

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

W. Ireland
THE PRESBYTERIAN,

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

June



1875.

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

Contents:

	PAGE		PAGE
1. News from the General Assembly.....	129	9. Principal Caird and Westminster	
2. Union feeling in Montreal in 1866.....	125	Abbey	140
3. Pan-Presbyterianism.....	130	10. Dean Stanley in Scotland.....	140
4. In connection with the Church of		Germany and the Ultramontanes.....	144
Scotland	133	12. Last days of Bishop Patteson	145
5. Our own Church.....	134	13. Family Reading for the Lord's Day... 147	
6. Queen's College Banquet	134	14. Meetings of Synods and Assembly... 151	
7. Queen's College Convocation	136	15. Acknowledgments.....	152
8. Obituary.....	139		

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

MONTREAL:

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

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

The Liverpool and London and Globe Insurance Company.

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

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

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

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

FIRE and LIFE POLICIES issued with very liberal conditions.

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

NORTH BRITISH & MERCANTILE

Fire and Life Insurance Company,—Established 1809.

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

FIRE DEPARTMENT.

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

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

Insurances effected at moderate rates commensurate with the risk.

Losses promptly settled.

LIFE DEPARTMENT.

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

Managing Directors and General Agents.

D. LOEN MACDOUGALL. | THOMAS DAVIDSON.

Manager and Inspector.

WILLIAM EWING.

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

S. R. WARREN & CO., ORGAN BUILDERS

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

CHURCH ORGANS FROM \$400 UPWARDS.

THE NEW CHANCEL ORGAN,

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

JAMES JOHNSTON & CO.

IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

24 ST. HELEN STREET. MONTREAL.

ALLAN LINE.

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

CANADIAN AND UNITED STATES MAILS

1875

ARRANGEMENTS.

1875.

PASSENGERS BOOKED TO LONDONDERRY AND LIVERPOOL.

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

SARDINIAN.....	4100	Tons.....	Lieut. Dutton, R.N.R.
POLYNESIAN.....	4100	"	Capt. Brown.
CIRCASSIAN.....	3400	"	Capt. J. Wylie.
SARMATIAN.....	3600	"	Capt. A. D. Aird.
SCANDINAVIAN.....	3000	"	Lieut. W. H. Smith, R.N.R.
CANADIAN.....	3200	"	Capt. Miller.
PRUSSIAN.....	3000	"	Capt. Ritchie.
AUSTRIAN.....	2700	"	Capt.
NESTORIAN.....	2700	"	Capt.
MORAVIAN.....	3700	"	Capt. Grhham
ACADIAN.....	2600	"	Capt. Cabel.
PERUVIAN.....	3600	"	Capt. Watts
CASPIAN.....	3260	"	Capt. Trocks.
HIBERNIAN.....	3434	"	Lieut. Archer, R.N.R.
NOVA SCOTIAN.....	2300	"	Capt. Richardson.
CORINTHIAN.....	2400	"	Capt. J. Scott.
MANITOBAN.....	3150	"	Capt. H. Wylie.
PHOENICIAN.....	2500	"	Capt. Menzies.
WALDENSIAN.....	2600	"	Capt. Stephen.
NEWFOUNDLAND.....	1250	"	Capt. Mylins.

THE STEAMERS OF THE LIVERPOOL MAIL LINE

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

FROM QUEBEC.		FROM QUEBEC	
SCANDINAVIAN.....	22nd May	PERUVIAN.....	12th June.
MORAVIAN.....	29th "	POLYNESIAN.....	19th "
SARMATIAN.....	5th June	NOVA SCOTIAN.....	26th "

RATES OF PASSAGE FROM QUEBEC.

CABIN.....\$70 to \$80 | STEERAGE..... \$20

The Steamers of the Glasgow Line are intended to sail from Quebec about
each Thursday during season of St. Lawrence navigation.

RATES OF PASSAGE FROM PORTLAND:

CABIN.....\$60. | INTERMEDIATE..... \$40. | STEERAGE..... \$20.

AN EXPERIENCED SURGEON CARRIED ON EACH VESSEL.

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

H. & A. ALLAN,

Corner of Youville and Common Streets, Montreal.

MONTREAL MARBLE AND GRANITE WORKS

ROBERT REID Successor to

JAMES MAJOR & CO.

Marble Mantles

AND

GRATES,

Fonts, Tablets,

HEADSTONES,

&c., &c. *



DESIGNS

AND

Estimates

Furnished promptly
on application.

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

BENNY, MACPHERSON & CO.

GENERAL

Hardware Merchants,

WHOLESALE,

392 St. Paul Street Montreal.

S. GREENSHIELDS, SON & CO.

DRY GOODS,

WHOLESALE,

CUVILIER'S BUILDING

ST. SACRAMENT STREET

MONTREAL.

CUSHING, CROIL & Co.,

IMPORTERS OF DRY GOODS

Removed to Corner St. PETER & FOUNDLING Streets
MONTREAL.

THE MEDICAL HALL,

ST. JAMES STREET AND PHILLIPS SQUARE.

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

ONLY 50 CTS. FOR A LARGE BOTTLE.

MORLAND, WATSON & CO.,

Merchants in Iron and Hardware

PROPRIETORS

Montreal Saw Works, Montreal Axe Works,
MONTREAL.

THE PRESBYTERIAN

JUNE.

Office of the "PRESBYTERIAN,"
210 St. James Street, Montreal,
22nd May, 1875.

The following gratifying message has just been received by cable, in cypher, at this Office, from the Deputation appointed at the November Meeting of Synod, in Toronto, to proceed to the General Assembly of the Church of Scotland, which is now holding its sessions in Edinburgh:—

DR. COOK, was enthusiastically received by the General Assembly, and spoke with warmth and effect. We are satisfied that our Mission has been successful. We bid you go forward, assured that your proceedings are approved, and that the announcement of the consummation of Union will be received with thankfulness on this side the Atlantic.

It is respectfully requested that amounts due for the *Presbyterian* be at once forwarded to the office, 210 St. James street, Montreal.

UNION FEELING IN MONTREAL IN 1866.

The question of Union engaged the attention of the Presbyterian Churches in Montreal as far back as March, 1866, as may be seen from the subjoined circular which we reprint as an interesting item in the history of Union aspirations in this country.

MONTREAL, March 14th, 1866.

At an adjourned meeting of Elders held this evening in the house of Mr. J. C. Becket, to consider the question of Union between all the Presbyterian Churches of Canada, the various Congregations were represented by the under-mentioned Elders. Those marked thus (*) being absent from the Meeting, desire to record their approval of the resolutions.

ST. ANDREW'S CHURCH.—J. S. Hunter, *James Goudie, *Thomas Watson, James Mitchell, *M. Ramsay.

ST. PAUL'S CHURCH.—W. Christie, A. Ferguson, Mansfield Street; G. Macdonald, T. A. Gibson, W. Ross, *John Greenshields, *George M'Kenzie.

KNOX'S CHURCH.—W. M'Bean, E. Moore, W. Rowan.

COTTÉ ST. CHURCH.—J. Redpath, A. Ferguson, Belmont Street; A. Stevenson, *F. W. Torrance, *J. Campbell, *A. McGown, *J. Plimsoll.

ERSKINE CHURCH.—G. Rogers, L. Patton, J. C. Becket, W. King, D. MacKay, James Walker.

CÔTE DES NEIGES.—W. Boa, W. Brown.

Mr. Redpath being called to the chair, requested Mr Rogers to open the meeting with prayer. Mr. Becket was appointed secretary. The minutes of last meeting, approving of the Union, were read and confirmed.

The Chairman stated that the sub-Committee appointed at last meeting had prepared the following Resolution for the consideration of this meeting:

Resolved. 1st. That it is the unanimous judgment of this meeting that whatever differences of opinion may have existed at the time of the disruption of the Church of Scotland for following the same course in Canada, the period has arrived when the Church in this country can be united with great advantage to the interests of Christianity, especially of our common faith, and without interference with the conscientious convictions of any of its members.

2. That this desirable end may be accomplished in accordance with Presbyterian principles, the Elders now present agree to bring the subject before their respective sessions for their consideration, and with a view to general Sessional approval of such proposed union; and they also pledge themselves to use every other possible and legitimate method to bring about its consummation.

3. That this meeting is encouraged and fortified in the steps which it has now taken, by the example and experience of their Presbyterian brethren in Australia, who have been lately united into one body, under one general assembly, with the approval of the Supreme Ecclesiastical Courts in Scotland.

4. That a joint Committee of Elders be and is hereby appointed to issue these resolutions to all office-bearers of the Presbyterian Congregations in Canada, with a view to obtain a general expression of opinion upon the subject herein submitted, and that the Committee consist of the following gentlemen, namely: J. C. Becket, A. Ferguson, Mansfield Street; John Redpath, J. S. Hunter, W. Rowan.

After a full and free discussion the above resolutions were unanimously adopted, and in accordance therewith, the Committee appointed to carry them out were requested to prepare a circular, and have them sent as soon as possible in order that the mind of the Churches may be obtained on this very important subject.

DEAR BRETHREN:

The above resolutions testify to the unanimity which prevails among the lay Elders of all the Presbyterian Churches in this City with regard to the great question of Union.

Believing then as we do that such Union must tend to promote the Redeemer's Kingdom and to the advantage of his Church in these Provinces, we trust and pray that the scheme may meet with a hearty approval and be speedily consummated throughout the length and breadth of the land. We are assuredly far from being indifferent to the basis and conditions on which it must finally be effected, but consider a sessional discussion of these at present to be premature and unnecessary. Once let the fact be established that the Ministers, Elders, and members of the Churches generally are convinced of the desirability of being united, and we feel assured that no insurmountable obstacles will present themselves.

We must assure you, our brethren in the Eldership throughout the Province, we have only ventured to take the initiative from a conviction that further delay would be prejudicial to the cause. We entreat therefore that you will be kind enough to take the earliest opportunity of laying the above resolutions before your brethren in session and let us know the result without delay. Replies may be addressed to the undersigned, as Convener of the Committee.

JOHN C. BECKET.

P. S.—This Circular should properly have been directed to the various Clerks of Sessions, but as their addresses were not known, we have forwarded three copies to each of the representative Elders whose names are found in last Minutes of Synod of both Churches.

PAN-PRESBYTERIANISM.

The following Circular supplies information respecting the proposed Confederation of Presbyterians. The meeting which it summoned was largely attended. The Canadian Churches were represented by the Rev. Dr. Jenkins.

NEW YORK, 27th March, 1875.

DEAR SIR:

The Committee on Presbyterian Confederation respectfully request that you will favour them with your presence at their next meeting, to be held on Thursday, April 8th, at 8 o'clock, P. M., in the Chapel of the Fourth Avenue Presbyterian Church, corner 22nd Street, New York.

In the matters entrusted to this Committee, considerable progress has already been made, but the movement has now reached a stage at which it is thought desirable that counsel should be taken with a number of its friends.

The different Presbyterian Churches of Great Britain—the Church of Scotland; the Free Church of Scotland; the United Presbyterian Church; the Reformed Presbyterian Church; the Presbyterian Church of Ireland, and the English Presbyterian Church—are all warmly interested in the proposed Confederation. The Committees by which they are represented, met in Edinburgh, last November—Rev. Dr. Duff in the chair, and from the report of their proceedings, we make the following extract:

"1. The first point considered was the nature of the proposed body. It was the mind of the meeting that it should not be a mere casual gathering, but a Council of Commissioners, delegated by the several Churches.

"2. Its powers should only be those of a deliberative body, and should carry only moral weight.

"3. The Churches represented in the Council should be Presbyterian Churches, in sympathy with Evangelical views. The meeting did not come to any decision as to how such Churches might be defined. In regard to most English-speaking Churches, the Westminster Standards would form the basis; in regard to Foreign Churches, it was thought that in some way it should be shown that their creed was in harmony with the consensus of the Reformed Churches.

"It was considered that the number of delegates should not exceed three hundred. It was also thought that there might be a class called "Associates," who might sit and deliberate with the Council, but not vote. These "Associates" not requiring to be delegated, but admitted by the Council or a Committee. The proportion of Ministers to Elders to be settled by the Churches electing them, with an understanding that an equal number of each should, if possible, be appointed. The *quorum*, it was thought, ought to be not fewer than the number of Churches represented—*e. g.*, if the number of Churches represented was thirty-five, the *quorum* also to be thirty-five (others thought twenty-five).

"4. Business. The business might be brought forward in the form of suggestions by the Churches represented, these suggestions to be considered and arranged by a Committee of the body previous to the public meeting. An opportunity should also be afforded for members of the Council to suggest topics, subject to approval of the same Committee. A majority of votes to determine the questions submitted to the Council.

"5. The Council to meet once in three years. (Dr. Lang said that his Church had not considered the subject of a triennial Conference, and that he did not wish at present to be held as concurring in that.) The first meeting to be held in 1876—place to be determined at London meeting, in 1875."

These Committees have now called a Conference of the Committees of all the Churches, in Great Britain and her Colonies, America, the European Continent, and elsewhere, that are favorable to the project. This Conference will meet in London, on Wednesday, July 21st, 1875, and will prepare a draft Constitution for the proposed Confederation, and determine when and where the First General Council of the Confederated Churches shall assemble.

At a meeting of the Committees, representing the American and Canadian Churches, held in New York last December, the following resolutions were adopted :

"1. In the opinion of the Churches represented at this meeting, it is desirable to form a Confederation of the Reformed Churches holding to the Presbyterian system, in order to manifest the substantial unity of these Churches, and to combine them in the accomplishment of the great work committed to them by the Head of the Church.

"2. While furnishing to the Presbyterian Churches a means of entering into closer fellowship with one another, this Confederation is not meant to separate them in any way from other Churches which hold by Christ, the Head, with which Churches it will always be ready to co-operate.

"3. This Confederation does not propose to form or to adopt a new Confession of Faith, but will require every Church proposing to join it to submit its Creed, and will admit only the Churches whose Creed is in conformity with the *consensus* of the Reformed Church.

"4. It shall not interfere with the internal order and discipline of any Church.

"5. It shall hold, from time to time, a General Council, composed of representatives of all the Churches constituting the Confederation.

"6. The representatives to this Council shall always consist of an equal number of Ministers and Elders.

"7. The General Council shall take up only such subjects as have been committed to the Church by her great Head.

"8. The General Council shall seek to guide public sentiment aright in various countries by papers read, by addresses delivered, by information collected in order to publication, by the exposition of sound scriptural principles and defences of the truth.

"9. The decisions come to by this Council shall be laid before the several Churches, and be entitled to receive from them a respectful, a prayerful, and careful consideration.

"10. It will labor to promote the peace and harmony of the Churches.

"11. It will ever rejoice to support weak and struggling Churches which have to carry on their operations amid infidel or anti-Christian opposition.

"12. It will defend by all lawful means, those who in any country are persecuted for conscience' sake.

"13. It will strive to procure for the Churches that freedom of government and of action, which Christ has given to such as their inalienable privilege.

"14. It will employ all moral means so to distribute the Mission work of the Churches on the foreign field, as to prevent Missionary enterprises from interfering with or hindering each other,—that Missionaries be sent to every nation, and our Lord's command be fulfilled by the gospel being preached to every creature.

"15. It will encourage the Churches to combined efforts to provide for the religious wants of great cities and other destitute portions of the home field.

"16. It will press upon all the Churches the imperative duty of securing the adequate instruction of the young in the Scriptures of the Old and New Testaments.

"17. It will make every effort to protect the Sabbath as a Divine institution, fitted to convey so many blessings, temporal and spiritual.

"18. It will endeavour to combine the Churches in their efforts to suppress intemperance, and the other great prevailing vices of the age, and generally to promote the moral improvement and elevation of mankind.

"19. It will aim to foster among Christians systematic beneficence for the furtherance of Christian objects.

"20. It will make systematic efforts to meet prevailing forms of infidelity all over the world.

"21. It will seek to combine the Protestant

Churches in opposing the errors and inroads of Romanism.

1, "22. In order to organize the Confederation, a Sub-committee shall be appointed to correspond with the Committees of the British Churches, and with other Churches throughout the world holding to the Presbyterian system. This Sub-Committee, in correspondence with the Committees of the British Churches, shall call a preparatory meeting of the Committees of all the Churches joining in this Confederation, to be held in London or elsewhere in 1875.

"This preparatory meeting is expected to agree upon and circulate in proof a constitution of the Confederation to be laid before a General Council of the Federal Churches, to be held, if possible, in 1876. This preparatory meeting shall agree upon a provisional plan of representation—that is, upon the number of deputies to be sent by each Church to the General Council."

In accordance with the last Resolution, a Sub-committee was appointed to proceed to London, and to take part in the Conference. As the responsibility imposed on these Brethren is very great, it is but right that some general instructions be given them. One of the special objects therefore, of this April meeting—to which you are invited, is to obtain from a somewhat wide circle of friends, and for the guidance of this Sub-committee, an expression of opinion, respecting a Draft Constitution containing Articles on such subjects as,—the proper Name, Basis and Aims of this Confederation, and the Character and Constitution of that Council, by which the Confederation will manifest itself;—Its Members—their number and qualifications—its Powers, Business and Meetings, with their frequency and locality.

Trusting that it may suit your convenience to be present on the evening named,

We are, in name of the Committee,

Yours very truly,

JAMES McCOSH, Chairman.

G. D. MATHEWS, Secretary.

At this meeting a Committee was appointed to prepare a DRAFT CONSTITUTION to be submitted to the meeting to be held in July of this year by the Representatives of the Churches in British America and the United States.

INTERIM DRAFT of a Constitution for the proposed Confederation of Presbyterian Churches, to be amended before being submitted to the Conference in London, July 21st, 1875.

PREAMBLE.

WHEREAS, the Church of God, though composed of many members, is one Body in Christ; and *WHEREAS*, The Reformed Churches holding by Presbyterian principles, are substantially one in Doctrine, Government, and Discipline; *IT IS THEREFORE AGREED*, to form a Presbyterian Alliance, to meet in General Council from time to time, in order to manifest the oneness of these Churches, and to combine them in furthering the great ends for which they have been instituted by their Head; it being understood, that in thus uniting, the Presbyterian Churches do not mean to separate from other Churches which hold by Christ, but will be ready to join such in Christian fellowship, and in promoting the cause of the Redeemer.

ARTICLES.

1. **DESIGNATION.**—This Alliance shall be called "The Confederation of the Reformed Churches, holding to the Presbyterian System."

2. **BOND OF UNION.**—The Bond of Union is Christ, and the Scriptures of the Old and New Testaments.

3. **MEMBERSHIP.**—Any Church, whose creed is in accordance with the consensus of the Reformed Churches—such only being admissible, may, on expressing by its Supreme Court, a wish to join the Confederation, be admitted into membership therein, by a vote of the General Council.

4. THE COUNCIL.

1. *Its Constituency.*—The Council shall consist of Delegates appointed by the Churches forming the Confederation; the number from each Church being regulated by a plan sanctioned by the Council, and proceeding on the principle of the number of congregations in the Churches; the Delegates, moreover, from each Church, always consisting of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Overtures, choose Associates not Delegates, and invite them to sit and to deliberate, to offer suggestions, to deliver addresses, and to read papers.

2. *Its powers.*—The Council, while it has the power to determine what Presbyterian Churches shall be allowed to join the Confederation, shall not interfere with the internal order or discipline of any Church. It shall take up only such evangelistic subjects as have been committed to the Church by her great Head. Topics may be brought

before it by any Church which is a member of the Confederation, or by members of the Council, on being transmitted by the Committee on Overtures. The decisions and recommendations of the Council shall be transmitted to the Supreme Courts of the several Churches, and be entitled to receive from these a respectful and prayerful consideration.

3. *Its objects.*—The Council shall seek to help all weak and struggling Churches, to promote freedom of Church action, to gather and disseminate information concerning the Church at large, to commend the Presbyterian system as combining simplicity, efficiency, and adaptation to all times and conditions, and shall entertain all subjects that are directly concerned with the work of evangelization, as the following: The peace of the Churches; the distribution of Mission work; the combination of Church energies—especially in reference to our great cities and destitute districts; the religious Instruction of the Young; the sanctification of the Sabbath; the suppression of Intemperance and other great prevailing vices; Systematic Beneficence; and the overthrow of Infidelity and Romanism.

4. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered, by publishing and circulating information about the state of the Churches and of Missions, and by the exposition of sound Scriptural Principles and Defenses of the truth.

5. CHANGE OF CONSTITUTION—This Constitution shall not be changed, except on a motion made at one meeting of the Council, and carried by a two-thirds vote at the next meeting.

“IN CONNECTION WITH THE CHURCH OF SCOTLAND.”

We have been asked, What is the nature of the “connection” which exists between our Church in Canada and the Church of Scotland. The question assumes more than ordinary interest, in view of the contemplated Canadian Presbyterian Union, and the consequent discontinuance of the use of the words “in connection with the Church of Scotland.” In a few days, it is expected, the Union of the Churches will be consummated, and this “connection” cease. “What is this “connection?” is a question that may be most readily and completely answered by our transcribing the “*Act declaring the Spiritual Independence of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.*”

This Act was passed without a dissenting voice at the Synod which met in Sep-

tember, 1844, in St. Paul's Church, Montreal, and since that time has been read over to and assented by every Minister and Probationer who has applied for ordination or induction into any pastoral charge.*

The Act is as follows:

“Whereas this Synod has always, from its first establishment, possessed a perfectly free and supreme jurisdiction over all the congregations and ministers in connection therewith; and although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly, and in most explicit terms affirmed, not only by itself, but by the GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, yet, as in present circumstances it is expedient that this independence be asserted and declared by a special Act:

“It is hereby declared, That this Synod has always claimed and possessed, does now possess and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme and uncontrolled power of jurisdiction, discipline and government, in regard to all matters, ecclesiastical and spiritual, over all the Ministers, Elders, Church Members and Congregations under its care, without the right of review, appeal, complaint or reference, by or to any other Court or Courts whatsoever, in any form or under any pretence; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares, that if any encroachment on this supreme power and authority shall be attempted or threatened, by any person or persons, Court or Courts whatsoever, then the Synod, and each and every member thereof, shall to the utmost of their power, resist and oppose the same. And whereas the words in the designation of the Synod “in connection with the Church of Scotland,” have been misunderstood or misrepresented by many persons, it is hereby declared, that the said words imply no right of jurisdiction or control, in any form whatsoever, by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and Church communion. And it is further enacted and declared that this supreme and free jurisdiction is a fundamental and essential part of the constitution of this Synod; and that this may be fully known to all those who may hereafter seek admission into our Church, it is enjoined that all Presbyteries shall preserve a copy of this Act, and cause it to be read over to, and assented by every Minister and Probationer who may apply for ordination or induction into any pastoral charge.”

*About a year ago the formality of reading the Act was dispensed with at Ordinations and Inductions, though it still remains in force.

Our Own Church.

ST. ANDREW'S CHURCH, MONTREAL.
We had the pleasure last month of recording the generosity of a few of the members of St. Andrew's, Ottawa, in presenting their minister on the eve of his departure for Scotland with a thousand dollars. This month we have to record the magnificent gift of sixteen hundred dollars to the Rev. Gavin Lang, who, since the publication of our last number, has also sailed for Scotland. These tokens of the esteem of their respective flocks must be highly gratifying to the pastors concerned. There can be no doubt also that they will greatly contribute to the comfort of our revered friends on their long and expensive journey. The meeting at St. Andrew's, Montreal, at which the presentation was made, was both large and enthusiastic.

ST. PAUL'S CHURCH, MONTREAL.—We congratulate this congregation on the near prospect which they have of completing their beautiful church edifice. In addition to some 2000 dollars, which it is understood the Trustees have at command for the building of the tower, a generous lady of the congregation has offered the munificent sum of 5000 dollars provided that the balance (say 3000 dollars) needed for the purpose be forthcoming within three months. The name of the benevolent donor we hope to have permission to announce in our next issue. Meanwhile we cannot doubt that a congregation which has given to the Church in Canada so marked evidences of its liberality in all good deeds, will be ready to supply the sum needed for bringing on the top stone of the noble tower of their church with shoutings of joy.

NOVA SCOTIA.—Rev. G. M. GRANT, of St. Matthew's, Halifax, will probably be chosen Moderator of our next Synod; and Rev. E. Ross, of Londonderry, that of the Sister Synod.

REV. ALLAN POLLOCK'S RETURN TO US.—We are happy to inform our readers that Mr. (we should rather say now Professor) Pollock has written that he proposes to leave Liverpool on May 4th, with

his family, for Nova Scotia. We tender to him, by anticipation, hearty greetings from many old friends.

The Rev. GEORGE J. CAIE was, on the 19th ult., elected assistant and successor of the Rev. Dr. Stevenson of Forfar, Scotland. Mr. Caie had been officiating in the congregation for some time. This is one of the six largest and best parishes in Scotland, having respect to emoluments. In regard to number this church has 2,772 communicants, the largest roll in Scotland. We may heartily congratulate Mr. Caie on his settlement. His health continues good.

QUEEN'S UNIVERSITY, KINGSTON.—The banquet given on the 28th of April by the Trustees to the Graduates and Undergraduates of "Queen's" was a great success, and will, we are sure, do much to advance the future progress and success of the institution. When we state that Convocation Hall was filled, and that hosts and guests sat it out till three o'clock in the morning, it will be believed that the reunion was both pleasant and enthusiastic. In the absence of the chairman of the Board of Trustees, the Hon. John Hamilton, Senator, the chair was occupied, with his accustomed ability, by the Very Rev. Principal Snodgrass, D.D. On his right were

The Right Honorable Sir John Macdonald, M.P., K.C.B., LL.D., D.C.L., Oxon, Trinity College, &c., (Sir John wore the ribbon of the Order of the Bath, the Grand Cross of Isabella of Spain, and the Cross of St. Michael and St. George, and looked in excellent health), Rev. Dr. Jenkins, Montreal; Dr. Dickson, Rev. T. G. Smith, Dr. Nowler, Prof. Williamson, Dr. Yates, Dr. O'Sullivan, M.P.P., Peterboro; Geo. A. Kirkpatrick, B.A., (T.C.D.) M.P.; J. Michie, Esq., Toronto; Prof. Murray, McGill College, Montreal; on the left, Dr. Sullivan, Mayor of Kingston; Rev. Principal Cavan, of Knox College; Professor Nowat, John Carruthers, Esq., James McNee, Esq., Rev. Dr. Bain, Perth; J. McLennan, Esq., B.A., Toronto; Rev. Patrick Gray and the Rev. George Bell, LL.D., Walkerton.

The various toasts, loyal, academical, and personal, were proposed by the Principal and by others in the company to whom this pleasant duty was assigned, were drunk in tea, coffee or water, with great enthusiasm, and suitably responded

to. The speakers were many, the speeches for the most part too long for the occasion; of necessity they were very unequal. "Sir John's" was perhaps the speech of the evening. He never looked better, or appeared to greater advantage. The speech was of moderate length, it was suggestive, full of pleasant allusions to the past, and of hopeful anticipations for the future of the College. Principal Cavan, of Knox College, Toronto, on whom was conferred the Honorary Degree of D.D., was both cordial and felicitous in his remarks. Dr. Bell, Mr. K. Maclellan, Mr. Maclellan, Q.C., and Mr. Robert Campbell, Montreal; Mr. D. J. Macdonnell, Toronto, among others spoke for the older graduates. Dr. Macnish represented the University of Toronto, and Professor Murray McGill College. Dr. Dickson and Dr. John Bell, of Montreal, the Medical Faculty of Queen's. It would be impossible in the space at our command to give even an outline of these interesting proceedings. Let it suffice to say that all were in thoroughly good humour, and that the enthusiasm manifested was complete; the older alumni vying with their younger friends in efforts to augment the joy of the occasion. Certainly there never was such a gathering within Old Queen's before, and the Trustees are to be congratulated on its great success. Convocation Hall was handsomely decorated for the occasion. Flags ornamented the walls at intervals, and streamers of different colours were suspended from the ceiling. Behind the platform on the wall was the College arms, and on the side walls the names, neatly cut in coloured paper, of Rignault, Watt, Shakespeare, Homer, Cicero, Livy, Linnæus, Cuvier, Plato, Kant, Laplace and Newton. Four tables were erected, running parallel from the platform to near the east entrance wall. Several tables were also placed on the platform. The trustees reception took place in the Senate Chamber, whither guests repaired on their arrival. Among those who responded to the invitation of the Trustees and were present, were:—

Professors.—The Very Rev. William Saeclgrass, D.D., Principal; Rev. John B. Mowat, M.A. Rev. James Williamson, LL.D.; Rev

Donald Ross, B.D.; Nathan F. Dupuis, M.A.; Rev. George D. Ferguson, B.A.; John Watson, M.A.

Professors of the Royal College of Physicians and Surgeons.—John R. Dickson, M.D.; Fife Fowler, M.D.; Horatio Yates, M.D.; Michael Lavell, M.D.; Michael Sullivan, M.D.; Octavius Yates, M.D.; Thomas R. Dupuis, M.D.; Herbert J. Saunders, M.D., and A. S. Oliver, M.D.

Graduates and Undergraduates, &c.—Rev. R. Campbell, M.A., Montreal; Rev. John May, M.A., Ottawa; Dr. Kincaid, Peterboro'; Dr. Kellock, Perth; Dr. Bethune, Glandford; Dr. H. U. Bain, B.A.; Rev. W. M. Black; Dr. J. Bell, Montreal; Charles H. Lavell, M.D., Kingston; R. V. Rogers, B.A., Kingston; John McEntyre, M.A., do.; William H. Fuller, M.A., do.; Dr. Dunlop, Sydenham; Dr. H. W. Day, Trenton; Dr. Sullivan, Kingston; Dr. Lavell, do.; Dr. Saunders, do.; A. Ross, Wolfe Island; Lewis W. Shannon, Kingston; Robert W. Shannon, do.; G. M. Macdonnell, B.A., do.; J. Cormack, B.A., do.; Rev. C. J. Cameron, M.A., Montreal; Dr. Kincaid, Peterboro'; Robert Nairn, Glasgow, Scotland; George Claxton, Inverary; J. Ferguson, Kingston; Rev. W. S. McCullough, M.A., (Victoria) M.D., Queen's; Dr. T. B. Tracy, Kingston; Dr. Tracy, Belleville; A. McGilvray, Collingwood; J. Mudie, B.A., Kingston; John Muckleston, B.A., do.; J. W. Motherwell, Perth; J. Pennington Macpherson, M.A., Ottawa; Hugh Taylor, Glasgow, Scotland; James Ross, J. G. Stuart, Toronto; G. W. Webster, Lansdowne; L. F. Mullen, Kingston; D. McArthur, Ailsa Craig; J. Cumberland, Proton; J. B. McLaren, Kingston; H. A. Asselune, do.; George Bell, Walkerton; C. McKillop, T. D. Cumberland; Rev. A. H. Cameron, Kemptville; J. B. Dow, Whitby; Joseph White, do.; A. McTavish, Drummond; J. A. Cumberland, Rosemount; H. U. Dickman, Kingston; J. Pringle, Windsor; W. G. Gibson, B.A., Tp. of Kingston; A. G. McBean, B.A., Montreal; A. T. Drummond, LL.B., Montreal; Rev. Kenneth Maclellan, M.A., Peterboro'; Dr. Walkem, Kingston; John M. Machar, B.A., Kingston; Rev. H. Lamonte, D.D., D. B. Maclellan, M.A., Cornwall; W. B. Ferguson, B.A., Napanee; P. C. McGregor, B.A., Altonic; Rev. J. McAlister, B.A., Danville; Dr. Brown, Kingston; T. S. Glasford, Beaverton; Thomas Mason, Menic; Herbert D. Ford, M.D., Kingston; Dr. Fee, do.; A. McMunchy, Fort Cologne; Dr. McAdam, Pembroke; D. R. Clapp, Demorestville; J. A. Craig; John Mordie, Collingwood; Alexander H. Scott, Martintown; J. Cregan, H. Cameron, Dewitville; J. McArthur, East Williams; P. A. Macdonald, Kingston; F. C. Heath; J. H. Ballagh; John Strange, Kingston; John K. Oliver, M.D., do.; Rev. G. Partridge, Robert Slaw, B.A., Kingston; Thomas Hendry, do.; John R. Lavell, do.; James McCammon, M.D., do.; F. Welsh, do.; Thomas H. McGure, B.A., do.; Rev. Peter S. Livingstone, B.A.; Rev. A. Maclellan, B.A.; W. A. Laing, B.A., Almonte; C. McDowal, Deerpurst; J. R. Smith, M.D., Harrowsmith; J. McCracken, B.A., Ottawa; S. A. Abbott, M.D., Belleville; &c. &c.

The annual meeting of Convocation took place in Convocation Hall on the following day, beginning at 3 o'clock. The procession from the Senate Chambers, consisting of Trustees, Professors, and Graduates, was unusually long, and displayed a great diversity of academic costume. Judging from the crowded state of the Hall, the occasion seemed to be one that was expected to be more than ordinarily interesting. The whole of the space available for sitting and standing was occupied, and many had to leave, unable to obtain admission.

Principal Snodgrass, who presided, having opened the meeting with prayer, briefly stated the object for which those present had assembled—to close with customary proceedings the 33rd session of the University and College. The Professors were then successively called on to distribute the prizes and merit certificates gained in their several classes. It was pleasing to notice that some of the prizes were the gifts of graduates of former years. The marking attained by the successful students was exceedingly creditable to their ability and diligence. Three prizes, ranking as University prizes, of the value of \$16 each, in books, the gift of a gentleman whose name does not appear, were then handed by the Principal, with appropriate remarks, to the candidates belonging to the first, second, and third years of the course, who at the recent Pass Examinations acquitted themselves most meritoriously in all the subjects of examination. The lists of Pass and Honour men and of successful candidates for Scholarships were next read by the Registrar, who immediately after also read the minutes in terms of which the Senate had agreed to confer certain degrees. Then came the interesting ceremony of "laureation." The venerable Professor Williamson presented the candidates in order to the Principal, who, with the time-honoured formalities observed on such occasions, admitted them to all the rights and privileges of graduates, and thereafter addressed to them some seasonable words of congratulation, encouragement, and counsel. There were 12 ad-

mitted to the degree of Bachelor, Thomas D. Cumberland of Rosemont, Ont., heading the list in the order of merit, which position entitled him to the Prince of Wales Prize of \$60, a distinction that had been very keenly competed for. Seven of the number, including Mr. Cumberland, have the ministry in view. The names of 12 graduates in Medicine were read.

The Principal then proceeded to make an announcement which he was sure would be well received. The list of honorary graduates of Queen's College was, he said, a short one, and the members of Senate were not disposed to increase it very rapidly. There was, however, one gentleman then present whose name they had great satisfaction in placing on that list, as they considered him, in respect of all the grounds upon which the degree of Doctor of Divinity is conferred, eminently entitled to it. The gentleman referred to was Principal Cavan of Knox College, Toronto. The announcement was received with enthusiastic applause. Turning to Dr. Cavan, the Principal expressed his great gratification in making public the action of the Senate in conferring this well merited honour, and his earnest hope that he might be long spared to the Church in the important position which he filled in connection with Knox College. Dr. Cavan in reply expressed his sense of the honour he had received and the great pleasure he had in being present then as well as at the reunion on the previous evening. He was impressed with the importance of the work which Queen's College was doing, and would carry away with him most pleasing reminiscences of all the proceedings connected with the closing of this session. He dwelt for a little on the value of the services rendered by the College in the cause of higher education, the encouragement to which on that account it was entitled, and the reason that exists for congratulation and thankfulness, because of its present prosperous condition. After some other remarks addressed to the general audience, he spoke to the students some weighty words, which were received with marked attention, on the connection between

intellectual culture and the sustenance and improvement which their moral nature is constantly demanding.

Not the least interesting part of the proceedings was the ascertaining of the names of successful competitors for a number of University Prizes of the value of \$25 each, offered for the best essays on subjects announced at the close of last session. The essays had been placed in the hands of the Registrar in November, and it was a condition of the competition that the writers should not put their names to their compositions but under cover of sealed envelopes attached to them, not to be opened except in convocation. Each envelope and the essay to which it was attached bore the same motto by the writer's choice. The reading of the motto in each case brought the welcome intelligence of success to the writer, but only to him. There was then for the audience a few moments of suspense, while the Principal opened the envelope and read the contents of the note which it enclosed. The announcement in succession of the names John B. McLaren, George R. Webster, and John Ferguson, as given in connection with the subjects of their essays in the list below, was received with loud and continued applause. The Principal intimated with evident satisfaction that there will be the same arrangement for next session, and read the following list of subjects and prizes:—

I. By Alex. G. McBean, Esq., B.A., Montreal—\$25—for the best poem, consisting of at least fifty lines, on the death of General Wolfe.

II. By the Hon. D. L. Macpherson, Toronto—\$25—for the best essay on the Electric Telegraph.

III. By Geo. Kirkpatrick, Esq., M.P.—\$25—for the best essay on the Influence of David Hume on Philosophy.

IV. By Donald B. MacLennan, Esq., M.A., Cornwall—\$25—for the best essay on the History of the British House of Commons.

V. By the Alma Mater Society—\$25—for the best essay on The Oratory of Edmund Burke.

VI. Lewis Prize—\$25—for the best Lecture on St. Luke xxii. 15-20 inclusive.

I, II, III and IV are open to all registered students in Arts. V is open only to members of the graduating class in Arts, and VI is open only to students of Theology.

At the time of reading the above list the Principal stated that he did not know who

would give prizes I and IV, but expressed the confident hope that before long he would have the names of parties willing to become responsible for them. He was not disappointed, for at the close of the proceedings the gentlemen whose names appear in the list stepped forward and cheerfully undertook the responsibility.

Before bringing the proceedings to a close the Principal took occasion to observe that there were obvious indications of an increasing interest in all that concerns the welfare of Queen's College, and a growing appreciation of its character and usefulness as one of the higher educational institutions of the country, and that he felt a peculiar happiness in being able to say that there is much in its present comparatively prosperous condition to encourage its friends to rally round it. He could name many improvements that might be introduced with great advantage. He noticed that from various quarters most excellent suggestions had come. One was for the institution of additional and more valuable scholarships, another for the founding of medals, another for the erection of a hall which might at once supply the need that was felt for more accommodation, and be so placed as to give a better architectural appearance to the present buildings. These suggestions he trusted would soon be carried into effect. At the same time, taking all things into account, and especially considering the necessity of augmenting the revenue so as to meet the increase of expenditure which is unavoidable, he was convinced that the very best thing which the friends of the College could do, in present circumstances, in its behalf, was to make provision for the endowment of two Professorships, a new one in the Theological Faculty to strengthen that department and an existing one in Arts to relieve the present financial pressure, this will take at least \$50,000, but he was not without hope that the required amount will be forthcoming.

The members of Convocation then proceeded to the election of fellows for the year. The result was the following:—

ARTS—Thomas D. Cumberland, B.A., Rosemont.

THEOLOGY—Principal Cavan, D.D., Knox College, Toronto.

MEDICINE—W. R. Cluness, M.D., Sacramento, Cal.

LAW—Hon. O. Mowat, LL.D., Toronto.

We append the prizes and other lists.

GRADUATES.

Doctors of Divinity.—Rev. Principal Cavan, Knox College, Toronto.

Doctors of Medicine.—(Alphabetical List.)—Alfred H. Betts, Kingston; Allen B. Carscadden, Petworth; Adalbert B. Deynard, Picton; William E. Dingman, Milford; David H. Dowsley, Frankville; George C. Dowsley, Frankville; Joseph W. Lane, North Williamsburg; Thomas Masson, Menie; William S. McCullough, Pittsburgh; Samuel Potter; Manotick; Richard F. Preston, Newboro'; Leslie Tuttle, Centreville.

Bachelor of Arts.—(Order of Merit.)—1, Thomas D. Cumberland, Rosemont; 2, Robert W. Shannon, Kingston; 3, John B. Dow, Whitby; 4, George R. Webster, with first class honours in Ethics, Lansdowne; 5, Archibald McMurchy, King; 6, Alexander H. Scott, Martintown; 7, John Mordy, Ross; 8, Thomas S. Glassford, Beaverton; 9, John Pringle, Galt; 10, Charles McKillop, Beachburgh; 11, William Mundell, Kingston; 12, James Macarthur Ailsa Craig.

PASSMEN.

Arts.—(Order of Merit)—*First Year.*—1, James Ross, N. Dorchester; 2, George Macdonald, Picton; 3, Thomas Scales, Kingston; 4, James W. Mason, Amherst Island; 5, Frederick C. Heath, Kingston; 6, John G. Creggan, Kingston; 7, George Bell, Walkerton; 8, Robt. Nairn, Kingston; 9, Robert Ferguson, Priceville; 10, George Ritchie, Inverary; 11, Donald McCannell, Collingwood; 12, John Cuisholm, Picton, N.S.; 13, George M. Thomson, Kingston; 14, Duncan Macarthur, Ailsa Craig; 15, James H. Ballagh, Port Hope; 16, James A. Grant, Ottawa.

Second Year.—1, John R. Lavell, Kingston; 2, David P. Clapp, with first class honours in English Literature, Wellington; 3, Alexander McKillop, Beachburgh; 4, James W. Motherwell, Perth; 5, Lewis W. Shannon, Kingston; 6, John Hamilton, Kingston; 7, William H. Irvine, with second class honours in Mathematics, Elginburgh; 8, Henry M. Dyckman, Orange, New Jersey; 9, Charles McDowell, Deerhurst; 10, Frank A. Drummond, Ottawa.

Third Year.—1, John B. McLaren, Kingston; 2, James G. Stuart, Toronto; 3, John Ferguson, with first class honors in Metaphysics, New Lowell; 4, P. Anderson Macdonald, with first class honours in French, Kingston; 5, George Claxton, Inverary; 6, Hugh Cameron, Dewittville, Que.

MEDICINE.

Primary Examination.—(Alphabetical List.)—Georga Case, London; Ransom A. Davies, Smith's Falls; William S. McCullough, Pitts-

burgh; John B. Murphy, Norwood; Samuel Potter, Mandtick; Thomas Potter, N. Gower; J. McG. Yourex, Belleville.

Theology.—*First Year.*—1, John McLean, Halifax, N.S.; 2, William C. Herdman, Picton, N.S.; 3, Alexander Macgillivray, Collingwood.
Second Year.—William A. Lang, Almonte.

SCHOLARSHIPS.

(These Scholarships are competed for at the closing examination, but are not paid till the following Session.)

Arts.—*Second Year.*—1, Hardy Memorial, James Ross; 2, Synod (1), Robert Nairn; 3, St. Andrew's, Robert Ferguson; 4, Henry Glass Memorial, Donald McCannell.

Third Year.—1, Kingston, J. R. Lavell; 2, Synod (2), Alex. McKillop.

Fourth Year.—Synod (3), J. G. Stuart.

Theology.—*Second Year.*—1, Colonial Committee (3), John McLean; 2, Colonial Committee (2), W. C. Herdman; 3, Colonial Committee (4), A. Macgillivray.

Third Year.—Colonial Committee (5), W. A. Lang.

UNIVERSITY PRIZES.

I. Prince of Wales—Thomas D. Cumberland.

II. Montreal—J. B. McLaren.

III. Montreal—J. R. Lavell.

IV.—Montreal—James Ross.

VIII. For Best Essay on "The chemical effects of light and their application to photography"—John B. McLaren.

IX. For Best Essay on Kant's "Critique of Pure Reason"—George R. Webster.

X. For Best Essay on "The life and writings of Milton"—John Ferguson.

CLASS PRIZES.

Students whose names have an asterisk prefixed received prizes in books besides certificates of merit. The numbers following names express the percentage of the aggregate marks obtained at the monthly written examinations during the session:

Classics.—*First Year.*—*1. George Macdonald (74); *2. Frederick C. Heath (70½) and *James Ross (70½) equal; 3. James W. Mason (69) and John George Creggan (69) equal; 4. Thomas Scales (67½).

Second Year.—*1. James Wilson Motherwell (63½); *2. John Reeve Lavell (66½); 3. Lewis W. Shannon (65½); 4. William H. Irvine (57).

Third Year.—*1. John Brown Maclaren (76); 2. James George Stuart (70); 3. Patrick A. Macdonald (68½).

Fourth Year.—*1. William Mundell (85); 2. Thomas Dickie Cumberland (78½); 3. Alexander Hugh Scott (65½); 4. John Pringle (64½).

Junior Mathematics.—*1. David A. Givens, Kingston; *2. Thomas Scales, Kingston.

Senior Mathematics.—*1. William H. Irvine, Elginburgh; *2. John Reeve Lavell, Kingston.

Junior Natural Philosophy.—*1. John Ferguson, Lansdowne.

Senior Natural Philosophy.—*1. Thomas D. Cumberland, Rosemont; William Mundell, Kingston (equal).

History.—*1. Thomas Dickie Cumberland, Rosemont, (94); *Alexander Hugh Scott, Martintown, (94) equal; 2. Robert Walker Shannon, Kingston, (91); 3. James McArthur, East Williams, (87); 4. George Richard Webster, Lansdowne, (86); 5. John Pringle, Windsor Mills, Qc., (83); 6. Thomas Stuart Glassford, Beaverton, (77).

French (Senior).—*1. Patrick Anderson Macdonald, Kingston, (90); 2. John Brown McLaren, Kingston, (80); James Stuart, Toronto, (80) equal.

French (Junior).—*1. Lewis William Shannon, Kingston (87) 2. John Reeve Lavell, Kingston (83).

English Literature.—*1. David Phillip Clapp, Demorestville (93); 2. Gilbert Currie Patterson, Collingwood (87); 3. John Reeve Lavell, Kingston (86.)

English Language.—*1. Thomas Scales, Kingston (86); 2. David Alex. Givens, Kingston, (83); James Mason, Kingston (82), equal; 3. Frederick C. Heath, Kingston (82); 4. Andrew Love, Kingston (81); 5. Robert Nairn, Kingston (80); 6. George Macdonald, Wellington (76.)

Logic.—*John Reeve Lavell, Kingston (87).

Metaphysics.—For written examinations:—*1. John Ferguson, Lansdowne (92); *2. John Brown McLaren, Kingston (90). For best essays during the session: *John Ferguson, Lansdowne.

Ethics.—For written examinations and essays: *Robert Walker Shannon, Kingston (92). For written examinations: *1. George Richard Webster, Lansdowne (86); *2. Thomas Dickie Cumberland, Rosemont (86); *3. John Mordy, Collingwood (77). For best essays during the session: *John Mordy, Collingwood.

Chemistry.—John Reeve Lavell, Kingston (81).

Botany and Zoology.—1. John Brown, McLaren, Kingston, and John Ferguson, Lansdowne (94) equal; 2. Patrick Anderson Macdonald, Kingston (84); 3. James George Stuart, Toronto (80); 4. Hugh Cameron, Dewittville (72)

Mineralogy and Geology.—1. Robert Walker Shannon, Kingston (93); 2. Thomas Dickie Cumberland, Rosemont (91); 3. William Mundell, Kingston (88); 4. George Richard Webster, Lansdowne (76); 5. James McArthur East Williams (74); 6. John Pringle, Windsor Mills (72); 7. Henry Amey Asselsunc, Kingston (71).

Hebrew.—*Second Year.*—*William A. Lang, B.A. (71).

Divinity.—*First Year.*—John McLean (80.)

Second Year.—William A. Lang, B.A., (77.)

OBITUARY.

The late Colonel Maclean.

This gentleman died very suddenly at his residence in Cornwall on the 16th April at the advanced age of eighty-two. He was born in the neighborhood of Cornwall, and passed almost the entire years of his life in and around that town. Owing to the very large number of years which he was given to see, he was in a position to witness many of those changes and dangers which have now become part of the history of this country. His loyalty to the British Crown and his devotedness to British institutions were unswerving, and, indeed, enthusiastic along the entire pathway of his long life. Nor did advancing age seem to lessen the ardour of his loyalty and of his affection for his Queen and country.

For some twenty years he was a member of the Parliament of Canada. In his capacity as legislator, he strove at all times to foster a spirit of loyalty and to perpetuate in this land those laws and institutions to which the stability and greatness of Britain are largely due.

His faithfulness to our Church was unbroken and enthusiastic. He was the last male representative of a family to which our Church in Eastern Ontario owes gratitude for favours and kindnesses which are not to be soon or easily forgotten. To his father and to his brother, the late Chief Justice of Ontario, the congregations of our Church in that part of the Province owe more than they do to any other friends; for, occupying as they, the father and son, did, positions of power and of influence at a time in our country's history when ecclesiastical interests stood in need of strong and trusty friends, they exerted themselves zealously and honorably with the view of gaining for those who belonged to our Church that measure of recognition to which they might justly lay claim, and that ability for doing fitting honour to the worship of God which the youthful circumstances of the country might warrant. Than himself and his excellent brother, the late Chief Justice of his native Province, our Church had no more reliable and faithful

advocates during the sore and long-continued controversy respecting the *Clergy Reserves*. In no other friends did the members and lovers of our Church place stronger confidence, and for no other friends did they cherish deeper respect.

He was one of the first Trustees of Queen's College, Kingston. During all the fortunes of that Institution, he was faithful and courageous. No trustee was more hopeful than himself, that, when, a few years ago, the very existence of that Institution was in imminent danger, our people when appealed to, would generously come to the rescue (as they have done), and put it on such a favourable footing as to render the recurrence of so grave a crisis altogether improbable, if not impossible. Henceforth he will be much missed when the interests of Queen's College are discussed.

As a Trustee and an Elder of St. John's Church, Cornwall, he rendered very important services. Whenever the welfare of that congregation was in question; whenever zeal and faithfulness were needed on an extraordinary occasion, all had the conviction that he was to be trusted and could be safely trusted—so well-known and so unfailing was his attachment to the Church *in itself*, and for its own sake. No one was more regular in his attendance in the house of God, and no one was more devout in the sanctuary than he was. His venerable form will be much missed. Many there are in that congregation who knew him from their earliest years. Others there are whose intimacy with him extended over half a century. All must henceforth miss that kindness of look, that urbanity of manner, and that contentment of disposition, which, possessed in an eminent degree by him, go so very far to grace the evening of human life, and to make old age attractive and beautiful. Apart from the suddenness of his death, and from the solemn reflection that he was called away without any warning, and when not even the faintest anxiety regarding his health was felt either by relatives or friends, it has to be said of him that "he died in a good old age, an old man, and full of years."

PRINCIPAL CAIRD AND WESTMINSTER ABBEY.

A petition has been presented to the Archbishop of Canterbury by the Bishop of Lincoln from the Earl of Devon, complaining of "the use made of Westminster Abbey as a place for the delivery of lectures by persons not in communion with the Church of England, and professing principles repugnant to its doctrine and discipline, particularly in the case of a Presbyterian minister." This is aimed at the eloquent Principal of the University of Glasgow, who lately addressed a large congregation in the venerable Abbey on the subject of Christian Missions.

Miscellaneous.

DEAN STANLEY IN SCOTLAND.

The Dean of Westminster was installed on Wednesday last as the Lord Rector of the University of St. Andrew's. In delivering the inaugural address, the Dean began by a reference to the motto over St. Mary's College, to the stimulus of which Lord Campbell, it is said, owed his elevation to the woolsack, and the most recent translation of which was, "To aim at highest honours, and surpass my comrades all." "You will remember," said the Lord Rector, "that pathetic epoch in the closing years of Walter Scott—which has been so well described by my dear friend Principal Shairp—when on the eve of quitting his native air for Italy, he received at Abbotsford the renowned poet of the English Lakes, who was to immortalise those days in the finest piece of his noble lyrical trilogy—'Yarrow Revisited.' On that occasion William Wordsworth brought with him a youthful kinsman—then quite unconscious of his future close connection with Scotland and St. Andrew's—who, with all the ardour of an Oxford scholar, attempted to draw from his illustrious host the expression of an opinion regarding a new translation of Homer (that of Sotheby) which had just appeared. The old bard listened with his usual gracious condescension to the young Oxonian, and replied, 'I have not seen it. Pope's "Iliad" is good enough for me. I am no Grecian, but I cannot conceive anything better than Pope's rendering of the advice given to Glaucus.' And then he repeated, with all the fervour of one who grasped, both in text and context, the full meaning at once of the ancient and modern poet:—

To stand the first in worth as in command;
To add new honours to my native land;
Before my eyes my mighty sires to place,
And emulate the glories of our race.

This is the meaning which I propose to read in or beneath the motto of this library. We are familiar with the inspiring force inherent in the consciousness of belonging to a great country or a great family. The same transforming influence ought also to foster in regard to institutions. The University of St. Andrew's is not—as some measure greatness—a great University. It is, indeed, the smallest of all, in numbers, in influence, and in wealth. But in some of the elements of real grandeur it stands the first of the Universities of Scotland—amongst the first of the historic localities of Great Britain. Nowhere in the whole of Europe was the battle between the spirit of the past and the spirit of the future fought out in closer quarters or with more terrible tenacity than when the new learning entrenched itself as in a fortress in the College of St. Leonard, and the old learning in that of St. Salvador; when the Cardinal in his pride of place looked down on the suffering reformer beneath—when stern fanaticism struck those successive blows which slew one Primate in his seagirt castle, and the other, long afterwards, on the lonely moor. Nowhere did the rulers of a university play so mighty a part in the history of their country as Buchanan and Melville and Rutherford, who, from their chairs as principals and rectors, framed the new polity of Scotland—nowhere, out of Wittenberg, did academic students receive more heart-stirring council than did those whom in his old age Knox drew to his side, and told them in language as much needed now as then, 'to use their time well—to know God and his work in their country—to stand by the good cause, and to follow the good examples and good instructions of their masters.' I need not follow your history downwards to our own time. It is enough to have indicated thus briefly how various and how continuous has been the course of the religious and intellectual life of Scotland in this corner of the kingdom, from St. Rule, the anchorite, in his wave-beaten cavern, to Chalmers and Ferrier, Brewster and Forbes, teaching the latest results of theological and philosophical research. I turn from the effect of greatness as embodied in institutions to greatness as embodied in men, in ideas, in books. Wherever we recognise, singly or combined, largeness of mind, strength of character, firmness of will, a fire of genius, there is a born leader. 'I looked around my audience,' said the old Grecian orator, 'and they had dwindled away almost to nothing—one only remained. But that one was Plato, and this was enough for me.' The heroes of mankind are the mountains, the highlands of the moral world. Remember the pregnant saying of Goethe. 'There are many echoes in the world, but few voices.' Above all, endeavour to grasp the distinction between the great primary ideas and the small secondary ideas which jostle each other in the turmoil of thought. Ideas which can only be expressed in the local slang or the dogmatic cant of a province, or a party, or a school, or a sect, are ideas, perhaps of the second and third, but certainly not of the first, order of truth. Never was sounder advice given to divinity students than that of Arnold, 'Never to lay aside the greatest works of human genius of whatever

age or country.' The theological student may be well content to be ignorant even of Bull and Pearson, if he is thus enabled to become more intimately familiar with Bacon and Aristotle. Even in that Church which proclaims most loudly submission to authority, it was not the great bishops who had been its real oracles. Not an Innocent, or a Gregory, or a Pius; but Augustine, the pastor of a small African diocese, and Jerome, a secluded scholar in Palestine, and Thomas Aquinas, a Dominican professor of Naples, and Thomas à Kempis, an unknown canon in an almost unknown town of Germany. Even in the School of Theology, as represented in the frescoes of the Vatican, there is no single prelate or doctor whose voice reaches from pole to pole with anything like the same universal power as that of the great lay poet of the 'Divine Comedy,' whom Raphael, by a touch of genius as just as it was bold, has there introduced amongst them." The dean concluded his address as follows: "The line of light which has been traced by a familiar hand in this place through a succession of blameless and lofty spirits who from Hooker to Butler, kept alive the 'rational theology' of England, indicates the pathway along which the faith—may we not add the philosophy?—of Christendom must walk if it is to produce fruits worthy of the future. Is it too much to ask for the spirit and method of Erasmus, combined with the energy of Luther and Knox, with something of the repose of Fenelon and Leighton? Is it impossible that the enthusiasm which has hitherto been reserved for the coarser and narrower channels of doctrine may be turned into the broader, vaster currents of a more catholic, and therefore a more evangelical, faith than our predecessors have known? I would not unduly exaggerate the prospects of success or underestimate the fears of failure in the attempt to attain a higher and more spirited theology—a more patriotic and generous policy. We see clearly the enterprise before us. And when in that enterprise we consider how a few additional grains of charity would make all the difference—from how many mistakes we should be saved by the simplest elements of common sense and self control—how much our heat would gain by how slight an accession of light, how doubly the value of our light would be enhanced by how slight an infusion of heat, by how slight an addition of sweetness—what molehills of prejudice, which a breath of truth might overturn, have been erected into what mountains of difficulty—what a fund of conciliation lies wrapped up in all larger and more truthful views of science, of literature, and of the Bible—what noble paths of practice remain to be explored, unknown to former generations—then we may well turn to those other fine lines of the Roman poet, and take as our watchword, not the despairing words of the vanquished Cato, but the exulting words of the victorious Cæsar:

*Spe trepido: baud unquam vidi tam magna
datures*

*Tam prope me Superos: camporum limite
parva*

Absumus a votis.

Or, if I may venture to present them in an English paraphrase:—

I tremble not with terror, but with hope,
As the great day reveals its coming scope:
Never before, our anxious hearts to cheer,
Have such bright gifts of Heaven been brought
so near.

Nor ever has been kept the aspiring soul
By space so narrow from so grand a goal."

On Friday afternoon Dean Stanley delivered an address at Dundee, under the auspices of the University Club, on the subject of the mutual relations of Religion, Science, and Literature.

The Dean, who was enthusiastically received, said that in dealing with this somewhat dry subject he had thought it best, partly for his own convenience, partly for their pleasure, to place it before them in a concrete form. Great ideas and great doctrines, and the mutual relation of these doctrines, were best understood—or, at any rate, best appreciated, when they appeared before us in flesh and blood. And he proposed, therefore, to select examples of theology, science, and literature—three great men, who were a few years ago accidentally brought to mutual relationship by the fact that their three anniversaries were celebrated at the same time in their three respective countries—Calvin, Galileo, and Shakespeare. It was his intention to speak of these great men as the representatives of theology, science, and literature, but chiefly with the view of showing the relation in which all the three stood to the religious and moral advancement of mankind, which was the one point that united together these three great branches of thought. He spoke first of Calvin, the great French or Swiss reformer. What good had he left behind him? While he lived and for one hundred years after his death, there was no theologian in Protestant Europe whose name could be compared with his for weight and authority. It was an argument in itself; far more than Luther or Melancthon or Zuinglius, he was the theologian of the Reformation. Geneva was the only city in Europe besides Rome that had a religious ecclesiastical sound in its very name. Whatever theology sprung up in Great Britain at that time came straight from them. The English Puritans and Non-conformists, the Presbyterians of Scotland, whether Established or Free or United, all owed their existence more or less to Calvin. But the fame of Calvin was no longer what it was, and the reason was that Calvin threw his whole strength into one particular phase of Christian belief and of Christian practice. He saw straight before him, but only in one direction. He was the most splendid of partisans, but still a partisan. He was the founder of a particular school or sect of belief. He was not the promoter of truth and goodness for their own sake. This was the first lesson which we drew from Calvin. But it would be doing great injustice to Calvin and to ourselves, and it would be to miss one main part of the lesson which his appearance taught us if we did not acknowledge

the lasting benefits we owed to him. He was not now speaking of the great ability and the candour and good sense of his controversies, because they had been expounded by Greek writers of the same kind, and were not peculiar to himself even at that time. He confined himself to two points in which he stood pre-eminent. The first which he would notice was in the truth contained in his doctrines. Nothing was more useful for men who were educating themselves, nothing more profitable for theological study, than to endeavour to find out what was the truth that lay at the bottom of doctrines or opinions with which, as commonly expressed, we felt ourselves constrained to disagree. Such was the case with the doctrine of predestination, which was at the root of all that was peculiar in what we called Calvinism. There had been so much exaggeration, so much folly talked concerning it, that we were sometimes inclined to think of it as a thing altogether passed by. But the truth itself which it was intended to convey was one which never would be altogether put out of the world. It was that there was an overruling Providence which guided our steps in life without our perceiving it—that there was a power greater than ourselves without which we could not move or act; that this Providence led us through mysterious paths to our very highest good; that whatever we had good or excellent in ourselves or others came from this higher Power. This was the true doctrine of Predestination—a doctrine which many thought mere Fatalism, but which in itself was perfectly certain and most important; and the merit of Calvin was that, though he might have pushed it to excess, yet he hoped to preserve it in the world and hand it on to us. They might remember that a great writer of our own time, as unlike Calvin as it was possible to conceive, had recorded solemnly that this doctrine of Predestination, so understood, was in his judgment unquestionably and indispensably necessary. He meant Thomas Carlyle. There was a second benefit of Calvin's appearance which also ought to be looked for in connection with any form of theology which claimed to be considered—what was its worth and practical result? When on May 27, 1564, Calvin passed away from the midst of his many followers, he would have been surprised at hearing that already there were born—one sixty days, one thirty days before—two men whose fame as far outshone his as the sky was above the earth, and as the whole earth was wider than any single sect or party. Yet so it was. In that same year of 1564 in which Calvin died were born into the world—one, an interpreter for all future time of the stars of heaven—Galileo, the father of astronomy, on February 17, at Florence; the other, the interpreter of all future ages of human nature, our own Shakespeare, on April 23, at Stratford-on-Avon. Of these two he would first speak of Galileo. In his case as in Calvin's he left on one side the direct benefits of his scientific discoveries. He would confine himself to the moral and religious benefit of Galileo's appearance which brought theology into relation with science, and science into relation with theology. It was certain

hat by revealing to us the vast infinity of space he revealed to us in a sense in which it was never understood before the infinity of the universe, and, therefore, the infinity of God. The immeasurable nature of God was a doctrine which had, in a certain sense, been known before, but it received an enlargement, an extension, far beyond conception when for the first time mankind was made to feel that the stars were not mere spangles in the sky, but worlds like our own, that the distance between them was to be counted not by thousands but by millions and millions of miles. The order, the intelligence, the supreme will which guided all these vast systems then became known to man as it had never been known to him before. When he discovered for the first time the common impression of the sun rising and setting was contrary to fact—when he discovered that it was the sun which stood still and the earth which moved—a thrill of horror ran through Christendom. Most natural, no doubt, was this alarm. But it was seen, thank God, that it was unfounded, and so had been all like alarms since. The cause of religion had not lost, but gained by the triumph of the cause of science. The Bible had gained, not lost, by being disencumbered with the false theory which fastened it to the false system of philosophy. Galileo was imprisoned and tortured for his opinions. His opinion was declared to be heresy. Even a learned class like the Jesuits in their first edition of Newton's "Principia" were obliged to say that they could not venture to accept his opinion as true because it had been solemnly condemned by the Pope. But now even the Pope and the Jesuits had given way, and one of the best observatories of Europe, where Galileo's principles were carried out with the best success, was the observatory of Father Secchi in the Jesuit College at Rome. The short visit that Milton paid Galileo in his youth stimulated the English poet. It showed that science was not so far removed from poetry nor poetry from science as in this scientific age one sometimes was apt to imagine. And this led him to the third illustrious man of whom he had to speak. In the same year, 1564, was born the greatest of all poets—William Shakespeare. Here, again, he did not dwell on the mere pleasure or the mere instruction they received from his writings. He did not enter into criticism of his plays. What he proposed to ask was—What was the moral value of such a man to his country and to the world? The first benefit of his life which they all derived from his instruction was in the fact that he was, as he had already said the acknowledged interpreter of human nature. There was hardly a shade of feeling, hardly a thought of character, which he had not weighed and balanced and represented before them. Their admiration of such a gift was a testimony to them of the vast importance of that wide branch of the highest kind of theology which consisted of insight into and understanding of the varieties of human character and human nature. It was a living comment—a host of comments—on the text "Judge not, and ye shall not be judged." It was a thorough widening out of the text, "Judge righteous

judgment" If they were right in their admiration of Shakespeare, then they could not sufficiently prize the largeness of heart, and breadth of mind, and keenness of tact which gave his works their characteristic value. There was much idle talk in the present day about secular and religious matters. Was there any one who would venture to shut out from any scheme of education the writings of Milton and Shakespeare? Was there any one who would be able to say that the writings of Milton or Shakespeare were not in the highest sense religious, if by religious they meant that which gave a higher, a wider idea of the nature of God and a deeper and clearer insight into the nature of man? No! The greatest theologians were the greatest writers. They could aver about such great men as Calvin or Galileo, that Calvin was a Protestant of very peculiar opinions, and that Galileo was a Roman Catholic and in some respects compromised his opinion in order to keep well with his Church. But they made inquiries as to Shakespeare's religious opinion in vain. He had a deep sense of the awfulness and greatness of God, of the tender and soothing influences of the Christian faith. The words of the Bible were most familiar to him—the words and rites of religious ordinances had a hold upon him; but more than this they did not know and they would not be the worse, but the better, Christians if by the study of his works they were raised above those artificial boundaries which divided man from man, nation from nation, party from party. They came back to the great subject with which they started, and asked what those characters had told them of the mutual relation of the three orders of knowledge which they respectively represented. The main result surely was that they formed one whole theology which still remained the queen of science and arts as she was supposed to be in the middle ages. But it must be by welcoming the fact that both science and literature were themselves essential elements of theology as theology was of them. There was a literary side and a scientific side of theology to be conducted on scientific principles and literary principles, as also in all true science and in all high literature there was a religious side, for the pursuit of truth was religious and so was the appreciation of the noble and the beautiful, and thus the domain of religion must be enlarged by every acquisition of scientific light and by every acquisition of literary sweetness. Taken at their lowest Calvin was but a violent polemic, and Galileo but a timid and half-hearted student, and Shakespeare but an obscure stage-player, but, taken at their best, each one of them was philosopher, poet, and theologian. It was but the other day that he saw a statement made at the tercentenary of the famous University of Leyden. An orator expressed his confident belief that theology was doomed to rapid extinction, that its fall was demanded with inexorable vigour, and that none would lament that fall. He would not disparage anything that proceeded from a University of such a name and fame as Leyden, but he confessed that such a declaration carried its own confutation with it. Such statements might fill us with alarm as

to the higher and deeper thoughts of humanity, but they saw from the terms of the expressions used by speakers that they very often meant the very reverse of what they expressed; that they meant only the fall of a theology which they disliked, and the rise in its place of some other theology which they desired. When they found that the course of European politics had been greatly purged and purified from the rancour, persecution and inhumanity, perfidy and cruelty, of the Thirty Years' War and the Massacre of St. Bartholomew, that commerce had been set free from the superstitious restrictions with which it was fettered, and social life delivered from insane superstitions and witchcraft, then they might fairly say that the tendency was not the secularisation but the Christianisation of politics. Therefore the result of all such harsh and exaggerated statements as that he had quoted was to any reflecting and high-minded man not to divorce science from religion, or the Church from the State, but to endeavour to infuse into religion whatever truth there was also in science, and to endeavour to infuse into the Church whatever there was of grandeur and elevation in the State. It was because the Universities of Europe, amid whatever imperfections they contained, had furnished and furnished still a neutral, central, and elevated ground, where the different churches and diverging classes could be drawn together, and could aspire towards higher things, that they deserved all the support and all the forbearance that could be given them. In a concluding sentence the Dean urged the formation of a closer relationship between Dundee and St. Andrew's

On Sunday afternoon the Dean of Westminster preached in the Parish Church, Dundee (the Rev. Dr. Watson's), to a congregation which included representatives of almost every denomination in the town. Long before the regular hour of worship the church was packed to an uncomfortable degree, and many women were removed in a fainting state. The Dean discoursed from the words, "Peace be unto you," and in eloquent language recommended men to be at peace with God, and at peace with themselves, and closed with a general injunction for peace amongst the churches. Dean Stanley is the first Episcopalian dignitary who has for centuries preached in the Parish Church of Dundee.

GERMANY AND THE ULTRAMONTANES.

The great conflict now raging in Germany between the Ultramontane party and the State is assuming new proportions, and increasing daily in intensity and violence. The Lower House of the Prussian Diet has of late been the scene of stormy contentions and debates, in which the vehemence of the language and the impassioned energy of the speakers have seldom been equalled, and never, we should think,

surpassed, in the annals of parliamentary warfare. The immediate occasion for this outbreak of aggravated wrath has been the introduction of the Withdrawal of Subsidies Bill, by which the Romish Church in Prussia is virtually disendowed, and, to that extent, deprived of national, or at least compulsory, support. This significant and most important measure has been avowedly brought forward by the Prussian Cabinet as a Bill of pains and penalties to be inflicted on the Romish clergy for their determined and persistent disobedience to the laws, and their avowed rebellion against the civil power and authority. It has been defined by Prince Bismarck himself, in a recent parliamentary oration, as a Bill for freeing the ratepayers of Prussia from the obligation of "salariating those Jesuits who are fighting against Germany" itself. A more suggestive or a stronger definition could not have been given, and the fact that such language is employed by the Imperial Chancellor of Germany indicates the uncompromising animosity, the utterly undisguised antagonism of their respective purpose and aims, now subsisting between the Government and the adherents of the Papal power. The Romish priesthood are in a state of open warfare with the State authorities. The Pope, by his own express "apostolical" power, has declared the ecclesiastical laws to be invalid, and commands the bishops for resisting their enforcement. The Roman clergy in the Rhenish villages will not allow photographs of the Emperor to be distributed amongst the children of their schools; and a work of fiction recently published at Mentz compares the state of Christians in Germany at the present time to that of Christians in Rome during the persecution of the Emperor Diocletian! The Bill of Dr. Petri, now before the Prussian Parliament, confirms the Old Catholics in the claims they have advanced to a share in Church revenues. It is stated that the yearly sum of which the Romish bishops and clergy will be deprived by the Governmental Bill amounts to 180,000*l.*, or 15,000*l.* as the average, for each of the twelve dioceses into which Prussia is divided. Had the conflict of the priesthood with the State not already

reached the point beyond which concession or retraction is impossible, such a prospect might have made the clergy pause; but the last Encyclical has for ever closed the door against submission or retreat in every form. Prince Bismarck himself, from his place in Parliament, avows his belief that as regards any hope of bringing back the clergy to obedience, the measure will be absolutely futile. No less, however, he contends, is it the duty of the State to mark by this enactment its sense of the evil of priestly resistance to legitimate authority. In the debate on the second reading of the Bill, Herr von Sybel, a Liberal, and Professor of History at Bonn, freely conceded the principle now constantly asserted by the Ultramontanes, that the claims of the State must be subordinated to those of conscience and of God; but that principle, he maintained, did not in any way apply to the war now being waged between the priesthood and the Government. This view was afterwards emphasized by Prince Bismarck himself, who affirmed that, so far from the present conflict involving any question between the obedience due to God and that owing to the State, it was simply a question whether the Pope, under the plea of religion, was to be obeyed rather than the laws. There have not been wanting indications, during the fierce contentions now so rife in Prussia, that some of the so-called "Ultra-Lutherans," noted for their attachment to despotic principles in politics and to High Church notions in religion, are inclined to sympathize with the Papal party rather than the Government; and their views found expression in the speech of Dr. von Gerlach, who charged it on the Protestants that their excessive opposition to the Ultramontanes proceeded from a secret infidelity, and a tendency to exalt the State into a god. To this charge Prince Bismarck's speech was a reply, and it told with powerful effect upon his hearers. He maintained that, in curbing the arrogance of the clergy, protecting the people from their oppressions and encroachments, and upholding the supremacy of the law and the independence of the State, he was, in his own judgment, serving God better than many who profess to speak in

His name and with His authority. In this spirit does the battle still continue. The gravity of the crisis is indeed great, and the issues no one can foresee. We learn that the Prussian Envoy at the Court of King Victor Emmanuel having been instructed to inquire as to the views of the Italian Government in relation to the pretensions of the Vatican, has been informed that Italy sympathizes with Germany in her struggle with the Pontiff, but that, bound by the guarantees she has given to Europe, she cannot interfere, as regards his ecclesiastical supremacy, with his perfect liberty of action. A striking comment this on the assertion of the Ultramontanes, that the Pope is nothing but a prisoner! As regards his spiritual rule, he is clearly and absolutely free; and Europe, to her cost, finds that, though shorn of his temporal dominion, he still is enough of a sovereign to kindle a conflagration which the most powerful statesman on the Continent has as yet been unable to subdue.—*Evangelical Christendom.*

THE LAST DAYS OF BISHOP PATTESON.

On April 27, 1871, he set out for the closing voyage. At Mota, the missionary head-quarters, he recognized a great progress. Christianity had so far become a power and habit of life, that he felt warranted, notwithstanding all his strictness about the administration of baptism, in giving that sacrament to the young children. He contemplates a visit, or more than a visit, to Fiji. On a Sunday evening a former scholar who seemed in the interval to have forgotten all, comes to him in the dark like Nicodemus, and says:—

"I have for days been watching for a chance of speaking to you alone! Always so many people about you. My heart is so full, so hot every word goes into it, deep, deep. The old life seems a dream. Everything seems to be new. When a month ago I followed you out of the *Sala Goro*, you said that if I wanted to know the meaning and power of this teaching, I must pray! And I tried to pray and it becomes easier as every day I pray as I go about, and in the morning and evening; and I don't know how to pray as I ought, but

my heart is light, and I know it's all true, and my mind is made up, and I have been wanting to tell you, and so is Sogoinnowut, and we four talk together, and all want to be baptized."

In July he leaves this island, where so deep a root had been struck, after baptizing 289 persons, and goes among the islands. His experience is generally pleasant, but it is checkered by rumours of crime and of retaliation for crime, in connection with the labour traffic. Returning to Mota, he records a concourse of people flocking to be taught. "I sleep on a table people under and around it." Such was the nightly preparation of the invalid for his long, laborious, uncomplaining days. Here, on the 6th of August, we have several most thoughtful pages on difficulties of theology. "How thankful I am that I am far away from the noise and worry of this skeptical yet earnest age." Sailing on the 20th, he sends to Bishop Abraham a most interesting summary of the state of things at Mota. The Bishops, his brethren in New Zealand, jointly urged him to go to England, but he declined. The labour traffic still casts a dark shadow across his path. "I hear that the vessel has gone to Santa Cruz, and I must be very cautious there, for there has been some disturbance almost to a certainty."

And now, on Sept. 16, he finds himself off the Santa Cruz group.

"I pray God that if it be His will, and if it be the appointed time, He may enable us in His own way to begin some little work among these very wild but vigorous, energetic islanders. I am fully alive to the probability that some outrage has been committed here by one or more vessels. The master of the vessel that Atkin saw did not deny his intention of taking away from these or from any other island any men or boys he could induce to come on board. I am quite aware that we may be exposed to considerable risk on this account. I trust that all may be well; that if it be His will that any trouble should come upon us, dear Joseph Atkin, his father and mother's only son may be spared. But I don't think there is very much cause for fear; first, because at these small reef islands they know me pretty well,

though they don't understand as yet our object in coming to them; and they may easily connect us white people with the other white people who have been ill-using them: second, last year I was on shore at Nukapu and Piteni for some time, and I can talk somewhat with the people; third, I think that if any violence has been used to the natives of the north face of the large island, Santa Cruz, I shall hear of it from these inhabitants of the small islets to the north, Nukapu and Piteni, and so be forewarned."

Accordingly, to Nukapu he went. Four canoes were seen hovering about the coral reef which surrounded the island. The vessel had to feel her way; so, lest the men in the canoes should be perplexed, he ordered the boat to be lowered, and when asked to go into one of the native boats, as this was always found a good mode of disarming suspicion, he did it, and was carried off toward the shore. The boat from the schooner could not get over the reef. The Bishop was seen to land on the beach, and was seen no more alive. But after awhile the islanders in the canoes began to discharge arrows at the crew of the boat, and Mr. Atkin was struck, with two others. The arrow-head of human bone was extracted from him, and the tide now rising, in spite of suffering and weakness, he crossed the reef to seek the Bishop. A canoe drifted towards them; the body of a man was seen as if crouching in it.

As they came up with it and lifted the bundle wrapped in matting into the boat, a shout or yell arose from the shore. Wate says four canoes put off in pursuit, but the others think that their only object was to secure the now empty canoe as it drifted away. The boat came alongside, and two words passed, "The body!" Then it was lifted up and laid across the skylight, rolled in the native mat, which was secured at the head and feet. The placid smile was still on the face, there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds, no more.

The wounds were, one evidently given with a club, which had shattered the right side of the skull at the back, and probably was the first, and had destroyed life instant-

ly and almost painlessly; another stroke of some sharp weapon had cloven the top of the head; the body was also pierced in one place, and there were two arrow-wounds in the legs, but apparently not shot at the living man, but stuck in after his fall and after he had been stripped, for the clothing was gone, all but the boots and socks. In the front of the cocoa-nut palm there were five knots made in the long leaflets. All this is an almost certain indication that his death was the vengeance for five of the natives. "Blood for blood" is a sacred law, almost of nature, wherever Christianity has not prevailed, and a whole tribe is held responsible for the crime of one. Five men in Fiji are known to have been stolen from Nukapu; and probably their families believed them to have been killed, and believed themselves to be performing a sacred duty when they dipped their weapons in the blood of the Bishop, whom they did not know well enough to understand that he was their protector. Nay, it is likely that there had been some such discussion as had saved him before at Mai from suffering for Peter's death, and, indeed, one party seem to have wished to keep him from landing, and to have thus solemnly and reverently treated his body.

The sweet calm smile preached peace to the mourners who had lost his guiding spirit, but they could not look on it long. The next morning, St. Matthew's Day, the body of John Coleridge Patteson was committed to the waters of the Pacific, his "son after the faith," Joseph Atkin, reading the burial service.

No summary can do justice to the character and career of Bishop Patteson, but we trust that enough has been given to set forth an outline of the man, and to prompt our readers to learn for themselves how it was filled in. In him were singularly combined the spirit of chivalry, the glorious ornament of a bygone time; the spirit of charity, rare in every age; and the spirit of reverence, which the favorite children of this generation appear to have combined to ban. It is hardly possible to read the significant, but modest, record of his sacrifices, his labours, his perils, and his cares, without being vividly reminded of St. Paul, the prince and model of all mis-

sionary labourers; without feeling that the Apostolic pattern is not even now without its imitators, and that the copy in this case well and truly, and not remotely, recalls the original. The three highest titles that can be given to man are those of martyr, hero, saint; and which of the three is there that in substance it would be irrational to attach to the name of John Coleridge Patteson? To the country which owned him he was an honour; for the Church which formed him he was a token of high powers, and a pledge of noble destinies. Thankfully, indeed, might she commend him to his rest.—*London Quarterly.*

Family Reading for the Lord's Day.

WORK FOR CHRIST.

Mark xiv. 9: "She hath done what she could."

I. It is the duty of each individual to do for God what he can.

Whose are we? The Lord's. And whom therefore should we serve? Surely the Lord. He made us, He sustains us. He has given us our life and reason and strength. Every faculty of mind, every energy of will, every power of body, every talent of whatever kind we enjoy is God's gift, His continued gift to us, His daily and hourly renewed gift to us. He clothes us, He feeds us; it is His earth we tread, His air we breathe; it is His sun that enlightens our path; it is His arm, unseen, around us, that protects us, and keeps us from falling, He hath given us our birth in a Christian land and not in heathen regions; He has given us Christian and not heathen parents, Christian instructions, and not heathen, Christian wives, husbands, children, and not barbarous or heathen ones.

Did you ever consider what it is to be encompassed about with Christian surroundings and not with heathen? Did you ever consider what it is to live among Christians—the bulk being, even, nominal Christians—rather than among rude lawless savages? Did you ever consider how differently our interests are affected, by our being brought up under

Christian and not heathen institutions; how vastly superior the comforts, how indescribably greater the advantages in all respects are under the government of God than they would be under the fancied government of Baal, Jupiter, Juggernaut, or any of the other blood-thirsty, impure and ever-exacting idol gods of ancient Greece or Rome, or modern India or Africa.

The duty of doing what they can for the gratification and honour of their acknowledged deities is recognized by all heathen nations; and their convictions of duty are acted upon, as the labours and sacrifices, and mortifications, and pilgrimages, and such contributions of the worshippers of idol gods, to the present hour, abundantly attest. Shall the heathen so fully and faithfully, and at such sacrifices, honour their gods, and shall we hesitate to honour and to do the will of our God, the only living and true God, the allwise, all good, and all powerful one, our Creator, our constant and bountiful Benefactor, the Lord of heaven and of earth. Reason condemns us in dishonouring and disobeying the God we acknowledge. The heathen condemn us, and shall condemn us through eternity.

If God, as *Creator and Preserver*, has such claims upon all His intelligent creatures, that they should do for Him what they can, what shall we say of the claims which He has upon all who believe in His love manifested to our race in giving up His Son Jesus Christ, as declared in the Scriptures, to redeem us from sin and the everlasting punishment which it entails. And what shall we say of the homage and obedience due to God by those who profess to be participating in, and who hope to participate through eternity in, the blessings which the redemption of Christ secures to believers. Shall professing Christians grudge or refuse to do for God what they can? Ah, many of them do. Yes, very many of these do grudge, and absolutely refuse to do for God what He notably enjoins, and what He imploringly beseeches them to do! And what shall we say of such disobedience? It is the most inconsistent conduct, it is the blackest ingratitude that creatures can manifest. It betrays a shameful want of appreciation of God's benefits enjoyed by us. It manifests

a contempt of His authority. It intimates a suspicion, nay, it is a practical and public denial of His wisdom and goodness, and yet living as myriads of intelligent and moral men do, men, even, professing Christianity, men, acknowledging and feeling in some measure their accountability to God, conscious that they are not doing, nor seeking to do, nor wishing to do, for God what they can. They feel no compunction, no apprehension.

What has become of reason! What has become of conscience! What has become of man's self-love! Reason has become paralyzed, conscience has become stupefied; man has, by Satan, been turned into his own greatest enemy and also into the enemy of his race. What blessings, temporal and eternal, are all, who are not doing for God what they can, averting from themselves and from their fellow men! What evil, bodily and spiritual, family and social, temporal and eternal, are all such persons bringing upon themselves and their fellow creatures! "Shall I not visit for these things, saith the Lord: and shall not my soul be avenged upon such a nation as this."

"Let them alone"! Of how many, in the present day, who are living in sin and selfishness, in the veriest vanity or the most thorough worldliness, refusing to do for God what they can, does God utter these most awful words to His Spirit, to His scriptures, to His ministers and to His providences? "Let them alone." Let them fulfil the lusts of their flesh, the lust of their eyes and the pride of life. Let them serve and be the slaves of their own lusts and appetites, of their pride, their avarice and ambition. Let them, since they are determined to do it, hate instruction and despise the fear and service of the Lord; and, in doing so, let them give their strength to strangers and their labour for that which satisfieth not. Let them live in the pollutions and on the vanities of the world, sporting themselves with their own deceivings, until they perish in their corruptions, and God's earth, wearied of them and loathing them, spurn them out and consign them to everlasting perdition.

This is all that God requires—*ut tunc*

can. God does not require angelic services from us men. God does not require the perfect obedience of Adam from us his fallen offspring. God does not require the improvement of five talents from him who has but two. A man is accepted by God not according to what he is not or has not, but according to what he is and hath. Do you admit all this? Then, will you not henceforth seek and strive to do for God according to His word, what you can?

II.—The welfare of each individual, in time and eternity, depends upon doing for God what he can.

In saying this, I do not forget the truth that Christ, the Eternal Son of God, became sin for us, that we might become the righteousness of God in Him. I do not forget that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I do not forget that the reward is declared to be, not to him that worketh, but to him that believeth. Not by works of righteousness which we have done are we saved, but according to His mercy God hath saved us, if we are saved, and shall save us, if we ever shall be saved, by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life.

Christ's life and death in the room of sinners, Christ's work and Spirit, is the foundation of all our hopes for time and eternity. From this, and not from our own performances in any measure, must we derive, through the grace of God, all those influences that shall make our lives happy, our death hopeful, and our eternity blissful. Blessed be God for this truth.

But while Christ has said "He that believeth shall be saved," He hath also said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Christ came to magnify God's law and make it honourable. He did not come to abolish that law. He himself observed

and honoured every precept of God's moral law, and thus hath consecrated each precept of it to His disciples, demonstrating each one to be holy, just and good. Christ hath said: "If ye love me, keep my commandments. I will pray the Father, and he will give you another comforter, that he may abide with you for ever." He hath also said: "Herein is my Father glorified that ye bear much fruit; so bearing this fruit, shall ye be my disciples." Hath not the Spirit of God said that "In Christ Jesus, neither circumcision nor uncircumcision availeth anything, but the keeping of the commandments of God," but "faith which worketh by love."

Faith in Christ is precious. It is necessary. But faith is precious and necessary only as a means to loving God. Without faith in Christ, in His finished work, His perfected righteousness, His glorious salvation achieved for all who believe in Him, no sinful man can or will love God.

By this love faith worketh, according to the commandments of God, in the channel and direction of these commandments, through their medium and agency. Love, thus working, "does no ill to his neighbour," but does good unto all as God gives it opportunity. How mighty for the prevention of evil and for the accomplishment of good is faith thus working by love, the strongest and most impelling affection known to our nature. The Spirit sweetly impels him who is under His holy influence, to mind and to follow whatever things are true, just, lovely and of good report, so as to have himself the benefits yielded by all these things, and to secure them to others, as far as he can. The fruit of the Spirit yielded to the loving, beneficent Christian himself, and through him, as far as he can, to all others, is "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

By doing for God what we can, we are imitators of Jesus, we act in His Spirit and after His example, and we now, to some extent, share, and we shall, through eternity, share in His honour and joys. By doing for God what we can, we prove ourselves to be the children of God who doeth good unto the evil and the good,

the just and the unjust. By doing for God what we can, we are followers of Abraham and Moses and Paul and all the other Old and New Testament Saints who lived not to themselves, but unto God. And if we live in their spirit and after their example, we are partakers now of their consolations and joys and hopes, and we shall soon, and through eternity share with them in all their ample and satisfactory rewards. "We shall receive the things done in the body, according to that we have done, good or bad."

He who lives to himself is not wise; he who seeks to make riches and to secure honour and pleasures for himself, God, in Scripture, declares to be a fool; an intensely selfish man is an intensely miserable man. His life is out of harmony with all the most glorious beings and objects of the creation of God. God never leaves Himself without a witness, in that He does good. Jesus while upon earth, went about doing good. Angels are unceasingly engaged in serving God and in ministering to the heirs of salvation. Sun, moon and stars, oceans, rivers, fields—all the noblest works of creation reveal their glory and win their highest praises, when they do for God what they can. So do men advance and perfect themselves in all their capacities for happiness and in all the best powers of their mental and moral nature, by doing what they can for God.

But can men do anything for God, the most High God, whose throne is high and lifted up, and who giveth life and breath and riches and honours and happiness to all in heaven and on earth? Can poor, weak, dependent, sinful creatures, do anything for this God?

III. We can do much to please God and to glorify Him. God has constituted us capable of doing much for Him, and He has constituted the world in which we dwell, so as to afford to every man opportunities of doing good.

Yes: wonder of wonders! God, whom angels and archangels worship and obey has put it into the power of man to do for Him what neither angel nor archangel can do. We can secure to God "blessing and honour, dominion and glory," which no other creatures can, which God must

want, if we, by our negligences and failures in duty deprive Him of them. What a powerful motive this consideration supplies to incite us, if we have a particle of gratitude and love towards God, to do for Him what we can.

What can we do for God? Our goodness extendeth not to Him. No; but it may extend to His saints—to His creatures. We can do much to make God's name, His glorious character, known upon earth, and His saving health among all nations. God is dishonoured upon His own earth; He is robbed every day by myriads of His creatures of the glory due unto His name. Can we do anything to prevent this dishonour and to stop this robbery? Then we can do much for God. It was for this purpose that God's Son, moved by zeal for His Father's glory and by love to man, came to earth and lived and laboured, and bled and died. He succeeded in securing that His Father shall have infinite and eternal glory from this earth—more glory indeed than if man had never sinned. Christ did for this purpose all that was necessary to be done—all indeed that he could do while upon earth. But he is still carrying on and perfecting the work of redemption in heaven. For this end is He still working on earth, by His Spirit and His saints. It is through His people chiefly, that His Spirit works. Thus, has Christ appointed his people on earth to be fellow-workers with Himself and His Spirit in consummating this work—in delivering the creation from its bondage and corruption—in freeing earth from its groanings and travail and pain, and in bringing forth into light and liberty and bliss, the sons of God.

Why sin should have found its way into this world, and why guilt and sorrow and suffering should so much abound and so long continue in it, is, in many respects, a mystery to us. But one reason is plain, and that is, that those who love God should have an opportunity of evidencing their love,—those who love Christ should have an opportunity of manifesting that love, and that those who love their fellow creatures should also have an opportunity of showing that love, and of securing to themselves the great and eternal rewards

which Christ has promised to those who do love and serve Him—rewards proportioned to the purity and intensity of that love, and to the faithfulness and persistence of the services to which it would lead, and knowing this, is it not enough for us, on this subject, at present to know. And in this view, how well fitted the state of the world is to afford those who love God and Christ and their fellow-men the amplest opportunities of manifesting their love, and of obtaining the rewards promised. Christ regards as done for Himself whatever, in love and obedience to Him, is done to any that are poor or needy, or distressed upon earth. "He that hath pity on the poor lendeth to the Lord." "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Where are not the poor, the needy and the distressed? "The poor ye have always with you," said Christ.

But what is poverty, as regards the comforts or even the necessaries of life? What is bodily or temporal distress, in the evils which they cause, or in the benefits which the removal of them secures; compared with spiritual poverty, soul distress, the unending destruction they result in, the infinite benefits deliverance from them secures, to those who are affected by them, and the infinite glory also secured to God through them? Ah! it is in efforts made in faith and humility and love, to deliver ourselves and our fellow sinners from sin and guilt and vice and ungodliness that we truly and best show our love to God, that we do for Him the best that we can, and that we secure to ourselves the brightest and noblest rewards of heaven; and what place can we be in, what day, what time need pass in which we may not, in this matter, be doing for God what we can? Are we not every where and at all times, in every place we enter, at every step we take, meeting with the ungodly, the worldly, the careless, the despisers of God and of His ordinances, those who are perishing for lack of knowledge, or, what is infinitely worse, perishing in knowledge, because they refuse or neglect or delay to do the things which God requires of them that they may be saved?

O what a harvest there is for us all, at home and abroad, to reap! Verily "the fields are white unto harvest!" Will we not thrust in our sickles and gather it into God's granary? Will we not bestir ourselves, and do what we can to save perishing souls, to bring glory to God and to secure immortal joys, eternal honours to ourselves? They "that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever."

"NOW IS THE ACCEPTED TIME."

There are no promises in the Bible for to-morrow. Now is the time for repentance. There is no safety, no security, no wisdom in postponing the acceptance of the Saviour. These are commonplace remarks; but they are no more commonplace than death, which knocks with equal confidence at every door; no more trite than the death-sickness, which will some day weaken the body and obscure the mind of each one who reads this paragraph. To all who are mortal, and who have not made their peace with God, there is nothing of more importance, of more living interest, than the fact that God will hear and forgive to-day, but makes no promises for to-morrow. To-day is the day of salvation.—*Christian Observer.*

The Meetings of Synods and Assembly.

The following memorandum of fares on the several routes is submitted for the guidance of members:

To parties travelling to attend the Presbyterian meetings in this city in this month, privileges will be granted as below:

Quebec and Gulf Ports Steamship Company, one-third off usual fare.

The Grand Trunk, Great Western, St. Lawrence and Ottawa, Brockville and Ottawa and Canada Central Railways will issue tickets for the double journey at one-third more than the single fare. *The Ottawa River Navigation Company* will grant the same privilege, but meals and staterooms will be charged extra. *The Union Forwarding and Navigation Company* will pass members to and fro at a single fare, meals extra. *The Richelieu and Ontario Navigation Company* will pass delegates and their wives over their route at the following rates for the double journey, meals and berths included:

Hamilton to Montreal.....	\$15.75
Toronto to ".....	15.00
Bowmanville "o ".....	12.75
Port Hope to ".....	11.25
Cobourg to ".....	11.25
Kingston to ".....	7.50
Gauanoque to ".....	7.00
Brockville to ".....	5.50
Prescott to ".....	5.00
Cornwall to ".....	3.00

In all these cases a certificate signed by *Archd. McGoun*, Secretary of the Committee on Arrangements, Montreal, must be presented on obtaining tickets, in order to secure privileges. Members passing over the Inter-colonial, the Northern, and the Toronto, Grey and Bruce Railways will pay full fare going to Montreal, but will be allowed to return over them at one-third of the ordinary rate, on presenting a certificate that they had passed over those roads to attend the meetings.

Members of the Synod of the Maritime Provinces, and of our own Synod, who have replied to the circular issued by the Secretaries of the Committee on Arrangements that they are coming, will have the necessary certificates forwarded to them, with the cards informing them where they are to be entertained during their stay at the meetings. Members of either Synod desiring information on matters relating to the meetings can obtain it by calling, on their arrival in the city, at the OFFICE OF THE SCHEMES, 210 St. James Street.

If the requisite certificates have failed to reach any member before the 3d of June, he should write at once to the Secretary, Rev. Robert Laing, 210 St. James Street, and the matter will receive prompt attention.

Acknowledgments.

MANITOBA MISSION.

St. Johns Church, Cornwall.....	\$ 45 00
St. Andrew's Church Sunday School, Montreal.....	20 25
Dundee, additional.....	35 00
Vaughan, additional.....	20 00
St. Gabriel's Church, Montreal, add.....	70 00
Congregation Perth.....	20 00
East Nottawasaga.....	5 00
Caledon and Mono.....	7 00
Chelsea.....	5 00
King, Rev. Mr. Carmichael.....	14 00

L'Original.....	4 50
Hawkesbury.....	5 75
St. Andrew's Church, Williamstown.....	7 00
Arnprior.....	20 00
Nelson and Waterdown.....	5 00
St. Andrew's Church, Montreal.....	120 00

MINISTERS' WIDOWS' AND ORPHAN'S FUND.

St. Gabriel Church, Montreal, per Rev. Robert Campbell.....	\$ 95 50
Toronto, per Rev. J. Macdonnel.....	60 00
Nelson and Waterdown, per Rev. E. W. Waits.....	15 00
W. Nottawasaga, per Rev. A. McDonald.....	12 00
Woolwich, per Rev. G. A. Yeoman.....	6 00
Owen Sound, per Rev. D. Morrison.....	18 00
Balser, per Rev. G. T. Paul.....	5.00
Received an anonymous letter con- taining.....	10 00
East Williams, per Rev. R. Chouchey... Spenceruille, per Rev. Elias Mullan.....	12 00
Chatham, per Rev. John Bannie.....	7 00
Chatham, per Rev. John Bannie.....	12 00

\$252 50

JUVENILE INDIAN MISSION.

Victoria Mission School, Montreal.....	\$ 20 00
St. Paul's Sunday School, Hamilton.....	20 00
Chelsea Congregation.....	7 00
Donations.....	50

FRENCH MISSION.

Toronto, St. Andrew's.....	\$ 20 00
Elgin and Athelstane.....	15 00
Chelsea.....	7 25
St. Andrew's, Kingston.....	50 00
Oxford Mills.....	2 37
J. M. S., Hamilton.....	1 00

SUSTENTATION FUND.

Parkhill.....	\$ 20 00
Roslin and Thurlow.....	22 00
Winterbourne.....	12 50
L'Original and Hawkesbury.....	40 00
Darlington.....	25 00
Mulmur, Tossorontio Congregation.....	30 00
Belleville.....	45 00
Mount Forest, St. Andrew's.....	23 00
Lochiel.....	25 00
Fort Coulonge.....	15 00
Beachburgh.....	15 00

QUEEN'S COLLEGE ENDOWMENT FUND.

Kingston, A. Livingston, bal. on \$200... Balser, A. McGillivray.....	\$ 50 00
Balser, A. McGillivray.....	2 00

\$52 00

TREASURERS OF CHURCH FUNDS.

TEMPORALITIES BOARD AND SUSTENTATION FUND: James Croil, Montreal.

MINISTERS' WIDOWS' AND ORPHANS' FUND: Archibald Ferguson, Montreal.

FRENCH MISSION: James Croil, Montreal.

JUVENILE MISSION: Miss Nachar, Kingston, Ont.

MANITOBA MISSION: George H. Wilson, Toronto.

SCHOLARSHIP AND BURSARY FUND: Prof. Ferguson, Kingston.

SYNOD FUND: Rev. Kenneth Maclellan, Peterboro.

QUEEN'S COLLEGE ENDOWMENT FUND: Wm. Ireland, Kingston.

Presbyterian Year Book and Almanac, for the year 1875, and to be continued yearly. Edited by Rev. James Cameron, Chatsworth, Ont., William Drysdale & Co., Montreal. 25 cents.

W. DRYSDALE & CO.,

232 ST. JAMES STREET, MONTREAL.

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

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

FOR TEACHERS AND MINISTERS.

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

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

Presbyterian at Work, 60 cents, in clubs of 5 or more.

Sunday School World, " "

National Sunday School Teacher, \$1.75 per annum.

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



EWING BROTHERS, SEEDSMEN AND FLORISTS.

100 McGill Street, Montreal,

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

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

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

LOVELL PRINTING AND PUBLISHING COMPANY, (LIMITED.)

Printers, Publishers, and Blank Book Manufacturers.

WORKS:

Lake Shore Press, Rouses Point, N. Y. | 23 and 25 St. Nicholas St., Montreal.

ESTIMATES AND SAMPLES SENT FREE ON APPLICATION.

ROBERT K. LOVELL,
Secretary-Treasurer.

JOHN LOVELL,
General Manager

Lovell Printing and Publishing Company,
(LIMITED.)

Printers, Publishers,

AND

BLANK BOOK MANUFACTURERS.

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

JOHN LOVELL,
Managing Director.

ROBERT K. LOVELL,
Secretary-Treasurer.

ROBERT MILLER,

Publisher, Bookbinder, Stationer,

IMPORTER AND DEALER IN

WALL PAPER, WINDOW SHADES

AND

SCHOOL BOOKS,

397 NOTRE DAME STREET, 397,

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

MONTREAL.

ESTABLISHMENT FOR
BOARD AND EDUCATION OF YOUNG LADIES.

MRS. WATSON,

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

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

McLennan & Macdonald,
BARRISTERS,
SOLICITORS
NOTARIES, & C
-QUEBEC, MONTREAL.

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

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

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

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

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

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

Cross, Lunn, & Davidson,
Advocates,
MERCHANTS' EXCHANGE COURT,
10 HOSPITAL STREET,
MONTREAL.

A. Cross, Q.C. C. P. DAVIDSON.
A. H. LUNN.

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

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

ANDREW B. STEWART,
ACCOUNTANT, MONTREAL.
Official Assignee, Commissioner for
taking affidavits for the Provinces
of Quebec and Ontario.
P. D. BROWNE,
BANKER and EXCHANGE BROKER,
124 ST. JAMES STREET, MONTREAL.
Has for Sale *Municipal Bonds* of the Western
States, paying 11 per cent. per annum.
Collections made on all parts of Canada and the
United States; United States Bonds, Greenbacks and
all uncurrent money, bought and sold. Commercial
paper discounted.

MITCHELL & WILSON
PRINTERS,
199 St Peter Street (near Craig),
MONTREAL.
Book and Job Printing at Lowest Prices.

COMMUNION TOKENS
FORWARDED TO ANY ADDRESS
PRICE \$5 per 100.
From 210 ST. JAMES STREET,
MONTREAL.

THE

Royal Canadian Insurance Co'y.

FIRE AND MARINE.

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

This Company are prepared to accept
All Classes of Risks against Fire, at Moderate Rates.

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

MARINE BRANCH.

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

DIRECTORS:

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

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

ANDREW ROBERTSON,

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

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

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

J. & P. COATS,

SEWING, TATTING & CROCHET COTTON MANUFACTURERS PAISLEY

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

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

ESTABLISHED 1835.

CANADA PAPER BOX FACTORY,
532 Craig Street, Montreal.
Hosiery, Ribbon, Shoe,
AND ALL KINDS OF
SHELF BOXES
Made to order.
R. JELLYMAN.

JOHN LOVELL,
PRINTING
AND
BOOK BINDING,
St. Nicholas Street, Montreal

Commercial Union Assurance Company.

HEAD OFFICE, 19 AND 20 CORNHILL, LONDON.

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

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

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

FRED. COLE, General Agent for Eastern Canada,

Office Union Buildings! 43 ST. FRANÇOIS XAVIER STREET, MONTREAL.

WESTMACOTT & WICKENS, General Agents for Western Canada,

Office 26 WELLINGTON STREET, TORONTO.

BETHUNE, HOYLES & BALL,

Barristers, Attorneys & Solicitors,

OFFICE:

Nos 11 & 12, Temple Chambers,

TORONTO STREET,

TORONTO.

JAMES BETHUNE.

N. W. HOYLES.

W. W. BALL.

Mr Gibbon & Baird,

221 ST. JAMES ST.

NEW CO-PARTNERSHIP.

Importers of the finest kinds of

**Teas, Coffees, Fruits, Pickles, Sauces
and General Groceries.**

Catalogues of Stock with prices sent on
application.

ALEX. MCGIBBON.

CHS. J. BAIRD

J. D. ANDERSON,

MERCHANT TAILOR AND OUTFITTER

MECHANICS' HALL BUILDING,

206 St. James Street, Montreal

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

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

SCOTTISH IMPERIAL INSURANCE COMPANY,

CAPITAL . . . £1,000,000 Sterling.

FIRE DEPARTMENT

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

HEAD OFFICE FOR DOMINION.

No. 9, ST SACRAMENT STREET, MONTREAL.

H. J. JOHNSTON, Secretary and General Agent

McKENZIE & OSBORNE, } Agents, Hamilton.

ISAAC C GILMOUR, Agent, Toronto.