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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

March,



1873.

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

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THE PRESBYTERIAN

MARCH, 1873.

IN MEMORIAM.

JOHN WILSON COOK.

It is with very great sorrow that we record the death, on the twenty-ninth of January last, at the early age of thirty-six, of JOHN WILSON COOK, Esq., barrister-at-law, Quebec.

Mr. Cook was the eldest son of the Rev. John Cook, D.D., of St. Andrew's Church in that city. Educated with great care under the eye of his accomplished father, he selected law as his profession, and had reached, at the time of his death, an influential position at the Quebec Bar. He was a man of high moral tone, of broad sympathies, of clear intelligence, of great intellectual vigour, and of varied learning and information. As a companion he was genial and attractive, full of kindness and vivacity, warm-hearted, and generous almost to a fault. His friends, both personal and professional, anticipated for him great success in his chosen sphere of life. The Bar of Quebec, as soon as they heard of his decease, recorded "their sense of his kindly, generous and truthful nature; their appreciation of his vigorous intellect and varied learning, and of the judicious zeal which he brought to the discharge of his duties as an advocate and as a citizen." They speak of him also as "an ever-willing labourer in the general interests of society."

But it is as a Christian man and member of the Church, that we most deeply feel Mr. Cook's early death. In him truly was "the root of the matter." For the Church and for the spread of true religion he laboured with an earnestness unusual in these days of pleasure-loving, of ease-taking, and of striving after wealth. His love for the Church of Scotland may be said to have been a passion; and no sacrifice seemed too great if, by it, he could extend her influence in the country of his

birth. Few men have more thoroughly studied the history of the Christian Church than did he; and no one that we have ever met discussed with wider knowledge or with keener acumen the relative merits of "Presbytery" and those forms of Church Polity of which it is the traditional antagonist. We could imagine him, had he lived in covenanting days, laying down his life for his Presbyterian convictions.

Signs of failing health appeared in our friend as early as 1870. The winter of 1871-72 was spent by him in the South of France, with only temporary benefit. In health's decline, and in the near prospect of death, he was the same genial companion, the same dutiful son and loving brother that he had ever been. Indeed, the attractiveness of his character seemed heightened day by day, as his faith in Christ grew stronger, and his hope of heaven surer. "It was a privilege," says a friend, "to hear from his lips in broken sentences, as he lay waiting to be released from this body of death, his faith in Christ." Another says: "We are not without ground of comfort—great and precious ground. His faith, his patience, his overflowing love, were so manifested, that we cannot but feel the sting was taken from death."

His devotion to Christ and His Church during early manhood, led us to mark out for him the position in after years of a Prince and a Leader in Israel. Not so the All-Wise! It is only left to us to say, as we cast ourselves before His Throne, "THEY WILL BE DONE!"

The dwellers in the Manse at Quebec weep over their unspeakable loss; let them be assured that their many friends throughout the Church are weeping with them; moreover, are rejoicing also, because of the blessed hope by which, in the midst of their tears, the bereaved household are so greatly comforted.

JOTTINGS FROM OLD SCOTIA.

TO PERTH.

I had crossed higher mountains than the Grampians, and looked upon lovelier lakes than Loch Ness, but the feelings awakened by this first visit to the Highlands of Scotland were entirely new to me, and can only be accounted for by connecting them with the law of association, so happily illustrated in those lines from the Lay of the Last Minstrel that have been quoted thousand times:—

“O Caledonia! stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! What mortal hand
Can e'er untie the filial bond
That knits me to thy rugged strand!”

The incidents recorded in my last letter had so filled the cup to overflowing that it required an effort to shake off the feeling that there remained nothing more for me to do but to return to my adopted home beyond the sea by the shortest possible route. One class of emotions, however, was about to give place to another. Hitherto we had been revelling in the regions of romance: now, we are on the confines of classic ground. Before, however, indulging in the memories awakened by a personal visit to localities invested with imperishable interest in the annals of Scotland and the story of the Kirk, it may be as well to resume the narrative where it was broken off, at “the Spital of Glenshee.”

There is no telling how long our little party might have sat around the glowing embers in the parlour of the Inn, that Sabbath night, had not our landlady, as soon as the clock struck eleven—having a proper fear of the Forbes McKenzie Act before her eyes—entered with lighted tapers and politely hinted that when we were quite ready she would show us to our rooms up-stairs. This wholesome restriction to seasonable hours in public houses of entertainment is said to be rigorously enforced throughout the Kingdom, and has, no doubt, been productive of good. It was a comfort to know that there were rooms enough for all. The only difficulty that presented itself was one

of an unusual kind, for, when it came to the turn of my friend, the Provost of Dundee, he stoutly objected to the room that had been set apart for him, though not for the reason given by your correspondent “MAC,” when he turned up his nose at the Sydney Bar bedroom. This was the best in the house, fit for a royal apartment, profusely embellished with antique furniture and hangings, and scrupulously clean and inviting withal. But the Provost was at home “among his ain folk,” and would waive his right of precedence in favour of this Canadian. The kind offer was, of course, declined, but to no purpose, and, what might have been a pretty little quarrel ended amicably by proposals for a joint occupation of this spacious chamber, which were at once accepted and carried into effect. Early next morning the six of us who had kept company from Ballater set out together for Blair Gowrie in one of those stereotyped open carriages that you find every where in the Highlands, in which the passengers sit *visa vis*, in the worst possible position for obtaining a good view of the country through which they may be passing. Of this trifling inconvenience, however, I should not complain, when I remember that I sat confronted by a pair of eloquent hazel eyes belonging to a beautiful young English lady whose sprightly and intelligent conversation lost none of its interest, by the just perceptible admixture of what I had been very familiar with in my school-boy days—to wit, “The Northumbrian burr.” Until we reached the Bridge of Calley, where the valley of Glenshee terminates, there was little to notice in respect of scenery. This barren, uninhabited wilderness, wild and grand as it was, had become monotonous, and it was with a feeling of relief that we drew up at the Inn, beautifully situated in a richly wooded dell, at the confluence of the Ardel and the Shee. Perhaps the Provost did not treat us here with “Athol brose,” but whether he did or not, he gave us a treat of another kind. Not far off his fellow-townsmen of Dundee—known there as H. D. Grimmond, Esq., but here, known only as “Glen Erich,” owns a fine estate

and a charming country seat. If we have no objections he will take us over to the place: it is worth seeing, and, "the people are so hospitable and kind." Agreed, say we all. So, turning in by the porter's lodge we swept down a long avenue overarched with trees, crossed the river on a graceful wire suspension bridge of 100 feet span, ascended the opposite slope through a forest of shrubbery, and certainly received just such a hearty welcome from the inmates of the house as we had been led to expect, after which we walked out into the garden, and up the Glen, where shady winding paths and rustic bridges led to a succession of miniature waterfalls, beautiful to behold, the more that they were so perfectly natural. That was indeed a treat. In half an hour more we had passed Craig Leigh, and "Lady Lindsay's Castle"—a cave in the rock, connected with which the old legend is still related, that if a drop of water falls on him who enters it he shall never return. Arrived at Blair Gowrie we had time for a long walk in this lovely neighbourhood before the departure of the evening train. What interested me more than any thing else was a little tile-roofed cottage in the adjoining village of Rattray, to which the Provost conducted me. It was the house in which he was born. A humble abode to be sure, yet I could see, and I put it down as a noble trait in his character, that he was proud of his old home and his parentage. Some people would have passed that old home by on the other side, as though it were derogatory to their dignity to recognize it "*noir*." We had already taken leave of our English friends. Two hours later Provost Yeamans and I shook hands with a warm pressure that I seem to feel still, at the railway station of Perth, not without exchanging a promise true that we should try to meet again at "Bonnie Dundee." But I saw him no more.

Let me now try to interest the reader in a more leisurely survey of the city of Perth than the rapidity of our movements made possible elsewhere. We all know where it is situated—in the very heart of Scotland—but few know how beautiful for

situation it is. It lies in a valley, only higher than the sea by a very few feet—a wide valley surrounded by an amphitheatre of hills. Two of these in closest proximity to the town are conspicuous for outline and for their finely wooded slopes—the hills of Moncrieffe and Kinnoul. They are about 750 feet in height, and the summit of either is easily reached by a good carriage road. The view thence is very fine. To the north, the lofty range of the Grampians; on the west the vale of Strathearn and the Ochil Hills. Eastward, the far-famed fertile Carse of Gowrie, stretching away for twenty miles, with the populous and thriving town of Dundee in the distance, and, beyond it, the sea. Sir Walter Scott's first view of this lovely valley of the Tay was in his boyhood. As he approached it from Stirling it made an indelible impression on his mind. "I recollect," he says, "pulling up the reins without meaning to do so, and gazing on the scene before me as if I had been afraid it would shift like those in a theatre before I could distinctly observe its different parts, or convince myself that what I saw was real. Since that hour, and the period is now more than fifty years past, the recollection of that inimitable landscape has possessed the strongest influence over my mind, and retained its place as a memory's thing when much that was influential in my fortunes has fled from my recollection." It was not unnatural, therefore, that he should have pitched upon some of the legends connected with this splendid and truly romantic scenery, and worked them up into one of his most fascinating historical romances—"The Fair Maid of Perth."

The town of Perth, as it appears to a passing tourist is, to use an American phrase, "not much." It is compactly built together. It has no suburbs, and is not likely ever to have, for it has been known as "the finished city" for many a long day. Its public buildings are not imposing. But its streets are clean, if the grass does grow on some of them. Its public charities and educational institutions, however, are numerous and amply endowed. Its population is 25,000 odd,

and there is a Church for every 1000 inhabitants. The railway station is the finest modern structure in the town—the best railway station in Scotland, and, equal in convenience and tasteful arrangement to any in the United Kingdom, not excepting Chester, nor Euston Square, nor even Charing Cross. It is about 1000 feet in length, with a clear span of 200 feet in width. The origin of the town is lost in obscurity. In old times it was called Johnstoun, from the fact that its inhabitants on their conversion to Christianity, dedicated it to St. John, whom they constituted its tutelary Saint. From the time of the overthrow of the Picts—about the middle of the ninth century—it continued to be the capital of Scotland and the residence of its Kings until the time of James II., who was the first Scottish monarch crowned in Edinburgh, in the year 1447. Here, or at least in the neighbouring Royal Palace of Scone, were crowned our Donalds and Duncans and Kenneths and Alexanders and Davids, and the Hero of Bannockburn, King Robert the Bruce.

The Abbey of Scone was about three miles west from Perth, on the left bank of the Tay. It was venerable in the eyes of every Scotchman as the place where from time immemorial the Kings of Scotland had been crowned. For centuries it had been the sacred depository of the famous Stone of Destiny. The same black stone which Pictish Kings had been crowned on at the old Highland fastness of Dunstaffnage—the stone that had been secretly stolen from Ireland long ages before that—and, if we will have its origin—we must believe the whole legend—the veritable stone on which Jacob rested his weary head at Bethel. Such is the traditional story about the stone that Edward the First carried off in triumph from Scone and placed in Westminster Abbey, where it has ever since remained, and on which a long line of Britain's Kings and Queens have sat for coronation down to the time of our own beloved Queen Victoria.

Of the existing public edifices of Perth the only one to which there attaches any

historical interest is the old Church of St. John's. It is *very* old. When or by whom originally founded nobody knows, but it is generally supposed to date from the middle of the *fifth century*, in which case Scotland's first great missionary Bishop—St. Columba—may have had something to do with its beginning. It is a collegiate church, and modern vandals have divided this noble edifice into three dismal-looking Parish Churches, from which the light of day is almost excluded by deep, unsightly, overarching galleries. At the time of the Reformation it was in the highest state of preservation, profusely decorated with rich altar-pieces, images and ornaments. But now—it is enough to give one *the chills* to enter it. It's hardly worth while telling how I got in, and helped a party of Americans in who were rushing round and round the building outside with their guide books in hand, but could neither find open door nor porter. Nor would it be kind to Brother Jonathan to tell how easily their curiosity was satisfied when they did get in, nor how quickly they *ticked off* St. John's Church, Perth, as one of the sights they had seen, and disappeared. The introduction of galleries into these old-country Cathedral Churches seems to have been an after-thought—a clever but clumsy device for elevating the aristocracy and upper crust of society to what might be considered their rightful place—over the heads of the common herd, the front seats being invariably reserved for the biggest wigs. In these Churches of St. John the whole of the galleries are divided into blocks of pews converging toward the centre, and each block conspicuously bears emblazoned the name and the arms of different *Guilds* or incorporated companies, respectively known by such names as the Tailors, the Shoemakers, the Hatters, the Glovers, the Hammersmiths, and so forth. The batch of Shoemakers reckoned their age from the year 1635. In the body of the Church there were two things particularly noteworthy. The one, a beautiful and costly white marble monument that had a few weeks before been uncovered to the memory of the brave

soldiers of the 90th Perthshire Light Infantry who fell at the storming of the *Redan* and before the walls of *Lucknow*. But unspeakably more interesting were the relics by which it was surmounted—the tattered colours of the Regiment, if colours could be called those two naked blackened poles—with very shreds depending from them, though on the one could be made out in letters of faded gold *Martinique* and *Lucknow*. Imagine what memories these awakened! The other carried our thoughts further back and into another channel. The veritable pulpit in which *John Knox* in 1559 first raised “his awful voice against idolatry,” as *Cunningham* expresses it—after his return from *Geneva*—and which roused the storm which even He was powerless to control, and that only spent itself when Scotland had been denuded of the greater portion of its unsurpassed ecclesiastical edifices—*Elgin Cathedral*, the *Abbeys of Arbroath*, *Melrose* and many others.* And who threw the first stone? It was not the great reformer, but, after he had retired from Church, a priest imprudently uncovered one of the altar pieces and began to celebrate the mass, when a BOY, who was zealously affected, threw a stone at the priest’s head, but which missed its mark and smashed one of the images—“Where?” “Right up there! *See where it is brok n now.*” To stand upon the spot where such things occurred, gives to history a reality, and creates a memory that no amount of reading can supply.

Many important public transactions are recorded to have transpired within these old walls. I need only mention the memorable General Assembly held here on the 25th August, 1618, of which Archbishop *Spotswood* of *St. Andrew’s*

* Before leaving *Geneva*, *Knox* had published his “FIRST BLAST OF THE TRUMPET AGAINST THE MONSTROUS REGIMENT OF WOMEN.” All the world knew that his satire was intended for *Mary Queen of Scots*, but the cap seemed equally to fit *Elizabeth of England*, that “*Bright Occidental Star*,” and who on account of this blast refused him leave to pass through her dominions, so that he was forced to land at *Leith*, whence he came direct to *Perth*.

This pulpit is not to be confounded with the one in which he preached his first sermon, and which we shall hear of by and by.

took the Moderator’s Chair without election, and at which was passed THE FIVE ARTICLES OF PERTH, which, in the heat of those discussions that ushered in the “Second Reformation,” were considered utterly subversive of the government, ritual, and discipline of the Presbyterian Church. They would not all be thought so dreadful now-a-days. These five articles were, 1. Kneeling at the Communion. 2. The observance of holidays. 3. Episcopal Confirmation. 4. Private Baptism. 5. The private dispensation of the Lord’s Supper. We all know what followed. The ministers were ordered to read the obnoxious articles from their pulpits and to enjoin compliance. But the Presbyterian blood of Scotland was up, ministers and people resisted the “innovations.” *Jenny Geddes* brandished her cutty stool. Persecution and bloodshed followed. The Covenanters took the field; no meeting of the General Assembly was held during forty years, and it was not until the year 1690, when *Knox* had been more than a century buried, that the old Kirk of Scotland, as it now exists, received the sanction of law. “Persecuted but not forsaken; cast down but not destroyed,” she looked back upon her burning bush, and among the smoking embers could yet read the motto. “NEC TAMEN CONSUMEBATUR.”

So much for *St. John’s Church* and its memories. Let us now walk out to “*the Inches*.” The North Inch, the larger of the two beautiful parks of *Perth*, comprises one hundred acres, “more or less” of velvety green sward. On one side it is belted by a row of venerable and stately trees, behind which are long terraces of private dwellings of the “upper ten.” The other side is bounded by the “*Lordly Tay*,” which is here spanned by an elegant new bridge of ten arches. At the entrance of the park is one of the finest bronze statues of *Prince Albert*, in Court dress, holding in his hand a scroll on which is traced an elevation of the *Great Hyde Park Crystal Palace*. The North Inch was seen to good advantage this bright sunshiny day between showers, for we had had a deal of rain, and it was filled with people, enough at all events to

give it a very animated appearance. It was here, in the centre of this park, that the famous combat took place about the year 1398, betwixt two powerful Highland clans, the Clan Kay and the Clan Chattan, both notorious for their *untamable ferocity*. Neither having been able to subdue the other they adopted the singular mode of deciding their quarrel, once for all, by a pitched battle of thirty against thirty. I think I see them now, these sixty stalwart Highlanders, armed with bows and arrows, broad sword and target, short knives and battle axes! What a sight for a King and his courtiers and fair ladies among thousands of spectators to look on, as they fell upon one another and fought till but one single combatant of the Clan Kay remained to face the eleven of their opponents who had still strength left them to stand on the field! Whether one reads the account of it in "The Fair Maid of Perth," or in the sober pages of Tytler's History of Scotland, you find yourself asking the same questions, "Can this be true?" And was this diabolical expedient actually encouraged by the Earl of Moray and Sir James Lindsay, for the purpose of ridding the kingdom of these disturbers of the peace? I looked, but in vain, for the Gowrie House, where the memorable tragedy of "the Gowrie conspiracy," was enacted in the reign of King James the sixth. It has long since disappeared. In vain too did I endeavour to gain admittance to the Palace of Scone. But to this hour I have the melancholy satisfaction of remembering that I made the attempt, and that my failure was not for lack of importunity. I exhausted every argument, and would have overturned the "stone of destiny" itself had it stood between me and success. This palace lies about three miles up the Tay, a massive square pile of red sandstone in the centre of an extensive park, and surrounded by a forest of noble old spreading oaks. It belongs to the Crown, and His Grace the Earl of Mansfield is its hereditary keeper. I had been forewarned that it might be difficult to accomplish my desire, and was advised to apply to His Grace's Factor, the manager of one of the banks. I

made out as good a plea as I could, not forgetting to mention that I had come on a pilgrimage of three thousand miles: but the answer of the man of figures was still the same, he had peremptory orders from His Grace to admit *no one*. Why? "Ten years ago some one out of pure mischief, had cut a piece of ten inches square out of a bed cover that had been used by Mary Queen of Scots, and the crime must be atoned for by denying the public admittance." Has the public been excluded then these ten years? Yes, so far as he knew, with one single exception. A stranger who only the other day had made the request I had now made, *was* admitted on producing satisfactory evidence that he was the person he represented himself to be—LORD DUFFERIN, the newly appointed Governor of the Dominion of Canada. I was satisfied: the more, that the factor assured me on his word of honour that there was nothing to be seen! for the old Palace and the old Abbey were no longer there, and this modern mansion appeared to the greatest advantage from the opposite side of the Tay, just where I happened to be staying at the house of a friend. Indeed, I should be thankful to him rather, he said, kindly, that I had been spared a longish walk, and a certain disappointment. So, I turned away to eat my sour grapes; and opposite the word Scone in my pocket note-book I find by way of memorial only these words, which the reader can now have no difficulty in interpreting—"Rout, d. Horse, foot, and Artillery!"

Next month, with the Editor's leave, I may have the pleasure of offering my arm to any one who would like to accompany me in a quiet walk by moonlight among the ruins in the ancient city of St. Andrews.

Our Own Church.

We are glad to observe that the action of the Presbyteries of Montreal and Gleggarry anent insufficient stipends has not been unattended with beneficial results in

more quarters than one. A notable example has been brought to our notice in the congregation of CHATHAM AND GRENVILLE, the mention of which may stimulate others to go and do likewise. "About the New Year," says our informant, "several members, representing the respective branches of the congregation, met at the manse and presented our minister, the Rev. Donald Ross, B.D., with a purse of money, a set of harness, and a winter's supply of the necessaries of life. The congregation further considering the increased expense of living in comparison with former years, and desirous of shewing more adequately the esteem in which their pastor is held by them, lately met together and unanimously voted an additional annual sum of \$350 to his stipend." The Rev. William Masson, of RUSSELTOWN, has also been encouraged in his work by a kind address presented to him by his Bible Class, accompanied by a purse of money, the congregation having previously shewn their good will and *good sense* by considerably augmenting their minister's stipend. We are requested to mention that the ladies of the HUNTINGDON congregation have presented the Rev. Samuel McMorine with a handsome silk pulpit gown and cassock. If the ladies of any other congregation are meditating to do likewise by their minister, they will thank us for directing them to Mr. Anderson, whose address they will find in our advertising columns, and who gives special attention to orders of this kind. The stated quarterly meeting of the PRESBYTERY OF MONTREAL was held in St. Paul's Session Hall on the first Tuesday of February. The attendance was unusually small, and the business transacted chiefly of a routine character. The Rev. W. C. Clarke of ORMSTOWN applied for leave of absence for six months, which was granted on the Presbytery's receiving the assurance that satisfactory arrangements had been made for the supply of the pulpit during the interval. Mr. Clarke intends proceeding in the first place to Scotland, his native land. Another friend in writing says: "We had a great meeting the other evening at the manse of OSNABRUCK, by which we readily understood the inevitable "donation party," which our friends in the country know so well how to "get up," and which we can vouch for are usually most enjoyable occasions. It is only people who have no experience of genuine donation parties that can rail against them. It is an easy and pleasant way of shewing a kindness to "the minister," and commendable, always, and only, on the supposition that it is what it professes to be, a *donation*, and not a mean subterfuge by which a congregation seeks to compound with their pastor for past delinquencies. We shall gladly mention whatever of this kind of intelligence is sent us, but it must be in short metre. The fact in itself is always interesting, but details are *fashionous*, especially when they descend to the "vegetable kingdom." But to return to Osnabruck, where *entre nous*, our fair correspondent assures us that "the PRESBYTERIAN is supported by all denominations and is very much liked," we are glad to learn that the Elders and managers are taking steps "to augment the stipend." Further it is stated that the annual missionary meeting of the congregation had just been held, and that although owing to the unfavourable weather the attendance was less than usual, that the addresses were good, and the collection amounted to \$20, which was not bad. The deputation consisted of Rev. Messrs. Watson and McAuley with the minister of the Church, Rev. J. S. Mullan. In the adjoining congregation of FINCH, too, the friends of the Rev. Dr. Lamont turned out one evening not long since to the number of two hundred or more, and after a sumptuous entertainment which had been provided in the manse by the ladies of the congregation the assemblage repaired to the Church where suitable addresses were delivered by Messrs. Hugh McMillan, R. Monro and the minister of the charge. We rejoice to learn that matters are looking up in Finch, and that there is the prospect of a new Church being built next summer, the means for which these sturdy Highlanders will raise long themselves. The FREEHOLDER gives us an account

of the Annual Social Meeting of the congregation worshipping in St. John's Church, CORNWALL. The meeting was held in the Town Hall, was largely attended, and appears to have been a very pleasant affair. Mr. Macfarlane read the financial report, which served as a text for the able and effective addresses that were delivered by the Rev. Dr. Jenkins and the Rev. Gavin Lang of Montreal, the minister of the charge, Mr. McNish, and our good friends Mr. James Craig, M.P.P., and Judge Pringle. Judging from our contemporary's account of a more recent meeting in the same hall, this Kirk soiree must have thrown even Pepper's Ghost completely in the shade. About the same time no small stir was created in the usually quiet little village of MARTINTOWN, which, as most of our readers know, lies pleasantly situated about 12 miles north of Cornwall. The completion of a spacious new lecture hall for the use of the congregation and the announcement of a "tea meeting" in connection with its opening was the occasion of drawing together a very large assemblage, and the result was a delightful and harmonious meeting of Christian friends, among whom were representatives of the other religious denominations of the neighbourhood, as well as as a sprinkling of the *elite* of the citizens of the old County Town of Cornwall. The proceedings were commenced appropriately by the respected minister, the Rev. J. S. Burnet, with praise and prayer, after which an abundant supply of refreshments was dispensed by the ladies, followed by stirring addresses from the minister, the Rev. Gavin Lang and Mr. Croil of Montreal, while the choir under the leadership of Mr. Nicholson filled up the measure of enjoyment which Protestants and Catholics alike experienced. The hall is 70 feet in length and 24 feet wide, well heated, lighted, and ventilated, and will be found extremely useful. Underneath it is fitted up as a shed for the protection of horses and carriages from the inclemency of wintry blasts and the scorching rays of summer suns, and if anything was wanting in the programme of the proceedings

it was the omission of a formal vote of thanks on behalf of the patient dumb creatures whose comfort has been thus so efficiently provided for! The PRESBYTERY of PERTH held its ordinary meeting in St. Andrew's Church, Perth, on the 14th of January last. The Records of several of the Kirk sessions were given in and reported on. Reports from the Rev. Albert Whiting, Missionary in Levant, Palmerston, &c., and of Mr. John R. Cockburn, catechist, in Darling, giving interesting accounts of their labours during the summer, were read and sustained. The Clerk submitted a statement in detail of the funds of the Presbytery's Home Mission, during the past year, showing the expenditure to have been \$499.73, leaving a balance in his hands of \$71.29. The Clerk was instructed to thank the Colonial Committee for last year's grant, and request renewal of it for present year. A letter was read from Rev. A. Whiting, requesting, on account of the state of his health, to be transferred to the Presbytery of Albany, New York. The Presbytery agreed to transfer him accordingly, expressing regret that the state of his health did not permit him to fulfil his engagement with the Presbytery, and their best wishes for his future welfare and usefulness. Mr. Mylne brought under the notice of the Presbytery the propriety of each congregation submitting a yearly Statistical Report to the Presbytery. The Presbytery approved of the suggestion, and appointed a Committee to prepare a Schedule for the purpose and report to next ordinary meeting. The Presbytery took into consideration the utter inadequacy, in present circumstances, of the stipend paid to most ministers, to support them and their families, in a state of freedom from worldly straits and anxieties, proper for the efficient discharge of their duties; and appointed a Committee to report to next ordinary meeting what course of action, in their opinion, the Synod should adopt, in order to stir up the congregations connected with it, to the Scriptural discharge of their duty in this important matter—a matter, in the judgment of the Presbytery, more essen-

tial to the spiritual welfare of the people than necessary for the comfort and efficiency of ministers. A Presbyterian certificate was granted to Rev. John Gordon, lately minister of Ramsay, and transferred now, at his own request, to the Presbytery of Saugeen, with an expression of best wishes for his future welfare and usefulness. It was agreed to make application to the Missionary Association of Queen's College for two Missionaries to labour in the Townships of Darling, Levant, Palmerston, &c., during next summer, and to pay them at the rate of \$260 for 6 months, and, in the meantime, arrangements were made for the supply of the Mission stations by members of the Presbytery. An esteemed correspondent at SMITH'S FALLS informs us that the managers of the congregation there recently held a meeting at which the question of "stipend" was considered, and the result of their deliberations having been communicated to the congregation they, "with great unanimity," agreed to the addition recommended, stipulating that it should be paid punctually on the recurrence of the communion in January, May, and September. The stipend, thus amended, will be \$1100 per annum. "Our missionary meetings in this Presbytery are over, and they were very successful. We had the best meeting in Perth we ever had. The collection mounted to about \$50, and Dr. Bain reported that \$350 had been raised by his people during the past year by quarterly collection through 'the envelope system.' Smith's Falls did well too—\$80 by envelopes and \$83 collected at the missionary meeting. At FRANKTOWN such was the success of the appeals made that one of the Elders agreed that he would get the debt [\$325] wiped off if Mr. Ross would get the Church painted inside. Mr. Bennett is doing exceedingly well, filling the Church at ALMONTE, while some of the PAKENHAM people have doubled their subscription to the stipend of their worthy minister Mr. Mann. On the whole our Presbytery was never in such a good position so far as I know." We observe from the Almonte newspaper that Mr. Bennett lately received

a highly complimentary address from his congregation accompanied by a purse containing a handsome sum of money. Over the signature of "Ottawan" the following item of information comes to us from the valley of the Ottawa: "THE PRESBYTERY OF OTTAWA having taken the preliminary steps, met within the Church at COULONGE on the 31st December for the ordination and induction of Mr. Joseph Gandier to the pastoral charge of the congregation of Fort Coulonge. The day being fine, several persons from the neighbouring congregations of Litchfield, Westmeath and Pembroke were present. The Rev. D. M. Gordon of Ottawa City preached a very appropriate sermon from Mark xiii. 34, forcibly illustrating the duty of Christian working and watching. At the close of Divine Service, the questions requiring to be answered by candidates for the Ministry, before ordination, having been put to Mr. Gandier and satisfactorily answered, he was duly set apart for the office of the holy ministry by solemn prayer to Almighty God and the laying on of the hands of the Presbytery. The newly ordained minister was then suitably addressed by the Rev. D. J. McLean of Aruprior, and the people by the Rev. H. Cameron of Ross and Westmeath. This congregation was formerly connected with Litchfield, but was, last summer, formed into a separate charge. It had been without the care of a regular pastor for nearly five years, having been supplied by Catechists during the summer months, and in winter by such supplies as the Presbytery could give, with occasional visits from the neighbouring ministers. Notwithstanding the disadvantages under which they laboured the congregation continued united, improved their church, and had just finished a very neat comfortable manse before giving Mr. Gandier a call. This indeed is a cause of rejoicing to see one of our long vacant charges thus supplied, but when we think of the number of vacancies still in the valley of the Ottawa, we cannot refrain from re-echoing the Macedonian cry, 'Come over and help us.' On the 24th ult., the Hon. George Bryson, accompanied by Mrs. Bryson paid a visit to the manse in BEACHBURG

They were the bearers of a purse containing \$50 from the congregation of Fort Coulonge, to the Rev. H. Cameron, as an expression of their sense of the interest which he had taken in their spiritual welfare during the time that they had been without a pastor. The gift was greatly enhanced by the expressions of kind regard which accompanied it. On Christmas eve a few lady friends in Westmeath made Mrs. Cameron a similar gift, wishing, apparently, to follow the divinely appointed rule for another kind of giving, by letting as few know of it as possible. To all, the inmates of the Beachburg manse returned their warmest acknowledgments, with best wishes for the temporal and spiritual welfare of all their friends." In THE PRESBYTERY OF VICTORIA, as we notice in the PETERBORO REVIEW, the annual congregational meeting of St. Andrew's Church in that town was held on the 21st January, Judge Dennistoun in the Chair. The statements submitted shewed a total revenue for the year of \$2210 as compared with \$1800 for the preceding year. It was agreed to adhere to the envelope system of weekly offerings, and to endeavour to secure its more general adoption. In preference to incurring expenditure in additional improvements on the Church edifice, it was decided by a considerable majority to direct the efforts of the congregation to a reduction of their present indebtedness. Among the items of expenditure for last year we note the following:—Paid the Schemes and Mission Fund, \$199; interest, \$168; stipend, \$841; for organ, \$429; Sunday School treasury, \$110; balance on hand, \$93. The amount of debt is \$2000. A considerable increase in the number of families attending the Church, and in the membership, give the prospect of even more encouraging results at the end of another year. In the same Presbytery we observed that the minister of BALSOVER has been receiving substantial tokens of regard from the warm-hearted members of his charge residing at Kirkfield, as well as from the good people of the Eldon section of this congregation. At last meeting of THE PRESBYTERY of TORONTO Mr Mitchell intimated that

Mr. Robert Hay, a member of the congregation of St. Andrew's church, had very kindly requested him to make known to the Presbytery that he was ready to grant a site for a church and Manse, as also a few acres of land for a glebe, at new Lowell, provided the Presbytery undertook to supply the congregation there with divine service regularly. He also stated that Mr. Hay had given the sum of one thousand dollars (\$1000), and that another thousand had already been collected for the erection of a church in said village. The Presbytery by resolution agreed to accept Mr. Hay's liberal offer, and appointed Messrs. A. Macdonald, D. Macdonald and J. Ferguson, ministers in Nottawasaga, to visit the field of New Lowell and report at next meeting of Presbytery. The clerk was also instructed to send extract minute of the Presbytery's acceptance to Mr. Hay and convey their thanks to him by letter for his very liberal offer. Mr. Hay has for a long time been anxious to have regular services provided for his workmen at New Lowell by our Church, and has shown by his munificent offer that his desire is an earnest one. The Presbytery of Toronto will leave no means untried to secure to them possession of this field, and show that their response to Mr. Hay's liberality is also a sincere one. Mr. Hay deserves the thanks of the Presbytery and church at large for the example of liberality and interest in our church which he has manifested; all honour to such largehearted men, and may many follow his example. The missionary meetings within the limits of the Presbytery were held according to appointment and are reported as having been on the whole successful. The good people of ORANGEVILLE have not been behind their neighbours in acts of kindness to their minister and his family who have been gratified no less than "surprised" by the abundant liberality of the congregation. As if to account for these manifestations, our correspondent mentions that *sixty* copies of the Presbyterian are now circulated among the people of this charge, adding, "heretofore we knew but little of what was transpiring throughout the Church, but now a very marked

increase of interest in ecclesiastical matters is observable." The anniversary of the St Andrew's church sabbath school, HAMILTON, was held last month, when there was a large attendance of children, and of their parents and friends. "The proceedings of the evening," says the SPECTATOR, "were greatly enlivened by some anthems finely rendered by the choir under the able leadership of Mr. H. Munsie. And many were the congratulations that the congregation was again assembled in the basement of the new church amid so many comforts and so much happiness." We are not informed whether any steps have been decided upon for filling the vacancy in the old church, and we are still painfully in the dark as to the coming man who is to occupy the important position of pastor to the important congregation of St. Andrew's church, KINGSTON. The annual missionary meeting of the congregation at CHATHAM, Ontario, held on the 3rd ultimo, was largely attended. The annual report submitted was satisfactory, and shewed that \$165 had been collected for the schemes of the Church, of which \$85 was paid to the sustentation scheme; \$27 to the Presbytery's Home Mission; \$18 to the Minister's Widows and Orphans Fund, and the balance in about equal proportions to the Manitoba, French Mission, and Bursary Funds. The meeting was addressed by the Rev. David Camelon, of London and Rev. James McEwen of Westminster, who constituted the deputation, and also by the Rev. Wm. Lanceley, of the Wesleyan Methodist Church, setting forth the claims of missionary enterprises, and shewing it to be the duty and privilege of Christian people to give, not only of their means to sustain and promote the cause of truth, but to consecrate their sons to the office of the ministry. We trust that the earnest and affectionate counsels which were added in reference to the due support of the ministry will not be fruitless nor soon forgotten. A friend who was present at the induction, of the Rev. John Gordon to the charge of PAISLEY in the Presbytery of Saugeen makes the following happy allusion to the event. "Mr. Anderson of

Kincardine preached and presided, and Mr. Fraser of Priceville addressed minister and people. Of course, as you might have expected from the character and ability of the above named clerics, the Sermon and addresses were impressive and eloquent. The congregation was large, and their reception of their new minister appeared to be very cordial. After the benediction was pronounced the Presbytery met with the managers and had the pleasure of seeing the treasurer hand Mr. Gordon an envelope containing \$200, the first instalment of his stipend. The Railway has produced a great change in Paisley. There are many new faces to be seen and a great number of new buildings. Everything looks more like civilization. Mr. G.'s prospects are very flattering. I hope this will be in time to go through your editorial fanning mill, so that it may appear in orthodox purity in next month's PRESBYTERIAN." We are glad to hear of this settlement at Paisley and trust that it may, under the Divine blessing, be a means of promoting the highest interests of those who, as we now learn from our correspondent, are enjoying "a competent portion of the good things of this life." Printed reports have reached us from the following congregations. St. Gabriel's, Montreal: St. Andrew's, Toronto: Perth, Clifton, Fergus, and Peterboro, which we shall hold *in retentis* for future reference.

SCOTLAND.

THE ENDOWMENT COMMITTEE having two years ago completed the task of endowing one hundred and fifty churches, are now endeavoring to effect the endowment of another hundred. Dr. Smith of North Leith is the convener of this the largest committee in connection with any of the schemes, comprising nearly one hundred and twenty of the most influential ministers and laymen in the Church. Ably supported as he is, the convener requires to go through an enormous amount of hard work, but it is a work for which he has a special aptitude, and which perhaps no other man in the

church could accomplish with so much apparent ease. The work in which they are engaged has been eminently prosperous, and has silenced the detractors and assailants of establishments as necessarily symbols of inactivity and apathy. The plan proposed by the committee for accomplishing, or rather continuing the noble work begun by the late Dr. Robertson twenty years ago, is based on the immediate subscription of £100,000, payable within ten years. Of this sum £55,256 was reported to the last General Assembly as then subscribed; and if the example thus set by a comparatively small number is followed, as it doubtless will be, by the Church at large, the whole sum asked for will be forthcoming in a very short time, so that, whatever may eventually come of the cry for "Disestablishment" which is being raised in many quarters, the addition of one hundred new parishes in the meantime is pretty certain. At the date of their last report the Committee were enabled to state that, as a first instalment, sixteen of the 100 new parishes have already been endowed. We observe from the RECORD that at least one other has since been added, the details of which may be interesting to some of our readers.

"Dalreoch Church, just built in the immediate neighbourhood of Dumbarton, is situated in the parish of Cardross, the minister of which has long distinguished himself by his zealous efforts, not only in eliciting the liberality of all classes of his parishioners on behalf of the different schemes of the Church, but also in extending the means of religious instruction by pastoral superintendence in his own parish so as to meet the growing wants of an increasing population. It is not long since, by his exertions, continued for many years, Renton was endowed and erected into a church and parish *quoad sacra*. More recently, as already intimated in the 'Record,' he succeeded in raising funds sufficient to build a suitable church at Dalreoch, where a very considerable population had been aggregated at a distance from the parish church; and now we have great pleasure in announcing that funds for the endowment of that church have also been secured. For this, credit is due mainly to the noble liberality of James Donaldson, Esq., of Keppoch, who, having contributed \$2000 to the building of the church, has devoted not less than \$8517 to its endowment! Such generosity claims grateful acknowledgement on the part of all interested in the Church of Scotland. It will bless generations to come in the district where it has been bestowed. It will be its own abundant reward

to him whose heart has purposed, and whose hand has done it."

The list of subscriptions appended to the Report shews that the sympathies of rich and poor have been equally solicited and secured in this behalf, according to their several abilities, for while it is headed with the munificent gift of £10,000—a hundred pounds to each of the proposed new parishes—by James Baird, Esq., of Cambusdoon, acknowledgment is also made of the contribution of *one penny* sterling per annum for six years! from plain John Dempster of South Dale, who, for aught we know, may, in the estimation of the Master, have given "more than all they which have cast into the treasury."

THE INDIA MISSION. The Rev. Dr. J. C. Herdman, of Melrose, who succeeded the late Dr. McLeod in the convenership of this mission, appears to have entered upon the duties of the office with earnestness and enthusiasm; among the first of his official acts was the issuing of a circular letter to all the parish ministers of Scotland requesting the united observance of a stated day of prayer for the Divine blessing on Missions. Dr. Herdman well remarks.

"Whatever else we do, should not we be humbled before the Lord for going on with so little reference to HIM, and straightway betake ourselves to Himself for a fresh anointing by the Spirit of grace and of supplications? He can, He will, do all things needful for His honour and His kingdom if only He is inquired of by His people in faith and perseverance.

It is a fact unique and full of hope, that the two great Missionary Societies of the sister-establishment have united in calling on their friends in England, and in all parts of the world, to keep the same time with ourselves as a season of solemn intercession for the work of Missions, and for a more plentiful supply of Spirit-taught Missionaries. Happy will be the result, if with earnest, believing hearts we then, and daily, surround the Mercy-seat—continuing in supplication with one accord for showers of blessing."

In the pages of the Record we find interesting reports from Dr. Jardine, of Calcutta, in reference to the work carried on there under his superintendence, and also from Mr. Melvin of Bombay, and Mr. Clark, who is at the head of the Madras mission. From these we gather that a large number of the youth of India are enjoying the benefit of an enlightened and *Christian*

education at the Institutions supported by the General Assembly, and that in addition to our own ministers a number of native missionaries are employed in preaching the unsearchable riches of the gospel of Jesus Christ to their benighted countrymen. In regard to the number of Christian converts, it is as yet the day of small things, but when the strength of religious prejudices of the orthodox Hindoo are taken into account, instead of being discouraged there is reason to thank God that a way has been opened at least for the spread of the truth. On this subject Dr. Jardine says:

We cannot create materials on which to work; all we can do is to try and make the most and do the best with the materials which we find here. But if the Church of Scotland wishes to cultivate this sphere of labour effectually, the number of European agents here must be increased. It may be expected that I should refer to what are called *results* of our labours. If by this is meant the influence for good which we are enabled to exert, the enlightenment regarding God, and righteousness, and sin, and men's relation to God as revealed in Christ, which we may be the means in a small degree of disseminating, we hope sincerely that our labour is not altogether in vain in the Lord. We trust that there are some, a few under our charge, who are stimulated to seek after higher and better things; we trust that the seeds which we are sowing will bear fruit in their after lives, as we believe that in the spiritual world as well as in the natural world nothing is altogether in vain. If, on the other hand, by *results* be meant the number of converts to Christianity from the heathen world, I have little to report.

I conclude with the expression of the hope that God will direct the Christian Church in her endeavours to spread that truth which alone is fitted to regenerate the world.

The most hopeful aspect of Missions to India is the harmony and co-operation of the representatives of all the Protestant Churches who are labouring in that field.

In the absence of detailed statistics such as we are accustomed to, we have no data from which to compare the numerical strength and working power of the Mother Church with what they were years ago; but information from those who are well informed leaves no room for doubt that in every department of her work the Church of Scotland is more thoroughly alive to its responsibilities than at any previous period of its history. Nearly every Presbytery of the Church is vastly stronger

than it was before the secession of 1843 and the contributions of the people for all purposes is greatly increased. Hereafter we may refer more particularly to local efforts. At present we content ourselves with the following official statement of parochial contributions to the different Schemes for the year ending April 1872:

Education Scheme.....	£5863 16 8
India Mission.....	11069 2 1
Home Mission.....	6842 5 2
Colonial Missions.....	4647 1 3
Jewish Mission.....	4398 7 4
Endowment Scheme.....	5198 6 11
Army and Navy Chaplains.....	1840 11 0
	<hr/>
	£39,859 10 5

To which is added the sum of private subscriptions, donations, legacies and miscellaneous collections, making in the aggregate £104,132.4.9.

The United Presbyterian Church is reported to have forty ordained missionaries in the field of foreign Missions, 5740 Church members, and 6903 scholars, and to give yearly contributions in support of these to the amount of £36,671. The Free Church of Scotland contributed for foreign Missions during the year 1871-2 as follows:—

Missions to the Heathen.....	£31,648
Colonial Missions.....	4,725
Jewish Missions.....	10,914
Continental Missions.....	4,369
	<hr/>
	£51,656

IRELAND.

The Rev. Dr. Hannay, the excellent pastor of St. Anne's Episcopal Church, Belfast, was announced some time ago to preach and officiate in a Presbyterian Church, whereupon the Rev. Samuel Black, curate of Ballyeaston, very properly considering that reciprocity should not be all on one side, communicated to Bishop Knox his desire to invite a Presbyterian minister to occupy his pulpit and conduct a service in his Church. This the Bishop strictly and somewhat sharply forbade. More recently it was announced that the hon. and Rev. Henry Ward, incumbent of Killinchy would officiate in St. Enoch's, Presbyterian Church. Again the question comes up, will the Rev. Hugh Hannay be invited to Killinchy? No; certainly not, "on pain

of ecclesiastical censure." "It is certainly a new thing," says the *Witness*, in our day, this of English Bishops preaching in Scotch Parish Churches, and Irish incumbents occupying Presbyterian pulpits.

And there are some sanguine people who, at sight of this thin and insubstantial mirage, cry, The Millenium is at hand. Alas! there *was* a time when Episcopal and Presbyterian pastors occupied the churches and charges of Ulster indiscriminately. There was but one Protestant Church in Ireland. The same Gospel was preached in all, and in all the same pastoral diligence was shown in caring for the people. But a "Catholic revival," as the phrase now is, took place at the restoration of the half Popish Charles, and our pastors were *outed* and driven to the world and left to the charity of their scattered flocks.

And now in these days we have another "Catholic revival," which is simply a reaction into Romanism. And that this is not confined to England, as some fondly imagine, is evident from the promotion of Mr. Travers Smith, the doings at Grangegorman, the letters of Episcopal advocates in the public newspapers, and other certain indications of prevailing fashion and feeling.

Well, be it so. We remain just where we were. We are content with the New Testament sacraments, in which we find no single trace of High Churchism. And whenever and wherever any of our Episcopal friends see their way to this platform we are ready to embrace them in perfect kindness, and to co-operate with them in entire confidence for the cause of Christ in this land. But we must clearly understand each other, and have no patched-up truce, and hollow, half-hearted compromise.

The Rev. Dr. Killen of Belfast is rusticating at Bournemouth for the benefit of his health, and delighting the readers of the *Witness* with interesting descriptions of men and things in the south of England. The Rev. Campbell Blakeley of Drumbo died on the 1st December in the 76th year of his age and the 46th of his ministry. He is succeeded by the Rev. James McNeill.

THE FREE CHURCH OF ENGLAND.

It is known to most of the readers of the *Witness* that what is called the Ritualistic movement, which has assumed such alarming proportions of late years in England, originated in 1832-33 in the celebrated "Tracts for the Times." These tracts excited so much interest at the time, setting forth as they did some of the worst

doctrines and pretensions of Popery, that the movement they originated has been called Tractarianism ever since, which is synonymous with Ritualism. They were commenced by Dr. Newman, who in 1845 joined the Church of Rome. Since then Dr. Pusey has been the recognised leader of the Ritualistic party and the Free Church of England is the only efficient protest against that party which has come from inside the Establishment.

The Free Church originated in separate congregations in different places, acting without concert, being driven to separation by the pretensions of Ritualism, and the impossibility in certain places of getting the simple English service along with the faithful preaching of Evangelical truth. Among the first of these was the church formed at Ilfracombe. A gentleman having built a church with no particular object in view, a lady rented it for a time and had it supplied with Evangelical preaching. In December, 1844, the Rev. James Shore, M.A., took charge of it. He had been imprisoned for preaching in a dissenting chapel, contrary to the bishop's orders, and had seceded from the establishment with all his congregation. Two years later it was taken charge of by its present minister. A history of its struggles has been preserved, which shews that in spite of opposition, and misrepresentation, and persecution by the High Church party, worthy of a whole college of cardinals, it succeeded finally in 1851 in getting into a church free of debt, with a band of faithful and earnest men and women prepared efficiently to sustain the ordinances of the gospel in their midst.

The history of the church at Ilfracombe is substantially the history of several other similar congregations which sprang up simultaneously with it. At first these congregations assumed no generic name, but, learning of each other's circumstances, it was suggested in 1848 that they should call themselves the "Free Church of England." By this time they had attracted the notice of another small body known as the Countess of Huntingdon's connexion, and as the principles and practices of these were in all material points the same as

those of the congregations known as the Free Church, it was proposed to effect a union between them.

The Countess of Huntingdon was born in the beginning of the 18th century, and lived till near the end of it. Her life was a period of stirring revivals and intense religious thought. The age produced such men as Wesley, Whitfield, Harris, and Rowland Hill, men who have left their names behind them in triumphs of the truth, in the form of Churches such as the Wesleyan and Calvinistic Methodists of Wales, which are among the most influential and Evangelical of the modern Churches of Christendom. Of the moving spirits of the time the Countess herself was not the least. Fired with an intense religious zeal, and possessed of ample means, she attracted around her a band of the most earnest of the State Church ministers, and became the centre of a large influence for good, breaking through the bonds of ecclesiastical restriction on the proclamation of the gospel, and awakening religious life all around. The Countess never really receded from the State Church, but with a view to the training of an intelligent and able ministry, she founded and endowed a college at Treneeca in Wales, which was afterwards (1792) removed to Cheshunt, where it still pursues a career of great usefulness. It was her custom to present the young men when educated to the bishop for ordination, but at length this mode of admission was refused, and she was reluctantly compelled to have recourse to a not less apostolic method of introducing her ministers to the exercise of the ministry.—“the laying on of the hands of the Presbytery.” The first ordination after this manner took place in 1774, and that has been the manner of ordination in the connexion since. The Countess left all her property to the college and for the extension of the cause she had so much at heart; but as the doctrine of trusts was not then so well defined in law as it is now, having been originated to evade certain statutes prohibiting the testamentary disposition of property to charitable uses, the trustees in whose hands she left the property failed to manage it in such a man-

ner as to conduce to the efficient development of the connexion. The result was that many of its congregations merged into the Establishment again, and those who did keep up a separate connexion in a body were becoming fewer. Both in the Establishment, however, and by the side of it, the faithful preaching of its ministers has done much to produce the public sentiment from which the Free Church movement has originated, and from which also it is likely to reap a rich harvest of fruit. Let it suffice at present to say that the proposal to unite the Free Church congregations with the connexion was consummated in 1863, when a Deed Poll and Declaration was drawn up, setting forth the constitution and order of the united body under the name of the Free Church of England.

Now that the Free Church of England has obtained a name and a place among the Churches of the land, numbering among its ministers some 200 earnest and faithful and able men, and having a considerable number of churches all over the land, may we not hope that like a plant curbed by nipping frosts in the spring, but having the elements of health within it, it will yet develop a rapid and fruitful growth. There is no doubt the English people fondly love their Church Service, and as the Free Church uses the Prayer-book purged from priestly pretensions and sacramental grace, it has a better chance among them than any other Evangelical body. In fact, as Ritualism advances, this will be the natural refuge of the Evangelical party, both clerical and lay.

The Evangelical Witness.

The Schemes.

To make room for the Sermon, we have this month added four pages at a very considerable expense. In future, it will be understood that contributions of this kind will be inserted subject to special arrangements, in reference to the space required.

THE PRESBYTERIAN.—An esteemed correspondent *naively* asks us whether our ministers supply us with any fruits of their studies, “any sermonic teachings for publication?” and adds, “to a great many of

your readers this part of your paper would have considerable interest." It is to be feared that our friend has not hitherto been a very diligent reader of "the Presbyterian," leastwise of the sermonic teachings, otherwise he would have discovered that we have already published some eight or nine capital sermons, including *one of his own*.

We can supply a few sets of volume XXV. *i. e.*, for 1872. Price, post paid, 50 cents in sheets, or \$1 neatly bound.

Our Nova Scotian contemporary the RECORD did not reach us till the 19th, too late to be of any service to us in the preparation of this number.

We take this opportunity of conveying our best thanks to the CANADIAN ILLUSTRATED NEWS, THE CHRISTIAN UNION, and the SCOTTISH AMERICAN JOURNAL of New York, and the BRITISH AMERICAN PRESBYTERIAN of Toronto, with which we have been regularly supplied, and all of which we have found to be very valuable and useful.

STATISTICS.—We are requested to remind the ministers and other office-bearers of the Church, of the importance of forwarding their returns to the Convener without delay. Duplicate schedules will be supplied on application.

SYNOD FUND.—Kirk Sessions are requested to remit *at once* the amounts due for the current year, and also amounts due for former years, as large claims against the Fund are pressing for settlement; address, Rev. Kenneth McLennan, Peterboro.

THE FRENCH MISSION.—It may be interesting to the friends of this Mission to know that, although without a pastor, the congregation of St. John's Church has not only kept well together, but that the attendance at divine worship has materially increased. Ever since his translation to St. Matthew's Church, Mr. Doudiet has held an afternoon service in St. John's Church. On the first Sabbath of February, the Sacrament of the Lord's Supper was dispensed to twenty communicants, one of these being an elderly woman, but lately a Roman Catholic, who has come to the knowledge of the truth through the

efforts of one of the congregation. An interesting feature of the present position of the mission is the presence of several Alsations and Lorrainers, lately from France, who, without the intervention of any one particularly charged with their spiritual oversight, have found their way to this Church, where they find the gospel preached in their own language, and of which they have voluntarily become firm adherents. We bespeak from the congregations of the Church at large a share of their sympathy and support for the mission, which, as we have already stated, lies at the present time under heavy pecuniary obligations.

THE MANITOBA MISSION.

Objections have been raised in some quarters to the mode of carrying on our Mission work in Manitoba, on the ground that we have gone into partnership with the Canada Presbyterian Church. To our mind, this is a very pleasant feature of our operations. It might be enough to remind objectors that the appointment of Mr. Hart to his double duty as Professor and Missionary, was made by the Synod "unanimously," after a full explanation of the state of the field by Professor Bryce, and on the distinct understanding, that there was to be joint action with the Canada Presbyterian Church. It may not be amiss, however, to point out in a few words the reasonableness of the Synod's decision.

The Synod might, of course, have declined to have anything to do with Manitoba College, and might have instructed Mr. Hart to carry on the work of preaching and organizing congregations without any regard to the operations of the other Church. Would this line of action, however, have been conducive either to the interests of our own Church or to the general interest of religion? In view of the negotiations going on between the sections of the Church in the older Provinces, it was felt that it would be very objectionable to divide the forces of Presbyterianism in Manitoba, if in any way it could be avoided. Our own people there would not have sustained us in setting up

a separate and rival ecclesiastical organization, unless the effort to work in harmony had been tried and found unsuccessful. The strong feeling of all sections of the Presbyterian Church in Manitoba, so far as the Committee could ascertain, was that they must remain united, at almost any cost, even if they should be compelled to make a "declaration of independence" of both branches of the Church in the older Provinces. (i. e., in the event of the negotiations for union falling through.) In these circumstances, it was proposed that we should unite with the Canada Presbyterian Church both in College work and in ministerial labour. The Committee of the Canada Presbyterian Church entered cordially into the arrangement, and the result is that we are contributing a share, though but a small one, to the educational and evangelistic work in the North West. Does any one seriously think that we would have done more good by holding aloof from our Presbyterian brethren already in the field, with the machinery of a Presbytery and a College in operation? Prevention is better than cure. Surely it is matter for congratulation that the evils of dis-union among Presbyterians have not as yet been felt in Manitoba.

The only thing to be regretted, is that we are doing so very small a share of the work. The combined efforts of one hundred and twenty congregations are put forth for the support of one man, when if a large view were taken of Christian duty, it should not be thought extravagant to say that there are three or four congregations in the Church, any one of which might alone support a Missionary in addition to providing a suitable income for its own Minister.

Meantime, judged by the lower standard of past experience, the contributions which have come in, though few in number, reach a fair average. There has been received since the meeting of Synod in June last, \$401.67, from twenty one congregations. The Treasurer will be glad to hear from congregations that have not yet contributed.

D. J. MACDONNELL, *Convener.*

Miscellaneous.

WICLIF.—(*Continued.*)

The year 1381 was signalized by the revolt of the commons under Wat Tyler, and many of Wiclif's enemies have with small success endeavoured to connect his name with that affair. It arose from causes sufficiently known to all acquainted with our history, and Wiclif is as little responsible for it, as Luther for the famous rise of the peasants after the publication of his doctrines. In May, 1382, Courtney, now Archbishop of Canterbury, summoned a council to consider the doctrines attributed to Wiclif. Eight bishops and fourteen doctors, with other learned persons, met on the 17th of May, at Grey Friars in London. The proceedings had scarcely commenced when the place in which they were assembled was shaken by an earthquake, to the great alarm of the doctors, who were disposed to attribute it to the Divine displeasure—an opinion in which Wiclif coincided. The archbishop, however, explained it differently, and the doctors, reassured, proceeded with their deliberations. After three days' careful consideration they pronounced ten of the "conclusions" to be heretical, and the remaining fourteen to be erroneous. The heretical notions being those on the eucharist, his denial of the need of priestly absolution, his declaration that clerical endowments were unlawful and his condemnation of the papal infallibility. Everything was done that appeared likely to impart force and solemnity to this decision. After an imposing procession through London, a friar was appointed to explain to the people from St. Paul's the enormity of the heresy. Copies of the sentence were forwarded to the leading bishops; and even to the clergy about Lutterworth. Messengers were dispatched to the king, and to the University of Oxford. Wiclif again appealed to the secular power. This appeal has been complained of as opposed to his principles: after all, it has been said, "the new apostle was in no haste to grasp the crown of martyrdom." But Wiclif did not depart from his own principles. He held and taught that the secular power

ought to preserve the lives and liberties of the subjects, and it does not seem that he asked the parliament to affirm the truth of his doctrines. The archbishop called on the king to put down by force the growing heresy; and the monarch readily answered the call, by issuing a writ to the Chancellor of Oxford, directing him to search out such as were suspected of holding these opinions, and to seize and imprison any who harboured Wiclif or his followers. In his appeal to the parliament Wiclif had somewhat more success. The king, at the instigation of the bishop, had promulgated an ordinance in the form of an act of parliament, directing all sheriffs, &c., to arrest any persons found preaching any of the doctrines condemned at the convocation; but on the meeting of parliament this ordinance was declared to be illegal, the parliament itself having had no share in framing it—and they would not, they said, subject themselves to the jurisdiction of the prelates in a manner unknown to their fathers. It was, in fact, a bold attempt of the bishop to introduce something very like the Holy Office into England.

But Wiclif's success ended here. He was now left to sustain the unequal conflict alone. His principal supporters at Oxford had been summoned before a synod to answer for their own delinquencies, and had been compelled to retract or explain away their obnoxious sentiments. John of Gaunt no longer stood by him. Perhaps sincerely shocked at his venturing to question so sacred a doctrine as transubstantiation was then generally believed to be, he earnestly recommended Wiclif to submit to his diocesan—and left him to his fate. Wiclif was soon summoned to appear before a convocation at Oxford, at which the archbishop presided, and several bishops were present. He delivered in two statements of his sentiments on the eucharist; one in Latin, the other in English. It is evident that his matured and deliberate views were the same as we have already stated them to be. His bearing before the assembly was firm and manly—his enemies say haughty and obstinate. He did not retract. The result

was that his opinions were again condemned, and himself deprived of his professorship of divinity, and banished from the University.

He was not further molested,—at least for the next two years. This interval was busily employed. A host of opponents sprung up against him after the adjudication at Oxford, and he was not of a temper to let them pass unanswered. His intense energy was little impaired by age or anxiety, and his opponents still found him a ready antagonist. Bowed down by persecution, his life by illness made a living death, he wavered not, nor ceased from his labours. During his last years Wiclif suffered much from paralysis—the effect, no doubt, of his anxious and stormy life. His first attack was in 1379. Perhaps the knowledge of his weak state prevented his enemies from pressing for the infliction of physical punishment. But a few months before his death he was cited by Urban II. to appear before him at Rome, to answer for his heresies. Wiclif was unable from illness to go, but he addressed a letter to his holiness in which he “tells his belief.” The main points of it are his declaration of his entire dependence on Christ as the Son of God, and of his assurance of the supreme authority of Scripture. He acknowledges the pope to be Christ's chief vicar on earth—but adds, that he ought to follow the example of his master, who was the poorest of men when in this world. “This I take as wholesome counsel that the pope leave his worldly lordship to worldly lords, as Christ gave (char-ed) him, and move speedily all his clerk (clergy) to do so: for thus did Christ, and taught thus his disciples, till the fiend had blinded this world.” He declares that if he were able he would go to the pope, but as he cannot, he supposes the pope will not show himself open anti-Christ by commanding him again to do that which God had rendered him unable to do. If his opinions can be proved to be wrong, he is ready to recant; if it be necessary to die for them, he is willing. “for that I hope were good for me.”

As he was assisting at the celebration of mass by his curate in his parish church of Lutterworth, on the 29th of December, 1384, another and more fatal stroke of paralysis deprived him of the use of speech and of motion. He lingered two days, when his spirit ascended to that world where misapprehension and strife are alike unknown. His corpse was buried in the church; and there it rested, till forty years afterwards the Council of Constance, at the same time that it crowned itself with eternal infamy by its treacherous murder of John Huss and of Jerome, condemned Wiclif's doctrines, and directed that his corpse should be exhumed and burnt, "if it could be discerned from those of the faithful." The order was obeyed. Richard Fleming, bishop of Lincoln, in whose diocese Lutterworth was situated, directed the process. The reformer's remains were taken up, burnt, and the ashes cast into the Swift, a little stream that runs at the foot of the hill on which the town is built. "Thus this brook," says Fuller, "hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over."

TRATHAN NA BLIADHNA.

Is ann bho Dhia a mhaoin a tha sonas agus soirbheachadh a' sruthadh. Is e a dheasuich solus agus grian agus a shuidhich uile chrìochan na talmhainn. Is e sgaile faoin de'n ghliocas do-rannsuchadh tha' tuineachadh ann fein, a tha ra fhaicinn anns na gnìomharan treuna 's anns na cleachduinnean iongantach air am bheil daoine le ioghnadh a' smuainteachadh, agus a dh'ionnsuidh am bheil an aire air a' tarruing air gach taobh. Ceart mar is e Dia a rinn air tus a' ghrian a riaghladh an latha, agus a' ghealach a riaghladh na-hoidhehe; ceart mar is e a roinn a' bhliadhna 'na ceithir trathan,—is e mar an ceudna is prìomh-aobhair de gach soirbheachadh agus agh a tha daoine mealtuinn.

"Rinn Thu 'n Samhradh." Thug Dia

dhuinn buaidhean inntinn trid am faod sinn toileachas fhaotainn bho na seallaidhean gasda ciatach leis am bheil an saoghal comhdachte. Agus faodaidh sinn gliocas mòr fhaicinn ann an atharrachadh aimsirean na bliadhna, oir as eugmhais na seirbhis chudthromach a tha gach mìos 'us raidh a' cuir an gnìomh gu dileas agus gu uaigneach, tha earrach 'us samhradh 'us fogharadh 'us geamhradh le'n caochladh sgeimh 'us grinnead daonna a' buileachadh oirnn comasan nuadh airson aiteas 'us toilintinn f'aghail. Nam bitheadh an geamhradh gach am ann, a' rioghachadh leis fein thairis air uile mhìosan na bliadhna, dh'fhasamaid seith airsneulach, agus bhithheadh ar cothrom air sonas saoghalta f'haireachduinn 's a mhealtuinn gu ana barrach air a lughdachadh. Tha againn anns an ni so fein, mata, nochdadh soilleir agus dearbhadh laidir air cia co grasmhòr, caoimhneil, glic a dh'orduich Dia gach ni. "Rinn Thusa, o Dhia, an samhradh"

Is e so an trath anns am bheil a' chuibhrionn a's modha agus a's fireanaiche de aghmhòrachd agus de thlusalachd air a mhothuichinn. Tha'n aimsir a nis ann an tommas mor ceangailte 'us suidhichte, agus cha-n'eil na neoil ach anaminic a' falachadh aghaidh na greine. Tha sunnd 'us gean 'us subhachas a' lionadh an-t-saoghail. Cha-n'eil e comasach do dhuine air bith, ged dh'fhaodas e eadhon a bhi air a chradh gu goirt le trioblaid no le euslaint, gun aontachadh ann an tommas beag no mor leis an ailleachd agus leis an-t-sonas a tha air an seideadh le aileadh an-t-samhradh fein. Tha sgeadachadh na talmhainn agus nann speur coionnan ann an tosdachd agus ann am boidhichead. Tha' ghrian anns an iarmailt shuas a' dortadh a nuas a gathannan priseil dealrach glan, agus a' giulan aiteis 'us aobhneis a dh'ionnsuidh gach neach 'us ni, gach fonn 'us comhnard, gach cnoc 'us fasach. Tha'n cuan mor farsuing gun ghruaim, gun stoirm; tha' thonnan, a stri 's a bheucaich aig fois. Tha sobhraichean 'us neonainean lionmhòr anns na h-achaidhean. Tha'm fraoch gaganach badanach a' sgeadachadh mullach nam beann le culaidh rìomhach, agus a' crathadh a chinn agus ag aomadh ann an osag chiua

an anmoich; tha gach faillean 'us fiuran urail dosrach, agus an oghhaduinn mar an ceudna luchdaichte le druchd a tha 'dearsadh ann an solus og na greine. Co a ghabhas beachd air a so; co a thrialas thairis air a iughad comharradh gliocais a tha 'nis r'a fhaicinn nach aidich le iogh-nadh, "Gur è Dia a rinn an Samhradh."

Is è Dia a rinn sinn 'nar creutairean a tha comasach air sonas ard a' shealbhadh. Faodaidh sinn a chreidsinn gum bheil tlachd aig bruidean na macharach fein ann an teachd steidhichte 'n-t-samhraid, gidheadh cha bhuin è dhoibhsan aobhar an atharrachaidh so a thuigsinn no a rannsachadh. Cha-n'eil comasan aca air a shon. Tha iad nan doigh bhalbh ne-reusonta fein a' comhlionadh ruin an Ti a chruthaich iad mu'n deibhinn, ach tha iad gu tìr aineolach air fìor-ailleachd 'us maisealachd nan seallaidhean a tha mu'n cuairt doibh. Nam bitheamaid as eug-mhais nam buaidhean arda fiachail a tha 'g ar togail gu mor os-cionn ainmhidhean na macharach; cha bhithheadh comas againn air fiamh 'us grinnead 'us ciatachd an t-saoghail fhaicinn, no subhachas intinn a tharruing asda. Cha bhithheadh è na chulaidh aobhneis co mor dhuinn a bli 'dearcadh gu monaideach air oibrean au Tighearna. Ach chruthaich Dia sinn 'na dhealbh 's a reir a choslais fein; agus, air an aobhar so, is urrainn duinn beachdachadh le tlachd air na comharran air gliocas 'us caoimhneas Dhia 'tha trathan na bliadna 'giulan; is urrainn duinn ar-naire' shocrachadh air sgeadachadh fon-mhor eireachdail na talmhainn, agus eigh-lach a maob le cridheachan iriosal taingeil, "Rinn Thusa, o Dhia, an Samhradh."

Family Reading for the Lord's Day.

AN ACTION SERMON.

PREACHED BY THE REV. DONALD ROSS IN ZION CHURCH, DUNDEE, 12TH JANUARY, 1873.

Song of Solomon, ii. 8.—"The voice of my 'beloved! behold He cometh leaping upon the mountains, skipping upon the hills."

This passage is highly poetic. There is no poetry so lofty in diction and inspiring in sen-

timent, as the poetry of the Bible—expressive of the thoughts of God to man, and of redeemed man to God. In the passage before us, we have a fine specimen of the sacred feelings of the Christian Church, clothing themselves in sweet, flowing and lofty measures. The description given indicates the Church in a waiting position, anxiously looking out for the coming of her Lord. Judging from the expressions used in the preceding verses, she was distressed by His absence, faint and weary through anxiety and watching, and hence she asks for comfort, saying: "Stay me with flagons, comfort me with apples, for I am sick,"—overcome, overpowered—"of love." Oh, stay me, fill me with the fruits and mediation of the cross, which is the meaning of those apples on the tree of Christ's crucifixion. In her distress you find her crying for relief, for spiritual comfort, for more of Christ's spirit and presence in her heart and soul. That is always the effect of true love. It seeks more and more the joyful light and presence of its lover; and hence, as in this case, absence—removal—distance lends "no enchantment," but pain and earnest longing and anxiety. The Church of Christ, in this particular, was sad and lonely—disturbed with dreams and visions and reports and misgivings about her Lord, so that she became timid, and was away out on the streets, enquiring of every passer by: "Saw ye Him whom my soul loveth." You can imagine what the agony of her heart would be when she was told in an unfeeling reply: "No, we have not seen Him; but you may have," would be, the eager, anxious plea put in, and then she would begin a glowing description of Him. "My beloved is white and ruddy, the chiefest among ten thousand; His head is as the most fine gold, His locks are bushy and black as a raven, His eyes are like dove's eyes, by the rivers of waters washed with milk and fity set," &c. This is my beloved, O daughters of Jerusalem—when ye see H'm, tell me, for "my head is filled with dew and my locks with the drops of the night." My Lord, saith she, delayeth his coming; the time engaged, as she thought, for His return, had expired; she was anxious, anxious, looking for some sign of His coming, listening for some sound, something, anything that might be a sure indication of His approach; and lo, at last, she hears a sound, a voice coming up beyond the mountains and over the hills, and quick as the flash of affection can draw the inference, "it is the voice of my beloved, behold He cometh leaping upon the mountains, skipping upon the hills." The imagination, as you can well understand, would be very active under such circumstances, and hence the picture that is drawn is very vivid and grand—coming leaping from one hill-top to another—touching with tip-toe the hills, indicating great speed, and thus giving out the idea, clear and distinct, that the Lord Jesus is just as anxious to be with His Church as she was desirous to have Him; hence their love is mutual, hearty, free, spontaneous.

Thus I have endeavoured to explain the language of the text, and the circumstances of the Church in her waiting, expectant condition. Let us notice I. The joyous announcement, 'Behold, He cometh.' II. The Church's recog-

nition: "the voice of my beloved." III. The direction from which He is coming—"over the mountains." IV. The manner of His coming—"leaping, skipping," &c.

I. Let us notice the joyous announcement of the waiting Church: "Behold, He cometh." You will remember the circumstances of the Church of the Redeemer, as represented in the parable; she had trimmed her lamps and gone out to meet the Bridegroom. At midnight the cry was made: "Behold, He cometh." Then began the hurry and confusion: He had come upon them in an hour and at a time when they least expected it, notwithstanding they had been anxiously looking for and waiting His presence. They were not all ready and, after all their expectation and watching, were not all permitted to go in to the marriage. And so it is even to this day: many are in a state of *expectancy* who have very little feeling in the matter, and to such His coming will be both unexpected and unprofitable, as it was to the foolish virgins. Those virgins were not any more foolish than the great majority of the professing Christians of to-day. Their folly consisted in the emptiness of their hearts, the hollowness and insincerity of their faith in and love to Christ. They were looking for Christ, but were not very anxious whether He came or not. They were told that, when He came, He would restore their kingdom, make them prosperous and happy, and bestow upon them many blessings generally, which they could not have without His presence. They partly believed this, and hence were, in a manner, waiting and looking, but had no very deep feeling in the matter. Just as I would feel towards a neighbour whom I had never seen, and who was away for many years, and yet I was told by my friends that he was expected home, and when he came he would be of great service to me, because a warm friend of the Church and a true lover of Jesus. Now, with such information, I could not help having some longings for his return, though at the same time I would not betray very great intensity of feeling in the matter, because he was a stranger to me—I did not know him personally; all I had for it was the testimony of others, which might be overdrawn. I could not get up an ardour or an enthusiasm of feeling like her who was his lawful wedded wife, and who, during these long and lonely years, had sat as a widow. When she hears of his coming, her soul swells with emotion, her heart quickens and throbs with animated and uncontrolled feeling; down drops the pen or distaff from her hand, and she goes out, saying to every passer-by: "Saw ye him whom my soul loveth;" my beloved, who has been absent for years, is coming. Now, there is a vast difference, in this case, in the intensity of feeling which the one bears over the other. I am cool, quite cool, philosophically so, almost indifferent. She is perfectly overcome, wild with joy; the pent up feelings of her heart are bubbling and bursting over, like a mountain torrent rushing to the main. We are both looking for the same person! but oh! what a difference in our feelings. Now this will illustrate to you the difference of feeling in the true Christian waiting for his Lord and the nominal Christian. They are both

waiting, but not equally anxious; they are both in the Church, but both have not the spirit of the true Church; both are waiting, looking, hoping, but oh! how different in their expectations. It is the coming of Christ that agitates and inspires the Church, just as the coming of your near and dear friend animates and inspires you; and as the ardour of your feeling passes through the whole house in which you live, and your friends are less or more affected by it, and begin to long too in a measure, so this intense feeling in the Church for the coming of her Lord, passes over the community in which the Church is planted, and a sympathy of feeling is stirred up in the minds of those who are not Christian, inasmuch that, on a day of solemn Communion like this, you will find crowds out, like the foolish virgins, also looking for the coming of the Saviour; but how different is their feeling, their expectation, from those who are Christians, from those who are married to Christ by faith, and living in the sweet recollections of His love and favour! The true Christian alone looks for Christ's coming with that intensity and ardour of soul-electricity that brings Jesus to itself. The formal, the nominal Christian, the worldling, have no such feelings, and hence Jesus is not drawn to their souls. It is the woman whose husband is coming—it is she who has been weeping the long, lonely nights when he was gone—it is she whose soul has been out on the wings of the morning, whose breath has been spent on the desert air, and the vibrations of which from afar have been shedding gracious influences upon home, drawing his heart, inspiring hope and energizing his life—it is she, in all that waiting crowd, that is to receive the first look, first smile, and the first embrace. So is it, in an emphatic sense, true of the Church of the Lord Jesus Christ. She, of all the expecting crowds of this world, will be the first to receive the Lord when He comes—her heart is wide open—her arms are extended—in her embrace she holds a world, to be ransomed for her Lord and King; and when He comes, it will be to her to be received of His own. If you look into the Old Testament you will find the Church, all through the Patriarchal days, looking out and anticipating the coming of Christ. The very first intimation of it is given in the promise made to the woman after the fall. "I will put enmity between thee and the woman, between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." The incarnation of Christ has taught us "who the seed of the woman is"—His death hath explained to us the prophecy of the bruising of his heel. But the fatal blow at the head will be inflicted at the second coming of Christ, when He appears without sin unto salvation, to raise His saints—to chain the old serpent—to make an end of sin. Enoch, as you will remember, the seventh from Adam, prophesied, saying: "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Job,

in the strength of a far-reaching faith, testifies: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet, in my flesh, shall on I see God." So also, Isaiah and Daniel and Haggai each speak of the appearance and coming of Christ under various similitudes—as "the ancient of days sitting upon a throne," as the "shaking of the heavens," and as "the desire of all nations." Still later you find Malachi closing the prophetic testimony, with more vividness and clearness as the day was drawing nigh, saying: "The Lord whom ye seek will suddenly come to His temple, even the messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of Hosts." Thus, like a golden thread, does this prophecy run through the entire Old Testament dispensation, with its tinge shedding light and glory upon the whole. The Old Testament saints were all the while animated with the prospects of a coming Redeemer—they looked through type and shadow and form to Him and for Him who is the brightness of the Father's glory, and the express image of His person. They were a waiting people, a joy-anticipating Church in a dark age. Nor did they wait and hope in vain. Soon the revolving years bring round the happy period, when the Babe is born in Bethlehem, and to Him the gathering of the nations be. Pious old Simeon, leaning upon his staff, and all but blind with age, is waiting in the temple for the consolation of Israel, and as soon as he saw the Babe, for to him it was revealed that he should not see death before he had seen the Lord's Christ, he exclaims: "Now, Lord, let Thy servant depart in peace, for mine eyes have seen Thy salvation." The New Testament saints rejoice in a Saviour already come, but One who has gone to the heavens for a season, thence to return again, to take His people home with Him, so that where He is, there they may be also. Throughout the Epistles, you find the Church of Apostolic days looking with unwearied gaze for the second appearance of the Son of Man; and hence the language she employs is simple and grand. Peter, as her mouthpiece, says: "Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ;" and again, "looking for and hasting into the coming of the day of the Lord;" and again, "the day of the Lord will come as a thief in the night." The apostle James, in comforting and quieting the Church in seasons of trouble and turmoil, says: "Be patient, therefore, brethren, unto the coming of the Lord; for," says he, "the coming of the Lord draweth nigh." John also, in speaking to the little children, says: "When Christ, who is our life, shall appear, then shall we also appear with Him in glory;" and again, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The apostle Paul, in a multitude of places, in all his epistles and to all his Churches, speaks of this as the most glorious and inspiring hope of the Church—His appearance—the glorious appearing of the great God and our Saviour Jesus Christ. When He would correct their minds of worldly

tendencies and guard them against corrupting doctrines, He makes his appeal thus: "Brethren, we beseech you, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled." When he appealed to them for their hope, their joy and their crown of rejoicing, his reply was: "Are not even ye in the presence of our Lord Jesus Christ at His coming." When he foreshadowed the destruction of all those systems of superstition and idolatry, which is after the working of Satan with all power and signs and lying wonders, it is in these grand and lofty utterances: "Whom the Lord will consume with the spirit of His mouth and shall destroy with the brightness of His coming." When in the house of mourning he appeared to comfort sorrowing ones, it was in these magnificent strains: "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep;" for, as sure as Christ died to atone for our sins and has risen again for our justification, so surely will He come again for our glorification. These, my friends, are some of the utterances of the Church before the birth or the coming of the Messiah, and immediately after His ascension into glory. You can see how full their utterances were; how steadily she looked; how confidently she hoped. That needle in her compass ever pointed in one direction; it trembled, it is true, amid the billows of strife and persecution and seduction into false doctrines; but righted itself by poisoning and pointing to the hills of immortality, to the glorious appearing and coming of the Lord Jesus Christ. This same power and principle is in the Christian Church now; she is looking, waiting, listening for the announcement in the text: "Behold, He cometh." You are here to-day as true Christians, sitting at that table with that expectation; is it not an animating principle of the Institution—that ye do this as oft as ye do it, to shew forth the Lord's death until He come again? But, my Christian friends, we have great reason to bless the Lord, that our lot and lines have been cast in this age, and not in the days of the Prophets, when they had to look away far into the vista of ages to get a glimpse of the Saviour as coming. We know that He has come. We know the places where He has been, the works He performed, the words He spake, the hopes He inspired, the life He led, and the influences He shed, and, though now removed, it is but for a season. He will come again—as He ascended into heaven so will He come in like manner as ye have seen Him go. Yea, what reason have we for thankfulness this day, that we did not live in the days of the Apostles; they were then looking for the immediate coming of Christ—we are doing the same thing; we are much nearer than they to the time of His coming; we in these last days can lift up our eyes and our hearts and say, of a truth, the day of the Lord is at hand. Already we hear the crashing and crumbling of old systems of superstition and idolatry. We hear of the marvellous outgoings

of God among the nations; the spread and unfurling power of a pure Gospel preached in the heathen world; we hear of the gathering together of the spiritual forces of the Lord of Hosts in the Churches; we read of the out-pouring of the Divine Spirit here and there, dead Churches revived, breaking forth, as if by a moral resurrection, at the voice of Jesus; all these things indicate that *He* is coming whose right it is to reign. Let us, who are the children of faith and the heirs of salvation, bless God that our lot is cast in these days, when we can see the light of the millennial morning, peeping as if it were over the hills, bringing joy and gladness to our world. The announcement in our text is joy-inspiring. Look to India, with its millions of people and tens of millions of gods; think of it a few years ago, about the time when the first settlers came to this place, with the thick darkness of idolatry, as a mantle, over it; scarcely a soul in it who knew Christ and was trusting in His grace. To-day, the noble band of 300,000 souls are enrolled in the army of Jesus in the various Churches of that land. Look up, the Lord is coming; think of China, and its millions of blind Pagans, within the same period, by the thousand brought to Christ. Lift up your heads, and lo! the Isles of the South Sea, see how they have been gained for Christ. Think of Italy, and Spain and Turkey, and Japan, with open arms receiving the Bible, and perusing it with an eagerness and singleness of heart that seems incredible. Go to our Bible-houses and witness the wonderful activity and energy there displayed. Witness the drawing together, the combination of Christian influences, the hearty union of Protestant Churches, in the grand evangelistic efforts of a world's redemption, and say not that these are not true characteristics of the coming of Christ. Oh, He is coming to cheer the downcast, to revive the contrite, to console the sorrowing, to commune with the faithful, to receive all His own and fit them for the realms of His glory above. He is coming! This is the true and encouraging announcement of the text.

II. Let us, in the second place, notice the Church's recognition of her Lord; "the voice of my beloved." She had not yet seen His form; but she recognized Him by His *voice*. The human voice is a wonderful instrument in the manifold variety of its tones. It is said that no two faces are exactly alike; that with each of them there is some little point of dissimilarity. The astronomer tells us no two stars are alike. The chemist tells us no two grains of sand or two blades of grass are precisely the same. Such is the wonderful variety in the order of God's creation, and yet, with this wonderful variety, there is given to some men the power of distinguishing between things that are so much alike. Some men will recognize an individual, whom they had not seen for years, by his voice, while others recognize by the eye. I know a friend who, so far as recognizing others is concerned, might as well be blind, but if you were to speak in his hearing, if ever he has heard your voice before, he would call you by name. Observe how readily

a parent distinguishes the voice of his own child from that of any other; affection for and acquaintance with him makes that an easy, a delightful task. Rebecca thought to deceive Isaac, and thus obtain a dying blessing for her favourite son. She covered him in a garment made of kid-skins, and thus deceived the blind old man as to the touch. But when Jacob spake, Isaac at once exclaims, "the voice is Jacob's, but the hands are the hands of Esau." He was deceived in the touch but not in the voice. When David overtook Saul on the mountains of Engedi, Saul did not know in whose hands he was, who it was that cut off his skirt, until David had spoken; then does Saul recognize him, saying: "Is this thy voice, my son David? and he lifted up his voice and wept, saying, thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." You will all remember a little circumstance in the life of the apostle Peter, illustrating this very point. In the days of persecution he was cast into prison, delivered by an angel, and restored to his sorrowing yet praying Church. At midnight there was a knock at the gate, and a damsel, named Rhoda, goes to hearken. She heard a voice, the most unlikely of all voices to be heard there, and at once recognizes the voice as that of Peter. Thus I might go on adding illustrations, but it is unnecessary. I have no doubt there are persons before me whose powers of recognition lie more in the ear than in the eye; they forget countenances but remember voices. These understand the full force of the expression—"the voice of my beloved." But apart from this familiarity with a voice, and especially the voice of a beloved one, which is readily recognized by a person, though he may not have a very sensitive ear for sounds! The widow, who has lost a beloved husband, remembers the voice, and if she were to hear it a hundred years hence, would distinguish it; and it would thrill her soul with new and inexpressible emotions of delight. Parent! have you forgotten the weird, fascinating voice of that lovely little girl, or dreamy-eyed boy, that prattled on your knee, but years gone by has been laid in the grave? Would you not recognize that voice if you were to hear it again. You would, and you will hear it. It will then be to you the voice of thy beloved child; lo! he cometh, leaping on the mountains, skipping on the hills. Do you wonder at the high emotions, the ecstasy of joy, felt by the Church on hearing the voice of her beloved Jesus coming with haste from afar. The voice in scripture language has various significations. Chief among these is the word of God—the voice represents the gospel *preached*, the word read, this is the voice of Jesus. John the Baptist came preaching in the wilderness, the doctrine of repentance, and what is it that was said of him? "The voice of one crying in the wilderness, prepare ye the way of the Lord." The voice, then, represents the matter presented. The prophet Isaiah was commanded "to lift up his voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." There, again, you have the same use made of the *voice*—made to represent the

matter spoken. The Lord Jesus Himself uses it in that sense, when He says: "My sheep hear My voice and they follow Me: the voice of a stranger will they not follow." In the one case He testifies that they know His truth, His doctrine; and, in the other case, they distinguish between His truth, and the counterfeit of sectarianism and the world. The voice, then, of the beloved Jesus, which the Church hears with so much delight, is His word preached, and it is through this means she learns of the nearness of his approach. The Church, in the days of Solomon, enjoyed but few privileges; her prophets were not all wise and gifted and far-seeing; her priests were not all holy; her ministers were not all righteous; and when a great and good and virtuous and holy and far-seeing prophet, like Isaiah, arose she could, by his faithful ministrations and vivid presentations of the truth, feel and hear as if it were the voice of Jesus speaking to her, leaping upon the mountains and skipping upon the hills. His speech which was the truth-eloquent, combined with his great earnestness, made the Church feel the very presence of God. They were awed with the splendour of Jesus' character and the magnificence of His thoughts, as they were presented by the prophet. There is, as you must all have observed, a wonderful difference between the way in which one man presents the Gospel over another, just as much as there is in the difference made by one man in singing over another. One man sings, and you cannot tell one syllable from another; it is a slight variation of sounds, but one word or syllable you cannot distinguish. Another sings, and you hear every word distinctly, so much so, that the sentiment may be entirely new to you, you can pick it up word by word as it is being sung—it is distinct; it is a voice full of music, meaning and majesty. So is it with preaching; not all of us ministers can present the truth, so that the hearer can clearly perceive and distinguish that there is the voice of Jesus in it; and yet, this Gospel we preach to you, however much we may fail in presenting it, is the voice of Jesus, saying in the ear of every one: "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." "Repent and be baptized, every one of you, for the remission of your sins." Lo, I come, in the volume of the Book it is written of Me. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Lo I come, and before Me shall be gathered all nations, and I will divide them as a shepherd divideth his sheep from the goats. I come to receive mine own, so that where I am, there they may be also. The true believer listens to all this, and in it he discovers the voice of Jesus speaking to him, and he obeys. The Church listens to the preached Gospel, and in it she finds the voice of her Beloved. It is music, sweet music to her soul. The Church comes to the minister of the Gospel, to the servant of the Lord Jesus Christ, and says, speak to me of Jesus and His salvation. Tell me how His cause is progressing among the nations of the earth. The true believer is never so happy as when he is either reading or hearing the Word preached—that is the voice that is sweet to

him. Think of it, the Gospel preached from the pulpit, so much of it as is pure, is the voice of Jesus. How many hear it with the feelings of deep delight which she did, who exclaimed in the language of the text: Lo, it is the voice of my Beloved. As many as are true Christians among you, they hear, they understand; the voice is so pleasant they cannot but listen. It cheers them in the hour of despondency, it fills the mind with noble purposes and great swelling thoughts, it animates the soldier of the cross with manly courage and true boldness, and gives patience and fortitude to the afflicted in distress. Oh, what stirring power there is in the human voice! Herod, of old, made a speech, and his hearers shouted at the tops of their voices: He is a God. Mark Antony says: If at Caesar's funeral he had spoken of the wrongs done Caesar by Brutus, he would have stirred up their "minds to mutiny and rage." There was once a celebrated Italian actor, who had so wrought upon the feelings of his audience that it was with the utmost difficulty they could be restrained from tearing him to pieces. Patrick Henry, the Virginian statesman and orator, in the days of the Revolution, in making his famous speech on the "Stamp Act," before the House of Burgesses, exclaimed: Caesar had his Brutus, Charles the First his Cromwell; George the Third—treason—treason re-echoed in every corner of the house—and up these Senators stood, shouting treason: that was the first fire-ball in the American revolution. The moving, melting pathos, the energy, fire, rage, power of the human voice is something bordering upon the *marvellous*. We bring forward no more illustrations of its might and wonder-working at present; but simply make this observation, if the human voice has so much power over the human mind, how much more has the voice of Jesus over the mind of His true followers. If the voice of Paul, from the steps leading to the tower of Antonia, could quell the passions and prejudices of an excited tumultuous mob of Jews into solemn stillness, how much more does the voice of Jesus, coming in His word, subdue stubborn hearts, break down rebellious wills, carry captive at His will the proud, boastful blasphemer. The testimony of the Jews was, that no man spake like unto Him. No man ever raised the dead to life, opened the blind eyes, cast out devils, healed the sick, made old things new, set captives free, made penitents glad and all men joyous, and that by His voice—the words of His mouth. Do you wonder now at the Church knowing this voice—this, her Beloved's voice, even in its distant notes, as echoing on mountain tops, travelling from afar over valley and moor and plain and sea? Nature knows the voice of Spring, and at its grateful touch and music, all vegetation leaps into being and beauty. The dove knows the voice of its mate, and what sweet harmony and rejoicings follow. The affectionate wife knows the voice of her husband. The Church of the Lord Jesus Christ knows her Lord's voice, each time His word is preached. She recognizes Him every time He is represented to her in the symbols of His broken body and shed blood.

III. But let us, in the third place, notice the direction from which the voice comes—over the mountains and hills. Palestine, as you are aware, is a land of hills and mountains, each one of them sacred with some grand historic event connected with the history of Israel and the life of our Lord Jesus. Oh, there is grandeur about hills and mountain scenery well fitted to inspire the beholder with high and heavenly thoughts! I love to think of the great, grand old hills of Judea, especially those which were graced so often with the light and presence of Jesus. The sweetest hours of my life have been spent amid hills. I think Jehovah is never so near as when a man is away in a glen, praying between two hills, capped with the solemn trees of the old wood. The traveller who has once passed through western Pennsylvania and western New York, through the Genessee valley and down the Hudson River, will have seen on this continent something well fitted to lift his thoughts, in solemn awe and grandeur, toward Him who piled up those hills in such wild yet graceful order, and scooped out these valleys as the delightful homes of upright, truth-loving, intelligent Christians. I cannot tell you the struggling emotions of my heart as I stood, one fine sunny afternoon in February last, on the top of that hill, where "our home on the hill-side" stands at an elevation of 1000 feet above the stream below; and looked over on the town at our feet, cosy and neat and delightful for situation down the valley, with its teeming population, beautiful villas and orchards; and then looked up the slope on the other side equally high, with hills rising beyond and still further beyond, all golden with the glory of the setting sun, when the valley was deepening in the drapery of the night. Oh, what a prospect is this! Now, I can understand these old Prophets and Patriarchs talking so much in the Bible about their mountains. Now, I can understand old Bunyan dropping his staff and feeling young again, as he stood on the Delectable Heights and gazed on the green hills of immortality. Oh, there is grandeur, soul-elevation in mountain prospect, hill and dale! Can it be possible that the devil is always to roam at large over such delightful places as this, marring the moral harmony, beauty and blessedness of these scenes. No; the time is at hand when this voice coming over the mountains shall change all things. But I must refrain in going further in this direction at present. Our text says, that the voice of the Beloved was heard behind the hills, coming over the mountains. This is music in the distance, how sweet, and yet infinitely more grand and soul-stirring than that music which was rendered by the angels on Bethlehem's plains on that memorable night when the Ancient of Days was an Infant born. This is the music of the approach of the bridegroom after having fitted out the house of mansions, and getting all things ready for the marriage. But what does it mean, the voice as heard coming over the mountains? Mountains have various significations, in Scripture. We will not refer to them at present. Their use in the passage before us indicates an obstruction—a thing standing in

the way—and that obstruction is being overcome. When God was building the temple, through the agency of Zerubbabel as civil Governor, and the nation contending with foes from without, He says of these powers, "Who art thou, O Great Mountain, before Zerubbabel thou shalt become a plain." Before Cyrus, the mountains of Babylon and Nineveh were fallen down; these great military forts and towers had disappeared. So here, the obstacles that stood in the way of Christ's coming to His spouse are overcome; the voice is coming over the mountains. From this little circumstance, you gather this grand idea, that before the coming of Christ every obstacle of every kind, great and small, will be taken away; every mountain shall be levelled, every hill shall be made plain. You sometimes stand amazed at the power of natural affection in getting over difficulties. What will not the traveller brave in the hope of reaching again his own loved home! Think of the fatigue, and pain, and trouble, and labour performed by the statesman from his political affection. But no power surmounts difficulties like the power of a pure and spiritual love. We point you to the Saviour from His incarnation to His crucifixion, and within that short period think of the many and great obstacles which He overcame, before at His triumphant death He exclaimed, "It is finished." We point you to the Apostles, to the Reformers, Martyrs, Missionaries, and ask you if in all the world you know of a power for surmounting difficulties like theirs. Now this power is on the increase; there never was an age like this for self-sacrificing men and women in the cause of Christ, and this will go on more and more, until the glorious morn shall come, when all the electric wires of the world shall send forth one vibration of universal joy. Behold He is come, leaving mountain and flood behind! Look up and see how the mountains of Infidelity, Superstition and Idolatry are falling before the coming of Christ, and out of the tombs of Infidel France, and idolatrous Spain, Brahminical India, and from the sloughs of all the great cities of the world, is heard the piercing cry, 'give us the Bread of Life.' The colporteur and the minister of the Gospel can go into all the world and speak of Jesus, no one forbidding them. It is but a few years since it was more than a man's life was worth to say on the streets of Rome that he was a Protestant, and that he read his Bible; to-day the children sing on these streets their morning hymn of praise to Jesus—those inimitable songs of the Sabbath School, such as the "Happy Land," "Rock of ages cleft for me, let me hide myself in Thee." Think of these mountains, how they are disappearing! The power of the Pope even is reduced to a shadow. In short the sound of Jesus' voice, as He is marching in the chariots of His gospel, is driving every obstacle and difficulty from before Him.

You see what outward difficulties the Lord Jesus has had to overcome before He could get to His Church. Add to these the bigotry, hatred, malice, pride and selfishness of the human heart which He overcomes by His Spirit, and do you not perceive that the difficulties that stand between Jesus

and the human soul, between Christ and the Church, are like great mountains which cannot be crossed but by His own mighty power, the working of His own omnipotent faith and love. There is a world of meaning in this expression of the Church, indicating the quarter from which His presence was coming upon which we cannot at present enter.

IV. Let us now, in the fourth place, notice very briefly the manner of Christ's coming—"leaping, skipping," terms which indicate haste. Everywhere both in the Old and New Testament, where there is any reference to the manner of Christ's coming, it is with haste. Malachi says: "The Lord whom ye seek shall suddenly come into His temple." Matthew says His coming will be "as the lightning which shineth from one corner of heaven to the other." Luke says: "In such an hour as ye think not the Son of Man cometh." Paul says, "in a moment, in the twinkling of an eye," &c. Every description that is given is after that character, indicating in the clearest manner the great and marvellous speed with which events will roll on towards the close of this dispensation, and the King's reign will be ushered in—leaping, skipping, dancing with tip-toe on the top of difficulties. See how light these mountain obstacles are made of; they are put under foot, trampled upon as a thing of contempt! The deer on the mountain top leaps into the air with lordly disdain for the mountain on which he stands, saying, 'I am higher than thou, I am greater than thou.' The lambs frisk and play on a summer's eve with delight on the little hills, showing their proud pre-eminence over them. The Lord Jesus comes to His Church and puts His foot on these obstacles which, to the human eye, seem insuperable. They form stepping stones, helps rather than hindrances, for He can leap from one to the other, and thus with a sweep get over them all. What has become of all the nations and powers that opposed Christianity? What has become of those who have planted themselves in the way of Christ and His kingdom, Christ and the progress of His reign? Oh what a question! It can be answered in one word—they have been destroyed by the power of His mouth and the brightness of His coming. The little stone cut from the mountain side has rolled upon them and ground them into powder. What shall become of all the systems that now oppose? What shall become of all the obstacles that stand in the way? What shall become of all

those who are putting obstacles in the way of Christ's kingdom? They shall not prevent His coming. He shall rise over them, trample them in the dust, in the day when He comes to proclaim His marriage with the Church. On that grand and glorious day you and I, if we are found waiting and labouring aright, will be made conquerors over His and all our enemies. We too shall arise with our Lord, leaving mountain, hill and difficulty behind, to join the general assembly of the First-Born in Heaven, and with them to sing in sweet chorus, "worthy is the Lamb" for sinners slain, for He has redeemed us and made us kings and priests unto God, and that for ever and ever.

And now, in drawing these remarks to a rapid close, may I not ask of you if you possess the feelings of the redeemed Church of God? Do you long for the presence and reign of Jesus? Do you feel lonely and sad because your Lord delayeth His coming? If so, what are you doing to hasten His approach, to prepare the world for His coming. Think of the poor woman whose husband is away from home in a distant country, her loneliness is hurrying him home; he hears her sighs, feels her spirit and is drawn hither. But oh! is she not making preparations for his return? Go to her house and see, you will find her conversation is about him. Is she knitting or sewing?—it is with a view to his comfort when he arrives. Does he send an intimation saying, I need your assistance to return?—observe how readily she provides it by her industry, not ashamed to borrow, nay even to beg if necessary. This is the figure; you can apply it. It is but a little while when it will be announced, "Behold He cometh." Will He find you ready? Do you recognize His voice in the word preached, in the ordinances administered? Have you heard His voice overtopping difficulties in reaching your hearts, in winning your affections; coming over the mountains of your pride and selfishness; over the hills of your icy coldness and resistance to truth? Then yours is a gracious invitation to the feast. You may count on the presence and benediction of your Lord; you will see Him in the glory of His person, in the majesty of His reign, and in the power of His endless love.

"Arise then my love! my fair one, and come."
"The voice of my beloved! behold He cometh leaping upon the mountains, skipping upon the hills."

Our Sanctum.

That the presentation of Dr. Wallace to the Chair of Divinity and Church History in the University of Edinburgh should have created a storm of indignation in the minds of a large number both of the Churchmen and Dissenters of Scotland was to have been expected. Dr. Wallace has taken no pains to conceal his theological views, which are understood to differ widely from what is commonly known as the orthodox teaching of the Scottish Church. Supposing the appointment to have been a very injudicious

one, and that Dr. Wallace is the last man that the Crown should have thought of elevating to the Chair of Church History in Edinburgh, the questions naturally arise, who is to blame? and how is the blunder to be rectified? At the meeting of the Commission of Assembly convened for the purpose of memorializing the government thereat, or taking such other steps as may be necessary, Mr. Milne Home concluded a very lengthy and desultory speech by a motion to the effect "that the appointment was one

against which it behoves the Church to protest as likely to be prejudicial to the interests of religion in Scotland," and that a committee should be appointed to communicate with Her Majesty's government on the subject, and to report to next meeting of the General Assembly. Dr. Cook of Haddington opposed the motion, not because he sympathized with Dr. Wallace, but because he held the discussion to be *ultra vires*. Dr. Cook took unassailable ground when he said, in substance, if Dr. Wallace was heretical in his views and unsound in his principles it was the duty of the Presbytery of Edinburgh to have taken cognizance of his heterodoxy and to have deposed him from the office of the ministry. They had not done so, and the government could now say we choose for this office a man holding a high and distinguished position as a metropolitan minister of the Presbytery of the Church of Scotland—a man who was appointed by the Presbytery themselves to hold that appointment—a man in whom they had found no fault. Mr. Milne Home's motion, however, was carried by a vote of 55 to 38 in the Commission of Assembly. The last ray of hope that Dr. Wallace might see it to be his duty to decline the appointment in view of the loudly expressed disapprobation of his countrymen has disappeared, for, at a subsequent meeting of the Presbytery, when Dr. Stevenson moved the appointment of a committee to consider what steps, if any, should be taken in regard to the matter, to the surprise of the reverend doctor, Professor Wallace instantly rose to second the motion in support of which he is said to have made "a brilliant speech." That Dr. Wallace will be libelled for heresy forthwith seems pretty certain, but that this will only be the beginning of the end may be equally true.

Meanwhile, Dr. Wallace, having presented his commission appointing him Professor of Church History in the University of Edinburgh, has been formerly inducted by the Senatus Academicus. The Free Church Presbytery of Dundee are almost in as great a state of perplexity as to what should be done with the Rev. William Knight of Free St. Enoch's. Scarcely had the scandal created by his preaching in an English Unitarian Church been smoothed over before he again shocks the feelings of his brethren by delivering lectures and writing philosophical articles on prayer, embodying sentiments nearly allied to those which have been openly avowed by Professor Tyndall and his materialistic following, asserting that God will not, cannot interfere with the "laws of nature," or the established order of things, in answer to the feeble petitions of his fallible, or presumptuous creatures. An able criticism on Mr. Knight's fallacy—for we have always been taught to believe that a *theory* is a misnomer for that which is not true—has been written by the Duke of Argyll in the *Contemporary Review*, in which the Duke concludes by saying that the predominance of petitions purely spiritual in the Lord's prayer is a good argument for giving the same predominance to them in all prayer. But that great exemplar of prayer includes at least one direct petition for temporal blessings, and in all of them the two "spheres" are inseparably intermingled.

An Irish correspondent of the LONDON WEEKLY REVIEW—which by the politeness of its proprietor now comes to us regularly in exchange for the *Presbyterian*, and which we gratefully acknowledge—speaks out thus forcibly and sensibly against the prevailing taste for exciting and frivolous pleasures that is becoming painfully manifest on both sides of the English Channel as well as on both sides the Atlantic, and to which we do well to take heed.

"It is painful to read the paragraphs that sometimes appear of *entertainments* got up by congregations that a few years ago would have blushed at the thought of recitations, secular and even comic songs, and half-dramatic performances in the lecture-hall or schoolroom. It is an intolerable compromise with the world, and indicates something little short of a moral paralysis wherever it is endured. It is not by pandering to a morbid appetite for the sensuous, that the Church is to become a power in society. The Church's power must be spiritual, or it is less than nothing. It becomes earnest men everywhere to resist and rebuke this tendency of the age, unless they are willing to see the Church of God become a loathing even to the world."

The visit of His Excellency the Governor General and the Countess of Dufferin to Montreal this winter has been a source of immense gratification to the citizens, and the illustrious visitors have carried away with them the golden opinions of all classes in the community. Lord Dufferin's appearances in public shew him to be a man of no ordinary ability, and his impromptu and felicitous replies to the numerous addresses presented to him afford evidence of forensic talents of the highest order, while his thorough acquaintance with the great social, religious, and educational questions of the day attest His Excellency's habits of observation as well as his fine scholarship. His Excellency's reply to the address from the C. P. Presbytery of Montreal was particularly happy, and was highly appreciated.

The good cause of Temperance has received a great impetus this winter in Montreal through the able advocacy of the Very Rev. Dean Bond, Canon Baldwin, and the Rev. Mr. Carmichael, ministers of high standing in the Anglican Church and in the community; and also, by means of public meetings held here in connection with the Quebec Temperance League. The entire medical profession of the city have also given public and united testimony in favour of total abstinence principles. In this connection it may not be out of place to state that the Synod of our Church, deploring the many evils resulting from intemperance throughout the Dominion, at its last meeting renewed its instruction to its members to use all lawful means to arrest and remove the evils arising from this degrading sin.

We are indebted to Mr. F. E. Grafton, 182 St. James Street Montreal, for a copy of NOTES, CRITICAL AND EXPLANATORY on the Book of GENESIS. Two Volumes in one—price \$1.25, by post, \$1.50.—By M. W. Jacobus, Professor of Biblical Literature in the Western Theological Seminary at Alleghany City, Pa. Pro-

Professor Jacobus' notes on the four Gospels have already established his reputation as a commentator, and the volume now before us will be eagerly sought for by those who have any acquaintance with the writer. It has been published in a cheap form, and will be found specially useful to Bible-class and Sunday School teachers who have adopted the International scheme of lessons. When we state that the author holds to the somewhat antiquated opinion of the six literal creative days of twenty-four hours each, we give sufficient guarantee that it is a safe book, uncontaminated by the speculations of science *falsely so called*.

We have also before us AN ADDRESS delivered at the opening of the 31st Session of Queen's College, 1872, by Professor Dupuis, which reads well, and traces in an interesting and instructive manner, the progress of modern practical science.

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