

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

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

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

THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

December



1875.

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

Contents:

	PAGE		PAGE
1. STORY OF THE KIRK IN THE MARITIME PROVINCES.....	285-296	6. THE SCHEMES.....	303
2. OUR OWN CHURCH.....	297	7. OFFICIAL NOTICES.....	303
3. THE MARITIME PROVINCES.....	299	8. CALCUTTA.....	304
4. QUEEN'S COLLEGE.....	300	9. MISCELLANEA.....	306
5. THE ZENANA MISSION.....	301	10. THE MODEL CHURCH.....	306
6. THE LAST WORD.....	301	11. ADDRESS OF DEAN STANLEY.....	307
7. IN MEMORIAM.....	302	12. ACKNOWLEDGMENTS.....	307
		13. LITERARY NOTICE.....	308

All Communications to be addressed to JAMES COILL, Esq., Montreal

MONTREAL:

PRINTED BY THE LOVELL PRINTING & PUBLISHING CO.

PAYMENT OF OUTSTANDING ACCOUNTS IS REQUESTED.

ALLAN LINE.

*Under Contract with the Government of Canada for
the Conveyance of the*

CANADIAN AND UNITED STATES MAILS

1875-5

ARRANGEMENTS.

1875-3.

PASSENGERS BOOKED TO LONDONDERRY AND LIVERPOOL.

The Company's Lines are composed of the undernoted First-Class, Full-Powered
Clyde-Built, Double Engine Iron Steamships :

SARDINIAN.....	4100	Tons.....	Lient. Dutton, R.N.R.
POLYNESIAN.....	4100	"	Capt. Brown.
CIRCASSIAN.....	3400	"	Capt. J. Wylie.
SARMATIAN.....	3600	"	Capt. A. D. Aird.
SCANDINAVIAN.....	3000	"	Lieut. W. H. Smith, R.N.R.
CANADIAN.....	3200	"	Capt. Miller.
PRUSSIAN.....	3000	"	Capt. Ritchie.
AUSTRIAN.....	2700	"	Capt.....
NESTORIAN.....	2700	"	Capt.....
MORAVIAN.....	3700	"	Capt. Graham
ACADIAN.....	2600	"	Capt. Cabel.
PERUVIAN.....	3600	"	Capt. Watts
CASPIAN.....	3260	"	Capt. Trocks.
HIBERNIAN.....	3484	"	Lieut. Archer, R.N.R.
NOVA SCOTIAN.....	2300	"	Capt. Richardson.
CORINTHIAN.....	2400	"	Capt. J. Scott.
MANITOBAN.....	3150	"	Capt. H. Wylie.
PHENICIAN.....	2500	"	Capt. Menzies.
WALDENSIAN.....	2600	"	Capt. Stephen.
NEWFOUNDLAND.....	1250	"	Capt. Mylirs.

THE STEAMERS OF THE LIVERPOOL MAIL LINE

Sailing from LIVERPOOL every THURSDAY, and from QUEBEC every
SATURDAY, (calling at Lough Foyle to receive on board and land Mails and
Passengers to and from Ireland and Scotland,) are intended to be despatched

FROM PORTLAND.

FROM PORTLAND.

PERUVIAN.....	4th Dec.	MORAVIAN.....	25th Dec.
PRUSSIAN.....	11th "	SCANDINAVIAN.....	1st Jan.
SARMATIAN.....	18th "	SARDINIAN.....	8th "

RATES OF PASSAGE FROM PORTLAND.

CABIN.....\$70 to \$80 | STEERAGE..... \$25

The Steamers of the Glasgow Line are in to sail from Portland at
at intervals during winter season.

RATES OF PASSAGE FROM PORTLAND:

CABIN.....\$60. | INTERMEDIATE..... \$40. | STEERAGE..... \$25.

AN EXPERIENCED SURGEON CARRIED ON EACH VESSEL.

Berths not secured until paid for. For Freight or other particulars, apply to

H. & A. ALLAN,

Corner of Youville and Common Streets, Montreal.

Liverpool and London and Globe Insurance Company.

AVAILABLE ASSETS, - - - - \$27,000,000

Losses paid in course of Thirty-five Years exceed FORTY MILLIONS OF DOLLARS.
Claims by CHICAGO FIRE, estimated at nearly \$3,000,000, are being liquidated, as fast as adjusted, without deduction.

Security, prompt payment and Liberality in Adjustment of its Losses are the prominent Features of this wealthy Company.

FIRE and LIFE POLICIES issued with very liberal conditions.

G. F. C. SMITH, Resident Secretary, "Canada" Branch

NORTH BRITISH & MERCANTILE

Fire and Life Insurance Company,—Established 1809.

CAPITAL SUBSCRIBED.....	\$10,000,000.
FIRE RESERVE FUND.....	2,770,000.
LIFE ASSETS.....	11,000,000.

FIRE DEPARTMENT.

Owing to its ample resources, this Company was enabled to meet, fully and promptly, heavy losses caused by the recent conflagrations at Chicago and Boston, without materially reducing its large Reserve Fund.

Such Disasters prove the necessity of Large Reserves and immense resources to meet similar emergencies, and the Directors therefore assure the public of entire security.

Insurances effected at moderate rates commensurate with the risk.
Losses promptly settled.

LIFE DEPARTMENT.

Ninety per cent. of Profits divided among Policy Holders of participating scale.

Agents in all Cities and principal Towns in the Dominion.

Managing Directors and General Agents.

D. LORN MACDOUGALL. | THOMAS DAVIDSON.

Manager and Inspector.

WILLIAM EWING.

Head Office for Canada:—72 ST. FRANCOIS XAVIER STREET, MONTREAL.

S. R. WARREN & CO., ORGAN BUILDERS

Old St. George's Church, St. Joseph Street, Montreal,

CHURCH ORGANS FROM \$400 UPWARDS.

THE NEW CHANCEL ORGAN,

Containing two Manuals and Pedals for \$600, the best Organ ever offered for the price.

JAMES JOHNSTON & CO.

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

24 ST. HELEN STREET, MONTREAL.

MONTREAL MARBLE AND GRANITE WORKS
 ROBERT REID SUCCESSION TO JAMES MAJOR & CO.

Marble Mantles
 AND
 GRATES,
 Fontz, Tablets,
 HEADSTONES,
 &c., &c.



DESIGNS
 AND
 Estimates
 Furnished promptly
 on application.

Importer and Manufacturer of every description of Work in
SCOTCH GRANITE, MARBLE, SANDSTONE, &C. &C.,
 CORNER ST. CATHERINE AND ALEXANDER STREETS.

BENNY. MACPHERSON & CO.,

GENERAL

Hardware Merchants,

WHOLESALE,

392 St. Paul Street Montreal.

S. GREENSHIELDS, SON & CO.,

DRY GOODS,

WHOLESALE,

CUVILIER'S BUILDING,

ST. SACRAMENT STREET

MONTREAL.

CUSHING, CROIL & Co.,
IMPORTERS OF DRY GOODS

Removed to Corner St. PETER & FOUNDLING Streets
MONTREAL.

THE MEDICAL HALL,
 ST. JAMES STREET AND PHILLIPS SQUARE.

The Tasteless Cod Liver Oil of the Medical Hall
 Is the purest, most efficacious, and the cheapest COD LIVER OIL made
 on this continent.

ONLY 50 CTS. FOR A LARGE BOTTLE.

Sold by all Druggists in Canada.

MORLAND, WATSON & CO.

Merchants in Iron and Hardware

PROPRIETORS

Montreal Saw Works, Montreal Axe Works,
MONTREAL.

THE PRESBYTERIAN.

DECEMBER,

STORY OF THE KIRK

IN THE
MARITIME PROVINCES.

On the twenty-ninth day of August, 1833, the following ministers of the Church of Scotland in Nova Scotia met at Halifax pursuant to correspondence with one another, namely:—

Rev. Donald Allan Fraser, McLennan's Mountain,
Rev. Kenneth John Mackenzie, Pictou,
" John Martin, Halifax,
" John McLennan, P. E. Island,
" John McRae, East River, Pictou,
" James Morrison, Lawrence town,
" Alexander McGillivray, Merigonish,

and resolved to form themselves into a Synod to be called the Synod of Nova Scotia. At the same time it was resolved to request the brethren in New Brunswick to join them as a presbytery of such Synod. On the following day the said ministers met in St. Andrew's Church, Halifax, and constituted themselves into a Synod to be called "the Synod of Nova Scotia, New Brunswick and Prince Edward Island," of which Mr. Martin was chosen the first Moderator, and Mr. D. A. Fraser, Clerk. The Court thus formed, remained in session until the fifth September. But it does not appear that the New Brunswickers responded to the proposal.

CHAPTER IV.

NEW BRUNSWICK.

The following extracts from the minutes kindly furnished by Rev. William McMillan, of Saltsprings, are interesting as

an authentic account of the first institution of the Synod of New Brunswick and the names of its earliest ministers:—

At a meeting of the New Brunswick Presbytery, held on the 12th June, 1835, *inter alia*,

"On motion of Mr. McLean, seconded by Mr. Birkmyre, it was unanimously resolved, that it is necessary and expedient that this Presbytery do now erect itself into a Provincial Synod, and immediately divide itself into two Presbyteries, to be called the Presbyteries of Saint John and Miramichi.

It was then moved by Mr. Birkmyre, seconded by Mr. Rankin, and unanimously resolved, that the Rev. Alexander McLean, the senior minister of this body, be the first Moderator of the newly formed Synod, and the Rev. Mr. Wilson was appointed Synod Clerk."

June 13th, 1835, (no place mentioned).
The Synod met and was constituted. No Sederunt is given, but as the meeting took place on the day subsequent to the day on which the Presbytery resolved to erect itself into a Provincial Synod, it is presumed the Sederunt would be the Sederunt of said meeting of Presbytery, viz: Revds. Messrs. McLean, Wilson, Souter, Birkmyre, Fraser, McIntyre, and Messrs. Rankin and McKenzie, Elders.

The next meeting was held at Chatham, Miramichi, 16th Aug., 1837, "according to adjournment in St. Andrew's Church."

Sederunt, Rev. Alex. McLean, Moderator; Revds. James Souter, James Steven, Robert Archibald, Simon Fraser and James Hannay. In the absence of Mr. Wilson, Rev. James Hannay was appointed clerk *pro tem*.

To this it may be added that this Synod received an Act of Incorporation in 1860, and that it united with the Synod of Nova Scotia in 1868.

The story of the Kirk in New Brunswick differs materially from that in the other Provinces. It is less romantic. The feuds that raged in Nova Scotia between Burgher and Anti-burgher had no existence here, for the good reason that neither the one nor the other ever effected a permanent lodgment. With the exception of a few scattered representatives of the Irish Presbyterian Church and one congregation adhering to the United

Church of the Lower Provinces, the Presbyterianism of New Brunswick was that of the National Church of Scotland. Up to the year 1844 its congregations were supplied by ministers sent out by the Colonial Committee, most of whom returned to Scotland after having served a stipulated time.

Although the shock of the disruption in Scotland vibrated also to New Brunswick, it is worthy of notice, that the Synod suffered no interruption from that cause. When the sister Synod of Nova Scotia became defunct in 1842, the laying on of hands still pertained to New Brunswick, and not a few of the ministers of Nova Scotia came here to obtain the ordination *ad presbyterium vagum* which they could not obtain in their own Province.

In the one Province, the ministers not unfrequently rose to distinction in proportion as they were enabled to influence masses of the people and attach them to this party in the Church or to that. In the other, success resulted rather from patient continuance in well-doing, and the endurance of great hardships and many difficulties while prosecuting the arduous and too often ill-requited duties of their sacred calling. But there is reason to fear that if in New Brunswick there was less of controversy among the clergy, the gain was counter-balanced by a still more deadly foe—apathy among the people.

ST. ANDREW'S CHURCH, SAINT JOHN.

The city of Saint John was incorporated by Royal Charter in 1785. Then, a cluster of small wooden houses, with a few hundred inhabitants, it is now the commercial metropolis of the Maritime Provinces, with a population, including its suburbs of Carleton and Portland, of some 50,000 people.

St. Andrew's church was erected in 1816. The management of its temporal affairs, at first entrusted to the Kirk-Session, was subsequently, in 1832, vested in twelve Trustees to be appointed annually by the pew-owners and male communicants. The first minister was the Rev. Dr. George Burns, a native of Burrowstown,

Scotland, son of a godly man, John Burns, a collector of customs, and afterwards factor for the ducal estate of Kinneil. He was one of eight sons, four of whom became ministers of the Established Church, and all of whom "went out" in 1843. James, the eldest, was the minister of Brechin for forty years; William was thirty-nine years the minister of Kilsyth—so famous in 1839 in connection with the great revival; Dr. Robert, afterwards intimately connected with the history of the Canada Presbyterian Church, was minister of the Low Church of Paisley from 1811 to 1845, and for many years secretary of the Glasgow Colonial Society. His son, bearing the same name and equal in "degree," after occupying important charges in the West, turned his face towards the rising sun, succeeded Dr. McVicar in Coté Street Church, Montreal, and is now on the watch-tower of Fort Massey Church, Halifax. Dr. George, the youngest of the four brothers, came out to Saint John as the first minister of St. Andrew's Church, entered on his incumbency in May, 1817, and on the 25th of that month opened the new church for divine worship. He returned to Scotland in 1831, sailing, it is said, in the same ship with the Rev. Gavin Lang of Shelburne, N.S. He was soon after settled in Tweedsmuir, Peebleshire. Thence he was translated to the Free Church of Corstorphine, near Edinburgh, where he has remained ever since. Though now retired from active duty, he still ranks as the senior minister of the charge, enjoying his *otium cum dignitate*, often indulging kindly remembrances of his *quondam* Kirk and city of habitation, though bewailing its departed glory while hearing that the structure which used to stand out prominently in its own dignified individuality—the observed of all observers—is now overshadowed by a mammoth tavern! Dr. Burns is the author of a large number of published works. A well-preserved oil portrait, now in the vestry of St. Andrew's, is often pointed to as a pleasing souvenir of his faithful and acceptable ministrations in this place.

The Rev. Robert Wilson succeeded Dr. Burns in 1832, and, after an incumbency of ten years, returned to Scotland. In 1843 the Rev. Andrew Halket was appointed by the Colonial Committee, and he also, at the end of three years, returned to his native land. During the three years vacancy that followed, St. Andrew's Church was supplied by the Presbytery and occasional Missionaries, among whom was the Rev. William Stewart, now the venerable and respected minister of Hornby, Ontario.

The late Dr. Donald entered on his pastorate here in June, 1849. During his ministry of twenty-two years he was universally beloved and respected. His public ministrations were earnest and powerful, and his influence was a tower of strength among the scattered and struggling churches of New Brunswick. He was ordained for this charge in the parish church of Huntley, and received his degree of Doctor in Divinity from Queen's University, Kingston, in 1861. He died on the 20th Feb., 1871, in the 63rd year of his age. The Rev. Robert J. Cameron, his assistant and successor, was inducted on the eighth of June following. The congregation is large, influential, and prosperous.

ST. STEPHEN'S, ST. JOHN.

Forty years ago there were two congregations belonging to the Church of Scotland in St. John, but, owing to the adoption by the Rev. George Wishart of peculiar views on the subject of baptism, which were contrary to the standards of the Church, the congregation became divided, the minister was deposed, and St. Stephen's church was sold to defray the debt upon the building. The surplus of \$4400 was deposited at compound interest and given in trust to commissioners appointed by the government, with instructions to erect another church in the city as soon as possible.

The Commissioners made haste slowly. Twenty years passed away without any movement having been made to carry out the terms of the trust. The honour of rebuilding the waste places was reserved for

the Rev. George J. Caie, a young native minister of popular gifts and unbounded enthusiasm, who headed the forlorn hope, and, regardless of lions in the way, pushed forward his great work so successfully that in September, 1868, the new St. Stephen's, by far the handsomest church belonging to the Kirk in New Brunswick, was opened for worship, and of it he was inducted the minister on the 23rd July following.

But the credit and the honour of this achievement belong not to Mr. Caie alone. He was favoured by circumstances and nobly backed up by a few large-hearted and liberal men. In twenty years the golden nest-egg had doubled in value; and, when the church was completed, and it was found that there remained some \$8000 of debt upon it, the Hon. John Robertson, who was one of the commissioners and at the same time a member of the St. Andrew's Congregation, at once gave his check for \$3,800, while the heirs of Mr. Duncan, with like generosity, did the same to the extent of \$1900. The congregation supplied the rest: and, when Mr. Caie was inducted, his beautiful church was entirely free from debt.

Mr. Caie was born at Chatham, received his classical education at Queen's College, Kingston, and studied divinity at the University of Edinburgh. During the intervals of his college curriculum he was for some years tutor in the Duke of Argyll's family, and, while he received from his noble patron the highest testimonials, he also enjoyed advantages which fall to the lot of very few students, and which he turned to good account. In consequence of impaired health Mr. Caie relinquished this charge in 1874; after nine years of ministerial labour, attended with great success, went to the old land, and, during the past summer was inducted assistant and successor to the Rev. Robert Stevenson of Forfar—one of the largest parishes in Scotland, having some 2000 communicants on the roll.

Soon after Mr. Caie's removal the Rev. Donald McRae, formerly of Newfoundland, and more recently of the East River of Pictou, accepted a unanimous call to St. Stephen's Church. In his hands the

congregation has flourished. Beginning with a promise of \$1500 for stipend, the people raised it at once to \$2000, and have not made that sum the *minimum* either. Along with other improvements they have just placed a very fine organ in the church at a cost of \$2000. If at any former period in the history of the Presbyterian churches of St. John there ever existed any disturbing elements, Mr. McRae and Mr. Cameron are to be congratulated that there is now peace in their time. Both were members of their Synod's Committee on Union, and jointly and severally took a prominent part in bringing the negotiations to a successful issue.

ST. PAUL'S CHURCH, FREDERICTON.

The capital of New Brunswick is a small town of 6000 inhabitants, picturesquely situated on a bend of the river St. John, eighty-eight miles from the city of that name. Fredericton is a quiet unprogressive city, but it boasts of its Province buildings, its King's College, established by Royal Charter in 1828, and its beautiful English cathedral, one of the finest specimens of Gothic architecture in the Dominion.

The history of St. Paul's congregation has neither been very long nor very eventful. The church was erected in 1830, and opened for worship by the Rev. James Souter, then of Newcastle, early in 1831. The Rev. Ebenezer Johnstone officiated in it for a short time, but, not being an ordained minister the congregation was not formally organized till the arrival, in 1832, of Rev. Dr. Birkmyre, who was appointed to the charge by the Glasgow Colonial Society. Dr. Birkmyre continued to officiate till October, 1841, when he returned to Scotland.

The present venerable and respected minister, Dr. John M. Brooke, was inducted by the Presbytery of St. John in the month of February, 1843. Dr. Brooke is a native of the parish of Slamannan, Stirlingshire, Scotland. He was educated at the University of Edinburgh, and ordained to the Ministry in 1839, and at the time of the Union was the oldest minister of the Kirk in the Maritime Provinces. Of that union Dr. Brooke was all along the

friend and advocate, and, when it was brought about, if he did not say with old Simeon "*Nunc dimittis*," he rejoiced to see that day. His kind and sympathetic nature could not be otherwise affected. Long may the pen of his biographer lie idle. There is little more for us to say than to wish him a green old age, of such happiness and usefulness as He whom he has served so long may please to grant him. At different periods of his ministry Dr. Brooke has been ably assisted in the management of a very large and well organized congregation by ministers some of whose names will occur in connection with other congregations. Dr. Brooke received his degree of Doctor in Divinity from the University of New Brunswick in 1856.

St. Paul's Church is seated for 800 persons, and closely adjoining it there is a good manse with a valuable piece of ground attached to it. The congregation embraces about 120 families with over 200 communicants on the roll.

NASHWAAK.

The small village of this name is the centre of a group of preaching stations, together forming a large but widely scattered congregation. Chief among the outlying stations are Stanley and Boiestown, respectively ten and twenty-two miles distant from Nashwaak. This settlement lies sixteen miles due north from Fredericton, and is wholly peopled by Scotch farmers, the descendants of soldiers of the gallant forty-second regiment who were discharged at the close of the American War of 1812. The Rev. Daniel McCurdy, of the U. P. Church in Nova Scotia, was the first Presbyterian minister to visit the locality, which he did regularly for nearly two years, and laid the foundation of a congregation who elected, however, to have a Kirk Minister set over them. After long years of patient waiting the Presbytery of St. John sent to them the Rev. Peter Keay, who had been for several years labouring in this Province. The people soon recognized his worth and gave him a call, in accordance with which he was appointed over them as "resident missionary" in November, 1855. He was a

native of Glasgow, received his education at Aberdeen University, and was ordained at Fredericton in 1854. His congregation at Nashwaak, at first very small, speedily increased in numbers and christian activity. They completed their church and contributed liberally to the building of a manse on a piece of ground given them by Hon. C. McPherson of Fredericton. They have had many difficulties to contend with, but large congregations now regularly worship in both St. Mary's Church, Nashwaak, and St. Peter's Church, Stanley, in the latter of which places a fine church was also erected some years ago. In the prosecution of his sacred calling Mr. Keay underwent many hardships and privations, travelling nearly 5000 miles every year in the discharge of duty, acting as preacher and preacher—very frequently as Doctor also, and even as Temperance Lecturer. Mr. Keay was translated to St. Andrew's in 1868, where we shall follow his career to its sad termination with melancholy interest.

The present incumbent, the Rev. William Fogo, who came to Nova Scotia as an ordained missionary from the Colonial Committee in 1868, took Mr. Keay's place as resident missionary at Nashwaak and Stanley, and was formally inducted on the 6th June, 1871. Mr. Fogo is an alumnus of St. Andrew's University, Scotland.

WOODSTOCK AND NORTHAMPTON.

Woodstock is a flourishing town, beautifully situated on the St. John River, sixty-two miles above Fredericton. It is the centre of trade for a large extent of country. Its population is about 2000.

Sixty years ago the whole of the interior of New Brunswick was a dense unbroken forest, and as the early settlers, who were chiefly from Scotland and the north of Ireland, gradually cut their way into these wilds, they began to feel the want of the ordinances of religion, which they had not the means of supporting. A Mr. Fleming, who was engaged to teach school, was probably their first local preacher, but Mr. Howden was the first "regular minister" who visited them. He was a Congregationalist, at the time

officiating in Fredericton, in the congregation that ultimately came to form St. Paul's Church in connection with the Church of Scotland in that city. The Rev. James Hannay visited them a few years later and received a call, but he was already under promise to go to Richibucto, where, with his congregation, he became connected with the church of the Lower Provinces. The first "stated missionary" was the Rev. John Hunter who arrived in the Province, from Scotland, in 1848, and, after temporarily supplying St. Andrew's pulpit in St. John, was sent here in 1849, and laboured for ten years as minister of Woodstock and Richmond. These were disjoined in 1853, Mr. Hunter accepting the charge of Richmond, where he remained till 1859, when he ceased to exercise the functions of the ministry: The Rev. Peter Keay who came from Scotland under the auspices of the Colonial Committee took the pastoral oversight of Woodstock, to which was then added Northampton, and here Mr. Keay laboured with great diligence and success until his removal to Nashwaak, in 1855. The Rev. David Stott was next sent by the Colonial Committee to Woodstock, where he remained scarcely two years when he removed to Canada, and was for some time employed as a missionary at Brantford. He is now ministering in the North of Scotland.

The Rev. J. H. McLardy, a native of the Province, having just completed his studies in Scotland, was appointed by the Colonial Committee as missionary at Woodstock, in 1858. In 1862 he accepted a call, and remained as pastor until 1st January, 1866, when he went to Ottawa as assistant to Dr. Spence, but at the end of a few months he resigned his ministerial status and engaged in teaching. The last enemy overtook him suddenly; he was drowned while bathing in the River Ottawa, in the year 1873.

The Rev. William T. Wilkins, also a native of the province, educated at the University of New Brunswick, Queen's College, and Princeton, was ordained as pastor of Woodstock, in November 1866. In 1869 he was translated to

Truro, N. S., and inducted the first minister of St. Paul's Church on September the second. Before leaving Woodstock he had a very fine new church erected, although it was not completed for some years afterwards. It may be added that his ministrations in this place and also at Truro were not only highly appreciated, but eminently successful. He is now the minister of St. Andrew's Church, Stratford, Ontario. In October, 1871, the Rev. John Moffat, formerly a missionary in Canada, arrived from Hexham, England. He and the Rev. Mr. McKay, a licentiate of the Church of the Lower Provinces, for some time officiated alternately at Woodstock and Richmond, but, towards the beginning of 1872, Mr. McKay, having received a call to Richmond, our charge there was handed over to the sister church—a kind of first fruits of the negotiations for Union then pending. In January, 1872, the Rev. W. P. Begg, a distinguished student of Glasgow University, supplanted Mr. Moffat at Woodstock. His coming infused new life into the congregation, and the church was at once finished and opened on the principle of *free pews*. But he resigned last spring, and the charge is again vacant.

RICHMOND.

There is little more to add respecting Richmond, but that a good church, built of the staple commodity of the country, was erected in 1857, during Mr. Hunter's incumbency, and, that, after his time, the congregation enjoyed the services of a diligent and systematic pastor in the person of the Rev. James Kidd, a native of New Deer, Aberdeenshire, who upheld the standard of the Kirk till 1869, when he was transferred to Ontario, and his congregation to the ministry of the present incumbent the Rev. Kenneth Mackay, formerly of the church of the Lower Provinces.

ST. ANDREW'S CHURCH, NEW RICHMOND

New Richmond is situated on the northern shore of the Baie des Chaleurs, and geographically belongs to the Province of Quebec, but, being so remote from

all other charges in connection with the Church of Scotland in that Province, it was on the 14th July, 1859, transferred ecclesiastically to the Synod of New Brunswick, although it has always remained, *quoad* temporalities, a dependency of Quebec,—that is to say the minister of New Richmond is a beneficiary of the Temporalities Fund.

Previous to 1839 there was no settled minister of the Presbyterian order at New Richmond. "The cause" was up to that time very slimly represented, and was content with such occasional services as were rendered by Mr. Stevens of Campbellton, some of the ministers of the United Church of the Lower Provinces and the Episcopal clergyman of New Carlisle. At the above mentioned time the Rev. John M. Brooke, now of Fredericton, came from Scotland and commenced preaching in a small school-house. Through Dr. Brooke's exertions a commodious church was erected in 1840 which soon became the centre of a numerous congregation. But the minister was destined for a still larger sphere of usefulness. In the autumn of 1843 he received a call from St. Paul's Church, Fredericton, which he accepted, and from that time till 1851 the congregation of New Richmond had no settled minister. On the 1st November in that year the Rev. John Davidson, of New Carlisle, formerly of La Prairie, and now of North Williamsburgh, Ont., accepted a call and remained till 1858. A three years' vacancy followed, and in July, 1861, the present minister, the Rev. John Wells, M.A., was appointed by the Colonial Committee to the charge. In that year the congregation purchased fifty acres of land for a glebe, and have since erected a comfortable manse and commodious outbuildings. In 1867 the congregation numbered 137 families and 186 communicants. Though somewhat isolated in the winter months, it is on the whole a very desirable charge, and the able ministry of Mr. Wells has been rewarded by internal peace and prosperity.

ST. ANDREW'S CHURCH, CAMPBELLTON.

This is the most northern town in the

Province, situated at the head of the Baie des Chaleurs. It seems to have been the cradle of Presbyterianism in this section of country. Here it was that the Rev. James Steven landed on the 24th of October, 1831, and here he laboured with a zeal and success seldom equalled during the long period of nearly thirty-three years. At the time of his settlement there was no Presbyterian clergyman nearer than Miramichi, and for many years, besides regularly supplying his charge proper—Campbellton and Dalhousie—Mr. Steven extended his services to Bathurst and New Richmond, and even as far as New Carlisle and Port Daniel. The superintendence of so extensive a charge at a time when there were no proper roads, exposed the minister to much hardship and fatigue. He had frequently to walk between Campbellton and Dalhousie on snow-shoes, and, when he went to Bathurst, to find his way along the sea-shore on horseback. Many a wild snow-storm and blinding drift, and many a drenching rain tried his fortitude and patience, but none of these things prevented him from doing his duty. Brave man that he was, if it was at all possible, he was always at his post with the regularity of clock-work. He was acceptable as a preacher and especially happy in his daily intercourse among his people. He ceased from his labours on the 22nd January, 1864, in the 63rd year of his age. Few ministers have worked more faithfully for their Master than Mr. Steven did, and few men made more personal friends.

The Rev. William M. Wilson was sent out to this charge by the Colonial Committee towards the end of 1865, and during the two or three years he remained, his labours were highly appreciated. In 1868 he was called to Chatham, where he now is, and was succeeded in St. Andrew's Church, Campbellton, by the present incumbent, the Rev. William Murray. Mr. Murray came from Scotland in 1865 to take charge of the Congregation of Moncton, where he left a durable monument of his zeal and perseverance in the very handsome church which was erected

in that place through his instrumentality at a cost of over \$400). In 1859 we find Mr. Murray supplying Dalhousie and other congregations in the Presbytery of Restigouche. While assistant to Dr. Brooke at Fredericton, he received a call to St. Andrew's Church, Campbellton, and was inducted thereto early in 1869.

In 1871 the congregation numbered 120 families and 150 communicants. The church is seated for about 500, and the manse is beautifully situated.

ST. JOHN'S CHURCH, DALHOUSIE.

Dalhousie, the capital of the county of Restigouche is a thriving town of 600 inhabitants, very beautifully situated on the Baie des Chaleurs, sixteen miles from Campbellton and fifty-two from Bathurst. It is necessary to note these distances in order fully to appreciate the extent of Mr. Steven's labours. St. John's Church was erected in 1835 by a few steadfast Presbyterians, foremost among whom were Captain John Hamilton, of Greenock, Messrs. Montgomery, Stewart, Ritchie, and Dugald Stewart. Captain Hamilton also presented the church with a very fine bell. Until the year 1855 it received a portion of Mr. Steven's services, whose ministerial labours were after that time restricted to Campbellton. Various attempts were made to obtain a pastor for this congregation from the Colonial Committee, but without success until the spring of 1855, when the Rev. Alexander Forbes, who had been officiating for a year previously as a missionary, accepted a call and occupied the charge until the autumn of 1858, when he was translated to Liverpool in the Presbytery of Quebec. Mr. Forbes now resides in Ontario—retired from the active duties of the ministry. The Rev. William Murray, now of Campbellton, having resigned his charge at Moncton, was called to Dalhousie in January, 1859, and remained till August, 1865. During his pastorate, and mainly by his exertions, a very large and convenient manse and out-buildings were erected, all of which are free of debt. The Rev. James Murray, formerly of Tabusintac, and now the minister of Wallace,

N.S., was inducted in November, 1865, and with great fidelity and acceptance discharged the duties of his office until the spring of 1874, since which time the charge has been vacant. It is hoped that ere long a man of God will be found willing to work in this vineyard. It is an important field, and in many respects a most desirable charge. Meanwhile the Sabbath-School, numbering about seventy scholars, is well sustained by its indefatigable superintendent, Mr. George Haddow, to whom we are indebted for the forgoing *resumé* of the history of St. John's Church. It may be added that the ladies of the congregation, believing that a new church is very much needed, have taken the matter in hand and through their efforts a considerable sum of money has been realized for this purpose.

There are about 95 families connected with the congregation, and 100 communicants. The church is seated, for 300 and there is a manse very pleasantly situated. The stipend now offered is, we believe, \$1,000.

ST. LUKE'S CHURCH, BATHURST.

Bathurst, the county town of Gloucester, is also a sea-faring place, with 750 inhabitants, finely situated on an inlet of the Baie des Chaleurs. It is notable for its extensive salmon fisheries. Its history dates from 1818, when it was "located" by Sir Howard Douglas, and was named in honour of the Earl of Bathurst. With the exception of occasional visits from Mr. Steven, of Campbellton, and some brethren of the Secession Church in Nova Scotia, it was destitute of stated Presbyterian services until the arrival of the Rev. Geo. Macdonnell who was ordained for this charge by the Presbytery of Lancashire, England in 1849. He found that a very good church had been erected for his occupancy, and immediately entered upon an active ministry, which continued with increasing usefulness for eleven years, when he returned to Scotland and for a short time was minister of a *quoad sacra* parish. In 1852 he re-crossed the Atlantic and became the minister of Nelson

and Waterdown, and in 1855 was called to the important charge of Fergus, Ont., where he found full scope for his ministerial capabilities and his missionary zeal. In 1869, he removed to Milton, Ontario, where he died on the 25th April, 1871. He was the author of several devotional works, which were well received by the religious community. At Bathurst, as elsewhere, his memory is still cherished with respect and esteem.

The Rev. James Murray, now of Wallace, N. S., was inducted to St. Luke's Church in November, 1852, and remained till 1861, when the Rev. James Allister Murray, from Nova Scotia, and lately minister of Lindsay, Ontario, entered on the duties of the charge, which he filled with much acceptance to the people until the spring of 1867. In September of that year the Rev. Frederick Home, now of Buckingham, Ontario, was inducted, having previously officiated as ordained missionary at Black River and Red Bank, Miramichi. Mr. Home is a native of Kincardineshire and received his education at St. Andrew's and Edinburgh Universities. He left Bathurst in 1873. The Rev. Peter Galbraith succeeded him as minister of St. Luke's Church in the following autumn, and was inducted on the 10th January, 1874. He was ordained by the Presbytery of London, England, on the 5th May, 1868, being at the time a military chaplain in the south of Britain. In June last Mr. Galbraith resigned the charge, having received a call from the West Branch of the East River congregation, county of Pictou. In Mr. Home's time there were 125 families connected with the congregation, 140 communicants and a Sabbath School numbering 85 scholars, but the numbers have probably much increased since then. There is a good manse and a glebe of 3½ acres.

ST. JAMES', NEWCASTLE.

The foundation stone of the first Presbyterian Church in Newcastle was laid by Sir Howard Douglas, the Lieutenant Governor, in the Spring of 1825; and the edifice was nearly completed when it

was burned down in the great fire of Miramichi that broke out on the 7th October, and by which this flourishing town of 1000 inhabitants was reduced to a heap of ashes, hundreds of miles of country laid waste, and, worse than all, by which a hundred and sixty persons lost their lives.

A new and much finer town soon rose out of the ashes of the old one, and along with it a second St. James' Church was completed in 1829, when application was made to the Glasgow Colonial Society for a minister. Their choice fell on the Rev. James Souter, M.A., a native of Kinneithmont, Aberdeenshire, who, immediately after receiving ordination from the Presbytery of Aberdeen, came out and began his ministry at Newcastle on the 19th September, 1830. In 1843 he went on a visit to his native land, and, obtaining an appointment, he gave in his resignation as minister of St. James' Church. A call was next given to the Rev. William Henderson, who was then officiating at Salisbury, Moncton and Shediac, having been sent to these stations by the Colonial Committee, in August, 1841. Mr. Henderson accepted this call and was inducted to the charge on the 21st of February, 1844. St. James' Church having become too small for the accommodation of the people, it was remodelled and enlarged in 1865, at a cost of \$1200. Mr. Henderson was the pastor of this Church for twenty-four years. In recognition of his ripe scholarship and his eminent services to the church, he received the degree of Doctor in Divinity from Queen's University, Kingston in 1862. His character was adorned with all the graces of the christian gentleman. Kind, gentle, sympathetic, he took part in every good work, and was beloved by old and young, the rich and the poor alike. A Sunday or two before his death he preached at Chatham and at the close of the service gave out the paraphrase commencing with the lines,—

" You now must hear my voice no more,
My father calls me home."

which proved too prophetic of his approaching decease. He died on the 6th June, 1868. The vacancy was supplied in 1869, when the

Rev. Finlay R. McDonald, a native of the county of Pictou, at that time assistant to the venerable Dr. Brooke, at Fredericton, was inducted to the charge. The mantle of Dr. Henderson seems to have fallen on the shoulders of his successor, whose ministrations in this place were an unbroken success till March the 28th, 1873, when, on account of ill health, he resigned the charge. He then became assistant to the Rev. Dr. John Marshall Lang, in the Barony parish, Glasgow, and is now minister of the " Martyrs Church " Paisley, doing a noble work for the Church of Scotland. He was succeeded in St. James Church by the present pastor, the Rev. James Anderson, formerly of Wallace, N.S., and a native of Perthshire, Scotland. The congregation is large, numbering about 180 families, and over 200 communicants. The stipend is now \$1000, with a manse and glebe.

ST. ANDREW'S CHURCH, CHATHAM.

Chatham is a sea-port in the estuary of the Miramichi River, six miles below Newcastle. It is the largest town in the northern parts of New Brunswick, and does an extensive export trade in fish and lumber. Its population is about 3000.

The first Presbyterian Church was erected in 1815, by adherents of the United Presbyterian order, who had for their minister the Rev. Wm. Thompson. At his death, in 1832, a division occurred in the congregation. The majority were from Aberdeen and Dumfries shires, and, having become clamorous for a Church of Scotland minister, in the name of the Kirk seized the property *ri et armis*, for which aggression, however, damages to the extent of \$800 had to be paid, a sum which went to the erection of St. John's Church, afterwards in connection with the Presbyterian Church of the Lower Provinces, and of which the Rev. John M. Allan, M.A., is now the minister. Since that time St. Andrew's Church has been occupied by six ministers of the Kirk, who are now scattered in many lands. Mr. Johnstone, the first, is said to be living in some part of Ontario. The Rev. Robert Archibald came next from Alloa

Scotland, and was very popular, but, having entangled himself in politics, he shared the fate of some other illustrious men, when the *vox populi* turned against them,—so he parted from them. He is now, and has been for many years, the minister of New Monklands parish in old Scotia. The Rev. John McBean was the third. After frequent changes home and back again to Chatham, he finally abandoned the field and was reported to have gone to Australia. The Rev. William Stewart, now the respected minister of Hornby, Ontario, was appointed by the Colonial Committee as missionary to the Presbytery of St. John, and ordained on the 22nd March, 1848. After visiting the greater part of the Province and preaching among all denominations he was inducted to this church 1st March 1849, and ministered with much acceptance for ten years—a long period among a people very much given to change. He was a diligent labourer, and although his agreement with the Colonial Committee entitled him to receive £100 per annum for five years, with the exception of £50 for outfit, he neither asked nor received any supplement from that quarter. So rare an example of self-denial is worthy of being recorded.

The fifth minister was the Rev. Charles S. Ogg, a native of Banchoory, Aberdeenshire, who was inducted on the 14th February, 1861. In his time a large and very fine new church was erected. After a useful and successful reign of seven years Mr. Ogg emigrated to New Zealand, where he now is, and the Rev. William M. Wilson, whose acquaintance we have already made at Campbellton, succeeded him in 1868; he also fell heir to a debt \$2,400 on the church property, which has since been swept away, and the congregation is now in a very prosperous condition.

ST. STEPHEN'S CHURCH, BLACK RIVER.

This church is situated about fourteen miles from Chatham. The district was early settled by Highland Scotch families, nearly all of whom were Presbyterians. In 1834, the Rev. Simon Fraser arrived in Miramichi, having been sent out by

the Glasgow Colonial Society, as missionary to the scattered settlements who might require his services. Mr. Fraser's memory is still cherished by the surviving members of the congregations among whom he laboured, and to his zealous efforts, Presbyterianism is much indebted for the measure of success which it has met in the northern section of New Brunswick. Black River received a share of his services. In 1836, the present church was built, and in 1837, the first elders were ordained. In 1840, Mr. Fraser, having fulfilled his engagement with the Colonial Society, returned to Scotland.

In December, 1842, the Reverend Angus McMaster was inducted into the pastoral charge of St. Stephen's and the neighbouring congregation of Kouchibouguac, and remained minister of these places until 1845, when he withdrew from connection with the Church of Scotland. He is at present minister of the congregation of New Mills in the Presbytery of Miramichi. Since that time Black River has been without a settled minister. It has, however, shared the services of missionaries, who, from time to time, laboured within the bounds of the Presbytery, among whom were the Rev. Robert Falconer and Rev. Frederick Home.

Since August, 1871, the pulpit has been supplied by the Rev. Samuel Russell, who divides his time equally between Black River and Red Bank. A hearty effort is at present being made by the people of Black River to form themselves into a separate and self-sustaining charge, and thus secure the services of a settled pastor. The church, which is very pleasantly situated, is seated for 400, but there is neither manse nor glebe. There are three preaching stations and four Sabbath schools in connection with the congregation, and over seventy members on the Communion roll. The number of families connected with the Church is about 100.

ST. STEPHEN'S CHURCH, RED BANK.

This church is situated on the N. W. branch of the Miramichi, about twelve miles from Newcastle. It was for a long

period a station attached to St. James' Church, Newcastle, the ministers of which generally gave a monthly service. Since August, 1871, the congregation has been supplied with services by the Rev. Samuel Russell, ordained missionary of the Presbytery of Miramichi.

There are two preaching stations in which services are conducted monthly. The church, which was built in 1850, is seated for 200. There is neither manse nor glebe. The number of communicants is fifty, and there are eighty families connected with the congregation.

Mr. Russell is one of New Brunswick's native staff of ministers of whom the Province and the Church may justly be proud. He was a distinguished student of Queen's College, Kingston, and carried off high honours in Hebrew and divinity. We have to thank him for very valuable assistance in the preparation of these sketches.

TABUSINTAC AND BURNT CHURCH.

These two charges, situated in the parish of Alnwick, respectively thirty-five and twenty-three miles from Chatham, were originally composed of settlers from the Highlands of Scotland. The first missionary to labour among them was the Rev. Simon Fraser, of whose energy and zeal mention has already been made. During his six years sojourn in the Miramichi Presbytery he had frequent calls to a fixed pastorate, none of which, however, he accepted. The Rev. John McBean seems to have been the first inducted minister of these congregations, and he remained only two years. In 1843, he was translated to Chatham. After this there was a long vacancy, relieved at intervals by members of the Presbytery and Missionaries from Scotland, among whom were Revs. Dempster Wallace, James Murray, and Alex. Forbes. The Rev. William McRobbie, sent out by the Colonial Committee, was, at last, inducted, June 18th, 1857, and continued as pastor until September, 1860. He was succeeded in the following year by the Rev. James Murray, the present minister of Wallace, N. S., who continued

in the charge until November, 1865, when he accepted a call to Dalhousie.

The charge continued vacant until the arrival of Rev. John Robertson, the present minister, in 1868, he also being sent by the Colonial Committee, to take the oversight of it. He was not inducted, however, until 1871. Mr. Robertson was educated at Edinburgh and Aberdeen.

The number of families in Tabusintac is about 60, and in Burnt Church 28. There are churches in both charges, that of Tabusintac being seated for 400, and Burnt Church for 150. There are two preaching stations, viz., Tracadie and Caraquet. There are several Sabbath-schools. The minister resides at Tabusintac, where there is a manse and glebe. The stipend is supplemented by the Home Mission Board.

GREENOCK CHURCH, ST. ANDREWS.

ST. ANDREW'S is a sea-port town in the south-western extremity of the Province, bordering on the State of Maine. It has a mild flavour of decay about it: i.e., it is not so flourishing as it once was, owing to a falling off in the fishing trade, and consequent emigration from the place. The population is now about 1800. The settlers in this part of the country were chiefly from Scotland and the north of Ireland, but the first place of worship erected was an Episcopal Church. There was no other until "Greenock" Church was finished in 1824. Some time before this the Presbyterians of St. Andrew's, conceiving that the time had come when they ought to have a sanctuary of their own, had subscribed a sum of six or seven hundred pounds which was exhausted in erecting the frame of the present building, and boarding it in, when Christopher Scott, Esq., a brother of the extensive ship-builders of Greenock in Scotland, and one of the wealthiest merchants in the town, very handsomely volunteered to finish the building from his own private means. And this he did, at a cost, it is believed, of five thousand pounds. Thus the name is accounted for, and also the emblem of a very large carved Green Oak tree placed on the front

of the steeple. It is a magnificent building, gorgeously finished internally in mahogany and bird's-eye maple. The lofty pulpit with its two flights of circular stairs, is of the genuine old orthodox pattern, and in the choir gallery is a fine organ presented by another Scottish Worthly—Colonel Gray, who resided here for some time. The first minister of this church was the Rev. Alexander McLean, D.D., from Rothsay, Scotland, who was appointed in 1825 or 1826, and remained till 1843, when he returned to Scotland and received a presentation to the parish of Kiltearn in the Presbytery of Dingwall, where he ministered till the time of his death, only about a year ago. Dr. McLean married a daughter of the Rev. John Cassilis, a most estimable minister of the U. P. Church, who resided long in this part of the country and frequently officiated in Greenock Church as well as ministered to the adherents of our Church in the surrounding country. This good man died at the neighbouring village of St. Patrick's on the 18th July, 1850, and was buried in the grave-yard adjoining Greenock Church.

The Rev. John Ross, formerly of Yarmouth, N.S., succeeded Dr. McLean. Mr. Ross was a native of Cromarty, Scotland, who studied at Marischal College, Aberdeen, and was ordained about the year 1831. Having married a St. Andrew's lady he came to settle here in May, 1845, and remained the minister of Greenock Church until compelled by increasing years and infirmities to resign, which he did in 1867. He died on the 9th April, 1871. Many in both Provinces where he laboured have good reason to remember Mr. Ross. Indeed, he was one of those whom it is not easy to forget. "His wit and humour," says his biographer, "were of the most delightful and refreshing kind. He delighted in the happiness of others, and his presence was the sunshine of every company in which he mingled. Even in the pulpit his humour sparkled out at times, and many will recall with mingled pleasure and sorrow the preacher and his strange originality and power."

The Rev. Peter Keay, whose name has

already been mentioned, came here from Nashwaak in January, 1868, and continued to discharge his ministerial duties with great diligence and success until his awfully sudden death on the 29th December, 1873. While crossing a railway track at a certain station he was overtaken by a car in motion; by some mishap he slipped beneath the wheels and was instantly killed—his head being completely severed from his body.

Since Mr. Keay's death there has been no minister settled in this charge.

What changes! one feels disposed to exclaim in summing up the history of the Kirk in these Provinces. And New Brunswick has been still more changeful than her elder sister Nova Scotia. Yet that is not to be called a feeble Church that enjoyed the life-long services of such men as Mr. Ross of St. Andrew's, Mr. Steven of Campbellton, Dr. Henderson of Newcastle, Dr. Donald of Saint John, and our venerable friend, Dr. Brooke, still the minister of St. Paul's Church, Fredericton. Nor was theirs a barren ministry, in either Province, that educated and sent forth so many young ministers of acknowledged ability as have gone to different parts of the world. Take it all in all, the record of the Kirk in the Maritime Provinces has been an honourable one. And the Parent Church, as she looks across the sea, or sends her messengers from time to time to visit this vine and branch of her own planting "if haply they may find fruit thereon," may well be proud of the position attained by her sons in the colonies, and rejoice in every progressive step they take towards a maturer manhood.

We feel like apologizing for the crudeness of these sketches. If our vision has been to any extent warped, this has been unintentional and has arisen from imperfect knowledge. We hope that some future historian will arise to tell the Story better.

J. C.

Our Own Church.

LANG vs. THE TEMPORALITIES BOARD.

—We only mention this matter in order to give all our congregations and ministers the assurance that the Board feel no anxiety as to the issue of the proceedings entered against them by Mr. Lang. Our eminent counsel are unanimous in regard to the strength of our position, and the members of the church may rely upon it that every necessary precaution is being taken to protect with absolute security the rights of all concerned.

The Rev. Alexander McKay of Duff's Church, East Puslinch, has received the honorary degree of Doctor in Divinity from the Senate of Trinity University, U.S.

The Presbytery of Montreal, in accepting Rev. W. M. Black's resignation of the charge of St. Mark's Church, Montreal, recorded in their Minutes the high esteem in which their brother was held by the Presbytery, a handsome recognition of his ministerial labours in the city, and their sense of the loss which the community and the Church will sustain by his departure. Mr. Black sails for his destination on the 4th December.

Rev. Dr. Jenkins sailed by the S.S. "Sardinian" from Father Point, on the 27th November. On the eve of his departure, the members of St. Paul's Church took the opportunity of quietly presenting their pastor with a testimonial of their affectionate regard and esteem for him, very suitable to the occasion—a check for the round sum of one thousand dollars. Dr. Jenkins is accompanied by the best looking of his Elders, Mr. Alexander Mitchell.

The Rev. H. D. Steele, formerly at Napanee, has received a unanimous call from the united congregations of Warsaw and Dummer.

The Rev. Malcolm McGillivray, B.A., was ordained and inducted to the pastoral charge of St. Andrew's Church, Scarborough,

and St. John's Church, Markham, by the Presbytery of Toronto on the 21st of October. The Revs. James Carmichael of King, J. M. Cameron of Toronto, G. Burnfield of Scarborough, and J. Carmichael of Markham, officiated.

On Thanksgiving Day a number of the ladies connected with St. Andrew's Church, Fergus, called upon their esteemed pastor at the manse and presented him with a handsome silk pulpit gown and cassock, accompanied by an address, to which Mr. Mullau replied in suitable terms.

Rev. Hamilton Gibson's resignation of Bayfield and Varna is referred to in the Minutes of the Presbytery of Huron in the following complimentary terms:—

"The Presbytery, in accepting Mr. Gibson's resignation of the charge of Bayfield and Varna, do so with regret, and desire to place on record their sense of his amiable qualities as a man, and his high attainments as a minister. They express their best wishes for his future welfare, and their earnest prayer that he may still be spared to see many years of usefulness in the Master's Vineyard, and that he may be abundantly blessed in his person and labours wherever his lot may be cast."

Miss Jennie C. Bryson of Fort Coulonge had a very pleasant duty to perform the other day, in conveying to Mrs. Gandier a handsome gift from the scholars and friends of the Sabbath School, "in token of their love and esteem, and in recognition of the deep interest she has taken in the welfare of the youth of his community."

The Rev. J. Carswell, late of Carlton Place, has been inducted by the Presbytery of Ottawa to the charge of Aylmer. There was a large attendance of both the Presbytery and the Congregation. In the evening of the induction day a very pleasant welcome "social" was held in the Church, at which eloquent and instructive addresses were delivered. As in all such cases credit is due to the ladies for having made the entertainment so enjoyable to all who were present.

New Edinburgh, a suburb of Ottawa, has been constituted a congregation instead of a Mission Station. The Rev. James Whyte, of O-goode, has accepted a call to the Congregation of Manotie and Gloucester.

At a recent meeting of the Presbytery of Glengary, a deputation from Lancaster appeared, and stated that a considerable number of the congregation lately connected with the Church of Scotland had agreed to unite with what was formerly called the Canada Presbyterian Congregation, and to form one charge, having their place of meeting at Lancaster Station. They also produced a subscription list, amounting to over \$900, to be further increased, as they hoped, to \$1000 or \$1200, as stipend for their future minister. The deputation asked the Presbytery to sanction this arrangement and, meanwhile, to send them regular weekly supply. This the Presbytery unanimously agreed to do, and gave their sanction to the proposed terms of union. A call from Indian Lands, in favour of Rev. Mr. McDonald, of Alexandria, was considered and sustained. After transacting other business the Presbytery adjourned till 23rd Nov. In the evening the Presbytery was entertained with a bountiful repast, provided by the ladies of St. Andrew's and Burn's congregations, in the lecture room of St. Andrew's Church, Martintown, where a large audience assembled to honour the occasion. Addresses bearing upon the Schemes of the Church were delivered by a number of ministers and laymen, the result being that a very pleasant and instructive evening was spent, and at the same time a considerable sum was realized for missionary purposes.

The Presbytery of Brockville held its last regular meeting on the 2nd November. The Rev. Elias Mullan, of Spencerville, having accepted a call to the united Congregations of Augusta and Fairfield, arrangements were made for his induction on the 16th November. At the same time a minute, in reference to the death of Rev. Mr. Traver, was adopted, expressing sorrow for the great loss sustained by the Presbytery, and sympathizing with his bereaved widow and aged parents in their affliction. Mr. Burns reported that, in accordance with the appointment of Presbytery, he had preached in the First Presbyterian Church, Brockville, and declared the charge vacant.

One of our esteemed correspondents makes the following reference to the work of grace going on in this section of country:—"I have just returned from Lanark, from assisting Mr. Wilson, for a few days. There are all the appearances of a work of grace among this people—may it prove the earnest of a plenteous rain! Would it not be a most welcome sign of God's approval of the work of last June were He to grant us a special season of revival during the present winter? Let us plead for it, and *prepare* for it, and it will doubtless come."

The Presbytery of Guelph met on the 9th November, when nearly all its members were present. A large amount of business was transacted—*Inter alia* Mr. Goodwillie's resignation of his charge of Doon and Hespeler was, after the hearing of Commissioners, and some discussion, accepted. The Rev. Donald Strachan, of Erin, also tabled his resignation of the pastoral oversight of Hillsburgh and Price's Corners. Mr. Bentley was appointed Convener of the German Mission Committee.

We are sorry to observe that the Presbytery of Hamilton has been visited with much affliction among its members. Mr. Rennelson, of Knox Church, and Mr. McColl, of the Central Church, have both obtained leave of absence for the winter months. Besides these, three other members have been severely afflicted. At the last meeting of the Presbytery these brethren were commended to God in united prayer, and their respective congregations received the assurance that the Presbytery would do every thing in its power to promote the interests of the congregations while their pastors may be absent or withdrawn by reason of ill-health. The Rev. J. Allister Murray, not being prepared to give an answer to the call from Clifton, obtained longer time for consideration.

The Presbytery of Montreal has had several special meetings in connection with vacancies within its bounds. At one of these a call, understood to be unanimous, was sustained in favour of the Rev. William Donald, of Port Hope, from Knox Church, Montreal. At another the Rev. W. M. Black, of St. Mark's Church, was

formally loosed from his charge. Mr. Black preached his farewell sermon to a large congregation on the evening of the 21st ultimo, and sails for Scotland on the 4th instant. Rev. Dr. Jenkins sailed on the 27th ult.

From the report of the meeting of the Presbytery of Manitoba we regret to learn that the continued ravages of the grasshopper has caused much destitution among the settlers, and has greatly increased the difficulties of supplying them with the ordinances of religion. But, on the whole, the work is said to be in a prosperous condition. We trust the collections for the Home Mission Fund will be so liberal as to enable the Board of Management to render such assistance as the case demands. The Church will further its own interest by seeing to it that its missionary operations in this Province are based on a sure foundation, and generously supported.

MARITIME PROVINCES.

Rev. W. F. Begg, late of Woodstock, was inducted to the pastoral charge of the Presbyterian Church at St. Stephen, N.B., on the 25th November.

The Rev. A. C. Gillies, formerly of Sherbrooke, N. S., is on the wing, *en route* for Virginia city, Nevada, where we wish him a happy and prosperous Ministry.

Both RECORDS for last month are largely taken up with accounts of the meeting of the Synod, lately held in St. John, when a large amount of important business seems to have been got through with in a most satisfactory manner. For some time to come this Synod will be to all practical intents and purposes the Supreme Court of this portion of the church, and it is well that it is found in a condition so thoroughly prepared for the responsibilities of self-government. In the management of their College and their Mission funds we expect to find them setting us an example, worthy of our imitation.

THEOLOGICAL HALL, HALIFAX.

The Session of this Institution was inaugurated with great *éclat* on the 3rd Nov. Rev. Dr. Burns presided. After devo-

tional exercises, conducted by Rev. R. J. Cameron of St. John, and Rev. R. Sedgewick, the Chairman introduced the new Prof. of Church History, the Rev. Allan Pollok, who read "a thoughtful, clear, comprehensive and suggestive lecture on *Presbyterianism in Canada*." The addition of Mr. Pollok to the Professorial Staff is admitted by all to be invaluable, and the Church in Canada has good reason to be grateful to the good old Mother Church of Scotland for the liberal provision it has made for meeting the expenses of the chair in the meantime, until other arrangements can be made.

We see by the *Presbyterian Witness* that a very pleasant conference of the Kirk-Sessions of the Presbyterian Congregations in Halifax and Dartmouth was recently held in the Fort Massey Church. The ladies of the Congregation served the company with a bountiful repast to which there sat down about fifty pastors, professors, elders, and students of Theology, who, after tea, adjourned to the large basement room. Dr. Burns presided, and, after the preliminary services, called attention to several subjects that would be profitable to consider and discuss. Several parties present gave reminiscences of the olden time. Strong expression was also given to the gratification felt because of the happy union of the Churches: Mr. Grant, Mr. McGregor and others said that every day they felt more and more the value and importance of it. Professor Pollok endorsed what was said in that regard, and hoped the work would soon be complete and that no obstacle to its completion would be raised by controversy or otherwise. Professor McKnight spoke of the Eldership of the Primitive Churches. Particular attention was given to the necessity for a new building for the Theological hall, and there seems to be a general disposition to move in this matter with the least delay possible. The Rev. John Campbell, on behalf of the ladies and Session of his Congregation, invited all present to a similar conference in St. Andrew's Church on the first Thursday of February. It is intended to continue these meetings quarterly.

QUEEN'S COLLEGE.

Professors and students are now fully into the business of the session. There are some 70 of the latter, being a slight increase in the attendance of last session. The new arrangements are giving great satisfaction and producing good results. The reappearance of the *College Journal* assures us that the editorial corps is once more vigorously at work. The second number is well filled with items of interesting intelligence from which we glean a few:

The bequest of the late Rev. Alex. Buchan of Stirling—\$3,000—is to be invested and the interest applied to the maintaining of two Buchan Scholarships—one in Arts of \$100 per annum, and one in Theology of \$80. The Trustees resolved to record their deep sense of Mr. Buchan's interest in the welfare of the College; their appreciation of his liberality in bequeathing \$3,000 towards assisting students for the ministry in acquiring their education, and their hope that his example will suggest to other friends the importance and the opportunity of strengthening by their benefactions the various departments of educational work in which the College is engaged. They also tendered their thanks to Dr. Boulter and James Milne, Esq., for their promptness in paying the bequest to the College Treasurer. Mr. Reekie of Montreal, has instituted an open scholarship of \$50, to be competed for at the annual Pass Examination on the subject of Natural Science. With a note of regret it is announced that the Campbell Scholarship is discontinued, although gratitude is expressed because of its having long survived the terms of the donor's engagement. The Senate offers an open scholarship of \$70 for competition at the annual Pass Examination in junior classics. The students are evidently elated by these favourable and encouraging arrangements, and wistfully looking to their liberal friends for more of them. We hope they will not be wholly disappointed. The Rev. Patrick Gray, of Chalmers' Church, Kingston, has been invited to the position of a Lecturer in Theology for which he is admirably qualified, and it is understood that he has accepted the invitation. It is said that, if funds were at command, a gymnasium—a very important desideratum—would be erected forthwith, and that an addition to the existing college buildings, for the better accommodation of the Library and other purposes is much required. This is an excellent opportunity for an investment of \$25,000 or \$30,000. Interest guaranteed in that higher form of it which consists in benefiting many individuals in successive generations.

THE ZENANA MISSION.

What follows is the concluding portion of Miss Pigot's very interesting

letter, part of which was given in our October number:

The Zenanas at Kidderpore, taught by Deno Monie are giving increasing encouragement for greater efforts. There is always so much more to do than it is possible to overtake, and many more wish to learn than we have time to teach. In this work, too, there are the usual changes, some houses closing and new ones opening. We often feel grieved at this, that there is not the time to establish the word with many. It is evidently the plan of the Lord that we should not concentrate upon a few families, but constantly meet with fresh ones, and scatter the message more widely. I left Deno Monie teaching eleven families daily, and working with a strain which made me fear for her. In consequence of certain changes on account of my absence, I was able to make room for Deno Monie's daughter to teach in our Kidderpore School, which gives house-accommodation now to mother and daughter and she can thus be on the spot to visit her Zenanas. Zenana work possesses very varied features. Taking them in their last classification, we visit the comparatively poor as well as the rich. Deno Monie was again teaching in the Rajah's House when I left. The Rance had all along been a pupil, but with such constant breaks that we hardly looked upon her as such. She was anxious now for her little daughter to be taught, so I trust from this that the house will be regularly visited. Notwithstanding all the wealth and rank here there is such poverty of mind, and such surroundings as call for help as much as anywhere. When I visited the Rance on the previous occasion, I was not expected, but with the liberty allowed to us, I entered her rooms unannounced and looking in where she was, I found her in an empty room, seated on the bare floor, and dressed in a gauze-like, transparent dress, playing cards with her maids. On the days when I am expected, she is usually at the window, watching, at the hour she knows I am likely to come, but on an unexpected visit, I have found her either asleep, or at this one amusement of cards. I looked in to say that I would bring a lady who would visit her during my absence, and after this, I found it difficult to tear myself away. On the last day, when I accompanied Mrs. Grant, she kept us waiting unusually. Poor dear woman!—I had told her that she was to show all possible attention to her visitors, and make herself look the brightest on my last visit for some time to come. And so she had laden herself with her jewels, and when she came in, rustling in her rich silk, she looked one blaze in her rich jewellery. Rances are always the prized beauties of the country, and this one is no exception. The Word has been faithfully told to her, though with much opposition. And may some of these Rances become blessed jewels themselves some day. It is work of the most absorbing interest. Such sorrowful lives are the lot of Indian women! It is realized with keener intensity in the contrast with English life. Many of the poor cottages have a wealth of comfort and snugness that

would make our Indian palaces abject places by comparison. It is well enough for the men; but all the ranges and labyrinths of rooms which women inhabit, are bare, comfortless, uncared for, desolate places. And then the united family, dwelling together in love and respect,—and the crowning possession of their being “heire together of grace.” Among whom shall we look for it in India, where all are sunk alike—except we take up the cry in deeper fervency, “to pray unto the Lord of the Harvest that He will send forth labourers into his harvest.” And we have pledged, too, of this prayer answering promise, as we go on our way.

I append one letter that was forwarded to me by the last Indian mail. The writer often visits in Calcutta, and has sometimes given addresses to our orphans. He is eloquent to a degree in his own language. Such deep true faith as he exhibits is one of the most refreshing things to me, and has been most helpful to our orphans. He mentions in his letter a niece who is now in England. I enclose his letter as being the hand-writing of one of the faithful in India. This niece was a Zenana inmate six years ago. Her husband had run away from home, and came and studied for a barrister in England. He was put out of caste, and when he returned to India and his wife joined him, she had to share his fate. Education has given him most superior attainments, but his heart still remains untouched. Since his wife had sustained the loss of family ties, he wished to give her as fair a chance to improve herself as possible, and accordingly, last year, she came to England and had been living with an excellent Christian family. Her religious welfare had been earnestly sought for by the lady who had instructed her, as well as by the writer of the letter, who is her uncle. And many a day have we spent together, searching for the Word to give her light. I have accompanied her to services in Bengal, and she has been to our Kirk with me. It was not until two days before she left Calcutta, that the truth came in a flood of irresistible light upon her. We have another Aunt of hers, who boldly confesses her Saviour, but the unbelief of her husband and children makes it impossible for her to declare it further. Her faith is well-known and is better testimony than it might be in any other circumstances. I had told her that this niece was soon leaving for England. Owing to the deference due to their relationship, the two had never spoken to each other in their Zenana intercourse. She wished to see the niece, and the niece had not confidence to go unless I took her with me. She called for me in her splendid carriage, and when we went, and the first shyness had worn off, I excused myself from them, to speak to some of the children, and took the opportunity to ask the Aunt to speak for herself. We did not meet until it became time to go home; and so we hurriedly said good-bye, and as we sat in the carriage, I noticed she was always altogether overcome by her feelings. She could only say, “My Aunt is indeed a Christian.” She saw this uncle at her house the same night, and in the presence of her husband she said:—

“If I had not to be on board to-morrow night, I feel I must at once be baptized. I cannot delay this longer. It must be done as soon as I land in England.” Her faith deepened on the voyage, and she is now rejoicing with a strength of conviction given only to a few.

M. Pigot.

The Presbyterian.

MONTREAL, 1ST DECEMBER, 1875.

THE LAST WORD.

The duty now devolves upon us of announcing that with the issue of this number the old PRESBYTERIAN will disappear from the world of letters. The announcement is not wholly unexpected. Discerning eyes have ere this discovered presages of our approaching dissolution in the inexorable logic of events consequent upon the union of the Churches. The force of circumstances seems to have made it expedient that four magazines, hitherto the exponents of the politics of the four Churches, now happily formed into one, should die for the Union, or, to speak more correctly, that their likewise merging into one would be accepted as a satisfactory sign and symbol of the Unity which is to characterize the Church of the future—so mote it be!

Better that we die thus than from neglect or poverty, or worn out with the infirmities of a feeble old age. Still, the pain of parting remains, and we know that the occasion will give rise to a tinge of regret in the minds of many of our readers. Leave-taking is a sorry thing after all, and when it comes to this, perhaps the fewer words the better. But it is natural that we should call to remembrance the former times in bidding our readers farewell, and the retrospect is upon the whole a pleasing one. With whatever measure of success, the PRESBYTERIAN has at least faithfully endeavoured to advance the interests of religion and of the honoured Church with which it has been connected these eight and twenty years; and now that its work is done, little remains for us but to make acknowledgment of indebtedness to those

who have contributed so largely to its support and usefulness. Many of our earlier friends are beyond the reach of any earthly message. We can only cherish the memory of their labours on our behalf, as we also do the recollection of pleasant and profitable intercourse with them. To all who remain, we offer our sincere and cordial thanks. We have no grudge against any. We have no quarrels to settle. Upon some important matters we may have differed in opinion from a few who have long kept company with us, but, from them too, we part in peace.

While meditating what form our valedictory should take, an ex-editor of the *PRESBYTERIAN*, one who was for many years very intimately connected with it, has unexpectedly stepped in and, to some extent, relieved us of a task which is willingly committed into his hands—that of writing our biography—this he has done briefly and well in the following sentences which we fully endorse, and no part of them more heartily than the reference that is made to our good friend, Mr. Lovell, so long our publisher, and to whom we owe more than words can tell for his uniform courtesy and his liberal dealings with us in every respect. And we must couple with his name that of his obliging foreman, Mr. Watkins, who has had a hand in every number of the *Presbyterian* that has been made up, from the beginning until now, and who has thus ministered to us with great fidelity from the cradle to the grave.

FAREWELL !

IN MEMORIAM.

So, THE *PRESBYTERIAN*, after twenty-eight years of usefulness, is to be gathered with the fathers! Let us trust, that the new *Presbyterian Record*, which, phoenix-like, is to arise from its ashes, may achieve as good a work in its wider field. A host of memories arise from the passing away of the *Presbyterian*, connected with its origin—the questions it dealt with—and the men who established and sustained it. *The Presbyterian* first emerged into the world of letters in January, 1848. It was originally published by the Lay Association of Montreal, and was edited by a joint committee of ministers and laymen. The writer became connected with it in its sixth month, and knows much of

its internal history during twenty years more close or limited connection with the paper. For the first years the committee held monthly meetings in the office of the late Hew Ramsay, and at these meetings all papers intended for insertion were read and disposed of. The meetings were pleasant and interesting. There used to gather Dr. Mathieson, Dr. McGill, Hew Ramsay, John Greenshields, A. H. Armour, H. E. Montgomerie, William Edmondstone and Alexander Morris. The first five have rested from their labours, and of the remaining three, two are in England and one in Manitoba.

The management then passed into the hands of another committee with Mr. T. A. Gibson as editor. For two or three years it also came under the editorial management of the Hon. Alexander Morris, and again into that of the Rev. Dr. Snodgrass. After a time it reverted to the care of Mr. Gibson, who spent many an hour over his chosen work. Messrs. John Greenshields, John Kingan, and Alexander Morris next took hold of it, and devoted a great deal of time and attention to it. Under them Mr. Douglas Brymner was eventually appointed editor, and held that position for nearly seven years. But before the expiring of that period, Mr. Greenshields and Mr. Kingan had both been removed by death, and Mr. Morris had left the city to work in another sphere, and to add to his other titles that of Lieutenant Governor of Manitoba. Rev. Dr. Jenkins, Rev. W. M. Black, Mr. John L. Morris and Mr. William R. Croil, with the editor, took their places as the managing committee. Last of all, it was handed over to the Synod in 1872 and placed under the editorial management of Mr. Croil, with what results its readers very well know. With the exception of the first year and a few months, when it was published by Mr. Hew Ramsay, it has all along been printed by Mr. John Lovell, a worthy and enlightened member of the Church of England. This gentleman has always taken the deepest interest in the *Presbyterian*, and when its financial prospects were gloomy, as they were at times, he was ever ready to submit to pecuniary sacrifices to sustain it. An off-shoot of the paper was the *Juvenile Presbyterian* which was conducted for a number of years with considerable spirit, at the first by Mr. Alexander Morris and subsequently by Mr. John L. Morris.

May the New Record enter upon a bright career of usefulness, and prove a worthy successor to the journal it will take the place of.

* * *

THE SCHEMES.

It is not good to have too many irons in the fire at one time. For this reason we have laid aside some circulars of a very important kind, judging it better to direct attention to those departments of the Church's work which, in the order of arrangements made by the Assembly, require immediate attention.

THE FRENCH EVANGELIZATION has been having its day—a day of very small things as yet, according to the treasurer's report. Not one of our six hundred congregations ought to be satisfied with itself, that has not contributed to this important fund. In view of the wide field of usefulness opening up for it, and the great things which it has already accomplished, it is worthy of our support, and it will be simply a shame and disgrace if it shall be allowed to suffer for want of the means necessary to carry it on vigorously.

THE COLLEGE FUND now presents its strong claims for support. The annual collection is appointed to be taken up on Sabbath, the 5th December, and we hope it will be liberally responded to by all who recognize the value and importance of a thorough training for the Ministry. It is not necessary that we add any thing to the appeals which will reach the members of the church through other channels. This, however, may be said, that under the new arrangement it has been thought best in the meantime that the several colleges should respectively receive their support from certain defined territorial limits. The Theological Hall at Halifax has the Maritime Provinces assigned to it, while the Provinces of Ontario and Quebec are divided into two sections for the support of the colleges at Montreal, Kingston, and Toronto. By this arrangement the members lately in connection with the church of Scotland, residing in the Province of Quebec, will now, for the first time, be asked to contribute towards the support of the Presbyterian college at Montreal, which they will doubtless do very willingly, the more so when they understand that the revenues of Queen's College, at Kingston, will be considerably augmented by the contributions of the

western portion of the church. The treasurer's addresses will be found below.

MEETINGS OF PRESBYTERIES.

Quebec, Wednesday, 8 Dec., 10 a.m.
 Montreal, Tuesday, 11 Jan., 11 a.m.
 Brockville, Tuesday, 21 Dec., 3 p.m.
 Glengarry, Wednesday, 2 Feb. ———
 Kingston, Tuesday, 11 Jan., 3 p.m.
 Peterboro, " 18 Jan., 11 a. m.
 Toronto " 7 Dec., 10 a.m.
 Barrie " 7 Dec., ———
 Saugeen " 14 Dec., 2 p.m.
 Paris, Thursday, 2 Dec., 2 p.m.
 London, Tuesday, 14 Dec., 2 p.m.
 Huron, " 11 Jan., 11 a.m.
 Stratford " 28 Dec., 2 p.m.
 Bruce, Saturday, 8 Jan., 4.30 p.m.
 Chatham, Tuesday, 28 Dec., 11 a.m.

COLLECTION TO BE TAKEN UP.

COLLEGE FUND. Sabbath, 5 Dec., 1875.

TREASURER'S ADDRESSES.

THE REV. WILLIAM REID, Toronto, the Agent for the Western Section of the church, is the Treasurer for the Home and Foreign Mission Funds of the United Church, the Widows' and Orphans' Fund, of the late C. P. Church, and also for Knox College.

THE PRESBYTERIAN COLLEGE, Montreal, Mr. Warden King, Montreal, Treasurer.

FRENCH EVANGELIZATION, A. B. Stewart, official assignee, Montreal.

WIDOWS' AND ORPHANS' FUND—*Church of Scotland*, Mr. Archibald Ferguson, Montreal.

MANITOBA MISSION, *late of the Church of Scotland*, R. H. Wilson, Bank of Montreal, Toronto.

JUVENILE MISSION TO INDIA, Miss Machar, Kingston.

SYNOD FUND, *late of the Church of Scotland*, Rev. Kenneth McLennan, Peterboro.

QUEEN'S COLLEGE, William Ireland, Kingston.

COLLEGE AND MISSIONARY FUNDS IN THE MARITIME PROVINCES, Rev. P. G. McGregor, Halifax.

MANITOBA COLLEGE FUND.

The sum of \$1570 is still required to make up the \$3500 which Rev. Mr. Grant of Halifax undertook to raise for this Institution. Will the friends in Montreal, Ottawa, Kingston, Toronto, and Hamilton, whose services were engaged to prosecute this matter, see to it that it is "put through" without delay. Mr. JAMES CROIX, Montreal, is the Treasurer.

WEEK OF PRAYER.

The Evangelical Alliance has issued the usual invitation for a Week of Prayer at the beginning of the coming year. The time mentioned is from Jan. 2nd to January 9th.

THE FOLLOWING TOPICS ARE SUGGESTED AS SCITABLE FOR EXHORTATION AND INTERCESSION ON THE SUCCESSIVE DAYS OF MEETING.

SUNDAY, JANUARY 2nd.—*Sermons*:—The Love

of God perfected in him who "keepeth His word." 1 John ii. 5.

MONDAY, JANUARY 3rd.—*Thanksgiving and Confession*:—A retrospect of the past year.

TUESDAY, JANUARY 4th.—*Prayer for the Church of Christ*:—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the gospel of the grace of God.

WEDNESDAY, JANUARY 5th.—*Prayer for Families*:—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted.

THURSDAY, JANUARY 6th.—*Prayer for Rulers, Magistrates, and Statesmen*;—for soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed.

FRIDAY, JANUARY 7th.—*Prayer for Foreign Missions*:—Matthew xxviii. 19.

SATURDAY, JANUARY 8th.—*Prayer for all Nations*: For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season.

SUNDAY, JANUARY 9th.—*Sermons*:—The ultimate Triumph. Psalm lxxii. 17.

CALCUTTA.

The following account of this great city of the East will be read with especial interest just now in connection with the Prince of Wales visit to India:

Calcutta is a city of churches mosques and temples. Christianity has made a greater advance in this city than in any other place in India: but even here Buddhism is not dead nor is it sleeping. The temples are thronged with worshippers, and they seem to be serious and intensely in earnest. Their faith demands a pure life, and promises that with great self-denial they may attain to an absorption with the Deity, but it pronounces the most dreadful punishment to the disobedient. The numerous mosques with their marble platforms and gilded domes, proclaim the wealth and power of those professing the Islam faith in this great metropolis of India. They have inscribed over many

of their archways, in gilded letters, "There is no God but God." That is the first truth they teach, and when a "heathen," as they call the Hindoo, comes to say that inscription, and that Mahomed is the prophet of God, they receive that person as a true believer. They are still making converts to their faith.

As we look over the city we not only see these Temples and Mosques, but in almost every direction we also see the spires of Christian churches. They are generally not so grand or costly as the mosques, but many of them are in no way inferior to the churches in our own cities. The cathedral, beautifully located on the fashionable drive called the Chrowninghee road, cost \$150,000, and is quite elegant and grand, but somehow this costly church does not look well. Its Gothic arches do not seem in harmony with palm trees upon the outside, and great long punkhas inside. These punkhas are in all the churches as well as public buildings. They are hung from the ceilings and by means of cords over pulleys are made to move rapidly, creating a most grateful current of air.

We were in the city in January during the week of prayer. The services were held in a different church each day and were conducted in the same manner as at home. The natives took part daily in all the services, and performed their part quite as well as any one. I think every church that we entered had a marble floor and elegant mahogany pews or sofas; no carpets are used. These churches are all self-sustaining. They are not the mission churches. There are tablets in most of these churches to Dr. William Carey, the celebrated missionary.

He came here in 1798, and with other ministers composed the first Baptist missionary society. The East India Company would not permit him to settle in Calcutta, and he removed to the Dutch settlement at Serampore, where he established schools and mission. He

was there joined by Ward and Marshman the toil labour and success of whom are known to all who take an interest in missionary enterprises. Dr. Carey became a distinguished Oriental scholar, and furnished to the Asiatic society, of which he was a member, many valuable papers on the natural history and the botany of India. He was the president of the Agricultural Society of India. He planted a botanical garden at Serampore which was at the time the most complete of any in India.

We walked through the extensive grounds, sat down under mahogany trees two feet in diameter, which he planted. They look like our black cherry. These grounds are elevated and stretch along the Mooghly. The location is very beautiful. Barrackpore is on the opposite side of the river in which is located the country residence of the Governor General.

We visited the college of Serampore, which was founded by Dr. Carey. It has 300 students, each of whom pays a tuition fee of two rupees (one dollar) a month. It has a library of four thousand volumes. The college buildings are large, substantial, and are in excellent order. I sat down in the same chair so long used by Dr. Carey, but caught no inspiration; we were invited and took tiffin with the Rev. Mr. Trafford, the learned and devoted President of the college. He went with us to the old temple where Henry Martyn lived. This temple is on the river bank, and was undermined by the water and a small part of it fell. The natives deserted it, and there being no dwelling vacant, the good missionary made it his home for a season.

The walls of the temple are four feet thick. We tried to knock out a brick with a large stone, but failed; the brick seemed to be harder than the stone. This temple is on the high bank overlooking the sacred river, and it seems a pity that it should go to decay.

From this ancient temple we went to the house of Juggernauth which is

located in this village. This Juggernauth is a Hindoo god, and is called by them "The Lord of the world." The temple of this god is at Orissa. The society has two cars and they are both very large and heavy, and are mounted on twenty-four rude wooden wheels. These cars, are about thirty feet square, and high enough for a small church steeple. A strong force is required to move them, each one weighing several tons. They are covered all over with enigmatical characters of all kinds of gods—of which the monkey god seems to be the favourite.

These cars are taken out on festival days and seem to be drawn more for the amusement of the people than as a religious ceremony, but in many other places it is different. These cars are fast going to decay, and no one cares to repair them. I see that quite recently the local magistrate has prohibited any further use of them on account of their dangerous condition; such an interference would not have been tolerated a few years ago.

We visited the Serampore Cemetery where all missionaries and their friends have been buried. It is substantially enclosed, and the grounds are nicely cultivated. There is a monument at Dr. Carey's grave that is about eight feet high, and it bears the following inscription: "William Carey: Born 17th Aug. ; 1761; died 9th June, 1834. A wretched poor, and helpless worm, on thy kind arms I fall."

It is said that this devoted man understood forty Oriental languages, and that he became the master of these languages that he might speak of Christ in all of them. His motto was, "Attempt great things and expect great things." His labours were greatly blessed. On his death bed he said, "I have not a single desire unsatisfied."—*N. Y. Observer.*

When you hear a man say the world owes him a living, don't leave any moveable articles, particularly any bank bills, lying around loose.

Miscellanea.

He that seeks nothing but the will of God shall always find what he seeks.

Happy is the man who has found out his sins before his sins have found him out.

The true secret of living at peace with all the world is to have a humble opinion of ourselves.

If you love others they will love you. If you will speak kindly to them, they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo, speak sweetly and pleasantly yourself.

PRAYER-MEETING HINTS.—Sit near the front. Hold sacred the evening of your prayer-meetings. "Boil it down." A great deal can be said in three minutes. Welcome strangers who drop into meeting. A kind word to such has often done great good. Did you ever hear any one complain that the prayers were "too short" in a prayer-meeting?—*Sowing and Reaping.*

"THE SIN WHICH ENCHANTS.—Spurgeon says, and with a deal of truth: "Oh! how irresolute a man often is concerning a sin which he knows to be sin, but which enchants him with its sweetness! Ah! how a man will say: 'I must give it up, but I cannot.' Sin dies hard; it makes a hundred excuses for itself, and pleads 'Is it not a little one? Is it not a sweet one?' O Lord, then give me strength of resolution; and when I know that a thing is wrong help me to have done with it, and when I perceive an action to be right help me to make haste, and delay not to keep thy commandments. O! my Lord, may I never try to patch up a peace between my conscience and myself by trimming, and compromising. If I know a thing to be thy will, may I never parley nor question; for this is not obedience. The spirit of parley is the essence of high treason."

THE RIGHT MOTIVE.—It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his acquaintances said:

"Well Andrew, I'll give you five pounds, seeing it's your."

"No," said Mr. Fuller, "I can't take anything for this cause, seeing it's me," and handed the money back.

The man felt reproved; but in a moment he said,

"Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

A TOUR to the Holy Land by the whole gentlemen *en masse* forming the company for the revision of the Old Testament is in contemplation. Such a tour of a body of *savans* cannot but be highly beneficial to biblical antiquities.

"OUT OF WEAKNESS WERE MADE STRONG."

Many of our most efficient Christian workers were so embarrassed in their first attempts to take part in social meetings that it was almost painful to listen to them. It is said that such was the case with Mr. D. L. Moody. It is related that only a few years ago a doctor of divinity told him that, "whatever else God had for him to do, he evidently never designed that he should speak in public." Yet during the past few months the most educated and intelligent have hung upon his lips with rapt attention. I recall a young man whom I received some years since into the church. The first time he took part in our young people's prayer meeting he broke down. For a long time it was painful to listen to his attempts at prayer, and it was only through the words of encouragement which he received that he was induced to persevere. The last time I listened to his voice in prayer was at a Christian convention in a large and well-filled church. No one in that assembly prayed with more fervency, fluency, and felicity of expression than he did. Out of weakness he had been made strong. If you desire to tell the love of Jesus, and are willing to make an attempt, He will give you the ability to do so. We learn to pray by praying. We acquire the ability to express ourselves with facility and force by experience or practice in public speaking, and the time to begin is when one is young in the Christian life. The longer one delays this duty the harder it will be to commence. "It is good for a man that he bear the yoke in his youth."—*Anonymous.*

THE MODEL CHURCH.

Well, wife, I found the model church! I worshipped there to-day!

It made me think of good old times, before my hair was gray;

The meetin' house was fixed up more than they were years ago,

But then I felt when I went in, it wasn't built for show.

The sexton didn't seat me away back by the door;

He knew that I was old and deaf, as well as old and poor;

He must have been a Christian, because he led me through

The long aisles of that crowded church, to find a place and pew.

I wish you'd heard the singin', it had the old-time ring;

The preacher said, with a trumpet-voice, "let all the people sing!"

The tune was Coronation, and the music upward rolled,
Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away; my spirit caught the fire;
I joined my feeble, trembling voice with that melodious choir,
And sang as in my youthful days, "Let angels prostrate fall;
Bring forth the royal diadem and crown Him Lord of all."

I tell you, wife, it did me good to sing that hymn once more;
I felt like some wrecked mariner, who gets a glimpse of shore;
I almost wanted to lay down this weather-beaten form,
And anchor in the blessed port, forever from the storm.

The preachin' ? Well, I can't just tell all that the preacher said :
I know it wasn't written ; I know it wasn't read ;
He hadn't time to read it, for the lighten' of his eye
Went flashin' 'long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery ; 'twas simple gospel truth ;
It fitted poor old men like me ; it fitted hopeful youth ;
'Twas full of consolation, for weary hearts that bleed :
'Twas full of invitations to Christ, and not to creed.

The preacher made sin hideous in Gentiles and in Jews ;
He shot the golden sentences down in the finest pews ;
And—though I can't see very well—I saw the falling tear
That told me hell was someways off, and heaven very near.

How swift the golden moments fled, within that holy place ;
How brightly beamed the light of Heaven from every happy face ;
Again I longed for that sweet time, when friend shall meet with friend,
" When congregations ne'er break up, and Sabbath has no end."

I hope to meet that minister—that congregation too—
In the dear home beyond the stars that shine from heaven's blue ;
I doubt not I'll remember, beyond life's evening gray,
The happy hour of worship in that model church to-day.

Dear wife, the fight will soon be fought, the victory be won ;
The shinin' goal is just ahead ; the race is nearly run ;
O'er the river we are nearing they are thronging to the shore,
To shout our safe arrival where the weary weep no more.

The Address of Dean Stanley at the inauguration of Baxter's statue, published in *Macmillan*, is extremely interesting. While speaking in the warmest terms of Baxter's general eminence of character and of services, Dr. Stanley lays especial stress on the fact that he was in his time the most conspicuous champion of the broadest Christian charity and unity. Holding for himself to an elaborate theological system, he steadily maintained that the only essentials and fundamentals of Christianity are contained in the Decalogue, the Apostle's Creed, and the Lord's Prayer. To the objection that so broad a basis would admit even Papists and Socinians, he boldly replied, " So much the better, and so much the fitter is it to be the matter of our concord." " For myself," he said, " I will be a Christian, a mere Christian, a catholic Christian." It was he who brought to light from a little-known German work (by Rupertus Meldenius) the maxim which has since done such good service : " In essentials, unity ; in non-essentials, liberty ; in all things, charity." The address is full of delightful quotations from Baxter's writings, of which we give one or two specimens : " Tolerate no error or sin so far as not to seek the healing of it : but tolerate all error and sin consistent with Christian faith and charity, so far as not to unchristianize and unchurch men for them. Own no man's errors or sins, but own every man that owneth Christ, and whom Christ will own, notwithstanding those errors and infirmities that he is guilty of. Bear with those that Christ will bear with ; especially learn the master duty of self-denial, for it is self that is the greatest enemy of catholicism." In his last hours he said : " I would rather be a martyr for love than for any other article of the Christian creed." His latest words were, " Where Thou wilt, what Thou wilt, how Thou wilt." The words, says Stanley, recall the hope he had before expressed, that " after the rough and tempestuous day we shall at last have the quiet, silent night—light and rest together ; the quietness of the night without its darkness."

Acknowledgments.

FRENCH EVANGELIZATION.

Chippewa Cong., per Robt. Aberdeen...	\$4 00
Alvinston, Brooke & Euphemis, per Rev. Jas. Ferguson.....	5 00
Drumbo and Princeton, per Thomas Mackenzie.....	20 00
Dalbonis Congregation, per Rev. Wm. Cochrane.....	10 25
Middleville Congregation, per Rev. Wm. Cochrane.....	5 75

Ormsdown, collected by Rev. C. A. Tanner.....	20 75
Georgetown, collected by Rev. C. A. Tanner.....	99 10
Napanee Congregation, per Rev. John Scott.....	10 00
Mrs. Thos Grange, Napanee, per Rev. John Scott.....	1 00
St. Sylvestre Congregation, per Rev. James Hannan.....	8 00
St. Andrew's, Fergus, per A. Dingwall Fordyce.....	20 00
Shelbourne Congregation, per Thomas Ferguson.....	7 00
Hawkesbury Congregation, per Rev. John Fairlie.....	0 50
St. Paul's, Montreal, per John Rankin, Treasurer.....	130 00
Mille Isle Congregation, per Rev. John Irvine.....	7 75
Mission Station, E. Hawkesbury, per J. Mackenzie, Missionary.....	7 00
Matilda Congregation, per Rev. George Porteous.....	5 00
Presque Isle, per D. McNaughton.....	2 50
St. Mark's, Montreal, per Alex. Stewart, Treasurer, additional.....	6 47
Perth Congregation, per William Bain, additional.....	10 00
Daly Street Church, Ottawa, per Rev. Wm. Armstrong.....	98 00
Ashburn S. S., per Rev. W. M. Roger.....	7 50
Collections Montreal, per Rev. Mr. Tanner and Mr. Stirling.....	100 00
St. Mark's, Montreal, per Alex. Stewart, Treasurer.....	6 47
Perth Congregation, per Wm. Bain, additional.....	10 00
Rev. Mr. Tanner and Mr. Stirling, (Collected by).....	120 00
Daly Street Presbyterian Church, Ottawa, per Rev. W. Armstrong.....	98 00
Ashburn Sabbath School, per W. M. Rodger.....	7 50
Collected by Rev. Mr. Tanner.....	24 00
St. John's Church, Cornwall, per James Smith, Treasurer.....	40 00
Elion Congregation, per Rev. Alex. McKay.....	16 00
St. Paul's Church, Hamilton, per Rev. Jas. C. Smith.....	60 00
Boston Church, Esquesing, per Rev. John Eadie.....	17 00
Knox Church, Milton, per Rev. John Eadie.....	12 00
Springville Sabbath School, per William Burnett.....	5 00
Indian Land's Congregation, per James McGregor, Treasurer.....	8 00

GENERAL SUSTENTATION FUND.

Kippen, per Mr. John Doig, for last half year.....	25 00
----------------------------------------------------	-------

JUVENILE INDIAN MISSION.

St. John's S. School, Brockville.....	\$ 3 00
Ghatham S. School.....	20 00
Woman's Union Missionary Association, Sherbrooke.....	25 00

MINISTER'S WIDOWS & ORPHANS FUND.	
Lachine, per Rev. Wm. Simpson.....	\$35 00
Dalhousie 10 } Wm. Oochrane.....	17 00
Middleville 7 }	
	<u>\$52 00</u>

MANITOBA MISSION.

St. Paul's, Hamilton.....	\$43 00
Spencerville Congregation.....	6 00
St. Paul's Church, Montreal.....	71 00
Perth Congregation.....	10 00
Hemmingford Congregation.....	7 00
John Edwards, Hemmingford.....	25 00
Beckwith.....	16 00
North East Hope and New Hamburg.....	10 40
Pickering.....	10 00
Middleville.....	5 00
Dalhousie.....	2 00
Smith's Falls.....	15 00
Westmeath.....	10 00
Orangeville.....	5 00
St. Matthew's Church, Osnabrock.....	10 00
Guelph.....	25 00
St. Andrew's Church, Fergus.....	10 00
Nairn, East Williams.....	10 00
Kincardine.....	5 00
Macnab and Horton.....	10 00
Walkerton.....	5 00
Park Hill.....	7 00
Kippen.....	10 00
Stratford.....	20 00
King.....	15 00
East Nottawasaga.....	5 00
Woolwich.....	3 00
Ormsdown.....	20 00
Scott and Uxbridge.....	6 00
St. Paul's, Hamilton.....	36 00
L'Orignal.....	3 00
Coulange.....	4 25
Perth.....	10 00
Belleville.....	12 00

LITERARY.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, edited by Rev. J. Oswald Dykes, D.D. James Bain and Son, Toronto. The October part of this popular British Quarterly sustains its high reputation as the cheapest and one of the best magazines of its kind. This number contains the following original articles:

- I. Servum Arbitrium, Rev. Prof. McGregor, D.D
- II. The Epistle to the Hebrews, Rev. Thomas Burditt.
- III. On the relation of God to the World, Rev. J. Iverach, M.A.
- IV. The Course of the Church in Prussia during the present century, Daniel Edward, of Breslau.
- V. Jephtha's Vow, Rev. George Patterson, D.D., Canada.
- VI. Dr. Merle D'Aubigné, On the Reformation in Scotland, Rev. Prof. Mitchell, D.D., St. Andrew's University.

To which is added an elaborate and valuable review of current literature. The Review is got up in the best English style, and may be obtained through Mr. Bain, for \$2 per annum.

W. DRYSDALE & CO.,

232 ST. JAMES STREET, MONTREAL.

Books. Magazines. Sabbath School Requisites. AT THE LOWEST PRICES.

For Sabbath Schools—Adviser, Band of Hope Review, Child's Own Magazine, Child's Paper, Children's Paper, Children's Messenger, each 25 cents, or \$2 per dozen per annum. The British Workman, Children's Friend, Children's Prize, Bible Class Magazine, Churchman's Penny Magazine, The Cottager, British Workman, British Juvenile, Infant's Magazine, each 45 cents, or, per dozen, \$3.60.

FOR TEACHERS AND MINISTERS.

Christian World Pulpit, <i>monthly</i> \$2 per annum.	Evangelical Christendom, <i>monthly</i> \$3 per annum.
Preacher's Lantern, " ...\$2 " "	Missionary News, <i>monthly</i> 75 cts. "
Homilist, " ...\$3 " "	

The following have notes on the International S.S. Lessons:—

Presbyterian at Work, 60 cents, in clubs of 5 or more.
Sunday School World, " "
National Sunday School Teacher, \$1.75 per annum.

Choice Sabbath School Libraries. Maps. Illustrations, &c., &c.



EWING BROTHERS, SEEDSMEN AND FLORISTS.

100 McGill Street, Montreal,

Offer for sale carefully grown *Fresh Farm*, Garden and Flower Seeds,
Also Flowering Plants.

Descriptive Priced Catalogues sent free on application, and all orders promptly attended to
EWING BROTHERS.

SPECIAL ATTENTION paid to the Wholesale Trade, and Samples and Prices of CLOVER, TIMOTHY, &c., sent when requested.

THE

Accident Insurance Company of Canada.

The only Canadian Company solely devoted to Insurance against Accidents.

HEAD OFFICE, 103 ST. FRANCOIS XAVIER ST., MONTREAL.

PRESIDENT, SIR ALEXANDER T. GALT. VICE-PRESIDENT, JOHN RANKIN, Esq.

MANAGER AND SECRETARY, EDWARD RAWLINGS.

SPECIALLY FAVORABLE RATES FOR CLERGYMEN.

Active Agents and Canvassers wanted.

Royal College of Physicians & Surgeons.
IN AFFILIATION WITH QUEEN'S UNIVERSITY, KINGSTON.

The winter Session began on the first Wednesday of October, 1875.

STUDENTS attending this College may obtain either the degree of M.D., or the License of the College. Certificates of attendance are recognized by the London and Edinburgh Colleges. The new College building is commodious and convenient. Unequaled facilities are presented for the study of Practical Anatomy, and great advantages are afforded for clinical instruction at the General Hospital and Hotel Dieu.

Information may be had on application to the Registrar.

FIFE FOWLER, M.D., L.R.C.S., Edin.
July 1st, 1875.

ROBERT MILLER,

Publisher, Bookbinder, Stationer,

IMPORTER AND DEALER IN

WALL PAPER, WINDOW SHADES

AND

SCHOOL BOOKS,

397 NOTRE DAME STREET, 397,

(A few doors East of St. Peter Street.)

MONTREAL.

THE

Royal Canadian Insurance Co'y.

FIRE AND MARINE.

SUBSCRIBED CAPITAL, - - - - \$6,000,000

This Company are prepared to accept

All Classes of Risks against Fire, at Moderate Rates.

All Claims will be paid immediately on the Loss being Established.

MARINE BRANCH.

This Company are now prepared to issue Policies on Inland Hull and Cargo Risks. Also on Cargoes to and from Gulf Ports and Ports in the United Kingdom, on terms as favorable as any first-class Company at this Port

DIRECTORS:

J. F. SINCENNES, President.
 ANDREW WILSON.
 M. C. MULLARKY,
 J. R. THIBAudeau,

JOHN OSTELL, Vice-President.
 L. A. BOYER, M.P.,
 W. F. KAY,
 HORACE AYLWIN,

ANDREW ROBERTSON,

MANAGER ALFRED PERRY.
 MANAGER MARINE DEPARTMENT..... CHAS. G. FORTIER.
 SECRETARY-TREASURER..... ARTHUR GAGNON.

HEAD OFFICE:—160 ST. JAMES STREET, MONTREAL.

<p>Marble Mantels and Grates, Mural Tablets, Baptismal Fonts, &c., &c.</p>	<h2 style="margin: 0;">CANADA MARBLE WORKS</h2> <p style="margin: 0;">R. FORSYTH, MANUFACTURER OF ALL KINDS OF Scotch Granite and Marble Monuments, AND HEADSTONES &c. Office, 130 Bleury St. Factory, 552 William St., Montreal.</p>	<p>BRANCHES TORONTO, 80 King St., Wst. HALIFAX, Cor. Argyle and Sackville Sts. ST. JOHN, N.B., Smith's Building Pr. William St</p>
--------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

J. & P. COATS, SEWING, TATTING & CROCHET COTTON MANUFACTURERS PAISLEY

Holders of Prize Medals awarded at the London and Paris Exhibitions for excellence of Quality.

J. & P. COATS beg to call the attention of the Public to their *Improved* Best SOFT SEWING COTTON which, with the view of more fully meeting the wants of Sewing Machines, they now make Six Cord in all lengths from No. 10 to 100 inclusive. The importance of this change will be more clearly understood when they state that in the Trade, ordinary Soft Sewing Cotton, in all lengths, known as Six Cord, is such to No. 40 only, being Four Cord from 42 to 70, and Three Cord above that number.

ESTABLISHED 1835.

CANADA PAPER BOX FACTORY,
532 Craig Street, Montreal.

Hosiery, Ribbon, Shoe,
AND ALL KINDS OF
SHLF BOXES
Made to order.

R. JELLYMAN.

MOORE'S

ARTIZAN'S GUIDE

And Everybody's Assistant,

Embracing nearly Four Thousand new and
valuable Receipts, Tables, &c.

Price in Cloth binding, - - - \$2.00.
Sent Mail on receipt of price.

Lovell Printing & Publishing Co., Montreal.

ESTABLISHMENT for BOARD AND EDUCATION OF YOUNG LADIES.

MRS. WATSON,

Successor to the Misses (Neil) McIntosh, *Bute House, 844 Sherbrooke Street, Montreal.*

A few vacancies for resident pupils, Montreal, 1st November, 1875.

McLennan & Macdonald,
BARRISTERS,
SOLICITORS
NOTARIES, & C
CORNWALL, QUEBEC.

J. PARKER THOMAS,
BARRISTER, ATTORNEY & SOLICITOR,
BRIDGE STREET, **BELLEVILLE,**
ONTARIO.
OFFICIAL ASSIGNEE.

ROBERT A. RAMSAY,
Advocate, Solicitor, & C.
COMMISSIONER FOR ONTARIO,
67 St. Francois Xavier Street,
MONTREAL.

EVANS & RIDDELL,
PUBLIC ACCOUNTANTS,
and
AVERAGE ADJUSTERS.
—
EDWARD EVANS, *Official Assignee.*
Commissioners for taking Affidavits for Quebec
and Ontario.

WILLIAM EVANS,
Agricultural Warehouse and Seed Store,
GARDEN AND FLOWER SEEDS.
Corner McGill and Foundling Streets
Montreal.

JAS. WALKER & CO.,
Hardware Dealers,
165 ST. JAMES ST.,
First door West of Messrs. Dawson Brothers.

HENRY & WILSON,
TAILORS, CLOTHIERS AND GENTLEMEN'S
OUTFITTERS,
No. 235 St. James Street Montreal.
The best Goods in all Departments.

Cross, Lunn, & Davidson,
Advocates,
MERCHANTS' EXCHANGE COURT,
10 HOSPITAL STREET,
MONTREAL. **C. P. DAVIDSON**
A. G. CROSS, Q.C.
A. H. LUNN.

HUGH BRODIE,
Notary, Conveyancer,
Commissioner for Quebec and Ontario,
59 ST. FRANCOIS XAVIER STREET,
MONTREAL.

CRAIG & MOFFAT,
ACCOUNTANTS AND ASSIGNEES,
11 HOSPITAL STREET, MONTREAL.
Commissioners for taking Affidavits
DAVID J. CRAIG. **ALEX. MOFFAT**

ANDREW B. STEWART,
ACCOUNTANT, MONTREAL.
*Official Assignee, Commissioner for
taking affidavits for the Provinces
of Quebec and Ontario.*

P. D. BROWNE,
BANKER and EXCHANGE BROKER,
124 ST. JAMES STREET, MONTREAL.
Has for Sale *Municipal Bonds* of the Western
States, paying 11 per cent. per annum.
Collections made on all parts of Canada and the
United States; United States Bonds, Greenbacks and
all uncurrent money, bought and sold. Commercial
paper discounted.

Brantford Young Ladies' College, 2
In connection with the Presbyterian Church, 7
President—Rev. Wm. COCHRANE, D.D.
THE Faculty of Instruction comprises:—
President, Principal, Head Governness, six
Assistant Governnesses, Professor of Music,
Master in Painting, with Professor Melville Bell
as Lecturer in Elocution and Rhetoric.
The Session began

THURSDAY, SEPTEMBER 9th, 1875.
The calendar for the year containing full par-
ticulars as to Studies, Fees, etc., may be had on
application to the Principal.
Brantford, Ontario, Nov. 1st, 1875.

Dr. BELL,

No. 1 BEAVER HALL TERRACE, [Next to St. Andrew's Church,]
MONTREAL.

Commercial Union Assurance Company.

HEAD OFFICE, 19 AND 20, CORNHILL, LONDON.

CAPITAL, \$12,500,000. Funds in hand & Invested, over \$5,000,000
Uncalled Capital 11,000,000

FIRE DEPARTMENT.—Insurance granted upon Dwelling Houses and Mercantile Risks, including Mills and Manufactories and their contents, at reasonable rates.

LIFE DEPARTMENT.—Terms liberal—Rates moderate—Security perfect. Bonuses large, having heretofore averaged over 25 per cent. of the Premiums paid.

FRED. COLE, General Agent for Eastern Canada,

Office Union Buildings, 43 ST. FRANCOIS XAVIER STREET, MONTREAL.

WESTMACOTT & WICKENS, General Agents for Western Canada,

Office 26 WELLINGTON STREET, TORONTO.

BETHUNE, HOYLES & BALL,

Barristers, Attorneys & Solicitors,

OFFICE:

No. 11 & 12, Temple Chambers,

TORONTO STREET

TORONTO.

JAMES BETHUNE.

N. W. HOYLES.

C. W. BALL.

MCGIBBON & BAIRD,

IMPORTERS,

AND WHOLESALE & RETAIL DEALERS IN

FINE GROCERIES.

Sole Agents in the Dominion for the Canadian Meat
Produce Company, Sherbrooke. Preserved

MEATS, SOUPS, &C., &C.

Families purchasing by the package, are supplied
at wholesale prices.

J. D. ANDERSON,

MERCHANT TAILOR AND OUTFITTER

MECHANICS' HALL BUILDING,

206 St. James Street, Montreal

Always in Stock seasonable Goods, specially selected for a First-Class Custom
Business.

Orders for **MINISTERS' PULPIT GOWNS** and **CASSOCKS** will receive prompt
attention.

SCOTTISH IMPERIAL INSURANCE COMPANY

CAPITAL . . . £1,000,000 Sterling.

FIRE DEPARTMENT

Private dwelling houses and other non-hazardous risks insured on most favourable terms. Special hazards at current rates.

HEAD OFFICE FOR DOMINION.

No. 9 ST. SACRAMENT ST., MONTREAL, AND UNION BUILDING,
45 ST. FRANCOIS XAVIER STREET.

MESSRS. TAYLOR BROTHER.

McKENZIE & OSBORNE, Agents, Hamilton.

ISAAC C GILMOUR, Agent, Toronto.