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Church, Montreal, from 1856 to 1864.

PRINCIPAL AND PRIMARIVS PROFESSOR OF DIVINITY IN QUEEN'S UNIVERSITY AT KINGSTON,
SINCE 3RD AUGUST, 1864.

STORY OF THE KIRK

IN THE
MARITIME PROVINCES.

Eight years ago there was published a historical and statistical report of the Presbyterian Church of Canada in Connection with the Church of Scotland, in which a short account of the rise and progress of each congregation was given. At that time the writer hoped that he might have been able to have given similar sketches of the Churches in the Lower Provinces. This he failed to do, first, because the material for the most part came too late to hand, and, secondly, it was incomplete. The information received, however, in the course of time was in itself very valuable, and in the hope that it may be interesting to the readers of the Presbyterian, and prove useful to the future historian of the Church in Canada, it is proposed in this and succeeding numbers to give such a *resume* of it as the time and space at our disposal may permit. The greater part of what follows has been supplied by the ministers of the different charges and is given very often in their own words. But special acknowledgements are due to Mr. John McKay, stipendiary magistrate, at New Glasgow, and to the Rev. William McMillan, of Salt Springs, the clerk of the Synod, both of whom interested themselves very much in this effort and gave themselves no small trouble in their endeavours to render the summary as full and as reliable as possible.

CHAPTER I.

NOVA SCOTIA.

THE PRESBYTERY OF HALIFAX.

The first English settlement was effected in 1749, when the Honorable Edward Cornwallis, was appointed governor of the country, and proceeded to found a colony, accompanied by 3760 adventurers, who landed in Chebucto Bay, and immediately began to build a town for their habitation, which they called HALIFAX, in honour of

the English Earl of that name,—a member of the British Ministry.

By a law of the Province passed in 1758 it was enacted that “the sacred rites and ceremonies of divine worship, according to the Liturgy of the laws of England, shall be deemed the fixed form of worship, and the place where such Liturgy shall be used shall be respected and known by the name of the Church of England, as by law established—provided, nevertheless, that Protestants dissenting from the Church of England shall have free liberty of conscience, may erect meeting-houses, choose and elect ministers, and administer the sacraments, according to their several opinions; and all such dissenters shall be excused from any rates or taxes to be made or levied for the support of the Church of England.” At the same time the churchwardens and vestry were authorised to assess the faithful for the support of ordinances, and justices of the peace were empowered to grant warrants of distress against such as refused to pay their dues after one month’s notice.

A long-standing grievance among the dissenters seems to have been the exclusive privileges claimed by the Church of England to marry by license, and, what made matters worse, in parishes where there was no Minister of the Church of England, not only were the “Dissenters” ignored, but insult was added to injury, it was alleged, by the government conferring on certain laymen commissioned for that purpose, the power of celebrating the rite of marriage. In spite of continued remonstrances the practice was continued, and indeed was still in force at the date of Mr. Haliburton’s writing (1828) and, if we are not misinformed, is in force to this day in some parts of Newfoundland.

Then, the Church of England was clearly in the ascendancy in Nova Scotia. But time wrought changes; for, in 1827, the Presbyterians claimed 37,225 of the inhabitants, and the Church of England 28,000, the Church of Rome at the same time numbering 20,401. The Methodists 9408 and the Baptists 19,790. The comparative progress of the several bodies since that time appears from the numbers credited to each by the census of 1871, as fol-

lows: Presbyterians, 103,517; Roman Catholics, 102,091; Baptists, 73,430; Church of England, 55,124; Methodists, 40,871. Of the classes of Presbyterians enumerated, the census gives the *Free Church*, 75,427; *Church of Scotland*, 21,539; *Reformed Presbyterian*, 3,722; *Presbyterians*, not specially designated, 2851.

In explanation of the preponderance of the first named, it is sufficient to state that at the time of the division which took place in 1844, most of the ministers belonging to the Church of Scotland returned to their native country; the remainder, with three exceptions, joined the seceding party; and so it came about that for several years the minister of McLennan's Mountain, and Messrs. Martin & Scott, in Halifax, were the sole representatives of the Church of Scotland in Nova Scotia. It is also to be borne in mind that there never has been any Government support given to the Churches of Nova Scotia. There were no "Clergy Reserves," and consequently no Commutation Fund; and while it is true that the Colonial Committee have all along responded most generously to the calls made upon them from time to time, both for men and money, these churches labouring, as compared with the Church in Canada, at a disadvantage in a pecuniary sense, have nevertheless done their duty faithfully and well and in a spirit of earnestness, which accounts for the satisfactory progress that has been made and their present prosperity.

The Synod of the Church of the Maritime Provinces in connection with the Church of Scotland had, at the time of the Union, forty-one Congregations of which fifteen are in New Brunswick, leaving twenty-six for Nova Scotia, Prince Edward Island and Newfoundland.

ST. MATTHEWS, HALIFAX.

This oldest congregation in connection with the Church of Scotland was organized at the time of the first settlement of the place and was originally called "Mather's Church," in honour of the distinguished

New England divine, Cotton Mather. The name St. Mathew's, was probably suggested by the similarity of sound as being more in accordance with the fitness of things. It had been originally designated as the "Protestant Dissenting Congregation" in contradistinction to the Anglican Church, and continued to be known by that name till 1790 when Dr. Brown was pastor. The original founders of the Congregation were settlers from New England, which accounts for the name at first assumed. But, gradually, as the Scotch element prevailed, two parties became formed, the one New England and Dissenting, the other "Scotch and National." Eventually the latter seems to have prevailed in so far that application was made by them to the University of Edinburgh to supply the vacancy in 1786. On the other hand the "Dissenting" element prevailed to the extent of securing the use of Watt's Hymns, and these continued in use till within the last few years.

The Church Records having been destroyed by fire there remain no official documents, from which to trace with accuracy the details of its early history. It appears, however, that the Rev. Aaron Cleaveland from the United States was the first pastor. The next incumbent, so far as has been certainly ascertained, was the Rev. John Sycombe, from whose time (1769) the Baptismal Register is complete. He was also from the United States, and of the Congregational connection.—In his own day, "the divine and poet of Nova Scotia, of whose pious and apostolic labours many could testify." He was succeeded in 1784 by the Rev. Thomas Russell, the first Minister in connection with the Church of Scotland, during whose short incumbency of two years the disputes above referred to raged with great violence. These ended in the resignation of Mr. Russell, who was shortly afterwards lost at sea in crossing the Atlantic. Application having been made to the Edinburgh University, the Rev. Andrew Brown, D.D., was appointed, who next filled the charge from 1787 to 1795. Dr. Brown was a native of Biggar, Lanarkshire, and a man of acknowledged ability, who, it is said, outstripped all others in

this colony in genius and acquirements. After leaving Halifax he was presented to the parish of Lochmaben, Dumfriesshire, and soon after was translated to the New Greyfriars Church, Edinburgh, from which he was promoted to the Old Church in the same city. In 1801 he succeeded Dr. Blair as professor of rhetoric and belles-lettres. He died in 1834. The Rev. Dr. Archibald Gray succeeded Dr. Brown, in 1795 and was assisted at different times by the Rev. Robert Knox, and Rev. Ebenezer Rennie. Dr. Gray was an accomplished scholar and gentleman, and his pulpit preparations were of that bright polished order that distinguished the Scottish Clergy of the day. He was a native of Morayshire, and a graduate of King's College, Aberdeen, from whence he received his degree of Doctor of Divinity in 1804. He died in 1826.

The only other clergyman of the church of Scotland at this time in the Province was the Rev. James Munroe, settled at Antigonish. Like some other Scotchmen, he was not made of the most yielding material; but under a rough exterior, he possessed a feeling heart, and he was justly regarded as a sound divine and a sincere Christian. Between the two Ministers there seems to have existed no concert or intercourse, and Munroe, becoming weary of his isolation, connected himself with the Synod of "The Presbyterian Church of Nova Scotia," which was formed at this time by the union of the Burghers and Anti-Burghers. Dr. Gray was laid aside from his labours, in the prime of life, by a stroke of paralysis, and died at Halifax in 1826. It is worthy of remark that during his illness public worship was maintained in St. Mathew's by the Rector and Curate of St. Paul's Episcopal Church, the late much respected Dr. Inglis, afterwards Bishop of Nova Scotia, and Dr. Twining, subsequently Chaplain to the Forces, who then officiated alternately morning and evening every Sabbath day for a year or more. At this time many of the leading citizens of Halifax were members of St. Mathew's. The Lieut.-Governor had his seat in the Kirk, and during the administration of Lord Dalhousie, Sir James Kempt and Sir

Colin Campbell, it was occupied by these representatives of royalty regularly at morning or evening service every Sabbath day.

Mr. Munroe died at Antigonish in a good old age, and was buried in the churchyard of that place. A green grassy mound only marked his resting place until, a few years ago, some Ministers of the Presbytery of Pictou in connection with the Church of Scotland, had a memorial stone placed at the head of his grave in token of respect for the memory of a deceased brother beloved.

We are apt to forget how much we owe to our early pioneer ministers, and history too often gives only silent consent to the value of their services. Mr. Haliburton, however, is sound on this point; he says, in his history of Nova Scotia, "as soon as it was known in Scotland that the gospel was preached at Pictou in Gaelic, the stream of emigration was directed thither," and, "it would be unjust to omit the names of the Rev. James Munroe, Hugh Graham, and James McGregor, to whom it may be said that the Presbyterian cause in Nova Scotia almost owes its existence. These gentlemen, amidst privations which the present inhabitants of the country cannot appreciate, devoted themselves to the improvement of their destitute countrymen, and, though belonging to different denominations in Scotland, promoted the best interests of emigrants from that country by effecting their Union."

After Dr. Gray's death Mr. Rennie officiated for a short time as ordained assistant, until the arrival of the Rev. John Scott, who had been ordained assistant and successor by the Presbytery of Jedburgh in Scotland. Mr. Scott was a fine specimen of the gentleman and scholar, though somewhat distant and retiring in his manner. Like Dr. Gray, his influence did not extend much farther than the city. In his own sphere, however, he continued faithful in the discharge of duty till 1863, when, owing to the infirmities of age, he resigned the charge. The congregation secured Mr. Scott a very handsome annuity, and he was left in possession of the Manse. But he did not long survive the cessation of active work. He died in February,

1864, having been thirty-seven years minister of St. Matthew's Church, and having always sustained a high and honourable character as a minister of the Church of Scotland. The Rev. Thomas Jardine, now minister of Arnshen, Girvan, Scotland, was inducted Collegiate minister with Mr. Scott in 1858, but returned to the Old Country in 1872.

The choice of the congregation next fell on the Rev. George M. Grant, M.A., the present incumbent. Mr. Grant is a native of Pictou, N.S., and received his education at the University of Glasgow, where he graduated with higher honours than any student who preceded him for five years. He and several of his fellow-students returned to their native country as missionaries under the auspices of the Colonial Committee. Mr. Grant gave full proof of his ministry as a missionary in Prince Edward Island during the two years preceding his appointment to St. Matthew's Church. It is not saying too much to state that, from the time of his induction, not only has his own congregation attained a marked degree of prosperity, but his influence for good has extended far beyond the limits of either his Presbytery or his Province. As a platform speaker and debater Mr. Grant has few equals. He is a brilliant lecturer. His book of travel, "From Ocean to Ocean," has given him European fame. But these have only been his pastimes. His strength has been devoted to his parish work. The value of his services to the Church as Convener of the Board of Home Missions, during the five years he held that office, is simply incalculable.

The old church was burned down on the first day of the year 1858, and immediately thereafter steps were taken for the erection of another, and the result was the present handsome building seated for 1000 persons, which cost about \$50,000, and is now entirely free from debt. The number of families connected with the congregation is over two hundred and forty. There are 370 communicants on the roll and 430 scholars in the Sabbath school. The annual expenditure for all purposes is about \$10,000.

ST. ANDREWS, HALIFAX,

was originally designed to be in connection with the "Relief" Body. To that church application was made for a Pastor, and the result was the arrival of the Rev. Mr. Patterson from Dumfriesshire in the Spring of 1818, who, after having organized the congregation, returned to Scotland in the Autumn of the same year. The Rev. Mr. McInnis was sent out by the same church to carry on the work begun by Mr. Patterson, but, after about eighteen months he fell into ill health and left on a trip to the United States where he died. A vacancy now occurred during which Dr. George Burns, then officiating in St. John, New Brunswick, paid a visit to Halifax. Through his advice the congregation resolved to connect itself with the Church of Scotland. In answer to their application for a minister of the Established Church the Rev. John Martie was sent to them who arrived in the Spring of 1821. He continued to officiate as Pastor of St. Andrew's Church till 1856 when, in consequence of declining health, he resigned and accepted from the Colonial Committee the new and somewhat anomalous appointment of "superintendent of missions for Nova Scotia," with a mere nominal salary. The arrangement was devised, probably, to provide an honourable retirement for a faithful labourer whose overtaken powers needed repose. But Mr. Martin was not a man to be prematurely shelved. Like Whitefield, he would rather wear out than rust out; and that he did. During seven years more, besides exercising a vigilant supervision, over the ecclesiastical affairs of the province, the white-haired old man devoted himself, indefatigably as ever, to ministerial work in the remoter and more destitute localities. Increasing infirmities finally laid him aside for three years. He died at Elmsdale, on the 22nd of February, 1855, in the seventy-fifth year of his age. Forty years before his death, on the 31st of May 1825, Mr. Martin preached at Truro the first sermon before the first Presbytery which was constituted in the colony. He did much missionary la-

bour, particularly in the western counties, and had the satisfaction of seeing, before 1844, four congregations formed in Halifax, three of them in the city and one at Dartmouth, besides one at Lunenburg, one at Shelburne, and another at Cornwallis. He also conducted a semi-religious paper, the *Halifax Guardian*, for some years, and when that was discontinued, he started the MONTHLY RECORD in 1854, a Journal that has been maintained with much spirit ever since. The Colonial committee, in their Report to the General Assembly, 1865, allude to Mr. Martin's services in such terms as these. "Throughout a long life the ardour of his attachment to the parent church was balanced by his unswerving constancy, and crowned by a measure of professional activity which may be justly characterized as prodigious. Undeterred by any distance of place, or by any inconvenience of time, he was incessantly employed about the Great Father's business. Of few men since the days of the chiefest apostle, could it be more truly said than of John Martin, that he was 'instant in season, out of season.'"

The vacancy in St. Andrew's Church, caused by the retirement of Mr. Martin, was filled in the course of the same year (1856) by the arrival of the Rev. George Boyd from Scotland, who continued as Pastor until 1865 when he returned to the old country. He is now the minister of Restalrig church, in the parish of South Leith, near Edinburgh. The congregation which had been in a weak state for some years became weaker. It was so heavily in debt that a meeting was called to obtain authority to sell the church property and dissolve the congregation. But wiser councils prevailed, and it was resolved not to abandon the ship. In the autumn of 1866, for the first time, the congregation secured the services of a native minister who was eminently successful in infusing new life and energy into a flagging cause. This was the Rev Charles Martin Grant, B.D., brother of the minister of St. Matthew's, who had just returned from Scotland, fresh from college, and full of zeal. The debt was soon wiped off; the church was renovated, and "the en-

thusiasm of humanity" began to animate the body.

Long before, this, however, Charles had thought of Foreign Missionary work, and correspondence with Dr. Norman McLeod, just then returned from India, decided him that it was his duty to go to the heathen. Accordingly, in 1868, he offered himself to the India Committee of the Church of Scotland, and was sent out to Bengal. He spent two years in India, during which time his lectures were attended by hundreds of educated English-speaking natives. Early in 1871 his promising career was arrested by an attack of liver complaint, so severe that his life was despaired of, and he was ordered "home." Twelve months later he accepted the charge of St. Mary's, Partick, and in less than three years he raised the communion roll from little over three hundred to nine hundred, got the parish endowed, and has made it one of the most flourishing congregations in the West of Scotland.

The Rev. John Campbell was called to St. Andrew's, Halifax, in 1869. Mr. Campbell is also a native of Pictou County, and was educated at the University of Glasgow, where he was the City Missionary of the Students' Society,—always held to be a post of honour. It is enough to say that he has carried on successfully the good work commenced by his predecessor. Since his reign began the old church was sold, as a business site, for a valuable consideration, and in a more eligible part of the town a beautiful new church was erected and beside it a manse, at a cost, in all, of nearly \$40,000. The congregation numbers only some seventy or eighty families, but it is well organized and full of zeal and energy. The stipend is \$1,200 and a manse. Five years ago it was \$800 without manse.

RICHMOND, NORTH WEST ARM, and GOODWOOD.—These places, in the suburbs of Halifax, are united into a charge, of which the Rev. James Fraser Campbell is the minister. It owes its commencement to the Sabbath School Association, and was organized in 1869, when the Rev John R. Thompson, a native of

Prince Edward Island and a graduate of Queen's College, Kingston, was appointed the first minister. After labouring for a short time very energetically, Mr Thompson accepted a call to Olympia, Washington Territory, U.S., where he now is. In 1872, Mr. Campbell, a son of the Hon. Charles Campbell, of Baddeck, Cape Breton, and formerly assistant to the minister of St. Matthew's Church, was inducted. He received his theological education at Glasgow University. His congregation numbers over 100 families, and about 110 communicants. Mr. Campbell, whose labours have been abundant and signally blessed, at the meeting of Synod held in 1874, offered himself for Foreign Mission work. In view of his great usefulness in the Home Mission field, and of the approaching Union, action was at that time delayed. At last meeting of the Synod Mr. Campbell renewed the offer, which was accepted, and arrangements were made for his going out to Madras.

TRURO,

the capital of Colchester County, is one of the prettiest little towns in Nova Scotia, and has risen to importance since the completion of the railway. It is about 60 miles distant from Halifax and 40 from Pictou. The congregation of that name, in connection with the Church of Scotland, comprises the Acadia Mines and Folly Mountain, where the late Rev. Daniel McCurdy was settled; Salmon River and Riversdale; North River and Harmony. The Mission in this district was commenced by the Rev. John Martin, of Halifax. It was continued by the Rev. Messrs. Christie and Talloch, of Scotland, in 1859, by the Rev. G. W. Stewart in 1860; by the Rev. W. M. Phillip from 1863 till 1865; by the Rev. George Law till June, 1866; and by the Rev. Daniel M. Gordon, B.D., from September, 1866, till his removal to Ottawa in December, 1869. Mr. Gordon is a native of Pictou and was educated at the University of Glasgow.

The Rev. William T. Wilkins, a native of New Brunswick, and formerly minister of Woodstock, in that Province, was the first settled minister of St. Paul's Church,

Truro, to which he was inducted the 2nd September, 1869. He remained till the close of 1872. On the 11th April, 1873, he was inducted to St. Andrew's Church, Stratford, Ont., and was succeeded in Truro, by the present incumbent, the Rev. John McMillan, B.D. The church at Truro was erected in 1862, at a cost of \$3000. During Mr. McMillan's incumbency a manse has been built at a cost of over \$3,000, and the Congregation has doubled in numbers.

MUSQUODOBOIT.

The centre of this congregation is about 36 miles from Halifax, on the Guysboro' road. The Rev. John McMillan, now of Truro, was the first minister regularly settled here. Previously it had been supplied with services as a Mission station by the Presbytery, and by missionaries sent out by the Colonial Committee, among whom were Rev. James Wilson, now minister of Lanark, Ontario, whose services are still spoken of as having been highly acceptable to the people, and Rev. G. W. Stewart. In 1859 steps were taken for the erection of a church, and, in July, 1860, a handsome edifice was completed at a cost of \$2,000. Mr. Wilson having by this time returned to Scotland, Mr. Stewart opened the church by Divine Service. Mr. McMillan, who is a graduate of Queen's College, Kingston, was inducted to this charge in March, 1866, from which date the congregation entered upon a period of steadily increasing prosperity. The next incumbent, the Rev. David Neish, a licentiate of the Church of Scotland, was ordained the minister of this charge by the Presbytery of Halifax, 21st November, 1873. Mr. Neish having resigned the charge last June, it is now vacant.

It was in Musquodoboit that the Rev. John Sprott, a minister of the United Presbyterian Church, and father of the Rev. George Sprott the parish minister of North Berwick lived and preached for more than half a century. He was over ninety years of age when he died. His name is a household word in Nova Scotia still.

His son, the Rev. George W. Sprott, B.A., after having studied for the ministry in the Church of Scotland, accepted a commission from the Colonial Committee to his native country, and spent three years under the direction of the Presbytery of Halifax. Most part of the time he spent as assistant to Mr. Scott, in Halifax, but he also visited many of the neighboring districts. When his term of engagement had expired he returned to Scotland, bearing with him the best wishes of many friends and also complimentary addresses from the Session of St. Mathews Church and from the Presbytery of Halifax, which attest the estimation in which he was had by the church at large. At home, he continued to interest himself in the welfare of Nova Scotian Churches by correspondence and, by personal visits to the universities, endeavoring to induce young ministers to turn their attention to the colonies. Mr. Sprott himself was not yet done with missionary work, for he served another term of three years as minister to the Scotch Church at Kandy, Ceylon. After that he became minister of the Chapel of Garrioch, Aberdeenshire. Now he is minister of North Berwick, and an active and influential member of the Colonial Committee. Along with Dr. Thomas Leishman, of Linton, he is the compiler and editor of an interesting volume entitled "The Book of Common Order and Directory of the Church of Scotland."

SPRINGHILL.

In 1873, population was attracted to this locality, where several seams of coal had been discovered. The clergymen who were sent thither by the Presbytery found about 50 families of Presbyterians, all agreed to unite in one congregation. Steps were taken to give them an organization. Elders were elected. A catechist laboured among them in 1874, as did also the Rev. J. Fraser Campbell, for nearly two months, with great zeal and with a large measure of success, and in January, 1875, a call was given to the Rev. Charles Naismith, who had just been received by the Presbytery as a missionary, and who originally be-

longed to the U. P. Church of Scotland. Mr. Naismith was inducted on the 8th of March following. There are 80 families and 50 communicants now connected with the congregation.

Among the congregations that disappeared from the roll of Presbyteries in connection with the Church of Scotland may be mentioned Shelburne and Yarmouth, Lunenburg, Horton and Cornwallis, and Dartmouth.

The three places first named seem to have been settled by U. E. loyalists at the close of the American war in 1783.—The Shelburne people having brought their minister with them, the Rev. Mr. FRASER, Chaplain to the 71st Regiment. In the Report of the "Glasgow Society" for 1829, mention is made of the death of the Rev. MATTHEW DRIPPS, "the late worthy minister of Shelburne," concerning whom a correspondent of the *Nova Scotian* newspaper in 1834 says:—"He was one of the best men I ever knew. A hearer of his once drew his character, when he said to me *our minister is all in heaven but the body.*" His immediate successor, who was sent out by the same Society in 1829, was the Rev. GAVIN LANG, formerly assistant minister at West Kilbride, who was ordained for this Colonial charge on the 11th of May in that year, at Paisley, by the Presbytery of Irvine, and who immediately afterwards sailed for his destination. After a few years Mr. Lang returned to Scotland, and received a presentation to the parish of Glassford, of which he was the respected minister till the time of his death, in 1869—August the 26th, in the 78th year of his age and 41st of his ministry. Three of his sons became ministers of the Church of Scotland: one is now minister of the Barony parish, Glasgow; one of St. Andrew's Church, Montreal; the third, who has been a number of years in India, was recently promoted to the Chaplaincy at Madras.

It is exceedingly interesting to notice that Mr. Dripps, though a member of the then Synod of Nova Scotia, and

therefore, in common *parlance*, "a dissenter," was not only recognized by the Church of Scotland; but that the terms of Mr. Lang's Commission "left him at perfect liberty to join that Synod or not, as he should see best."—A convincing proof that in the early days of the Colonial Committee the object of the Church of Scotland was not so much to perpetuate her *name* as to spread her principles and establish her worship, and, it cannot be doubted, such is the aim of the Church of Scotland still. The Rev. JOHN ROSS was minister at Shelburne in 1857, and the Rev. ANDREW DONALD in 1842. The Rev. Donald Allan Fraser, of whom more anon, officiated as minister of LUNENBURGH from 1837 to 1842. The Rev. GEORGE STRUTHERS was sent out by the Glasgow Society to Horton and Cornwallis in 1827—his name appears as Moderator of the Synod in 1838.

The Rev. JAMES MORRISON was sent out to Dartmouth, Halifax Harbour, by the Glasgow Society, in 1829, and within a year of his arrival a church and manse appear to have been built for him. His labours seem to have extended over a number of adjoining settlements within a circuit of forty miles, and to have been very satisfactory to the Society. In 1833, and for a number of years following, Mr. Morrison's name occurs as the minister of LAWRENCETOWN, a village 14 miles from Halifax.

NEWFOUNDLAND.

This large island is now the only portion of British North America not included in the Dominion of Canada. Being nearer to Europe than any other part of America, it was probably the first land seen by John Cabot, in his memorable voyage of 1497. It has been a British Colony since 1713, and has enjoyed Representative Government since 1733. It is therefore the oldest of B. N. A. Colonies. It is 1200 miles in circumference. Its population in 1869 was computed to be 146,576, divided as follows:

Church of England.....	53,184
Church of Rome.....	61,050
Wesleyan Methodists.....	23,500
Church of Scotland.....	401

Free Church.....	573
Congregational.....	378
Baptist.....	10

Total..... 146,376

The Presbyterians have three Congregations: two at St. John's, and one at Harbour Grace. The Rev. Moses Harvey, has been twenty-three years minister of the Free St. Andrew's Church, St. John's, and is now assisted by the Rev. Neil Forsythe. The Rev. Alex. Ross has also been a long time the minister at Harbour Grace.

ST. ANDREW'S Congregation, St. John's, was formed in 1842. The church, still in use, was erected the following year. Its members were previously connected with the Congregational body. Their first minister was the Rev. Donald Allan Fraser, a man greatly beloved and respected as a preacher. He came from Scotland in 1816 ministered for 21 years in the County of Pictou, and for several years at Lunenburg, and died here at St. John's on the 7th February, 1845. After this lamented event, as we learn from the Session Records, "the pulpit was occasionally supplied by temporary services from different clergymen viz. Mr. McLennan, of Belfast, P. E. I., in 1845. Mr. Wilson, of Sydney, Mr. Robb, of Halifax, and Mr. Duff, of Lunenburg, in 1846."

In 1847, the Rev. Arch. Sinclair came to St. John's and remained till the close of 1848, when he was succeeded for a short time by Mr. Romans, from Dartmouth.

After Mr. Fraser's death the congregation, became divided on the Free Church question, and a season of discussion and strife ensued in respect to the Church property. The law courts, however, having decided in favour of the Church of Scotland party, the Rev. Thomas King, ordained for the charge by the Presbytery of Dumfermline 31st August, 1849—a young man of excellent gifts and acquirements—became pastor on 8th October that year, and remained a little over twelve months. Then another period of confusion began, the consequences of which were seriously hurtful to the welfare of the congregation.

Late in 1851, the Rev. Francis Nicol was appointed to the charge, who remained until June, 1858, when he went to the Upper Provinces and became minister of

London. During his incumbency St. Andrew's became connected with the Presbytery of Halifax. He left the charge in a state of admirable working order. Mr. Nicol first came to Nova Scotia as a third minister for Halifax, and during his stay in that city divided his services equally between the Churches of St. Matthew's and St. Andrew's. This able and amiable minister died at Toronto, on the 30th October, 1873.

The Rev. Donald Macrae M.A., a native of Pictou Co., educated at Aberdeen and Edinburgh, succeeded Mr. Nicol in August, 1858. He was previously settled two years at East River, Pictou. After a ministry of twelve years in Newfoundland Mr. Macrae returned to his old parish in his native county, and, in 1874, was inducted to the charge of St. Stephen's St. John, N.B., where he now is. The Rev. Daniel McDougall was next inducted to St. Andrew's, Newfoundland, and remained three years, when he returned to Scotland. The present incumbent, Rev. James Dykes Patterson, was inducted in December, 1874. Previous to coming from Scotland, Mr. Patterson was during two years assistant minister in Dalmellington Parish, Ayrshire.

Our Own Church.

THE REV. ROBERT MUIR OF DALMENY, the excellent Convener of the Colonial Committee of the Church of Scotland, is at present in this country, and has already visited some of the churches in Nova Scotia, Prince Edward Island, and Cape Breton. Mr. Muir is accompanied by the Rev. David Playfair, of Abercorn, who is also member of the Colonial Committee. Both gentlemen we feel sure will receive a hearty welcome in the Provinces of Ontario and Quebec.

The Rev. Gavin Lang, of Montreal, may be expected to arrive about the beginning or middle of October.

The Rev. George Patterson, of Pictou County, has received the degree of Doctor of Divinity from the College of Princeton—a high honour, coming from that quarter.

The death is announced of the Rev. A.

J. Traver, M.A.,—since 1867, minister of the first Presbyterian Church, Brockville. An excellent preacher, a good scholar, and a fine amiable character, Mr. Traver's death is regretted by many friends.

The Rev. Alexander F. Kemp LL.D., of Galesburgh, Ill., and formerly of Montreal, has been appointed Principal of the Brantford Young Ladies College. The next term of this Institution begins on the 6th September.

The Rev. William T. Canning of Oxford has received from his people, and a few friends belonging to other communions in the neighborhood, the present of a very fine set of harness.

The Rev. Neil Brodie of Lochiel, Ont., has received a valuable presentation of money and a flattering address from the members of his old Congregation at Gairloch, County of Pictou, N.S. who would like to have him back among them again.

The Annual Report of St. Matthew's Church, Halifax, for the year ending June, 1875, indicates the continuance of Congregational prosperity and active co-operation in Missionary and benevolent undertakings. The whole revenue of the Church is about \$9,000 fully one half of which is expended upon Home and Foreign Missions, and the support of the poor.

We have received full and interesting accounts of two large and enthusiastic meetings held to celebrate the Union of the Churches. The one, in the far west city of Winnipeg, Manitoba the other, in the Eastern extremity, at Halifax. At the former Rev. Mr. Black, Professor Bryce, and Rev. Mr. Robertson, formerly of the C.P. Church, were found exchanging joyful salutations with Professor Hart and Mr. Gilbert McMicken, latly "of the old Kirk"; while Consul Taylor, as representative of the United States, congratulated both parties upon the happy occurrence. From his knowledge of the Scottish character he had supposed such an event impossible, and he hoped the mother country of Presbyterianism would copy from what Canada, had just now done. A letter was read from Liut, Governor Morris excusing his absence, and conveying his heartiest sympathy with the object of the meeting. He had been a

member of the Union Committee with whom the negotiations, now so happily terminated, had been commenced, and he now trusted that the United Church would realize its responsibility and arise to its great work.

The Halifax meeting was an ovation on a large scale. The Rev. Mr. McGregor, "the honoured son of an honoured sire," occupied the Chair, and led off with a thoughtful address. At his bidding, Rev. R. Sedgewick expounded the laws and unfolded the grand outlines and distinguishing features of "our common Presbyterianism." The Rev. L. J. MacNeil followed with a brilliant dramatic sketch of the pageant at Montreal, *in five acts*. W. J. Stairs, Esq., moved the first resolution in a suggestive speech:

"That fervent gratitude on our part is due to the great Head of the Church for enabling the four Churches to see eye to eye, and for all the elements of comfort and encouragement that have entered into the Union now so happily consummated, &c."

The second resolution was moved by Rev. Dr. Burns, as follows:—

That in view of the "mercies of God" bestowed on us as separate Churches, and the special mercy of our gathering into one, we feel summoned, at this new era in our history, to more entire consecration, enlarged liberality, and earnest prayer; at the same time in asserting our unabated loyalty to the time-hallowed principles of our common Presbyterianism, and resolving, that, by the help of God, we shall do what in us lies to secure their extension and perpetuation, while lovingly concerting (all the more because of the mustering forces of the enemy) with the other sections of Evangelical Christendom, in bringing the whole world under subjection to Him whose right it is.

This the doctor supported in a speech worthy the theme and his reputation as an orator of high degree, in the course of which he quoted from the vision of an American bard the closing stanzas, which fittingly embodied the sentiments and feelings of the moment,—

I saw two clouds at Morning,
Ting'd by the rising Sun,
And, in the dawn, they floated on
And mingled into one.
I thought the Morning cloud was bless'd.
It moved so sweetly to the West.

I saw two Summer currents,
Flow smoothly to their meeting,
And join their course, with silent force,
In Peace each other greeting:
Calm was their course, through banks of green,
While dimpling eddies played between.

Such be your gentle motion
Till life's last pulse shall beat,
Like Summer's beam and Summer's stream
Float on, in joy to meet
A calmer sea, where storms shall cease,
A purer sky where all is Peace!

He found an able seconder in the Rev. Geo. M. Grant, whose eloquence rose to the occasion and poured itself forth in a noble speech.

PRESBYTERIES.

Since last issue we have received reports of twenty meetings of Presbyteries, all affording evidence of united and harmonious action. Already steps have been taken in several quarters for the amalgamation of small congregations under one minister. In many other places the subject has been amicably discussed, and it is only a matter of time when effect will be given to the resolutions adopted.

JULY 6th—The Presbyteries of STRATFORD and PETERBORO, respectively held their first meeting since the union. Of the former, Rev. W. T. Wilkins was appointed Moderator, and Mr. Fotheringham, Clerk, with a salary of \$100 per annum. The Roll was made up of 17 ministers. There are 19 congregations. Mr. Allan N. Easthope tendered the resignation of his charge on the plea of old age and increasing infirmities. A call was presented to Mr. H. H. McPherson, M.A., from the congregation of Biddulph. Mr. Rogers was appointed Moderator of PETERBORO Presbytery, and Mr. Donald, Clerk. Mr. Peterson's resignation of Bobcaygeon and Dunsford was accepted, and recommendation made in his favour to the Committee of the Aged and Infirm Ministers' Fund, for a retiring annuity. Mr. Andrew F. Tully recently received license as a preacher of the Gospel.

JULY 13th—The Presbytery of OWEN SOUND met: Rev. Duncan Morrison, Moderator; Mr. McInnis, Clerk. A call from Division Street Church to Rev. A. Somerville, M.A., was sustained. Mr. D. B. Macrae was licensed to preach the Gospel, and ordained as a missionary to the Parry Sound district. SAUGEEN Presbytery had its first meeting on the same day. Rev. Malcolm McNeil, Moderator; Mr. Park, Clerk. A call from

Markdale and Holland, to Mr. J. H. McAlmon, was sustained.

Mr. A. C. Stewart, a licentiate of the Presbyterian Church in the United States, was received as a probationer. Arrangements were made for the ordination of Mr. R. F. Gunn, to Hanover and West Bentwick on 27th July. BRUCE Presbytery met at Kincardine: Dr. George Bell, Moderator; Mr. A. G. Forbes, Clerk. On the roll there are twenty-three ministers, three ordained missionaries, and four vacant congregations. A large amount of business was disposed of. *Inter alia*, it was agreed to hold a Sabbath School Convention at Paisley, on the 19th September. GUELPH Presbytery met, for the first time in St. Andrew's Church, Guelph, with a large attendance. Dr. Hogg, Moderator; Mr. Torrance, Clerk. A call from Eden Mills and Rockwood to Mr. W. P. Walker was sustained. Mr. W. F. Clarke, a Congregational minister, applied to be received into the Church, and a Committee was appointed to consider the application and to report at next meeting. HAMILTON.—This Presbytery met in St. Paul's Church. Rev. J. C. Smith, M.A., Moderator; Mr. John Laing, Clerk. The roll comprises thirty ministers in charges, and one superannuated, with eight vacancies. Mr. Porteous, of Burrely, tendered the resignation of his charge. Mr. Walker, of Ancaster, received a call to Saltfleet and Binbrook; also, Mr. Geo. Bruce, to the First Congregation in Brantford. At a subsequent meeting (29th) Mr. Walker's induction was fixed for 1st September.

JULY 14TH.—Which day an adjourned meeting of the BROCKVILLE Presbytery was held. Mr. Mullan's resignation of Spencerville was accepted, and a Committee appointed to prepare a minute expressive of the Presbytery's esteem for him and their approval of his conduct in the circumstances. A Committee appointed to report upon the re-arrangement of the Eastern section of the Presbytery, gave in a report which was considered *seriatim* and finally adopted, as follows:

First.—That the congregations in Spencerville be united, and along with the station at Mainsville, form one charge, to be known and

designated as the Congregation of Spencerville and Mainsville; that official notice be sent to them to that effect, and that they be directed to hold their first meeting in the church at Spencerville, on Sabbath the 25th of July, at eleven of the clock forenoon.

Second.—That Edwardsburgh and Iroquois be united and form one charge.

Third.—That Matilda remain as at present.

Fourth.—That Morrisburgh be organized and supplied as a vacant congregation.

Fifth.—That in the meantime a connection be formed between Dunbar and a station to be opened at Winchester Springs, and that as soon as possible they be placed in the position of a vacant congregation prepared to call a minister.

The Home Mission work within the bounds engaged the earnest and lengthened consideration of the Presbytery, and arrangements were made, as far as possible, for the supply of the vacant congregations and mission stations till next meeting. In this connection Dr. Bain having requested to be relieved of the Convener-ship of the Presbytery Home Mission Committee his request was granted, and Mr. Archibald Brown, of Lyn, appointed in his stead, to whom all communications on the subject of appointments within the bounds are to be addressed.

JULY 22ND.—The Presbytery of LONDON held its inaugural meeting in St. Andrew's Church. Rev. James Gordon, Moderator; Mr. Cuthbertson, clerk, with salary \$100. The time of the Court was chiefly taken considering matters pertaining to the re-arrangement of certain congregations within the bounds, and the formation of a new congregation at or near Hyde Park.

KINGSTON held an adjourned meeting on the 27th July, when a call from Pittsburgh was sustained in favour of Rev. John Gallaher, and his induction took place on the 12th August. Mr. Scott's resignation of Napance was accepted, and a committee appointed to confer with the two congregations, with the view of uniting them into one. The same day CHATHAM Presbytery met *de novo*. Rev. John Rannie, Moderator; Mr. R. H. Warden, of Toronto, Clerk. A call was sustained from Bothwell, to Rev. L. D. McKechnie, and his ordination fixed for the 28th September; also, from Florence and Dawn, to Rev. G. M. Clark. The Presbytery having learned that the Roman Catholic Bishop of Chicago had gained the law-suit against Rev. C. Chiniquy ament the Church property at St. Anne, Messrs. Rannie and Warden were appointed a

committee to visit St. Anne, with power to take such action as they may deem advisable in the matter, and to effect all necessary arrangements towards carrying on the work of the Mission there.

JULY 28TH—The Presbytery of **PRINCE EDWARD ISLAND** met; Rev. Alex. McLean, Moderator; Mr. J. M. McLeod, Clerk. The Presbytery, as now constituted, has twenty settled ministers, and seven vacant congregations. Mr. Goodwill, formerly Missionary in the New Hebrides, has accepted a call to Orwell. A committee was appointed for the better adjustment of the boundaries of congregations.

AUGUST 3RD.—The second regular meeting of **TORONTO** Presbytery was held. The clerk's salary was fixed at \$200, to be levied on the different congregations. Rev. James Carmichael was appointed to moderate in a call in the vacant congregations of St. Andrew's, Scarborough, and St. John's, Markham. The stipend promised is \$1000, with manse. It was reported that the two congregations in Newmarket had agreed to join together and unite their property—Mr. Brown to enjoy the use of manse and glebe, formerly belonging to the Church of Scotland, during his lifetime. **HERON** met for the first time, the same day. Rev. Robert Ure, Moderator; Mr. McLean, Clerk. Mr. Hector Currie, B.A., received license. **OTTAWA** Presbytery met by adjournment. The Rev. H. C. Stewart intimated acceptance of a call from North Gower, and arrangements were made for his ordination, if the way be clear, on the 13th October. Mr. Stewart reported that he had preached in Calvin Church, Pembroke, and declared the charge vacant. A committee was appointed to conduct the examinations of students to college, and candidates for license and ordination; and it was agreed that, so far as possible, the former be conducted in writing, and the latter in the face of the Presbytery. Deputations were appointed to confer with the Rev. F. Howe and Rev. Walter Ross, for the purpose of endeavouring to consolidate the Presbyterian interests in the neighbourhoods of Buckingham and Cumberland, and Beckwith and Carleton Place, respectively. A petition was received from parties residing in

New Edinburgh, praying to be organized into a congregation under the Presbytery. A scheme was submitted for raising a Presbytery Fund sufficient to pay the ordinary expenses of Presbytery, and also the travelling expenses of members attending its meetings.

AUGUST 4TH.—The Presbytery of **GLEN GARRY** held its first meeting in St. John's Church, Cornwall: Rev. William Ross, Moderator; Mr. John S. Burnet, Clerk. A Home Mission Committee was appointed—Dr. McNish, Convener. Deputations were appointed to visit a number of the congregations within the bounds, to explain the present position of the Church, and to arrange—where practicable—for the re-adjustment of congregations. Petitions for the moderation of call were presented from the congregations of Kenyon and Indian Lands; in both cases the requests were granted. A memorial from certain Elders of Williamstown, in reference to a difficulty which had arisen between the congregation and their minister, was received, and a deputation, consisting of Dr. McNish, Mr. Mullan, and Mr. F. B. McLennan, Elder, were appointed to visit Williamstown at an early date, and examine into, and, if possible, arrange this difficulty. Mr. Patterson made a statement in reference to "the Glenary Mission," the consideration of which was reserved until next meeting. Mr. McIntyre, of Osnabruck, tendered resignation of his charge, and the congregation was ordered to be served with the usual citation, to appear for their own interests.

DEATHS.

HUGH BARR, Esq., died at his residence, near Huntingdon, on the 9th of August, in his 83rd year. Mr. B. came to Canada 56 years ago, and lived for 54 years in his late residence. He was one of the oldest settlers in the district. He was a man of great integrity, and was much respected by a large circle of friends as a Christian worker visiting the sick, and exhorting at cottage prayer meetings in the district. He was a zealous member of St. Andrew's Church, and was forty years in the Eldership. His funeral was a very large one. The services were conducted by the Rev. Messrs. Patterson, Lochhead, Watson, and his pastor, Mr. Muir. Mr. B. was father-in-law of Mr. Walker, the first minister in Huntingdon, and now minister of the Parish of Ochilree, Scotland.

MATILDA FISHER, wife of Mr. William C. Menzies, Cashier of the Bank of Nova Scotia, at Halifax, and daughter of the late Mr. John Fisher, of Montreal, died at Crieff, Scotland, on the 7th of August. This announcement will cause deep sorrow to a large circle of friends in Nova Scotia, where Mrs. Menzies resided for some time past, and also in Montreal, where she and her husband, during many years, were well known as enthusiastic Sunday School teachers and promoters of Christian work in general.

HARRIETTE G., wife of Rev. John Jenkins, D.D., of St. Paul's Church, Montreal, died on Sunday morning the 22nd August, in the sixtieth year of her age. Mrs. Jenkins was for many years an invalid, but, sustained by her Christian faith, she endured much affliction with singular patience and resignation and entered into rest in the sure and certain hope of the better life beyond death and the grave.

JAMES RIDDELL died at his residence in Montreal, on Sabbath evening, 22nd August, aged 58. Mr. Riddell was at the time of his death an Elder in St. Paul's Church. He was a native of Aberdeenshire, Scotland—a man of native talent as well as superior education, and who was much respected by all who knew him. For some years he was manager of the Bank of British North America at Kingston, Ontario. Latterly he commenced business as accountant and official assignee in Montreal. Mr. Riddell spent most part of the summer at Shediac, N. B., whither he had gone in the hope of re-establishing his health, and only returned to Montreal a few days before his death. He was ready to depart.

SCOTLAND.

EDINBURGH, WEST ST. GILES' CHURCH.—The Rev. Alexander Williamson has been inducted to the above church and parish.

FORFAR.—The Rev. George J. Caie has been inducted assistant and successor to the Rev. Robert Stervenson.

The Elgin Presbytery on Wednesday rejected, by nine votes to three, a motion to discontinue the use of a harmonium in the Parish Church, Elgin.

Mr C. D. Porteous of Dumfries, a devoted elder of St Michael's Church, and much respected, died on the 11th July, in the 73d year of his age. [Mr. Porteous was father-in-law of Rev. John S. Burnet of Martintown, Ontario.]

The West parish congregation, Greenock, has resolved to present a call to the Rev. Mr. Barclay, Tron Church, Edinburgh, to be colleague and successor to Dr. McCulloch.

The Presbytery of Dunse have ordered the discontinuance of the practices and the removal of the symbols complained of in the Dunse parish church. An appeal has been lodged against the decision of the Presbytery.

BRITISH COLUMBIA.—The Rev. Alexander Dunn has been ordained by the Presbytery of Glasgow as a missionary to British Columbia, in addition to the Revs. W. Clyde and George Murray, who have already proceeded there.

The Presbytery of Edinburgh met in St. Stephen's Church, when it was agreed to give a call to the Rev. Norman Macleod, Blair-Athole, who has been appointed to the vacancy caused by the death of the Rev. Dr. Maxwell Nicholson.

The Greenock Presbytery of the Established Church is about to lose two of its most efficient ministers. It has authorised the translation of the Rev. Mr. Stewart from Skelmorlie to Dunse, to supply the place recently vacated by the Rev. John Macleod of Govan; and also the translation of the Rev. Mr. McPherson of the Gaelic Church, Greenock, to the parish of Comrie, as successor to Dr. McDonald.

The removal of the Old Parish Church from the ruins of the beautiful Abbey of Jedburgh is now in operation, and the moving of the seats of the high gallery at the east end has exposed to view the Commandments and Creed, which in all likelihood were painted on the wall when this church was built about 1670, the minister and congregation having conformed to Episcopacy at that time.

OBAN—OPENING OF NEW CHURCH.—St. Columba Church, Oban, was opened for the first time by Professor Charteris, of Edinburgh, who officiated at the morning service, the Rev. Mr. Macdonald, minister of Oban, preached in the afternoon, and Rev. David MacRae, M.A., of Glasgow, in the evening. The church, which has cost \$25,000, is a handsome Gothic structure, capable of accommodating from 500 to 600 persons. The windows are filled with stained glass. It may be worthy of note that on this occasion a harmonium was introduced into the Established Church of Oban for the first time.

On the 27th June, Miss Agnes Livingstone, eldest daughter of the late Dr. Livingstone, was married in Auchingramont Established Church, Hamilton, to Mr. A. L. Bruce of the firm of Wm. Younger & Co., Edinburgh. The church was crowded with spectators. The service was performed by the Rev. Dr. Moffat, grandfather of the bride, assisted by the Rev. E. L. Thompson and the Rev. W. R. Murray. There were seven bridesmaids. After the service the wedding guests, to the number of nearly fifty, adjourned to a *dejeuner* at Linwood, the residence of Dr. Loudon, one of the oldest and most valued friends of the late Dr. Livingstone. The wedding presents were extremely numerous and valuable, and were forwarded from all ranks of society, and from all parts of the kingdom.

HOW THE THING IS DONE.

NEWTON-ON-AYR VACANCY.—A meeting of the members and adherents of Newton-on-Ayr parish church, which has become famous throughout Scotland for the distinguished preachers who have from time to time occupied its pulpit, was held in the church for the purpose of electing a successor to the Rev. Mr. Thompson, recently translated to Hamilton. This being the first election of a minister in the district under the Patronage Act, considerable interest was taken in the result. The Rev. Dr. Dykes, Ayr, occupied the chair. The committee's report recommended the three following to the congregation—viz., the Rev. J. M. Webster, M.A., the

Rev. Alex. Spence, M.A., and the Rev. Thos. Rain, M.A. The report also mentioned the name of the Rev. David S. Peters, M.A., as a suitable candidate. On the vote being taken, there voted—for Mr. Peters, 163; for Mr. Webster, 90; for Mr. Spence, 58; and for Mr. Rain, 40. The second vote showed 166 for Mr. Peters, 111 for Mr. Webster, and 71 for Mr. Spence. The third and last vote showed 194 for Mr. Peters, and 151 for Mr. Webster. There was thus a majority of 43 for Mr. Peters, who was declared duly elected. The utmost harmony prevailed in the meeting, and at the close a hearty vote of thanks was awarded Dr. Dykes.

The newly elected Professor of Greek in the University of Glasgow, R. C. Jebb, M.A., Public Orator of Cambridge University since 1868, is about to give public proof of his Hellenic scholarship by issuing an edition of "The Attic Orators," from Antiphon, the rhetorical tutor of Thucydides, to Isæus, the instructor of Demosthenes—an outlying field of editorial research requiring culture in the country's scholastic circles.

IRELAND.

The Church report on statistics showed that, while in 1869 \$453,100 was raised for all purposes connected with the Church's work, last year there were contributed \$712,295. The Sustentation Fund alone shewed a diminution as compared with the contributions of the previous year; but it is believed that the falling off arose from an exceptional state of things in the country, and confidence is felt that the current year will show a more substantial and encouraging result.

The Sabbath School work of the Church seems to be prosecuted with great zeal and energy. There are 954 schools on the roll of the Society, 8,355 teachers and 67,906 scholars. A most important and interesting feature of the Society's operations is their endeavour to enlist the young in the propagation of the Gospel. Many of the schools allocate their own contributions, and some of them have their own mission schools in Connaught or India, and their own orphans in Ireland or Gujarat. Last year, the Assembly set before the children the building of a manse for Dr. Hunter, a missionary in China, and the result was that nearly \$2,000 was collected. The children are asked this year to raise \$2,500 to build a manse in Ballinglen, for a missionary in Connaught, and thus to shew their love to Christ and their desire that the children in Connaught should enjoy the same Gospel which has done so much for the children in Ulster.

A strong effort is making to complete the work of manse-building in the Assembly. The new Moderator had hardly entered on the position he so worthily fills when he inaugurated a movement looking in this direction. Charles E. Lewis, Esq., M.P. for Derry City, headed the new subscription list with a contribution of \$2,500, which was followed by other liberal donations.

The Belfast College Committee reported that an effort is making to raise \$50,000 to endow

the chairs, so that the Professors may have sufficient salaries. The effort is likely to prove successful. Mr. J. P. Corry has subscribed \$5000, and Mr. Adam Findlater, of Dublin, and Mr. Charles Wilson, of Cheltenham, have promised \$5,000 each on condition that the whole sum be raised, and one half of it in subscriptions of at least \$5,000. Mr. W. Todd has subscribed \$2,500, and a number of small sums have been received.

Professor Witherow stated that during the past session two new scholarships were founded in McGee College as a memorial of the name and services of the late Dr. Denham, minister of St. James' Street Congregation, Derry,—one in arts, and one in theology,—by subscriptions of the congregation and contributions from other friends and admirers.

The *Academy* states that the Messrs. MacMillan & Co. have in the press an "Ecclesiastical History of Ireland," from the earliest date up till the present, written by the Venerable Dr. Kilten, President of the Assembly's Theological College, Belfast.

It is gratifying to learn that the July Anniversaries this year have passed without the slightest disturbance of the peace, though at no former period were they celebrated with greater zeal and enthusiasm.

THE PRESBYTERIAN COUNCIL.

Any thing that has a tendency to draw together and bind together the wide-spread elements of Presbyterianism is a movement in the right direction. Therefore we are glad to learn that the Conference of representatives of the various Presbyterian churches throughout the world met in London last July according to previous announcement, and that its promoters are so well satisfied with its proceedings. All are agreed that the Conference was a very harmonious one. We are not quite so sanguine as to the future practical results of the movement as some who liken it to "the Solemn league and Covenant of the nineteenth Century," nor, as others, who characterize it as "the mightiest agency of modern times for counteracting error and superstition." At the same time the motive underlying the movement is a good one, and ought to commend it to all true Protestants.

The proceedings commenced on the evening of the 20th July in the Hall of Regent Square Church, when a social meeting of "Welcome to the Delegates" was held, and passed off very successfully. There were about 100 Delegates present. Dr. J. Oswald Dykes presided, and opened the proceedings with an eloquent and

touching speech that gave the keynote to all who followed him. On the following day the Conference assembled in the College Hall. The Rev. Dr. McCosh was elected chairman. In the afternoon the delegates were entertained at dinner in the Free Masons' Hall. The after-dinner speeches were of a more than ordinarily interesting character. Among the speakers were the Rev. Dr. Schaff, of Union Theological Seminary, New York; M. le Pasteur Cressy, Reformed Church of France; Principal Snodgrass, Dr. Topp from Canada, and others.

Principal Snodgrass, said he had come 3000 miles to attend this meeting. They would be glad to hear that this system of Church for which their brother had just claimed so great antiquity took well in the Canadian soil and flourished, having produced very abundant fruit in that land. There were some things that they could not transplant there as they would like to do from this land. The heather, for example, they could not get to grow in Canada; the winn or the bloom would not grow there. With the gowan even they had great difficulty, but Presbyterianism seemed fitted for every soil and every clime. (Laughter and applause.) He felt particular pleasure at being present at this meeting. It was a sort of letting-down from the excitement which his friend, Dr. Topp, and others of the Canadian brethren had just passed through in the good city of Montreal. He assured them it was worth living a lifetime to be present in such scenes as they had been connected with in Canada, (Applause,) in that grand consummation so long laboured for, so long prayed for, which had united together the sundered Churches from sea to sea between the Pacific shores and the Atlantic shores. (Applause.) He thought there were many lessons to be gathered from what appeared to be the signs of the times. There were many points to view in connection with the Church's work and the Church's progress in the present day which they might study with great edification indeed. He was not going to justify division. Division did in the providence of God take place, and there seemed to be a need for it at times, just as our Lord on one occasion, commanded His disciples to say of one of the stupidest of creatures, "The Lord hath need of him." So it seemed in the history of the Church and the world, the Lord had need of divisions. The Church did not seem to be capable to stand the trials of some times, and divisions seemed to be necessary, but having fulfilled their end the time came round when in the providence of God a spirit of union animated the hearts of His people, and when they felt a desire to heal those divisions and come together as brethren united as one flock. While these divisions and healings took place, bringing their advantages and bringing their lessons, it was a happy thing for them in these days to find that they were divesting themselves by degrees of the tattered rags of sectarianism, and they were receiving into their hearts those sympathies and sentiments which came down direct from those ancient Presbyterians, St. Peter and St. Paul. (Applause.)

On the Thursday morning the delegates resumed their deliberations in the College. In the

evening, a public meeting was held in Marylebone Church, (Dr. Donald Fraser's) and was largely attended. Rousing speeches were delivered by Professor Blaikie, Edinburgh; Dr. McCosh, of Princeton, N.S.; Dr. Robinson of the American Presbyterian Church, South; Dr. Thompson, U.P., Edinburgh; M. Decoppet, France; Dr. Robertson, New Gray Friars, Edinburgh; The Venerable Dr. Duff of Missionary celebrity; Dr. Rogers, Dutch Reformed Church, N.S.; and Dr. Wilson of Alleghany, N.S.

Rev. Dr. Topp, in seconding one of the resolutions, said that he belonged to the youngest Presbyterian Church in the world, for it was only born about a month ago. Their first General Assembly consisted of 630 ministers. It was of immense advantage to them that in their large territory they should be one. It will give greater importance and power to the doctrines of grace, and he trusted the work of Union would advance, because he did not know of one union between their Churches that has not been successful. It would bring the Churches into closer alliance, and show a real unity and strength which Rome, with all its boasted antiquity, had never shown.

Dean Stanley put a graceful finishing touch upon the whole thing by inviting the Delegates to a *Conversazione* in the Jerusalem Chamber, Westminster Abbey, a place sacred to the memory of many interesting events in connection with Scottish as well as English Church History; which the Dean took the opportunity of bringing to the minds of his guests. Dr. McCosh and Dr. Schaff, on behalf of the Delegates, expressed their thanks to Dean Stanley, who replied pleasantly, expressing a hope "that the Episcopal Church would be able to hold its own against the mighty agencies which the Presbyterians had now at work."

The following articles were adopted as the Constitution of the Alliance, the first formal meeting of which is appointed to take place in Edinburgh on the first Tuesday of July, 1876.

ARTICLES.

I. DESIGNATION.—This Alliance shall be known "as The Alliance of the Reformed Churches throughout the world holding the Presbyterian system."

II. MEMBERSHIP.—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the Consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. THE COUNCIL.

1. Its Meetings.—The Alliance shall meet in General Council ordinarily once in three years.

2. Its Constituency.—The Council shall consist of delegates being ministers and ruling elders appointed by the Churches forming the Alliance, the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and ruling elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates to offer suggestions, to deliver addresses, and to read papers.

3. Its Powers.—The Council shall have power to decide upon the applications of Churches desiring to join the Alliance, it shall have the power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided, but it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

4. Its Objects.—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches especially such as are weak or persecuted; it shall gather and disseminate information concerning the kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of Evangelization, such as the relations of the Christian Church to the Evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts; the training of ministers; the use of the press; colportage; the religious instruction of the young; the sanctification of the Sabbath; systematic beneficence; the suppression of intemperance, and other prevailing vices, and the best methods of opposing infidelity and Romanism.

The Presbyterian.

MONTREAL, 1st September, 1875.

This month we have the pleasure of presenting our readers with a portrait of the Rev. Dr. Snodgrass, who from the day he landed on these shores, in 1852, has occupied a prominent and influential position which he has used in a great many ways for the advantage of the Church. As the minister of important Congregations, as clerk of Presbytery and Synod, as editor of the Presbyterian, and now as Principal of Queen's. But, happily, we are not writing his biography, so we add no more.

We invite attention to "The Story of the Kirk in the Maritime Provinces," commenced in this number, and which will be continued in future issues. Now that the Churches have closed their separate histories the time seems opportune for gathering together and preserving in a permanent form such an account as we have here presented to us of the difficulties and trials and disappointments experienced by our sister Churches in the Lower Provinces in their long continued and noble efforts to provide the Scottish settlers with ministers and the ordinances of religion such as they enjoyed in the old land, but which their hearts, in too many instances, long yearned for in vain. We have often been reminded of the hardships endured by the early settlers in Canada, but have never read of more exhaustless endurance and more patient waiting for better days than was exhibited by our dear brethren in the County of Pictou, and in the Islands of Prince Edward Island and Cape Breton. Not until we have read the record of their privations can we possibly be in a position to understand the secret of their strong attachment to the Church of Scotland, and the hesitation on the part of some of them to consent to even a nominal separation from it. Knowing as we well do the principles by which they are actuated, we believe that only time and prudent dealing are required to enable them to see and to accept the advantages which, in common with others, are to be derived from forgetting the animosities of the past, and uniting their efforts with us in working out the great destinies of the future in this new Land of Promise.

The contributions for the French Evangelization Scheme are dropping in slowly. Let it be remembered that the Committee have a great work in hand which they can only hope to overtake by the blessing of God attending the prayers and the offerings of a willing people.

The collection for the Assembly Fund, to be taken up on the *last Sabbath of October*, will commend itself as a reasonable and necessary provision for conducting the business of the Church—the payment of its clerks and other officials—the

printing and circulation of its minutes and other incidental expenses which every Congregation has an interest in seeing properly done.

OFFICIAL NOTICES.

MEETINGS OF PRESBYTERIES.

Quebec,	Wednesday, 8th Sept.,	Noon.
Montreal,	Tuesday, 12th Oct.,	11 a.m.
Glengarry,	Wednesday, 1st Sept.,	3 p.m.
Brockville,	Tuesday, 21st "	2 p.m.
Ottawa,	" 9th Nov.	2 p.m.
Kingston,	" 12th Oct.,	7 30 p.m.
Peterboro,	" 28th Sept.,	2 p.m.
Whitby,	" 7th "	11 a.m.
Lindsay,	" "	"
Toronto,	" 5th Oct.,	"
Barrie,	" 28th Sept.,	11 a.m.
Owen Sound,	" 21st "	10 a.m.
Guelph,	" "	"
Saugeen,	" 21st Sept.,	11 a.m.
Hamilton,	" 12th Oct.,	11 a.m.
Paris,	" 21st Sept.,	2 p.m.
London,	" 21st "	3 p.m.
Stratford,	" 28th "	11 a.m.
Bruce,	" 28th "	2 p.m.

COLLECTION TO BE TAKEN UP.

GENERAL ASSEMBLY FUND, *Sabbath, 31st October.*

TREASURERS' ADDRESSES.

ASSEMBLY FUND.—Rev. Wm. Reid, Toronto.

AGED AND INFIRM MINISTERS, "

FRENCH EVANGELIZATION.—A. B. Stewart, Official Assignee, Montreal.

WIDOWS' AND ORPHANS' FUND—*Church of Scotland*—Archibald Ferguson, Montreal.

MANITOBA MISSION, *late of the Church of Scotland*.—R. H. Wilson, Bank of Montreal, Toronto.

JUVENILE MISSION TO INDIA.—Miss Machar, Kingston.

SYNOD FUND, *late of the Church of Scotland*.—Rev. K. McLennan, Peterboro.

KNOX COLLEGE.—OPENING OF NEW BUILDING.

The new building for Knox College will be opened on Tuesday, 5th October. There will be a meeting in the College in the afternoon, when addresses will be delivered by Ministers and Professors from a distance, as well as by several connected with our own Church. In the evening there will be a social meeting of the friends of the College, when several ministers and laymen are expected to speak.

The occasion, it is believed, will be one of great interest; and the friends of the Church and College will, it is hoped, be present in large numbers.

PRESBYTERIAN COLLEGE, MONTREAL.—The term commences on the 6th October with a meeting of the Senate and an opening Lecture.

QUEEN'S COLLEGE, KINGSTON.

The thirty-fourth Session will be opened on the *sixth October* next at 3 o'clock p.m., when an address will be delivered by Prof. Mowat, M.A. The examination for 1875-76 will begin in the Convocation Hall on the following day.

LETTER OF CONGRATULATION.

We have much pleasure in making room for the following communication from the Synod of the Diocese of Toronto, and Dr. Cook's reply thereto, only regretting that they did not come to hand in time for insertion last month. ED.

Toronto, July 20th, 1875.

THE REVEREND JOHN COOK, D.D.

Moderator of the Presbyterian Church
of Canada, Quebec.

REVEREND SIR,—It affords us much gratification to be the medium of transmitting to you the following resolution of congratulation on the recent auspicious union which has taken place among the various Presbyterian churches in the Dominion of Canada.

We have also much pleasure in stating that the resolution was passed by an unanimous and hearty vote, with the cordial approval of the Bishop of the Diocese as presiding officer of the Synod.

The following is a copy of the resolution :

" That the Synod of this Diocese, deeply interested in the union of Christians everywhere, begs respectfully to congratulate the Presbyterian Church in Canada on the movement by which it has been placed on its present basis; and humbly hopes that such an auspicious event may inspire other Christian bodies with a like desire for union, and earnestly prays that it may prove a precursor of the ultimate unity of all Christian communities that hold to the faith of the ancient Church, as expressed in the creeds of the first four general Councils."

We have the honour to be, Rev. Sir,

Your very obedient servants,

A. J. BROUGHALL, M.A.

Hon. Clerical Secretary.

J. GEORGE HODGINS, LL.D.

Hon. Lay Secretary.

Québec, 26th July, 1875.

The REV. A. J. BROUGHALL, M.A., J. GEORGE HODGINS, LL.D.

DEAR SIRS,—I have much satisfaction in acknowledging the receipt of your letter, containing a resolution of congratulation, on the recent union which has taken place among the various Presbyterian churches in the Dominion of Canada, passed unanimously by the Synod of the Diocese of Toronto, with the cordial approval of the Bishop.

It will be my duty to lay the resolution before the General Assembly at its next meeting, and I shall have very special pleasure in doing so, both because of the unanimity with which it was passed, and because the substance of it appears to me instinct with the true Christian spirit and temper.

I have the honour to be, dear Sir,
Your very obedient servant,
JOHN COOK, D.D.
Moderator of the Gen. Assembly
of the Presbyterian Church in
Canada.

ABOUT THE JUVENILE MISSION.

Interesting intelligence has been received from Calcutta respecting the schools which are to be supported by St. Gabriel Street School, Montreal, South Georgetown Sunday School, and some other schools not supporting orphans. In the absence of Miss Pigot, who has come to England on sick leave, Miss Macnamara who takes her place during her absence, has made the following arrangements:

The School of *Dhoba Parah*, supported by the Montreal Juvenile Association, which Miss Macnamara says is "one of the most cheering and encouraging on the list," has been for some time past increasing so much that it has been thought necessary to engage an extra room for the higher class, thus making two schools designated as the Upper and Lower *Dhoba Parah* Schools, both of which will probably be supported in Montreal.

The third school to be supported by us is that of *Baloor Bagan*, taught by two former orphanage girls, Bessie and Caroline, both of whom are devoted workers,—a school which promises also to be very useful; Miss Macnamara describes the children who attend these schools as most interesting, "very intelligent and pretty looking, with their large bright, intelligent eyes. They wear coloured muslin *Sarries*, which are very becoming." Miss Macnamara goes to visit them on certain days, and takes with her a Scripture print, which helps to impress the subject on the minds of the little ones. With the Canadian School at Kidderpore to which we have long sent regular contributions, this makes in all four schools supported or partially sup-

ported by Canadian contributors. It is expected that reports will be sent home by the teachers, giving accounts of the operation of the schools, and the progress of the children; which, it is hoped, will interest and encourage their young supporters.

Miscellaneous.

MR. SPURGEON AT ONE OF MR. MOODY'S MEETINGS.

Mr. Spurgeon was reserved for the closing address, and spoke, as he always does, very forcibly. I noticed especially, as I had before, one great element of his power, viz., his illustrations, which are most apt. For example, he was urging ministers and Christians of all denominations to join in this movement, and wished to show the folly of a contentious spirit among them. To expose its absurdity, he said:

"A few years ago I was in Rome, and and there I saw in the Vatican a statue of two wrestlers, in the attitude of men trying to throw each other. I went back two years after, and there they were in the same struggle, and I suppose are at it still!" Everybody saw the application. Such a constrained posture might do in a marble statue, but could anything be more ridiculous than for living men thus to stand always facing each other in an attitude of hostility and defiance? "And there, too," he proceeded, "was another statue of a boy pulling a thorn out of his foot. I went to Rome again, and there he was still, with the same bended form, and the same look of pain, struggling to be free. I suppose he is there still, and will be to all eternity!" What an apt image of the self-inflicted torture of some who, writhing under real or imagined injury, hug their grievance and their pain, instead of at once tearing it away, and standing erect as men in the full liberty wherewith Christ makes his people free.

Again, he was illustrating the folly of some ministers in giving so much time and thought to refuting infidel objections, by which they often made their people's minds familiar with what they would never have heard of, and filled them with doubt and perplexity. He said it reminded him of a grotto in Italy, which is filled with carbonic acid gas so strong that life cannot

exist—to illustrate which the vile people of the cave seize a wretched dog, and throw him in, and in a few minutes the poor animal is nearly dead. Then they deluge him with cold water to bring him round. Just about as wise are those ministers, who having to preach the Gospel of Christ, think they must drop their “hearers into a deep pit filled with the asphyxiating gas of a false philosophy, to show how they can apply their hydropathy in recovering them afterwards. Better let them keep above ground, and breathe all the time the pure, blessed air of heaven

“And now,” continued Mr. Spurgeon, applying what he said, “here are these two brethren who have come to us from over the sea, whom God has blessed wherever they have laboured in Scotland, in Ireland, and in England. It may be said they are no wiser or better than our own preachers or laymen. Perhaps not. But somehow, whether by some novelty of method, or some special tact, they have caught the popular ear, and that of itself is a great point gained—they have got a hold on the public mind.” Again he resorted to illustration to make his point.

“Some years ago,” he said, “I was crossing the Maritime Alps. We were going up a pretty heavy grade, and the engine, though a powerful one, laboured hard to drag us up the steep ascent, till at length it came to a dead stop. I got out to see what was the matter, for I didn’t like the looks of things, and there we were stuck fast in a snow-drift! The engine was working still as hard as ever, and the wheels continued to revolve; but the rails were icy, and the wheels could not take hold—they could not get any *grip*—and so the train was unable to move. So it is with some men, and some ministers. They are splendid engines, and they have got steam enough. The wheels revolve all right, only they don’t get any *grip* on the rails, and so the train doesn’t move. Now our American friends have somehow got this grip on the public mind: when they speak or sing, the people hear. Without debating *why* this is, or *how* it is, let us thank God for it, and try to help them in

the use of the power which God has given them.”

MESSRS. MOODY AND SANKEY IN
LONDON.

Those who anticipated that the visit of the American evangelists to London would awaken and sustain an interest not less intense and general than that which has attended their ministrations in the provinces, have certainly no ground for disappointment. Their cordial reception by the religious public; the hearty welcome accorded them by many of the leading ministers; the just appreciation of their motives and their efforts by far the greater portion of the press; and, above all, the multitudes who thronged to their services, and listened with eager interest to their fervent proclamation of the Gospel;—these are facts which may abundantly cheer their own hearts and those of their supporters. Doubtless many frequented their meetings from a natural desire to see the men who, in every city, have been such centres of attraction, whose names have now become to us as household words and who, wherever they have gone, have wrought a work so manifestly owned and blessed of the Most High. No doubt, also, a large proportion of their hearers consists of earnest believers in the only Saviour of men, who warmly sympathize with their objects, and go to sustain them, so far as may be, by their presence and their prayers. Such, of course was especially the case at the noon-day prayer-meetings at Exeter Hall. But of the thousands who nightly crowded the immense edifice at Islington, it is not too much to hope that numbers attended from a sincere desire to hear words by which they may be saved, from a longing for religious rest and peace, from a belief that the faith which animates these evangelists and prompts their untiring exertions must be the true faith—the faith which is of God. When too, we recollect the special efforts previously made, both by invitation and other means, to bring souls within the sound of Mr. Moody’s voice, that hope is greatly confirmed. Nor are these meeting without

their immediate and practical results. Every evening at their close, hundreds remained for instruction, for guidance, and for prayer; nor can any candid observer doubt that the most salutary and permanent effects will be produced. Our American brethren have come to wage war against the worldliness, the indifference, the ungodliness and sin, which, in our great cities more especially, are so patent; and to make known the one great remedy for all these evils—the lever which alone has power to raise and to ennoble mankind. This they have done with all simplicity, fidelity, and force. To some of their modes of procedure, to certain of their forms of speech, no doubt exception may be taken. As public men, and that in an especial sense, they are open to criticism, and criticism they assuredly received; but their thorough sincerity, their unaffected fervour, their indomitable energy and zeal, disarmed all hostile opposition. No more potent testimony could be borne either to the men themselves or to the disinterested nature of their work, than that which appeared in the leading organ of public opinion in Great Britain. Hostility to that work was felt, of course, in many quarters; it could not be otherwise. It always has been so with God's own work, and always will be till the hearts of all men turn to the Lord. But the fact that this hostility was veiled, and, as regards these honoured evangelists, scarcely permitted to appear, is one of the most significant and remarkable features of the movement they have set on foot: it testifies that God is with them of a truth. All the circumstances of their case, indeed, combine to prove that before them He himself has set an open door—a door which none can shut. What, then, should be the course of all true Christians in relation to their mission—what the conduct it behoves them to pursue? Not, we may be sure, to regard their proceedings as infallible, or themselves as above all counsel, censure, or advice; but to co-operate with them heartily and lovingly, giving suggestions or warnings where such may be required, and sustaining them throughout their manifold and arduous labours by unwearied effort, unreserved sympathy, and fervent

supplication at the throne of grace.—*Evangelical Christendom.*

THE WORLD'S POPULATION.

The United States bureau of statistics, getting its information from reliable sources, furnishes the following interesting facts and figures on the above subject:—

The aggregate population of the earth is 3,391,032,000. Asia being the most populous section, and containing 798,000,000; while Europe has 300,500,000; Africa, 203,000,000; America, 84,500,000; and Australia and Polynesia, 4,500,000. In Europe the leading nations are credited with the following numbers. Russia, 71,000,000; the German Empire, 41,000,000; France, 30,000,000; Great Britain and Ireland, 32,000; Italy, nearly 27,000,000; Spain, 16,500,000; and Turkey nearly 16,000,000. The other countries do not exceed over 5,000,000 each. In Asia, China, which is by far the most populous nation of the earth, is credited with 425,000,000; Hindostan, 240,000,000; Japan, 33,000,000; the East India Islands, 20,500,000; Burmah, Siam and farther India, nearly 26,000,000; Turkey 13,500,000; and Russia, 11,000,000. The Australian population is given at 1,674,500, New Guinea and New Zealand being included in the latter. In Africa the chief divisions are West Soudan and the Central Africa region, 39,000,000; South Africa, 20,250,000; the Galla country and the region east of the White Nile, 15,000,000; Samauli, 8,000,000; Egypt, 85,000,000, and Morocco 6,000,000. In America two-thirds of the population are north of the isthmus, where the United States has nearly 39,000,000; Mexico over 9,000,000, and the British provinces 4,000,000. The total population of North America is given at 52,000,000, and of South America 25,000,000, of which Brazil contains 10,000,000. The West Indies have over 1,000,000, and the Central America States not quite 8,000,000. According to these tables London, with 3,254,260 inhabitants, is the most populous city in the world, whilst Philadelphia, 674,022 inhabitants (in 1870), is the eighteenth city in point of population. These eighteen cities, in their order, are the following: London, 3,254,260; Sutchan (China), 2,000,900; Paris, 1,851,792; Peking, 1,300,900; Tschantschau-fu, 1,000,000; Hangts-ta-fu, 1,000,000; Siangtan, 1,000,000; Sangnan-fu, 1,000,000; Canton, 1,000,000; New-York, 942,292; Tientsin, 900,000; Vienna, 834,284; Berlin, 926,341; Hankau, 800,000; Tschintu-fu, 800,000; Calcutta, 794,645; Tokio Yeddo, 674,447; and Philadelphia, 674,022. Of cities smaller than Philadelphia the leading ones are: St. Petersburg, 667,963; Bombay, 644,405; Moscow, 611,970; Constantinople, 600,000; Glasgow, 594,536; Liverpool, 493,405, and Rio de Janeiro, 420,000.

It is not just as we take it,
This mystical word of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers.

Our Sanctum.

REV. WILLIAM ARNOT, of Free High Church, Edinburgh, died on the 3rd of June last, and by his death the Church has lost one of its brightest ornaments, and Christian literature one of its most genial contributors. He was licensed at the somewhat advanced age of twenty-eight, and passed his novitiate at Larchbert. At thirty-one Mr. Arnot was called to St. Peter's Church, Glasgow, where he made his power felt in the community during quarter of a century. In 1863 he was called to Edinburgh. Three times he visited America, where he was as popular as in his own country. The old lights of the Free Church are rapidly going out: Cunningham, Guthrie, Candlish, Buchanan; and now Arnot! All pre-disruption men. It could not have been a very bad church that gave the world such ministers. It will be long ere we look upon their like again.

AND LADY FRANKLIN is dead. A generation has passed away since her gallant husband with a small band of heroes, set out as the leader of a great expedition, in the cause of science, to explore regions unknown in the Polar seas. From that expedition no one ever returned, but through the long years that have intervened Lady Franklin's life has been one unceasing effort to solve the mystery of their fate, and to bring to light the details of their sufferings. In this she has been supported and encouraged by the sympathy of the whole civilized world.

LIVINGSTONIA.—A large party, equipped with every thing necessary for such an expedition, lately left England for the purpose of selecting a site for the new colony in the centre of Africa, which is to take the name of the lion-hearted Livingstone, and which will certainly be one of the grandest tributes ever paid to the memory of man. And by the way, speaking of Africa, another very remarkable movement is on foot—one of the greatest enterprizes of modern times, which, if successfully carried out, and it looks feasible *on paper*, will be an incalculable blessing to that country. The project is to convert the Sahara Desert, or at least a very large portion of it, into a great inland sea which would have a length of some eight hundred miles, with a width of from three to five hundred miles! It is said that "the cutting" to let in the waters of the Atlantic to that portion of the desert below its level need not be more than five miles, and there is no natural obstruction in the way of prosecuting the work. The cost therefore would not be very great compared with the manifold advantages to be gained. By this means easy access would be had to vast tracts of the interior of Africa, which otherwise must remain, if not for ever, at all events for a very long time, closed to civilization.

RITUALISM IN THE SCOTCH CHURCH AND INTOLERANCE IN THE ENGLISH.—It is humiliating to refer to such subjects, but these are the things people are talking about just now on either side of the border. What! Ritualism in the Church of Scotland? Certainly and the Presbytery of

Dunse, acting under a remit from the General Assembly, has held a special meeting to consider the question of "the innovations in the parish church of Dunse." The alleged ritualistic practices complained of by a minority of the congregation were such as these:—The use of a crimson altar cloth on the communion table, having embroidered in gold the symbolic letters I. H. S., and several crosses. A cruciform covering surmounting the baptismal font. The frequent celebration of the Holy Communion. The observance of festival days, and the introduction of unauthorized hymns and chants. 546 members and adherents of the Church, on the other hand, petition that things be allowed to remain as they are, giving it as their opinion that the mode of conducting public worship in Dunse was in no way contrary to any law of the Church. By a vote of ten against two, the Presbytery ordered the removal of the altar cloth, *et cetera*, and the discontinuance of special services on festival days. They further recommended that, instead of a monthly communion at which communicants knelt before an altar table and used a printed form of communion service, the ordinance should be administered quarterly or half yearly, according to the forms of the Presbyterian Church, and that the congregation should stand instead of kneel while the benediction was being pronounced.

But will the matter rest there?

The other subject abovementioned is, in itself, too trifling for serious notice, only there is a principle underlying it which it is well enough to bring to the surface. Is it right for a professing Christian to say to any other, "stand by for I am holier than thou"? That seems to be the real import of the question at issue in the now celebrated case of the Rev. H. Keet, Wesleyan minister, *versus* the Rev. George Edward Smith, vicar of Owston Ferry, and which on its purely technical merits has recently been decided against "the Dissenter" by the Dean of Arches. The plea in justification of the judgment is that the church-yard is the incumbent's freehold, subject to his control so completely that he may object to the erection of tombstones altogether. But it is not the tombstone in this case that is the cause of offence, only the inscription upon it: because a Wesleyan desires to have placed over the grave of his child, that she was "the daughter of the Reverend H. Keet." Sir R. Phillimore decrees that it is improper so: such an one as Mr. Keet to describe himself as *Reverend*. An appeal to the Privy Council has been entered, where the whole matter will be thoroughly discussed, and if any such absurd law exists as to countenance exclusiveness after this fashion, it will no doubt be expunged from the Statute Book. Another act of Parliament it is said makes it *illegal* for any but an Episcopal minister to officiate, as a minister, in any place of worship belonging to the Established Church of England. If such is the case, it might be well enough to kill the two birds of intolerance with one stone. The

London TIMES is quite clear as to the puerility of Mr. Smith's assumptions. Following their own precedent, and that of the Presbyterian churches, the Methodists of Canada now propose a Union of all the different branches of their Body throughout the Dominion, and the Wesleyans in England, following the example of their Canadian brethren, are considering the question of Lay representation in the councils of their Church.

A STATUE of Richard Baxter was unveiled at Kidderminster, on the 21st of July. It is of Sicilian marble, and of colossal size, being 22 feet in height from the foundation. On the pedestal of polished gray granite, the following legend is inscribed: "Between the years 1641 and 1660 this town was the scene of the labours of Richard Baxter, renowned equally for his Christian learning and his pastoral fidelity. In a stormy and divided age he advocated unity and comprehension, pointing the way to 'everlasting rest.' Churchmen and Nonconformists united to raise this memorial A. D. 1875."

After a struggle of twenty one years' duration, the Parliament of the Cape of Good Hope has passed an Act abolishing grants of public money for religious purposes, and affirming that "it is desirable that the different religious communities of the colony should be left to their own efforts and resources for securing the means of religious worship and instruction."

The American Presbyterian Board of Foreign Missions has sent out during the year eight ordained missionaries, two physicians, and ten unmarried women. The receipts have been \$456,718; expenditures, \$495,000. The Board is now labouring in twenty-six different missions, embracing eight tribes of Indians in this country, the Chinese in California, missions in Mexico, United States of Columbia, Brazil, Chili, Japan, China, Siam, India, Persia, Syria, and Western Africa. In these are about 138 missionaries, about 160 ladies, and 500 native labourers. More than 130 churches have been added.

The Star of Canada is in the ascendant. None but those *who will not see*—a somewhat numerous class, by the way—can any longer plead ignorance of her varied attractions after what has recently been said about us in sundry high quarters. The Earl of Dufferin, at the Canada Club dinner in London the other day, spoke eloquently and effectively in our praises. The Premier, Mr. Mackenzie, in his own manly way, has done the same at Dundee, and in many other places in Scotland, where we are proud to see the highest honours in the gift of the people have been enthusiastically bestowed upon him. Lachlan Taylor, too, has been delighting the Highlanders with his graphic and glowing descriptions of our Western Provinces in language which they only can appreciate and understand. Mr. Jenkins, by his pamphlet on "The Great Dominion," by his aristocratic entertainment on Dominion Day, as well as by his unremitting labours on behalf of Canada, has been doing much to instruct the nation in a branch of education of which they have been hitherto sadly deficient. And, lastly, we have

had Drs. Topp and Snodgrass speaking of us in the Metropolis of the Empire, and telling what great things have been done for us in relation to our Churches.

LITERARY.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, which comes to us through Mr. James Bain, publisher, Toronto, is well sustained in the July number. Among the original articles are, "The Origin of the Phœnicians," by the Rev. Professor John Campbell, M.A., of Montreal; "Personal Religion in the Homeric Age"; "An Argument about the Manna"; "The Idea of Dogmatic Theology"; "The Great Controversy," by Rev. W. Turner; and, "A Colonial Sketch—Dr. John Bayne, of Galt," by the Rev. A. C. Geekie, D.D., New South Wales. Professor Campbell's is a very able and learned paper. Dr. Geekie's is an entertaining sketch of a very good man, all the more acceptable because of the tendency to overlook Colonial men and matters. Among the book notices, very kind mention is made of the late Rev. Peter S. Menzies, M.A., of Scots Church, Melbourne, whose early death has been greatly regretted. His volume of sermons, now published, is exceedingly well spoken of.

As a sample of Tennyson's QUEEN MARY,—Wm. Drysdale & Co., Montreal,—we cannot do better than make the following quotation:—

CRANMER'S BURNING.

You saw him how he past among the crowd;
And ever as he walked the Spanish friars
Still plied him with entreaty and reproach;
But Cranmer, as the helmsman at the helm
Steers, ever looking to the happy haven
Where he shall rest at night, moved to his death
And I could see that many silent hands
Came from the crowd and met his own; and,
thus,
When we had come where Ridley burnt with
Latimer,
He, with a cheerful smile, as one whose mind
Is all made up, in haste put off the rags
They had mocked his misery with, and all in
white,
His long white beard, which he had never shaven
Since Henry's death, down sweeping to the
chain,
Wherewith they bound him to the stake, he
stood,
More like an ancient father of the Church,
Than heretic of these times; and still the friars
Plied him, but Cranmer only shook his head,
Or answered them in smiling negatives;
Whereat Lord Williams gave a sudden cry:
"Make short! make short!" and so they lit the
wood.
Then Cranmer lifted his left hand to heaven,
And thrust his right into the bitter flame;
And crying, in his deep voice, more than once,
"This hath offended—this unworthy hand!"
So held it till it was all burn'd, before
The flame had reached his body: I stood near—
Mark'd him—he never uttered moan or pain:
He never stirr'd or writhed, but, like a statue,
Unmoving in the greatness of the flame,
Gave up the ghost; and so passed martyr-like—
Martyr I may not call him—past—but whither?

THE UNITY OF THE CHURCH.—A sermon by the Most Reverend Ashton Oxenden, D.D., Bishop of Montreal and Metropolitan. The writer of this earnest discourse deploras the divisions that are found in the Christian Church, and a desire for its internal and external accord, prompts him to suggest the possibility of union between the Church of England and those who are separated from it. It is frankly acknowledged that there are at present many almost insuperable impediments. But at the same time—which of itself is a hopeful symptom—there is a prevailing desire among all branches of the Church for nearer approaches to one another. Where the *will* is there is generally a *way*. The first step toward union with others; the author rightly says, is to be at peace among ourselves, to get rid of our own internal divisions; and the second is equally manifest, “that we must be prepared to make reasonable sacrifices, if we would effect so great and glorious an object.” We have yet to learn that the Church of England differs in any *essential* principle from the Presbyterian Church, but before a union can possibly take place, we have *both* to acknowledge that we have been magnifying into principles, practices that will not bear inspection as such.

Acknowledgements.

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