

THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

March,



1872.

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

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All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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THE PRESBYTERIAN

MARCH, 1872.

THE PRESENT POSITION OF THE UNION QUESTION.

The following documents afford a complete view of the present state of negotiations for a Union of the Presbyterian Churches. They cover the whole action hitherto taken by parties concerned, so that, from a perusal of them, our readers will be able to form a just notion of the progress which has been made.

I. RESOLUTIONS OF THE JOINT COMMITTEE.

On Tuesday, the 26th of September last, Committees of the Supreme Courts of the four Presbyterian Churches negotiating for Union met, on the call of their respective Conveners, in St. Paul's Church, Montreal, and resolved themselves into a Joint Committee. The members in attendance were: (1) Dr. Cook, Dr. Snodgrass, Dr. Jenkins, Rev. George Bell, Rev. Kenneth McLennan, Rev. David Watson, Hon. Alexander Morris, Messrs. James Croil, James Craig, Robert Bell, James S. Hunter, Neil McDougall, of the Church in connection with the Church of Scotland; (2) Dr. Taylor, Dr. Topp, Dr. Macvicar, Professor Caven, Rev. Thomas Macpherson, Hon. John Macmurrich, Messrs. David Mackay, George Hay, John L. Gibb, Thomas McCrae, of the Canada Presbyterian Church; (3) Rev. Neil Brodie, Rev. George M. Grant, Rev. Robert G. Cameron, Mr. J. G. Bremner, of the Church of the Maritime Provinces in connection with the Church of Scotland; (4) Dr. Bayne, Rev. George Christie, Rev. Robert Sedgewick, Rev. George Patterson, Rev. James Bennet, Messrs. Henry

B. Webster, George A. Blanchard, of the Presbyterian Church of the Lower Provinces.

Dr. Cook was appointed Chairman, and Dr. Topp, Secretary.

The Committee had three meetings daily, and continued in session until the evening of Monday, the 2nd October.

The following are the resolutions which were agreed to:

NAME.

That the title of the United Church shall be, "The Presbyterian Church of British North America."

Mr. Brodie dissented from this resolution.

BASIS.

1. That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down gen-

erally in the "Form of Presbyterian Church Government," and in the "Directory for the public worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall at the same time, regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

WORSHIP.

That, with regard to Modes of Worship, the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

MISSIONARY AND BENEVOLENT OPERATIONS.

The Committee agreed to express their confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims, and that, with regard to the practical work of the Church and the prosecution of its Schemes, whilst of course the General Assembly shall have the supervision and control of all the work of the Church, and be the final Court of Appeal, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and, at the same time, to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Committee further agreed to recommend the establishment of an efficient

Widows' and Orphans' Fund for the United Church, to which all ministers and congregations will be expected to contribute; and that in the meantime a Committee, consisting of Mr. Croil, Convenor, the Hon. John McMurrich and Mr. D. Mackay, be appointed to employ an actuary to value the different Funds now in existence, and submit to this Committee an equitable plan for the establishment and future management of the Fund.

PROPERTY.

The Committee, after full deliberation, resolved to recommend that such legislation should be sought as shall preserve undisturbed all the rights of property belonging to individual congregations and corporate bodies entering into the proposed Union.

TEMPORALITIES' FUND OF SYNOD IN CONNECTION WITH THE CHURCH OF SCOTLAND.

That the Committee regard with much satisfaction and approval the proposed distribution of the Temporalities' Fund, as one which may largely promote the interests of certain important Schemes of the Church; but are of opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as to the payment of a sum of two hundred dollars per annum to every minister on the Synod roll, to whom the benefit of the Temporalities Fund does not yet extend, may be as efficiently and conveniently carried out by said Synod in another way acceptable to all parties.

COLLEGIATE INSTITUTIONS.

The Committee unanimously adopted the following deliverance: That the negotiating Churches shall enter into union with the Theological and Literary institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morris College, and the Theological Hall, at Halifax, into relations to the United Church similar to

those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

This resolution passed the Committee, on the evening of 29th September. On the 2nd of October it was reconsidered, and the following resolutions were adopted in its stead—the members present being Drs. Snodgrass, Cook, Jenkins, Bayne, Taylor, McVicar, Topp, the Rev. Messrs. McPherson, Bennet, Christie, Sedgewick, Bell, McLennan, Grant, Cameron, the Hon. John McMurrich, Messrs. Bremner, Croil, Bell, D. Mackay—Dr. Dayne, Chairman, *p. t.* :

1. That inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as to it may appear necessary or desirable.

2. That Tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connexion with the Theological Institutions of the United Church in Ontario and Quebec ; but that provision be made by the United Church for such work in Queen's College, Kingston, and in Morrin College, Quebec.

3. That the Theological department of Queen's College and that of Morrin College, and the Presbyterian College, Montreal, shall be united into one College, situated at Montreal.

4. That the Theological College, thus formed at Montreal, shall be governed in general accordance with the provisions of the charter of the Presbyterian College, Montreal.

5. That the three Theological Colleges of the United Church, viz. : at Halifax, Montreal and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate :

1. For conferring degrees in Divinity.

2. For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the present Principal of Morrin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal ; that another Theological Professor shall be so invited from Queen's College, and that, in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

7. That the legislation necessary to effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation, in conformity with the said changes, as will bring Queen's University and College, Knox College, The Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church, similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

Principal Snodgrass dissented from these resolutions.

The Committee agreed to send a copy of the minutes, including the above Basis, as their report to the Supreme Courts of several Churches.

It was also resolved that a copy of the resolutions on Collegiate Education be sent to the Boards of the various Institution referred to in these resolutions.

II. PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH, IN REFERENCE TO THE FOREGOING RESOLUTIONS.

An adjourned meeting of the General Assembly of the Canada Presbyterian Church, which commenced its sittings at Toronto on the evening of the 7th Nov., there being present 76 ministers and 43 elders, out of a total membership of 202,

took action on the foregoing resolutions, as follows :

NAME.—Two names were proposed, "The Presbyterian Church of Canada" and "The Presbyterian Church of British North America." It was agreed to leave the name undecided for the present.

BASIS.—The first, third and fourth articles were agreed to.

A motion in favour of the first part of the second article was carried by a large majority over an amendment to substitute for it these words: "That the Confession of Faith and the Larger and Shorter Catechisms are the Confession and Catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures." Rev. J. Ross dissenting.

For the second part of the same article it was proposed to substitute this statement: "That no interpretation or reception of such portion of any of these documents, as regards the duty of the civil magistrate in matters of religion, is held by this Church, which sanctions persecution"—but by a large majority it was agreed to let the article stand as reported by the Committee.

By a vote of 60 to 22, a proposal to add the following article to the Basis was rejected: "That the Lord Jesus Christ is the only King and Head of his Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto," and an amendment to adopt the four articles of the Basis as a whole was carried. Messrs. McTavish, A. Young, D. B. Cameron, J. Middlemiss, D. Gordon, D. Cameron, ministers, and Messrs. M. Douglass, W. Heron, George Barrow, elders, dissenting.

WORSHIP.—It was agreed, by a majority of votes, to remit the resolution of the Joint Committee to the Assembly's Committee to bring it before the committees of the negotiating Churches, to consider whether, in present circumstances, such an article be necessary.

MISSIONARY AND BENEVOLENT OPERATIONS.—The Assembly concurred in the views embodied in the resolution of the Joint Committee.

MINISTERS' WIDOWS' AND ORPHANS' FUND.—It was agreed to approve of the recommendation to establish an efficient Fund for the United Church.

TEMPORALITIES FUND.—It was resolved. "That the Assembly have satisfaction in expressing generally its approval of the proposed final application of the Temporalities Fund * to the endowment of an Aged and Infirm Ministers' Fund, a Widows' Fund, and to purposes of Theological Education;" and the second part of the Joint Committee's resolution was adopted.

COLLEGIATE INSTITUTIONS.—It was moved by Dr. Proudfoot: "That the recommendations of the Joint Committee be not adopted, but that the following resolution be substituted for them, namely: That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist.

That, inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its Theological Institutions within three years, it is expected that the Synod of the Presbyterian Church, in connection with the Church of Scotland, will complete during the same period the endowment of Queen's College, so that neither it nor the Theological Institutions referred to may be a burden to the United

* The application here referred to is that proposed by the Synod in connection with the Church of Scotland. See Minutes of Synod page 35, or *The Presbyterian* for July, page 189

Church, or interfere with the prosecution of its Home and Foreign Missions.

Further, it is understood that all other matters pertaining to the colleges be left for the adjustment of the United Church.

And further, the Assembly re-appoint their Committee on Union, and instruct them in bringing this resolution under the notice of the committees of the other negotiating Churches, and seeking their approval thereof, to inform them that this church still adheres to its repeatedly-expressed opposition to State Grants to denominational colleges in these Provinces, and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter."

It was moved in amendment by Prof. Young, seconded by Dr. Waters: "The Assembly disapprove of the resolutions on Collegiate Education agreed to by the Joint Committee, particularly in so far as these provide for the reception of certain Literary and Scientific Colleges into the same relations to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland."

It was moved in further amendment by Prof. Inglis, seconded by W. Cochrane: "That, in view of the proposed efforts to endow the various colleges connected with two of the negotiating Churches, and of the impossibility of completing the Union satisfactorily to all parties until the results of these efforts are ascertained, it is not expedient to come to any decision in reference to collegiate arrangements at the present stage of the negotiations; nevertheless the Assembly desire to declare, that inasmuch as a large number of the office-bearers and members of the Church are opposed, in the present circumstances of the country, to undertaking any general classical or philosophical teaching as a part of the Church's work, it would, therefore, be greatly preferable that the Faculties in Arts, in Queen's College, and Morrin College, should be placed on such a basis as, while preserving them in all their efficiency, would at the same time

remove them from under the direct control of the Church; without its being implied that a non-compliance with this suggestion will be a positive bar to Union.

In further amendment, Rev. Mr. Gregg, seconded by Rev. Thos. MacPherson, proposed the adoption of the resolution unanimously agreed to by the Joint Committee, on 29th September, and forming, word for word, the second paragraph of Dr. Proudfoot's motion.

Mr. Gregg's amendment was carried over the amendments of Prof. Inglis and Prof. Young, but was lost when put against Dr. Proudfoot's motion. This motion being then voted on there were 64 yeas and 11 nays, 10 declining to vote. Dr. Waters and Prof. Young entered their dissent.

REMIT.—It was agreed: "That the Basis of Union and the resolutions on the subject of Union, as a whole, be sent down to Presbyteries, Sessions, and Congregations, for their mature consideration, and to report to next Assembly."

NOTE.—The decisions of the Canada Presbyterian Assembly, with the important modifications given above, have been sent down to Presbyteries, Sessions and Congregations, and the document containing them has no reference to the resolutions of the Joint Meeting of Committees on the name of the United Church, modes of worship, and rights of property.

III. RESOLUTION OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE.

At a meeting of the Board of Trustees of Queen's College, on the 22nd of November, it was unanimously resolved, with respect to the resolutions of the joint meeting of Committees on Collegiate Institutions: "That the Board, finding that, whether practicable or not, the proposals contained in these resolutions have not received the sanction of the Canada Presbyterian Church, decline, in the meantime, and in view of the action which may be taken by the next meeting of Synod, to pronounce any judgment upon them."

IV. RESOLUTION OF A RECENT MEETING OF THE CHURCH'S UNION COMMITTEE.—OFFICIAL ACCOUNT.

It was no doubt expected that a special meeting of Synod would be held as soon as possible after the joint meeting of Committees on Union, at Montreal, in September last, closed its proceedings, and this expectation was encouraged by the terms of the last Synod's resolution on the subject, as given on page 38 of its "Acts and Proceedings." We are authorised to explain that certain steps were taken towards the convening of a special meeting, but difficulties having arisen with respect to the time for holding it, further action for that purpose was suspended. After separating at Montreal, the members of the Committee did not meet again, until convened at Kingston, on the 30th day of January. It was then agreed (eleven members of Committee being present), that it would be unwise, in the circumstances, to ask the Moderator to put the members of Synod to the inconvenience of attending a special meeting, the more as it was by no means clear to the Committee that anything favorable to the progress of negotiations for Union could by such a meeting be effected, that might not be accomplished, equally well and with as little loss of time, by allowing the matter to stand over until the meeting of Synod at Kingston in June next.

THE SPANISH CHRISTIAN CHURCH.

As the signature attached to this article, which first appeared in "The Church of Scotland Home and Foreign Missionary Record," shows, the appeal for help to Spain is issued by authority. Of the value of information given regarding that deeply interesting country, and its present Ecclesiastical relations, there is no need to speak. Will there not be, we are tempted to ask, any response from Canada to the appeal, so urgently made, from Edinburgh? Any contributions would be gladly received and forwarded by Mr. Lang's brother, the Rev. Gavin Lang, St. Andrew's Church, Montreal.

"In the article which follows I assume that all the readers of the "Record" are deeply interested in the present condition of Spain. There is no need to open up the story of its decline from the position occupied in the 15th century, when, as we are wont to say concerning Great Britain, poets and courtiers celebrated the glories of an Empire on which the sun never set. It is a sufficient awakening of sympathy to reflect that a country which has been for long, long years cursed by the double despotism of a corrupt monarchy and an insolent priesthood—its resources wasted, its great capabilities neglected, its people down-trodden, its government the scandal of Europe—has, by a bloodless revolution, shaken off the oppressor's yoke; and with quiet, grave earnestness is seeking to develop a well-ordered constitutional liberty. No doubt the future is still involved in uncertainties. Already complications in the political situation have appeared, which prove that a strong arm and a strong will are demanded rightly to guide the destinies of (so it may be called) the *new-born* nation. But meanwhile, as circumstances to be set over against the anxiety thus caused, one cannot but note the absence hitherto of those outbreaks which often disfigure and disgrace the first efforts of patriotism; the wisdom and moderation which have characterised the conduct of King Amadeo, and the hearty enthusiasm with which men of all parties have gathered around the throne as the symbol and centre of national unity. One element of stability, however—but this, the first, the most essential of all essentials—is wanting. As might be expected in the "most Catholic" kingdom of Christendom, the pith of the religious principle has been eaten out by the most abject and debasing superstition. Its sixteen millions are walking in the thickest darkness of Romish idolatry. Until this darkness is penetrated and shone into; until these millions are taught "the victory which overcometh the world, even our faith;" until the Spirit is poured upon them from on high, we may not hope that "judgment shall dwell in the wilderness, and righteous-

ness remain in the fruitful field." My object is to invite the attention of Christian people in the Church to the light which has been shed from Andalusia across the Peninsula, and, especially in view of circumstances which I shall mention towards the end, to request the support of their prayers and gifts. May I be allowed first, and generally, to recall the oft-told tale of the daybreak in Spain; and, as establishing an additional claim on our interest, to show how intimately the Reformation movement thus traced has been from the earliest dawn associated with Protestant Britain?

Who does not know that, until September, 1868, of all lands closed to the Word of God—closed against all that is vitally Christian—Spain was the most "straitly shut up"? Since the quenching of the Reformation, three centuries ago, all shadows projected by the kingdom of darkness seemed, year by year, to become longer and broader. Nor was the situation improved by any of the constitutions which, from 1812 to the downfall of Queen Isabella, succeeded each other. In 1852, some Christians in Edinburgh, whose hearts had been touched by the desire to send the Gospel to the benighted Spanish, prevailed on a seaman, bound from Leith to Cadiz, to take charge of some Spanish Bibles. He told the captain of his vessel about the precious trust which had been committed to him. The captain, aware of the danger of arrest and imprisonment, would not distribute the books on shore. He merely "told one party and another in Cadiz, that good books could be got on board his vessel by any who chose to go and take them." From this period, in clandestine ways, copies of the Gospel and tracts were circulated in the larger and more accessible towns. How interesting to look back on the early efforts of Christian love, pursued amid discouragements which only the energy of love could surmount! The first tract, containing extracts from the Holy Scriptures! The first magazine, issued by Dr. James Thomson, expelled from Spain by the Queen-regent, and edited by Senor Calderon, also an exile!

Ladies, "gentle workers for a gentle Lord," Mrs. Hargreaves in London, Miss Whately in Dublin, Mrs. Peddie in Edinburgh, and others, "holding the ropes," whilst brave men "went down into the pit!" The evangelists, Don Juan Uzo, and Senor Vasquez, and Don Manuel Pinto, breathing into all their labour the spirit expressed in the words of Pinto—"My beloved brothers, no Popery, nothing but the Bible; and for the rest, trust to the Lord and to His beloved Son our Redeemer!" With what delight and gratitude do we trace the sowing work of which we are thus reminded! Truly "the sowers went forth weeping." The story of Alhama and Matamoros, taking us down to 1866, is too fresh in the recollection of all to require repetition. Thus when, from his dying bed at Lausanne, closing a short life, which had nevertheless endured the hardness of imprisonment and banishment for no offence except having witnessed for the Lord Jesus Christ, Matamoros, the beloved soldier-student, testified: "My good Saviour causes me to hope. He has become, in these moments, more and more my Friend, my Love, the Centre of all my Desires." Political and social penalties the most severe stood in the way of every attempt to preach Christ and Him crucified.

And now, what do we see? At this moment there is an organised, "fitly-joined together and compacted," Spanish Christian Church. Already, between thirty and forty places of worship, attended by thousands of Spaniards! Pastors peacefully administering ordinances, ordaining elders and deacons, discharging every part of the ministerial work; "a great door and effectual" standing open in Andalusia especially! And all since September, 1868! As Queen Isabella fled from Spain, some quiet humble men, who had waited the Lord's time on the rock of Gibraltar, entered Seville. Headed by Senor Cabrera, they lifted up their voice with strength. Free now to declare the Word of God, the demonstration of the Holy Spirit was with them. It is the language of strict and sober fact to say that a great excitement was raised in the

minds of many; and although the intensity of this excitement has subsided, who that looks at the Spain of 1871, and compares it with the Spain of 1867, can do otherwise than exclaim—"This is the Lord's doing, and it is marvellous in our eyes"?

It may stir up the minds of those who peruse this hurried and most imperfect sketch to be reminded as to the platform of the Spanish Protestant Church. In the first days of the new movement, it seemed as if the enemy's work were to follow close on that of the householder who sows the good seed—as if the tares of division were very soon to appear amongst the wheat. Two small bodies were formed: the one, the *Reformed Church*, having its headquarters in Seville, and representing the Andalusian Churches; the other, the *Evangelical*, representing those in connection with Madrid. Thank God, however, last April a General Assembly of the two bodies was held, and a thorough union was accomplished, under the comprehensive name, the *Spanish Christian Church*. Its constitution is Presbyterian. Provisionally—there being meanwhile no Presbytery—all spiritual matters are subject to the cognisance of a Consistory, with the General Assembly as the supreme governing body. The Churches are declared to be composed of pastors, elders, deacons, and members; and each Church is at liberty to establish whatever they may deem most needful for the locality, provided that unity of faith and discipline be maintained. All places of prayer are forbidden from containing anything but that which is indispensable for public worship, images and crosses of any kind being prohibited. But it is recommended that the Decalogue, the Apostles' Creed, and the Lord's Prayer be printed in the upper part of the church, and that on the walls there be printed such portions of Scripture as may be conducive to the faith, hope, and love of the brethren. No festivals are to be celebrated except Christmas Day and Good Friday. The Lord's Supper is enjoined to take place at least three times in the year.

It will thus be seen that, in its Scrip-

tural order, the infant Spanish Church is closely related to our own. Besides the appeal which issues both from the fact and from the history of its formation, it lays siege to our hearts as the members of one of the mother Presbyterian Churches of Christendom. I cannot but feel that we are very urgently called to cherish the little Peninsula community in our warmest affections; to watch its development and progress with cordial and lively sympathy; and, in the weakness in which it has been sown, to extend towards it a generous support. At present we have no link connecting us, as a Church, with the fellowship of the Gospel in Spain, and greatly honoured I should be if I should contribute to supply the missing link.

I have already encroached too much on the space allowed in the "Record," but I trust that I shall be forgiven if I complete my case by a brief reference to the connection of the Reformation in Spain with our own country.

Isaac Taylor has described the British people as standing among the nations, "the surviving trustee of Christianity." And, without accepting the whole statement, surely the hand of God may be seen in the wonderful interspersion of the British flag and British influence among all the ends of the earth. At present our interest turns to the Rock of Gibraltar. There, under the nurture of English faith and liberty, were spent the first days of the Christian Church of Spain. There, on the fall of Espartero's Government, certain Spanish refugees settled; and to them the Word of God came with power. Some future Spanish D'Aubigné will enrich the pages of his history with graphic sketches of the little congregation of forty-seven members who were wont, during the reign of Isabella II., to assemble together for worship and instruction; and of the Assembly, five months before the revolution—when the prospect in Spain was dark as dark could be—at which five Spaniards and one Englishman, with sublime audacity, formed and proclaimed the Spanish Reformed Church. That Gibraltar should thus have been the first home of religious liberty in Spain;

that, by means of its tenure, the British people have realised their trusteeship for the Spanish nation, is a circumstance which I, for one, account providential, and which links my heart the closer to the Church and people of Spain.

But I cannot forget that, writing from Edinburgh, our relations to Spain are closer still. It is an Edinburgh Society that has been privileged, since 1854, to guide and encourage the labours of the few who sought the welfare of their country. For the last sixteen years it has struggled on, "much in sorrow, oft in woe;" in the first instance, supplying Bibles, books, tracts, and supporting colporteurs and other agents. Since the revolution, it has materially assisted the churches in Andalusia. Humanly speaking, without the prayers and grants in aid which have issued from it, the work could not have assumed the dimensions which it now wears. It is a simple act of justice to the Spanish Evangelisation Society to record that, for quiet work, on comparatively small means, it stands in the foremost rank of missionary agencies. With most self-denying constancy, its committee and subscribers have been faithful to the special department of Christian activity which it contemplates, and many a Spaniard has had occasion to bless God for all that it has undertaken and done. It is not *sectarian*, being composed of Christians of all Churches: but I do not think that the Church of Scotland has been sufficiently represented, either in its deliberations or in the sums contributed towards it. I should be truly glad if henceforth it were otherwise; and I venture at the present moment to make a strong appeal in its behalf.

At the close of the year 1869, a magnificent old Jesuit Church in Seville was offered to the Society for the sum of £1000, cash down. By great labour the amount was collected, and remitted to Seville for immediate payment. The money was, unawares to the Committee, laid out for other purposes; it was frittered away by the agents employed in preparing church-fittings, &c. The consequence is, that in addition to the current

income, the sum required for the purchase of the church remains to be raised. It is a sad business, not merely on account of the loss of the money, but on account of the manner in which the Society has been betrayed by trusted agents. In this juncture, might I ask the kindly, liberal interposition of members of the Church? The Society is worthy of the help which is asked. Its report is before me, showing how carefully the £4000 at the disposal of the Committee are allocated in supplementing stipends, paying colporteurs, and providing for the efficiency of an extensive Spanish mission. When I think of all its years of patient working, I feel that it would be ungrateful to stand by and refuse a share in the exertions made to extricate the funds from present embarrassments. The church in Seville is one too good to be lost. As an edifice it is most imposing; and the conducting of worship in it may be the means of attracting many, besides the poorest, who have hitherto stood aloof from the movement. I am the more encouraged to hope for this, from the fact—I believe many speak of it as a fact—that a most devoted minister of the Free Church in Glasgow has, fired with zeal for the spread of the Gospel in Spain, consented to take the superintendence of the Church in the meantime, and generally to oversee the operations of the Committee's agents. Rightly, the Committee aim at making all congregations self-supporting, but meanwhile the weaker and smaller congregations stand in need both of counsel and support."

JOHN MARSHALL LANG,
Minister of Morningside Parish, Edinburgh, and Convener of the Church of Scotland's Foreign Correspondence Committee.

PULPIT INTERCOMMUNION.

The commotion in the Ecclesiastical world, raised by the circumstance that, on two separate Sundays not many months ago, the Archbishop of Canterbury and the Bishop of Winchester conducted Divine Service in the Parish Church of

Glengarry, Scotland, has not been allowed to subside. Within the last few weeks, two other dignitaries of the Church of England have been doing the same thing in an even more conspicuous way. Dean Stanley and Prof. Jowett have preached in Old Greyfriars' Church, Edinburgh (so well known in connection with the late Rev. Dr. Robt. Lee), and in the College Chapel, University of Glasgow. They have done so in the face of the storm raised against the doings of the Prelates in the north of Scotland, and, unlike these Prelates, they have dared to justify and glory in their actions. Dean Stanley has even publicly avowed, in four lectures delivered in the Philosophical Institution, Edinburgh, on the "History of the Church of Scotland," that a more friendly feeling, even Pulpit Intercommunion, should exist between the two sister State Churches, and, for that matter, between them and Dissenters. The following is, in substance, quoted from a leading Ecclesiastical magazine:—

"However narrow-minded and bigoted sectarians within the English Establishment may exclaim against this overstepping of the ordinary bounds of English Churchmanship, we are sure that all moderate and temperate Christians will rejoice at the course thus taken, and will desire that it may be speedily followed up by other acts of fraternal intercourse between Ministers of different denominations, of a more decided kind than any we have yet witnessed. It will be observed that these pulpit ministrations which have created so much excitement are wholly one-sided in their character. It is by no means clear that the Bishops who thus showed their willingness to preach in a Scotch pulpit would be equally willing to admit a Scotch Clergyman to preach in a pulpit of the Church of England. If they did, it would certainly excite more opposition, and would be regarded as a still wider deviation from high Ecclesiastical principles. But there can be no more reason why such men as Dr. Norman Macleod, Dr. Taylor of Craithie, Dr. Caird, or Dr. Tulloch should be shut out from the Cathedrals and Parish Churches of England, than there is for the exclusion of the Bishops and others from the pulpits of a Scotch Parish. In fact, this whole question of pulpit intercommunion is coming to the front of our Ecclesiastical questions, and it will one day, and that soon, require a careful revisor, and an authoritative settlement. It is a mistake to suppose that it now comes up for the first time. On the contrary, in one shape or another it has been before the public for the last twenty years, and it may be said to be owing to the Evangelical Alliance that the subject was mooted, and that interest in it has been since kept alive. When

the first and greatest Exhibition—that of 1851—brought to London people of so many languages, and kindreds, and tongues, the Council of the Alliance made arrangements to meet the wants at least of the English-speaking portion of the vast floating population, by engaging the services of Evangelical clergymen of all denominations—Episcopalian, Presbyterian, Wesleyan, Independent, and Baptist—who preached in succession to overflowing audiences every Sunday at Exeter Hall. The meetings were highly successful as regarded the audiences, and they produced a kindly feeling among the Clergymen employed. It is true there was here no interchange of pulpits, no compromise of particular views or special forms. Exeter Hall was neutral ground, on which all denominations might meet on terms of perfect equality. Still it was not possible that these Clergymen should meet together, as they must necessarily have done for facilitating their common object, without each denominationalist feeling that he had some of his angularities rubbed off, and that he was in a better condition to fraternise with others than he had been before. The foundation was laid, and it might be left to time to rear the superstructure.

Another course was added to the building in the following Exhibition of 1862, when the permission of Her Majesty was obtained for the use of several of her Chapels Royal, in which Italian, German, and French pastors were enabled to preach the Gospel to their countrymen who came over here during the time that the Exhibition remained open. This also was done at the instigation of the Evangelical Alliance, and it indicated a considerable step in advance. It admitted foreign preachers to pulpits set apart for the service of the Church of England. The services were confined to the Chapels Royal, as these Churches, from their connection with Royalty, are exempt from certain legal forms and restrictions that prevent, or are supposed to prevent, Clergymen, other than those of the Church of England, from officiating in the pulpits of that Establishment. Since then the matter has been revived from time to time, and there is at this moment a bill in existence, which is to be introduced into the next session of Parliament by the Right Hon. W. F. Cowper-Temple, the object of which is to remove all obstructions that may prevent a parish Clergyman in England from availing himself of the occasional service in his pulpit of a Clergyman of the Church of Scotland, or of a Nonconformist brother. We do not anticipate for that measure immediate success; but it will accomplish that which is equally important—the raising of the whole question, and fixing upon it public attention. In the view of such a consummation, it is most desirable that the opinions of the Churches should be had, and that some common understanding were obtained; and we cannot conceive anything more appropriate than that the Evangelical Alliance, which has hitherto taken so much interest in the question, should now assume its further direction and guidance. The Alliance, it may be said, was the parent of the whole movement. It is a matter especially

appropriate to the great end of its existence; and it is therefore in every degree fitting that it should initiate any further steps that may be required for its furtherance. We would therefore venture to suggest that the Council of the Alliance might be usefully employed in looking at the subject of Ministerial Intercommunion in all its bearings. That done, it would not be an object unworthy of the members to use every effort to commend the subject to the laity by every possible means, through the pulpit and the press. It may be said that the present time is not particularly favorable for the inculcation of the grand and abiding lessons of Christian charity. The British Churches seem to be passing, just now, through a cyclone of animosity and acrimonious sectarianism arising out of the educational controversy. But we are confident that this outburst is only temporary—it has not the elements in it of enduring opposition; it will pass, and leave the atmosphere more clear than before. And were it otherwise, there would be all the more reason to appeal to the milder virtues of a Christian faith at this time of strife and bitterness. There seems a disposition in more than one quarter to forget that however Christians may differ in all their substantial aims they are one; to regard a different denomination as a hostile camp, to treat a Christian with a distinctive name differing from our own as a heathen man and a publican. We do not attempt to decide what party is most to blame for the violence of this outbreak. We only deprecate its existence, and desire to shorten its continuance; and we know no more effectual mode of doing so than to recal to the striving divisions of the Church the dying prayer of their common Master for all His people, of whatever fold, "that they all may be one." It is possible that such exhortation may seem to be unheeded; they may appear to be drowned in the loud contending and strife of tongues, but in their own time and way they will bear fruit. When the provocations to anger have passed away, the exhortations to love and unity will remain, and will then have undisturbed room for their expansion. We hope, therefore, that the Evangelical Alliance will seriously address themselves to this duty. No nobler office can await them than to be the mediator between contending parties, and to direct both to the higher objects which are the common property of all. If the Alliance should undertake this work, even partial success will be an ample reward for their exertions, and will be yet another evidence added to those which already exist that they have not banded themselves together to promote Christian brotherhood wholly in vain."

Our Own Church.

Presbyteries and Parishes.

NOTES OF PASSING EVENTS.

When it was proposed a few months ago to reduce the price of THE PRESBYTERIAN

from one dollar to twenty-five cents per annum, there were not wanting those who expressed grave misgivings as to the result. It seemed a desperate remedy for a depleted exchequer. Granting the desirability of circulating, broadcast, intelligence regarding the work and progress of the Church, and admitting the reflex influence that might legitimately be counted upon, particularly in respect of a heartier support to the various schemes of the Church, it did not appear to such that the new organ of the Church was likely, *per se*, to pay. Even our enterprising publisher, who has made not a few bold ventures in the printing line, shook his head at the proposal as though we had out-Heroded himself. It becomes our pleasing duty now to tender grateful acknowledgments to the Church at large for the measure of support that has been accorded to the Committee of Publication. It is such as is well calculated to encourage them in the work they have undertaken. Financially, it is already a complete success. We may go even further and say, that, regard being had to the numerical strength of the Church, it is an unprecedented success—the average circulation in each congregation being at this time *sixty-eight* copies. But, though this be cause for thankfulness, it is felt a *so* to be accompanied with proportionately grave responsibilities, for the permanent success of THE PRESBYTERIAN must clearly depend upon its intrinsic merits and the claim that it shall establish on the hearts and affections of our people.

Under a separate heading will be found an interesting communication from the Rev. C. A. Doudiet, Minister of the French Mission Church, Montreal, who has been West for a month seeking to enlist the sympathies of congregations in Ontario in his evangelistic labours among the French Canadians, and which have been accompanied by some encouraging tokens of success.

It affords us pleasure to notice the arrival of a Minister from Scotland, bearing a commission from the Colonial Committee, who comes to us, we understand, upon a tour of inspection, with the special

object of advancing the interests of the Gaelic speaking congregations. It is well that his attention has in the first place been directed to a district where of all others such ministrations as his are at this moment most needed, and where they are sure to be appreciated. The following from a correspondent at Kingston more fully explains the nature of his mission:—

“The Rev. Donald Masson, M.A., M.D., Minister of the Gaelic Church, Edinburgh, arrived at Kingston *via* New York, on the 6th ult. He has leave of absence for ten months, and comes to Canada with a Commission from the Colonial Committee ‘to supply any lack of service there may be among Gaelic speaking Highlanders.’ It is arranged, we believe, that he will spend the time until the meeting of Synod, attending to the business of his mission in the Provinces of Ontario and Quebec. After the meeting of Synod he will proceed to the Maritime Provinces. Care will be taken to give timely notice of his visits. We have no doubt that Dr. Masson’s position in the Parent Church and the generous consideration with which the Colonial Committee have given him their commission will secure for him a cordial welcome everywhere, and we feel sure that, by the heartiness of his Christian geniality and by the ability and earnestness of his pulpit ministrations, he will leave behind him most favourable impressions of his personal worth and of his devotion to the Master’s example of doing good. After spending a few days at Kingston, Dr. Masson went west to the Presbytery of Saugeen.”

The Rev. James Carmichael of West King has declined to accept the unanimous call of the congregation of St. Andrew’s, KINGSTON, and, consequently, this important charge may possibly remain vacant for a considerable time to come. Meanwhile, there being no less than five Clergymen on the professorial staff of Queen’s College, we may be sure there will be no lack of pulpit supply, nor will there be want felt of pastoral oversight so long as Professor Mowat continues to discharge that office as he has done since the vacancy occurred. Indeed we could almost wish

that the good people of Kingston, instead of looking to the ends of the earth for a Minister, might be encouraged to hope that their present temporary supply could be rendered permanent.

At BELLEVILLE the beautiful new Church erected by St. Andrew’s congregation will soon be opened for public worship. It will be a credit to the people and an ornament to the town. Mr. Warren, of Montreal, supplies the organ, which is to cost \$1600.

The annual soiree in connection with St. John’s Church, PITTSBURG, was held on the 17th January, when there was an overflowing attendance. We content ourselves with noting that refreshments in rich abundance were provided by the ladies, that Principal Snodgrass, Professor Ferguson, and the Rev. Mr. Chambers of the Canada Presbyterian Church made appropriate addresses, and that Professor Murray gave a reading in his usual happy style. A juvenile gathering was held on the following night, when the children had a good time and concluded a happy meeting by singing with heart and voice “God save the Queen.” The music was conducted by a choir of little children, under the direction of Mrs. Livingston. Their performances were the attraction of the evening. Bless the children! The proceeds of the soiree, after paying expenses, realized \$170.

We are no great advocate for surprise parties, donation parties, *et id genus omne*. In themselves they may be harmless enough, but as a rule they are open to suspicion. We speak from observation. To withhold from a Minister any portion of the yearly pittance of stipend promised him at his induction is bad enough: to starve him outright is cruel: but, under the cloak of charity, to invite such an one to a “donation party” and to say to him *Corban*—“that were the most unkindest cut of all.” Far otherwise was it, we doubt not, with the kind-hearted people of OXFORD, where social meetings were recently held in both branches of the congregation, and when the Rev. Mr. Canning, the incumbent, was made the recipient of one hundred and fifty dollars in cash and kind.

Oxford has undoubtedly done well, and our friends in Toronto, and to which we yet, to our mind, the principle adopted by alluded last month, was preferable.

And this leads us to notice the neatly printed report of St. Andrew's Church, Toronto, which has just come to hand, and from which we learn that the whole revenue for 1871 reached the sum of \$5568.26, out of which were paid for stipend \$2000, and the retiring allowance to Dr. Barclay, \$400; for missionary and charitable purposes, \$1116.34; and for expenses connected with the meeting of Synod, \$468.70. A weekly prayer meeting is held on Wednesday evenings: the Kirk session meets monthly: Baptism is administered on the first Sunday in each month—whether in the vestry or in the face of the congregation is not stated—the Sacrament of the Lord's Supper is observed thrice in the year: the Managers meet quarterly: the Ladies' Association weekly in winter: and the Young Men's Association fortnightly, from the beginning of October to the end of April. The number of communicants on the roll is 240, being a net increase of 59 during the past year. There are 176 names enrolled in St. Andrew's Sabbath School and 120 in the Mission School: the Bible Class numbers 37.

We have also to thank the Rev. Kenneth MacLennan for a copy of the annual report of the managers of the congregation at PETERBOROUGH. The revenues of the Church for 1871 amounted to \$2556, which, in the absence of any vital statistics, speaks well for the present strength of the congregation. The death of Mr. FORTYE, to which particular allusion is elsewhere made, has been a great loss to St. Andrew's Church, with which he had been intimately associated from its commencement. Mr. Fortye was a man of rare intelligence. He was born in 1806, at Gibraltar, where his father, Major Fortye, was at that time stationed with his Regiment. That he was held in high esteem by the congregation at Peterborough appears from the following ex-

tract of a resolution adopted at its last annual meeting:—

"That the members of the congregation of St. Andrew's Church, assembled at their annual meeting, cannot allow this opportunity to pass without placing upon record an expression of their estimate of the character of Mr. Thos. Fortye and of the loss they have sustained by his death, which occurred on the 2nd day of January, 1872.

"By his simple, manly, upright character, Mr. Fortye won the warm regard of the congregation. His wise counsels and decisive action in important crises of the history of this Church, together with the lengthened and valuable services which he rendered as a Trustee of the Church property, a manager of the temporal affairs of the church, and the Treasurer of its Managers, have earned their liveliest gratitude. Warmly attached to the Church of his fathers, he shewed an intelligent appreciation of its characteristic excellences, and great zeal and energy in their maintenance, and, when necessary, in their defence, yet with true modesty, he repeatedly declined the highest office (that of the eldership), to which, on several occasions, it was the general desire of the congregation to elect him, giving a preference to those services for which his business tale is so admirably fitted him. Through his removal by death, the congregation have sustained a very severe loss."

Mr. Fortye came to Canada in 1833 and settled at Peterborough, where he erected extensive mills. In 1841 he abandoned the milling business upon receiving the appointment of Clerk of the County and Surrogate Courts, which office he held in conjunction with that of the Custom House until the day of his death, and the duties of which he discharged with the utmost assiduity and faithfulness. He was ever an active and unflinching adherent of the Church of his fathers, and to him is largely due the successful organization and maintenance through many difficulties of St. Andrew's congregation, Peterborough. Mr. Fortye's reputation was not confined to the county in which he lived. Far and near he was known as a man of unbending integrity, somewhat "set" in his views, but in all his dealings honourable and upright, "whose failings leaned to virtue's side." It would be well for the present generation if we had more like him.

We notice with sincere sorrow the bereavement sustained by the Rev. J. A. Murray, of LINDSAY, in the death of his eldest child, nine years of age, from scarlet

fever. This is the third child Mr. Murray has lost within two years. The worthy minister of THORAH has been encouraged by a recent but by no means a new manifestation of the attachment of his congregation in the form of a gift of \$240 in addition to his stated salary. Here the sower and the reaper are evidently "rejoicing together." The Rev. Niel McDougall, of ELDON, has intimated his intention of resigning his present charge, with the view of proceeding early in the spring to Manitoba. The Rev. Evan Macaulay, whose induction to BALSOVER was mentioned last month, has since been agreeably "surprised." We suppose that all our readers will understand what that means—a purse of money, a complimentary address, and a substantial replenishing of the larder. The first soiree held by the new congregation at PORT HOPE must have passed off most satisfactorily to its Minister, Mr. McLean, and all parties concerned. It was attended by upwards of 500 persons.

At a meeting of the Presbytery of PERTH on the 9th of January last, the Rev. John Gordon demitted his charge of the congregation of Ramsay. The Presbytery, at its meeting on the 15th of February, agreed to accept the demission, at the same time expressing their great personal regard for Mr. Gordon, their high sense of his gifts as a preacher, and their best wishes for his future usefulness and welfare. The Presbytery of GLENGARRY met at Cornwall on the 7th February. There was little business of importance before the court. It was resolved to endeavour to secure the services of a Catechist for the stations of Indian Lands and Roxburgh during the summer months, and the Clerk was appointed to make the necessary inquiries and arrangements. Mr. Burnet gave notice that at next meeting he would bring forward an overture to the Synod on the necessity of framing some regulations as to the recognition of degrees conferred upon our Ministers by foreign Universities. In the evening the annual meeting in connection with the Presbytery's Home Mission, was held in St. John's Church. The

attendance was unusually large. Addresses were delivered by several members of the Presbytery, as also by the Rev. Mr. Henderson of the Wesleyan Methodist Church, James Craig, Esq., M.P.P., and Judge Pringle. The collection amounted to nearly thirty dollars.

In the absence of further intelligence from Western and Central Canada, we revert now to matters more immediately within our own ken in the PRESBYTERY OF MONTREAL. The ordinary meeting of this Presbytery was held on the first Tuesday of February, when there was an unusually large attendance of members. *Inter alia*, there was read the annual report of the Presbytery's Home Mission Committee, which was very satisfactory. The necessity of immediately establishing a Mission Church near the Victoria Bridge, the enlargement of St. Mathew's Church at Point St. Charles, and the providing of church accommodation at the east end of the city, were earnestly urged. The request made in behalf of the members of St. Mathew's Church for a grant in aid of the stipend of the Minister to be appointed to that charge, was referred to the Home Mission Committee, with instructions to give such grant—not exceeding \$400 for the first year—as would put it in the power of the congregation to offer a stipend of at least \$1000 a year. A verbal report was given in respect to the Victoria Mission, setting forth that the Sabbath School Association were desirous and anxious to co-operate with the Presbytery in their endeavours to provide increased and better church accommodation for the whole district of Point St. Charles. The Rev. Mr. Kidd read a carefully prepared report of his missionary labours at Laprairie. The Clerk read answers to the reasons of appeal by Mr. James Johnston in his case against the Kirk Session of St. Andrew's Church. Appointments were made to vacant charges until next meeting of the Presbytery, and leave was granted to the Rev. Duncan Morrison to collect money in Montreal for a new Church at Owen Sound, and we may add here for the information and comfort of our friends in the far West.

that Mr. Morrison's appeal to the people of Montreal has met with a generous response. A committee was appointed to draft an address of congratulation to Her Majesty the Queen for the recovery of His Royal Highness the Prince of Wales. In so doing the Presbytery followed the example of the Presbyteries of the Church of Scotland, under the conviction that we in Canada have cause of deep gratitude to God for the result equally with our fellow-Christians in the old land. The Presbytery then proceeded to consider an appeal of Mr. William Ewing and others from two findings of the Kirk Session of St. Andrew's Church, in reference to the course of procedure at a meeting held to receive and consider a petition, signed by 76 individuals, comprising 33 separate interests, connected with that Church, and relating to the recent changes in the mode of worship. After long reasoning on technical points, the parties to the appeal were called to the bar, when the case was argued at great length and with much ability. To give anything like an intelligible synopsis of the arguments *pro* and *con* would occupy more space than we can afford in these columns, even supposing we considered that it would tend to edification, and we therefore content ourselves by recording the finding of the Presbytery. It was moved by the Rev. Dr. Jenkins, seconded by the Rev. Mr. Simpson, and unanimously resolved, to "Dismiss the complaint, for the reason that the motion of Mr. Ewing was irrelevant to the subject for the consideration of which the meeting of the Kirk Session was specially called." A memorial, which covered pretty much the same ground as the appeal, was thrown out, owing to an informality. After some further unimportant business the Presbytery was adjourned. In review of the whole proceedings at this and a former meeting of Presbytery, *in re* St. Andrew's Church, Montreal, we can but express the earnest hope that the peace and harmony of this large and influential congregation may suffer no further interruption, and that its united energies may, from this time forth, be employed without let or hindrance, and to their fullest capacity,

in the grand work of advancing Christ's cause and kingdom in that city and in the outlying districts of the Dominion. And, while we say this, we feel, in duty bound, to guard our readers against being led to the conclusion that any thing that has transpired in connection with this congregation has in the slightest degree affected its efficiency. On the contrary, the attendance upon ordinances has gone on steadily increasing, until now there is scarcely a sitting to be let in the Church, while, as will be seen from the published statistics, the contributions for missionary and benevolent purposes have been greater during the past year, than at any former period in its history.

A joint MISSIONARY MEETING of the congregations in Montreal in connection with the Church of Scotland, was held in St. Andrew's Church at the close of the meeting of the Presbytery, which had remained in session two days. We are indebted to the *Gazette* for the following notice of the meeting, which was largely attended. The chair was occupied by the Rev. Dr. Jenkins. After devotional services, conducted by the Rev. James Patterson, the Chairman, in a brief introductory address, adverted to what he held to be the great end and aim of the Church—which was to extend itself by the establishing of missions at home and abroad. The Presbytery Home Mission Report was then read by the Rev. R. Campbell. The Rev. Gavin Lang moved:—

"That it is the duty of the members of the Church in Montreal to aid in extending religious ordinances to the adherents of the Church in the outlying districts of the Presbytery, as well as in the suburbs of the city."

The mover said he had great pleasure in being present, and of listening to the report read by Rev. Mr. Campell, and remarked on the great deal of work that was done with the means at their disposal. A great deal more good could be done if the Church would only awaken to the importance of mission work. The Presbyterian Church should share in the responsibility along with other Christian Churches, and he hoped that the two great branches of the Presbyterian Church would work harmoniously together in furthering mission work.

Mr. J. Croil, in seconding the resolution, spoke of the necessity of asking for the means of carrying on the work. He thought it would

be a great thing if the Presbyterian churches in the city would subscribe a guarantee of one thousand dollars a year to the Presbytery, and by this means they would be enabled to obtain a missionary to work in the city. It was only right that congregations of Presbyterian churches should thus consider the privileges they enjoyed. He sympathized with the outlying districts in their difficulties, and contended that they had a claim upon city congregations. The speaker concluded by stating that he had no fear of the people of the city responding to the call made upon them for assistance.

An anthem entitled, "In Jewry is God known," was then sung by the choir.

The Rev. Dr. Taylor moved the second resolution as follows:—

"That a Church situated as ours is, in a new country, cannot maintain itself without efforts at extension in Home Mission Work."

He was pleased to be present as a Scotchman to meet Scotchmen. He considered the furthering of missions was the peculiar work of the Church and any Church that did not do so was not doing its duty or fulfilling the commands of Christ. The same was applicable to individuals. The reverend gentleman then compared the progress of Upper Canada to that of Lower Canada, and attributed the progress of the former to its religious vitality. More workers were wanted, and he was sure there were many who were ready and willing to engage in the work if means were only provided. He trusted the two great branches of the Presbyterian family would work together harmoniously in their efforts to further mission work.

The Rev. Mr. Sym briefly seconded the resolution. He dwelt strongly on the necessity of extending support and sympathy to the mission workers. Every individual could do something, and should feel it incumbent upon him to further Christ's work.

Another anthem was sung by the choir and a collection was taken up in aid of the Presbytery's Home Mission Fund, when the Rev. Mr. McMorine moved the third resolution:

"That the Church is not justified in confining its effort within its own bounds, but should regard the world as its field of operations."

The mover spoke of the necessity for extending and cultivating a spirit of Christianity among all, and of the danger there was of the Church relaxing its efforts.

Mr. A. B. Stewart without remark seconded the resolution.

A portion of the 122nd Psalm and the doxology were then sung, after which the Benediction was pronounced and the meeting separated.

The annual meeting of the congregation of **ST. MARK'S MONTREAL**, was held on the 31st of January. The Treasurer's Report is very satisfactory, evidencing material prosperity, and a thoroughness of equipment highly creditable to the Minister and his staff of office-bearers. The revenues of the Church for 1871

amounted to \$1524.34, in addition to which \$910 were received for the Building Fund, making the total receipts \$2434.34. The debt on the Church property has been reduced to \$700, and the Trustees are encouraged to hope that in a very short time it will be entirely cancelled. The thanks of the congregation were tendered to Mr. and Mrs. Joseph Hickson for their valuable gift of a lot of land adjoining the Church which the managers were anxious to obtain. The whole of the land belonging to St. Mark's has thus been given by the late Mr. William Dow and members of his family. The congregation now embraces 110 families with 94 communicants and 160 scholars in the Sabbath School. The collection in the Sabbath School reached \$113, and the ordinary Sabbath collections of the congregation \$505. There were formed during the past year a Missionary Association, a Young Men's Society, and a Dorcas Society. These statements, in themselves very significant, derive additional importance from the fact that the Rev. W. M. Black, the founder and first Minister of the charge, is now only entering upon the second year of his pastorate.

We learn from the *Canadian Gleaner* that the Rev. James Patterson, of HEMMINGFORD, was lately made the recipient of a seasonable and suggestive gift, consisting of a sleigh, with harness and robes complete. The presentation was made in the Town Hall, in presence of a large number of the reverend gentleman's friends by Julius Scriver, Esq., M.P.

We notice, only to contradict, a paragraph emanating from the "Star" newspaper that has been industriously circulated by the secular press. Like many other sensational stories it may be vastly interesting, but, to the best of our knowledge and belief, it is not true. In substance it is this, that a gentleman of this city has offered a site—worth \$20,000—for the erection of a Presbyterian Tabernacle, coupled with conditions as to the form of worship, or rather the want of form, to be observed, which are too strict even for the promoters of the scheme.

The climax of this self-evident absurdity is reached by the announcement "that Mr. Grant, of Halifax—an orator of some note—has been approached on the subject of taking charge of the Tabernacle, and that it is likely he will agree." The father of this *canard* evidently does not know what sort of man Mr. Grant is. The only *Tabernacle* answering the description that we know of, as a coming event in Montreal, is the Roman Catholic Cathedral of St. Peter's, now in course of construction in Dorchester Street, and we can quite as easily picture to ourselves Mr. Grant the presiding genius of that as the visible representative of a "Presbyterian Tabernacle," "to be run," presumably, "on an independent ticket." The said Cathedral is undoubtedly a great fact. It is planned very much after the model of St. Peter's in Rome, and will closely resemble it in many of its details as well as in outline. But in point of size it will observe a respectful distance. The Church of St. Peter's in Rome is 613 feet in length, the breadth of the nave 197 feet, and of the transepts 446 feet. The length of the Montreal building is 350 feet, and its greatest width 250 feet. The stupendous dome of the former rises to the height of 448 feet, that of the latter to 250 feet. The construction of the one was the work of 120 years, spread over the reigns of twenty Popes; the other is expected to be completed within five years from the laying of its foundation stone.

Better than either of these is the announcement we have now to make, and which we have purposely reserved till the last. A member of our Church, well known in this city as a Christian philanthropist, a man of ample means and of a large heart, has announced his intention of devoting the whole of his fortune to establish an Institution for the higher education of Protestant females. There are few countries in the world that can boast of a better system of education than the Dominion of Canada. We allude more particularly to what is familiarly known as the Common School system of Upper Canada, many of the best features

of which are being engrafted upon the school systems of the other Provinces, and in respect of Higher Education generally we are exceedingly well off. With Toronto University, Queen's College at Kingston, Victoria College at Belleville, McGill University at Montreal, and other smaller institutions, we may rest assured that the supply of academic instruction will for some time to come be equal to the demand. In the particular department, however, of female education there has long been felt to be a great want. There are, it is true, Colleges for young ladies at London and Hamilton; but these are strictly denominational in their character, and while there may be nothing in their constitution to prevent the attendance of others, practically they exist for the special benefit of the families of the Churches by which they have been founded. Nor can we justly complain of the want of first-class private schools for young ladies. However the case may stand else where, we know that in Montreal there are quite a number of excellent schools. But it is also well known that the expense of sending a young lady to a private boarding school of this kind is beyond the reach of by far the greater portion of the community, and yet there exists a very general and commendable anxiety on the part of what we may term the middle classes of society to bestow upon their daughters a liberal education. To secure this, they are willing to make any personal sacrifice. Nay, to secure this, they are tempted in too many cases to overlook the risk they run of losing sight of still higher and holier principles in this pursuit of knowledge. We admire the wisdom of the Roman Catholic Church in making the ample provision which it does for the liberal education of young women. But we cannot recommend Protestants to send their daughters to the Convent; and yet we have been unable hitherto to tell them what else and better they can do. It is, therefore, with no ordinary gratification that we look forward to the speedy inauguration of an Educational Institution which we have every reason to believe will be established on a basis

broad enough to commend itself to the whole Protestant community, and in a state of efficiency commensurate with the requirements of the age. In the meantime, an Act has been obtained from the Quebec Legislature to incorporate "THE TRAFALGAR INSTITUTE for the education and training of the middle and higher ranks of females." A valuable emplacement of ground, consisting of ten acres, situate on the south-eastern slope of the mountain and commanding a magnificent view of the city, the River St. Lawrence, and the country adjacent, is, in terms of the said Act, vested in a board of Trustees therein named, with power and authority to frame and make statutes and regulations for the management of the affairs of the Institution, for its good government, the performance of Divine Service therein, the studies, lectures and exercises, and all other matters which may be requisite or useful for the said Institute. The distinct aim and object of its benevolent founder is to furnish a first-class education for females at a cost that will come easily within the reach of families of moderate means, and, further, under certain restrictions and conditions, to supply this gratuitously to the children of persons in reduced circumstances. It is expected that the bequest for the foundation and support of the Institute will, in course of time, reach the amount of \$400,000, of which it is contemplated to expend \$40,000 in the erection of the necessary buildings and equipments, and that the residue, along with the fees for instruction and the benefactions which may reasonably be expected to flow in from other sources, will prove ample for the maintenance of a complete staff of Professors and Teachers in all the various departments of Art, Literature, and Science, that may be necessary for thorough efficiency in the mental and moral training of a large number of pupils.

It only now remains to be seen whether, by the generous co-operation of the public, this much needed Institute shall at once go into operation, or, whether it shall become a reality only when effect shall have been given to the last will and testament

of its founder. Every consideration seems to point to the desirability of immediate and earnest action. Precious time is fleeting fast away, and the evil which it is thus proposed to remedy gains yearly an increased momentum. We do hope that this noble project will be supported by the wealthy citizens of Montreal, and not of Montreal only, but of other cities and districts in the Dominion, with an enthusiasm worthy themselves and our country. It is proper, before leaving this topic, to mention that the foregoing statement has been made of our own motion and from little more data than is to be found in the printed Act of Parliament. When we become possessed of fuller details, we shall gladly return to the subject.

The Schemes.

WE respectfully direct attention to the terms of THE PRESBYTERIAN for 1872, as stated in our own advertisement on the cover. The cost of transmission should, in all cases, be included in remitting the amount of the account. This has been fixed by the Committee at *five cents* per annum for each copy, and covers charge for despatching.

The Convener of the Committee on Statistics has urgent reasons for requesting the congregations that have not yet forwarded their schedules to do so as soon as possible.

The half yearly Collection for the General Sustentation Fund is appointed by the Synod to be made in all the Churches on the first Sabbath of March. Blank schedules for all the schemes of the Church will be forwarded on application to the Secretary of the Temporalities Board.

GENERAL SUSTENTATION FUND.

We deem it unnecessary at this time to do more than simply remind the congregations of the Church of the great importance of making timely provision for the Sustentation Fund. The success that has hitherto attended its management

amounts almost to a guarantee that it will continue to receive a generous support. It is certainly a matter for devout thankfulness. Let us not be weary in well-doing: in due time we shall reap if we faint not. While the Synod appoints a particular day for making collections on this behalf it does so with the *proviso* that when the said day shall be deemed unsuitable, another day may be substituted by the Session. Let us beware, however, of trusting too much for the coming of "a more convenient season." Many a noble purpose has come to grief ere now through heeding the whispers of "the thief of time."

SYNOD'S FRENCH MISSION.

In compliance with an invitation of the Presbytery of London, the Rev. C. A. Doudiet left Montreal on the 8th of January last, for the West, to attend the annual Missionary meetings within the bounds of that Presbytery. He reports: "On my way I made a few days' stay in the Presbytery of Perth, attending three of the meetings there, viz.: in Perth, Lanark and Almonte. The attendance was very good at the three places, and the collections were above average. Perth devoted the amount collected there to the French Mission, although the congregation had already sent in a comparatively large amount for the current year. I would also notice the superior singing of the Almonte choir. I am sorry to hear that the Rev. Mr. Gordon thinks of giving up that charge. I hope, however, that it may flourish more than ever with his successor, whoever he shall be. I left Perth on Monday, the 15th, for North Easthope. The trip, however, was most unfortunate, from several delays and accidents on the line, and I only reached Stratford at 7 p.m. on Tuesday, thus missing Rev. Mr. Bell's meeting. Barely taking time to brush off the dust of the journey, I repaired to St. Andrew's Church, where I found the Rev. Mr. Camelon, of London, addressing a meeting of about fifty people in the lecture room of the Church. I spoke to them

about the French Mission for three quarters of an hour, and although the number was so small looking, a collection of \$9.80 was taken up. The next day found me in Kippen, where the Rev. Mr. Eakin is evidently doing a good work, if I can judge by the spirit of the congregation and the neat Church which has been erected. I hope it will not be long before a suitable manse will also be built, the present "hired house" being altogether unsuitable. I had the pleasure to preach to the people the next day, as the Communion was to take place the following Sabbath. In Bayfield the attendance was but small, owing to the inclemency of the weather. The Rev. Mr. Gibson takes, however, much interest in French Missions, as there is within a few miles of his place a French settlement where some fourteen families or more of our old converts have settled. From Bayfield to Goderich I had a stormy ride in company with Rev. Mr. Sieveright, arriving about 1 a.m. Having the whole day to myself, I had plenty of leisure to admire the fine new manse which has been built there, and which is nearly all paid for, although the debt at one time was over \$2500. I also learned that a new church has been built at Port Albert costing \$1000, and that another is now commenced at Smith's Hill, where the Rev. Mr. Sieveright officiates every Sabbath afternoon. The site for this church—a gift from Mr. McDonough—is a very commanding one. The building will cost \$1500, exclusive of the spire, and \$1000 is already raised. In the evening, instead of a Missionary meeting, there was held a Soiree which was largely attended, and what is particularly worthy of note is the fact, that it was held in the Knox (C. P.) Church, kindly offered for that purpose by its managers, it being larger and better adapted for such a purpose than St. Andrew's. Besides the members of the London Presbytery who took part in the proceedings, the Rev. J. B. Mullan of Fergus, and several resident clergymen of other denominations, addressed the meeting. Mr. J. J. Bell, editor of the "Huron Signal," and formerly an officer of the

Red River expedition, was also present and gave an interesting account of the expedition and of the Province of Manitoba. Your correspondent addressed the assemblage on the French Mission, a good collection for which was promised at an early day. I spent the Sabbath in Stratford, preaching morning and evening to small audiences. It will be remembered that this charge is still vacant, which may account for the small numbers of the meetings. I am told, however, that there is a prospect of a speedy settlement. I had comparatively good meetings in Williams, Dorchester, and Westminster, all of which are evidently thriving charges. I am sorry not to be able to give such a good report of London. The meeting there was very small from some unexplained cause. In Chatham, where I went next, there was a very good attendance; the singing and speeches were also very good, and all testified to the excellent management of the minister of the charge, Rev. Mr. Rannie. I spent Sabbath in Glencoe, preaching once to a moderately good attendance. The Missionary meetings, however, in both Glencoe and Dunwich, were very poorly attended, the weather being exceedingly cold. It was gratifying, however, in Dunwich to see the earnestness of the few present there, the collection being in proportion to the audience, the largest I received in the West. It averaged 25 cents per head, or \$4 for sixteen who were present. From Glencoe I ought to have gone to Fingal, but owing to the disorganized state of that charge, it was found impossible to have a meeting there. I therefore paid a flying visit to the Rev. Mr. Burnet in Hamilton, and went the next day to East Oxford, where the Rev. Mr. Johnson is at present employed as Missionary. There I had a very good meeting as far as numbers are concerned. The charge seems to be thriving. This ended the series of London Presbytery meetings, but, accepting an invitation from the Rev. Mr. Mullar, I went on to Fergus, where I spent the Sabbath, preaching twice to good audiences. On Monday night, I had an excellent Missionary meeting in St. An-

drew's Church. Fergus seems to me to be one of the most thriving charges in the West. On Tuesday I went to Galt, and although the Missionary meeting there was not very large, I had a very good time.

Thus ended the labours of a four weeks' expedition, and now having safely returned to Montreal, I would cordially thank the friends in the West for the universally kind reception they gave me—so kind indeed that it was with a feeling of pain that I often left them to go on my journey. The different amounts collected will be found in the Treasurer's Report."

CIRCULATION OF THE PRESBYTERIAN FOR 1872.

1. PRESBYTERY OF QUEBEC.	
<i>Charges.</i>	<i>Copies.</i>
Quebec	200
Valcartier	23
Melbourne	150
Three Rivers	60
Sherbrooke	13
2. PRESBYTERY OF MONTREAL.	
Georgetown.....	130
Lachine	35
Beechridge.....	20
Beauharnois	20
Hemmingford	30
Russeltown Flats	33
Orms town.....	120
Montreal, St. Paul's	300
Chatham and Grenville.....	00
Dundee	100
Montreal, St. Gabriel's	140
Elgin and Athelstane.....	50
Montreal, St. John's	11
Montreal, St. Andrew's	400
Montreal, St. Mark's	130
Huntingdon	80
Laprairie	20
St. Louis de Gonzague.....	67
Augmentation of Grenville	13
Chateauguay Basin.....	20
3. PRESBYTERY OF GLENGARY.	
Lancaster	60
Williamstown.....	81
Williamsburgh.....	36
Lochiel and Dalhousie.....	59
Martintown.....	100
Osnabruok.....	50
Cornwall	120
Côte St. George	35
Matilda.....	75
Finch.....	12
Indian Lands and Roxboro'	6
4. PRESBYTERY OF PERTH.	
Pakenham	30
Perth.....	200

<i>Charges.</i>	<i>Copies.</i>
Smith's Falls.....	60
Lanark	40
Beckwith	122
Brockville	80
Ramsay	75
Middleville and Dalhousie.....	57
Macnab and Horton	70
5. PRESBYTERY OF OTTAWA.	
Huntley	32
Oxford	58
Ross and Westmeath	80
Plantagenet	40
Richmond	25
Ottawa	200
Buckingham and Cumberland.....	40
L'Orignal and Hawkesbury	75
Mountain and South Gower	80
Chelsea	26
Arnprior.....	80
Spencerville	40
Litchfield.....	100
6. PRESBYTERY OF KINGSTON.	
Seymour.....	50
Stirling.....	30
Belleville	86
Roslin and Thurlow.....	31
Kingston	200
Wolfe Island.....	30
Pittsburgh.....	38
7. PRESBYTERY OF TORONTO.	
King	16
Newmarket	23
Scarboro	80
West Gwillimbury and Innisfil	70
Orangeville	60
West King.....	57
Pickering.....	60
Vaughan	80
Nottawasaga, West	100
Darlington	40
Erin	60
Purple Hill and East Nottawasaga.....	85
Georgina	50
Markham	60
Toronto	150
Fergus	100
Mulmur and Tossorontio.....	55
Scott and Uxbridge.....	46
Caledon and Mono	60
Whitby	50
Osprey.....	10
8. PRESBYTERY OF VICTORIA.	
Thorah	140
Eldon	90
Brock	90
Knoxville.....	22
Clark	50
Lindsay	60
Port Hope.....	40
Peterborough.....	75
Balsover.....	50
Dummer	20
9. PRESBYTERY OF HAMILTON.	
Clifton	80
Hamilton.....	40

<i>Charges.</i>	<i>Copies.</i>
Simcoe.....	40
Dundas	70
Niagara	44
Guelph	120
Hornby and Trafalgar.....	20
Milton.....	30
Nelson and Waterdown	62
Galt	100
Woolwich	35
Arthur	20
Richwood and Showers' Corners	16
10. PRESBYTERY OF LONDON.	
North Easthope	42
Westminster	40
Chatham, Ont.....	60
Bayfield and Varna.....	27
North Dorchester.....	36
Glencoe	65
London	50
Goderich	40
Kippen	32
East Oxford.....	12
East Williams	100
11. PRESBYTERY OF SAUGEEN.	
Paisley and Elderslie	40
Owen Sound and Derby.....	60
Priceville	40
Leith and Johnson.....	15
Kincardine	60
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Single Subscribers.....	8318
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Family Reading for the Lord's Day.

"IN MEMORIAM."

MR. THOMAS FORTYE.

BY REV. KENNETH MACLENNAN, M.A., PETERBORO'.

The following touching and eloquent allusion to the death of Mr. Fortye, was made on an early Sabbath after his decease, by Mr. Macleennan, his Minister, who preached from Hebrews 11-13, "These all died in faith, not having received the promises:"

"The shadows of bereavement have been falling dark and frequent upon the hearts and homes of many; and society is solemnized by the emphasis with which its members are being taught the lesson of their mortality. Tender infancy—mature manhood—venerable age, have alike bowed beneath the stroke of the great

enemy. Our piety and our humanity bid us "weep with them that weep." We cannot be indifferent to the changes which are thus occurring among those who were wont to assemble together, in "the place where prayer is wont to be made," and to take part, with solemn reverence, in our most sacred acts of worship. While new faces fill our pews, and surround our communion-table, familiar and dearly loved ones pass out of view. Among these changes which try our natural feelings and throw us back upon the resources of our faith, one is conspicuous in our history more recently, as a congregation. One place is vacant in this church, whose former holder will claim it no more. Many an eye will wander to the spot, where, for long, a reverent worshipper was wont to submit mind and heart to the truth of God's word, whose independent nature would not suffer him to call any man "master;" and many a heart will feel a pang as they discover that the familiar form is wanting, and reflect that the place which once knew him "shall know him no more for ever." To those who are familiar with the history of this Church and congregation, it will be difficult to think of either without Thomas Fortye. The Church of Scotland was the Church of his fathers, the Church too of his own strongest convictions and warmest love. His attachment to it was not a mere sentiment, or the result of hereditary connection, but a deep passion. Thoroughly versed in Scottish history, he could estimate the circumstances which determined the Church's constitution, the character of the men who bore a prominent part in giving form to its principles, as also the various controversies which had disturbed its peace and broken its unity. No subject would more readily awaken his enthusiasm, or employ his keen logic, than a Church question, whether of doctrine, of worship, of history, or of office and office-bearers. While to his metaphysical mind the doctrine of the Church was the more acceptable the more it was presented in the form of "strong meat," the traditions of his Church were especially dear. In John Knox, he saw not alone the

reformer, but the patriot and statesman as well; and in his veneration for that great man and his associates, who impressed so largely upon the Church the noble features of their own characters, he was unwilling to acknowledge the desirableness of modifying any of its minor peculiarities to suit the tastes or views of modern men. To change were to mar; to conserve, to reproduce, to perpetuate, as he knew it in his youth—as he loved and served it in his manhood—and as he clung to it, with even firmer hold, in later years was, in his view, the alone course of honor and of advantage.

With such sentiments he needed but the fitting opportunity to serve the cause of his Church with all the ardor of his noble nature. Closely connected with this edifice, from nearly the commencement of its history, when division arose in the ranks of those who worshipped within its walls, he made no secret of his unwavering attachment to the Church of his fathers, in the face of a majority, who chose to secede from her communion; yet, with a generosity which has probably not been sufficiently honored, he was unwilling to disturb the comfort of the stronger party, by asserting at the time rights of property, or by withdrawing from Christian intercourse with them. When, however, the tenure of the Church property was attempted to be changed, his indignation was deeply stirred, and with a few others he quickly and successfully vindicated the right of our Church to the property which you now occupy. To the promptitude and decisiveness of that action is largely due the circumstance that this congregation has an existence, and enjoys such valuable appliances for forwarding its interests. Those who have followed minutely the history of the congregation since 1858 (the period referred to), know better than any words of mine can state it, the value of the service rendered to its cause by our departed brother. How liberally did he give of his means to defray the outlay necessary for its maintenance. As a manager, as your treasurer and secretary, how zealously, how wisely did he labor to advance your interests! About

year ago he retired from office, to allow younger men to serve the cause he had (officially) served long and well. His interest in its welfare, however, suffered no abatement. In his last hours, when the touch of death was chilling his life's blood, his mind was engaged about the condition and the prospects of his much-loved Church. To you, who know all is better than I can tell it, it would appear indelicate to say more; but, at the same time, it would be unpardonable to say less."

YOUR MISSION.

Hark, the voice of Jesus crying
Who will go and work to day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward He offers free;
Who will answer, gladly saying,
"Here am I, send me, send me!"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the her'then nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you give for Jesus
Will be precious in His sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesu.,
You can say He died for all.
If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms!

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me."

Acknowledgments.

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

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

W. IRELAND, Treasurer.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to the	
15th January, 1872.....	\$86915 90
<i>Kingston</i> .—J. Neish, M.D., bal. on \$100	25 00
<i>Toronto</i> .—Chas. Rogers, int. revenue..	7 00
<i>Guelph</i> .—T. Henderson, bal. on \$20,	
\$10; C. Chase, bal. on \$10, \$4	14 00
<i>Markham</i> .—Rev. J. S. Eakin, B.A.,	
bal. on \$100	50 00
<i>Montreal</i> .—G. Stephen, bal. on \$1000..	300 00
<i>Buckingham</i> .—J. Pratt, \$4; W. Mac-	
farland, \$1; H. A. Story, \$2; D.	
McDermid, \$2; H. McDermid, (ad-	
ditional,) \$2; M. A. & J. McDermid,	
72 cts.....	11 72
<i>Belleville</i> .—W. R. Dean, bal. on \$50...	33 33
<i>Huntingdon</i> .—W. Ross, bal. on \$6, \$2;	
A. McArthur, 1st on \$10, \$5	7 00
<i>Woolwich</i> .—T. Hamilton	2 00
<i>North Easthope</i> .—J. Crerar, 1st on	
\$20, \$10; G. Hyde, 1st on \$20,	
\$10; D. Bell, bal. on \$10, \$5; W.	
Bell, 1st on \$20, \$10; D. McTavish,	
1st on \$20, \$10; R. E. Patterson,	
bal. on \$10, \$5; A. Hyde, \$5; J. Rid-	
dell, \$10; D. Robertson, bal. on \$10,	
\$5; J. Bates, bal. on \$10, \$5; J.	
McCallum, \$10; J. A. Fraser, \$5;	
W. Thomson, 50 cts.; J. Smith, \$5;	
D. Hyde, \$5; Mrs. Dallas, 50 cts. ...	101 00
<i>Williams</i> .—R. Chambers, 1st on \$100,	
\$50; J. McArthur, 1st on \$100,	
\$50; E. Allison, J. McKilliken,	
D. Anderson, A. McDonald, J.	
Campbell, 5 at \$5, \$25; D. Mc-	
Queen, 1st on \$10, \$5; A. R. McIn-	
tosh, \$6; P. McEwan, J. Wyatt, F.	
Stewart, A. Anderson, D. Campbell,	
5 at \$4, \$20; C. McKinnon, J. An-	
derson, D. Currie, 3 at \$2, \$6; A.	
Cameron, A. McLachlan, C. Stew-	
art, A. C. Stewart, D. McPherson,	
Mrs. W. McDonald, 6 at \$1, \$6,	
W. Fraser, 50 cts.; H. McDonald, 1st	
on \$8, \$4; P. McIntyre, 1st on \$4,	
\$2; A. McDonald, 1st on \$2, \$1; G.	
Cameron, 1st on \$4, \$2; A. Duncan,	
1st on \$4, \$2; G. A. McKean, 1st on	
\$5, \$2.50; D. McDonald, 1st on \$5,	
\$2.50; A. Campbell, 1st on \$4, \$2;	
D. McNeill, 1st on \$4, \$2	188 50
<i>Orangeville</i> .—D. Carroll, S. Brown, H.	
Dail, J. Erskine, 4 at \$5, \$20; H.	
Carson, Henry Carson, 2 at \$2, \$4;	

J. Kennorin, W. Cook, A. McKinney, 3 at \$1, \$3	27 00
Goderich.—W. Kay, M.A.	25 00
Total	\$87707 45

W. IRELAND,
Sec.-Treas.

Queen's College,
Kingston, Feb. 15, 1872.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Goderich, per Rev. J. S. Sieveright	\$20 00
Dummer, per Rev. J. T. Paul	5 00
Vaughan, per Rev. Wm. Aitken	12 00
Paisley, per Rev. M. W. McLean	6 25
Toronto, per Rev. D. J. Macdonnell	60 00
Valcartier, vacant	5 00
Hamilton, per Rev. Robert Burnet	25 00
Newmarket, per Rev. John Brown	12 00
Waterdown, per Rev. H. Edmison	10 00
Packenham, per Rev. Alex. Mann	16 00
Arnprior, per Rev. J. D. McLean	12 50
Port Hope, per Rev. M. W. McLean	14 50
Hornby and Trafalgar, per Rev. Wm. Stewart	4 00
Winterbourne, per Rev. G. A. Yeomans	6 00
Buckingham and Cumberland, per Rev. Wm. Anderson	22 00
North Dorchester, per Rev. James Gordon	12 00
Chatham, per Rev. John Rannie	15 00
Nottawasaga and Purple Hill, per Rev. D. McDonald	5 55
Laprairie, vacant	4 53
Peterboro, per Rev. K. MacLennan	25 00
East Williams, per Rev. R. Chambers	8 50
Whitby, per Rev. Joshua Fraser	12 00
North Georgetown, per Rev. J. C. Muir, D.D.	17 00
Pittsburgh, per Rev. P. S. Livingstone	4 00
Peterborough, per Rev. E. McAulay	6 00
Quebec, per Rev. J. Cook, D.D.	80 00
Ottawa, per Rev. D. M. Gordon	59 20
Fergus, per Rev. J. B. Mullan	24 00
Williamstown, per Rev. P. Watson	10 25
Clarke, per Rev. Wm. White	4 50
Total	\$517 78

ARCHD. FERGUSON,
Treasurer.

Montreal, Feb. 16, 1872.

FRENCH MISSION.

Vaughan, per Rev. W. Aitken	\$10 00
Toronto, St. Andrew's Church, per Wm. Mitchell	20 00
Peterboro, per R. Cassels, jun	10 00
Fergus, Donation from the Sabbath School, per Rev. J. B. Mullan	5 00
Lachine, per Rev. W. Simpson	21 00

Collected by Rev. C. A. Doudiet.

Stratford	\$ 9 80
Kippen	6 15
J. Strillix, Kippen	1 00

Mrs. A. Wylie, Kippen	0 50
A Friend, Kippen	0 25
Fee for preaching in Stratford	8 00
Williams	9 17
Dorchester	8 00
London	6 43
Westminster	6 29
Chatham, collection	12 00
Chatham, appropriation for current year	12 00
Glencoe	1 18
Dunwich	4 00
Glencoe (fee for preaching)	4 00
Mr. Dobbie, Glencoe	0 50
Mr. Stev. Blackburn, Glencoe	0 50
Mr. J. F. McRae, Glencoe	1 00
East Oxford	6 25
Fergus	25 00
Mrs. Dr. Mutch, Fergus	2 00
Galt	7 00

132 47

Less Travelling Expenses..... 52 22

60 1

Total **\$146 1**

ALEX. McPHERSON,
Treasurer.

Montreal,
February 15, 1872.

JUVENILE INDIAN MISSION.

Received since last acknowledged:—	
Fergus Sunday School, per A. D. For- dyce	\$20 00
Marintown Sunday School, per Rev. J. S. Burnet	20 00
Charlottetown Sunday School, per A. Kennedy	20 00
Clifton Sunday School, per Rev. G. Bell	10 00
North Georgetown Sunday School, per Rev. Dr. Muir	13 00
Ottawa Sunday School, per J. V. Orme	40 00
Galt Sunday School, per W. B. Tindal	20 00
Toronto Sunday School, per W. Mitchell	25 00
Smith's Falls Sunday School, per Rev. S. Mylne	20 00

\$183 00

A. M. MACHAR,
Treasurer.

Kingston, Feb. 15, 1872.

BURSARY AND SCHOLARSHIP FUND.

Pittsburg, per Rev. P. S. Livingstone	\$ 4 00
Chatham (Ont.), per Rev. J. Rannie	10 00
Founder of Dominion Scholarship	200 00

\$214 00

GEO. D. FERGUSON,
Treasurer.

Kingston, Feb. 15, 1872.

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