

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

February



1875.

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

Contents:

	PAGE		PAGE
1. The Week of Prayer.....	25	14. Colonial Committee and Union.....	35
2. Christ all in all.....	25	15. Ireland.....	36
3. A word for Sufferers.....	26	16. England.....	36
4. Philosophy of Revivals.....	26	17. The Presbyterian.....	37
5. No sect in Heaven.....	27	18. The Church and S. School.....	38
6. Our own Church.....	28	19. The Waldenses.....	38
7. The Maritime Provinces.....	31	20. Livingstone's Legacy.....	41
8. Canada Presbyterian Church.....	32	21. Dr. Caird's Sermon.....	42
9. In Memoriam.....	32	22. Our Sanctum.....	45
10. Scotland.....	33	23. Literature.....	46
11. Livingstone's Tomb.....	34	24. Prayer before Death.....	46
12. Dr. John MacLeod.....	34	25. Reunion.....	46
13. Rev. J. S. Muir's death.....	35	26. Acknowledgments.....	47

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

MONTREAL:

PRINTED FOR THE SYNOD, BY THE LOVELL PRINTING & PUBLISHING CO.

Price \$3.60 per dozen copies, including cost of transmission. Single copies, 60 cents. including postage.

The Liverpool and London and Globe Insurance Company.

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

Losses paid in course of Thirty-five Years exceed FORTY MILLIONS OF DOLLARS.

Claims by CHICAGO FIRE, estimated at nearly \$3,000,000, are being liquidated, as fast as adjusted, without deduction.

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

FIRE and LIFE POLICIES issued with very liberal conditions.

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

NORTH BRITISH & MERCANTILE

Fire and Life Insurance Company,—Established 1809.

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

FIRE DEPARTMENT.

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

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

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

LIFE DEPARTMENT.

Ninety per cent. of Profits divided among Policy Holders of participating scale.
Agents in all Cities and principal Towns in the Dominion.

Managing Directors and General Agents.

D. LORN MACDOUGALL. | THOMAS DAVIDSON.

Manager and Inspector.

WILLIAM EWING.

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

S. R. WARREN & CO., ORGAN BUILDERS

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

CHURCH ORGANS FROM \$400 UPWARDS.

THE NEW CHANCEL ORGAN,

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

JAMES JOHNSTON & CO.

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

24 ST. HELEN STREET, MONTREAL.

ALLAN LINE.

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

CANADIAN AND UNITED STATES MAILS

1875. WINTER ARRANGEMENTS. 1875.

PASSENGERS BOOKED TO LONDONDERRY AND LIVERPOOL.

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

SARDINIAN.....	4100 Tons.....	Lient. Dutton, B.N.B.
POLYNESIAN.....	4100 ".....	Capt. Brown.
CIRCASSIAN.....	3400 ".....	Capt. J. Wylie.
SARMATIAN.....	3600 ".....	Capt. A. D. Aird.
SCANDINAVIAN.....	3000 ".....	Lieut. W. H. Smith, B.N.R.
CANADIAN.....	2200 ".....	Capt. Miller.
PRUSSIAN.....	3000 ".....	Capt. Ritchie.
AUSTRIAN.....	2700 ".....	Capt.
NESTORIAN.....	2700 ".....	Capt.
MORAVIAN.....	3700 ".....	Capt. Graham
ACADIAN.....	2600 ".....	Capt. Cabel.
PERUVIAN.....	3600 ".....	Capt. Watts
CASPIAN.....	3260 ".....	Capt. Trocks.
HIBERNIAN.....	3434 ".....	Lieut. Archer, R.N.B.
NOVA SCOTIAN.....	2300 ".....	Capt. Richardson.
CORINTHIAN.....	2400 ".....	Capt. J. Scott.
MANITOBAN.....	3150 ".....	Capt. H. Wylie.
PHENICIAN.....	2800 ".....	Capt. Menzies.
WALDENSIAN.....	1600 ".....	Capt. Stephen.
ST. PATRICK.....	1207 ".....	Capt.
NEWFOUNDLAND.....	1250 ".....	Capt. Mylins.

THE STEAMERS OF THE LIVERPOOL MAIL LINE

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

FROM PORTLAND

SARMATIAN.....	6th Feb.
IRUSSIAN.....	13th "
POLYNESIAN.....	20th "

FROM PORTLAND

SCANDINAVIAN.....	27th Feb.
MORAVIAN.....	1st March.
PERUVIAN.....	8th "

RATES OF PASSAGE FROM PORTLAND.

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

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

RATES OF PASSAGE FROM PORTLAND :

CABIN.....\$60. | INTERMEDIATE..... \$40. | STEERAGE..... \$24.

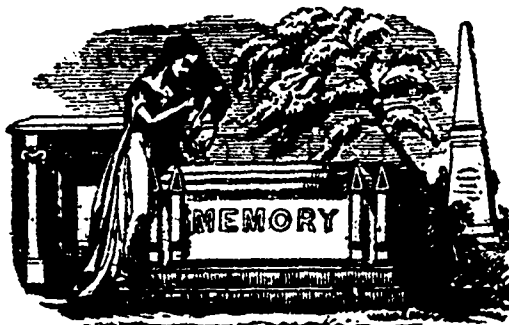
AN EXPERIENCED SURGEON CARRIED ON EACH VESSEL.

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

H. & A. ALLAN,
Corner of Youville and Common Streets, Montreal

MONTREAL MARBLE AND GRANITE WORKS,
ROBERT REID *Successor to* **REID & MAJOR.**

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



DESIGNS

AND
Estimates

Furnished promptly
 on application.

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

BENNY, MACPHERSON & CO.

GENERAL

Hardware Merchants,

WHOLESALE,

392 St. Paul Street Montreal.

S. GREENSHIELDS, SON & CO.

DRY GOODS,

WHOLESALE,

CUVILIER'S BUILDING

ST. SACRAMENT STREET

MONTREAL.

CUSHING, CROIL & Co.,
IMPORTERS OF DRY GOODS,
 483 & 485 ST. PAUL STREET
 MONTREAL.

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

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

ONLY 50 CTS. FOR A LARGE BOTTLE.

MORLAND, WATSON & CO.,
Merchants in Iron and Hardware.

PROPRIETORS.

Montreal Saw Works, Montreal Axe Works
 MONTREAL.

THE PRESBYTERIAN

FEBRUARY.

THE WEEK OF PRAYER.

Had the Evangelical Alliance done nothing more than institute this now world-wide week of prayer, Christendom might well be thankful; and the yearly increasing interest which everywhere marks its observance is sufficient proof that it is appreciated. As to the inception of the idea it is curious, and instructive too, to remember Major-General Burrows' remark, that it traces its source to Lodiana, amid the mountains of North India, and as the small rill fed by its tributary stream becomes at last a mighty river, so this has gone on increasing until one nation after another has taken up the beautiful idea of uniting all Christians in prayer during the first week of the new year, and thus has the globe been girdled with praise.

We have not space for detailed accounts of any of the meetings held during the first week of January. Nor are such needed, for in all probability the proceedings were every where similar. As there were in Montreal large meetings and much earnest waiting on God, and much comfort and edification, so was it in Halifax and St. John, in Quebec and Ottawa, in Kingston, Toronto and Hamilton, and in other places.

A distinctive feature of these meetings—what we should of course expect from the very name of the association under whose auspices they are held—is that the different

denominations are thus brought together for a whole week at a time. And it does not take nearly so long time as that, to convince reasonable people that the points of agreement are infinitely more important than those on which the Evangelical Churches differ. In view of this Catholic aspect of the meetings it seems to be of great importance that every thing said or done in connection with them should be well considered and arranged beforehand; not only that the addresses should be short, and have a very direct and practical bearing on the subject announced; but, especially, that the leading of the great Congregation in prayer should only devolve on those who are best fitted by their piety, wisdom and experience to discharge the duty.

CHRIST, ALL IN ALL.

Remember it is not thy hold of Christ that saves thee; it is Christ; it is not thy joy in Christ that saves thee; it is not thy faith in Christ, though that is the instrument; it is Christ's blood and merit. Therefore, look not so much on thy hand, with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the Author and Finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings: it is what Jesus is, and not what we are, that gives rest to our souls.

If we would at once overcome Satan, and have peace with God, it would be by "looking unto Jesus." Let not thy hopes or fears come between thee and Jesus: follow hard after Him, and he will never fail thee.—*Selected.*

A WORD FOR GOD'S SUFFERING PEOPLE.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. IV. 17.

First. Let the pious and the godly who endure much suffering, be cheered at the prospect of their nearing deliverance. The day of your deliverance draweth nigh: beyond death and the grave there lieth before you an unending felicity. You have a night of sorrow and suffering now, but the dawning of the day of everlasting joy is fast approaching. "Weeping may endure for the night, but joy cometh in the morning." What of it though you should be in suffering for a brief period, seeing that at the expiration of it, an eternity of consolations stretches out before you. Soon, very soon it may be, you shall be put in possession of "Glory, honour, and immortality." Soon you shall be where there is no suffering, nor sorrow, nor death; where the scalding tear shall never more flow down the pale and care-worn cheek. Let that glorious prospect nerve you to endure your present afflictions; let it awaken "Songs in the night" in your hearts, if not in your lips. Jesus looks down and sympathizes with you: and when the needed process of sanctification has been completed, he will not leave you one moment longer in your present distress.

Second. Let the merry-hearted, whose enjoyments are unhalloved pleasures take warning. O ye that forget God, and quaff the cup of earthly, carnal, sensual pleasures, know that a change awaits you, know that your unhalloved pleasures shall sooner or later be brought to a close. "Woe unto you that laugh now! for ye shall mourn and weep." "Rejoice O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine own eyes: but know thou, that for all these things, God will bring thee into judgment." And oh, what a poor compensation for an undone eternity, are a few years of earthly pleasures. How lawful will it be to meet such a doom as that of the rich man, who, when he died "lifted up his

eyes in hell, being 'n torments." Alas! what an infatuation is that under which the merry-hearted that are unsaved do labour. I beseech you that are such, listen no longer to the Siren song of this world which bewitches you. Take warning in time: seek God ere it be too late. Accept the offered mercy, and wash your souls in the fountain of the Saviour's blood.

Christian Monthly.

THE PHILOSOPHY OF REVIVALS.

I know of no charm, no specific, which being administered as a medicine will break out in a revival of religion. My own experience has been that it is not best to seek to bring about revivals by any special means except so far as they exist in ourselves. I see more good stuff wasted by longing for a revival than you could measure. If instead of wanting a revival, men wanted more of Christ *themselves*; if they had a clear insight into their own relative worthlessness; if they were more profoundly humble; if they felt more deeply and continuously what a privilege it is to be allowed to do the poorest work, in the poorest place, with the poorest results even: if they had a sense of divine sympathy that made the name of Christ almost bring tears to their eyes all the time, then they would be in a condition to work for a revival. In short those who would work for a revival should forget the *revival* and work for *God in their own souls*. If that deepening personal feeling is experienced by another, and you and that person come together, and if a third and a fourth can be drawn into it, then you will begin to have drops coming together, and you will very soon have so many drops that a current will start, and then will be your revival. The beginnings ought not to be so much in the increase of machinery—though that is not wrong, because machinery has a relation to building. Every revival begins in a deeper sense of God in some soul, and then in some *souls*. When two or more come together in that element a current starts, and this is the beginning of a revival. *Beecher.*

NO SECT IN HEAVEN.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy, and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead so cold and white.

But a strong wind carried away his hat;
A moment he silently signed over that,
And then as he gazed to the farther shore,
The coat slipped off and was seen no more.

As he entered heaven his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round" might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me what shall I do?
The water has soaked them through and through."

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint, astonished, passed thro' alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"Thus, with a few drops on my brow,"
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But at last they entered together in.

And now, when the river was rolling on,
A Presbyterian Church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road, they could never agree,
The *old* or the *new* way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring long and loud
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true;"
Or, "I'm in the old way, and you're in the new,
That is the false, and *This* is the true."

But the brethren only seemed to speak,
Modest the sisters walked and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross the swelling tide,
A voice arose from the brethren then:
"Let no one speak but the 'holy men,'
For have ye not heard the words of Paul,
'Oh, let the women keep silence all?'"

I watched them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And Priest and Quaker, and all who died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or *MS*^s
For all had put on Christ's righ

Our Own Church.

To make use of a common phrase, it is easy for a congregation to get into "a rut," and hard to get out of it. A long while ago, perhaps, they erected a church; at that time it was considered costly and creditable—an ornament to the town or neighbourhood: they secured a good minister and made suitable provision for his stipend. But this was twenty, thirty, or forty years ago. The old church has now become venerable for its antiquity: the old minister still survives: the stipend is still of the olden time: all things continue pretty much as they were. The congregation has probably got into a rut, and in nine cases out of ten they will not get out of it until the venerable minister has been taken away from them and replaced by a youthful successor. The mistake here is in supposing that *all things* continue as they were. People's ideas have changed in regard to the accessories of worship, and so has their ability to make becoming provision for them. The cost of the minister's living has enormously increased, and so have all the expenses of maintaining the church. The standard of giving has remained stationary: that is all. It is pleasant to find exceptions to this sort of thing, and a noteworthy one we have in the case of the St. Andrew's Church, QUEBEC, in connection with which we have lately seen effected such changes and improvements as must be peculiarly gratifying to the minister, now in the fortieth year of his incumbency. The church itself has been completely renewed, outside and in, and so much improved in appearance, that it is pronounced by our informant—who is not connected with the congregation we should say—"the handsomest church in town." New pews, a new arrangement of galleries, a beautiful new pulpit, an organ, cushions for the seats, carpets for the aisles; these are some of the material transformations. But

what is even more satisfactory is that the congregation is increasing, and that the Sabbath collections have doubled.

VALCARTIER has at length secured the ministrations of a stated pastor in the person of the Rev. Telesphore Brouillette, a probationer of the Canada Presbyterian Church.

In compliance with an application made to the Synod at its last meeting, the Presbytery of Quebec was constituted the Synod's Examining Committee in this case, with power to take steps for ordination and induction, if Mr. Brouillette's examination should prove satisfactory. These preliminaries having been carried out to the entire satisfaction of the Presbytery, his ordination was appointed to take place at Valcartier, on the 23rd of December last. The Rev. James McCaul, of Three Rivers, was appointed to preach and preside, but intimated that he could not be present. Neither could the more distant members of the Presbytery be there. But on the morning of the 23rd, Dr. Cook and Mr. Duncan Anderson, ministers, and Mr. William Walker, elder, constituting a legal quorum of Presbytery, and accompanied by the Rev. Mr. Clarke, of the Canada Presbyterian Church, repaired to the church of Valcartier, situated about eighteen miles north from Quebec, and, after the solemn manner of Presbytery, and by the laying on of hands, ordained Mr. Brouillette to the office of the ministry and inducted him to the charge. Dr. Cook preached and presided, and also addressed the congregation, while Mr. Clarke, who had been invited to sit with the Presbytery and take part in the service, addressed the minister. The day was fine, and the beautiful, and beautifully situated, little church was filled with an attentive audience deeply interested in the services and prepared to give a hearty welcome to the young minister of their choice.

The most important question of the day in connection with the mainte-

nance and spread of religion is not that of establishments and endowments, nor of instrumental music, or other ritual, but the vulgar one of *finance*. How, first, we are to get all our congregations out of debt, and then, secondly, how to get them to expend as much at least upon missionary purposes as they do for themselves.

St. Andrew's Church, at THREE RIVERS, as we notice from a printed statement, is making a systematic effort to rid itself of \$3,550 of debt. Connected with the congregation there are 76 families, 125 communicants and 321 persons. The present average of Sabbath collections is \$8. *Five times this sum—that is forty dollars a year—will cover ordinary annual expenditure and liquidate the debt in five years.* That is the way the managers put it to the congregation. The debt has been incurred for building the manse, fitting up the lecture room, roofing the church, &c. The people have got good value for their money, and they will surely do this thing. Many others would do well to take a leaf out of their book. Small sums, from ten cents to a dollar, regularly given every Sabbath day, by every member of a congregation, at the end of the year swell to a large amount. Try it, we say to all who are in any kind of financial trouble.

Touching MONTREAL and its Presbytery, we have not much to notice at this time, excepting, indeed, that much interest was manifested here in the week of prayer, and that noon-day meetings have since been maintained with large attendances. The annual statement of receipts and disbursements of St. Andrew's Church for the year 1874, shows a total revenue from all sources of \$9,791.43. The amount received from pew rents is \$5,561.31. The sum of the ordinary Sabbath day collections is \$1,933.83, and the amount contributed for missionary and benevolent purposes \$1,677.41. The stipend is the largest paid to any Presbyterian minister in the Dominion. The organist and choir were paid \$1,008,

and the care-taker \$500. 300 copies of the Presbyterian were distributed. The annual soiree of the Sabbath school was held, with an overflowing attendance; on 15th January, when the rooms were tastefully decorated, and good things in abundance provided for the children. A Christmas tree for the infant class—a magic lantern and addresses for all.

On the 29th December, St. MATTHEW's Church held its annual Sabbath school festival, which was even more largely attended than usual. St. GABRIEL's Church, combining business with pleasure, engrafted a social reunion into their ordinary annual business meeting on the 13th January, when there was a very large attendance of the congregation and a good deal of work done in a very business-like way. Along with congratulatory addresses there was some excellent singing by the choir. The ladies provided refreshments of the best in the adjoining new lecture hall; and, altogether, the affair was a success. We shall look into the *figures* by and by. The FORFAR Street Mission Chapel has been opened, and is found admirably adapted to the purpose for which it was built. It cost about \$5,000, towards which there was contributed by subscription \$1,100; from proceeds of a bazaar \$2,300, leaving about \$1,600 indebtedness.

We notice with pleasure that the Rev. W. T. Canning, of OXFORD, has received a presentation from his people in token of the hearty welcome with which they greeted him on his return from a visit to the old country. And the Rev. A. H. Cameron, too, who was only inducted the other day to the charge of MOUNTAIN and SOUTH GOWER, was presented on Christmas Day with a handsome cutter and robes, in proof of his people's willingness to encourage the heart of their young minister.

On Christmas Eve a presentation was made to Miss Douglas of KINGSTON, which many of that lady's friends among the ministers and *the ministers'*

wives will hear of with pleasure. Miss Douglas has been engaged as a teacher for the last fifty years, and is probably the very oldest member of St. Andrew's congregation, having been a Sabbath school teacher during the ministry of Mr. Barclay, Dr. Machar's predecessor. The recurrence of a semi-centenary so unusual was thought a favourable opportunity for carrying out a desire long indulged by a number of her ex-pupils to present her with some tangible expression of their appreciation of her worth. The result was this presentation, consisting of a very beautiful gold watch and chain, with a purse containing gold pieces to the amount of fifty dollars, accompanied with an affectionate address, to which Miss Douglas made a touching reply.

So numerous are the instances of like goodwill that have been brought to our notice this month, we must content ourselves with a simple mention of the facts. Among the number thus made happy about the New-Year's time, were the esteemed minister of PICKERING, Rev. Walter R. Ross. The Rev. William Aitken, of VAUGHAN, on his return from a lengthened visit to Lintithgow, in the dear old land, must needs receive a welcome from his people too, and a right hearty welcome it was. They mustered in full force at the manse, "with full baskets," and an address, and its complement—a noble horse and a beautiful robe! Brother Waist, at WATERDOWN, also received gifts—a fine cutter and a purse of money, for no other reason than that the people appreciate his ministrations. The Sacrament of the Lord's Supper was dispensed in this place for the first time since Mr. Waits' induction on the 13th December last, when there was a good attendance and nine new members were added to the roll. Mr. Archibald McIntyre, for twenty years the precentor at FERRIS, but who has been obliged to retire from failing health, received a watch and a complimentary address from the congregation, on the occasion of the Sab-

bath school anniversary, which was held as usual on Christmas Eve. From the report of the Superintendent, Mr. A. D. Fordyce, we derive a favourable opinion of the general management and prosperity of the school, which has on its roll 180 scholars, with an average attendance of 72. The minister adheres to the custom of preaching once a quarter to the school, and the scholars and parents enjoy the service. The only defect we can discover at this distance is "the large number of addresses" said to have been delivered to the school by visitors. Our own limited experience is entirely opposed to this kind of interruption to the regular work of the school. The number who can address a Sabbath school to advantage is so small that, unless very sure of your man, you risk losing a precious afternoon. As a general rule there is no address so profitable to the scholars as that of their own loving teachers.

Before leaving this Presbytery we note that St. Mark's Church, Toronto, was duly dedicated on the 20th December last. The minister of St. Andrew's Church conducted service in the morning, and the Rev. William Barnhill, under whose charge this Mission Church is placed, in the evening.

THE PRESBYTERY OF LONDON met in St. James' Church, London, on the 13th ultimo. There were present seven Ministers and three Elders.

Mr. Wilkins reported on behalf of the Committee on "Christian Life and Work," a scheme of congregational visitations and missionary meetings, with questions to be put to the minister, sessions, trustees and managers. This report was adopted, and two Commissioners appointed to visit each congregation, and report at next meeting.

The Rev. Mr. Tanner, of the French Mission Church, Montreal, came into the Court, and was invited to take part in the proceedings. A letter was read from the Convener of the French Mission Committee, explaining the object of Mr. Tanner's visit. Mr. Tanner then addressed the Presbytery, giving an interesting account of the work in which he was engaged, and that in contemplation by the United Church, dwelling on the spiritual destitution of many isolated Protestant communities and families in the Province of Quebec, whose case was clamant

while many French Canadians were desirous of better instruction in the Bible than they now received. His present object was to collect money to wipe off the debt on the mission, and he intended to appeal to the members of both Presbyterian Churches, as the committees were working in full accord. The Presbytery agreed to co-operate heartily with Mr. Tanner, and appointed Mr. Wilkins to arrange with him in visiting as many of the leading congregations in the west as the time at his disposal would permit.

Mr. D. Robertson, a probationer lately from the Church of Scotland, appeared and asked to be employed for a time within the bounds. The Committee on Supplies reported that he had been appointed to Glencoe and Dunwich for the next four Sabbaths.

A petition from the congregation of St. Andrew's Church, Westminster, asking that the services of the Rev. Donald McDonald be continued during the next six months, was also referred to the Committee on Supplies. On request Mr. Camelon was appointed Moderator of the Kirk Session during the vacancy.

A large party visited the manse of North Dorchester during the holidays, and presented Mr. Gordon with a purse containing over \$100. and other good things. Along with this, the stipend has been enlarged, and the contributions to the schemes increased. At the anniversary of the London East Mission Sabbath school, of which Mr. Gordon is the superintendent, the children presented the reverend gentleman with a beautiful writing desk, and Mr. Drummond, on behalf of the parents and friends, added a purse of money. The Mission was opened about a year and a half ago, and the progress has been so satisfactory that steps are now being taken to erect a church.

Advices from SAUGEEN PRESBYTERY inform us that the Rev. Donald Fraser, Priceville, has accepted a call to SAUGEEN, and that his induction was appointed to take place on the 20th ultimo. The stipend is, from all sources, \$1000 plus \$72 in lieu of a manse. Our only regret in connection with this matter is that the people of Priceville have a lost a good minister, but they will just have to console themselves with recalling to mind some of the old proverbs suitable to such occurrences. We know something about them, and, if occasion should

arise, we are ready to give them a good character. The minister of OWEN SOUND has been the recipient of an address and a purse of money from the ladies of his congregation. We may be sure that the venerable ex-Moderator, Mr. Morrison made a suitable reply. The same remark will apply to the Rev. William Anderson, of KINCARDINE, who was also on New Year's Eve "surprised" beyond measure by having read for his special benefit a roll almost as big as Ezekiel's, and by receiving at the same time a purse full of money. The first part of the ceremony was performed by Mr. James McPherson, a son of his father, Malcolm, the father of St. Andrew's congregation here. Mrs. Williamson and Mrs. McKendrick, whose names are associated with many good and kind acts in connection with the Church, appear also to have been the leading spirits in this. To record these numerous little deeds of kindness shewn to our ministers and their families has been the pleasantest task we have had for a long time, and we are sure our readers will join us in wishing all the recipients "many happy returns." The givers, in every instance, went home, we do not doubt, blessed with the consciousness that, by so much, they had contributed towards the spending of a Happy New Year in a good many manses. Before closing we deem it right to quote this remark of our esteemed correspondent in the far West. "Dr. Bell is getting on at Walkerton, as might be expected, admirably. His people intend building a church next summer, for which nearly all the money is at present subscribed."

THE MARITIME PROVINCES. — The tempting offer of "two manses, two glebes, and \$1000 a year," did not induce the Rev. William McMillan, of Saultsprings, to accept the call which was sent to him from Dalhousie Mills, Ontario. That Reverend gentleman,

says the *Record*, "is proof against the temptation of the *larger stipend* and other pecuniary advantages offered by the Church in Canada." It is rumoured that the two branches of the Presbyterian Church at East Branch and East-River are seriously considering the propriety and *advantage* of uniting under one pastor, to be chosen by the united congregation. A revival has been going on at River John, under the ministry of Rev. Mr. McCunn. Rev. Wm. Stewart, of McLennan's Mountain, has returned from a trip to his native land, in improved health. Cape Breton people have been manifesting increased interest in the ordinances of religion. On week days and on Sabbath days alike, the churches have been crowded. Mr. Melville, of Prince Edward Island, has received *another* presentation from his parishioners. St. Stephen's Church, St. John, N.B., is flourishing under Mr. McRae. The attendance, membership, and collections have greatly increased. The Rev. Allan Pollok, at the eleventh hour, has withdrawn the acceptance of the appointment to the chair of Church History and Pastoral Theology, at Halifax, made by the Colonial Committee. "After having taken his passage for Halifax, filial affection made him draw back at the last moment." The Rev. Geo. J. Caie, formerly of St. John, N.B., has been appointed colleague to the Rev. William Stevenson, of Forfar.

It has been agreed that two congregations will better promote the common cause in Charlottetown, P. E. I., than one. Rev. Thomas Duncan's stipend has been increased to \$1400. The Rev. Samuel Russell, of Newcastle, N.B., deservedly popular among all classes, has received a handsome New Year's gift from his people.

CANADA PRESBYTERIAN.—Dr. Burns has declined the call to Ottawa, and the Fort Massey congregation at Halifax have set their hearts upon him. The Rev. P. Wright, of Ingersoll, has been "called" to Chalmer's Church,

Quebec; "this is the second time of asking." Rev. J. K. Smith has been re-inducted to Knox Church, Galt, and Mr. Thornton has been translated to Well-Park Free Church, Glasgow. A new Church has been "dedicated" at Little Britain, Manitoba, and it is proposed to erect one at Kincardine, to accommodate 1000 persons. The Rev. Mr. Smellie and his wife have been the recipients of valuable testimonials from members of the congregation at Fergus. The estimated expense of "running" Knox College this year is only \$11,745. Wait till they get into their new buildings!

IN MEMORIAM.

A very venerable member of the St. Andrew's congregation, Kingston, has recently passed away, having attained an age considerably in advance of the limit of three score and ten. Mr. Allan Macpherson died on the 5th ult., in his ninety-first year. Originally settled at Napanee, he and his estimable wife removed to Kingston many years ago. He has ever since, until laid aside by the infirmities of age, taken a warm and active interest in the prosperity of the Church. He was one of its Trustees, and when no longer able to discharge the duties of the office, a son who was some years ago suddenly cut off by death, succeeded him as manager. Mr. Macpherson was the father of Mr. Donald Macpherson, of Montreal, and of Messrs. Alexander and Richard Macpherson of Kingston. Although for a number of years set aside from the active duties of life, he retained to the last his natural vigour of mind and kindly and genial disposition, and endured the pressure of increasing infirmities with true Christian faith and resignation. He has survived only a few years his beloved wife, to whom he had been united for more than half a century. Both will long be remembered as among the most respected of the early inhabitants of Kingston.

Another, who has been long a steady member of the same congregation, Miss

E. N. Andrews, died on the 9th ult., after an illness so short that but few of her numerous friends heard of it until apprised of her death. On the preceding Sunday she had taken her place among those who sat down at the Lord's Table, and had attended at least the opening meeting of the services connected with the week of Prayer. Her removal is one of the many sudden and sad events that have of late repeatedly reminded this congregation that "in the midst of life we are in death."

MR. JOHN McNAB, one of the original Elders of the congregation of McNab and Horton, died at Renfrew on the 24th of December, after a long and severe illness. Deceased was one of the first settlers in this district, and from the beginning interested himself in the work of the Church. He was in those early days a leader in every good work, and spared neither time nor trouble in forwarding the interests of the congregation with which he was so long connected. And though he had for a considerable time retired from active service, his heart was always with those who had taken up the work in his stead.

He was also much connected with the people, from the fact that he had considerable medical knowledge, and as he was ever ready to listen to the call of those who were in distress and sickness, he was widely known and loved.

Thus he was in more ways than one the settler's friend, and those who looked on the large procession which followed his remains to the grave must have felt that a leader had fallen.

There was true mourning that day in many homes, and yet they mourned not as those who had no hope, for they were assured that he had only fallen asleep in Jesus and gone home.

SCOTLAND.

THE REV. A. M. LANG, assistant, Park Church, Glasgow, has received a call to the High Church Parish, Paisley.

FORFAR. The congregation of the Parish Church, Forfar, have chosen the Rev. G. J. Caine, late of St. John, New Brunswick, as assistant to Rev. R. Stevenson.

ON A RECENT SUNDAY the banns of forty-six marriages were proclaimed in the West Parish Church, Aberdeen, while thirty were announced in Old Machar Cathedral.

PRESENTATION.—The Duke of Hamilton has presented the Rev. M. Thompson, of Newton-on-Ayr, to the second charge of Parish Church, Hamilton, vacant by the presentation of the Rev. H. M. Hamilton to the first charge.

DEAN STANLEY, as Rector of St. Andrew's University, has appointed the Earl of Elgin as his assessor. The Rev. Lewis Campbell, Professor of Greek, author of several editions of Greek classics, has resolved to spend the remainder of the winter on the Continent. Mr. Rhodes Warden, St. Andrew's College Hall, will discharge his duties.

REV. DR. JOHN MACLEOD.—The venerable minister has been entertained at dinner in Glasgow, by a number of gentlemen and presented with his portrait—J. A. Campbell, Esq., Jr., of Stracathro, in the chair. Dr. Macleod's brother was the well-known minister of St. Columba Church, Glasgow. His two sons are the minister of Blair-Athole and the presnee to Govan, and his nephews are the late and the present editors of *Good Words*, and the Professor of Surgery in Glasgow University.

PAISLEY. On behalf of the School Board of Paisley, the Rev. Jas. Brown has expressed great regret for the ungenerous criticism the handsome gift of the liberal-minded chairman, Mr. Thomas Coats, had received from a number of the ratepayers of the burgh.

It is announced that a baronetcy is about to be conferred on Mr. Baird, who recently gave the princely sum of half a million sterling to the Established Church of Scotland. It is reported that he intends giving a similar sum to the Scottish Nonconformist Churches.

At a meeting of the North Parish Church congregation on the 24th inst., the Rev. A. S. Shaw, presently assistant to the Rev. Dr. Stevenson, St. George's, Edinburgh, was by a majority elected minister. The vacancy in the North Church was caused by the translation of the Rev. W. W. Tulloch to Kelso.

THE REV. DR. GORDON, minister of Newbattle, is to be proposed as second clerk of the General Assembly of the Church of Scotland. It is thought by many that Dr. Gordon's scholarship, acquaintance with the law and forms of the church, and the interest he has taken in the library, examining committees, and other public concerns of the church, give him claims deserving of the favourable consideration of his brethren.

THE ABOLITION OF PATRONAGE ACT.—It has been announced that the Earl of Kinnoull, the Earl of Mansfield, Lord Clinton, Sir Thomas Moncreiffe, Mr. Hay Paterson, of Mugdrum, and Mr. Smythe, of Methven, are about to take the statutory proceedings in the Sheriff Court, of Perthshire for a settlement of the compensation exigible for their Church patronages. The pro-

ceedings are based on the ground that they hold the patronages as heirs of entail, and they are not entitled to relinquish the right of future payment conferred by the recent act.

MUNIFICENT GIFT TO GREYFRIARS' PARISH, DUMFRIES.—Mrs. Davis, Castle Street, Dumfries, who in many ways has shown herself a generous member of the Church of Scotland, has lately made a gift to certain trustees, of a most commodious house, bought by her for £1400, to be used as a manse for the ministers of the parish of Greyfriars' Dumfries, which till now, like many other burgh parishes, has been without an official residence for the parish minister.

THE ORKNEY FREE PRESBYTERY met on the 22nd ult. Notice of an overture in favour of disestablishment was given by Mr. Omund, Orphir; and in opposition to this motion Mr. Jeremiah Calder, elder, Kirkwall gave notice of an amendment to the effect that no interference should be attempted with the Church of Scotland as by law established.

LIVINGSTONE'S TOMB IN WESTMINSTER ABBEY.—On the 24th December a large block marble tombstone was laid over the grave of the late Dr. Livingstone in Westminster Abbey. The stone bore a lengthy inscription in gold letters, as follows:—

" Brought by faithful hands
Over land and sea.
Here rests

DAVID LIVINGSTONE,
Missionary, Traveller, Philanthropist.
Born, March 19th, 1811,
At Blantyre, Lanarkshire;
Died May 1st, 1873.
At Chitambo's Valley, Ufala.

For thirty years his life was spent in an unwearyed effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa, where, with his last words, he wrote—

" All I can do in my solitude, is, may Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

On the right hand edge of the stone were the following two lines:—

" Tantus amor veri nihil est quod noscere malim
Quam sui sui causas per secula tanta latentes."

And on the left hand edge the following text:—

" Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice."

JUBILEE DINNER AND PRESENTATION TO DR. JOHN MCLEOD OF MORVEN.

An esteemed correspondent sends us the following graphic account of the affair:—
EDINBURGH, 31st Dec., 1874.

I now send you, as desired, a newspaper with a report of the jubilee dinner and presentation to Dr. McLeod. It was a sight never to be forgotten. Over seventy of the foremost sons of the Church, with not a few of the noblest merchant princes of Glasgow, sat down to the dinner in the great hall of Maclean's Hotel. The grand old doctor was himself the noblest figure in that brave company. For the eagle eye of the high priest of Morven is clear as ever, and his bearing as kingly and erect. In James A. Campbell, the second Conservative M.P., "that is to be" for the Western Capital, we had a chairman worthy of the occasion, modest, genial, eloquent, without being effusive, and ever ready. His speech and Dr. MacLeod's are well reported and will therefore speak for themselves. Next to them the speeches of the evening—short, modest and manly—were those of John and Norman the sons of our honoured guest. John, the minister elect of Govan, is tall, pale, and careworn for his years, with scanty locks of fair, lustreless hair, and a rather sallow face, all clean shaved, except a thin sandy-coloured moustache, with long drooping tails hanging down from the angles of the mouth well over the neck. More than any of the MacLeods who are all eminently practical, he has the look of an ascetic, and might well pass for a young Celtic seer or sort of second-sight man; and his speech and cast of thought are usually not a little mystic and enigmatical. But to-night, tho' deeply moved and truly eloquent, he was commendably plain and practical. A fine, manly boy, the grandfather's very image sat by the father's side: and the wish was in every heart that, as we were celebrating the *third* clerical jubilee of the family, so our children's children might meet in their day to celebrate the jubilee of this boy. Norman, a bigger man and more robust than John, yellow-haired and ruddy, gave us a speech which was a model of cultured, sanctified common sense and good feeling. His closing words were *what are we and what is our father's house that the Lord should do this thing unto us.* A son of the great Norman, who is in a mercantile house in Liverpool, and two brothers, one the Professor of Surgery in Glasgow University

other a banker in the large town of Kirkaldy, were also prominent figures near the head of the table. Conspicuous for fire and a sort of wild poetic abandon which yet had method in its madness, was the speech of Professor Blackie, who at present has Celtic chair not only on the brain but deeply graven on his warm enthusiastic soul. But his speech and all following it had the misfortune of being delivered, after the reporters had left.

The toast entrusted to me — Highlanders Abroad—enabled me to make fitting mention of the handsome subscriptions which passed through my hands from Dr. MacLeod's friends in Montreal, Cornwall and New York—an incident which was very warmly received by the company. And both your fair towns-woman and the learned Doctor are well entitled to say "Our stone is in the Cairn."

I had a long letter from Professor MacKerrie this morning; he writes in high spirits. The weather, as everywhere else in Europe, has been very bad. But he is making progress, and hopes ere long to be himself again.

D. M.

DEATH OF REV. J. S. MUIR.

We regret to learn that the Rev. J. S. Muir, son of the late Dr. Muir, of St. Stephens, Edinburgh, and brother of the excellent Convener of the Colonial Committee, died at Mentone, in the south of France, on the morning of the 23rd December last. Mr. Muir was Minister of the Parish of Cockpen. For some months he had been in failing health; but the end came much sooner than was anticipated by all. Death, however, found him not unprepared, as he gently passed away, expressing the precious comfort he derived from resting in the arms of his Beloved Saviour. Though of a very retiring disposition, he yet warmed up into animated freedom, when any movement, having for its aim the spread of the Redeemer's Kingdom, became the topic of conversation. His life-work was evidently not a mere profession, but a labour of love. He was one of the most earnest, evangelical and faithful of the parish Ministers of Scotland one of a class who, by their sound Sabbath ministrations and unobtrusive pastoral labours, have marked their impress upon the Scripturally-intelligent and truth-loving peasantry of the Lothians and adjoining districts in the old land.

THE COLONIAL COMMITTEE AND THE UNION.

We have been favoured with a copy of a printed Circular from the Colonial Committee in reference to the union. Although

addressed chiefly to the Church in Nova Scotia it has an interest for all of us. We make the following extract:—

At a meeting of the Colonial Committee held at Edinburgh, the Seventeenth Day of November, Eighteen Hundred and Seventy-four:—
Inter alia,—

The Convener laid on the table an Extract Minute of Meeting of the Synod of the Maritime Provinces, of date 22d October, 1874, along with letters from the Rev. Robert McCunn, 29th October, 1874, and the Rev. G. M. Grant, 3d November, 1874.

These documents having been read and considered, the Committee find—

1. That while deeply deploring the threatened division in the Synod of the Maritime Provinces, they have no authority on the part of the General Assembly, even if they were sufficiently informed in regard to the elements involved in the question, to judge their brethren as to the painful issue of their negotiations for union.

2. That the Colonial Committee exists for the purpose of promoting the religious interests of Scottish Presbyterians abroad who apply to them for assistance; and that the progress of their operations as a Committee, with the full approbation of the General Assembly, supplies ample precedents to support them in meeting the peculiar circumstances in which their assistance is now asked by their brethren in the Maritime Provinces.

3. That, while expressing no opinion on the steps which have led to the present position of affairs, the immediate duty of the Colonial Committee seems to them to be to accept the situation as it stands in these Provinces, and under the shelter of precedents in their practice, which have received sanction from the Supreme Court, to proceed as best they can to carry out the great purpose of their commission from the General Assembly.

4. That the Committee have therefore no difficulty, on the one hand, in frankly accepting and recognising the continued adhesion to the Church of Scotland of those congregations in Pictou who have not been able to follow their brethren into an incorporating union with the other Presbyterian Churches in the colony; while, on the other hand, they have just as little difficulty in preparing for cordial co-operation, in any way possible to them, with Churches anywhere in Canada, as in all the Colonies, united upon a basis satisfactory to the General Assembly.

5. That with regard to the special object of co-operation referred to in the extract deliverance of Synod transmitted by Mr. Grant, the Colonial Committee, in full accord with the deliberate judgment of our brethren in Canada, have for some years past fairly entered upon a policy of encouragement to the rearing in the Colonies of their own ministry, and of discouragement to the sending of their students to Scotland, or elsewhere, for preparatory education; and nothing that has yet happened has put the wisdom of that policy in question. In pursuance of that policy, the Committee had resolved to meet advances

made to them, on the *unanimous* vote of the Synod of the Maritime Provinces in connection with the Church of Scotland, for co-operation with the sister Presbyterian Church in these Provinces in their Theological Hall in Halifax, by nominating and contributing, for a time, to support in that hall a Professor of Church History and Pastoral Theology. The Committee further nominated to that Professorship the Rev. Allan Pollok, whom now they learn, with lively satisfaction the Synod of the Maritime Provinces, by *another unanimous vote*, had resolved to recommend to them for the appointment. And, in the view of all these facts, the Colonial Committee are very unwilling to believe that anything has occurred which need even seriously embarrass, far less effectually prevent, the carrying out of plans carefully laid in the lines of a policy which our brethren in Canada have themselves so cordially approved.

In consideration of the above findings, the Committee further resolve, by extracts of this minute transmitted as their reply to the several communications quoted above, to entreat all the parties concerned in this negotiation with them to "follow after the things that make for peace;" so that there may for ever be cherished sentiments of mutual respect and confidence which shall make it easy for them cordially to co-operate with one another, and with the Colonial Committee, in the work they would attempt for the spiritual welfare of Scottish Presbyterians in Canada.

Extracted from the Minutes of the Colonial Committee by

GEO. B. WILSON, *Secretary.*

IRELAND.

On the 10th December last, the Ministers' and Missionaries' Orphan Society, recently organized in connection with the General Assembly, held its annual meeting in the Assembly's Hall, Belfast. It appears that the Society propose to raise \$50,000 for the purpose they aim to accomplish, and of this amount fully \$35,000 have already been secured. In the report presented, the Directors state that their first act in disposing the money entrusted to their care was to rescue from the Church of Rome the orphan son of one of the Ministers of the General Assembly, who had been placed under the tuition of the priesthood and re-baptised under the name of Francis Xavier."

Ritualistic teaching is receiving a good deal of attention in Ireland as well as in Canada. The Belfast *Witness* in a recent issue gives large extracts from a Catechism for the use of Families and Parochial schools, written by F. A. Gase, M. A., Vicar of Great Barling, Essex. A few questions will sufficiently indicate its character.

"84. Is not the Presbyterian Church of Scotland, as it is denominated by law, considered by the Church as one of its branches? A. No; therefore there is a branch of the true Church of Christ in that country, which, for the sake of distinction is called the Episcopal Church.

85. In what light are we to consider the

various sects and denominations among us who go by the general name of dissenters? A. As heretics.

86. Is then their worship a laudable service? A. No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will, and therefore their worship is idolatrous."

MR. HENRY G. GUINNESS.—On Sunday evening this very popular evangelist preached in St. Enoch's Church to an immense congregation. Long before the commencement of the service even the isles were crowded, and many were unable to gain admission. Mr. Guinness took as his text Luke 22nd chapter, 1st clause of the xiv. verse. "And when the hour was come," on which he delivered a lengthened and earnest sermon on the Crucifixion. After the service the usual prayer-meeting was held, in which Mr. Guinness took part.

THE REV. HUGH HANNA, IN LURGAN.—Sunday the Rev. Hugh Hanna of St. Enoch's Church, Belfast, preached two special sermons in the Second Presbyterian Church, Hill Street, Lurgan—in the morning, twelve o'clock, and in the evening at seven o'clock. On both occasions, but especially in the evening, the congregations were unusually large. At the conclusion of each discourse a collection was taken up in behalf of the local Church and Mause Fund

ENGLAND.

MESSRS. MOODY AND SANKEY IN MANCHESTER.—It is expected that the visit of these evangelists to Manchester will be brought to a close in a day or two. They are expected in London next week to spend a few days quietly with their families, thence they go to Sheffield and Birmingham before going to Liverpool. The interest in their work in Manchester shows no diminution, but increases daily. The usual noon-day meeting on Saturday last was, as usual, well attended. In the evening a meeting was held exclusively for women in the Wesleyan Chapel, Salford, and notwithstanding it was Saturday night, there were at least 1000 present. The subject was Christ's conversation with Nicodemus, which he illustrated in a most homely way. On Sabbath morning, the usual meeting for workers was held in the Free trade Hall at eight o'clock, when nearly 5000 people were present. The morning was cold and ungenial, yet hundreds were at the doors by seven o'clock waiting for admittance. After prayer and the singing of the hymn "Gai'de us, O thou Great Jehovah," Mr. Sankey sung as a solo the hymn "What are you going to do, brother?" amidst breathless silence. These words have an inspiring sound, and strong emotion was visible during the singing of the verse—

"Ho my comrades! see the signal
Waving in the sky;
Reinforcements now appearing,
Victory is nigh!

“Hold the fort, for I am coming,
 Jesus signals still;
 Wave the answer back to heaven,
 ‘By thy grace we will.’”

Mr. Moody followed with an address, the subject being “Daniel.” A correspondent, in describing his exposition, says:—“He began his discourse this morning without other preface than a half apology for selecting a subject which, it might be supposed, everybody knew everything about. But, for his part, he liked to take out and look upon the photographs of old friends when they were far away, and he hoped that his hearers would not think it waste of time to take another look at the picture of Daniel. There was one peculiarity about Daniel, and that was that there was nothing against his character to be found all through the Bible. Nowadays, when men write biographies they throw what they call the veil of charity over the dark spots in a career. But when God writes a man's life he puts it all in. So it happened that we find very few, even of the best men in the Bible, without their times of sin. But Daniel came out spotless, and the preacher attributed his exceptionally bright life to the power of saying ‘No’ When he was picturing the scene of Daniel translating the King's dream, rapidly repeating Daniel's account of the dream and Nebuchadnezzar's quick and delighted ejaculation, ‘That's so!’ ‘That's it!’ as he recognized the incidents. I fancy it was not without difficulty some of the people, bending forward and listening with glistening eye and heightened colour, refrained from clapping their hands for glee that the faithful Daniel, the unyielding servant of God, had triumphed over tribulation, and had walked out of prison to take his place on the right hand of the King. There was not much exhortation throughout the discourse, and not the slightest reference to any disputed point of doctrine. The discourse was nothing more than a re-telling of the story of Daniel. But whilst Nebuchadnezzar, Daniel, Shadrach, Meshach, Abednego, Darius, and even the 120 princes, became for the congregation living and moving beings, all the ends of the narrative were, with probably unconscious, certainly unbetrayed art, gathered together to lead up to the one lesson, that compromise, where truth and religion are concerned, is never worthy of those who profess to believe God's Word. ‘I am sick of the shams of the present day,’ said Mr. Moody, bringing his discourse to a sudden close ‘I am tired of the way men parley with the world whilst they are holding out their hands to be lifted into heaven. If we are going to be good Christians and God's people let us be so out and out.’” The afternoon meeting at the same place was very crowded, hundreds being unable to gain admittance. Several Episcopalian clergymen are now taking part in the meetings. The following scene, which occurred in the Theatre Royal on Saturday evening, on the production of the Christmas pantomime is an indication that all classes of the community believe in the sincerity and earnestness of the Evangelists. It appears

that while one of the performers was singing a song, of which the refrain was “'Tis a fraud,” a reference to Moody and Sankey, the American evangelists, was made. This hit was not approved by the audience, who hissed the singer. The actor accepted the challenge, and in a lull of the hissing shouted defiantly the names of Moody and Sankey alternately. This added fuel to the storm, and he sang the stanza a second time very loudly. He was apparently about to do so a third time, but the other actors left him unsupported, and he retired from the stage.

The Presbyterian.

MONTREAL, 1st FEBRUARY, 1875.

We are happy to say that we begin the year with a fair prospect of continued support and financial success. One or two congregations have, temporarily dropped from our list, but we have no quarrel with any, and shall be glad to receive their renewed orders, furnish them with back numbers, and resume converse with them; otherwise, we part in peace. A large amount of our space this month is given to local intelligence of a varied and interesting kind, and we trust that our friends in every part of the Dominion will be ready to communicate, in as short a form as they please, whatever ecclesiastical information they may acquire.

THE BURSARY SCHEME. We are urgently requested to call the attention of congregations to the pressing wants of the Bursary and Scholarship Fund. The season is rapidly advancing when the claims upon it must be met.

THE FRENCH MISSION. Mr. Tanner has been visiting a few congregations in the West, who, as we fully anticipated, have received him gladly, and extended a generous aid to the cause he is advocating. In the meantime his work in Montreal has suffered no interruption and is indeed progressing in a very satisfactory manner. Let every congregation only support the Mission according to the measure of its ability and in due season we shall reap.

THE CHURCH AND SUNDAY-SCHOOL.
 —There ought to be a very direct and intimate relation betwixt the one and the other, but in many quarters it is felt that there is "a missing link." Too often they exist and work as separate organizations which have no necessary connection. The superintendant of the Sunday School may have so far got above his business as to ignore the minister's right, *ex officio*, to visit, direct, and control the school, or perhaps, the minister, perfectly satisfied with the prudence and efficiency of his sub-superintendent, is glad to be relieved from any personal responsibility in the matter. In either case an injury is done to the congregation in relation to which the Sunday School ought always to be regarded as the feeder and nursery. The minister of one of the churches at Farmington, State of Maine, has lately given his experience in this matter in the pages of the *Christian Union*, which may be best stated in his own words:—

"During the first six years of my ministry," he writes, "I had practically no part nor lot in the Sunday-School. Of course I smiled upon it as all ministers do, and said in my heart, God bless them. But the more excellent way was not open and I kept on in the old routine. Shortly after entering my present parish, leading and representative members of the church and congregation proposed a modification of the Sabbath services. The result was the adoption of what is called the Bible service in place of Sabbath forenoon preaching service. Its nucleus was the Sunday-School. It embraces: 1. Devotional exercises conducted mainly by the pastor. 2. Study of a uniform portion of the word of God in classes under eighteen teachers including the pastor. 3. A short unwritten sermon or address by the pastor, summing up the lesson and applying its main spiritual truths. This new system has had the effect of encouraging the Sunday-school teachers and making the young people feel nearer their pastor; and it brings the congregation into closer fellowship with each other. If I could have but one service each Sunday for building up a people into Christian manhood, I am not certain but I should prefer fifteen minutes preaching upon a theme which all had been studying, to twenty-five or thirty minutes preaching without that advantage."

The editor remarks respecting the above outline; "will no other congregation that is down in the ruts, as this Maine Church once was, try the happy experiment it has tried?"

We are hardly disposed to go quite so far as to ask the abandonment of the ordinary morning service in favour of the Sunday-school, but we would plead with ministers and superintendents for greater concert and co-operation, than now subsists between them. It has often occurred to us, and, now that the subject has been broached, we would respectfully suggest that the week-day evening meeting might be largely devoted to the study of the succeeding Sunday-school Lesson with advantage to all concerned, and with a reasonable expectation of meeting the acknowledged want of sympathy between the church and the school. It would tend to open the way for parents conversing with their children upon religious topics in their homes. It would provide a theme for every-day consideration for every member of the church. It would be good for the teachers and scholars, and it might also transform what are sometimes tedious and dry prayer meetings into interesting and instructive occasions.

Miscellaneous.

THE WALDENSES.

The early history of the Waldensian Church is involved in obscurity. The similarity in sound has led some into the mistake of tracing their religious tenets to Peter Waldo, the Lyonesse Reformer, who flourished towards the end of the 12th century; but it is certain that the Vaudois Church had a distinct existence at least 500 years before that period. Their name no doubt is derived from the simple fact that they had from time immemorial their abode in the valleys of the Cottian Alps. *Val*, a valley, hence Valdenses, Waldenses: or, in the plural *vaux*, valleys, hence the Vaudois, the name in common use among themselves.

THEIR OWN TRADITIONS.

They do not assume the name of Protestants, at least not in the same way that others do, for they maintain that they

never were infected with the errors of Romanism, and that the pure doctrines of the Gospel have been preserved and preached by them from Apostolic times until now, in the face of difficulties and persecutions such as no other Christian Church has ever been called upon to endure. Their history indeed stands out in such bold belief as to be little short of miraculous, and, but for the disinterested testimony of external authorities, would in all probability have been accounted past belief.

THEIR SUFFERINGS.

The smallness of their numbers and the quietness of their habits shielded them in great measure from the earlier persecutions and bloody massacres that befell the people of God in other countries. It was in the month of December, 1400, that they were first baptized in blood; but from that time, during the space of three hundred years—that is to say until the beginning of last century—they were subjected to such an unremitting succession of persecutions and monstrous cruelties as have no parallel in history. Milton's famous sonnet on "the massacre in Piedmont," may now be viewed in the light of a prophetic prayer.

Avenge, O Lord, Thy slaughtered Saints, whose bones

Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshiped stocks and stones.

Forget not: in thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their

moans
The vales redoubled to the hills, and they
To Heaven.

Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant: that from these may grow
A hundred fold, who, having learned Thy way,
Early may fly the Babylonian woe—

Driven from their native valleys they had taken refuge in Switzerland. But love of country and indomitable bravery impelled them, in defiance of both France and Piedmont, to recover possession of their homes. We quote from Rev. Mr. Robertson in the *Scotch Record*, 1865:—

"The exploits of their peasant leader Gianavello and the return of the 900 under the leadership of Henri Arnaud, who was at once their general, their pastor, and their historian, is a remarkable specimen of the romance of history; how miraculously they escaped their enemies' forces at the commencement, and marched in safety through a hostile country; how for eight days this little army traversed the inhospitable regions of the high Alps, struggling through vast fields of snow and ice, braving the deadly violence of the tempest; how when they descended on the Italian side weary and worn, exhausted with hunger, fatigue, and cold, they encountered 2500 of the disciplined troops of France under an experienced commander; how, after fervent prayer to God, they crossed the rapid Doria in the teeth of this overwhelming force, drove them with slaughter from their entrenchments, and gained a complete victory with the loss of only fifteen men; how the whole baggage stores and ammunition of a regular army fell into the hands of those untrained peasants; how they paused on the bloody field only to sing 'thanks be to the Eternal Lord God of Hosts, who hath given us the victory;' how they pressed on to ascend the lofty chain of mountains which still separated them from their beloved valleys; how in full view of their native mountains they kept the Sabbath and worshipped God; how they descended into their own valleys, and how the priest forsook the altar, and the soldier the fort, and fled before a shot was fired, at the mere sound of their holy psalmody." History tells how on the following Sabbath Arnaud, having sheathed his sword, ascended the pulpit of one of their village churches and led the solemn services of the sanctuary, while songs of thanksgiving and triumph awoke the echoes of the rocks."

Thus Arnaud conquered his native valleys and afterwards held them against all the strength of France and Piedmont. He lived, too, to shelter the very tyrant who had persecuted him, but alas he also lived to experience the bitter truth of the Psalmist's words, "Put not thy faith in

princes," for the perfidious sovereign whom he had sheltered and protected, when restored to his throne actually set a price on his protector's head, and compelled him to fly from his country. He never returned to the land he loved so well, but after having declined splendid offers of military command in other countries, he died in his original vocation, a humble preacher of the Gospel on the banks of the Rhine.

CONTINUED OPPRESSIONS.

From the beginning of the eighteenth century, although no longer called upon to endure tortures and death, the Vaudois were subjected to all the disabilities, oppressions, and insults which it was in the power of the overshadowing Church of Rome to inflict. They were not allowed to add to the small number of their pastors or churches, while their valleys were flooded with missionary priests and monks. They were shut up within the bounds of three narrow unproductive valleys. They were forbidden to hold property, to reside, or even to sleep a night beyond their boundaries, and they were interdicted from the use of their own language in religious worship and education. The people were utterly disheartened and dispirited, but they clung to their ancient faith, and, as in the days of old, called on the name of the Lord their God, and the Lord hearkened and heard them. In the fullness of time their captivity was turned "as streams in the south." The time of their final and triumphant deliverance was drawing nigh.

THE TURNING POINT

In the history of the Waldenses was the revolutionary war of 1848, when the Northern States of Italy threw off the trammels of Austria and began that patriotic struggle for liberty and independence, for unity and representative institutions. Shut up in her valleys, at once her sylum and prison, the Waldesi had long slumbered but this was as the cry at midnight, "Behold the bridegroom cometh!" and at the sound of that voice the Waldensian Church arose and trimmed her

lamp, and made ready to carry it through the length and breadth of the land. One by one the oppressive enactments under which they had so long groaned were either repealed or fell into abeyance. They were permitted to cross the boundaries that had confined them to their valleys; they and their ministers were at least allowed to sleep outside the limits; they were allowed to hear the word of God preached in their own language; they were permitted to direct the education of their own children. The Church of the valleys improved her opportunities. During the ten years that followed she educated evangelists at her college of La Tour; she erected churches and planted stations; she collected funds and otherwise girded herself for the herculean work of evangelizing a great nation of 22,000,000 of people. We have to go back to Apostolic times to find a parallel to the attitude which she now assumed. In 1859 the battle of Solferino was fought. The independence and unity of the Italian States was won. Italy was free from the Alps to Mount Etna. The North and the South, guided by the invisible hand of unerring wisdom, placed themselves under the liberal government of Victor Emmanuel.

What follows savours more of romance than sober history. This handful of obscure Christians, this despised Church of the valleys, composed of the humblest peasants, numbering at the very most 22,000, men, women and children, having sixteen pastors, with nothing but faith in God and in the principles of divine truth, setting themselves to the gigantic work of converting to their own despised faith these twenty-two millions in the very heart and centre of the Papal power! Could anything appear more hopeless? Upon ordinary principles of calculation it must have been accounted a rash and presumptuous attempt. And yet how consistent with those methods which the Almighty has ever used for the conversion of the world! For hath He not from the first chosen "the weak things of the world to confound the things that are mighty, and the base things of the world,

and things which are despised, yea, and things which are not, to bring to naught things which are, that no flesh should glory in His presence."

WHAT THEY HAVE DONE.

The very first act of the emancipated Vaudois Synod was to establish a college for the education of its ministers in the city of Florence, then the Capital of the Kingdom. For this purpose the spacious Salviati Palace was purchased and fitted up at a cost of six thousand pounds. One part of the venerable structure was fitted up as a college; another part was converted into a church with accommodation for three or four hundred hearers; another was transformed into dwellings for the professors; a fourth was destined for schools, and a fifth gave room for the Claudian printing press which was immediately set to work, and has already been the means of sowing broadcast "o'er all the Italian fields, where still doth sway the triple tyrant" the pure word of God in the beautiful language of Italy. In one year there was sent forth from this press 25,000 copies of the New Testament; 10,000 copies of the *Pilgrim's Progress*, 60,000 copies of the *Amico di Casa*; 24,000 of Spurgeon's Sermons, besides fragments of Italian and English literature. For the circulation of this literature there are employed more than two hundred and fifty agents, besides whom from fifty to sixty missionary evangelists and catechists are employed and supported by the Waldensian Church in the Italy of to-day.

LIVINGSTONE'S LEGACY.

The Journals of Dr. Livingstone which have just been published form a continuous record of his explorations in Central Africa from 1865 down to the day of his death. We may be sure the volumes will be found to be full of interest to the learned as well as the unlettered. The Christian world will receive them as a precious legacy from a true friend of religion and humanity. The following sentences which we find in one of our contemporaries' review of the work gives a touching account of the closing scene.

LAST WORDS.

We have now arrived at the last words written in Dr. Livingstone's Diary—a copy of the two pages in his pocket book, which contains them being, by the help of photography, set before the reader. It is evident that he was unable to do more than make the shortest memoranda, and to mark on the map which he was making the streams which enter the lake as he crossed them. From the 22nd to the 27th April he had not strength to write down anything but the several dates. He writes:—

"21st April.—Tried to ride, but was forced to lie down, and they carried me back to Vil exhausted."

The men explain this entry thus:—"This morning the Doctor tried if he was strong enough to ride on a donkey, but he had only gone a short distance when he fell to the ground utterly exhausted and faint. Susi Immi untied his belt and pistol, and picked up his cap, which had dropped off, while Chumah threw down his gun and ran to stop the men on ahead. When he got back the Doctor said—'Chumah, I have lost so much blood, there is no more strength left in my legs. You must carry me.' He was then assisted gently to his shoulders, and holding the man's head to steady himself, was borne back to the village, and placed in the hut he had so recently left. It was necessary to let the chief Munazawamba know what had happened, and for this purpose Dr. Livingstone despatched a messenger. He was directed to ask him to supply a guide for the next day, as he trusted then to have recovered so far as to be able to march. The answer was—'Stay as long as you wish, and when you want guides to Kulunganyovus you shall have them.'"

"(22nd April.—Carried on Kilanda over Bunga S.W.)"—His servants say that instead of rallying they saw that his strength was becoming less and less, and in order to carry him they made a kitan'da of wood, consisting of two side pieces of seven feet in length, crossed with rails three feet long and about four inches apart, the whole lashed strongly together. This framework was covered with grass and a blanket laid on it. Slung from a pole, and borne between two strong men, it made a tolerable palanquin, and on this the exhausted traveler was conveyed to the next village through a flooded grass plain. To render the kitan'da more comfortable a blanket was suspended across the pole so as to hang down on either side and allow the air to pass under whilst the sun's rays were fended off from the

"THE LAST SCENE OF ALL."

Familiar as the story of Livingstone's death now is to the reading public, Dr. Waller has been able to gather together some highly interesting facts hitherto unpublished. Here is his touching description of the "last sad scene of all":—

On the 30th April, 1873, Chitambo came early to pay a visit of courtesy, and was shown into the Doctor's presence, but he was obliged to send him away, telling him to come again on the morrow, when he hoped to have more

strength to talk to him; and he was not again disturbed. In the afternoon he asked Susi to bring his watch to the bedside, and explained to him the position in which to hold his hand that it might lie on the palm whilst he slowly turned the key. So the hours stole on till nightfall. The men silently took to their huts, whilst others, whose duty it was to keep watch, sat round the fire—all feeling that the end could not be far off. About 11 p. m. Susi, whose hut was close by, was told to go to his master. At the time there were loud shouts in the distance, and on entering Dr. Livingstone said, "Are our men making that noise?" "No," replied Susi "I can hear from their cries that the people are scaring away a buffalo from their duma fields." A few minutes afterwards he said slowly, and evidently wandering, "Is this the Luapula?" Susi told him they were in Chitambo's village, near the Molilamo, when he was silent for a while. Again speaking to Susi, in Suaheli this time he said, "Sikum 'gapi Kuenda Luapula?" (How many days is it to the Luapula?) "Nazani zikutatu, Bwana" (I think it is three days, master), replied Susi. A few seconds after, as if in great pain, he half sighed, half-said, "Oh, dear, dear!" and then dozed off again. It was about an hour later that Susi heard Majwara again outside the door—"Bwana wants Susi." On reaching the bed the Doctor told him he wished him to boil some water, and for this purpose he went to the fire outside, and soon returned with the copper kettle full. Calling him close he asked him to bring his medicine chest, and to hold the candle near him, for the man noticed he could hardly see. With great difficulty Dr. Livingstone selected the calomel, which he told him to place by his side; then directing him to pour a little water into a cup, and to put another empty one by it, he said, in a low, feeble voice, "All right; you can go out now." These were the last words he was ever heard to speak. It must have been about 4 a. m. when Susi heard Majwara's step once more. "Come to Bwana; I am afraid; I don't know if he is alive." The lad's evident alarm made Susi run to arouse Chumah, Chowpere, Matthew, and Muanyasere, and the six men went immediately to the hut. Passing inside, they looked towards the bed. Dr. Livingstone was not lying on it, but appeared to be engaged in prayer, and they instinctively drew backwards for the instant. Pointing to him, Majwara said, "When I lay down he was just as he is now, and it is because I find he does not move that I fear he is dead." They asked the lad how long he had slept. Majwara said he could not tell, but he was sure it was some considerable time. The men drew nearer. A candle stuck by its own wax to the top of the box shed a light sufficient for them to see his form. Dr. Livingstone was kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow. For a minute they watched him; he did not stir; there was no sign of breathing. Then one of them, Matthew, advanced softly to him, and placed his hands to his cheeks. It was sufficient. Life had been extinct some time and the body was almost cold. Livingstone was dead.

His sad-hearted servants raised him tenderly up, and laid him full-length on the bed; then carefully covering him, they went out into the damp night air to consult together. It was not long before the cocks crew, and it is from this circumstance, coupled with the fact that Susi spoke to him some time shortly before midnight, that we are able to state with tolerable certainty that he expired early on the 1st of May.

SERMON BY PRINCIPAL CAIRD.

At 8 o'clock p.m., Dr. Caird, Principal of the University of Glasgow, delivered a lecture in the nave of Westminster Abbey on Missions to a large congregation. The Rev. Principal remarked that Christianity claimed to be the religion for all nations, and that belief in its universality was the mainspring of all earnest missionary effort. As there were plants which were indigenous to one particular soil, and which dwindled out in any other than their native clime, so there were institutions adapted to the genius of particular nationalities, and which would not bear transplanting, or only with modifications affecting their very essence. But in contrast with all other institutions, with all idea of law, civil and political organizations—nay, with all religions which, whether more or less comprehensive, had in themselves something which narrowed their range and set a limit to their progress—Christianity was the one system which owned no limit but that of humanity. It was the one religion which claimed to be predestined to convert the world. On what was this claim grounded? How should the Christian missionary justify to himself the confidence which was the inspiring impulse of his vocation, and his unflinching support and strength, with which he went forth to preach the Gospel to races which had not yet emerged from barbarism, races which were semi-civilized; whence came the assurance, faith, and confidence which inspired him with the message entrusted to him as one which neither ignorance nor false glory, neither dull indifference nor superstitious devotion should be able to resist, and the belief that sooner or later Christianity should become the religion of the world? It was not enough to answer this question by saying that Christianity,

was the only religion possessed of supernatural or divine authority, and that its universality was assured by the fact that it comes from God. No doubt that was true, but unless they regarded its success as a thing purely arbitrary and magical, as attributable to merely mechanical force, that would have been equally potent for any religion on behalf of which it was exerted. Then the case of its predestined success must be sought for in its own nature. There must be some inherent element of power in it to which they could point as the explanation of its triumph. He would answer that its power might be said to lie in this, that it was a religion like its author—at once divine and human. It was a divinity, in other words, which was capable of being expressed through humanity, and therefore which humanity was capable of feeling and acknowledging. It was only another way of stating the same principle to say that the success of Christianity was based on its self-evidencing power. Its essential truths and the evidence of their divine origin did not come from anything outside of themselves. They did not depend for their recognition on any foreign testimony or authority or external sign, but simply on this, that through the truths of Christianity the spirit of God was speaking to the spirit of man, and the spirit of consciousness of man everywhere, and at all times could respond to it and say that God was truth. Now, of any religion of which this could be said, they could see that it possessed in itself the secret of enormous power over the mind and consciousness of man, and that it had in it the pledge of its ultimate universality and perpetuity. There was lodged in it a hidden force and vitality, against which no other religion could in the long run prevail. It would, he thought, need little reflection to see that in general the religious heathendom were not devoid of moral and spiritual ideas; but not only were they imperfect and mixed up with much that was false and impure, but their fundamental weakness was that whatever elements of truth might be in them, they did not rest their claims on that and on that alone. Much that was in them in

harmony with man's spiritual nature was frustrated by much that was false to it, and their hold upon humanity had ever been due mainly to something lower and less spiritual, to something external and accidental—to appeals, for instance, to the senses and imagination, to imposing rites, conveying mystical blessings to the worshippers—to the prestige of tradition, and to a superstitious reverence for great names and authorities, apart from any spiritual cognisance of the truth that was in them. So far again from being in harmony with man's highest nature in the doctrines they taught and the observances they inculcated, there was not only much that was arbitrary and repugnant to reason and common sense, but also much that was inhuman and anti-social, and at war with the physical and moral welfare and progress of mankind. Instead of developing and ennobling, they tended to crush and quell human nature; often, instead of promoting and keeping pace with human progress, they tended to check and thwart. They had no root in reality in the enduring facts of nature and life, and so whenever men's eyes began to be opened to those facts, as in India at the present moment, the light even of secular knowledge began to shine upon them, there arose a conflict between the new knowledge and the old faith—a revolt of the awakening intelligence and the moral instruction against impossible moral dogmas, a gradual emancipation of the more educated minds from the dominion of priestcraft and obscurantism, till silently, but surely, the foundation of the old religion was sapped, and then final subversion was only a question of time. With the religion of Jesus Christ it was far otherwise, for this was the glory of the Gospel—it was a revelation of God to man, which was at the same time a revelation of man to himself. It spoke not merely to the ears or to the senses, but to the understanding, to the heart and conscience of man. It addressed mankind indeed with the voice of absolute authority, but this authority was not dependent on mechanical or arbitrary will, but was the most majestic and irresistible authority—namely, that of reason and righteousness

over all moral intelligence. It called upon all men, even the lowest, to hear the voice of perfect truth and love: called upon them not merely in the voice that spoke to them, but in them; for it was the voice of Him whose image they were made. It summoned again the slaves of selfishness and sin, of foul lusts and evil passions, to humiliation and repentance, and it told them that in sin they were self-condemned, that they were judged and condemned before the bar of that invisible divinity which was in them, and that every sin was a wrong done not only to God but to their own souls. Finally, the service which Christianity enjoined, the perfection to which it pointed, the religious life which it commanded men to lead, did not consist of arbitrary performances, artificial rites, cruel and unnatural laceration and sacrifices, or a fictitious sanctity in isolation from the common duties and relations of life beyond all else—it taught us to do justice, to love mercy, to walk humbly before God, to lead pure lives, and to show forbearance to all men. It preached a moral excellence to which we were not arbitrarily commanded to aspire, but that inherent nobleness of which all men, by the very fabric and constitution of their nature, might be called upon to discern and acknowledge. It was true indeed that there was much in the teaching of the inspired writers of the New Testament which, instead of appealing to human nature, seemed to assume towards it an attitude of condemnation and antagonism. So far from confirmation being sought in the consciousness of man, it sometimes seemed as if the world's hostility and hatred towards the Gospel were the proofs of its heavenly origin. Moreover, in one point of view the morality of the New Testament was not only ascetic, but the perfection to which it pointed seemed to be gained, not in harmony with, or by the development of, but by the absolute suppression of nature. There were found in its pages exhortations of self-denial and self-mortification, to a severe and rigid subjugation of nature. But he unhesitatingly maintained that it was possible for a Christian man to go forth and preach

the Gospel to the heathen, relying on its special and singular congeniality to the nature of man, for it was not the superficial aspect of a system which, in the long-run, gave to it power and perseverance, but its inherent principles. Human prejudice and selfish inclinations might sometimes rise and had risen up in arms against a great idea or discovery or enterprise, but the deeper mind of the world swung round to reality; and if it be true to the eternal principles of right and the deeper nature of man, it was sure sooner or later to win the day. This was, he believed, the essential characteristic of Christianity, in contrast with all other religions. It might be urged—Is not your view one which seems to ignore or make light of eternal evidence or authority? Does it not leave out of sight much to which the Church in all ages attached the highest importance? Are we not to point to those evidences of divine authority to which our Lord himself and the Apostles appealed as authenticating their supernatural mission? Are we to say nothing of the miracles? Has not the Church had committed to her care a precious legacy of Divine truth embodied in her creeds and confessions, and on which it would be presumptuous for the individual reason to sit in judgment? Again, some would say, "It is of no account, in sending the Gospel to Pagans, whether it is conveyed by authorised bands by those whose Apostolic mission bears seal and sanction of the Church." He answered that no doubt these things had a value, but at the same time he ventured to say that there was not one of the things which he had enumerated that was of the essence of the religion of Christians, or was the source of its power to convert and save the world. There was a great temptation, especially in dealing with minds at a low stage of intellectual and moral enlightenment, to force the convictions of men and gain a rapid and cheap success by appeals to what was sensuous and carnal rather than to what was spiritual, to overawe the mind by physical truths, or by the pretensions to an infallible and overwhelming authority. A nature that could not and would not

seek after spiritual insight was yet quite capable of being impressed by a physical portent or by pretensions to infallibility. Nevertheless, if he would not abandon the slow but solid success of truth for the immediate yet vulgar success of outward show, it is on this witness of the spirit to the truth of God that the Christian missionary must alone rely. Of miracles he would only say that the value and significance of such evidence had reference mainly to the particular age, and then only because of temporary exigencies.

Moreover, it was to be remembered that Christ himself had rebuked the seekers of signs and wonders. The Christian preacher might turn with justifiable confidence to the evidence of antiquity and authority, but it is not on these or any other external signs of Christian truths their faith in its success must rest. Time had indeed set its seal of permanence to Christian truths, yet they were not true because they were lasting, but lasting because they were true.

Our Sanctum.

TISCHENDORF is dead. His discovery of the now famous CODEX SINAITICUS in the Monastery of St. Catherines in Petra in 1859, gained for him everlasting fame, as it also secured for him a warm tribute of grateful regard for the eminent service done in the interest of Biblical literature, by rescuing from destruction the oldest extant copy of the New Testament, with the single exception of the Vatican MSS.

He was Professor of Theology at Leipsic, and a Count of the Russian Empire and a member of the Bible Revision Committee. He has been removed as he was approaching his sixty-fourth birthday.

"FROM SUDDEN DEATH GOOD LORD DELIVER US!" These words from the Book of Common Prayer and daily repeated by so many thousands, seem to have additional solemnity and expressiveness attached to them when read in the light of such terrible disasters as have taken place during the present winter. It makes one shudder to think of the ill-fated *Lu Plata* foundering in the Bay of Biscay, and the steamship *Japan* being destroyed by fire in the Pacific Ocean, and the burning of the Emigrant Ship *Cospatrick* on her way to Australia, involving the loss of 474 lives, and now, more horrible, if possible, of the dreadful catastrophe on the Great Western Railway of England near Oxford, when a Christmas-tide excursion-train, filled with people going on errands of social pleasure, and rushing along at the rate of forty miles an hour, was suddenly precipitated over a high embankment, and some of the cars plunged upside down into a canal, causing instant death to thirty persons, while seventy more were maimed and bruised in a frightful manner.

SPAIN. Unhappy Spain never will be right until, as a nation, it is made partaker of the glorious liberty of the Gospel. In the meantime the wheel of destiny has made another turn and ALFONSO, a youth of seventeen, has ascended the throne and been duly proclaimed KING by the Army, nation and Ministry. The odds are against the stability of his reign. He is said to be weak in body and mind with noth-

ing to favour his claim to the throne except that he is the son of his mother, ex-Queen Isabella, who was reputed a bad woman and queen—an unfaithful wife and an unfaithful ruler. It is surmised that "he will grant any constitution the brigand-generals who bring him in ask for, and that he will stay surrounded by thieves and courtesans, until in some quarrel among themselves he takes the losing side, and the winners drive him away." The only gleam of hope we can find among the records of the pageants and proceedings is the promise held out that religious toleration will be granted, and that the Protestant Journals which were suspended have been permitted to resume publication.

A FIERCE PAPER WAR has been going on at Haddington, East Lothian, between the Rev. Wm. Ross, minister, of the first charge,—certain members of his Kirk-session and the public in general. The *caus belli* is a difference of opinion as to the kind of monument which is to commemorate the services of the late Dr. John Cook, "the hereditary leader of the kirk." The minister goes in for the restoration of "the lamp of Lothian," that is, of the ruined nave of the Parish Church, as the most fitting tribute to his memory. A marble tablet, with a suitable inscription, placed inside the church would satisfy the members of Session, while the third party would restore the stone tracery of the large window in the south transept—the ruined portion of the Church—"Behold how great a fire a little matter kindleth!"

THE DEATH OF REV. DR. MAXWELL NICHOLSON of St. Stephen's Church, Edinburgh, which took place on the 30th December last, will be heard of with regret by not a few on this side the Atlantic. Dr. Nicholson was born in the manse of Whithorn in 1818, and was educated at Edinburgh where he subsequently received his degree of Doctor of Divinity. From being assistant to Mr. Henderson of Tranent he became the minister of Pencaitland where he ministered till 1854, when he was appointed assistant and successor to Dr. Hunter of the

Tron Church. In 1867 he became assistant to Dr. Muir of St. Stephens, and, at his death, assumed the pastorate of the parish, where he has remained ever since, and where his popularity as a preacher filled the church. He long occupied a position of influence in the councils of the church, and was the author of a number of well known works. A distinguished minister of the Free Church has also been called away—the Rev. JOHN FORBES, D.D., LL.D. of St. Paul's Church, Glasgow. The reverend gentleman had attained the age of seventy-five years, and at the time of his death, was the oldest minister in Glasgow. Dr. Forbes was born in Dankeld, and was educated for the ministry at the University of St. Andrews. In 1826 he was appointed successor to Dr. Gordon of Edinburgh. Two years later he accepted a call to the OUTER HIGH CHURCH, Glasgow, then in connection with the Cathedral, where he attracted a large congregation and a short time afterwards he became pastor of St. Paul's Church in High John Street, which position he retained till the disruption in 1843. In leaving the establishment he took with him a large number of his congregation who built for him the first Free Church erected in Glasgow.

LITERATURE.

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA. Edited by Rev. J. Cameron, Chatsworth: Toronto, James Campbell and Son.

We are very much pleased with the general scope and plan of this useful *vade mecum* which, in point of mechanical execution, is also all that could be desired. We have no intention of reviewing the book *critically*. It is the author's first attempt to overtake a work of immense labour and research, and, if a few mistakes have crept in, all who know anything about this kind of work will admit that, taking into account the difficulty of getting information at all from some people, who could easily give it if they would only take the trouble, the YEAR BOOK for 1875 is marvellously full and correct. The best service any one can do who is disposed to find fault with it is to drop the editor a line and state the grievance.

HIGHLAND LASSES, a tale of Mountain, Loch and Glen, illustrative of life in the Highlands of Scotland, is being published in weekly parts in the columns of our esteemed contemporary the *Scottish American Journal*. The writer is himself a Highlander who has distinguished himself among the literateurs of London as a man of no ordinary vigour and capacity, and his story is exceedingly well told. The *Scottish American Journal*, at \$3 a year, with or without its thrilling stories, is really the best investment of the kind we know of.

A SHORT HISTORY OF THE ENGLISH PEOPLE, by J. R. Green, Examiner in the School of Modern History, Oxford: MacMillan, London, any one who wants a complete, concise and entertaining account of the rise and progress of the wonderful people of England—to say nothing of what is said of the people of Scotland—

should send an order for it to W. DRYSDALE & Co., 232 St. James Street, Montreal.

CHALLENGE'S DIME PILGRIM'S PROGRESS. Mr. Howard Challen, the well known Philadelphia Publisher, is about to issue this grand work in two parts at ten cents each. Next to the Bible this work has the largest sale of any book in the world. Every family should have it.

REV. GEO. M. GRANT has been treating large audiences at St. John and Fredrickton, N. B., with three brand new lectures, on BURNS, JOE HOWE, and the GREAT WEST. When other professions fail, of which however in this instance there is no need for immediate fear, Mr. Grant will never be at a loss for a string to his bow, which we hope may long abide in its strength and elasticity.

PRAYER BEFORE BATTLE.

A Scotch peddler, without the remotest intention on his part of getting into a quarrel or fight with any man, had put up (with his pack) for the night, at a country ale-house bordering on Wales, where, as the fates would have it, he found a motley assemblage in the kitchen of the inn, of not the most desirable individuals; and, among the rest, a Welshman, whose aim, from the very first, it seemed to be to get into hot water with poor Sawney. The latter, sagaciously appreciating the true character of his tormentor, and determined to get rid of him in the quietest way possible, told him that he "did not want to fight." This only excited to a still higher pitch the *bravado* of the Welshman, and he told the Scotchman he would "make him fight." "Well," says Sawney, "if I must fight, let me say my prayers before I fight," which the Welshman conceding, the Scotchman fell upon his knees, imploring his Maker to pardon him for "the *twa* men he had already killed, and for the one that was *aboot* ta' dee." The Scotchman slowly rose from his knees, but not before the Welshman had made a precipitate retreat from the room.

Re-union.

Meet again! yes, we shall meet again,
Though now we part in pain!

His people all

Together Christ shall call:

Hallelujah!

Soon the days of absence shall be o'er,
And thou shalt weep no more:

Our meeting-day

Shall wipe all tears away:

Hallelujah!

Now I go with gladness to our home,
With gladness thou shalt come;
There I will wait
To meet thee at heaven's gate:
Hallelujah!

Dearest! what delight again to share
Our sweet communion there
To walk among
The holy ransom'd throng:
Hallelujah!

Here, in many a grief our hearts were one,
But there in joys alone;
Joy fading never,
Increasing, deepening ever:
Hallelujah!

Not to mortal sight can it be given
To know the bliss of heaven;
But thou shalt be
Soon there, and sing with me,
Hallelujah!

Meet again! yes, we shall meet again,
Though now we part in pain!
Together all
His people Christ shall call:
Hallelujah!
M. A. ZILLE.

Acknowledgments.

MINISTERS' WIDOWS AND ORPHANS FUND.

McNab and Horton, per. Revd. R. H. Campbell.....	\$40 00
St. Paul's Church, Hamilton, per. J. C. Smith	35 00
Lanark, per. J. Wilson.....	13 00
Walkerton, per. Geo. Beil, for 1874.....	20 00
" " " " for 1875.....	20 00
Huntingdon, per. J. B. Muir.....	12 00
Perth, per. Wm. Bain.....	15 00
North Georgetown, per. Jas. Gordon.....	14 00
Ross, Vacant.....	8 00
Kippen, per. Hugh Cameron.....	12 00
King, per. James Carmichael.....	15 00
Brockville, per. D. McGillivray.....	26 70
Beauharnois, Vacant.....	10 00
Pakenham.....	14 00
Peterboro'	25 00

BURSARY SCHEME.

Spencerville	\$ 7 00
Hamilton, (St Paul's Church).....	25 00
Williamstown	12 00
Cornwall	27 00
Seymour	5 00
Serib	10 00

FRENCH MISSION.

Sherbrooke.....	\$ 5 00
St. Gabriels, Montreal Missionary Association.....	36 75
Robert Walker, Diamond, donation.....	1 00
Lanark.....	5 00
Fergus Sabbath School.....	4 00
St. Pauls Church, Hamilton	20 00
North Dorchester.....	10 00
Perth (additional).....	15 00
Seymour.....	29 00

MORRIN COLLEGE BURSARY FUND.

Litchfield, by Rev. Jas. Fraser.....	\$ 12 42
Almonte, by Rev. John Bennet.....	25 00
Ormstown, by Rev. D. W. Morison.....	29 00

MANITOBA MISSION.

Almonte	\$ 15 00
Fergus.....	21 00
Seymour.....	10 00
Dummer	4 00
Priceville.....	8 00
Sherbrooke.....	5 00
N. Dorchester.....	10 00

JUVENILE MISSION.

Pakenham Congregation.....	\$ 4 00
Elgin S. School.....	5 00
Peterboro S. School.....	20 00
East Oxford S. School.....	20 00
Huntingdon S. School.....	20 00
Fergus S. School.....	24 00
Lanark S. School.....	6 00
Mrs. Wilson's Infant Class, Lanark.....	4 60
Seymour S. School.....	24 00

QUEEN'S COLLEGE ENDOWMENT FUND

Subscriptions acknowledged to 15th Sept., 1874.....	\$101,431 50
Kingston, John Fraser, 3rd on \$500	125 00
Orillia, Rev'd John Gray, B.A., additional	10 00
	<hr/>
	\$101,566 50

GENERAL SUSTENTATION FUND.

Quebec.....	\$125 00
Valcartier.....	
Point Levis.....	
Melbourne.....	25 00
Three Rivers.....	50 00
Sherbrooke.....	15 00
Georgetown.....	
Lachine.....	30 30
Huntingdon.....	50 00
Beechridge.....	
Beauharnois.....	

Hemmingford.....		E. Nottawasaga.....	30 00
Russeltown.....		Osprey and Dunedin.....	20 00
Orms town.....	70 00	Mulmur.....	25 00
St. Paul's, Montreal.....	300 00	Thora.....	42 50
St. Mathew's, Montreal.....	25 00	Eldon and Fenelon.....	30 00
Chatham and Grenville.....	40 00	Brock.....	30 00
Dundee.....	45 00	Port Hope.....	12 00
St. Gabriel's.....	100 00	Clarke.....	
Elgin and Athelstan.....	25 00	Lindsay.....	30 00
St. John's, Montreal.....	10 00	Balover.....	
St. Andrew's do.....	300 00	Dummer.....	8 00
St. Mark's do.....	25 00	Peterboro'.....	42 50
Cornwall.....	65 00	Hamilton, St. Andrew's.....	
Lancaster.....		Simcoe.....	12 50
Williamsburgh.....		Dundas.....	9 17
Williamstown.....	40 00	Niagara.....	15 00
Finch.....	23 00	Guelph.....	75 00
Lochiel.....	20 00	Hornby.....	
Martintown.....	30 00	Nelson and Waterdown.....	25 00
Osnabruck.....	25 00	Galt.....	
Côte St. George and Dalhousie Mills.....		Woolwich.....	12 50
Matilda.....	27 50	Milton.....	
Perth.....	80 00	Richwood and Showers Corners.....	
Smith's Falls.....	37 50	St. Paul's, Hamilton.....	50 00
Lanark.....	30 00	N. Easthope.....	16 61
Middleville.....	\$12)	Westminster.....	
Dalhousie.....	\$20)	Chatham.....	42 50
Beckwith.....	27 50	Bayfield.....	
Brockville.....	50 00	Stratford.....	
Ramsay.....	50 00	Dorchester.....	18 00
McNab and Horton.....	30 00	Glencoe.....	
Pakenham.....	25 00	London.....	40 00
Huntly.....		Goderich.....	25 00
Oxford.....		Kippen.....	
Ottawa.....	125 00	E. Oxford.....	
Buckingham and Cumberland.....	31 71	E. Williams.....	30 00
L'Original.....	\$15)	Parkhill.....	20 00
Hawkesbury.....	\$25)	Lucknow.....	10 00
Mountain.....	6 24	Paisley.....	28 00
Chelsea.....	25 00	Owen Sound.....	
Spencerville.....	12 50	Pricerville.....	28 00
Antiprior.....	40 00	Mount Forest.....	23 00
Westmeath.....	15 00	Kincardine.....	25 00
Ross.....		Leith and Johnston.....	23 00
Litchfield.....	15 00	Walkerton.....	
Coulonge.....	15 00	Rev. Thomas Hart.....	25 00
Scymour.....	30 00	Rev. H. J. Borthwick.....	25 00
Surling.....	25 00	Rev. H. D. Steele.....	25 00
Kingston.....	110 00	Rev. J. G. Glass.....	25 00
Pittsburgh.....		Rev. P. L. Livingston.....	25 00
Belleville.....	45 00	R. Walker, of Diamond, Donation.....	2 40
Roslin.....	25 00		
Toronto.....	125 00		
Newmarket.....	10 00		
Scarboro'.....	52 00		
St. John's, Markham.....	16 00		
Gwillimbury and Innisfil.....	35 00		
Orangeville.....	25 00		
King.....	40 00		
Whitby.....			
Pickering.....	35 00		
Vaughan.....	40 00		
Nottawasaga W.....			
Darlington.....	25 00		
Erin.....	30 00		
Georgina.....	20 00		
Markham.....	32 50		
Uxbridge.....	17 00		
Caledon.....			
Fergus.....	60 00		

NOTES FOR SABBATH MEDITATION.

1. The spirituality of the heavenly worship testifies and proves that the impenitent and impure, the unsanctified and unholy are not meet for the kingdom of glory.

2. The operations of God's spirit on the believers heart, like fire, illuminate his understanding, consume his vile affections, and raise him, as the flames mounts upwards, to high and heavenly things.

W. DRYSDALE & CO.,

232 ST. JAMES STREET, MONTREAL.

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

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

FOR TEACHERS AND MINISTERS.

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

The following have notes on the International S.S. Lessons :—
Presbyterian at Work, 60 cents, in clubs of 5 or more.
Sunday School World, " "
National Sunday School Teacher, \$1.75 per annum.

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



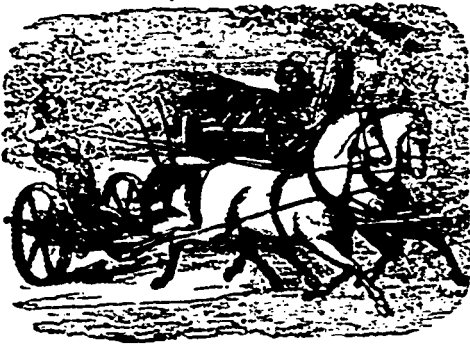
EWING BROTHERS, SEEDSMEN AND FLORISTS.

100 McGill Street, Montreal,

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

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

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



LARMONTH & CO.,

AGENTS FOR

The celebrated Buckeye Mower and self-raking
Reaper,

Ithica Horse Rakes,

Threshing Machines,

Drag sawing Machines,

Collard's Patent Iron Harrows,

Plows, Horse, Hay, and Grain Forks,

Cultivators, Horse Hoes, &c.

33 Colloge Street, MONTREAL.

Lovell Printing and Publishing Company,

(LIMITED.)

Printers, Publishers,

AND

BLANK BOOK MANUFACTURERS.

Works : Lake Shore Press, Rouse's Point, N.Y. :
23 and 25 St. Nicholas Street, Montreal.
Estimates and Samples sent free on application.

JOHN LOVELL,

Managing Director.

ROBERT K. LOVELL,

Secretary-Treasurer.

ROBERT MILLER,

Publisher, Bookbinder, Stationer,

IMPORTER AND DEALER IN

WALL PAPER, WINDOW SHADES

AND

SCHOOL BOOKS.

397 NOTRE DAME STREET, 397,

A few doors East of St. Peter Street.)

MONTREAL.

ESTABLISHMENT FOR THE
BOARD AND EDUCATION OF YOUNG LADIES.

MRS. WATSON,

Successor to the Misses (Neil) McIntosh, *Bute House, 844 Sherbrooke Street, Montreal.*
Classes will be reopened on Thursday, 7th January. A few vacancies for resident pupils,
Montreal, 1st January, 1875.

MacLennan & Macdonald,
BARRISTERS,
SOLICITORS
NOTARIES, & C
SHERBROOKE, QUEBEC.

J. S. HUNTER,
NOTARY,
Commissioner for taking Affidavits, &c.,
110 ST. JAMES STREET, MONTREAL.

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

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

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

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

HENRY AND WILSON,
TAILORS, CLOTHIERS AND GENTLEMEN'S
OUTFITTERS,
No. 236 St. James Street Montreal.
The best Goods in all Departments.

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

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

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

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

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

DAVID FRASER,
General Auctioneer,
COMMISSION MERCHANT, AND
REAL ESTATE AGENT,
364 Notre Dame Street, Montreal.

ST JAMES' GROCERY.
16 & 17 Radegonde Street, Victoria Square.
GEORGE GRAHAM,
Dealer in Fruits, Provisions, and Choice Groceries.
Goods delivered free of charge.

THE
Royal Canadian Insurance Company.

FIRE AND MARINE.

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

Available Funds invested to Meet Claims, \$784,370

All Classes of Risks against Fire, at Moderate Rates, will be Paid Immediately
on the Loss being Established.

MARINE BRANCH.

Policies issued on INLAND HULLS and INLAND CARGOES on terms as favourable as any
first-class Company. OPEN POLICIES on SPECIAL TERMS.

OFFICE: 160 ST. JAMES STREET, MONTREAL.

DIRECTORS:

HON. JOHN YOUNG, President.
ANDREW ROBERTSON,
J. R. THIBAudeau,
L. A. BOYER, M.P.,

J. F. SINCENNES, Vice-President.
JOHN OSTELL,
W. F. KAY,
M. C. MULLARKY,

ANDREW WILSON.

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

BANKERS:

BANK OF MONTREAL. | LA BANQUE DU PEUPLE.

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

J. & P. COATS,

**SEWING, TATTING & CROCHET COTTON MANUFACTURERS
PAISLEY**

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

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

ESTABLISHED 1835.

CANADA PAPER BOX FACTORY,
532 Craig Street, Montreal.

Hosiery, Ribbon, Shoe,

AND ALL KINDS OF

SHELF BOXES

Made to order.

R. JELLYMAN.

Kingston College Institute.

One of the four High Schools in Ontario ranked in Class I, by the Government Inspectors. The Head Master has vacancies for a limited number of pupils. Circulars containing terms, &c., on application.

SAMUEL WOOD, M.A.,
Headmaster.

Commercial Union Assurance Company.

HEAD OFFICE, 19 AND 20 CORNHILL, LONDON.

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

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

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

FRED. COLE, General Agent for Eastern Canada,

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

WESTMACOTT & WICKENS, General Agents for Western Canada,

Office 26 WELLINGTON STREET, TORONTO.

BETHUNE & HOYLES.

Barristers, Attorneys & Solicitors;

OFFICE:

No. 3, Trust & Loan Company's Buildings,

TORONTO STREET,

TORONTO.

JAMES BETHUNE.

N. W. HOYLES.

McGibbon & Baird,

22^d ST. JAMES ST.

NEW CO-PARTNERSHIP.

Importers of the finest kinds of
Teas, Coffees, Fruits, Pickles, Sauces
and **General Groceries.**

Catalogues of Stock with prices sent on
application.

ALEX. MCGIBBON.

CHS. J. BAIRD

J. D. ANDERSON.

MERCHANT TAILOR AND OUTFITTER

MECHANICS' HALL BUILDING,

206 St. James Street, Montreal.

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

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

SCOTTISH IMPERIAL INSURANCE COMPANY,

CAPITAL . . £1,000,000 Sterling.

FIRE DEPARTMENT

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

HEAD OFFICE FOR DOMINION.

No. 9, ST SACRAMENT STREET, MONTREAL.

H. J. JOHNSTON, Secretary and General Agent

McKENZIE & OSBORNE, } Agents, Hamilton.

ISAAC C. GILMOUR, Agent, Toronto.