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THE PRESBYTERIAN

AUGUST.

ROOM FOR A LITTLE FELLOW.

The death of the baby violinist at Boston, the other day, was full of a pathetic significance. Not long ago he formed part of the evening's attraction at one of the New York spectacular theatres. He was six years old. At the time when he should have been tucked away in his bed he was standing before large audiences playing music which excited him, thrilled through and through by noise and plaudits that excited him tenfold more. His little store of vital energy and nervous power, which should have been subjected to no more exacting drafts than the plays of the nursery or the caress of his parents, was wasted in this reckless extravagance. He went to Boston, and there played day and night. The manager noticed, after a matinee, his look of exhaustion and told him to stay at home that night. His father made him obey the injunction, sorely against his will. He missed the crowd, the lights, the roaring applause, the fatal delight of the life which was killing him. Father and son went to bed, and the former was soon awakened by the murmurings of the child. He heard him say, "Merciful God, make room for a little fellow," and with this strange and touching prayer for a peace and rest denied him in his short life, the gifted and ill-treated infant left this rough world.

FREEDOM OF WORSHIP.

A short time ago, Wendell Phillips lectured on the subject of "Street Life in Europe," in the Brooklyn Academy of Music, for the benefit of "St. Peter's Hospital," under charge of the "Sisters of the Poor." Mr. Phillips, on making his appearance, was greeted by the most cordial applause. He spoke for upwards of an hour and a half, explaining to the delighted audience the peculiar customs of the Continent of Europe. The eloquent gentleman said—"I wish to say something about the worship and decorum of the Catholic Church. You know very well that the doors of the Catholic Church are never shut. Yes, there are doors there that have not turned on their hinges for hundreds of years; for, as the crowd comes

into the city to work, or goes home again at twilight, hardly a peasant passes one day of his whole existence without going to a Catholic Church, somewhere on his route, to say a prayer. Then, again, the Church is one broad marble floor; there is no hateful aristocracy of pews. Wealth cannot purchase a cosy place in which to worship God alone. I have seen the blood royal of Naples kneeling at God's Altar; and its velvet was swept by the rags of the beggar, who had just asked for alms at the door. The slave girl of Havana will bring the cushion of her mistress, place it where directed, and then kneel herself at one end and her mistress at the other—equals before God (Applause.) The poet Kenyon says:

'I love the free and open door
That directs to the house of God;
I love the wide-spread marble floor
By every foot in freedom trod.'

(Renewed applause.) Then, again, there is a certain profound decorum (I will not go any lower, to say whether it is feeling or behaviour,) but, at any rate, as you walk through the church there is a decorum of the place which you remark. A Tennessee chaplain went to Kansas to look in the face of John Brown; and he came home again, and tried to teach his people, who went in, Presbyterian decorum. Perhaps you have gone into a Presbyterian or a Congregational church, in the middle of a long prayer, and you found that one half the congregation turned round to look at you (Laughter). Well, the Tennessee chaplain told his people that, if they did not turn around, he would tell them who was coming in. So he said,—'Now it is Mr. A., the great planter; he lives far off, and naturally comes late. Now it is Madame B.; she lives near by, and ought to be here earlier. And now it is a little old man with white hair; I

don't know who it is, look around and see for yourselves.' (Great laughter.) Now, go with me into any Cathedral in Southern Europe. There is one counting his beads; and swarming through the church are travellers, criticising the paintings and staturary. Perhaps in that chapel there is a sermon; and in that other there is Mass; and, in another, confessions are being heard. Yet there that one kneels; and I have seen Queen Victoria's uncle, the Duke of Cambridge, brush by him, and he never lifted his eyes; he never turned his head; for he felt that he was greater than the Duke; he was talking with God. (Applause.) You might have made a statue of him and set him up in one half the churches of New England as a model of behaviour." (Laughter.) The speaker then referred to the condition of women in Europe, and concluded as follows: "Another thing,—the people of Europe do not know black from white. I was in Boston and saw a coloured girl refused a place in the omnibus because she was black; and yet old President Quincy, who was seated in a stage coach when a girl tremblingly asked to be admitted,—she was coloured, and was about to be pushed away, when the old President said, 'If she don't come in, I go out.' They admitted her. (Applause.) I went to London and got into an omnibus, and the man next me was as black as the ace of spades. (Laughter.) I crossed the Channel, and was walking on the Boulevard, in Paris, at the most fashionable hour of the most fashionable day—five o'clock on Sunday afternoon—and I saw half-a-dozen couples, black and white, arm in arm. I went to the 'Invalides,' beneath which rest the ashes of the great Napoleon, and our crowd was marshalled to its place by a one-armed colonel who had fought with him at Austerlitz. He was black. I went to the Propaganda College, in Rome, where the sons of princes are educated for priests and bishops; and the man who took the third prize was a native of Africa, and went out of the building arm in arm with a Duke. I was at St. Peter's 'the Cathedral of the Christian World. I heard the beautiful Latin service of the Catholic Church chaunted most musically; and when the nobles of Rome kneeled round,

I went nearer to see whose voice was so melodious. The priest was black; and I said to myself—'This must be four thousand miles from Boston.' " Loud applause followed the conclusion of Mr. Phillips' lecture.

IS IT NOT?

Is it not foolish to be living in this world without a thought of what you will do at last? A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By-and-by the bill is forthcoming, and it takes him by surprise. "I never thought of that—I never thought of that!" Why, says the landlord, "here is a man who is either a born fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion too many live. They eat, and drink, and sin, but they forget the inevitable hereafter, when for all the deeds done in the body the Lord will bring us into judgment.—*Spurgeon*.

SCOTLAND.

THE GENERAL ASSEMBLY.

This venerable court was opened at Edinburgh on the 21st May last, as of yore, with the due observance of imposing ceremonial, in presence of Her Majesty's Lord High Commissioner the Right Hon. the Earl of Rosslyn, His Grace having previously held a levee in Holyrood Palace which was attended by the magistrates and council of the city, the foreign consuls, and a large assemblage of noblemen, gentry and clergy. There was the customary procession from the Palace to the Cathedral Church of St. Giles', where the retiring moderator, Dr. Gillan, preached an eloquent sermon, at the conclusion of which the procession reformed and proceeded to the Assembly Hall, on reaching which a royal salute of twenty-one guns was fired from the Castle Battery. A few minutes later His Grace was received by the whole House standing, when, having taken his seat in front of the Throne Gallery, Dr. Gillan constituted the Assembly with prayer, and, after delivering his valedictory address, proceeded to nominate as his successor in office the Rev. Dr. Trail, Professor of Theology in the far-famed University of Aberdeen. The nomination having been enthusiastically agreed to, Dr. Trail was introduced to the House by the Clerk, Dr. Cook of Haddington, and bore his acknowledgments to the As-

sembly, and to the Lord High Commissioner, who in turn addressed the House, conveying her Majesty's assurance of her determination to maintain the Presbyterian faith and form of worship in Scotland, and the renewal of her annual gift of £2000 for the promotion of religious instruction in the Highlands and Islands.

On the following day the business of the Assembly opened with a lengthened discussion in reference to the terms of Mr. Baird's princely gift of £500,000 "for the purpose of promoting the mitigation of spiritual destitution among the population of Scotland."

Among the applicants for admission from other churches was included that of

Mr. KNIGHT, OF DUNDEE,

which gave rise to a long and interesting discussion. Ultimately it was moved by Dr. MILLIGAN, seconded by Sir Robt. Anstruther that Mr. Knight and his congregation be received into the Church of Scotland. The motion carried by 152 to 63, and the announcement was received with enthusiastic applause.

THE COLONIAL COMMITTEE'S REPORT

was read by the Convener, Rev. R. H. MUIR, of Dalmeny. To the Provinces of Ontario and Quebec the Committee had sent during the past year three ordained ministers, and five student evangelists, who, having spent the winter at Queen's College, Kingston, were now employed for the summer months in missionary work. Assistance had been given to four Canadian congregations to enable them to complete their places of worship, and three Presbyteries had received grants in aid of their missionary operations—Perth, Ottawa, and London.

The Synod of the Maritime Provinces had received three ordained missionaries. Under their fostering care the church at Victoria, Vancouver's Island, continued to prosper. Donations had been voted to New Zealand and Queensland in aid of evangelistic work. A minister had been sent to New South Wales, and one had been sent and another was to follow to Victoria. The funds were in a satisfactory state. They began the year with a balance of £6,625: now they had a surplus, after an expenditure of £3,711 of £9,428, and this large accumulation did not arise from a niggardly administration, on the contrary the amount of work done had seldom been exceeded in the history of the Committee. The report deplored the want of a sufficient number of missionaries suitable for the Colonies.

The Rev. W. M. BLACK, of St. Mark's Church, Montreal, had the honour of addressing the Assembly in this connection as the accredited representative of the Canadian Synod, and the hearty applause with which his presence was greeted and his statements received leave no room to doubt that he discharged the duty of the hour ably and effectively.

Referring to the progress of negotiations for UNION in Canada, the committee declined the responsibility of offering any opinion or advice to those concerned, reminding the Assembly that so far back as 1870 the committee

asked by the Synod of the maritime Provinces for advice in this matter. They replied then "that however willing to approve that in the colonies, where home divisions need never have been known, brethren should unite as soon as they have found a basis for Union on which it can be honestly accomplished, it could scarcely be expected that the General Assembly could, through their Colonial Committee, offer any "opinion" or "advice" in regard to negotiations the elements of which are necessarily so far beyond the sphere of the Assembly's knowledge or control." The Assembly at that time approved of the policy of non-intervention recommended by the committee, and that is the only deliverance on the subject of these negotiations which the General Assembly has ever given.

Dr. CUMMING, of Sandyford Church, Glasgow, moved the adoption of the report, seconded by Mr. LANG, Elder, and supported by Dr. MASSON, which was accordingly adopted as highly interesting and satisfactory.

CONTINENTAL CHURCHES.

Rev. Dr. JOHN MARSHALL LANG, the Convener of this Committee, stated that during the year they had given grants to the amount of £540. Of that £200 had gone to the Central Protestant Society of France. There the French Synod had been re-suscitated and the good hope indulged in that ere long the old Presbyterian Synodical Church would be firmly re-established.

They had given £200 also to the venerable Church of the Waldenses, in Italy, and £30 to the Spanish Evangelization Society. The Committee occupied five stations on the continent, three of them permanently—Paris, Dresden and Rome. Professor CHARTERIS moved the adoption of the report, seconded by Mr. MENZIES, the Church Agent, who referred to the meeting of the Evangelical Alliance in New York at which he was the only representative of the Church of Scotland.

THE ENDOWMENT SCHEME.

Dr. SMITH, of North Leith, the Convener, on whose shoulders the mantle of the late Dr. Robertson seems to have fallen, gave, in the report which stated that during the last year sixteen new parishes had been added to the Church, and that since the commencement of the scheme 197 new parishes had been erected. The committee had undertaken fourteen fresh grants, involving a sum of upwards of £20,000, the amount expended last year being £38,849. Dr. STEVENS referred to the wonderful success which had attended this work compared with what had been expected at the time it was commenced, and congratulated the committee in its operations. Dr. GILLAN said it was impossible to hear this report read, even stuffed with statistics as it was, without feeling an animation of the heart. (Laughter and applause.) The bed of the National Church was too short for a man to stretch himself in it, and the cover of it was too narrow for a man to wrap himself in withal but the

none, people where they would have had no people; and there were thousands of working men, with their wives and families who could now proudly say, "that is oor kirk: that is oor pew; and yonder goes the worthy man—the minister!" He believed that the planting of these churches tended directly to strengthen the establishment and to sink its roots deeper into the affections of the people.

THE EDUCATION COMMITTEE

reported through their venerable Convener, Dr. COOK, the manner in which they had carried out the instructions of last Assembly in regard to the continued maintenance of Assembly Schools where a local desire existed for them, the founding of a training college at Aberdeen, and the inauguration of a system of inspection of religious instruction in schools. The financial condition was not by any means satisfactory. The number of parishes and chapels collecting had fallen off considerably. On the whole the tenor of the report was, in the Convener's opinion, depressing, for it was to be remembered that the new school Act now in force was deficient in an essential particular. If it did not quite exclude the teaching of religion from the schools, it certainly made no provision for it. In some of the large towns, not only the Bible but the Shorter Catechism, had been banished from the national schools. It was very important that the church should maintain certain of its existing schools in the Highlands and Islands, for a time at least, and that she should have it in her power to send an inspector in religious instruction to every school board who desired it. After considerable discussion the report was adopted. Mr. CAMPBELL SWINTON, the seconder of the deliverance, took the opportunity of stating that what he particularly admired in the report was the general tone which it took in regard to education in Scotland. There were no unavailing lamentations over the change which had come over the education of the country, but on the contrary, a loyal acquiescence in what the Parliament had done. He was glad to know that a considerable number of schools had asked and received visits from their religious inspectors.

CHRISTIAN LIFE AND WORK.

PROFESSOR CHARTERIS read the report which, as in former years, evidenced great pains-taking and was proportionately interesting and valuable. Though confessedly incomplete it gave a very full account of the church connection of rather more than one half of the estimated population of the country. Dr. LANG moved the adoption of the report. He alluded to the recent religious awakening in Scotland, speaking in high terms of the results, especially in the case of young men, and concluded by warmly commending the object of the committee. LORD BALFOUR in seconding the report urged specially that more advantage should be taken of, and more importance attached to, the Eldership in connection with congregational work. Akin to this was the report on CHRISTIAN LIBERALITY presented by Mr. J. H. CAMPBELL of Stracathro which stated that out of

1301 churches and chapels returns had been received from 1173, the total amount of collections reported being £273,488—a goodly sum, but, as every one conversant with the imperfect nature of Church Statistics will readily believe—very far short of the amount actually contributed for all religious purposes.

PATRONAGE.

Dr. PIRIE rose amid loud cheers to submit the report of the Committee on Patronage, approving *generally* of the Bill now before the Parliament to amend the laws relating to the appointment of ministers to parishes in Scotland. Without going into details it may suffice here to state that the Bill in question purposes to place the election of future ministers of the church in *the people*, instead of as heretofore in individual patrons. Whether or not this right shall eventually be vested in the communicants of the church or in the larger constituency of adherents and supporters is not quite apparent. The Bill contemplates the payment of an indemnity to such patrons as may be found willing to accept a money consideration for the relinquishment of their rights. The debate on this question overshadowed every other topic of discussion in the Assembly and occupied much of the time. LORD BALFOUR seconded the motion in favour of the Abolition of Patronage, which it must be observed was not couched in very definite terms. Dr. COOK moved an amendment, seconded by the EARL OF SELKIRK to the effect that it is inexpedient in the present circumstance of the church to venture upon so radical a change, inasmuch as the total abolition of patronage puts an end to that indirect but salutary influence which the government and the proprietors of the country have hitherto exercised in the church: and that the vesting the appointment of the ministers in the communicants of their own congregations is likely to lead to heat and divisions in parishes, is unfavourable to the independent position of the minister so appointed, and affords a specious argument to those who are hostile to the Church for the withdrawal of its National support. SIR ROBERT ANSTRÖTHER supported Dr. Pirie's motion in a long and able speech. After many interruptions and long reasoning this great question, which Dr. Wallace characterized as the most momentous crisis that had arisen in the history of the Church, was quietly disposed of by Dr. Cook withdrawing his amendment, and so making the original motion the deliverance of the Assembly. In regard to this the *Courant* says—"No greater tribute could possibly be paid to the sincerity of the anti-patronage feeling which pervaded the Assembly than the fact that so thoroughly honest, sincere, and learned a Father of the Church as Dr. Cook did not venture to provoke a division upon a measure in the passing or rejection of which, one or other, the future of the Church is inevitably bound up."

INDIA MISSIONS.

Dr. HERDMAN, of Melrose, gave in the report of the committee on this important scheme. It was stated that in point of order and organization the mission to India was admirably

situated. The educational arrangements were most efficient, the labourers in the field were true men, faithful and wise, the finances were favourable, the income of the last year being £9,198, an increase of £1,000 over the former year. The Convener addressed an earnest appeal to the fathers and brethren to send more labourers to India. The cause deserved the best of their men. The Church of Scotland had wealth enough, and sons and daughters enough, if she had only enthusiasm and self consecration enough, to quadruple her foreign missions. Dr. LANG moved the deliverance on the report in an able speech. He alluded feelingly to the services of his illustrious predecessor, Dr. McLeod, in connection with this work, and made honourable mention of the present secretary, Mr. McLagan, who was discharging the duties of his office in the most praiseworthy manner, visiting and addressing congregations, circulating information, and organizing Lay Associations all over the land in support of the cause.

Mr. CLARK, from Madras, also addressed the Assembly, calling attention to the magnitude and importance of the field and the as yet inadequate staff of missionaries employed. He spoke warmly in favour of a union of all the Presbyterians in India, by which he believed the missionary operations in that land would be far more efficiently and successfully carried on than they are at present, while they would be saved from the evil of rival missions working in the same stations. Mr. GILLAN spoke from an experience of eight years in India, and commended the work there to the attention of young ministers of talent and ambition. He wished that 600 of them might embark in one boat for India. Like the 600 at Inkermar, with the blessing of God, they would ride through the valley and against the spirit of darkness in the chariot of the everlasting Gospel, conquering and to conquer.

Dr. PHIN moved that in addition to the deliverance proposed by Dr. Lang, the committee be recommended to organize an Indian Presbyterian Confederation for missionary work with instruction to report to next General Assembly: all which was unanimously agreed to.

When the business of the Court had terminated, the Moderator, Dr. Trail, summed up in an elaborate and scholarly address, after which, turning to the Lord High Commissioner, he informed His Grace that the proceedings of this Assembly were now concluded: whereupon His Grace addressed the House in felicitous terms, in Her Majesty's name, dissolved the Assembly, and appointed Thursday, the 20th of May, 1875, for its re-assembling.

The three last verses of the 122nd psalm were then sung—the audience standing—and the proceedings were closed with prayer at half-past ten o'clock, a.m., on the 2nd of June.

Our Own Church.

It was from no fault of ours that the induction of the Rev. James B. Muir to

the charge of HUNTINGDON has not been sooner noticed. But perhaps the delay is all for the best, for we have the pleasure now not only of stating the fact but of pointing to the early first fruits of this settlement which are good to look upon. The induction took place on the 28th of May last, before a large congregation. Of the members of Presbytery there were present the Rev. William Masson, moderator, Revs. Dr. Muir, D. W. Morison, James Patterson, John S. Lohead, Donald Ross, Dundee, W. C. Clarke, Ph.D., and S. Learmont, Elder. The Rev. J. Watson of the C. P. Church, and Rev. P. Rogers, Methodist, being also present, were invited to sit with the Presbytery. The Moderator preached an eloquent discourse, Mr. Morison addressed his newly inducted brother-minister, while Mr. Ross suitably admonished the people on their fresh responsibilities and their renewed privileges. "Already thirty-one new communicants have been added to the church, and the whole ecclesiastical machinery of the Congregation works as it under the charm and power of a moral resurrection." Long may it so continue. The minister and his people have our best wishes for their mutual prosperity.

It falls to us to notice, which we do with sincere regret, that the respected Minister of St Andrew's Church, KINGSTON, whose induction we chronicled but a short time ago, has, in consequence of impaired health, been obliged temporarily to cease from his official duties, and has gone to the good old Mother Land in quest of health and strength, and which we earnestly hope may be granted to him. He sailed in the "Phœnician" for Glasgow on the 17th ultimo. He would find pleasant shipmates in the Rev. John S. Burnet, of MARTINTOWN, and his brother, also a Minister of the Church of Scotland, who, under the auspices of the Colonial Committee, has for some ten years past been proclaiming "the joyful sound" in that far off Island of the Sea "where," as Bishop Heber says: "every prospect pleases, and only man is vile." It is very gratifying to be able to add that a deputation of Mr. Burnet's people waited upon him before he left Martintown and pre-

sented him with an amount of money—sufficient to carry him to Scotland handsomely and bring him back again. Who would not go on such terms? And then, over and above the hard cash, which we don't pretend to despise by any means, think of the amount of goodwill that accompanied it, and was so well expressed by Mr. Geo. McGillivray who acted as spokesman! And while mentioning this we may notice what escaped our memory a while ago, the presentation to Mr. Burnet of a fine set of harness by two members of his Congregation—Messrs. John Robertson and David Clerk. The Congregation of LANARK, too, seem to have served their minister, Rev. James Wilson, much in the same way, as we gather from an account in the "Perth Courier" of "an address and presentation" to that Rev. gentleman on the eve of his departure. And while we think of it, did not the good people of OXFORD do likewise by Rev. Mr. Canning, who sailed via New York for the Emerald Isle in the end of June. It is good to live in these latter days. Not many years ago such transatlantic holiday excursions for Ministers, or Elders either for that matter, were only to be dreant about.

Others of our Ministers are off in different directions. Mr. Campbell of St. Gabriel's to the Upper Ottawa; our Metropolitan of the Model Church at OTTAWA has been casting flies on the Gadabout, away down the Gulf, catching such salmon as we sometimes read about. Dr. Bain, of PERTH, has gone, we believe, on a long pilgrimage to Manitoba. Rev. Gavin Lang in rustication at Lachine. We trust that all will return to their homes and their charges greatly invigorated. The Rev. P. S. Livingstone has demitted his charge of PITTSBURGH, and the Presbytery of Kingston has accepted his resignation, not, however, we may be sure, without expressing deep regret at the loss which they will sustain in the removal of one of their number who has in so many ways proved himself a true yoke-fellow. That his Congregation should have presented him and his amiable partner with a handsome testimonial ere they let them go away from them we can easily understand,

but why they should not have done the one handsome thing and left the other undone—kept their minister—is beyond our comprehension.

"Boil it down," writes an obliging correspondent from the West in sending us a graphic account of the opening of a church at NEW LOWELL. We shall try. Well, the Rev. D. J. Macdonnell, of Toronto, had been appointed to preach on the 5th July at the dedication of this new edifice—one of the prettiest and most complete country churches in Canada. By the kindness of Mr. Hay of Toronto, who, in connection with a variety of factories, has a large interest in the place, and also of the Directors of the Northern R.R. Company, a large party from Toronto, as well as from the neighbouring villages of Glencairn and Bonnytown, were enabled to spend a couple of days right pleasantly at New Lowell. The weather was fine: the services were largely attended. We will not say what texts the preacher discoursed from—for perhaps the sermons had often done duty before, and may do so again. But they were good ones. The church is seated for about 300. The people chose to call it "Mary Kirk"—not in honour of the Virgin Mary, though there would be no more harm in that than in calling it after St. Andrew, but in honour of the late Mrs. Hay whose earnest wish it was to see this church erected, and whose name is engraven on a handsome memorial window. The spire wants only a bell now to complete the thing, which, taken as a whole, is the furthest possible remove from the "barn order" of architecture. Much credit is due to Mr. Malcolm McGillivray, the missionary at this station, for the success which has crowned this effort, and also for the pains he has taken to improve the psalmody. A concert was held on the Monday evening following in a large hall, decorated for the occasion, and which proved very enjoyable and successful. Mrs. Grassick and Miss Corlett from Toronto, assisted by others, contributed of their musical gifts, and "the affair pleased every body." At the close, Miss Hay was presented with a beautiful dressing

case in acknowledgment of her many and valued services, while Messrs. Hay and Paton capped the climax by assuming the balance of some \$500 or \$600 remaining due on the property, and by this act of generosity—worthy all imitation—the church was handed over to the trustees *free of debt!*” The Sunday Collection amounted to over \$250 and was increased by the concert to about \$450. It is not often we find so good materials to “boil down.”

We observe that a substantial new manse is in course of erection for the Rev. John Bennett, at ALMONTE. It is to cost some \$5000. and will be ready for occupation this autumn. The congregation of St. Andrew's Church, GODERICH, took advantage of their minister's absence during the meeting of the Synod to give the interior of their church a thorough renovation and had the walls painted and the aisles carpeted. It is, doubtless, very much improved by the operation. An effort is now being made to clear off a debt on the manse, which we hope will be a strenuous and successful one. The managers of St. Andrew's Church, KIPPEN, have our thanks for a copy of their Annual Report. The financial exhibit is full and satisfactory. A debt of \$828 seems to have been incurred in the erection of a manse and outbuildings, but which the Trustees have wisely determined to pay off as speedily as possible.

The Rev. Mr. Barnhill, a missionary from Scotland, under the auspices of the Colonial Committee, has arrived and passed through Montreal last month *en route* for the west. The Rev. John H. Mackerras and Rev. James Wilson arrived at Greenock on the 7th July, after a passage of 10½ days in the good ship “Manitoban.” It is confessed that both reverend gentlemen were in an unsatisfactory condition during a considerable portion of the voyage. But the sight of native land seems to have restored their equilibrium and inspired the *Muse*.

“After landing at the Broomielaw we came down to Helensburg by train. What glorious scenery there is here! Had they with their background of hills, their variety of loch and land, their rich green, the profusion of fragrant shrub and sweetly scented flowers, our noble

St. Lawrence instead of the muddy Clyde, what a perfect physical Eden this would be!”

We have been requested to make the following announcement.

DIED.—On the 5th July, aged 29 years, Jeannie Colcleugh, wife of James Heap, of Lindsay, Ont., and grand-daughter of James Kirkpatrick, County Treasurer, Hamilton.

THE UNION QUESTION.—The Rev. Gavin Lang, of St. Andrew's Church, Montreal, has requested us to supply what he considers two important omissions in our report, in the last month's *Presbyterian*, of the proceedings of the recent Synod at Ottawa, touching this Question. *First*, it is not stated that Mr. Lang took exception to the remarks elicited by Principal Snodgrass from the Moderator of the General Assembly of the Church of Scotland, being regarded as any thing else than the individual expression of opinion, delivered “with one of his inimitable gesticulations,” of the Rev. Dr. Gillan, of Inchinnan, who happened to fill the Moderator's chair that year. *Second*, it is not stated that Mr. Lang adhered, along with the other members of Synod mentioned, to the Protest entered by Rev. Robert Burnet of Hamilton, against the finding of the Synod upon the Union Question.

THE PRESBYTERY OF TORONTO at its last regular meeting approved the new BASIS of UNION *unanimously*.

IRELAND.

A secret society called the confraternity of the Blessed Sacrament of the Body and Blood of Christ, whose object seems to be to propagate Romish principles among Protestants, has been introduced, it seems, into Ireland. The existence of the society has been accidentally discovered. It embraces ninety-five branches, each of which has its own ward, under the direction of a Reverend Superior who is in each case a minister of the Anglican Church. Among other things “intercession papers” are issued regularly. Prayers for the dead are often solicited. Among others, twelve departed ministers of the English Church are prayed for, some of whom died nine years ago.

In his reply to an address from the General Assembly of the Presbyterian Church, the Duke of Abercorn, lately appointed Lord Lieutenant of Ireland, justly speaks of the people under the care of the Assembly as second to none in industrial and intellectual activity.

The General Assembly of the Presbyterian Church met in St. Enoch's Church, Belfast, on the evening of Monday the 1st of June last. The Rev. William Magill, Cork, was unanimously chosen Moderator.

THE REPORT ON STATISTICS shewed that the total income of the Church for the past year was about \$681,000; that 12 new Manses had been built, making the total number 309; that the total number of families returned was 78,427; of communicants, 109,395; of stipend payers, 66,238, that the seat rents had increased by \$8,500, and the Sustentation Fund by \$7,500. The total sum contributed from all sources to, the Sustentation Fund, being \$130,420, that the Sabbath collections amounted to about \$78,000 and that collections for missions amounted to \$60,000. The sum contributed weekly by each family was on an average about 17 cents or well nigh \$9 for the year.

THE SABBATH SCHOOL report shewed that there are 1,080, Sunday Schools, with 8,106 teachers and an attendance of 66,598 scholars under the care of the Assembly; 132,912 books were sold and 20,053 given away during the year. Receipts, about \$10,400; expenditure about \$10,350. Raised by the different schools for missions, about \$8,400.

Next meeting of the Assembly was appointed to be held in Derry on the evening of the first Monday in June next. Several public breakfasts were given to the members of the Assembly, at the first of which Sir Thomas McClure, vice-lieutenant of County Down, presided.

FOREIGN MISSIONS.—Congregational collections \$13,500, baptisms 154, and new communicants 23, during the year. Orphans supported 81, copies of the Scriptures, tracts, and books distributed 30,900.

CHURCH EXTENSION SCHEME.—The object of the scheme is to bring all Ireland under the power of the Gospel. Assistance was given during the year to about 40 congregations with one or more missionary stations associated with each, chiefly in the south and west, during the past year.

THE DUBLIN MISSION reported about 70 pupils in attendance in the daily schools, two lay agents, and a class for the training of Colporteurs to labour chiefly among Roman Catholics.

THE CONNAUGHT SCHOOLS reported 45 schools in operation with some fifty teachers. On the roll, 1608, of whom 578 were the children of Roman Catholic parents, 449 Presbyterians, and 581 belonged to other Protestant denominations.

THE SOLDIERS AND SAILORS MISSION report shewed that Government has hitherto neglected to make suitable provision for the spiritual wants of Presbyterian soldiers and sailors. Whilst there are 60 commissioned chaplains, and 17 on half pay, 77 in all, of the Church of England, there are just 6 commissioned Presbyterian chaplains including those of the Church of Scotland in the British army.

THE REPORT OF THE COLONIAL COMMITTEE bore special reference to the much lamented death of the Rev. D. Hamilton, son of the late Rev. D. Hamilton, York Street, Belfast; Mr.

Hamilton went to New Zealand a short time ago, and a few months after his arrival was settled as pastor of the congregation of Whan in the Presbytery of Auckland. On his way to a distant mission station, he lost his way by night in the bush, and perished.

THE CHURCH MANSE, School and Debt Extinction Fund shewed a total of about \$83,000 paid into the Fund, with a balance of fully \$35,000 of unpaid subscriptions. Gifts from the Fund, for the objects specified, about \$5,500 during the year.

THE REPORTS ON PSALMODY and instrumental music shewed that there are seven congregations that use instruments in public worship. Whilst no law on the subject of instrumental music was enacted by the Assembly, it was resolved to use all suitable means to induce these congregations to conform to the old and almost universal practice of the Church in public praise.

It was agreed to erect an Assembly Hall in Belfast, on the site granted by Mr. Cory, M.P., and valued at \$15,000, probable cost about \$40,000.

THE SCHEMES.

THE UNION REMIT.—In answer to correspondents we have to say that having in the last number of the Presbyterian given the full text of the amended Remit as sent down, it will not be necessary to reprint it in separate form for the information of the people.

STATISTICS.—In order to meet as far as possible the varied tastes of our readers we have in this number presented the statistics of the Church in a condensed form, without note or comment. Those who are adorned with the star are the ones who have not favoured us with returns and to whom perhaps we ought to apologise for having so often bored them with our entreaties for figures, the skeleton figures now assigned to them having been gathered from the valley of dry bones as best we could.

COMMUNION TOKENS.—At the request of a considerable number we have procured a die for the manufacture of metallic tokens of a neat and suitable design, and we are now prepared to fill all the orders that may reach us. Price \$5 per hundred.

THE FRENCH MISSION.—The Convener's annual circular, containing a full statement of what the committee propose to do in connection with French evan-

gelization during the present year, was sent to all ministers of the Church a month ago. The collection for this scheme was ordered by the Synod to be taken up on the first Sabbath of July, but of course it is understood that congregations are at liberty to substitute "a more convenient season," if it shall suit them better. The main point to be observed is that each one *shall give*, according to the measure of its ability, and with due regard to the claims which their brethren speaking the French language have upon their Christian regards. The practical working of the mission will devolve upon the Rev. Charles A. Tanner, a missionary of large experience and acknowledged ability, whose whole time and energies will be devoted to the work. It is proposed to establish a school for the young, and along with secular and religious education to combine the work of colportage for the distribution of tracts, &c. To put the Church and Manse in a proper state of repair will require at the outset an expenditure of about \$500. In short, the committee have undertaken a work involving heavy responsibilities, pecuniary and otherwise, in the confident hope that they will be liberally sustained by the membership of a Church, blessed by God with abundant means to meet their requirements.

THE SUSTENTATION FUND.—A complete list of the payments to this fund will be found on the last page, to which we invite attention, the special attention of those who failed to forward their contributions for last half-year. It is not too late yet to make reparation for errors of omission. It is never too late to do well.

THE LECTURESHIP FUND.—Since last acknowledgement the treasurer, Mr. N. J. McGillivray, Montreal, has received from Fergus, \$51; Cornwall, \$25, making in all, \$611.

AN OPINION TO BE TAKEN FOR WHAT IT IS WORTH.—We have just seen

a letter dated "London, July 13th," from an old and valued office-bearer of our Church in Canada, a worthy son of a Scottish Manse. in which he says, "the Agent of the Church of Scotland dined with me lately. He says that the feeling throughout the Church [of Scotland] is very favourable to Union in Canada. People generally rejoice to hear that the negotiations are so successful."

COOLNESS AND GENTLENESS.—Never make the mistake of fancying that there is force in temper and power in speaking angrily. A heathen who stood in a crowd in Calcutta listening to a missionary disputing with a Brahmin, said he knew which was right though he did not understand the language—he knew that he was in the wrong who lost his temper first. For the most part, that is a very accurate way of judging. Try to avoid debating with people. State your opinion and let them state theirs. If you see that a stick is crooked, and you want people to see how crooked it is, lay a straight rod down beside it; that will be evidence enough. But if you are drawn into controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason, but you can persuade him by winning his affections. The other day I had the misery to need a pair of new boots, and though I had bade the fellow make them as large as canoes, I had to labour fearfully to get them on. With a pair of boot-hooks I toiled like the men on board the vessel with Jonah, but all in vain. Just then my friend put in my way a little French chalk, and the work was done in a moment. Wonderfully coaxing was that French chalk. Gentlemen, always carry a little French chalk with you into society, a neat packet of Christian persuasiveness, and you will soon discover the virtues of it.

THE KINDERGARTEN.

This new method of education aims at the early development of the mental faculties of the young by making their very plays and pastimes subservient to their instruction—the removal of everything irksome and repulsive in the acquisition of the rudiments of knowledge—and to associate children with children in a pure atmosphere, amid pleasant surroundings, and under a special guidance. Toys and games in the hands of the *Kindergartener* are made to promote a healthy activity of mind and body, to awaken the pupils to the influence of the true, the beautiful and the good: to encourage their imitative capacities, and to bring out any latent aptitude for intellectual acquirements or manual skill.

As few books are used, the instruction is principally oral. Reading, spelling and arithmetic are practically taught by means of blocks and black-board exercises. History and geography are embodied in the form of stories and imaginary journeys. Writing and drawing are learned by like symbols. All the simple facts and processes which the child sees in the world of nature about him are taken advantage of and explained, so that the youthful pupil, it may be unconsciously—certainly without much effort—learns something of botany, natural history, chemistry and general science.

Nothing is so bad for a child as a listless habit of mind and body; yet nothing is more common in children left to themselves, or to the care perhaps of an ignorant nurse, during the unavoidable occupation of the busy mother: such hours the *Kindergarten* aims to fill with cheerful and enjoyable *work* disguised in the form of play. To leave even very young children to depend upon and make the best use of their own powers intelligently and conscientiously is the high aim of Frœbel's *Kindergarten* system, which as we mentioned last month is

about to be introduced as part of the curriculum in Mrs. Watson's excellent academy for young ladies at Bute House, Montreal.

MISSIONARY ITEMS.

The London Society for the Propagation of the Gospel is the oldest English missionary society. While the conversion of the heathen is one of its objects, its more direct work is the extension of the Church of England in the colonies. Its revenue last year amounted to more than \$500,000. It supports wholly or in part 563 ordained missionaries, of which number 223 labour in the West Indies, 84 in Africa, 114 in Asia, 45 in Australia and the Pacific Islands, and 1 in Europe. 35 are native clergymen in India. As a result of the Day of Intercession, appointed by the Society, the means and the men were furnished for two new missions, one in China and one in Japan.

CAPTIVE MISSIONARIES IN ASHANTEE.

The Basle Missionary Society has laboured among the tribes on the Gold Coast for more than thirty years under British protection. In 1864 the missionaries formed a station beyond the borders of the British Protectorate, and had lived there in peace and friendship with the people for five years, when a quarrel among neighbouring tribes led to the interference of the Ashantees, who captured the mission party and have for the last four years subjected the missionaries, three in number, to much indignity and suffering. We have reason to believe that the successful termination of the war with the Ashantees will lead not only to the freedom of missionary action, but to the opening of new and important spheres for the spread of the Gospel.

MADAGASCAR.

The deputation sent out by the London Missionary Society to advise with the missionaries in Madagascar on many points connected with the effective working of this rapidly extending mission, give deeply interesting accounts of their arrival at the capital, and of their visits to various parts of the island. Ten years ago the Society had only ten agents in Madagascar; now they have thirty-four. Five years ago it had 37,000 adherents; now it has 280,000, the number of Church members having increased in the same period from 2,000 to 40,000. It will easily be conceived that much wisdom and experience are needed to guide the native Church safely through the dangers connected with such rapid extension. On the subject of education, the Queen said to Dr. Mullens, one of the deputies, "I love Jesus Christ, I love God, and therefore I take pains for the education of my people."

JAPAN

A missionary event of great significance and importance has just taken place in Japan.

Two elders of the native churches in Yeddo and Yokohama recently set out on a tour through the neighbouring province, explaining the Christian faith to the people, and expounding the Scriptures to audiences of from one dozen to four hundred persons. In all their course they were unhindered by people, priests, or officials. In many places they were invited and urged to come again. In one village they found a man who had once obtained a tract containing the Lord's Prayer, the Ten Commandments, and a brief outline of Christian doctrine. This man had read and studied the tract, and had for a long time called upon the name of the true God, and had kept up daily prayer to God for several years. There are at least a dozen young native Christians who have signified their intention of becoming preachers, and the missionaries of Yokohama are already discussing the question of how best to organise and maintain a theological training school for the native missionaries in Japan.

SYRIA.

A jubilee anniversary was held about three months ago at Beyrout to commemorate the formation of the first Protestant Church in Syria, by William Goodell and Isaac Bird, of the American Mission, fifty years ago. To-day the missionary stations, chiefly of the Presbyterian Board, extend from one end of the Syrian coast to the other, at all the towns from Gaza to Tarsus; while in the interior a network of missionary centres and out-stations covers the land from Jerusalem, over Lebanon and Damascus, to Aleppo. No other ground of so limited extent in all the world could count the representatives of so many societies.

INDIA.

The most recent statistics tell us that at and around 423 central missionary stations, scattered over the length and breadth of India, there were 224,258 native Christians at the close of 1871, showing an increase of 85,527 from the year 1861. The experiment of the suitability of the Gospel to the Hindoo mind has been fully tried, and has met with success in every class of the people. And yet what is the work done compared with what remains yet to be done among its 200,000,000 of people, who have as yet no place in Christian statistics.

ITALY.

WHAT ROME IS GIVING.

The society for the Propagation of the Faith of Rome, the most extensive missionary society in existence, has issued a summary of its receipts in subscriptions during the year 1872. Its income during the 51st year of its work shows an increase of £23,050 upon the income of the previous year, and amounts to £221,807. Out of this amount £144,900, or considerably more than half, was contributed by France, and this immediately after the war with Germany. The great power and large income of the society arise from the aggregate of very small but regular contributions, the subscrip-

tions being only a halfpenny a week. If the mass of Protestant Christians would imitate this example and regularly give the little they can, the operations of all our missionary societies might be largely extended.

"DON'T, CHARLEY."

"Don't, Charley," came to my ears in a sweet, musical tone, while I was seated in a railway-car, last summer. I should not have heard the soft, touching voice, had it not been very near me. I looked to see who it was that had spoken, and saw a sweet, beautiful woman upon the seat in front of me. A half-sad look rested upon the young face that was all aglow with love and tenderness. A young man was seated by her side whose face wore a restless, dissipated look, and in a moment I comprehended it all. His face was flushed slightly, and I knew why it was thus. He was talking very fast to some one in advance of him, and once I heard a low oath. "Don't, Charley," she said again, in the same sweet voice. But Charley did not seem to heed her words, but went on in a half-wild way to the man. Several more oaths came from his lips; but the woman remained silent, yet looking so pleadingly at the erring one that I thought, if he had been half human, he would have heeded the mild, loving reproof that was so visible in her tear-dimmed eyes.

A friend by my side whispered in my ear, "They have been married just one year."

"He is a brute," I only said in reply.

At that moment I saw the young husband wink slyly to the man, and then they both arose and went into the baggage-car. I understood the movement when I saw a bottle protruding from the husband's coat-pocket.

"Don't, Charley; don't go," the young wife had pleaded before he had got beyond her reach; but he tore himself from her slight grasp and rushed along. Her eyes filled with tears and a low moan came from her pale lips and then she bowed her head and wept silently.

He came back in a few moments, his face flushed still more, and his voice was a key or two louder than before. He brush-

ed rudely past the wife, evidently to get near the car-window.

"Let me alone Mag," he said, as she laid her white hand upon his arm. "Women are always in the way," he said again turning to the man in front of him.

The wife turned away and I did not hear her sweet reproving voice again.

How I pitied that young loving wife and how often I wondered if her sensitive heart must suffer and bleed for many long years! I think not; for her tender loving soul and frail slender body will not bear such unkindness. Strange how soon liquor will transform human beings into unfeeling monsters, and chill the ardent, loving nature of a tender husband and trusting wife!—*American Temperance Union.*

"HE DIED FOR ME."

In the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. When asked: "Was your son buried there?" "No," was the answer. "Your son-in-law?" "No." "A brother?" "No." "A relative?" "No."

After a moment the stranger laid down a small board which he held in his hand, and said:

"Well, I will tell you. When the war broke out I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted; I had no money to hire a substitute, and so I made up my mind that I must leave my poor sickly wife and little children, and go to the front.

"After I was all ready a young man whom I knew came to me and said: 'You have a wife and a large family; I will go for you.'

"He did go in my place; and in the battle of Chickamauga he was wounded, and taken to Nashville hospital. After a long sickness he died, and was buried here. Ever since, I have desired to come to Nashville and see his grave. I saved up all the money I could, and yesterday I came on, and to-day I found my dear friend's grave."

With tears of gratitude running down his cheeks, he took up the small board and pressed it down into the ground in the place of a tombstone. Under the soldier's name were written only these sad words:

"HE DIED FOR ME."

No wonder the tears were running down that

farmer's cheeks. He well knew the soldier had saved his life. Gladly, therefore, he spent his time and hard earned means to do what he could to express his love and gratitude. If you had stood by the side of that grave and heard him say: "There is the grave of a man who went in my place as a soldier, and died for me; but I don't care; I didn't ask him to go; he might have stayed at home," what would you have thought? You say, "A man that would talk in that way ought to be shot."

But do you know that the loving Jesus died a more dreadful death for you? And yet, if you are not a Christian you do not love him for it. You have never thanked him for dying for you. You have never shed any tears as you thought of his great love. "Jesus died for me."—*Rev. E. P. Hammond.*

Family Reading for the Lord's Day.

THE INSTITUTION AND WORK OF THE CHRISTIAN MINISTRY.

A Sermon preached before the Synod by the retiring Moderator the Rev. James Patterson of Hemmugford

2nd Corinthians, 4th Chap. and 5th verse. For we preach not ourselves but Christ Jesus the Lord.

In all labour there is profit, says the wise man; but all labours are not equally profitable. There are some kinds of labour which from their own nature, the historical associations which cluster around them, the peculiar qualifications, the special gifts and graces required for their successful prosecution; the high aims which must be kept in view and the happy, the benevolent, the glorious consequences that follow, are more profitable than others. Of these the labours that peculiarly belong to the Christian ministry occupy a very high place indeed. "For we preach not ourselves, but Christ Jesus the Lord."

We do not ignore the gifts and the graces bestowed upon the Christian Church; we do not undervalue the duties and obligations resting upon every individual member of the body of Christ; nor the privileges to the enjoyment of which every Christian is called. We can only wish that these were more clearly seen, more thoroughly appreciated and more fully enjoyed. But a special agency was needed in addition to, and yet in closest connection with all these. We all know how powerful special agencies are, what good results are likely to follow in the way of a higher perfection and greater success. The great King and Head of the Church designed that the preaching of His

Gospel should have all the benefits resulting from the operation of this well known principle. Accordingly we read: "That when he ascended up on high he led captivity captive and gave gifts unto men; He gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ." Here we find that these gifts originally bestowed upon the Church were given for *two* purposes and not *three*, as at first sight we might be led to suppose. They were given not only for the edifying of the body of Christ, but also for the "perfecting of the saints for the work of the ministry. It was necessary that they should be *Saints* in the original acceptance of the term: i.e. set apart for the work. It was also necessary that they should be perfected more and more for the proper discharge of the special duties henceforth to devolve upon them. They needed to be perfected as "ambassadors for Christ" whose high mission it is to pray men in Christ's stead to be reconciled to God. They needed to be perfected as "scribes instructed unto the Kingdom of Heaven, that they may be like unto a man that is an householder, who bringeth forth out of his treasure things new and old; that they might feed the flock of God, taking the oversight thereof. Neither as being lords over God's heritage, but being ensamples to the flock. They needed to be perfected in order that they might preach not themselves but Christ Jesus the Lord.

And this is a duty that has devolved upon the Church in all ages. Although the extraordinary gifts originally bestowed for laying the foundations of the new dispensation have been withdrawn, however the gifts may have been modified, there has been no change in regard to the *purpose*, these are still the same "for the perfecting of the Saints for the work of the ministry and for the edifying of the body of Christ."

History informs us that, when the Gospel was first preached in Britain, these early ambassadors for Christ paid special attention to this important duty. A striking contrast is drawn between them and the priests of the ancient superstition in these words: "They were not employed, like the druidical priests into whose places they had come, in settling the worldly affairs of men; but gave themselves wholly to divine services, in instructing the ignorant, comforting the weak, administering the Sacraments and training up disciples for the same services."

This work is needed *now* as in the past. Whatever obstacles may present themselves, whatever difficulties may stand in the way, whether of procuring candidates for the Holy Ministry, or giving them the special training needed for the proper performance of their important duties, these must be encountered and removed before the church in any age or as represented by any denomination has fulfilled her high mission. She requires "to train up others for the same services" as well as to proclaim the truth as it is in Jesus.

Turning our thoughts, however, more par-

ticularly to the Scripture before us, we find the subject matter of all Gospel preaching. Our sermons must give special prominence to Christ Jesus the Lord as the only and all-sufficient atonement for human sin. A sermon without the Saviour is, for all evangelical purposes, like a shadow without the substance, like the body without the soul. Fair it may be to look upon like the parian marble sculptured into the most beautiful of classic forms, but life is wanting, it remains cold and dead, producing none of the actions of the living sentient being. The Saviour is both the wisdom of God and the power of God unto salvation.

In *exclusively* preaching Christ Jesus the Lord, we must rigidly exclude every creature, even the highest angel or seraph. There is none other name given under Heaven among men, whereby we must be saved. He was made so much better than the angels as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He, at any time: "Thou art my son, this day have I begotten thee;" and again when he bringeth in the first-begotten into the world he saith, "And let all the Angels of God worship Him."

And no man can redeem his brother or give unto God a ransom for him. The evangelical prophet, towards the close of his prophecy, exclaims, who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? To this the reply came: "I that speak in righteousness mighty to save," and again: Wherefore art thou red in thine apparel and thy garments like him that treadeth in the winefat? The answer given was, "I have trodden the wine press alone, and of the people there was none with me." Works of supererogation, of which we have heard so much in the history of the Christian Church more particularly before the Reformation, must be wholly excluded.

No man can satisfy the justice of God for his own sin, far less can he make atonement for the sins of others. In exclusively preaching Christ Jesus the Lord we must exclude works of self-righteousness as well as works of supererogation. Even the gifts and graces bestowed upon those set apart for the Christian ministry are not to be unduly magnified. These are indeed to be highly valued, to be cultivated more and more and to be employed with all diligence in the Master's work; but we must be careful not to assign to the means however important the place in our estimation which properly belongs alone to the great end which the faithful preacher of the Gospel must ever have in view. "For we preach not ourselves, but Christ Jesus the Lord." And in doing so we will find field and scope enough for the exercise of the highest talents as well as for the humbler gifts more generally needed for the work; we will find room and occasion for the manifestation of the lowliest graces as well as those more resplendent in their character. In preaching Christ Jesus the Lord, we are furnished with a theme, which the highest angels may well desire and delight to look into.

Here we have the brightest, the most glorious, and yet the most loveable manifestation of the Divine perfections. God has indeed made the most wonderful displays of His glory elsewhere; in the works of creation, where the Heavens declare the glory of God and the firmament showeth His handiwork; in the ways of His providence, where He openeth His hand and liberally supplies the wants of every living thing, in His government over us and all created things. By Him kings reign and princes decree justice; by Him princes rule and nobles, even all the judges of the earth. There we have innumerable displays of the Divine power, His wisdom and benevolence seen every where, both on the grandest scale and at the same time embracing the minutest particulars. Affecting not only the affairs of empires, the prosperity of kingdoms, the downfall of dynasties, the changes of ministries and the triumph of parties; but every individual member of the human family and the humblest affairs of every day life. "The very law that moulds a tear and bids it trickle from its source, that law commands the world a sphere and binds the planets in their course." But in that revelation of Himself, which He has made in the person and work, the life, the teachings, the sufferings and death of Christ Jesus the Lord, we have still more wonderful and glorious displays of the Divine perfections. Here His power, pre-eminently spiritual in its character and results, is displayed, not so much in governing His spiritual empire whose subjects so numerous and varied were acting in terms of their original laws and fulfilling the designs of their creation, but in subduing and controlling those who had broken away from their allegiance to Him, had raised the standard of rebellion and were introducing disorder and confusion into His spiritual Kingdom. His wisdom is displayed in re-establishing the empire of peace in our world, in the successful guidance of His power not only in spoiling principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places, but also in bringing back mankind to their allegiance to Him in strictest harmony with His glorious perfections. And as for His benevolence, assuming the character of love and mercy, how can we better refer to it than by using the language of the Apostle to the Gentiles, when he says: That ye being rooted and grounded in love may be able to comprehend the height and the depth, the length and the breadth, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God? (Ephesians iii, 18, 19). Herein is love, &c., (1 John iv. 10.)

For we preach not ourselves, but Christ Jesus the Lord. The leading thought suggested by the first of these texts is that of being anointed or consecrated. It is the same as Messiah in Hebrew. In making known unto others the plan of salvation we are not left in doubt as to the authority of our Saviour. Just as under the Old Testament dispensation, the high priests and kings and prophets were anointed with oil, and their being so was a public

intimation of their being divinely appointed to their offices, so the Lord our Saviour was set apart by the Father for this purpose in terms of the covenant of grace. And in the revelation which God has given of the plan of salvation, the greatest prominence is given not only to the purpose of the anointing, but to the fact thereof. The royal Prophet represents the heathen raging, and the people imagining a vain thing against the Lord and against His anointed. Addressing "Him who was to come," he says: Thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows.

The Prophet Isaiah introduces Him as saying: "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." He was divinely appointed to the offices he fulfilled, both of prophet, priest and king. He did not assume them of himself merely. He was called of God as was Aaron: Behold mine elect in whom my soul delighteth. He was divinely qualified. To him was given the spirit without measure. The spirit of the Lord was upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He was divinely accredited. The Father who hath sent me, says Jesus himself, hath borne witness of me. This was done again and again by a voice from Heaven, as well as the fulfillment of prophecy and by the miracles he performed from time to time.

The purpose of the anointing is brought before us in the second of the terms used in these words. The conferring of the name of Jesus on our Lord was not the result of accident or of the ordinary course of things, as was not uncommon among the Jews. It was the result of a two-fold miraculous interposition. The angel that appeared to Mary and afterwards to Joseph, expressly enjoined, "Thou shalt call His name Jesus," and the reason assigned was, "Because he shall save His people from their sins." There was thus established the closest connection between the name and the life purpose of Him to whom it was given. We preach Christ Jesus the Lord as the Saviour of mankind from sin, its guilt and its dominion. As He who by the one sacrifice of Himself, once offered, has forever finished transgression, made an end of sin and brought in an everlasting righteousness.

We preach Him also as Christ Jesus the Lord. As the co-equal, the co-eternal with the Father. As that eternal word, who was in the beginning with God and was God, by whom all things were made and without whom was not any thing made that was made. He is Lord over all God blessed forever. He is the head, even Christ. For as the Father hath life in Himself so hath He given to the Son to have life in Himself and hath given Him authority to execute

judgment also, because He is the Son of man. He hath put all things under His feet, and, when all things shall be subdued unto him, then shall the Son also Himself be subject unto Him that put all things under Him. that God may be all in all. As the captain of salvation he hath spoiled principalities and powers, and made a show of them openly triumphing over them in His cross. And because He humbled Himself and became obedient unto death even the death of the cross, God also hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

However numerous and varied, however high or however humble the means and instrumentalities employed by Him in maintaining and extending the boundaries of His Kingdom, He is Lord over them all, higher than the kings of the earth. But although the Lord be high, He hath respect to the lowly, yea to this man he will look and have compassion upon him who is of a humble and a contrite heart.

But the end of all preaching is believing. We are so to preach Christ Jesus the Lord in our parishes, in our pulpits, in families, in our intercourse with individuals, both young and old, that believers may be multiplied. That those who already believe may be rooted and built up and established in the faith, and that many may be daily added to the Lord. And the church's commission extends to the whole world. The Church in any part of the world already Christianised is not doing her whole work if she loses sight of the command, "Go ye into all the world and preach the Gospel to every creature." Whatever sacrifices have to be made, and whatever difficulties have to be overcome; whatever obligations may thus be seen to devolve upon her, the Church must be true to herself and her work, and faithful to Him who hath appointed her.

Negotiations for union among the various members of the Presbyterian family of Churches have been going on for some time past in the land. We take special pleasure in contemplating the success of these negotiations, either now or at some not far distant period, their success as affecting the work of the Church in the remoter parts of the world. (Union is strength, and the kind or rather the *degree* of power we very much lack, and the remark applies to all the negotiating Churches, is the power to carry the Gospel into heathen lands, in a way to make our influence felt.) We do not undervalue the importance of maintaining the ground already gained, we do not lose sight of the many and considerable minor advantages naturally flowing from such an union; but what outweighs them all is the importance of occupying such a position of extended usefulness as it is the glory of any church, and as it is necessary for the permanence of any church to occupy; such a position as with the blessing of the Great King and head of the Church, will make us more and

more the honoured instruments in His hand of hastening on the time when the mountain of the Lord's House shall be established on the tops of the mountains and exalted above the hills, and when all nations and kindreds and people and tongues shall say "come and let us go up to the House of the Lord, to the mountain of the God of Jacob." Let us hail such a consummation if near, let us watch and pray for it if more remote, and in either event let us so preach Christ Jesus the Lord in our various spheres of labour, that those who come within the sphere of our influence may believe in Him to the salvation of their souls, and may be giving all diligence, adding to their faith all the virtues which naturally flow therefrom and ought to adorn their lives as Christians. "Therefore, my beloved brethren, be ye steadfast and immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."—Amen.

Our Sanctum.

It is exceedingly difficult for any one out of Scotland to regard the hostility towards the Bill now before the British Parliament for the abolition of Patronage in the national Scottish Church without recalling to mind the old fable of the dog in the manger. The Church of Scotland has accepted the measure cordially. Why should others interfere? Specially unreasonable does it seem for those who have for thirty years, as in the case of the Free Church, and for one hundred and forty years, as in the case of the United Presbyterians, persistently inveighed against the system as a monstrous outrage. Since they hold the exercise of lay patronage to be in itself a wrong thing, should they not rejoice that it is to be done away with?

The Assembly of the Free Church has expressed itself more cautiously than the other has done. Dr. RAINEY's motion, which carried by 433 to 36, contained a series of resolutions asserting "that no alteration in the existing law of Patronage could affect the grounds upon which the Free Church separated in 1843." In other words, as the Free Church minister of Kilpatrick puts it, "In vain do Dukes preach or prophecy the return of the Free Church, or of a single intelligent and honest Free Churchman, to the new-modelled establishment. The Free Church heard the voice of its Lord and Head in 1843, saying, 'come out and I will be with you'; and in 1874, concerning any return to "Erastian bondage," it hears the voice of the same Lord saying, 'ye shall henceforth return no more that way.'" It is true that Dr. BEGG dissented, and that Mr. NIXON of Montrose moved an amendment to the effect that the Bill provides a panacea for all the ills of Presbyterianism and paves the way for a reunion of the divided family, but the House cheered vociferously all the same upon the vote being made known. The United Presbyterians on the other hand have declared themselves out and out opposed to the Bill, because they find in its admissions fresh ground for lifting up their

testimony against any connection whatever between Church and State.

PRINCIPAL TULLOCH, who was not present at the Assembly to take part in the debate, and is perhaps on that account in a better position to give a calm opinion, states in a letter to the Scotsman his belief, that, upon the whole, the Church of Scotland will be greatly strengthened by the present Bill, although he sees possible elements of evil in it. "After all," he says, "lay patronage has been always something of the nature of an excrescence upon the true genius of the Scottish Church. And the Church will survive its abolition and possibly take a fresh start in popular favour." Dr. Tulloch maintains, in the face of figures industriously paraded to the contrary, that the Church of Scotland today possesses more members than all the other Presbyterian Churches of the country put together, and seeing that so large a majority of the people of Scotland has demanded the abolition of Patronage, he justifies the Government for having taken up the subject and trying to dispose of it. Through Canadian spectacles we can view the abolition of patronage without the slightest dread of any serious consequences to the peace and harmony of the Mother Church. But, if it does not seem presumptuous in us to offer an opinion, we should like to see the clause providing for the indemnity of patrons in some way amended. As it now stands the patron is to receive one year's stipend for surrendering his rights, and that to be taken out of the minister's salary in four equal annual instalments. This, we cannot help feeling, is a decidedly unfortunate and weak point in the Bill.

As indicating the state of feeling in certain ecclesiastical circles in Scotland, and we believe it finds a counterpart in the Church of England, it is worth mentioning that a square vote for disestablishment carried in the Free Church Assembly by 295 to 98 against Sir Henry Moncrieff's amendment "that although a remedy was wanting for Erastianism that remedy was not necessarily disestablishment."

Dr. RAINY has been unanimously appointed Principal of the new College, Edinburgh, vacant by the death of the late Dr. Candlish.

HENRY WARD BEECHER.—Charges of a most scandalous and unnatural description have been made against this well-known clergyman, and have been circulated by the Press, even by what claims for itself the designation of the "*Religious Press*," with what we cannot but call *indecent haste*. It is humiliating to find modern journalism stooping so low in order to gratify a morbid and vitiated public taste. In the meantime, we don't believe one word of the dismal story.

LITERARY.

At a meeting of the CHURCH SERVICE SOCIETY recently held in Edinburgh, it was announced

that the third edition of *ECOLOGION* is now ready for circulation. As the Committee have bestowed a great deal of labour on this new edition we may be sure it will be much more complete and valuable even than its predecessors.

OUR FRIEND SLEEPETH, is the text of a funeral sermon, printed by request in pamphlet form, preached by the Rev. C. A. Doudiet of Montreal, on the demise of Mr. John Melville, an estimable member of St. Matthew's congregation, who, while in the discharge of duty in connection with the locomotive department of the G. T. Railway, was overtaken by sudden death. "He fell," said the preacher, "where we all *should* fall when the appointed time comes, in the way of duty; and the suddenness of his call repeats to every one of us the Saviour's warning, 'Watch, for ye know not the day nor the hour when the Son of man cometh.'"

THE MISSIONARY HERALD of the Presbyterian Church in Ireland, for July and August is a particularly good number of this excellent periodical from which we may make extracts hereafter. Among others the Editors of the CHRISTIAN GUARDIAN, the CANADIAN INDEPENDENT, the CANADA CHRISTIAN MONTHLY, the SUNDAY TIMES, the PRESBYTERIAN at WORK, the WEEKLY REVIEW, LONDON, the PRESBYTERIAN ADVOCATE, St. John, N.B., the BRITISH AMERICAN PRESBYTERIAN, Toronto, the CHRISTIAN UNION, New York, the RECORDS of the Church of Scotland, the C. P. Church in Canada, and of the respective churches of the Lower Provinces, all have our thanks for regular fyles of their ably conducted and interesting periodicals.

GATES OF PRAYER, by Dr. McDuff. This precious little manual of private devotions, exquisitely reprinted by CARTER & BROS., New York, may be had of W. DRYSDALE & Co., 232 St James Street, Montreal, *price* 80 cents. We gladly take the opportunity of bringing Mr. Drysdale's new book establishment under notice. Knowing his aptitude for business, and his character as an active working member of the Presbyterian Church, we have no doubt as to his success, and heartily recommend him to the patronage of the public. For particulars see advertisement.

PRINCIPAL TULLOCH ON AMERICAN CHURCHES.

There is something very winning and attractive in the affectionateness of the Methodist worship when under proper regulation; something still more beautiful in its eager and cordial catholicity, inviting all who will only come—repelling none. On the Sunday morning at Washington, after the date of my last notes, I went forth in quest of a church where I might worship with edification, and perhaps hear a good sermon. I had no definite church in view, and really did not know one church from another. I found my way

early, while only a few members of the congregation had yet assembled, into the Methodist Metropolitan Church, where I was shown into a front seat, not far, as it turned out, although I did not know this during the service, from the seat of Mr. Grant, the President of the United States. I observed that this seat was long of being occupied, and further, that some slight commotion at length took place, when a dark visaged gentleman and lady and family took their seats in it. But, after all, the commotion was hardly perceptible, and I took little notice of it. I had not then seen Mr. Grant, and did not recognize him from any portrait that may have come under my notice. The service proceeded—the prayers, so far as I can recall, being almost entirely *extempore*, or at least unliturgical. There was, in short, nothing very different in the service from what one would meet with in a Presbyterian or Congregationalist Church, save that the singing was, upon the whole, more hearty and general. (I will afterwards speak of this feature of service in all the American churches, which is far from satisfactory.) Dr. Tiffany, the pastor of the church, then preached a most stirring and eloquent sermon on St. Peter's repentance. I could not have been more fortunate, I am sure, in this respect. I was delighted with the sermon and with the preacher, so far as I could make him out from his sermon. The slight extravagances of language here and there in speaking of Peter having lapsed in the dark moment of his trial into what might have been his old habit, as a fisherman, of swearing, did not to me at all detract from the excellence of the sermon; the *power* of which I could see moved deeply many strong men sitting around me, so that their emotion worked visibly in their faces. The ordinary service closed; and it was intimated that the communion would be dispensed to those who chose to remain. I thought of going, and then I thought I should like to see the Methodist Communion Service, which I had never seen before. Several men, who were plainly clergymen, also remained. Dr. Tiffany in a very special manner invited all clergymen present to come

within the railing enclosing the pulpit, and participate with him in the dispensation of the Holy Sacrament. With some reluctance I advanced, and, having done so, took my share in the solemnity as a clergyman. The Communion was administered, I may say, by the clergymen in succession distributing the bread cut into small pieces, and the cup to successive groups, who knelt around the circular railing. The words of institution were repeated each successive time that a group of communicants knelt down, and as long as the elements were being dispensed, but there was no further address. After the service was over I thought it my duty to make known my name to Dr. Tiffany, and to let him know that I was a Presbyterian and not a Methodist clergyman.

I received a most cordial reception from him, as well as welcome from the Brethren or Elders of the congregation who had been assisting in the solemnity, one of whom, in fact, although unknown to me by person, was not unknown by correspondence. I afterwards saw much of Dr. Tiffany, and in particular of the member of his congregation to whom I have alluded, and their kindness was unbounded. I accompanied the former to the White House, and had a pleasant and cordial talk with the President who is not only a member of Dr. Tiffany's congregation, but his personal friend. I mention all this because to some it may not be uninteresting in itself, but mainly to illustrate the kindness of Methodism in America, of which I had afterwards also special experience—and above all, to exhibit that practical catholicity which I have spoken of as a feature of American Christianity, and which I confess was both welcome and delightful to me.

POETRY.

We have been furnished with the following exquisite sacred lyric, the words of which are by the Rev. D. E. McNab, of Saltcoats, and the music by the Rev. R. H. Muir of Dalmeny, both distinguished ministers of the church of Scotland.

AT JESUS' FEET.

I oft am very weary
 Beneath sin's load, and groan,
 And life seems dark and dreary
 Before the guilty one;
 But my troubles disappear
 And I hear a voice of cheer
 As I sit confiding here

AT JESUS' FEET.

I oft am very clouded,
 And cares disturb my breast;
 My hopes with gloom enshrouded,
 I search in vain for rest:
 But I win me sweet release,
 And my fretful troubles cease,
 And my heart drinks perfect peace,

AT JESUS' FEET.

I oft am filled with sorrow,
 And weep beside the grave,
 Which may, perchance, to-morrow,
 My nearest, dearest crave;
 But my sorrows all subside
 Like a dark and troubled tide,
 As my bitter griefs I hide

AT JESUS' FEET.

I oft am nigh despairing
 As round the world I view,
 And see the bad—how daring!
 The good, how faint and few!
 But my faith again grows strong,
 And takes up a hopeful song,
 As I think of heaven's throng

AT JESUS' FEET.

And oft my heart is aching
 With nameless sorrows pained;
 Each tender heart string breaking
 With anguish unexplained:
 But the grief which no one knows
 Like a vision quickly goes,
 As my spirit lowly bows

AT JESUS' FEET.

O Saviour let me ever
 These blessed feet embrace,
 And let me wander never
 From this sweet resting place;
 Let no hungry beast of prey,
 Let no storms by night or day,
 Scare my trustful soul away

FROM JESUS' FEET.

Queen's University and College.

THE thirty-third session will begin on the first Wednesday (7th) of October next. Matriculation examinations will commence on the day after. Copies of the Calendar, for session 1874-5, giving full informations as to course and subjects of study, Scholarships, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston. Principal Snodgrass will attend to applications for Endowment Nominations to the privilege of free attendance.

Queen's College, Kingston, 14 May 1874.

Acknowledgments.

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 FIFE FOWLER, M.D., L.R.C.S. Edin.

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