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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

Canada's Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

February,



1873.

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

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THE PRESBYTERIAN

FEBRUARY, 1873.

A TOUR IN CAPE BRETON.

Continued.

While at Broad Cove Interval, we made excursions to interesting scenes in the neighbourhood. For two or three days we had oft gazed with admiration on the gracefully rounded outlines of a height, which rose at a steep incline from the other side of the valley in which the church is situated. This, named Cape Mabou, we one evening resolved to climb. After scrambling to an elevation of 400 feet, we enjoyed a commanding view. In the foreground lay Lake Ainslie, a beautiful sheet of water, occupying a basin several miles in length; while, far as the eye could see, "hills rose o'er hills" of every conceivable form. Having gained the summit, we found it to be a lofty plateau, extending southward for miles, and level almost as a bowling green. This is one of the best agricultural districts in the island. The farmers are industrious and thriving. Springs abound, and the grass is of a peculiar sweetness, which imparts so rich a flavour to the butter made in the dairies of Cape Mabou as to render it a noted article in the markets of the Lower Provinces and New England. This elevated expanse offers many charming sites for a summer residence, but in winter Boreas there holds high carnival. Determined to commemorate our delightful ramble, we, after the manner of tourists, cut walking sticks, and exchanged them to be treasured up as souvenirs of genial companionship and hours unshadowed by black care. Alas for mine! In a hurried exchange of cars at the Tanneries' Junction, near Montreal, it, and one or two others snugly stowed away beneath the seat, were forgotten. The poetry, which constituted their soul, was gone, and, doubtless, the carcasses would be hustled out unceremoniously by some brakesman destitute of the æsthetic, with contemptuous scorn for the man whose taste prompted him to lug about cants so unshapely and unfinished.

On another evening we drove six miles to the shore, to view one of the most romantic spots I have ever beheld, in immediate proximity to Port Bar. The shoulder of Cape Mabou, as it projects into the Gulf, breaks up into a succession of wooded glens of varied depth and form, and picturesque appearance. Our ponies dash along at a break-neck speed, as we pass from one to the other, after the fashion of a snake fence,

and find ourselves as we round the projecting spurs gradually ascending. An excellent road is scarped out of the hill, but so narrow that only at the angles of turning can two vehicles pass. In some places we have on one side almost sheer precipice overshadowing us, while the other side is fringed with a thin belt of natural shrubbery, through which we can look out and down into vague depths. At length, we are occupying a niche in the seaward face of the mountain, which opened a splendid vista. Snugly encoined on the southern horn of a crescent-shaped shore, we can plainly discern, miles off, Chistacamp, a settlement of Jersey fishermen, forming the northern horn. Across the Gulf our eye carried us to East Cape, a promontory of Prince Edward Island, forty miles distant, and seen so distinctly on a clear day that the wooded parts can be distinguished from the settlements. What a glorious place for a picnic on a fine summer day! A few weeks spent there would add years to the life of an invalid, and stock the portfolio of an artist.

On Monday, after the communion, we bade farewell to our friends at Broad Cove, and set out for Baddeck. Mr. Gunn, son of the late Minister of that district, and Superintendent of Schools for the County of Inverness, took us in charge. The hours passed rapidly by in conversation with our intelligent guide, as we exchanged information on educational topics, and admired the scenery through which we passed. At several points in the road, where it wound in graceful curves, and a natural hedge of evergreens, as close and trim and uniform as if it had been laid out by a landscape gardener, bordered the way on either side, we could with slight stretch of fancy, imagine ourselves bowling along an avenue leading to some baronial residence. After a drive of twenty miles almost due north, we reached the Forks of the Margerie River, and thence pursued an easterly direction towards the centre of the Island. For several miles we drove along the southern bank of the N. E. branch of the Margerie. This stream is famous for its brook trout and salmon. The eye of even a novice could at a glance discern this to be a spot around which the shade of Izaak Walton would lovingly linger. The bed was wide, giving ample scope for the volume of a spring flood caused by the melting of the snow upon the mountains, which everywhere crowded in upon its course; but at this season of the year the greatest portion was exposed, confining the

channel to about fifty feet. The current flowed close to the left bank, lined with trees, whose branches cast their broad shadows on the water; while the right side presented the appearance of a pebbly shore, rather than a river bank. Its reputation as a fishing stream is established over the eastern sea-board. Thither from the middle of June to the end of July, when the season is at its height, wend anglers intent on health and recreation and genuine zest. Among these may be numbered grave professors from Dalhousie College, and merchants from the West Indian warehouses of Halifax. Substantial board can be obtained at many of the comfortable farm-houses, which dot its banks for \$3 or \$4 per week. The eye never wearied in gazing, now at the transparent river—now at the hills which guarded its exit from their bosom, conspicuous among which was Sugar Loaf Mountain, so named from its peculiar conical configuration.

Leaving the valley of the fair flowing Margerie, where we saw in every direction evidences of agricultural prosperity, we bent our course through a barren and desolate region, called Lake O'Law parts of which were marked by a romantic wiliness, to the Middle River. This partook of the character common to Cape Breton streams. Gold has recently been found in some of its tributaries. The country bordering it indicated a settlement of prosperous farmers. Arrived at Baddeck, after a drive of more than fifty miles from Broad Cove, we found ourselves in a prettily situated village on the western shore of the Bras d'Or. There we found genial and hospitable friends, who, for the sake of the Kirk, "showed us no small kindness." Our people in that section commenced the erection of a church, but the structure has never been completed. The Free Church was kindly placed at our disposal; and on the evening of Tuesday we had an interesting service, and a fair attendance, when Dr. Masson officiated in Gaelic, and I followed in English.

On Wednesday morning we embarked on the little steamer "Neptune," commanded by a huge captain, out of all proportion to the size of the vessel. We were afloat on the bosom of the Bras d'Or, an inland sea, almost dividing the island into two parts. Its beauties are indicated by the name meaning "Arm of Gold," given to it by the early French navigators, who were fascinated by its charming scenery. Baddeck is situated midway between the ends of this body of water, being about 40 or 50 miles distant from either extremity. The upper portion here breaks up into three channels. Our destination was Sydney, the principal town of Cape Breton. Steaming around the foot of Bourlardari Island, we headed to the north, and entered the channel called Little Bras d'Or. Fine farms, of fertile soil, and well cultivated, lay on either hand. As we sailed along, we could imagine ourselves passing up the St. Lawrence, between Prescott and Brockville, so striking was the resemblance in every particular. The farmers on the eastern bank, especially, ought certainly to have a good margin of profits at the close of a propitious season, as they are nigh to a centre of mining industry, where a ready

market can be found for every article they produce. This we ascertained to be the case with those who adhere to agricultural pursuits and make the most of their farms. But many are tempted by their proximity to one of the best fishing stations in the world, to combine fishing and farming. The result, which generally happens to those who boast of having two strings to their bow, here ensues. They apply themselves properly to neither department of industry, and make poor fishermen and wretched farmers. A patent combination of land and water occupations, that will work successfully, has yet to be discovered.

At different points as we advanced, headlands presenting in the sun's rays a dazzling appearance, projected from the shore. This bright hue was caused by out-cropping strata of gypsum. These under the action of the weather and water were carved into a variety of fantastic shapes. Imagination pictured them into facades to subterranean temples, opening to caverns of Tartarean depth, idol forms massive as those guarding the portals of an Egyptian fane, grotesque as those adorning (?) a Hindoo shrine. Lashed to one of these cliffs was a vessel, taking the mineral on board as ballast to be removed to a mill in some distant district, and there manufactured into plaster of Paris.

After five hours steaming we hauled up to a pier apparently at the head of navigation. Here most of the passengers left, and took stage for North Sydney. So peculiar is the conformation of this part of the island, that though we were now only three miles distant from this town, it required a detour of fifteen miles to reach the same place by water. As the captain promised that the beauties of the passage would amply compensate for the extra hours consumed, and as a sniff of the sea-breeze was in our present circumstances more valuable than time, we determined to stick to the little craft. But in what direction were we to go? No gate in the land by which the "Neptune" could gain the gulf beyond appeared to open. The vessel's prow is directed towards land, and a few more revolutions of the paddle will suffice to send us high and dry on shore. Suddenly, when within a stone's cast of the entrance to the narrow river connecting the Little Bras d'Or with the outside sea, we discovered the passage. We glided into the most serpentine channel through which vessel ever had to thread her way. The banks were level with the upper-deck. Had we been plentifully supplied with sea biscuits and benevolently disposed, we could have pitched them into the houses on either side. Beside each homestead was a range for drying cod-fish. At the shore in front of every farm was improvised a small wharf with two or three boats attached to it. Out of that black hole, immediately above high water mark, the farmer excavated his fuel for the winter. Thus, with almost literal truth, might it be said, that he had go only to his cellar to obtain his coal. After a river navigation of five miles, we gained the open sea. The outlet was guarded by bold and precipitous cliffs. So sharply defined were the several strata composing it, that we could readily discern the seams

of coal. Bending our course around this tongue-shaped promontory, we neared the harbour of Sydney, one of the finest in the world. Indications that we were approaching a mining district soon multiplied. There were the huge chimney stacks, blackened buildings, long trains of peculiarly shaped rail-tracks. The harbour is formed like the letter Y. The stem is about three miles long, by two in width. On either side could be seen the landing places of the Companies, four or five in number, that have mines in operation. Railways, in some instances several miles in length, connect the wharves with the mines. At the point where the stem divides into two branches, each about six miles long, by one wide, is situated North Sydney, or Sydney Bar. Here lay at least thirty vessels of all sizes and nationalities, waiting to receive their dirty and useful cargoes. Turning to account the few minutes during which the boat touched at the pier, we ran up to what we were informed was the best place of accommodation in the town, having the character partly of a hotel, partly of a boarding house, and secured lodgings for the night. Then, disencumbered of our *instruments*, we again joined the "Neptune" and sailed up to Sydney, at the farther extremity of the principal branch of the Y shaped harbour. There we remained for two hours, long enough to give us a very unfavourable impression of the chief town of Cape Breton. It bears all the tokens of a place in process of decay. The only fine public building which we saw was a new Court House. The small Episcopal cathedral, with stone tower and wooden body, or *vice versa*, (I forget which,) was decidedly shabby. The post-office was fifteen feet long, (we stepped it,) and ten in height. There was no admittance to the public by the door. The only window in front, similar to those seen in candy shops in old streets of medium-sized towns, had a wicket, out of which were handed letters to successful applicants, as they halted on the sidewalk. A crowd on British mail-day, under a pouring rain, is evidently a contingency not contemplated. The ruins of an old fort with surrounding earth works can still be traced. The old garrison we saw within a partially preserved stockade, was composed of a dozen goats, headed by a venerable gray beard, of stately official men, who looked wondrously wise, and curiously scanned us civilians. Bidding farewell to this Rip Van Winkle town, we returned by steam-ferry to our quarters for the night.

Sydney Bar is comparatively a new place, of about 2,500 inhabitants. Like the "lang toon of Kirkcaldy" it possesses only one street, following the winding of the shore. As after ten we sauntered along said street to discover the "hons" of the place, we were joined by a person who at once asked us if we did not belong to "the cloth." He informed us that he was then on his way to a meeting at the Bethel, and asked us to accompany him and take part in the religious services. Hearing of the Bethel place of worship, hoping to find assembled a goodly number of worshippers contributed from the many ships moored near the beach—and deeming it our duty to embrace this opportunity to

"sow beside all waters," we at once availed ourselves of his courteous invitation, and repaired to the church. The lot of conducting the service fell on me. My audience consisted of seven persons. As not one of them bore the appearance of a sailor, I, on the conclusion of the meeting, remarked the absence of those for whom I understood the service to be specially designed. We then discovered that the name was a misnomer, and was not here applied to a sailors' sanctuary. The three Protestant denominations who have adherents in the town, have one place of worship in common. This they use at different hours on the Sabbath, and on successive evenings throughout the week. It is termed a Bethel. That evening the meeting was held by the Baptists. However, we spent a pleasant hour, and trust that in our experience, was fulfilled the promise of the Great Master: "Where two or three are met together in My name, there am I in the midst of them, to bless them and to do them good." English miners form the largest portion of the population; but the great mass of the inhabitants in the surrounding district are Presbyterians, among whom the Rev. Hugh McLeod, D.D., of Sydney, Minister of the Free Church, wields an influence and power equal to that of an English Bishop.

What a night we spent at Sydney Bar! Our landlady, who had secured our custom by displaying in the afternoon the best bedroom, now intimated that the said room had, she found, been pre-engaged, and that we must ascend to the attic. At the risk of our precious necks, we reached the destined cubby-hole. Ugh! what odours greeted us! These she declared to be a legacy of fumes from an old electric battery, placed in this upper room when the house was formerly used as a telegraph office; but my Edinburgh friend, who has a fine chemical nose, stoutly maintained in substance that she was astray in the connection of cause and effect. However, parleying was of no avail. We had no alternative, and there we must spend the hours until day light. Bodily weariness and mental disgust induced for a brief period forgetfulness of the swindle practiced upon us; but after a time we became conscious of electric shocks from the departed spirits of the aforesaid battery, and there was an end of rest. We sought relief in English, Gaelic, Greek and Latin interjections, all by the way remarkably similar in sound, and strongly suggestive of the onomatopoeic origin of interjections. Had our thoughts and feelings found vent, they would have formed a forcible and expressive treatise on the text: "and we wished for the day."

Morning came, and with it the sturdy little "Neptune." As we sniffed the fresh breeze from the Gulf, we soon forgot all about our nocturnal discomfort. On board we found two electricians, who proved intelligent and agreeable fellow-travellers. The senior had been a resident of Egypt, Malta, and other foreign lands in the requirements of his profession. Within twelve months he had been at Newfoundland, Australia, and again in Newfoundland. As we steamed out of the harbour, he took a lingering farewell look of a little shanty six feet square, in which

he had spent the last few days and nights, testing a cable which had just been laid from Newfoundland to Cape Breton. What marvellous strides electric science has made within a generation! Not only has the wire thread, conveying flashes of intelligence from the Old to the New World, been laid in the depths of the Atlantic, but instruments, so delicate as to detect to *within a mile* the precise spot where a serious fault in the cable, may happen to exist, have been devised. By noon we had reached Baddeck, on our return trip. We found the village in excitement, as the nomination of a member to represent the County of Victoria, C.B., in the Commons of Canada, was then and there going on. The previous member, having expressed his views, was understood to harmonize the political opinions of both parties, and was elected by acclamation.

When traversing the Island, I conversed with several persons as to the present feelings of the inhabitants in regard to Confederation. I found that all, with scarce an exception, were satisfied with the results of the Union of all the Provinces into one dominion—that a brisk trade was springing up directly with the markets of Quebec and Ontario; that the multiplication of these commercial ties strengthened the political bond which connected the several parts of the whole, and that all were disposed to accept Confederation, not only as a fixed fact, but as a benefit as well. The term Anti-Confederate, which at the time of its formation was the veritable expression of a bitter antagonism to Old Canada, had now ceased to be a watchword pregnant with meaning, hissed out with bitterness of scorn and hatred, and ominous of mischief to a harmonious nationality. It had now sunk into a mere party symbol, indicative of a historical past, not a political present.

After we had left Baddeck some miles behind, we entered the main part of this inland sea, called the Great Bras d'Or. This here expanded into a large lake, and was indeed a gem inlaid in a setting of rich mountain scenery. Away to the right, as we sailed southward, could be seen the channel leading to Whycocomah. Far away to the left was the entrance to St. Peter's Canal, half a mile in length, which connects this body of water with the outside sea as it narrows into the Gut of Conso. Ahead of us in the distance, rising a few feet out of the water, lay a number of islets covered with luxuriant vegetation, ranged in line with soldier-like precision, and looking like a row of whales who had taken up a position ready to charge us in order, as we advanced. We were ploughing our way through myriads of jelly fish, of all sizes, from that of a large soup plate, to that of the smallest saucer. They were scattered broad-cast for miles. We wearied not of gazing down into the transparent depths at these, and admiring the contorted arms and brilliant hues of the living occupants of these gelatinous shapes.

At five o'clock, p.m., we steamed into West Bay, a sheltered and picturesque nook, where we exchanged adieus with the bluff and obliging commander of the "Neptune" and jumped into a comfortable stage, selected out of many wait-

ing to convey the passengers across the Portage. In this we were borne through a bleak and desolate country, a distance of fourteen miles, and in two hours reached Port Hawkesbury, "the place of beginning."

MAC.

UNION.

On the 26th of December the Committee of Synod on Union held a meeting in St. Paul's Church, Montreal, and thereafter, by previous arrangement, had a conference with the Committee of the General Assembly of the Canada Presbyterian Church. The several matters remitted by their supreme Church Courts were fully considered at the conference, and such satisfactory results were attained as to make it appear that there is now no serious obstacle to the consummation of the pending negotiations. So satisfied were the members of both Committees of this being the case, that it was resolved to hold a joint meeting of the Committees of the four negotiating Churches at St. John, New Brunswick, in the month of April next, in the hope that they may then agree upon a document containing terms of union for the acceptance and final action of the supreme Church Courts, at their meetings next summer.

Our Own Church.

Those congregations who have faithfully continued their quotas to the General Sustentation Fund will be interested in learning that the Board were enabled on the 31st December to pay an equal dividend of ninety-six dollars to each minister whose stipend was not supplemented by the Temporalities Fund. We are sorry to have to qualify our own expression of satisfaction at the result. But no good ever comes of palliation. The position of the brethren in whose interests the Sustentation Board have been labouring

assiduously for these two years past is certainly better, financially, than it ever was under the old system, but owing to unaccountable indifference or mismanagement on the part of a very few, we have failed, as yet, in reaching the full measure of success. That Congregation must be very much left to itself indeed whose minister has to make the humiliating acknowledgment that "the Sustentation Fund is not popular in this parish." Not popular forsooth! where are the people's eyes? If they cannot see for themselves that a plan by which they are offered for the support of their minister two dollars at least for every one which they will pay to this fund is a good plan *for them*, we shall not attempt to argue the case. Only to be consistent, they should refuse to accept, directly or indirectly, supplement from such a fund. As to the representative of a non contributing Congregation who coolly replies to a respectful application,—“I beseech of you not to dun me; I hate being dunned,” were it not quite too serious a matter for jesting we should consider this the best joke of the season. We find ourselves mistaken in reference to the action taken by the Presbytery of Glengarry *in re* the support due to the ministry. Our information led us to understand that the Moderator of the Synod had been requested to issue a circular letter to the Churches: we have evidence before us that it was the Moderator of the Presbytery who was asked to do this, and an excellent pastoral is that issued by the Rev. Neil McNish, B.D., to the Congregations of Glengarry. We imagine that it would be seasonable, and by no means *ultra vires*, for the very Reverend the Moderator of Synod, of his own motion, to stir up the minds of our people in this regard—“by way of remembrance.” We have also before us a glowing account of “the flourishing condition” of a certain Congregation. So far as the statement goes it is gratifying and creditable, but, inasmuch as it is one of those Congregations already alluded to—in which the Sustentation Scheme is “not popular”—we would say to those friends with all reverence and affection, “One thing thou lackest.”

We learn incidentally that the Rev. Jas McCaul of Melbourne has been translated by the Presbytery of Quebec to the charge of Three Rivers. The call was a most harmonious one, having been signed by 120 communicants and 30 adherents. The Rev. W. T. Wilkins, lately of St. Paul's Church, Truro, has, we understand undertaken the supply of Melbourne for a term of three months. Mr. Wilkins has done good service to the Church in the Lower Provinces. He comes among us highly accredited, and we trust that he may find what he is in quest of—recruited health, and lots of work to do in the interesting and important field of labour which he has temporarily chosen. The Rev. Joseph Gandier was inducted to the charge of FORT COLLONGE, on the Upper Ottawa, on the 31st December last. As no mention is made of Litchfield in this connection we take it for granted that another minister is wanted for that district. We regret to learn that the Rev. John M. Macleod died at Glencoe on the 30th December, leaving a widow and six children to mourn his loss. Mr. Macleod was a man of considerable attainments, and in addition to other accomplishments was skilled in Gaelic. At the early age of forty-six he was cut off by rapid consumption.

We are very glad to notice the completion of another tasteful and commodious new church, that of St. Mathew's MARKHAM, of which the Rev. James Carmichael is the minister. The church is built of brick, 54 feet by 32 feet in size, and seated for about 350. The interior fittings are plain, but in excellent taste, and the whole has an appearance of comfort and suitability such as ought to be associated with the House of God. Its outward aspect is highly creditable to its builders. The massive tower, 64 feet in height, is surmounted by a pointed steeple of fifty feet, and contains a fine toned bell that cost over \$500. The basement is the full size of the Church. The aisles are carpeted. Indeed nothing seems to have been left undone. This church was opened for divine worship on Thursday, the second of January, by the Rev. James Bain of Scarborough, who preached

a powerful discourse from the text "Choose you this day whom ye will serve." On the afternoon of the same day a very large and successful soiree was held, when the minister of the charge, Mr. Baker the well known representative Elder, and Mr. John Gibson Elder from St. Johns' Church Scarboro, delivered eloquent addresses. The collection and proceeds of the soiree amounted to the liberal sum of \$750. There still remains a trifling debt on the property, as an offset to which, however, the congregation are fairly entitled to place to the credit side of the account a very decided increase of comfort and no small measure of commendable self-respect.

At MIDDLEVILLE the Congregation of St. Paul's Church held a Soiree and Concert in the Town Hall, on the last evening of the old year. The ladies, with accustomed thoughtfulness, spread a bounteous board. The Rev. Mr. Cochrane, pastor of the congregation, presided over the after proceedings which would seem to have been of an interesting and instructive character. Mr. Caldwell, M.P.P., delivered an able speech on the projected improvements of the country, in the course of which he took occasion to remind his audience of duties and privileges connected with the creditable support of religious ordinances. Mr. Caldwell is just the kind of man who, from having set a noble example himself, has a right to talk to others like a father on such topics. We wish we had more laymen like him. Mr. William Morris, one of the Elders, and whose services have been valuable in connection with the cause of Temperance and the Sabbath School, also addressed the meeting, as did also Mr. Reddit of Lanark, who paid a tribute to "the year that's awa."

The season of the year has been, as usual, prolific in manifestations of good will to the inmates of many a manse. The variety of ways in which the kindly feelings find expression, may be gathered from the following instances that have come under our notice. The minister of MACNAB and HORTON acknowledges the receipt of a very nice Christmas present from the young men of his congregation,

consisting of a fur overcoat, driving mitts and carriage rugs. The Rev. Mr. McLean and his wife have also lately received substantial tokens of the esteem and regard of the members of the Congregation in PORT HOPE—"A costly silver cake basket and china tea set, the gift of the young ladies to Mrs. McLean, while the minister was made the recipient of a purse contributed by the young men." There must have been great doings at PITTSBURGH where "the donation" to Mr. Livingston took the shape of "a fine horse," and to his estimable lady, of a well-filled purse. An eye-witness further testifies that the good feeling of the congregation did not end here, "for quarters of beef, ham, fowls, eggs, butter etc., etc., came pouring in until there was hardly room to receive more," and then, these proceedings have since been succeeded by a soiree—such a soiree! The Church crowded to its utmost capacity, and a large sum of money contributed for congregational purposes. "A Reception and what was done at it" is the heading of an entertaining communication from a friend residing south of the line "forty-five," who had the good fortune to be present and take part in the rejoicings at EAST WILLIAMS consequent on the return of the Rev. Robert Chambers from his marriage tour when bride and bridegroom were made welcome home by representatives of the Church and Sabbath School, who came not empty-handed but with "expressive gifts" as well as with kind words. Miss Chambers' valuable services in connection with the psalmody of the Church were at the same time thoughtfully acknowledged in the gift of "a silver tea set." Nor are such proceedings confined altogether to the rural districts. The minister of St. Andrew's Church, Toronto, as we are informed, was considerably "surprised" by a violent ringing of his door bell at a late hour on the last night of 1872, which announced the arrival of a formidable number of his congregation, the bearers of gifts useful and ornamental, *inter alia*, a very nobby perambulator for "baby," and a somewhat suspicious looking "grey beard" which did not escape criticism, as the minister had been advising the

congregation to offer on New Year's Day refreshments of a less stimulating kind than wine and spirits. However, it turned out that said greybeard contained nothing more potent than hot coffee, and the "cup of kindness" was handed round, and so passed a very pleasant evening with a spice of the ludicrous in it which all enjoyed very much. Along with his good wishes a noble hearted member of the same congregation sent Mr. Macdonell a check for two hundred dollars. All this coming from a congregation that provides liberally for stipend and for every scheme of the Church, is extremely handsome.

We understand that the congregation at Shower's Corners in the Presbytery of Hamilton is prospering, and that a church is in course of erection. The office-bearers of St. Andrew's Church, CLIFTON, who have always been noted for their methodical management, have taken a very good way of falling in with the movement for the increase of ministers' stipends, as appears from a circular addressed by them to the congregation.

"Our minister," say they, "the Rev. Dr. Bell, has been working for nearly sixteen years trying to build up the congregation, and has never received an adequate salary. His income now is but slightly larger than it was eight years ago, while the congregation has materially increased both in numbers and ability."

"As being more convenient for most of our people, we propose henceforth to raise the revenue of the church by monthly contributions, payable on the third Sabbath of each month, instead of quarterly as heretofore: one contribution each month to cover the three objects of Minister's salary, missionary and benevolent schemes, and maintenance of church property, for which envelopes will be furnished to you. We trust that as a matter of Christian duty, you will devote to the Lord, and contribute each month such a liberal portion of your monthly income as will enable us at once to increase the Minister's salary, and at the same time provide suitably for the other objects."

We learn that the Rev. John Gordon, formerly of Ramsay, has received a call to PAISLEY, in the Presbytery of Saugeen, and that the Rev. Neil McDougall has made application to the C. P. Presbytery of Manitoba to be received as a minister of that Church.

On the seventh and eighth of January,

the Presbytery of Ottawa held its regular meeting in the Bank Street Canada Presbyterian Church in the City of Ottawa.

Reports were presented by the Conveners of the Commissions, appointed at last meeting to visit Cumberland and Litchfield. From these it appeared that steps were about to be taken by Cumberland for the extinction of the debt upon the church property, and that in Litchfield advances had been made towards centralization in the congregations of the charge. Reports were also given in by the Conveners of the different Missionary Meeting Deputations and by the Ordained Missionaries labouring within the bounds of the Presbytery. These reports being considered satisfactory new arrangements were made for the carrying on of the work. A commission, consisting of two ministers and an elder, was appointed to visit the vacant charge of Richmond, to spend some time there in the visitation of families, to hold prayer meetings in the evenings, and by other means which might seem advisable to them, minister to the spiritual necessities of the people. The Rev. H. J. Borthwick, Ordained Missionary, was appointed to give regular Sabbath supply to Litchfield; and it was resolved that the services of Mr. Mark Turnbull, Canada Presbyterian Church Missionary, be, if possible, secured for Cumberland and Buckingham, until new arrangements could be made.

Communications were read from the Chairman of the Ministers' Widows' and Orphans' Fund, and from the Secretary-Treasurer of the Sustentation Fund, anent arrears owing to these funds by congregations within the bounds. The clerk was instructed to write to the ministers of these congregations requesting them to press upon their people the propriety of speedily making up and remitting their contributions. A vote of thanks was passed to the representatives of the Bank Street Church for their courtesy and goodwill in having generously given the use of their church to this Presbytery during the time that St. Andrew's was being rebuilt.

From the Presbytery of Montreal there is not much to report apart from matters

of local interest. The effort to wipe off the debt upon St. Paul's Church, Montreal, amounting to some \$23,000, has been so far successful that the whole sum has been subscribed for, and we may now hope that this beautiful edifice will not much longer retain its unenviable *soubriquet* "the Church without a steeple." The congregation of St. Andrew's is committed to the erection of a new "West-end" Church. The Sabbath School Association of the city now numbers over 1200 scholars and 120 teachers, and is prosecuting its missionary work vigorously in different quarters of the city. The several Sabbath Schools have each celebrated their annual soirees during the past month, which commencing with "the week of prayer" that was very generally and devoutly observed, may be said to have been a month of religious meetings. The Congregational and Sabbath School soirees at Lachine came off with rather more even than their usual *ecbat*. An interesting feature in connection with the latter was the distribution of prizes for regularity of attendance, eleven Bibles having been thus distributed among the boys and a baker's dozen of work-boxes for the girls. Mrs. Simpson was at the same time made the recipient of a valuable testimonial from the psalmody class which she has conducted with much acceptance during some years past: and although we have passed the city limits we may return to notice the presentation to Mrs. Inglis, 80 University street Montreal, of a purse containing one hundred and fifty dollars by a few of her friends in recognition of her successful method of teaching her "Select Infant Class."

The Congregation of North and South Georgetown have sustained a heavy loss in the death of Mr. William Hamilton, a native of Ancrum, Roxboroughshire, Scotland, father of the late Rev. W. Hamilton, minister of Caledon and Mono. At the first meeting of the Kirk Session after his death, the following minute, prepared by Mr. McDougall, a brother elder, was read and unanimously adopted as expressing in most appropriate terms, the general esteem in which Mr. Hamilton was held, and the feelings called forth by his death.

Again we are called on as a Session to mourn the death of another of our number. Our beloved brother the late Mr. Wm. Hamilton departed this life on the 6th day of November, in the hope of a blessed eternity. His death leaves a blank in this Session which will not be easily filled; his name has stood at the head of the Session roll and communion roll as far back as we have any record. He is gone, and what he said and did lives in our remembrance. Though dead he yet speaketh. In looking back through years of intercourse we cannot avoid the following reflections. Have we profited by him as we ought while he was with us? have we sufficiently observed his good example to imitate it; his wholesome advice to follow it; his faithful and kind reproofs to be the better for them. All of which showed his ardent desire for the welfare of this congregation; and that his affection towards us was warmed by love, and that the law of God was written on his heart.

The Session also desire to express their sympathy with Mrs. Hamilton, and commend her to Him who has promised comfort to those who mourn, who commiserates the afflicted, and whose veracity fulfils all the promises His goodness has made. To his sons and his daughters we would say, Grieve not, make yourselves useful while you live, follow the path your father trod, the path our Saviour went before, the path that leads to God.

We observe from the RECORD of the Church of Scotland in the Lower Provinces that the sum of \$3218 has been subscribed by the Congregations of St. Matthew's and St. Andrew's, Halifax, for the newly constituted Ministers' Widows' and Orphans' Fund. The lion's share of this sum of course came from St. Matthew's (\$2802.00). The formation of a "Sustentation Scheme" begins to engage attention, and we shall be very glad to hear of its being carried into effect. The Rev. George Grant's Lectures on the Far West were highly appreciated, and realized \$760 for four of the City Charities, and he is now publishing a volume of three or four hundred pages on the same subject, which cannot fail to be interesting and instructive. A correspondent from New Brunswick informs us that the Congregation of Chatham have decided to build a new manse for their pastor, the Rev. Wm. Wilson. The ladies of that Congregation lately held a bazaar in aid of the building fund, which, despite inclemency of weather realized the large sum of \$1350. This, with the proceeds of the sale of the old building, will go far towards the erection,

of a manse that will be a credit to the Congregation.

The Schemes.

THE PRESBYTERIAN.—Our circulation has undergone some alteration since the year began, but on the whole we have no reason to complain. A few congregations, at the outset, became responsible for a larger number of copies than was required by them, from the motive, we must suppose, imputed to an elderly lady who occasionally frequented St. John's Church, Glasgow, in the palmy days of Dr. Chalmers—"juist to encourage the poor body." Convinced by our own shewing that we can now stand alone, some of those have curtailed their orders, but in many other quarters we owe thanks for successful efforts to increase the number of subscribers. We may be pardoned for again reminding congregations of the importance of informing us without delay of any changes contemplated on their part.

STATISTICS.—Again the blank forms for statistics have gone forth in duplicate to the Ministers of the several charges, and to the Elders of vacant congregations, bearing upon the face of them the request that they be filled up and returned to the Convener by the **FIRST** of **MARCH** if possible. The information asked is of a kind that any Kirk session can easily supply, and we trust that it will not be withheld. For obvious reasons it is desirable that this matter should receive immediate attention.

In like manner we bespeak attention to the circular which will be issued about this time by the Convener of the Committee on "The Religious Life and Work of the Church." There is a fitness in these two subjects of enquiry thus going hand in hand. As a result we trust that we may have a fuller exhibit than we have ever had of what our Church is doing. Along with a copy of their report to the last General Assembly, the Rev. Mr. Morrison (the Convener of our Commit-

mittee) received letters from the Secretary of the Committee on "The Life and Work of the Church in Scotland," full of sympathy and encouragement. Under date 10th December, Mr. MacLagan writes: "We would at the same time offer our sincere congratulations to the Church in Canada on the appointment of a somewhat similar Committee, and express our earnest hope and prayer that in both countries our operations may be attended with much blessing, and be the means of assisting and encouraging every earnest Minister, as well as quickening the Christian life, and stimulating the Christian work of the Church's members. We may add that the Report of our Committee appears in full in the Scotch Record for January.

THE INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS.

In answer to numerous enquiries we beg to suggest that each Sabbath School teacher should be supplied with a copy of "the Sunday School World" which contains a full exposition of the Lesson by the Rev. Dr. Hall of New York. For the scholars, the ordinary Scheme of Lesson will suffice. The price of the former is 60 cents a year, and of the latter, 55 cents per 100, including postage.

LETTERS FROM THE ORPHAN CHILDREN IN INDIA.

From Rachel. (Supported at Calcutta by the E. Oxford Sunday School.)

"My dear Friend.—With much pleasure I am writing again to you. I have not been teaching in the Zaanans for some time, since I had the Dengue fever. I am still suffering from pains in all my joints. I am glad to inform you that, last examination, I got the first prize in Bengali and second in English. I have got a little girl in my charge, named Nannie. I always look after her, and she is very good—never gives me any trouble, and calls me her sister. I mend all her clothes every Monday. Lately she has come from hospital, and now she is all right. My dear friend, I have got a little garden also, and I water the plants. Yours gratefully,
RACHEL."

From Louisa, (supported by Ladies' Association, Scarborough.)

"My dear loving friends,—I am going to tell you about the examination. Our examination took place on the 20th December. The prizes

were given by our loving lady and by the Hon. Lady Napier. The hymns were so sweet, 'I am a pilgrim and I am a stranger,' and another hymn about the 'Song of Galilee.' My dear friends, I am very sorry to say one thing, that is about our dear mistress going to England. I am very sorry because I love her so much. She taught me everything about our loving Saviour. I had gone to the Lord's Table. I asked Him to be His child and to seek Him earnestly. I always ask to be a true Christian. I am very glad because of one thing; that is, God so kindly sent me to this school, and gives me food to eat and raiment to put on; but I am first to thank God, and afterwards you, dear friends, because you had taken so much trouble to support me, and for the teachers and for my dear superintendent that God so kindly sent from England to teach us about Him. My dear friends, when I think about her, it grieves me, because I love her so much. My dear friends, please pray for this poor orphan girl, and for our dear mistress, to give her more strength to teach about God. I always pray for you, my dear friends. I remain, your poor orphan,

LOTISA."

For Addresses of Treasurers of the Schemes, See 4th page of Advertisements.

Miscellaneous.

THE FIRST SABBATH SCHOOL IN CANADA.

Of late this subject has been discussed in several papers in the United States. We think the following letter from our old and esteemed friend, the Rev. William Smart, will settle the matter. To this gentleman belongs the honour of establishing the first Sabbath School, and to our even more aged but no less esteemed friend, Adriel Sherwood, Esq., ex-High Sheriff of Leeds and Grenville, belongs the honour of being the first Sabbath School Teacher on the Continent of America. Both these worthy gentlemen, the one over 90 and the other over 80 years of age, will soon enter into the joy of the Lord, and yet many who are young and blooming with health may be called even before them. We submit Mr. Smart's interesting letter to the "Brockville Recorder:"

"A question has been raised and a considerable controversy is now carried on in the United States, as to who is the father of Sunday Schools in America? And

when, and where they were commenced on this continent?

It is not to be wondered at, that the subject of Sunday Schools should take a deep hold on the public, and the religious mind in particular, and excite a general interest, when we consider what a wide spread institution the School of the Sabbath now is. Not only in its rise, but in its amazing progress,—the astonishing results accomplished, and what it is likely to achieve in the Church and in the world, in its future career of usefulness to the best interests of Society in every point of view.

For Sabbath Schools are like Leaven; they work in the whole mass of the community to raise and elevate it in intelligence and Christian character—thus promoting the good of man, and the Glory of God.

The establishment of Sunday Schools has given an impetus to education throughout the world, and awakened energy and improvement in every department of life.

From these institutions have been drawn the most active, learned, devoted, and successful missionaries and ministers of our churches, and I believe if the inquiry could be made, it would be found that even many of our practical engineers and men of science and skill in the various professions were first introduced into intellectual light in the Sunday School. Nor would it be too much to say, that even the civil constitution and laws of our country, as well as its municipal institutions, have been improved by the universal formation of Sunday Schools.

I only speak of what I know, and have seen with my own eyes in my native country; that the lower orders of the people, the peasantry, the workmen in the factories, and miners in the coal pits, were generally without education, and in a very low and debased condition, 60 years ago, before I left England.

Now, it should be borne in mind, that Sunday Schools, at their first establishment, were designed to change this state of things, by teaching the first rudiments of education to the children and youths of those families that could not attend the day school, either from poverty or from

being employed on the week day. I may mention here the historical fact, that the first institution of Sunday Schools originated in the defeat of Mr. Brougham's Bill in the House of Commons to appropriate a small sum for the education of the masses of the people. The failure of this benevolent and enlightened measure opened the eyes of the Christian public. The churches took the business in hand, thousands of pious men and women came forward and gratuitously taught the population on the Sabbath; the result we all know.

In this country, from our excellent system of public common schools, where all, however poor, can receive an education, the Sabbath School has grown into an institution of religious instruction. In this point of view, their importance cannot be too highly estimated by every well constituted Christian mind, as these schools have in a great measure taken the place of family and parental instruction. On this account great conscientiousness and a sense of responsibility should rest on the minds of Superintendents and Teachers of Sabbath Schools.

I may further be permitted to remark that the reception of knowledge, and especially of religious instruction, if drawn from a right source, creates independence of mind and thought; and, bringing as we do into the Sabbath School the rich and the poor, the children of every class to sit together on the same form, to learn the same blessed lessons from the same blessed Book, unite in singing the same beautiful hymns: and as the discipline of the Sunday School is confined to love, gentleness and kindness, administered with loving hearts and smiling faces, it is in this way we break down the prejudice of ignorance and illfeeling, and thus a way is opened for the reception of divine light to illuminate the mind, and divine grace to change the heart, to save the soul from sin, and to qualify the redeemed sinner by Christ for eternal happiness in heaven.

In this way, parents and children, neighbourhoods, and future generations may be blessed by the successful operations of one Sunday School.

Who can calculate the influence of Sabbath Schools, either to the world, or to the Church of God? The Sabbath School children returning home with books of the well selected library in their hands, are like so many John the Baptists, carrying the awful and interesting news to all their homes and households, "Repent for the Kingdom of Heaven is at hand."

As Sabbath Schools were unknown in Canada, (and by the *New York Evangelist* unknown in any part of America) on my arrival (1811), their astonishing increase forms one of those green and bright spots in my retrospect of now 60 years of labour and travel in this and various parts of Canada. And now at the advanced age of 83 years, I look forward.—O, I lift the veil!—Heaven opens! and behold I see a great multitude before the throne, that no man can number, clothed in white robes, and palms in their hands, and crowns on their heads, and with harps sweetly strung, they sing the praise of Him who loved them, and washed them in His own blood, and made them Kings and Priests unto God.

I see in a vision of my faith, a world redeemed: for the kingdoms of this world are become the kingdoms of our Lord and Christ for ever! "Alleluia for the Lord God omnipotent reigneth."

Am I to be charged with wildness of thought, that when this multitude unite in their songs of praise to Him that sits upon the throne, and to the Lamb, the voices of Sunday School children will swell the volume and pathos of their praise, "as the voice of many waters and as the voice of great thunder."

Blessed thought! That God our Redeemer so largely employs Sabbath Schools as one of the important Agents to people his kingdom, and to exalt his praise.

But to return to the question, where was the first Sabbath School in America? And who formed it?

The *New York Evangelist* says "doubtless the honour belongs to the Rev. Burr Baldwin, of Montrose, Pennsylvania. He commenced his school on the 1st Sabbath in May, 1815, in the old Newark Academy.

my, New Jersey." Mr. Baldwin, it appears is still living, and in the 80th year of his age.

I came here, sent by the London Missionary Society, and arrived in what is now called Brockville, and preached my first sermon in the old Court House, on the 1st Sabbath in October, 1811, and organized the first Sabbath School in Canada, the last Sabbath in October, 1811, in the old Court House. Adriel Sherwood, Esq., who is still living, was the first Teacher.

The school continues to this day, and is now under the superintendency of D. Wylie, Esq., editor of the Brockville *Recorder*, and is in a flourishing state.

From the Sabbath School in Brockville have gone into the world some of our highest officers in the administration of the Government of Canada. As also several missionaries and ministers of the Gospel of our Lord Jesus Christ, some in the Province, some in the United States, and some in foreign countries. Some have gone to their everlasting rest and reward in heaven, and some are still faithfully labouring in the vineyard of the Lord.

I am now within a few months of the 83rd year of my age, and the 63rd year of my Ministry in preaching Christ as the only way of salvation, and was thirty-seven years Pastor of the first Presbyterian Church in Brockville.

My labours, however, are now pretty nearly closed, and I am only waiting to join my beloved ones in heaven."

CHRISTIANITY IN GREENLAND.—"Greenland's icy mountains" are far from being the abodes of heathenism. About half of the population of Greenland belong to the Lutheran communion, and the whole country is well supplied with Churches, Pastors, and Catechists. At Jacobshaven and Grothaab there are seminaries for the education of young men for the ministry. The salaries of Clergymen range from \$800 to \$1,400, which is better than the average in this country.

SUNDAY SCHOOLS IN GREAT BRITAIN AND THE UNITED STATES.—Great Britain

has 3,600,000 scholars and 350,000 teachers in her Sunday-schools, and the United States has 4,000,000 scholars and nearly 400,000 teachers. The movement in this country is on a continual increase. During five months previous to Sept. 1st, the American S. S. Union organized in Northwestern Minnesota alone 39 schools, and brought into them about 1200 scholars.

THE REVISION OF THE BIBLE.—The Old Testament Company of Revisers have advanced to beyond the end of Exodus. The New Testament Company have completed the first and provisional revision of the first two Gospels, and a commencement has been made in the revision of the Gospel by St. Luke. It will be remembered that the Church of Scotland is represented in both Companies, which meet in London, England.

CHRISTIAN WORK AMONG THE BOYS AND GIRLS.—"Dr. Guthrie, addressing the members of the Edinburgh Working Boys' and Girls' Religious Society in connection with the Children's churches in the city, said: 'A child whose father and mother were dead, happened to come into the hands of a friend of his. He began to ask the boy some questions, and among others, he said: 'When your father and mother forsake you, Johnny, do you know who will take you up?' 'Yes,' said he, 'I know perfectly well, sir.' 'Who will take you up?' said my friend. 'The police!' said Johnny."

The above, copied from one of our foreign exchanges, is very suggestive. Though funny, the fun is, after all, very solemn; or, at least, it should be to all thoughtful readers.

There are, in every large city, and in most of our more important manufacturing towns, numbers of 'abandoned children'—some of them having no father or mother, and many whose parents are worse than none. They have no opportunities—or if they have, do not avail themselves of them—for being trained up in the ways

of godliness, and, therefore, they are educated in vice and wickedness; unless the Church cares for them, they will be very likely to fall into crime, and be arrested as law-breakers. If we allow them to continue forsaken, the police will be pretty sure to take them up.

And, besides, the care of the poor and homeless should rest upon the Church, and not be left to the heartless working of civil provisions and statutes. The protection and help which Christ's wandering sheep need should be given by His Body. It is the Church's work, one of the objects for which it was established, and, therefore, instead of leaving the forsaken to the police, it should furnish them a home, and help, and comfort.

PRESBYTERIANS ALL OVER THE WORLD.

The Rev. J. Moir Porteous has lately published an interesting volume on "The Government of the Kingdom of God," which seems, from notices given in English periodicals, to be a very vigorous and exhaustive discussion of the whole subject. There are in the world, according to Mr. Porteous, in all, 34,351,857 of a strictly Presbyterian population. These have 146 General and Provincial Synods; 1180 Presbyteries; 20,133 Churches; 18,744 Presbyter-bishops; 21,002 Deacons, and 25,528 Lay-elders. These, Mr. Porteous says, are strictly Presbyterians in the sense in which the term is generally understood. But he maintains that the Lutherans are also Presbyterians, and argues that there are in the world *fifty-five millions* of Christians professing the Presbyterian view of the Divine institution of the Ministry. That view may be briefly stated. Differing from Plymouth Brethren and kindred sectaries, Presbyterians maintain the existence of an authoritative continuous and appointed Ministry in the Church. Differing from Episcopalians, they cannot see either in the Apostolic writings or in the authenticated records of the Primitive Church the appointment by the Apostles of any *Order* of men higher than those whom they term indifferently Presbyters or Bishops. Presbyterians therefore vest

Ordination in the hands of Presbyters constituted into territorial Presbyteries, to each of which is committed the charge of a certain district of country. Many Presbyterians do not think a moderate Prelacy, accompanied with Synods of the Presbyters and lay people, *unlawful*; and they admit that such a Prelacy obtained early in the Church. But they utterly deny the pretension that these Prelates derive from an *Order* appointed by the Apostles, and maintain that Apostolic succession is traceable only through the *Presbyter-bishops* of the New Testament. Mr. Porteous eloquently advocates the union through all the earth of all holding these principles, and maintains that the real strength of the Reformed Catholic Church rests with those who uphold them. But for the difficult question of the Church Establishment in Scotland there can be no doubt that there would soon be a Union of all British Presbyterians. As it is, however, it is coming about, and when it is accomplished it will do much to bring together all, throughout the world, who hold the great general principles of Presbyterianism.

WICLIF.

Beyond that of most of our great men has the fame of Wiclif undergone fierce dispute within the last few years. From regarding him with reverence as "the Morning Star of the Reformation," it has come to be more than questioned whether he was a reformer at all, or whether a certain superior craft was not the motive that incited him throughout his career. It will be convenient to leave the consideration of this matter till we have looked at the leading events of his life, when we shall be better prepared to estimate his character. To assume a controversial tone—as it would be scarcely possible to avoid doing if we entered into the discussion of the various views and statements that have been put forth respecting him—is not at all our intention. We have examined the several statements; we shall be content with expressing our own opinions.

There is some uncertainty about both the year and the place of John Wiclif's birth: the place which seems most probable, however, is a little village pleasantly situated near the junction of the rivers Greta and Tees, about six miles from Richmond in Yorkshire; the year 1324. What is known of his life commences with the year 1340, when he entered as a commoner at Queen's College, Oxford, then newly founded; his name is in the list of the first scholars. From Queen's he soon removed to Merton College, at that time highest in repute at the University; where he greatly distinguished himself. The theology taught at this period was that of the schoolmen, who, as Bacon afterwards said of them, "did, out of no great quantity of matter, spin out those laborious webs of learning which are extant in their books. . . admirable indeed for the fineness of the thread but of no substance or profit." In this scholastic discipline Wiclif became so deeply versed, that his contemporary Knighton, a bitter enemy and a competent judge, declared he was without an equal (*in scholasticis disciplinis incomparabilis*.) Nor was he skilled in this alone; he appears to have pursued, with almost equal success, the whole round of moral, philosophical, and legal studies as then taught. According to the standard of his time he was an eminently learned man.

The earliest of Wiclif's publications so far as is known was written in 1356; it was first printed in 1840. The work itself does not occupy more than fourteen small pages, and is of little value on its own account, but deserving attention, as Wiclif's first work, written when he was thirty-two years old, a period in a man's life when his character is fixed and his tone of thought determined, and when consequently the opinions he has formed will almost certainly colour the actions of the remainder of his life. In 1360 he engaged in what a recent historian calls "a fierce but ridiculous controversy with the different orders of friars." To the stern moral dignity of Wiclif the controversy did not seem a ridiculous one, and indeed it hardly seems to us more ridiculous than that of Luther with Tetzel and

the Dominicans. These friars had been established in England for more than a century, and had obtained considerable influence. Although vowing poverty, they had acquired great wealth; under the guise of sanctity they had concealed, it was affirmed, gross depravity. They had almost from the first been at enmity with the secular clergy, and were especially obnoxious to the University of Oxford. Before Wiclif, they met with a steady opponent in Fitz-Ralph, chancellor of Oxford, and afterwards Bishop of Armagh, who carried his charges against them to the papal throne. Fitz-Ralph died in 1360, from which time Wiclif pursued the war fiercely, and only ceased to prosecute it with his life. Of the works he produced against them at this period it is not certain that any remain. Two pieces, one which he presented to the court of Richard II., and the other which seems to have been written a year or two before his death, were printed by Dr. James in 1608, and serve to show the nature of his quarrel. It was not, as Dr. Lingard implies, merely a charge against them for depending upon alms, which Wiclif asserted to be repugnant to the Gospel; though upon that he strongly insisted, but rather that they misled the unwary, by holding out to them false hopes of pardon, and by their untrue representations obtained their property from them, leading them to trust to these worthless pardons thus purchased by money, instead of setting before them the great Gospel truth. He charges them with doing this that they might obtain the wealth of their dupes.

The year following that in which he engaged in this controversy he was chosen master of Baliol College, and presented to the living of Fillingham, a valuable benefice in the diocese of Lincoln. Four years afterwards he was appointed warden of Canterbury Hall, by Archbishop Islip, the founder of that college.

In 1368, Wiclif exchanged the rectory of Fillingham for that of Ludgershall, also on the diocese of Lincoln.

Very much of the confusion respecting Wiclif's opinions at various periods, and the support they gained for him from different

parties of influence in the country, has arisen from inattention to the ground on which he received that support. The commencement of his career was signalized by his attacks on the mendicant friars. At that time they were opposed, as they had long been, as interlopers by the secular clergy, and Wiclif was hailed as a powerful champion by them and by the University of Oxford. Their admiration of him arose from *party* considerations, though his dislike to the friars rested on a far wider basis. During the greater part of the reign of Edward III, the king and the parliament were engaged in a determined struggle against papal encroachments. It was prolonged through the whole of his reign and the greater part of the reign of his successor, before it terminated successfully for the English monarch. When so learned and able a clergyman stepped forth as an opponent of the pope's supremacy, it is not surprising that he should be received with welcome, and be firmly upheld by the sovereign and his advisers, so long as he confined himself to the *political* bearings of the subjects; and if he exceeded those limits a little, it would not in such an age be taken much heed of. Again, when with a more earnest zeal he set his face against the corruptions of the clergy of all ranks—when he denounced as hirelings such as sought after "filthy lucre" and neglected the spiritual advancement of their charges, and pronounced them the most desperate of sinners, backed as his animadversions were by the purity and even austerity of his own life—he would be sure to obtain the suffrages of serious men of all classes, who would bitterly regret the contradiction between the lives and the profession of such priests. Nor is this an imaginary sketch. It appears to have been exactly the course of events in his life and teaching. His doctrinal views were either not propagated, or they did not attract much attention till the latter part of his life. Then a devoted band rallied round him, and, when those who had used him for temporary purposes had cast him off, they clung to him with an ever growing intensity of affection.

Nothing is more manifest in tracing his

opinions than the increasing attention he gave to the Scriptures. In his last years they were the test to which he brought every doctrine, almost every opinion, or matter of practice. As his regard for the Scriptures increased, his anxiety to impart a knowledge of them to others increased also. At this time, of course, the version used in the church was the Latin Vulgate. There had been at various times portions of the Old and New Testament translated into the Saxon and English languages, but no complete translation had, it is probable, been made. Wiclif resolved to enable his countrymen to read the Word of God in their own tongue—a noble resolution nobly performed. Aided no doubt by some of the learned disciples who now surrounded him, he diligently commenced his undertaking, and in due time completed it. Before the invention of printing the publication of a book was a very different matter to what it now is. The only mode of making known the contents of a work then was by transcribing and circulating many copies, and this was the way in which Wiclif published his Bible. That it was diligently circulated there can be no question—from the number of copies of it remaining: and from the certainty that he would be anxious to diffuse as widely as possible the authority to which he so constantly appealed, and on the acknowledgement of which the acceptance of his views depended.

Wiclif's version was not made from the original Greek, but from the Vulgate, of which it is a faithful representation. The language is firm and nervous, and was no doubt perfectly intelligible at the time it was written. But nearly five centuries have passed since then, and many changes have taken place in our English. There is, however, even now, little difficulty in understanding it, if the uncouth spelling be disregarded, and it is read with the pronunciation of the northern counties, as we have ascertained in several trials with different listeners. The New Testament has been three times printed: by the Rev. J. Lewis, the author of his Life, in 1731; by the Rev. H. H. Baber, in 1810; and again, and more carefully, in Bagster's

'Hexapla,' 1841. This last work contains the six principal English translations from that of Wiclif to the Authorized Version; and it is interesting to trace the influence of Wiclif's on all the succeeding versions. Most who examine them in this work, as they stand side by side, will agree with Professor Blunt, that "on comparing it with the authorized version of King James, it will be found that the latter was hammered on Wiclif's anvil." Besides its vast importance in a higher point of view, there can be no doubt that Wiclif's translation of the Scriptures did very much to fix our language. Except Mandeville's 'Travels,' it was the first English prose work of any importance. Wiclif's Old Testament has never been printed—it has been spoken of for some years as in preparation for printing at the Clarendon Press.

But the translation and publication of the Scriptures was not the only object that occupied his thoughts. Among the plans he had devised for spreading abroad his views of truth was the formation of a band of what he termed his "poor priests." Wiclif had assumed a plain coarse garb, and they were clad like him. Their duty was to go about instructing the poor in the truths of the Gospel. They were to be unencumbered by worldly goods themselves, and they were not to acquire wealth for their order. They had no benefices, and the reasons for it he explained in a tract he promulgated, entitled 'Why poor priests have no benefices.' His principal reasons are—1. The fear of simony. 2. The danger of mispending the money of the poor. 3. The hope of doing more good by moving from place to place. Allowing for the difference of the times, they bear a strong resemblance to John Wesley's original "preachers;" and they were as effective. Wiclif was untiring in his labours; the amount of tracts he wrote is surprising, even allowing that he was much assisted in preparing them. His position and employment at this time were very similar to Luther's the years preceding his death. His pen was ever employed, and ever ready for fresh employment. But, important as were his own labours, it is

probable that his poor priests did even more to diffuse his doctrines; and how widely they were diffused may be guessed from Knighton's angry assertion—taken as it may and ought to be with considerable abatement—that "his followers so increased that they everywhere filled the compass of the kingdom; insomuch that a man could not meet two people on the road, but one of them was a disciple of Wiclif." This, he affirms, arose from "the respect they always pretended for what they call 'Goddis Law,' to which they profess themselves to be in their opinions and actions strictly conformable."

While thus zealously employed in furthering the great purpose to which he had devoted himself, his life was an example of what he upheld as the character of a true priest. His conduct was unblameable, his attention to his pastoral duties unremitting. Three hundred of his sermons are said to be still remaining, and they fully prove his energy, fervour, and devotion—he was no idle, careless priest. Like Milton—who in many respects greatly resembled him—he believed that he who attempts a great work must live a life worthy of his undertaking; and the whole of his own conduct, and the judgment he formed of others, were moulded by his exalted notion of the dignity of the priestly office

(To be continued.)

Family Reading for the Lord's Day.

SERMON PREACHED ON THE MORNING OF A COMMUNION SABBATH BY THE REV. D. J. MACDONNELL B.D. OF ST. ANDREW'S CHURCH, TORONTO.

LUKE xxiv. 26. "Ought not Christ to have suffered these things, and to enter into His glory?"

Doubtless the primary meaning of these words is, that it was a thing to be looked for, that the Messiah should suffer, because it had been foretold by the prophets. The two disciples, on their way from Jerusalem to Emmaus, were sad at heart when the

thought of the event that had taken place three days before. Their Master had been condemned to death and crucified. They had "trusted that it had been he which should have redeemed Israel;" but their hopes for themselves and for the nation had been crushed by the tragedy enacted at Jerusalem. It is about this that their thoughts and tongues are occupied when a stranger joins them whom they do not recognise as the Risen Lord. They conclude that he must indeed be "a stranger in Jerusalem" when he thinks it necessary to ask them what is the topic of their earnest discussion. What else could engage their attention at such a time but the one sad theme—Christ crucified? They saw not yet the glory of the Cross: they saw only the shame. They knew not that through that very death which they were bitterly bewailing, more than through any other part of the earthly career of Him they loved, He was to become "the power of God unto salvation." That Cross, which has been luminous with the light of Divine Love these eighteen hundred years, was to them utterly dark. But the Crucified was at their side, and would himself preach them a sermon that would make their hearts burn within them. What a sermon it must have been! When we call to mind the narratives of Christ's talk with Nicodemus and with the woman of Samaria, we are inclined to wish that the pen of the loving disciple had recorded for us the words in which He, of whom the prophets wrote and spoke, "opened the Scriptures" to these two travellers. The introduction, however, indicates the line of thought:—"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?" What the rest of the discourse was we can only imagine from the summary given in the 27th verse:—"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

The primary meaning, then, of the words in the text is, that the disciples, instead of being sad and disheartened on account of the death of their Master,

should have anticipated it as the fulfilment of the predictions concerning Him. "Ought not Christ to have suffered these things?" Was it not necessary that any one claiming to be the Messiah should be a sufferer? Had not the very first promise of deliverance given to the race contained a warning that the heel of the Deliverer should be bruised in the encounter with man's enemy?—(Gen. iii. 15.) When the last of the prophets stood face to face with Him who was the burden of prophecy, did he not call on men to "Behold the Lamb of God,"—thus irresistibly leading back their thoughts to innocent victims slain in sacrifice? Was not Isaiah's marvellous delineation of the Messiah literally full of expressions setting forth His sufferings? "Despised and rejected of men," "a man of sorrows and acquainted with grief," "wounded for our transgressions," "bruised for our iniquities," "oppressed," "afflicted," "brought as a lamb to the slaughter," "taken from prison and from judgment," "cut off out of the land of the living," "he hath poured out his soul unto death," "he was numbered with the transgressors,"—these are some of the phrases in which the prophet describes the career of the Messiah. To Jews, therefore, familiar with the strain of Old Testament prophecy, the idea of a suffering Christ ought to have been by no means strange, and it was reasonable enough that they should be called "slow of heart to believe," if they were staggered by the fulfilment of so many prophecies.

We may take the words of Jesus, however, in a more general sense, implying that there was a fitness in the nature of things in His suffering. "Ought not Christ to have suffered these things?" will then mean, Was it not natural and necessary that Christ, being what He was, and coming to the world to do the work which He undertook, should suffer? Could He have expected to accomplish His task without pain and death? Instead of being surprised at such an ending of His life as that which saddened these disciples, ought we not rather to have been surprised if it had been otherwise?

Various lines of thought are suggested

by these questions. The necessity of an atonement for sin is implied. Another thought is the connection between suffering and glory. "No cross, no crown." Another is, that Christ, from His own nature and the nature of His work, could not help suffering. It is upon the last of these topics that I shall dwell to-day. Consider the following points:—

1. *Christ, being perfectly holy, could not but suffer.*

2. *Christ, being perfect Love, must suffer intensely.*

1. Being perfectly holy, Christ must have suffered from simple contact with sin. He was "the Holy One of God." "He did no sin, neither was guile found in his mouth." He was "holy, harmless, undefiled, separate from sinners." These are some of the phrases in which the Scriptures set forth Christ's sinlessness. No thought, or purpose, or faintest shadow of desire of doing wrong ever crossed the mind of the Saviour. Upon the fact of the sinlessness of Jesus it is needless to dwell.

The holiness of Christ would occasion suffering in two ways. In the first place, there must have been a strong revulsion in the mind of the pure Son of God at the mere sight of the evil that was in the world. What did He see on looking round Him? Men created in the image of God, making themselves the children of the devil; souls that ought to have been in harmony with God's will, discordant and disordered; families that should have been nurseries of the good and holy, centres of impurity and ungodliness; men who ought to have been the leaders of religious thought and examples of holy living, themselves hollow and hypocritical; religious life in Judea crushed under a weight of traditionalism, and the outlying masses of the Gentiles groping in dense darkness after God, worshipping with hideous rites the creations of their own hands; ignorance, brutality, war, licentiousness, degradation on every hand. "Ought not Christ to have suffered" as he looked with those pure eyes upon the black picture? Must not His spirit, in the very nature of things, have recoiled from the scenes He was compelled to witness?

Think how even a good man, with his imperfection, will be affected by various forms of evil that meet his eye—how he will mourn over the lies and dishonesties, the hatred and uncharitableness, the pride and greed, that are the curse of social and commercial life—how his heart will sink as he sees prodigal after prodigal turning his back on the Father's house and wandering into the far country, as he finds that warnings and entreaties are alike thrown away upon too many of them—how his very soul will revolt at the drunkenness and impurity which seem to increase and multiply under the shadow of churches and schools, and at the civilized heathenism which abounds in many so-called Christian communities. Remember that even the best of men has been accustomed to live in an atmosphere tainted by sin that he can hardly be a correct judge of the impurity of that atmosphere. His ears have become so familiar with the discords of earthly music that they are not pained as they ought to be by the jarring notes. But, just as the ear of the trained musician will detect a single false note in a complicated piece of music, so was the ear of Christ keenly sensitive to the slightest deviation from heavenly harmony in the soul of man. Just as one who passes from the fresh air into some stifling den recoils in disgust from the vitiated atmosphere, so did Christ, coming from the purity of His eternal home, recoil from the poisoned moral atmosphere of earth. One element, then, of the suffering occasioned by Christ's holiness was the indignation and horror which must have been awakened in His soul by the bare presence of evil in the world. In this sense, among others, He "bare our sins"—the accumulated sin of the world. For we must remember that His thoughts were occupied not about a few of the more obvious and more disgusting of the moral sores that affected humanity, but that He could look beneath the surface and detect germs of spiritual disease and decay where it seemed sound and fair. We must remember, too, that the sweep of his observation was not limited to one community or one generation, but that the multiform evils

the world—the sins of all the ages—were alike laid open to his view.

In the second place, Christ's holiness would occasion suffering by awakening the antagonism of evil men. Every good man's life is a protest against the iniquity that is going on around him. The effect of it will be either to win men to the love of good or to intensify their hatred of it, and of him who practises it. We should naturally have expected one or other of these results to follow in the case of Christ. Was it not so? Was He not intensely loved and intensely hated? It is with the latter fact that we have to do at present. Think how His love and purity—standing out in bold relief against the sins and crimes of "an evil and adulterous generation"—kindled scorn and hatred: how the members of His own family slighted Him; how the religious Pharisees hunted for His life, as if He had been the Devil Incarnate and not the Son of God: how the unthinking crowds that were ready one day to cry "Hosanna" were a little later yelling "Crucify him;" how the forms of justice were prostituted to secure His condemnation, the vilest treatment was meted out to Him during his trial, and taunts were heaped on Him, even when He hung in the agonies of death. All this suffering was brought on Him by His holiness. It was because He was separate from sinners that sinners hated him. It was because His whole life and teaching presented such a marked contrast to Pharisaism that Pharisaism armed itself for His destruction. His death was the direct result of the enmity of the carnal heart.

II. Christ, being perfect Love, must have suffered intensely. We might imagine a kind of holiness which, while keenly alive to the hatefulness of sin, had yet little concern for the sinner. There might be indignation and horror at the wrong done without much pity and anxiety for the wrong-doer. The majesty of the isolated law might be a more prominent consideration than the welfare of the offender. This was not the case with Christ's holiness. Just as His love was not a mere weak generosity which sought

to confer happiness without regard to character, so His holiness was not such a separation from sin as led Him to shun the bad as fit only to be cast out from His presence. It was, on the contrary, a holiness which sought to transform the unholy into its own likeness, and which could be satisfied with nothing short of this.

We know how much more keenly a man feels for the sufferings of a single individual well known to him than he does for those of masses of men who are strangers, or whose suffering does not come directly under his own observation. We read of disasters like that of the Westfield, or of terribly destructive railway accidents, or the ravages of the fire-fiend, and no doubt there is deep feeling awakened even among us who are at a distance from the scenes of such calamities. But, suppose we had a dear friend brought home from the wreck, with his body scarred and mutilated, and had to sit up by him, hour after hour, as he lay in agony, would not our pity and sympathy be a thousand-fold deeper? This illustration may help us to understand the difference between the intensity of the suffering which Christ's love implies when brought into contact with sin and misery, and that of the most loving of mere men. Christ's sympathies were world wide, and yet lost thereby none of their intensity. The great cry of anguish rising from a sinful suffering earth went into his ears, and there was a response in his loving heart to every solitary throb of pain. He felt for each individual as keenly as if His whole affection had been centred in that one being.

Christ, then, being what he was—Holiness and Love Incarnate—"ought to have suffered." It was necessarily the case. It could not, in the nature of things, be otherwise. When He looked with those holy, loving eyes, upon His brethren wandering so far from the Father's house, when He thought of God's plan of life for them and saw how they had marred it, when He contrasted the lofty destiny for which they were fitted with the miserable aims which they were actually setting before them. He must have "suffered" to a degree that we can only faintly realize.

There are aspects of Christ's suffering for sin on which I have not touched. There may have been elements in that suffering which we cannot at present understand. There are parts of His great sacrifice, however, which we can not only understand, but which we are called to imitate. May the solemn remembrance of the death of Christ this day, at His table, so increase our love and holiness that we shall know more fully "the fellowship of His sufferings," "being made conformable unto His death." —AMEN.

TRATHAN NA BLIADHNA.

Tha'n Salmadair ann an aite sonruichte' labhairt air an doigh so mu dheibhinn an Tighearna, "Shuidhich Thu uile chrìochea na talmhainn; rinn Thu an samhradh agus an geamhradh." Ann an ionad eile, tha è 'g eigheach a mach an deigh dha beachd shonruichte a ghabhail air an tuigse, air a' mhaitheas agus air a' chumhachd a tha air an nochdadh le dealbh sgiamhach, iorgantach a chruinnece, "Cia lionmhor d'oibrean, a Thighearna, aun an gliocas rinn Thu iad gu leir: tha'n talmh lan do d'shaoibhreas." Is ann le bhì soerachadh ar n-aire air na h-oibrean cumhachdach leis am bheil sinn air ar eartachdh; is aun le bhì rannsachadh gu mionaideach dichìollach, gne 'us feum 'us eifeachd nan nithean a chruthaich Dia, 's a tha sgaoilte nan uile ailleachd 'us mhaisealachd fa chomhair ar suilean, a tha è 'nar comas dearbhheachd a's airde 's a's soilleire a thrusadh mu dheibhinn an Dia oirdheire ghloirmhoir sin a ghairm air tùs gach neach 'us nì a neoni, agus anns am bheil againn "ar bith, ar beatha agus ar comas gluasaid." Mu dh'oidheirpicheas sinn air an dreuchd shonruichte' fhaotainn a mach a tha gach nì a' comhlionadh na thrath fein, agus mu chinneas leinn anns a cheasnachdh so, chì sinn gun amharus gum bheil fheum fein mu cheinneamh gach nì, agus gun d' rinn Dia na-h-uile nithean maith nan aite fein. Mu dhearcas sinn air lochran aghmhor nan speur le' gnuis shoilleir, ghrianach, chairdìil, agus mu bheir sinn fainear gur i a'ghrian a tha' ruagadh air falbh na-h-oidheche dhòrcha

a bha' comhachadh ant-saoghail re uine co fala; mu ghlèidheas sinn air chuimhngur ann bhò mhae nan speur a tha blat, a' tighinn, agus an solus glan aghmhor mar an ceudna a tha' toirt comais do luchd aiteachaidh na talmhainn seirbhis 'us saothair a dheanamh, aidichidh sinn air ball, gum bheil na sochairean lionmhor agus prìseil a tha gathannan blath na greine a' frasadh air an t-saoghail. Chan eil eadhon dòrhadh na h-oidheche fein gu bhuanachd mhor ceangailte ris. Is ann aig an àm so an deigh do'n ghrein do fuidhe, a tha duine' us ainmhidhean na macharach a' gabhail fois agus a' trusadh an spionnaidh's ar urachaidh sin a tha feumail airson gnìomh an là maireach a dheanamh gu ceart. Is ann aig an àm so, mar an ceudna, 'nuair' tha treise 'us teana greine' fannachadh, agus i fein a' deifreachadh a dh'ionnsuidh a leabaidh ann an iar, a tha 'n druchd a' braonadh air an talmh, mar so a' taiseachadh nan achaidhean, agus g' an cur ann an uidheam a's fearr airson maith 'us buannachd a tharruing bhò theas na greine air an latha maireach.

Tha' shochair, a' shugradh agus aighear fein ceangailte ris gach trath d'èn bliadhna. Anns an carrach tha gach nì, mar gum b'ann, a' dusgadh bhò ehadal fada trom; tha'n talmh ag athnuadhachadh a trusgan gu h-icmnan; guirmead 'us boidhchead a' deanamh gach fonn 'us faiche sgiamhach; uiread 'us ailleachd r'am faicinn air gach coille 'us preas 'us magh. dichìoll 'us dealas 'us tapaidh mor air an nochdadh le daoine ann an cuir an caochladh oibrean air ar aghaidh.—Tha'n tuathanach a' nis traing a' deasachadh an fhearainn airson an-t-sil. Tha eoin an adhair a' gluasad gu dichìollach nan saothair uaigneach sheolta fein. Thig an samhradh le blaths 'us aoibhneas, agus thig gach geug 'us crann gu luath bhò bhìlath. Comhdaichidh trusgan aoidheil ann an uine gheir na blarain a bha dubhach gruamach roimhe. Cluinnear guth binn ceileireach nan eun ag eiridh bhò ionadh preas, agus fàsaidh suas gu sgipidh torrath trìoghmhor na talmhainn. Tha iomhaigh shunndach shuilbhir, aighearach a nis air aghaidh nan speur agus an-t-saoghail gu leir.

Is è toileachas 'us aiteas an-t-ionmhas as modha tha'n samhradh a' buileachadh, agus cha-n' eil trath de'n bhliadhna, tha pairteachadh uiread solais agus sonais.

Thig am fogharadh agus tha obair fein aige r'a dheanamh. Tha aig an àm so torradh trom liontach na talmhainn abuich agus deas airson a ghearradh sìos. Tha'n lon a ghiulain na-b-achaidhean airson duine' us ainmhidh ullamh gu bhì air a thional a stigh. Is è àm taitneach a tha ann, oir tha na buanaichean dian a' gearradh sìos an arbhair, agus tha iadsan a chuir le dochas ann an toiseach na bliadhna agus a steidhich an aire air an torradh a bhitheadh aca airson an saothrach, fadheidh a' faicinn au iarrtuisen air an combhlionadh agus an seirbhis air a dioladh gu pailt. Is fìrinneach, is foghainteach agus is freagarrach a tha na briathran a chleachd Daibhidh ann an luadh a dheanamh air an ni so: "Crunaidh Tu a bhliadhna le d' mhaithreas, agus silidh do

cheuman saill. Silidh iad air cluanibh an fhasaich agus ni na enuic gairdeachas air gach taobh." Ach anns an fhogharadh ged tha broilleach na talmhainn sgead-uichte le culaidh rìomhach lurach, tha sanas air a thoirt seachad gum bheil an snuadh dreachmhor eireachdail so a' call à snasmhòrachd, agus gum bheil au uair a' ruith gu luath anns am fuiling deise ghorm nam fonn muchadh mor. Tha na craobhan a' crathadh an duilleagan gorma 's tha barr au fheoir a' seargadh, oir tha 'n geamhradh a' tighinn. I's è so an trath anns am bheil dubhachas sgriobhta air aghaidh naduir. Tha maise nam beann's ban combnardan air fulbh 's tha na sruthain brasa fuaimneach air an cuibreachadh le geimhlean cruaidh. "Gidheadh tha ail-leachd fein aig a' gheamhradh eadhon mar tha è aig ant-samhradh. Rinn Thusa, Dhia, gach ni maith na àm fein: rinn Thu 'n samhradh agus rinn Thu an geamhradh." [Gu bhì air a leantuin.]

Our Sanctum.

The proposal made some years ago of convening a Pan-Presbyterian Assembly, though not acted upon at the time, has not been quite lost sight of. Recently it has been revived by Dr. McCosh, of Princeton, and invested with even greater interest than before. Dr. McCosh does not propose the breaking up of the separate Churches of Europe and America with the hope of fusing them into one. His aim appears to be rather to establish a closer intercourse in the way of conference and correspondence between the various representatives of the great Presbyterian family, and to do away with whatever savours of opposition and the expenditure of redundant effort. An agreement in fact as to an equitable distribution and subdivision of evangelistic labour would seem to be the chief benefit in view. His Scottish partialities lead him to suggest Edinburgh as the most appropriate place for a first meeting of this Presbyterian Council. "But," he adds, "if our common mother say that her children are not yet prepared to meet together, then let one of her daughters open her house for the reception of the family. Let the largest Presbyterian Church in the world issue the invitation, and let the meeting place be the city of Brotherly Love." Dr. John Thompson, pastor of the fourth Presbyterian Church, New York, cordially endorses Dr. McCosh's views, believing "that the Presbyterianism of the world, when fully educated up to the feasibility and propriety of such an Assembly, will arise and hold it, and be advantaged by it, and, itself blessed, will return the

blessing a thousand fold to every land." As to the place of meeting he remarks: "Will my dear Presbyterian brethren, through all the world, allow me to say to them that the old city of St. Andrew's, where a thousand memories of the man of the Reformation and his age yet linger, is the proper place in which the representatives of the Presbyterians of the world ought, in all conscience, to hold their first grand Council." Our American cousins who are not slow, generally, to mark their appreciation of literary merit, especially when it is exhibited on the platform, appear to have been somewhat disappointed with "the Great English Lecturers" who have been with them this season. With the exception of Professor Tyndall, who is acknowledged to lecture "as well as any Yankee," none of them have come up to the mark "They say" that the platform is anything but Mr. Froude's native heath; that George MacDonald made the mistake of supposing almost any kind of talk good enough for an American audience, while Mr. Yates exposed his ignorance in many ways. The Church of Scotland Record announces the appointment of Mr. J. T. MacLagan as the Home Agent for the India Mission, with a salary of £300. The Rev. Dr. Crombie, the Parish Minister of Scone, died there on the 4th December last in the *eighty-fourth* year of his age, and the *fifty-fourth* of his ministry. The Record also contains an obituary notice of the Rev. William Graham, of Lochwinnoch, who passed away in the 71st year of his age. Dean Ramsay, long known as the incumbent of

St. John's Episcopal Church, Edinburgh, and who attained a world-wide celebrity by his reminiscences of "Scottish Life and Character," has also gone from us in his seventy-ninth year. The Dean was the fourth son of the late Sir A. Ramsay, Bart., of Balmain. Somewhat late in life he entered St. John's College, Cambridge, and took his degree of B.A. Previous to his coming to Edinburgh he was settled for seven years as a Curate in one of the most beautiful districts of Somersetshire, England. Dr. Wallace, of Old Greyfriars, Edinburgh, has been appointed by the Crown to the Chair of Church History in the University of Edinburgh, which had become vacant by the resignation of the Rev. Dr. Wm. Stevenson, long known to us as the admirable Convener of the Colonial Committee, over which the Rev. Robert Mair, of Delmeny, now worthily presides. Dr. Wallace is in the prime of life, and immensely clever. His first charge was that celebrated one, Newton on Ayr, where Dr. Caird, A. K. H. Boyd, and other distinguished Ministers of the Kirk made their *début*. He was afterwards Minister of Trinity College parish, Edinburgh, previous to his succeeding the late Dr. Robert Lee in Greyfriars. The announcement has been received with some degree of surprise on this side the Atlantic. Principal Tulloch of St. Andrew's has completed another valuable book in two volumes.—*Rational Theology in England in the Seventeenth Century*—said to be full of graphic biographical sketches, combined with thoughtful Philosophical reflection. The Presbyterian Church in Ireland has lost an able and worthy Minister by the death of the Rev. Francis J. Porter, of Donagheady. Mr. Porter was well known as a powerful platform speaker and a clever writer, while he adorned the doctrine of God his Saviour during a faithful ministry of forty-one years. The Rev. Henry Osborne, of Belfast, has been appointed editor of the "Evangelical Witness" in room of Dr. Killen resigned, through whose kindness this valuable periodical has been added to our exchanges, and from which we hope from time to time, to glean interesting details of religious life and work in Ireland. We are sorry that at the date of going to press we have it not in our power to give a particular account of the annual anniversary meetings held, as usual, during the month of January, in the St. James Street Wesleyan Methodist Church, Montreal. We can only say that the interest hitherto manifested in those religious gatherings continues unabated, and that one of the finest features about them is the overflowing attendance of Ministers and people of all the different Protestant denominations in the city.

From statistics recently collected and published by Baboo T. C. Mitter, of Hooghly, India, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullins' statistics in 1861. The total number of communicants reported is 13,908, with a Christian community of no less than 48,591 souls. The number of Protestant Christians in India, Burmah, and Ceylon, is estimated at 300,000. These statistics are an effectual answer to those who are decrying the work of missions as fruitless.

Literary Notices.

THE RELATION OF PHILOSOPHY TO SCIENCE, an Inaugural Lecture delivered in the Convocation Hall of Queen's University, Kingston. By John Watson, M.A., Professor of Logic, Metaphysics and Ethics.

To do justice to this valuable contribution to the philosophical literature of the day requires a much more extended notice than we have room for. By a certain class of philosophers it is emphatically declared that Philosophy and Science stand to each other in the position of irreconcilable enemies., and Professor Watson proposes to indicate what he conceives to be the only adequate solution of the alleged contradiction between the phenomenal and the ideal, the world of nature and the world of thought. In the treatment of his subject the author effectually attacks the stronghold of the materialists, by showing that the fundamental assumptions essential to their scientific method belong to the domain of thought and not to the external world of matter, and that the dynamical theory which attempts to reduce all phenomena to manifestations of the "persistence of force," is a total failure when applied to animal organisms, and especially to the phenomena of consciousness and thought. The fundamental fallacy of sensationalism, which lies in overlooking the essential activity of thought, or in regarding life and thought as convertible, is also subjected to a successful refutation. While the discussion of this important question is the special object of the lecture, the author skillfully introduces the subjects of logic, metaphysics, and ethics, which he has been appointed to teach, and briefly but clearly defines the sphere and utility of each. One of the most interesting parts of the lecture is that in which the Professor indicates the stages through which thought necessarily passes before culminating in ultimate truth. In the concluding paragraph a passing, but significant, reference is made to the relation of philosophy, in its three great departments, to theology. We would like to quote the whole paragraph, but must content ourselves with its last sentence.—"The fundamental notions with which it is the office of logic to deal, may not inappropriately be termed the plan of the universe as it existed in the Divine mind before the creation of the world; the long but sure path by which metaphysic ascends from the inorganic world to the world of living beings, and thence to the realm first of individual consciousness, and next of universal thought, at last terminates and loses itself in the all-embracing glory of God;" and the highest lesson that ethics has to teach is that only by unity with the Divine nature, only by the elevation of his individual will to the high standard of duty, can man enter into the glorious liberty wherewith the truth makes free."

Whether we consider the originality of the plan which Professor Watson has adopted in this discussion, or the vastness of his thought, the clearness of his distinctions, and the force of his reasoning in executing it, the lecture must

be pronounced to be one of no ordinary merit, evidently the production of a man who is not only familiar with the history of philosophy, both ancient and modern, but also possessed of a just and jealous appreciation of its legitimate sphere and aims. Its delivery is a most promising inauguration of his work at Queen's College, as a teacher of philosophy, an earnest, we trust, of his success in arousing his pupils to mental activity and in directing them aright in their philosophical studies. We congratulate the College authorities on having secured his services in the important department over which he presides.

THE ENCHIRIDION OF EPICTETUS, by the Hon. Thomas Talbot, of Newfoundland, published by John Lovell, Montreal, is a classical gem of very high merit.—A translation in verse, from the original Greek prose, of certain maxims of the celebrated Stoic philosopher who flourished in the first century of the Christian era, but whose memory and name are now scarcely known. But of the moral character of Epictetus, history has preserved undoubted evidence. So high-toned was his system of ethics that he may have been a Christian. Certainly we are led by the foot-notes appended by our author to the text to discover a wonderful agreement between these philosophical maxims and the teachings of Christianity. An anecdote related of him by an early writer affords a good illustration of the extent to which "Stoical Indifference" may be carried. His master one day amused himself by twisting his leg, when young Epictetus mildly warned him that he would break it, and, when it was actually broken by his violence, the Stoic calmly remarked, "Did I not tell you you would do it." The work before us is evidently from the pen of an accomplished scholar who is to be congratulated that amid the bustle of official routine he has been able to devote some leisure hours to employment so congenial to his own tastes and instructive to others.

LITTLE HODGE is the title of a Christmas gift to literature by Edward Jenkins, Esq., Barrister-at-Law, London—the now celebrated author of *Ginx's Baby*, *Lord Bantam*, and other clever satires. Mr. Jenkins' style of writing is unique, and his resources, apparently inexhaustible.

THE AUTHENTICITY OF THE POEMS OF OSSIAN is ably vindicated in an essay read before the Literary Society of Toronto, and now published in pamphlet form. The Rev. Neil McNish, B.D., of Cornwall, is the author.

We deem it our duty to warn our readers against purchasing a respectable looking book which is being canvassed for, entitled *EXISTENCE AND DIETY*. It has no literary merit to commend it, and, what is worse, from a christian point of view, it is essentially and egregiously *unsound*.

Poetry.

THE THREE BELLS.

BY JOHN G. WHITTIER.

Beneath the low-hung night cloud
That raked her splintering mast,
The good ship settled slowly,
The cruel leak gained fast.

Over the awful ocean,
Her signal guns pealed out.
Dear God! was that Thy answer
From the horror round about!

A voice came down the wild wind,
"Ho! ship ahoy!" its cry:
"Our stout Three Bells of Glasgow
Shall stand till daylight by."

Hour after hour crept slowly,
Yet on the heaving swells
Tossed up and down the ship-lights,
The lights of the Three Bells!

And ship to ship made signals,
Man answered back to man,
While oft, to cheer and hearten,
The Three Bells nearer ran;

And the captain from her taffrail
Sent down his hopeful cry.
"Take heart! Hold on!" he shouted,
"The Three Bells shall stand by!"

All night across the waters
The tossing lights shone clear;
All night from reeling taffrail
The Three Bells sent her cheer.

And when the dreary watches
Of storm and darkness passed,
Just as the wreck lurched under
All souls were saved at last.

Sail on, Three Bells, for ever,
In grateful memor, sail!
Ring on, Three Bells of rescue,
Above the wave and gale!

As thine, in night and tempest,
I hear the Master's cry;
And, tossing through the darkness,
The lights of God draw nigh!

From "*The Atlantic Monthly*."

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Erratum.—\$10 acknowledged from "Sabbath School Hamilton," last month, should have been from St. Andrew's Church Sabbath School.

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OPINIONS AND RECOMMENDATIONS.

From the "U. P. Magazine," Aug. 1872.

"This small volume does great credit to the Canada Presbyterian Church. It is one of the many illustrations of the close attention which, on the other side of the Atlantic, is bestowed on matters of ecclesiastical organization, and of the exactness with which they are settled. We scarcely know a defence of Presbyterianism we could more readily recommend than that before us, and the treatise, *On Presbyterianism*, by the late Professor Miller, of Princeton. Both of the works are very clear and convincing,

"Mr. Stewart bases his arguments on Scripture, and holds that Christ has in His word, laid down, in its main features, a scheme of Church Government. He maintains, in fact, the *ius divinum* of our form. The various other plans which have been proposed are all considered, and refuted with great ability, and, we think, success. One of the chapters is devoted to the theory of the present Principal Campbell of Aberdeen, touching the eldership, and upholds the view that there are two classes of elders—teaching and ruling—both spiritual office-bearers of the Church.

From the "London Weekly Review," of June 29th, 1872.

"It is a marvel of conciseness. Mr. Stewart has managed, within the limit of 200 pages, to touch all the questions generally included under the head of Church Government. In the first chapter—to run through the main contents as the easiest way of showing its completeness—the Scriptural idea of the Church, and the several ways in which this idea is disowned or perverted by Romanists, High Churchmen and Plymouth Brethren, are admirably sketched. This is followed up, in the second chapter, by the discussion on the question of a divinely-appointed ministry, distinct from the private members of the Church, which affords an opportunity of exposing the conceits and sophistries with which the Plymouth Brethren, in rejecting a Christian ministry,

impose on themselves and others. But if there are, as shown, and shown triumphantly, divinely-appointed officers in the Christian society, of how many orders are they? Are they one, or several? This forms the third chapter, and embraces the whole controversy—hardly a controversy now—which gathers round the terms *Presbuteros* and *Episcopos*. The fourth chapter—to which we shall return—is a bold and able stand against all comers in defence of the distinction made by Presbyterians between the teaching and ruling elder. Succeeding chapters pass under review the diaconate; ecclesiastical assemblies of different grades; the Headship of Christ, with its inseparable concomitant, the Voluntary controversy; the principle of *whatever is not sanctioned is prohibited*, as opposed to the principle of *whatever is not forbidden is permitted*. It will thus be seen that, if this little book may not lay claim to originality, it has, at any rate, a good claim to completeness. * * * Mr. Stewart has earned the thanks of many for having provided a much needed digest of the various questions of Church Government.”

From the “Edinburgh Presbyterian.”

“The Scriptural Form of Church Government is a vigorous and well-reasoned little volume.”

From the Halifax “Presbyterian Witness.”

“This is a work which the Presbyterian Church in these Provinces should regard with very special interest, and patronize with extensive support, alike for the intrinsic excellence of the work itself and for its authorship.

“The work is comprised in nine chapters, and the contents of these chapters embody the argument in favor of Presbyterianism with such a regard to the authority of the Bible, and with such a handling of the testimony of the Bible as has been rarely equalled, and seldom surpassed; and withal with such logical skill and power and accuracy as are not met with generally in treatises of this nature, especially by modern controversialists. Indeed, one loses the notion of controversy in reading it, and is occasionally compelled to wonder that any other form of Ecclesiastical Government ever claimed Scriptural authority with any show of feasibility, or that any other form ever obtained in the Christian Church. And then the style of the Book is as terse as the argument is strong. While laconic, it is not bald, and the reader is carried forward step by step in the argument with an ease and freedom equal, if not superior, to that which a person feels when in the hands of Richard Baxter, or John Owen.

“In the conception of the work, and in the embodying of the conception, Mr. Stewart has shewn that he has mastered his Thesis; and it will be a wonder if the Presbyterian Churches of these Provinces, and the whole Presbyterian Church, does not hail it as a timely and valuable addition to our Denominational Literature.

“This book should be in the hands of the young ministry of the Church. Our Eldership in town and country should procure it, if they wish to know clearly and fully the Scriptural authority for their office; and it should be in every Presbyterian home, and in every Congrega-

tional and Sabbath School Library throughout the bounds, to the end that everybody may be able to give a satisfactory answer to anybody that asks, 'Why are you a Presbyterian?'

From the "B. A. Presbyterian."

"The work Mr. Stewart has produced is particularly seasonable. We, with special warmth, welcome such a volume."

From the "H. & F. Record," C. P. Church.

"Probably the most readable book on the subject."

From the "H. & F. Record," P. C. of L. Provinces.

"It is not tedious; it is perfectly intelligible. There is an honest, earnest, unshrinking attempt to deal with every difficulty in the enquirer's path. We should like to see Mr. Stewart's work circulated throughout the bounds of our own Church.* * Mr. Stewart is, we understand, a young man; the production of such a volume, so logical, so comprehensive, so manly and correct in style, and so Scriptural in doctrine, is highly creditable to him, and full of promise for the future."

From Rev. James Cameron, of Chatsworth, in the "H. & F. Record."

"This little volume might be used with advantage by our Divinity students in the College, and before Presbyteries. The book goes over the field of "the Church" very thoroughly, and in a way that would call into exercise not simply the memory, but the logical powers of the student."

From Rev. J. Straith, in the "Paisley Advocate."

"This volume is a very welcome and valuable addition to Canadian Literature, and ought to be placed in the library of every one who desires to become master of the subject of which it treats. The style is clear and logical and perspicuous. We think the author makes good his positions in a manner logical, scriptural and unanswerable."

From Rev. D. H. MacVicar, LL.D., Professor of Systematic Theology and Apologetics, Presbyterian College, Montreal.

"I rejoice in the marked success of the work. I have read it this week in connection with a competitive examination upon it, and I can very heartily commend it to our people and to all others who wish to know the truth on the subject of which it treats."

Montreal, Dec. 5, 1872.

From Rev. John Eadie, D.D., LL.D., Professor Bib. Lit. to the U. P. Church Glasgow, Scotland.

"I feel that you have satisfactorily established your main argument. I rejoice to find that in Canada there are young men like yourself rising up to uphold the cause of sound faith and scriptural government, and there is no doubt that in the end truth will gain the victory."

Glasgow, Nov. 18th, 1872.

From Rev. R. Dewar in the "O. S. Times."

"The subject of the book is one of deep interest to the well-wishers of Zion, as it treats of the economy, management, and government of the Lord's

House; and if the subject is discussed by a man of mind, in the spirit of Christianity, with a manly independence of thought, with an earnest desire for the truth, with due regard to the opinions of others who may differ from him, this interest is much enhanced in the estimate of every well-conditioned mind, and presents new and additional claims upon our attention. Well, similar are the qualities which characterise the book under review. * * The author has evidently read much, but he has evidently thought much more on the subject; and he has written upon it with great conciseness.

"* * We would advise all to read such a book on our denominational differences. This would be attended with many beneficial results:—Viewing the same thing from different standpoints, new light would be cast upon our own ecclesiastical policy, as well as upon that of others; and modified by intelligence, our asperities, whereby we irritate each other, would be soothed down into good will and respect; our angularities, whereby we come into violent collision with one another would be smoothed down into friendly intercourse and co-operation; our prejudices would be replaced by liberal sentiments, and our narrow-mindedness widened into largeness of view."

From the "Owen Sound Advertiser," Feb. 1, 1872.

"It is written in a clear and logical style, the arguments are fairly and lucidly stated, and the proofs appear to us incontrovertible. We cordially recommend this work to our readers—not only of the Presbyterian persuasion, but to all who wish to examine the grounds on which the Church of Christ of all denominations holds her authority."

From the "Owen Sound Times," Feb. 2, 1872

"The author has put the arguments in favor of the Presbyterian view clearly and forcibly, and no doubt, when it comes to be known the volume will be welcomed as a valuable addition to popular theology on that side. Too often theological works but succeed in mystifying the ordinary reader, but in the volume before us the author is plain and connected in his arguments, so that those who have not made theology a special study have no difficulty in following him; while at the same time the various points are dealt with in such a manner as leave the greatest stickler for learning and theological lore nothing to complain of on that score.

From the "Good News Magazine" for 1872.

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