from the law upon his character and doings, the most natural thing in the world was for him to seek higher knowledge. He did seek it from that great and wondrous Preacher whose words had fallen upon the ears, startled the consciences, stirred the hearts and excited the hopes of the Judean people. So he watched his opportunity, and finding it, ran, and kneeled down, and cried to the benevolent Jesus, "Good Master, what shall I do that I may inherit eternal life?"

Many a man went to Jesus in the days of His flesh, and asked Him questions; many sought His counsel and aid; to some He gave answers anticipating unuttered demands. We can think of no question of all those which were put to the Saviour by anxious troubled humanity, of greater moment to mankind than this, "What shall I do that I may inherit eternal life?" And, certainly, there is no answer which He vouchsafed to the multitudes who sought instruction from His lips, involving grander issues or revealing greater certainty of knowledge in regard to the method in which God deals with and saves mankind, than that which is here supplied. "One thing thou lackest; go thy way, sell

whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me."

There were mistakes committed by this young man to which brief attention should be given. He took too *legal* a view of the way of life. He wanted to know what good thing he could *do* to inherit life everlasting; and he evidently set great store by that formal keeping of the law which he claims to have achieved. His aim was to work out, by dint of obedience, a way to the kingdom of heaven. He felt that he hadn't yet accomplished this, that something or things in him were faulty; he had no such consciousness of his rectitude and purity before God as might warrant an assurance of hereafter inheriting eternal life. If he had not experienced doubt in regard to this matter, there would have been no reason in the question which he proposed, "What shall I do?" or, as we have it in another Gospel, "What lack I yet?" Because he doubted, he asked. The answer, "Thou knowest the commandments," and the enumeration it supplies, is significant. It was designed to reveal to the inquirer his moral defectiveness. "The strength of sin is the law." "By the law is the knowledge of sin." It is as though the Lord had said to him, 'Hast thou then kept the law? Hast thou never been guilty of adultery?—of impure thoughts, if not of unclean deeds? Hast thou never been guilty of stealing?—of inflicting material wrong upon thy neighbour? Hast thou never, in effect, been guilty of murder? yielding to angry passions under injury, which sought to avenge the wrong and to punish it? Hast thou honored thy father and thy mother? by kindness, by consideration for their failings, by generousness to their wants, that knew no interruption? Hast thou indeed kept all these things from thy earliest youth till now?' It was assuming much; more than the young fellow could have done without hypocrisy, had he been truly aware of his moral condition, and of the demands of Him who is a Spirit, and who searcheth all hearts.

Jesus did not reproach him for his igno-

rance, or denounce him for his presumption in stating that he had kept the law. Some teachers of to-day would have visited him with scorn, and would have replied: "Hast thou, indeed, been guiltless? vain man! It is little less than blasphemy for thee to assume in the sight of God and before men so lofty a position!" Not so the Saviour; there is no upbraiding word; there is no denial of the assertion "all these have I kept," though it might have been denied. The teacher pursues another course. He probes him kindly but firmly: Prove by thy willingness to fulfil the first commandment of the law, whether thou art keeping those secondary laws which have reference to man. I will take for granted that you are just towards mankind; that you are what you say you are as to your neighbours. But have you not other gods besides Jehovah? Are you giving him your whole heart? Dost thou worship the Lord thy God and Him only dost thou serve? Or is it not so that thou art setting up idols within thee? that thou art placing thy regard on money and power? 'Sell whatsoever thou hast and distribute to the poor;' prove Me herewith that thou keepest the commandments! If, on the other hand, thou preferrest thy money to thy God, thyself to the poor; if thou hast not learned to sacrifice thyself for others' good, be sure that all thy fancied obedience and good works, thy strictness of conduct will avail thee naught in the struggle for eternal life.

Apply this teaching to your own case: You are children of Christian parents. They early taught you the Holy Scriptures; you repeated to them the ten commandments of God; you learned that spiritual exposition of God's law which the Gospel supplies; you were instructed in religious duties, such as private praying, the reading of the Bible, the keeping of the Sabbath and a respect for ordinances. Thus you have grown up. It is years since you were under parental influences, restraints and examples, for you are men now; but you have nevertheless not forgotten them, you still retain your love for and your joy in those

precious memories. And now, if any one were to enumerate to you those duties upon the performance of which the interests of your soul are made to depend, you would, perhaps, be ready to reply, 'These are the very things which I do; I feed the hungry, I clothe the naked, I am just to my neighbour, I honour my parents, or did so till they died; I keep the Sabbath, I go to church; no man can question my morality, my good deeds, my kindness of heart.'

Suppose we allow the pretension, and admit the general truthfulness of the picture; does it never strike you that, after all, there may be a lack? Does no flash of conscience so illumine, at times, your inner character as that you discover distortions and meannesses? low grovellings in the moral chamber? Saw you never in this heaven-reflected light an idol set up within the spiritual temple, which shared your affection with the great Maker and Lord of all?—setting at defiance the command, "Thou shalt have none other gods before Me?" Did you never hear the still, small voice within, whispering with a distinctness of utterance keener than the sharpest thunder-clap, "One thing thou lackest!" There is a lack, for, after all, there is defect; there is a lack, thou hast not yet fairly entered on the path of life; there is a lack, thou hast not a true appreciation of thy condition before God. You know this, you feel it sometimes, you cry out within yourself, "What lack I yet?" There is something wrong you reach not even your own ideal of the true and the good in human character.

"What lack I?" O that we could bring down into the midst of us Him who knoweth the need which each of you has? O that He who disclosed to this young ruler his precise defect and necessity, could come and speak to you with like authority! But why go up into heaven to bring Christ down from above? He is here in His word, He has left us intelligible, unerring directions; He has laid down the principles of the true religion; we know from His own lips what we must do to inherit eternal life, what

we must do to be saved. Sometimes He enjoins *repentance* simply, as the condition of entering into His kingdom. At other times He insists upon *conversion*—*i. e.*, the turning from that wrong bent which is inherent in man's nature, to righteousness and God. Then again, in conversation with another ruler in Israel, He laid stress upon the *new birth* as a condition of seeing and enjoying the kingdom of God. These are general statements, they are generic; they comprehend all that it is essential to know and to enforce.

But there is another class of conditions, as I may so say, which Christ presented to those who sought instruction from His lips—specific statements, suited to special circumstances and needs. Not that they are not included in the demand for conversion and the new birth; but that they contemplate variety of temptation, predilection, besetment, and are therefore valuable as illustrating the meaning of those general conditions upon which man's salvation is made to depend.

I need only mention two or three of the many instances in which specific conditions were laid down by the Teacher and Master of men. When one inquirer and follower made declaration of his willingness to become for evermore Christ's servant and disciple—"Lord, I will follow Thee whithersoever Thou goest," the reply which he received was, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." Here is a demand for the surrender of self, and the walking in the steps of the self-denying Lord. The meaning is the same as when He enjoined conversion:—"Turn away from self to me; from working for self to working for my glory in the salvation of men; spare not self, be ready to go through earth and amongst men, as destitute, as forsaken, as despised as I who have no resting place, no resource in the world, no helper but my Father in heaven. When another inquirer approached Jesus, expressing his readiness to follow Him, on the condition of going home to bid farewell to his friends, the answer of our

Lord implied the need in those who would enter His kingdom of giving up even this predilection, the moment it becomes a master-thought. Nothing will He allow to interfere with His requirement and work; the following and service which men yield to Him must be whole-souled; He will not suffer a divided love, affection, service; the way of life once entered, there must be no looking back after the paths and attachments which have been left behind: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." What is this but stating in effect, "Except ye be converted and become as little children"—simple, earnest, sincere, persistent—"ye shall in no case enter into the kingdom of God?" On another occasion during his ministry, Jesus laid down this principle, presenting it as a condition of faithful service in His kingdom, "No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon." This is but another form of saying that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit;"—ye must be born of the spirit if ye would see the kingdom of God, and the flesh and spirit are rival, antagonistic elements. It must be one or the other; holiness *or* sin, not holiness *and* sin; righteousness *or* unrighteousness; Christ *or* Belial; God *or* Mammon, not *God and Mammon*.

Need I point out the harmony which exists between these requirements, and that which occurs in the narrative before us? They are the same in principle—the same in spirit. "Sell all that thou hast and give to the poor;" that wealth of thine divides with the supreme God and Father thy heart; thou art trying to serve them both; thou canst not; for thee the remedy is surrender; for all others who would gain the life which thou art seeking the condition is self-denial, and self-consecration to God. Thy love of wealth will be an everlasting bar against the possession of the inheritance which thou seekest. Thy self-love is antagonistic to that repentance, that conversion, that new

birth, which are prerequisites to thy entrance upon life everlasting. Canst thou give up the idol? Canst thou consent to its banishment from the temple of thy heart? Canst thou make God all in all, and doing this, esteem every opposing element as nothing, as even an unworthy possession, for the reason that it interferes with the authority and claims of the Highest?

You see, therefore, that the attack of Jesus, in his contest with this young man, was against self. The wealth that stood in his way and placed his soul in danger, was but an accident. It might have been something else. Self may be as dominant in a man of moderate means, ay, in a poor man, as in a man of wealth. The command of Christ to this rich ruler is to be interpreted as special counsel to an individual case, not as a general rule for the guidance of all disciples. Jesus did not say to Zaccheus, "Sell all that thou hast." This is what he demands, that the claims of God should be held to be paramount—before wealth, before ease, before station, before earthly success; that his kingdom be sought "first."

Yet, there is something to be learned from this narrative in regard to riches; something which, in this age, is specially appropriate. Who does not know that the end for which most men, young or old, now live is the acquisition of wealth. This is the common and universal aim. One need not wonder that it should be so in an age in which, more than in any past age, wealth is honoured for itself. There was a time when intelligence and goodness were preferred, even in the social scale, to wealth; when riches, without these, were deemed too vulgar for association with pure, intelligent, well-bred people. At the present time, everything is made to give way to wealth; men are weighed by it; they are estimated by the number of dollars or pounds that they manage to scrape together: so there exists a wealthy caste who hold society and the world in control, who receive the homage of universal man. Who can wonder, then, that the one object which young men set before them is to lift themselves up to this elevation, and to

get themselves numbered with the wealthy caste. But, you learn from Him who knows what was and is and will be, from Him who sought to teach this young ruler, that whether it be as wealth possessed already, or as wealth eagerly sought after as a possible acquisition, the moment it becomes a master passion, that very moment the soul is endangered. Money-making, as the grand aim of life, is low and debasing in its effects upon the character; it blunts every true and pure emotion of man's nature; it cramps and belittles every generous aspiration; it unfits a man for the service and love which he owes to the Creator; and it makes his future prospects hazy, uncertain, full of gloom, almost hopeless. Success in life is a legitimate aim; it is an aim which every young man should place before him; but when success is made a god of, when growth in intelligence, when religious duties, when kindness to the poor, when charity and generousness in helping the destitute, are made to give way to this simple acquisition; when there is no time for anything else, no thought for anything else; when the whole man, body and mind, is kept at its utmost stretch in the eager pursuit for wealth,—you may be sure that such a man is not merely not in the right way, but that, more than this, he is every day getting farther and farther from it; he is widening, ever, the distance between himself and the way everlasting. For such a man there is little hope but that he will become sordid and godless. I know that young men indulge the notion that when they have made money enough to support themselves in comfort and a little more, they will then give up the pursuit, and live quietly and usefully in the world. I do not deny that in this resolve they are sincere. But they know not what they say or whereof they affirm. They know not how difficult it is to pull in the flying steed with even a strong rein; or how easy it will hereafter be to beguile the mind with the idea that the time has not yet come for the fulfilment of their resolve. A hundred suggestions will come from without and arise within,

that the time has not yet come; a little more, and a little more still, may be added to the already accumulated store, under the guise of possibly greater influence hereafter, and therefore greater usefulness. But success in life is not the acquisition of a ponderous unwieldy fortune; it is making your success tell upon the usefulness of your life as you go on. I have seen a man plodding and striving, not without fruit, for competence and fortune; I have seen him not able to give an hour for recreation, for philanthropic pursuits, for intellectual culture; not half an hour for a visit to the sick, or for a public religious duty; every day, hour, moment was spent at his office, in his warehouse, or on 'change; for his meals he could not spare sufficient time; to his wife and children he could give but a passing thought; he carried his business to his home, making a second office of a spot that ought to have been radiant with social joy. I have seen such a man acquiring eagerly, rapidly, largely; and I have seen him cut down in the midst of his plans, and borne to the grave as—"a successful man!"—nothing more. He was sincere when he made up his mind to be useful some day, to give time to his family, to religion, to the poor, later in life. But that "later" never came; and he passed away to give an account of his stewardship, when he had no account to give! Such a man misses the mark. He lives accomplishing nothing for the world, nothing for mankind, nothing for God and Christ and the Church.

Now, that at which I encourage you to aim is success in life; but the chief element of success is influence exerted for good, it is nobleness of character rising above the low sphere of pecuniary acquisition into that of honour and justice, truthfulness and benevolence; which sheds its own intelligence and tone upon society, permeating it as with a mighty leaven. Don't tell me that the lawyer who makes the most money acquires the largest success. Rather is it he who honestly strives to be just betwixt man and man, not grasping after his clients' money, but trying to promote their interests, not

seeking to prolong litigation but to bring it to a speedy and honourable close, not giving an opinion in view of a possibly lucrative case, but in view of the truth and right in the matter—a man who studies hard that he may never fail through ignorance, a man who cultivates the faculty of conscience that he may never deceive for his own profit. When a man “at the bar” influences his brethren by such qualities as these, and inoculates them with this tone, he is more successful than the mere scraper together of innumerable, and sometimes questionable, fees.

And so a merchant who is successful is a man who, while diligent and hard-working in his business, punctual and prompt in his engagements, carries on his work for other ends than the mere acquisition of wealth. He is not your hard man who hasn't a feeling of generosity, or a word of encouragement, or a kindly thought for those whom he employs; but who, judging that he makes what he makes through their industry, and often out of their very health and even life, has a consideration for them, considers them in the remuneration which he gives, and the hours which he appoints for labour. He is a man who makes what the world calls “success” subordinate to the welfare of others; and as he carries on business tries to shed joy wherever he goes, has an hour to give to the cause of humanity, of progress, of religion. There are such men. You know them, generous noble souls, lovers of their kind, protectors of the poor, counsellors of the perplexed, comforters to them that sorrow; ever ready to lend a helping hand on the side of truth, virtue and piety. They may not have made as much money as some men that you know—shrivelled souls, having scarcely a thought beyond the mode in which they may hold what they have, and add to it!

I repeat, success in life is to be measured, not by the heaps of gold that a man may accumulate; but by the uses to which he puts the little or the much that God gives him, and the influence for good which he exerts upon society, by his example of justice and honesty, of prudence and loving-kindness.

This also you learn by the narrative: That, at best, money is a source of danger to a man's soul. Why is it a source of danger, but because of the temptation to *trust* in riches when they are once possessed? Difficult is it for a man whose coffers are full, who can command all that the soul could desire of luxury and show; all of beauty and taste that art can furnish, all of physical appliance that science can supply, who can buy without limit, who can endow his sons and his daughters each with an ample fortune; difficult it must be for such a man not to trust in that which yields him so much, and imparts so much social power. “Children,” said our Lord in explanation of what he had before said respecting the difficulty of a rich man's being saved—“Children, how hard is it for them that *trust* in riches to enter into the kingdom of God.” There is provided a safety valve through which the destructive element might escape, securing for the soul blessings rather than a curse—the *poor*:—“Sell that ye have, and give alms,” said Christ; “Provide yourselves bags that wax not old—a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth.”

But, be thou rich or poor, whatever thy station in life or thy aim—“One thing thou lackest;”—Come, take up thy cross, and follow Christ. Give up self, deny self; and in the purity and gentleness, in the love and truthfulness, in the pity and compassionateness of His noble character, follow Jesus. Sit at his feet a listening, teachable disciple, and learn of Him. Follow Him, as He walks amongst the hungry and feeds them, amongst the distressed and comforts them, amongst the sick and heals them. Go thou and do likewise. Go into some haunts of misery, and pull up from degradation them that have sunk low in the moral scale and are ready to perish. There are some that you can find to work upon, some whom you can take by the hand and lead into right ways, some whom you can lift up from the misery of poverty, and whom you can cheer in the distress of sickness. Come out of that selfishness which is the

bane of the age, which is the curse of the world's manhood. If I may, by God's help, but turn your thought away from self—turn it to some high, noble, Christ-like aim! Could I but turn the bent of some of you young men to Christ's glorious ministry—this ministry of reconciliation, that when we are gone you may stand in our places and preach, more faithfully and with greater power than we, the unsearchable riches of Christ! Could I lead you to that consecration of your bodies and souls, of your intellects, of your money to Christ and His Church, to mankind and their salvation from sin, how would my heart rejoice!

That thing which thou lackest, my friend—the dominant self conquered, the soul placing itself in harmony with Christ's self-denial and cross, God, in His infinite grace, help thee to seek earnestly, that thou mayest find!

NOTES FOR SABBATH MEDITATION.
SELECTED.

1. Nothing will conduce more, as a means to our preparation for the eternal rest which remaineth for the people of God, than a serious and constant observance of the Sabbath day.
2. We need many a remembrance, so apt are we to forget God and His law.
3. The career of disobedient children is often short, and even in this world has a miserable end.
4. Legal terrors will never cure men of their sins.
5. Voluntary servitude will seldom be found among men; but they who taste the blessed freedom of God's service are happy to be confirmed in His house for ever, and desire to go no more out.
6. Nothing is accidental. A sparrow cannot fall to the ground without Divine direction; much less does a man.
7. To speak evil of any man behind his back, or to hear it without vindicating the injured and the absent, is to be guilty of a great act of injustice as well as of uncharitableness.
8. To love and be kind to those who hate us, is no new commandment.

SENEX.

Acknowledgments.

QUEEN'S COLLEGE.—The Treasurer has received from the Executors of the late E. H. Hardy, Kingston, a bequest by that gentleman of four hundred dollars, to be applied to the general purposes of the Institution. Mr. Hardy was in his lifetime a warm friend of the College. He gave an annual open scholarship of fifty dollars, and for several years also a close scholarship of the same amount. There is now a memorial open scholarship in the Arts Department bearing his name, for which the authorities are indebted to his widow. He was also the founder of an Endowment Scholarship of \$500.

ENDOWMENT FUND.—In those Congregations in which subscriptions to this fund are due, it is most important that they should all be paid without delay; and local treasurers are requested to use their best endeavors to close the collection of them as soon as possible.

QUEEN'S COLLEGE ENDOWMENT FUND

Subscriptions for insertion in the *Presbyterian* will be made up here on the 15th of each month.

Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College,
Kingston, 15th December, 1871.

Subscriptions acknowledged to 15th November, 1871.....	\$36266 15
KINGSTON.	
George M. Macdonnell, 3rd instal. on \$120.....	30 00
OTTAWA.	
Mrs. Wm. Stewart, 2nd instal. on \$500.....	140 00
BROCKVILLE.	
David D. Byers, bal on \$6.....	2 00
PETERBOROUGH.	
Rev. D. J. Macdonnell, M.A. Interest received	24 00
PAKENHAM.	
John A. Gemmill, bal. on \$10	5 00
James Bowes, 1st instal. on \$2	1 00
John Anderson	2 50
William Blair	5 00
Peter Barber	2 00
Thomas Bowes, sen., bal. on \$10	5 00
Dr. Fowler, bal. on \$10.....	7 50
	28 00
LITCHFIELD.	
James Colton, bal. on \$10.....	5 00
John Moorhead	10 00
John Stevenson, 1st instal. on \$10	5 00
Duncan Carmichael, bal. on \$10.....	5 00
John Stewart	1 00
	26 00

ORMSTOWN.	
William Whyte	5 00
THORAH.	
John M. Millar, 1st instal. on \$100.....	25 00
KINGSTON	
John Breden, 3rd on \$200.....	50 00
GALT.	
William Cowan, balance on \$10.....	6 50
John Mowatt, bal. on \$3.....	2 00
Henry Stoddart, bal. on \$10.....	5 50
Wm. Ledingham, bal. on \$6.....	3 00
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Thomas Walker, bal. on \$20..	10 00
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David Ward, bal. on \$50.....	25 00
ARNPRIOR.	
Rev. P. Lindsay, 2nd on \$100	15 00
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Rev. Wm. Clarke, 1st on \$100	50 00
HUNTINGTON.	
John Gillies, bal. on \$10.....	6 62
Daniel Boyd, bal. on \$10.....	6 63
John Oliver, bal. on \$5.....	2 50
William Chalmers, bal. ou \$5	2 50
William Walsh, bal. on \$20..	10 00
Alex. Cameron, M.D., bal. on \$20.....	10 00
	38 25
WEST WINCHESTER.	
Michael Glen, bal. on \$12.....	6 00
Peter Simth, 1st on \$10.....	5 00
TOSSORONTO.	
John Cumberland, 2nd on \$100	35 00
GLENCOE.	
Alexander Campbell.....	5 00
Alexander McKenzie.....	2 00
Duncan McGregor, bal. on \$5	3 00
KING.	
John B. Lloyd.....	5 90
Peter McKellar.....	2 00
James McKellar.....	1 00
MONO AND CALEDON.	
George Dodds.....	5 00
William McIlwaine.....	2 00
William Canning.....	2 00
	9 00
Total.....	\$86,915 90
W. IRELAND, Treasurer.	
Kingston, 15th January, 1872.	

FRENCH MISSION.	
Lancaster, per Rev. T. Macpherson	\$ 6 00
Brock, per Rev. A. Currie.....	5 00
Russeltown, per Rev. W. Masson	21 00
East Williams, per Mr. John Levi.....	9 00
Martintown, per Rev. J. S. Burnet.....	20 00
Seymour, per Rev. Robert Neill.....	20 00
Lochiel, per Rev. Alex. McKay.....	28 20
Dalhousie Mills, per Rev. Alex. McKay..	14 30
Donation, an old friend in Ramsay	20 00
Newmarket, per Rev. John Brown	10 00
L'Orignal and Hawkesbury, per Rev. W. McLennan	12 00
Lanark, per Rev. James Wilson	10 00
Richmond, per Rev. E. Mullen.....	10 00
Hornby, per Rev. W. Stewart.....	3 00
Côte St. George, per Rev. D. McAuley .	4 00
Lindsay, per Mr. Robert Speir	5 00
Peterboro', per Rev. K. McLennan, (Special appeal	10 25
Perth, per Rev. Wm. Bain, additional ...	21 11
Smith's Falls, per Rev. Sol. Milne.....	15 00
	\$243 86
A. MACPHERSON, Treasurer.	
January, 1872.	

BRITISH COLUMBIA MISSION.	
St. Andrew's Church, Fergus	\$10 50
Beckwith Congregational Collection.....	5 00
St. Andrew's Church, Montreal.....	50 00
	\$65 50
E. H. WILSON, Treasurer.	
Toronto, Jan. 1872.	

GENERAL SUSTENTATION FUND.	
Previously acknowledged.....	\$1382 44
St. Andrew's Church, Toronto, in full	100 00
Lanark, in full	35 00
Darlington, in full.....	30 00
A. D. Fordyce, 5th instal. of a donation of \$50	10 00
Gwillimbury and Innisfil, in full	35 00
New Richmond, Bay Chaleurs, in full ..	25 00
McNab and Horton, in full	30 00
Nottawasaga West, in full.....	40 00
Pickering, in full.....	35 00
Pittsburgh, in full.....	25 00
Fergus	40 00
Newmarket, in full	12 50
Markham, in full	25 00
St. Mark's, Montreal, in full	25 00
King, for twelve months, in full	15 00
Martintown, in full.....	40 00
St. Andrew's, Montreal, in full	300 00
Erin, in full.....	30 00
North Dorchester, in full	18 00
Georgetown, in full.....	88 00
Aultsville, in full.....	40 00
Smith's Falls, in full	50 00
Spencerville, vacant, in full.....	20 00

Côte St. George, in full.....	25 00
Beechridge, in full.....	12 50
Richmond, in full.....	30 00
Lochiel and Dalhousie, in full.....	50 00
Brockville, in full.....	50 00
Scott and Uxbridge, in full.....	20 00
Perth, additional, in full.....	35 00
Ramsay, in full.....	50 00
Belleville, in full.....	45 84
Quebec, in full.....	125 00
Litchfield, in full.....	12 50
Goderich, in full.....	25 00
Clifton, in full.....	27 50
Mountain and South Gower, in full.....	30 00
Woolwich, in full.....	15 00
Huntingdon, in full.....	50 00
Seymour, on account.....	15 00
East Williams, in full.....	30 00
Eldon, on account.....	30 00
Beauharnois, on account.....	10 00
Thorah, in full.....	50 00
Balsover, in full.....	25 00
Westmeath, in full.....	30 00
Kippen, in full.....	30 00
Glencoe, on account.....	14 00
"An Old Friend," Ramsay, donation.....	30 00
Georgina, in full.....	20 00
St. Gabriel's, Montreal, in full.....	100 00
Lachine, on account.....	28 45
Williamstown, on account.....	34 50
Clarke, in full.....	20 00
Lancaster, on account.....	36 00
Sherbrooke, in full.....	25 00
St. Paul's, Montreal, in full.....	300 00
Russelton, on account.....	4 85
Priceville, in full.....	35 00
Beckwith, in full.....	37 50
Milton, in full.....	10 00
Scarborough, in full.....	50 00
Chatham, in full.....	40 00
Bayfield.....	14 00
London, in full.....	50 00
Malida, in full.....	25 00
Cornwall, in full.....	75 00
Coulogne, in full.....	12 00
Interest on Bank account.....	11 45
Total.....	\$4218 45

JAMES CROIL,
Treasurer.

Montreal, 15th January, 1872.

BURSARY AND SCHOLARSHIP FUND.

Tossorontio.....	\$ 6 70
Guelph, per Wm Allan, Esq.....	21 25
Fergus, per D. Fordyce, Esq.....	10 00
Perth, per Rev. Wm Bain.....	23 00
Pakenham, per Rev. Alex. Mann.....	4 00
West Gwillimbury, per M. Faris.....	8 32
Galt, per Rev. J. B. Muir.....	36 00
East Nottawasaga and Purple Hill, per Rev. D. Macdonald.....	7 75
North Dorchester, per Rev. James Gordon.....	4 00
Ottawa, per Wm. Hamilton, Esq.....	55 00

Lanark, per Rev. J. Wilson.....	5 00
Belleville, per Rev. J. C. Smith.....	12 00
Total.....	\$193 02

GEO. D. FERGUSON,
Treasurer.

Kingston, Jan. 1872.

NOTE.—The increase of Students this session renders a corresponding increase of funds necessary. Congregations that have not yet contributed will please take note of this, and forward their contributions as soon as possible.
G. D. F.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Perth, per Rev. Wm. Bain, additional.....	\$ 5 00
Leith and Johnston, per Rev. E. B. Rogers.....	8 00
Lanark, per James Wilson.....	14 00
Lachine, per Rev. Wm. Simpson.....	22 00
Clifton, per Rev. George Bell.....	20 00
Richmond, per Rev. E. Mullan.....	7 00
West King, per Rev. James Carmichael.....	22 00
Kippen, per Rev. James Eakin.....	4 25
Montreal, St. Andrew's Church, per Rev. Gavin Lang.....	250 00
Brockville, per Rev. D. McGillivray.....	39 07
Cornwall, per Rev. Neil Macnish.....	30 00
Montreal, St. Gabriel Church, per Rev. Robert Campbell.....	42 95
Perth, per Rev. Wm. Bain.....	21 25
Guelph, per Rev. John Hogg, D.D.....	33 60
Total.....	\$519 12

ARCHD. FERGUSON,
Treasurer.

Montreal, 18th January, 1872.

JUVENILE INDIAN MISSION.

Richmond, per Rev. E. Mullan.....	\$13 50
Peterboro', per Mr. D. Pentland.....	20 00
Woodstock, per Mr. J. Wallace.....	20 00
Perth, per Mr. J. Gray.....	31 00
Lanark, per Rev. J. Wilson.....	7 25
" Mrs. Wilson's Infant Class.....	4 25
Lachine, per Rev. Wm. Simpson.....	20 00
Seymour, per Rev. Robert Neill.....	20 00
Mrs. J. Bissett, Montreal.....	20 00
Mr. David Ross, Leith.....	20 00

\$176 00

A. M. MACHAR,
Treasurer.

Kingston, January 15th, 1872.

NOTE.—It is desirable that contributions to the Juvenile Mission for the current year should be in the Treasurer's hands not later than the 31st March, as the books are closed in Edinburgh on the 15th April, and the acknowledgment of all sums received after that date will have to be left over until next year. Will the Sabbath Schools that have not yet remitted to us bear this in mind?

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