

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE
CHURCH OF SCOTLAND.

December



1872.

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

Contents:

	PAGE.		PAGE.
1. Jottings from Old Scotia.....	273	Ministers' Widows' and Orphans' Fund.....	288
2. Norman McLeod.—A Reminiscence II	280	The French Mission.....	289
3. Our own Church :—		5. Family Reading for the Lord's day :—	
Presbyteries and Parishes.....	282	Notes for Sabbath Meditation.....	290
4. The Schemes :—		6. Poetry :—	
The Presbyterian.....	287	Celebration of the Tricentenary of John Knox's Death.....	291
		7. Acknowledgments	292

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

MONTREAL:

PRINTED FOR THE SYNOD, BY JOHN LOVELL, ST. NICHOLAS STREET.

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

The Liverpool and London and Globe Insurance Company.

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

Losses paid in course of Thirty-five Years exceed FORTY MILLIONS OF DOLLARS.
Claims by CHICAGO FIRE, estimated at nearly \$3,000,000, are being liquidated, as fast as adjusted,
without deduction.

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

FIRE and LIFE POLICIES issued with very liberal conditions.

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

QUEEN INSURANCE COMPANY OF LIVERPOOL & LONDON.

CAPITAL, - - - - - £2,000,000 Sterling.

LIFE ASSURANCE BRANCH.

One of the chief characteristics of the Company, in this Department of their business, is the plan of

Non-Forfeiture of Policies,

exhibited in the following clause, and to which attention is respectfully requested :

*Non-forfeiture of Policies by the issue of Paid-up Policies :—“ In case of the inability of the assured, from
whatever causes, to continue the premiums on an ordinary Life Policy, the Company would, in consideration of the
amount received, after a period of three years from the date of the assurance, issue a paid-up policy for that amount.*

FIRE INSURANCE BRANCH.

The following are the chief advantages offered by this Company :

THE MONTREAL BOARD is fully empowered to accept Risks and issue Policies, and to consider
and determine all questions brought before them.

THE RATES OF PREMIUM vary according to the nature of the Risk, and will be found as moderate
as those of any other respectable English Company doing business in Canada.

LOSSES.—Prompt and liberal settlement of claims in this Department. The Montreal Board is
empowered to settle Losses without referring them to the Chief Office in England.

RENT of Buildings may be insured to protect parties from Loss during reinstatement of Property
destroyed or damaged by Fire.

GAS EXPLOSION.—Losses occasioned by explosion of Gas paid for.

LIGHTNING.—Losses by Fire arising from Lightning made good.

SHORT PERIOD INSURANCES on the usual advantageous terms.

By a special agreement with the Synod of the Church of Scotland in Canada, this
Company is prepared to issue policies covering all insurable Church property at as
low a rate as any other respectable Company, and, further, to remit 30 per cent. of
all premiums received therefor to be applied for the benefit of the schemes of the
Church as the Synod may direct.

RESIDENT SECRETARY AND GENERAL AGENT :

A. MACKENZIE FORBES,

13 St. Sacrament Street, Merchants' Exchange, Montreal.

OSWALD BROTHERS, STOCK BROKERS,

(Members of the Stock Exchange.)

stocks and negociable securities of all classes Bought and Sold on Commission.

55 ST. FRANCOIS XAVIER STREET,

MONTREAL.

ALLAN LINE.

*Under Contract with the Government of Canada for
the Conveyance of the*
CANADIAN AND UNITED STATES MAILS.

1872-3.

WINTER ARRANGEMENTS.

1872-3.

PASSENGERS BOOKED TO LONDONDERRY AND LIVERPOOL.

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

SARDINIAN	4100	Tons.....	Building.
POLYNESIAN	4100	"	Capt. Brown.
CIRCASSIAN	3400	"	Building.
SARMATIAN	3600	"	Capt. J. Wylie.
SCANDINAVIAN	3000	"	Capt. Aird.
CANADIAN	3200	"	Building.
PRUSSIAN	3000	"	Lieut. Dutton, R.N.R.
AUSTRIAN	2700	"	Capt. Richardson.
NESTORIAN	2700	"	Capt. Ritchie.
MORAVIAN	2650	"	Capt. Graham.
ACADIAN	2600	"	Capt. Wilson.
PERUVIAN	2600	"	Lieut. Smith, R.N.R.
GERMANY	3250	"	Capt. Trocks.
CASPIAN	3260	"	Capt. Ritchie.
HIBERNIAN	3434	"	Capt. R. S. Watts.
NOVA SCOTIAN	2300	"	Capt. Richardson.
NORTH AMERICAN	1784	"	Capt. Miller.
CORINTHIAN	2400	"	Capt. J. Scott.
MANITOBA	3150	"	Lieut. Archer, R.N.R.
ST. DAVID	1650	"	Capt. Scott.
ST. ANDREW	1432	"	Capt. H. Wylie.
ST. PATRICK	1207	"	Capt. Stephen.
NORWAY	1100	"	Capt. C. N. Mylins.
SWEDEN	1150	"	McKenzie.

THE STEAMERS OF THE LIVERPOOL MAIL LINE

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

POLYNESIAN	7th December.	PERUVIAN	28th December.
SCANDINAVIAN	14th "	SARMATIAN	4th January.
PRUSSIAN	21st "	MORAVIAN	11th "

RATES OF PASSAGE FROM PORTLAND.

CABIN	\$70 to \$80
STEERAGE	25

The Steamers of the Glasgow Line are intended to sail between the Clyde and
Portland at intervals during season of winter navigation.

RATES OF PASSAGE FROM PORTLAND :

CABIN	\$60
INTERMEDIATE	40
STEERAGE	24

AN EXPERIENCED SURGEON CARRIED ON EACH VESSEL.

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

H. & A. ALLAN,
Corner of Youville and Common Streets, Montreal.

RHYNAS & CO.,
Commission Merchants
and Auctioneers.

Underwriters' Sales,
Sales Real Estate,
Trade Sales,
Real Estate Sales,
Furniture Sales.

Liberal advances made on Produce or
other property consigned for Sale. Orders
for the purchase of Goods will have at-
tention.

RHYNAS & CO.,
P.O. Drawer No. 227, MONTREAL.

ALEX. MCGIBBON,
ITALIAN WAREHOUSE,

173 St. James Street, Montreal.

Importer of the finest kinds of
Teas, Coffees, Fruits, Pickles, Sauces
AND

GENERAL GROCERIES.

Catalogues of Stock with prices sent on application
No Travellers employed.

S. GREENSHIELDS, SON & CO.,
DRY GOODS,

WHOLESALE,

CUVILIER'S BUILDINGS

ST. SACRAMENT STREET

MONTREAL.

JAMES JOHNSTON & CO.,
IMPORTERS AND WHOLESALE DEALERS IN
DRY GOODS,
24 ST. HELEN STREET, MONTREAL.

JAS. WALKER & CO.,
Importers of British, German and American
HARDWARE

202 ST. JAMES STREET, MONTREAL.

LADIES' FRET WORK TOOLS of the very best description. Patterns after the newest designs

S. R. WARREN & CO.,
ORGAN BUILDERS,

Old St. George's Church, St. Joseph Street, Montreal,
CHURCH ORGANS FROM \$400 UPWARDS.

THE NEW CHANCEL ORGAN,

Containing two Manuals and Pedals for \$600, the best Organ ever offered for the
price. Can be used for Small Churches, Schools, Parlours or for Organ practice.

This Instrument is not a REED ORGAN, but a PIPE ORGAN, and contains
both Swell and Great Manuals, far excelling in effect the largest Reed Organ ever made.

THE PRESBYTERIAN

DECEMBER, 1872.

JOTTINGS FROM OLD SCOTIA.

TO THE KIRK OF CRATHIE.

The rapid survey of Aberdeen, Old and New, imperfectly delineated in my last letter, occupied less time than was taken in the description of it. We had not been twenty-four hours in the place when it became necessary to decide promptly and definitely as to our future movements. It was Saturday afternoon. We were two miles from the railway station. The last train for Ballater was to leave at five o'clock. Shall we go to Crathie? or, yielding to the entreaties of kind friends, shall we remain here over Sunday? There was a time when I could not have conceived hesitation on such a point possible. Had I not years ago cherished the hope that one day I should see for myself beautiful Balmoral, the loved Highland home of our Sovereign, and, above all, enjoy the privilege of joining in the services of the Sanctuary with the dear Queen in the old parish church of Crathie! Let those who choose to call this a romantic sentiment have it so. But why should the question arise now when the accomplishment seems possible? First, and chiefly, because Principal Snodgrass had made certain arrangements with friends in the neighbourhood of Aberdeen which precluded the possibility of his accompanying me, and it became a matter of serious consideration whether an instance of such unparalleled self-denial on the part of an old and tried friend could be adequately recognized otherwise than by addressing him in the language of Ruth, "whither

thou goest I will go, and where thou lodgest I will lodge." Our companionship had been more than pleasant, to me it was profitable. If it be now dissolved, who will be my instructor by the way? And even as to minor details, who like him will take the pains to unravel the mysteries of Murray's guide book, or supply the historical associations without which one travels in this old land as it were in the dark, or, who will interpret the meaning of words hard to be understood that everywhere meet the eye, and which not to understand deprives one of half the enjoyments he otherwise should have? On mentioning my difficulty to Dr. Milligan he at once, with truest hospitality, resolved my doubts, and not only bid me go but offered to furnish me with a letter of introduction to his friend Dr. Taylor, the Minister of Crathie. On the strength of this I mustered resolution, and ordered "a machine" (they don't speak of cabs in Scotland) for half-past four. The appointed hour came, but no machine. The weather during the day had been of the kind familiarly known as "Scotch mist," but now the rain descended in torrents. Ah, "there's many a slip between the cup and the lip."! A quarter to five, and no machine. Five minutes more, and the agony is over. But we have only ten minutes to do two miles. Now we are off at full gallop over the granite causeway, cleared of every obstruction by reason of the pelting rain; the very policemen had disappeared, else, it might have fared ill with us. Just in time to catch the Dec-side train! The

distance to Ballater is $43\frac{1}{2}$ miles, and the time occupied, including numerous stoppages, is two hours and a half. I was for some time too much absorbed in reflecting on my recent escapade to be very observant of the fine scenery through which we were passing. This valley of the Dee has long been a favoured resort of tourists, and the main avenue if not indeed the only approach from this side to the grand mountain scenery that lies beyond in the heart of the North. The river itself, swollen by countless tributary torrents, is a broad and rapid stream with many windings. On either side it is bordered for a considerable distance with a rolling country, finely interspersed with wood and parks, affording sweetest pasturage to herds of those sleek, jet-black, polled-Angus cattle, for which this region is celebrated. The railway follows the course of the river, passing by the picturesque and interesting old towns of Banchory and Aboyne, and other places of lesser note. Then there are so many castles and mansions, old and new, and all so beautifully situated as to make this apparently one of the most desirable inland places of residence in all Scotland. For eight or ten miles we traversed the estate of a single proprietor—the Marquis of Huntley—one of whose fine seats is Aboyne Castle. But even that extensive estate is small compared to the next adjoining, Invercauld, the property of Colonel Farquharson, and which, with the one exception of Balmoral, is the most beautiful property on Dec-side. The railway terminates at Ballater, a small, very quiet, and prettily situated village, whose population was considerably augmented by the arrival of our train at half-past seven. There is but one hotel in the place, a very nice looking one, “the Invercauld Arms.” “It may be half a mile or so from the railway station. I have not a word to say against Highland Inns, but I had learned from experience that their capacity is limited, and considering that here was a whole trainful of tourists, each hopeful of getting a comfortable lodgment for the night, I will not deny that, in my endeavours to reach that hotel, I may possibly have exhibited symptoms of what some would call indecent haste. I certainly did not allow the grass to grow beneath my feet, for I was closely pursued by three stalwart highlanders in kilts, either of whom would have been more than a match for me but that they carried far heavier weight. As it was I reached the hostelry before them, but it was already “quite full.” After a good deal of parleying however, it was discovered that “the sma weenie bit atticie” was unoccupied: I could have that, and a cleaner, tidier little room, weary traveller never slept in. Another important matter of arrangement was to secure a conveyance of some sort for next morning to take us on to Crathie, ten miles. All that could be effected in this direction was to take our chance of a seat on top of the coach that was to leave at nine o’clock, and which was certain to be crowded. I was early astir, and shall not soon forget the stillness of that Sabbath morning at Ballater. Everything was so much in keeping with the associations of the sacred day of rest. The sun was not yet visible, though his rays were gilding the mountain tops. There was not a breath of air stirring, not a sound to disturb the peaceful hours but the rippling of the Dee. The view presented from the bridge was exquisite, and others I found had come there before me to hold admiring converse with the beautiful. One attracted my special notice—an elderly gentleman of prepossessing appearance, whose courteous response to my salutation led to an interesting conversation, I had almost said to an intimate acquaintanceship. He had travelled much, and had recently been in Canada. He was a citizen of Aberdeen and chairman of the Dec-side Railway, spending his holiday time here with his family. I chanced to ask him if he knew any of the name of R—— in Aberdeen. “Oh yes, very well indeed; there are some members of the family in Canada I think.” By a singular coincidence, one of that name was, at the time we were speaking, crossing the bridge, though unnoticed by either of us. As we were preparing to mount the coach

for Crathie, this gentleman very politely asked if I had mentioned the name of R—— to Mr. Duncan, with whom I was conversing on the bridge this morning. I said I had done so. "That is my name," said he. "And have you a brother in Montreal?" "I have," he replied, with more than ordinary emphasis, "do you know him?" When I mentioned to him that his brother and I were elders of the same church, and that "*Little Jessie*" was one of my Sabbath School scholars, the interest which we both attached to a meeting so unexpected may be imagined. How true it is—a touch of sympathy makes all the world akin. Without entering into minute details, a word or two may be said about the beautiful drive from Ballater to Crathie. This road is *par excellence* the Queen's highway, for it has been graded and is kept in the most perfect order for Her Majesty's especial use. It is broad and smooth, and passes through scenery, which, though you may not call it grand, yet, for diversity and interest, is hardly to be surpassed. It is lined with particularly neat telegraph appointments, and, unlike other lines of wire, this has no "connections." It is the Queen's private means of communication from Windsor Castle to Balmoral. You cannot help noticing the Highland stone huts, precisely after the pattern of that already described at Fort William—humble abodes, some of which the Queen of England has often visited on errands of love and mercy. All eyes are now strained to get the first peep at the towers of Balmoral. Eight miles from Ballater, looking across the Dee, you notice the turrets of a quaint old castle rising above the trees. In front of it a lawn stretches down to the water's edge, and you see what looks like a spider's thread, though it is a six inch cable, stretched across the river, the farther end fastened to the branch of a great spreading oak, and that nearer, to a rustic support, and there's a basket dangling from it. It used to be called the Duchess of Kent's cradle, and that rope bridge leads to Abergeldie Castle—the shooting lodge of His Royal Highness the Prince of Wales. A little farther on, on the right hand, on the hill side, within a stone throw of the road, and imbedded in a grove of spruce and pine trees, is a very humble looking church—such a looking church as may be found in the back-woods settlements of Canada. It is the parish church of Crathie. From this point you get a fine view of Balmoral, not more than a mile off. We found a large number of carriages and a crowd of people congregated in front of the church, though it was an hour before the service would commence. There must certainly be a rush when that church door is opened! My chances are perhaps as good as another's, but I don't like to enter the House of God thus. Besides, I have a desire to see Dr. Taylor, whom I already know by reputation as one of the most polished and scholarly ministers of the church. It may serve a double purpose to present my credentials now. It is pretty close upon the hour of worship, but he is not going to preach. I proceeded at once to the manse, distant perhaps half a mile. Dr. Taylor himself answered the door-bell, and, having glanced at the introductory note, received me cordially, pressed me to return to the manse at the close of the service, and, in the meantime, gave me in charge to the beadle who was just then leaving for church—with instructions to give me a seat in the minister's pew or any other that I should prefer. "Sandy" had seen many a crowd at Crathie Kirk, but not often so large a gathering as this; it was "juist awfu," in his estimation. But he was equal to the occasion, and, instead of attempting an entrance in front, he motioned me to follow him to a small door in the rear opening into the vestry, which, when we had quietly entered, was made fast. I was soon seated in the gallery immediately opposite Her Majesty's pew, and for some time had the church all to myself. At a quarter before twelve the doors were opened, and, as on the lifting of a sluice-gate, the flood poured in. That there should have been some disorder, and even some pretty loud vociferating, as parties got separated in the struggle for the best seats, was inevitable; but it was only

momentary. Those who could not find seats in the gallery returned to the body of the church below, and in a very short time there was perfect stillness. At twelve o'clock the bell ceased to toll. By this time the front seats in the gallery had been occupied by the leading gentry of the neighbourhood, and that immediately behind the Royal pew by the Balmoral gillies—plendid looking fellows in full highland costume—among whom it was easy to distinguish the burley form of John Brown, Her Majesty's faithful and constant attendant.

Softly, as when one enters church a little late, and finds the minister in the pulpit, so Queen Victoria entered, and proceeded to her own pew in the old parish kirk as though no eye but God's was then looking upon her. She was simply dressed, and unattended save by members of her own family, the Princess Alice, the Duke of Edinburgh, Prince Leopold, and Lady Waterpark, one of Her Majesty's ladies in waiting. For a moment or two Her Majesty's head bent in silent prayer—a becoming act of reverence not always observed by Presbyterians, though in Scotland it is becoming more general—when she took her seat, and, after a composed glance round the church, shewed her familiarity with the Presbyterian form of worship by reaching forth for her psalm book even before the minister had uttered the words “Let us worship God by singing to his praise and glory the hundredth psalm.” It may be stated here that the whole order of service was in accordance with the old style and form practised in the Church of Scotland. The congregation sat while singing, and stood at prayer. If there was any departure from the strictest use and wont it went no farther than that the collection was taken up by the Elders passing the ladles through the pews, and that no anthem was sung while the collection was being taken. Even the Scottish Hymnal was not used. The singing was led by a choir of half a dozen young men and women, farmers' sons and daughters and bona fide members of the congregation, ranged in front of the precentor's desk.

There was no instrumental music. The tunes sung were Old Hundred, Martyrdom, and French, in all of which the whole congregation joined with heart and voice, and none more heartily than the Queen. The Duke of Edinburgh, though by repute a professed musician, appeared to be less familiar with Scottish psalmody than his mother, who, observing that he had some difficulty in finding the place either in the tune-book or among the paraphrases, came to his assistance by finding it for him and handing him the book, and this without ceasing to sing herself. The portions of Scripture read were the 15th Psalm, “Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy Hill? &c.,” and the 15th chapter of 1 Corinthians, beginning at the 35th verse, where St. Paul enters upon that wonderful argument on the resurrection of the saints. The occasion was altogether one of exceeding interest. The sermon about to be delivered was the first preached in her Majesty's hearing in Scotland since the death of her friend and chaplain Dr. Norman McLeod. The officiating clergyman was the Rev. Donald McLeod of the Park Church, Glasgow, a brother of the late minister of the Barony, and in whose stead he had been appointed one of her Majesty's chaplains for Scotland, and also the Editor of GOOD WORDS. The subject was the eternal home of God's believing people. There was something exceptional too in the congregation itself, gathered here from the four winds of heaven. I did not recognise in Mr. McLeod the slightest resemblance to his late illustrious brother, and the style of his preaching I can imagine was equally dissimilar, but it was earnest, affectionate, and effective preaching. His utterances appeared to come from an honest and good heart, and were of a kind likely to reach the hearts of others. His delivery was fluent and ex-tempore. The text was taken from the 14th Chapter of St. John, “I GO TO PREPARE A PLACE FOR YOU.” Without attempting to give a connected synopsis of this sermon preached before the Queen, and which will

no doubt in due time appear in "GOOD WORDS," it may not be out of place to recall one or two of the leading thoughts:

What constitutes the highest enjoyment of mankind if it is not the personal interchange of love and friendship. And what but the hope of a personal meeting with Christ inspired the early Church? If ever a man exhibited "the enthusiasm of humanity" it was St. Paul. He had no morbid fear of death. The thought of the second personal advent of Christ raised him to a position that dwarfed all earthly consideration. For him to live was Christ, for him to die was great and unspeakable gain. He was ever ready and willing to depart and be with Christ, "which is far better." Do we so look for Christ? Who is there, even among good people, that will not confess to a great timidity of futurity?—of taking the step from Time into Eternity? Who have not ever present with them a lurking dread of that mysterious passage from the familiar to the unknown? What does this fear spring from? Undoubtedly it is chiefly because the nature of the life beyond the grave is unknown. Here we see through a glass, darkly. So little revealed, so much left to imagination! Saving here and there a few hints, the Bible observes almost a studied silence on the subject. What is Heaven? Where is Heaven? Is it a place, or only a condition of existence? We cannot tell. What is the condition of the spirits of the departed? Is there an intermediate state, or, do the souls of believers at death immediately pass into glory? What of those with whom we have taken sweet counsel in this life? Shall we know each other in Heaven? God's word answers few of these questions. A second reason why we dread the great change is that we love this present life. It is so sweet. We have so many ties in it. The world itself is lovely, and has such associations as we cannot conceive any other world can have for us. There is a charm about these. To take the last look at this fair world! To let go the grasp of the friend who is going—not to the grave—but into that dim land, we know not where! What shall reconcile or comfort us? Jesus says something—perhaps as much as we are capable of understanding, "I GO TO PREPARE A PLACE FOR YOU." Should not this satisfy us, that He who has gone to prepare *that* place, is the same who made *this* place for us. Surely this has been a place prepared for the use and enjoyment of man. If the Bible had not said so it is plain of itself. Those mines of gold and silver and coal and iron, were they not prepared by Him long ago? Was it not He who opened up the valleys and hollowed out the channels of the rivers, and spread out the sea from pole to pole? And, when we look at the fitness of the material universe for man's occupation we begin to realize the kind purposes and infinite wisdom of the Creator. If we are loath to leave this world we can at least say, He gave us all that makes it dear to us. Father, mother, sister, brother, wife, husband, friend, are not these dear names all His gift? But all these

are merely for our earliest childhood in an eternal existence. We are everywhere taught this. And we may be sure that as we have found all so suitable and congenial to our nature here, so surely shall we find that Jesus will prepare for us a grander, holier place than this for our future abode. His Father's House is to be our Eternal Home—our *Home*—no mere lodgment—a Home with many mansions, where we shall enjoy the variety we crave. Still, this, after all, suggests only indefinite good. If every thing is to be so *new*, shall we like it? The Oneness of the Creator, as well as analogy, teaches us to expect that every thing there will be adapted to our new state of being, and will be enjoyed by us in a degree commensurate with the difference that exists between Time and Eternity. He who has given us the thirst for knowledge will not quench this spirit. Impossible that the mother who loved her child here can cease to love it yonder! Every thing that is good here will have its analogy in the bright world above.

The one great lesson we learn every day in searching into the secrets of nature is the lesson of progress. And it may be that elements of present joy will then assume new forms and developments, may pass into conditions of being now slumbering, but which the first touch of Eternity may reveal to us. Let us never forget, however, the condition upon which all this depends—*Personal Character*. Our tastes here will be our tastes forever. Self-indulgence, impurity, every thing that is contrary to the ideal of our humanity. If these things become our affinities, we cannot hope to enter into the kingdom of God.

We may well rejoice to think of those who have gone where Christ is. They who trusted God in dark ways, while passing from the known into the unknown, are enjoying eternal satisfaction. Think, how near to every one of us this unseen world is! and let us seek to live for this life that is to come, followers of them who, through faith and patience, inherit the promises. Let us go to God as children to a father, in simple faith, believing that He who has given us all good here will perfect that which concerneth us hereafter, and will receive us into His own gracious Presence, where there is fullness of joy, and pleasures for evermore.

This plain but admirable discourse was listened to with deepest interest, as indeed it could not fail to be, by every one within sound of the preacher's voice, and by none more so than by that widowed Lady whose thoughts it carried back to her happiest days on earth, when, within these walls, and with her illustrious Consort by her side, she had listened to the message of salvation from one whom she loved and honoured, but whose voice she should hear no more in this world. Although no direct allusion was made to

the less which the Queen equally with many of her subjects deplored. we all felt that the words to which we had listened constituted a touching and appropriate funeral sermon. The service was concluded in the usual manner. The Queen stood with the congregation when they stood, she kept her seat when they did. She turned over the leaves of the Bible when all others did—and oh what a rustling of leaves there is in a Scotch Church!—and she dropped her contribution into the ladle, just like the rest of us. The collection was announced to be for the Funds of the Church of Scotland in England.

Immediately that the blessing was pronounced, Her Majesty left the Church as quietly as she had entered it, and, without any demonstration on the part of the on-lookers, drove off in a carriage and pair to her loved Highland home. I have said that the Queen was simply dressed. Had you met her on the road you would in all probability have taken her for a decent farmer's wife; so stout, yet, good-looking, and with an expression of countenance shrewd and sensible. You would have felt that had you accosted her with a familiar salutation, no offence would have been taken. I had not seen Her Majesty since 1841. Then I saw her going to the opening of Parliament in the Royal State carriage drawn by eight cream-coloured horses—a young bride with her husband making their first public appearance in the capital, saluted by the roar of cannon and the plaudits of a million of people. There was a difference—a marked contrast—betwixt now and then. This Sunday morning at Crathie Church Her Majesty wore a plain black silk gown and a closely-fitting bonnet, as plain—a real bonnet—with just one little white rosette. The Princess Beatrice, who is taller than her mother, though not the least pretty, is a modest looking girl with a pleasing cast of countenance. For the information of the young ladies of Canada I may state that she was dressed in a plain white muslin *frack*. shall I call it? a little bit of pink ribbon round her neck, fastened

by a small gold brooch, and wore a white straw hat with a single feather. These two were the plainest dressed women I saw in the church of Crathie. Matronly and maidenly examples to the nation. God bless them!

The next thing was to get away from Crathie. To see any more of the minister was impossible. It had commenced to rain, and I must go on to Braemar, nine miles beyond, on foot, unless some good Samaritan give me a lift, for, there is not a single hotel nearer to Balmoral. I had been fortunate ere this in making the acquaintance of strangers but never more so than now. One carriage after another had left, fully laden, until there remained but one dog-cart, and the driver said that some one going to Braemar, he knew not who, "had *wired* for this trap." The person in question proved to be a gentleman of the first water, whom I accosted, and was at once relieved from further embarrassment by his offer to give me a seat. We had not got half way to Braemar before we were fast friends. But it was some time before I made the discovery that I was under the wing of no less a personage than the Lord Provost of Dundee—a most intelligent, polite man, at the same time a self-taught, self-made man, who began life a shepherd boy, rose to be ploughman, then clerk, by-and-by did a little stroke of business on his own account, "stuck to it," till now, at fifty, he finds himself a man of fame and fortune—of whom more anon.

This road far exceeds in grandeur that which we had traversed in the morning. The mountains are loftier. To begin with, there is Lochnagar, close by, 3777 feet high, and at its foot, right in front of us, Balmoral Castle, a splendid pile of buildings in the Scottish baronial style of architecture, situate on a bend of the River Dee. Here every thing that Art can do to heighten the natural beauty of landscape has been done, but not overdone, and the whole testifies to the admirable taste of the good Prince whose creation it was, and to whose memory we can see quite distinctly a colossal bronze statue in one of the parks. Every hill-top in the

neighbourhood, too, is crowned with cairn or monument to commemorate some event of special interest to the Royal family. This one, on *Craiggowan*, was built in 1852, as the Queen herself tells us in her *LIFE IN THE HIGHLANDS*, "to commemorate our taking possession of this dear place." It had Royal builders, for, when each of Her Majesty's family and household had placed a stone upon it, the Prince Consort climbed to the top of it and placed the last stone. That other cairn marks the spot where the bon-fire blazed forth on the news reaching Balmoral of the fall of Sebastopol—the bon-fire that had stood there ready to be lighted for nearly two years, while the destinies of Europe trembled in the balance. The massive pyramid up yonder was erected in memory of Prince Albert, and bears the inscription borrowed from the Apocrypha, respecting which some of Her Majesty's spiritual advisers took occasion to remonstrate, rather too officiously, as Her Majesty hinted to them at the time. Even from this comparatively distant point of view we can understand how the Queen came to write of Balmoral as she did in 1856, "Every year my heart becomes more fixed in this dear Paradise, and so much more so now that all has become my dearest Albert's own creation." We are now on the magnificent estate of Invercauld covering an area of thirty-five miles in length and ten miles in width, and which includes the ancient forests of Mar and Ballochbui, abounding in red deer, grouse, partridge and other game. And such ant hills! The size and number of them is wonderful, in shape reminding one of those lacustrine abodes of pre-historic man that geologists discourse about. If there is any power in numbers it cannot be said of these indefatigable creatures, as was said of their kind in Palestine, by the profoundest of savans, "the ants are a people not strong."

Here is the old Castle of Braemar, formerly the seat of the Earls of Mar, in fine preservation, though seldom tenanted now save when the Queen and her nobles come here to witness the athletic sports at

the annual gatherings of the Clans. Both inns at the Castleton of Braemar were full to overflowing, not room even for the Provost of Dundee, and we were coolly told that we must either return to the place whence we had come, Bal'ater, to wit, twenty miles off, or, pass on to the "Spital of Glesshce," fifteen miles ahead—a pretty long Sabbath-day's journey! But there was no other alternative, so, choosing the lesser of two evils, we engaged a conveyance for a party of six, and after a romantic drive reached the *Hospital*, as it was no doubt originally called, about eight o'clock, thankful for shelter from the present rain and for the warm fire and comfortable accommodations which there awaited us. Among all my reminiscences of travel I can recall none that have left such an indelible impression on my mind as the recollection of the Sabbath evening spent in this solitary Highland glen. Though not to be described, imagination can picture to itself our little group, strangers to each other this morning—now drawing our chairs around the cheerful hearth—feeling our way towards each other's thoughts, if peradventure they may have sympathies in common! Was all this that we had seen and heard a reality, or only a very pleasant dream?

If this survey of so small a portion of God's Creation has so impressed us, how shall we be affected when eternity shall reveal to us all His works, and greater than these? If to see our dear earthly Sovereign, as we have seen her to-day, is so great a privilege, what will it be to see the King of Kings in his beauty, and to dwell with him FOR EVER in that place which he has gone to prepare for all his believing followers?

If any account is to be given of what was subsequently seen in St. Andrew's, the place of all others dear to every student of Scottish ecclesiastical history, or, of the Martyr-land of Galloway and the South, it must be reserved until another who has large claims on the columns of the *Presbyterian* and who is well able to interest and instruct its readers, shall have had an opportunity of recording his

experiences in a different part of the Queen's Dominions C.

NOTE.—On behalf of the printer we have to apologize for the *mistake* made in setting these jottings in large type, instead of in "Minion," as formerly. However "good for sore eyes" it may be, we regret the consequent exclusion of other valuable matter.—ED.

NORMAN MACLEOD.

A. REMINISCENCE, II.

My second and only other sight of Norman MacLeod was at his late home in Bath Street, Glasgow. He had pressed me to spend with him there, during my brief visit to Scotland, as much time as my other engagements and duties would allow. As soon as the business of the General Assembly was wound up, as, from time immemorial, the business of General Assemblies has been wont to be, by "the Moderator's Dinner," I made arrangements to proceed to Glasgow, having previously written to Dr. MacLeod, stating the day and the hour of my expected arrival, and stating also that, to my great regret, I had but a day at my disposal for the Scottish Commercial metropolis.

On my arrival at the house, the door was opened by the Barony Church Beadle who, by the Doctor's wise arrangement, attended daily at the Manse for two or three hours in the morning, for the purpose of receiving messages and visitors, and of conveying the Minister's behests as to his accessibility or otherwise, to the numerous callers who presented themselves at the door.

I had but to announce my name to gain admittance, and was soon led up to the drawing room, in which was seated the doctor, evidently looking out for my arrival, and prepared to give me the day. Mrs. MacLeod and two daughters were with him. They soon put me at my ease, entering at once into conversation about Canada, and expressing great joy at the prospect of a visit to this side of the Atlantic which the doctor and his wife had long projected. Their passage, they told me, was taken, and all their plans laid for leaving in August. Mr. and Mrs. James

Arthur and one or two other friends were to be their *compagnons de voyage*. I assured them of a hearty welcome from the Clergymen and laity of our Church in Canada, as well as from men of all ranks and creeds; offered them hospitality, and pressed upon the doctor the further clerical hospitality of the pulpit of St. Paul's Church. "In regard to work," he replied, "I must leave that matter to be determined by the state of my health, which you see," he continued, "is none of the best." I did see, truly, that the massive frame before me was shaken to its foundation. He seemed much weaker and more shattered than when I saw him in the Assembly Hall, five or six days before. The excitement and exertion of delivering his great speech had, too clearly, told upon an already weakened constitution. The opinion has been since expressed that that occasion, and the effort which it involved, hastened his death; I do not doubt its correctness. Yet, he was full of vivacity on this occasion, and talked with great sprightliness on a variety of subjects:—Methodism, its great Church-activity, its value; some of its leading men were named, he especially spoke of William Arthur;—Indian missions and the great aim which British Missionary Societies should set before them, that of founding in India, not a Church of Scotland, or of England; not a free Church, or a Wesleyan; not a Baptist, or a Congregational communion;—so perpetuating British ecclesiastical dissension,—but a great, comprehensive, Christian Church for the Indian empire. He spoke kindly words in this connection respecting Dr. Herdman, his successor in the Convener'ship of the Indian mission. Dr. MacLeod's conversational powers were of a very high order. He had large knowledge of general subjects; he knew what he was saying, and could express himself with ease and tersely, often with great force; he had his own opinions, and could maintain them with singular strength and flow, yet kindly. From the specimen which I had during this too short visit, he must have been a prince amongst conversationalists. He spoke freely and lovingly of Balmoral and its

royal inmates, of the condescension and kindness of Her Majesty and the royal children, and showed me several *cartes de visite* which from time to time he had received as *souvenirs*, these gifts having been made especially valuable by royal autographs on the back of the cards, corresponding severally with the effigies which the sun had imprinted on the other side. A German Bible was produced which the Princes and Princesses had purchased for him during one of their visits to Germany. This Bible was inscribed to their "dear friend Norman MacLeod, D.D.," and, after most touching words which I may not reproduce, was signed in detail by a "string" of royal names, the first being, "Alfred." With true modesty yet with commendable pride, he pointed out the affecting inscription. I felt, as I sat and talked with him, that the honour of this exalted friend-ship was mutual; for that this Scottish minister and Court Chaplain was a right royal man, worthy to mingle with princes, worthy also to instruct them in those high matters which have an interest alike for kings and peasants. In the midst of these pleasant conversations, lunch was announced, so we descended to the dining-room. There, were assembled the doctor's seven daughters, the youngest, a little cherub faced girl of about three years of age, whom I first took to be a grand-child. This meal was to the young people their dinner. I was seated at his side, he carved the joint before him, keeping up the conversation in a most charming manner, with one and another; Canada, the Assembly, his speech, his work, his health, each came in for its share. His demeanour was marked by true friendliness. From time to time he seemed, so at least I thought, to turn a loving eye upon the "olive branches" which God had planted round about his table. That he was a tender father and husband, I could not doubt. The table was amply hospitable, and the whole arrangement, both for simplicity and gentility, such as would have been suitable to any Scottish manse. Dinner over, (it was, sad to say, his last dinner with his family!) Dr. MacLeod

invited me to go with him to his "den," a study which he had had constructed for himself out of a loft over a wash house, at the back of the yard of the house. This involved a descent to the kitchen basement, a run across the flagged yard, for it was raining, and a climb up a narrow "stair" to the "den." aforesaid. It was in fact his workshop. Here he wrote his sermons; here overlooked the manuscripts and corrected the proofs for "Good Words;" here devised plans and methods for working his parish; here wrote his letters, as Convener, to the Church's missionaries in India; and here, no doubt, away from the bustle of a busy home, and the interruption of large social demands, poured out in prayer to his Father in heaven, the secrets and desires of his great and earnest soul. As soon as we had seated ourselves, one on each side the fire-place, the fire in which was not bright enough to please him, he took a pipe from the mantel-piece, filled it, lit it, and smoked away. Then, he talked as few men talk: exchanged confidences, gave his opinion of men whom we both knew, and of others who were the property of the public; he spoke of wrongs, and of blessings; of differences and controversies; of the state of the Church, and his hopes and fears respecting it. He reverted to the subject of his proposed visit to Canada, and inquired how he could accomplish landing first at Halifax on his way to Montreal. Said he, "When in the year 1845 I visited America, Halifax was the first land on which I set foot. My impressions of the hospitable reception that I received there are so vivid, and my thankfulness for the kindness the people showed me is so deep, that I would like to renew these pleasant associations, and live over again the joy of that delightful visit." This revealed the simple child-like nature of the man: "Let me again enjoy the old scenes and experiences, and tread the steps which years ago I trod." How true to a true nature!

One felt as he sat and talked with Norman MacLeod that he was in the company of a large-hearted, broad, Christian man, who had largely survived the preju-

dices of early training and association, if he ever had any; who was human in his sympathies, generous for the most part, in his utterances respecting others; who was, moreover, well up with the progressive thought of the age, and alive to the rapid intellectual and religious transitions through which it is passing; a man who saw and seized the good wherever it was to be found, and who detested meanness and wrong, as devils incarnate, which they pretty much are. Of his Christianity, his sincere faith in Jesus, and his daily communion with the Father of his spirit, no one who knew him could be in doubt. Two days before the visit which I now chronicle, a young barrister whom he had several times previously met, spent an hour or more with him in his "den." This gentleman is a man of letters, as well as of the law, and besides largely mingles in political life. Sitting with him at breakfast on the morning after the day of Dr. MacLeod's death, the daily paper lay on the table and was opened by my host. With deep emotion he conveyed to me the sad intelligence on which his startled eye fell. Then he told me of his visit to Bath Street, and of his pleasure in making it, adding "he talked to me nearly all the time about the atonement of Christ." Not of literature, not of politics, or of social economics, though these would have been the themes on which conversation between two such men would naturally turn, but of Christ, and Christ's loving work for mankind.

My visit came to a speedy end. I had to take the afternoon train for the South, and he was to drive out for an airing with one of his many "Barony" friends. I accompanied him to the pavement, shook him by the hand, "we shall meet in Canada," said I, as I followed him to the door of the carriage, which, by the way, he entered with difficulty; another look! a wave of the hand! and, he was gone!

J.

Our Own Church.

Presbyteries and Parishes.

It must gratify the members of the Church generally, and the friends of Queen's College in particular, to know that certain parties are making a hopeful effort to increase the advantages already enjoyed by students for the ministry. We learn that the services of the distinguished elocutionist, A. Melville Bell, Esq., have been secured, and that it is proposed to provide for two extra courses of lectures, to be given by clergymen during the present session in the theological department. The estimated expense is \$750, which will be obtained, it is expected, without drawing upon the funds of the College. This project is worthy of a fair trial, and we trust it will be adequately supported. A movement has been made in the Parent Church in the same direction, some liberal laymen having supplied a permanent endowment for the purpose. It certainly would be good news to hear of similar gifts in this country, say endowments of two lecture-ships at \$4000 or \$5000 each. We make the suggestion, and do not despair of its being acted upon.

An esteemed correspondent, "*RUSTICS*," has favoured us with a communication on the increased equipment of our city churches for pulpit and pastoral work. We quite agree with him as to the unreasonable amount of work expected from city ministers in general, and ministers of the Presbyterian churches in particular. *Rusticus* points out the only two remedies which can be brought to bear, namely, that of hiring (if building new churches, and forming additional congregations; or else, providing assistants for the over-taxed ministers,—which he considers preferable. If it came to be a matter of opinion, we might argue in favour of "the little farm well tilled," but as large congregations in point of fact exist, we cordially agree with him that every minister of such a congregation should be so assisted in his work as to ensure that work being thoroughly done. *Rusticus* also lays some stress on the point that assistant-

ships would become a valuable training to the better class of Divinity students. Were it not for an accumulation of matter in type, which will not improve by keeping, we had gladly inserted the letter in full; but in the meantime, we thank our correspondent for the hint, and trust that those more immediately interested in the question will think over it, and act upon it.

A good friend, writing from West King, informs us that at a meeting of the congregation of that name, recently held, a deputation was appointed to wait on the Rev. James Carmichael for the purpose of expressing their esteem for him, and their satisfaction that the change to Kingston, lately contemplated, had not taken place. The deputation, which consisted of the Elders of the Church, along with other members, accordingly presented their pastor with an affectionate address, accompanied by a purse containing \$200, which called forth a feeling and suitable reply from Mr. Carmichael. Another correspondent gives good accounts as to the state and prospects of the Church at NOTTAWASAGA WEST. "We are getting on in the usual way, making a few improvements from time to time. During the past year we erected commodious sheds at the West Church. Probably the next work we undertake will be a church in the township of Collingwood, where services are now conducted by the Rev. Alexander Macdonald in a school-house. One will have to be built at Duntroon also, unless the Union take place and save us the trouble and expense. There are four students from this congregation attending Queen's College this session, with a view of studying for the ministry; and we have two or three more preparing to go the same way."

From the "*Hamilton Spectator*," we learn that the new church in course of construction for the Rev. Robert Burnet, is now so well advanced that it is expected to be ready for occupation by New Year's Day. The total length of the building is 55 feet, and the width 40 feet. It will be a tasteful structure, with an airy and well-lighted basement for the use of the Sunday School. It will cost about \$2500,

the greater part of which has already been subscribed and paid in.

The members of St. Andrew's Church, THURLOW, lately presented their minister, the Rev. James M. Grey, with a seasonable expression of their regard for him. After a sumptuous repast, graced by the presence of the ladies, and prepared no doubt by them, a well-filled purse was presented, and the manse larder was stored with an abundant supply of good cheer. The congregation of CALEDON and MONO is vacant by the translation of the Rev. Peter Lindsay to Sherbrooke. The Rev. Alex. McLennan, of Uxbridge, intends resuming his work very shortly, if he has not already done so. His health is much improved.

Before passing from these matters personal, we may mention,—for we know that many will be interested in the announcement—that Mr. WILLIAM R. CROIL, who was for a number of years the active and efficient Secretary-Treasurer of the Temporalities Board, and Secretary of the Lay Association of Montreal, sailed last month from New York for Nassau, the chief town of the Island of New Providence, one of the West India Islands. Mr. Croil has been in delicate health since the time that he resigned the responsible office referred to, now some four or five years ago, and is still an invalid; but we trust that in the delightful climate to which he has gone he may pass a pleasant winter, and be restored to his numerous friends, and to the Church of which he is an elder of many years standing, with renewed health and strength.

The Annual Meeting of the ST. GABRIEL Church, Montreal, Missionary Association was held on the evening of the 16th of October last; the Rev. Robert Campbell, M. A., presiding. The report read shewed that the lady collectors had raised during the year the sum of \$307.95 which was devoted to the following objects. To the Minister's Widow's and Orphan's Fund \$53.70: the Sustentation Fund \$147.55: the French Mission \$75.08 and the Bursary Fund \$22.41. Addresses were delivered by the Rev. Messrs. Black

and Doudiet, and by the Church Agent, Messrs. William Darling, A. B. Stewart, Bertram, Patton and others. A similar meeting of the Missionary Association of ST. MARK'S CHURCH, Griffintown, was also held about the same time, when a highly satisfactory report of the past year's work done by this young but vigorous Congregation was submitted and commented upon by the speakers who were present. At the last observance of the Sacrament in the Church there were present 104 communicants, largely exceeding the attendance upon any previous occasion. The congregation of ST. MATTHEW'S, Point St. Charles, held their Annual Soiree on the evening of the 11th November. The attendance was unusually large, the Church being crowded to its utmost capacity. The abundant supply of refreshments, the elaborateness of the decorations, and the heartiness of the whole proceedings, all testified to the warm welcome extended by the people to their deservedly popular minister, Mr. Doudiet. Encouraging words were spoken by the Revs. Messrs. Campbell, Laing, and the neighbouring Wesleyan Methodist Minister, as well as by influential laymen. We hope soon to hear of a new and much larger church being erected in this quarter of the city that is rapidly increasing in population.

The Young Men's Associations of the city have all commenced their regular meetings for the winter, with symptoms of life and activity that are refreshing and hopeful. The inaugural lecture delivered before the Young Men's Association of ST. PAUL'S Church, was given by the Rev. Dr. Jenkins, the President, and was largely attended by members of the congregation. It took the form of a familiar account of Dr. Jenkins' recent visit to Britain and, more particularly of his mission to Edinburgh as the accredited representative of the Canadian Church at the last General Assembly of the Church of Scotland. The lecture was interesting and the promise was given that leaves from the same note-book should furnish the theme of a future address. The Rev. Gavin Lang opened the session of the Young Men's Association of

ST. ANDREW'S Church with an able address on Ecclesiastical Union—a subject of deepest interest at the present moment to Christians of all Churches. Professor Murray's Sabbath afternoon lectures have, since our last notice of them, been opened alike to old and young, male and female; the very large attendance at these lectures is sufficient evidence of appreciation on the part of those for whose benefit they have been prepared.

Reports of the PROCEEDINGS of PRESBYTERIES have reached us from the Presbyteries of Montreal, Victoria, and Glenarry. That which we had expected from Toronto may have miscarried.

The Montreal Presbytery held its stated Quarterly Meeting on the 5th November. The attendance of members, lay and clerical, from the country, was small. There was, however, a good deal of business transacted, which, from the number of on-lookers and reporters present, seemed to be of an unusually interesting kind. Certainly not the least important was a resolution introduced by the Rev. Donald Ross of Dundee, respecting the salaries received by ministers, and which Mr. Ross supported at some length in an able speech. We shall make the whole matter sufficiently intelligible by simply recording the motion that was ultimately adopted.

"That in the altered circumstances of the country, and its great prosperity, and consequent rise in the cost of living, this Presbytery deem it right and proper to request the congregations generally within its bounds to augment the stipends of their respective ministers at a rate commensurate with the advances made in all other callings and employments of life; and that a Committee be appointed, consisting of the Moderator, the clerk, Revs. Dr. Jenkins and Donald Ross, Messrs Croil and Morris, to prepare a scheme for approaching the congregations in this regard and for submitting to them the importance of this subject."

Our earnest hope is that every Presbytery in the Church will take action in this direction. We wonder that there has not been "a strike" among the ministers long ago. Mr. Campbell gave in the Report of the Presbytery's Home Mission Committee, which was read and approved, and the zeal and diligence of Mr. Archibald

Ross, the missionary who had been labouring in the augmentation of Grenville, during the summer months, were duly acknowledged. And in view of his special adaptation for missionary work it was agreed to request the Synod to shorten his remaining curriculum of study in Divinity. Mr John L. Morris, on behalf of St. Andrew's congregation presented a petition praying for the use of St John's Church, Dorchester Street, as the centre of a city mission field. The prayer of the petition was supported by the Rev. Gavin Lang.

After a long debate the Presbytery, by a majority of three decided in the negative; against this decision Mr. Lang protested, craved extracts, and appealed to the Synod for reasons to be given in. The Rev C. Glass, from Woodstock, N. B., made application to be received by the Presbytery, and his application was referred to a Committee. Mr Glass is a licentiate of the Church of Scotland, and an ordained minister of the Free Church, who has been for some years the principal of an Educational institution at Woodstock. The Rev. C. A. Tanner, lately of Sherbrooke, and now Principal of the Institute of the French Canadian Missionary Society, at Point aux Tremble, also applied to be received as a missionary within the bounds, which was agreed to. Arrangements were then made for supplying vacant charges, and for holding the usual annual Missionary meetings in the several congregations.

The quarterly meeting of the PRESBYTERY OF VICTORIA was held in St. Andrew's Church, Lindsay, on Tuesday, 5th ultimo.

There was read a communication from the Rev. R. Campbell respecting arrears due from certain Congregations within the bounds of the Presbytery to the Ministers' Widows' and Orphans' Fund, requesting that suitable action be taken in the matter.

Whereupon it was unanimously resolved that this Presbytery having learned with deep regret that certain of their Congregations, "disregarding the reiterated injunction of the Synod, are in arrears to the Ministers' Widows' and Orphans' Fund, some of them having contributed nothing

to it for a number of years," do hereby instruct the clerk to remind the managers of the aforesaid Congregations of their delinquency in the premises, and strongly to impress upon them the propriety of their contributing liberally to this very important scheme of the Church, and the earnest desire of this Court that all arrears due thereto be paid at the earliest date possible, and that henceforth the contributions to said Fund be promptly raised and forwarded at the time specified by act of Synod thereanent.

A discussion, upon the usual investigation of the manner in which the churches had discharged their duty respecting the contributions due to the Schemes of the Synod maturing since the last ordinary meeting, resulted in the following deliverance:

Whereas it has become evident upon inquiry that a few of our Congregations feel at liberty to exhaust their liberality upon certain favourite Schemes of the Church to the prejudice and neglect of others which they inconsiderately deem of no importance: therefore Resolved: That the members and adherents of our Congregations be and hereby are earnestly and affectionately recommended to acquaint themselves with the many strong and reasonable claims which every one of the Synod's Schemes has upon their support, that henceforth they may cheerfully acquiesce in the Synodical injunctions ament the same, and with Christian liberality and promptness contribute to each and all of said Schemes without exception. And further that the clerk is instructed to transmit an extract of this deliverance to all the Moderators of the Kirk Sessions within the oversight of this Presbytery, and enjoin them to take suitable action thereon.

A very excellent Schedule of Missionary Meetings to be held in the various Congregations was reported and adopted.

The Presbytery recommended, that in cases where arrangements had not been made that might conflict therewith, advantage be taken of the General Thanksgiving day, 14th Nov., for taking up a collection in behalf of the Manitoba Mission.

The Committee appointed for the object reported in favour of utilizing the Synod's Schedule of Statistics for Presbyterian purposes, and recommended that an analysis thereof be printed and published so as to furnish the desired information to every person connected with the Church within the bounds of the Presbytery.

On Wednesday, 6th Nov., the Presbytery met, according to appointment, in St. Andrew's Church, Eldon, for the induction of the Rev. Alexander Mackay, late of Lochiel, to the aforesaid charge.

The minute appointing this meeting was read, after which public intimation was made of the Presbytery's intention to proceed with the induction of Mr. Mackay to the charge of Eldon, and no objection having been offered, Rev. J. Allister Murray, by appointment, proceeded to the pulpit and preached from Matt. xiii. (3-8) after which Mr. Currie, Moderator pro tem narrated the steps taken to fill the vacancy, and put the prescribed questions to Mr. Mackay, who gave satisfactory answers thereto.

The Presbytery thereafter did, with solemn prayer, and in the name of the Lord Jesus Christ, the only head of the Church, induct him to the pastoral charge of the Church and Congregation of Eldon, and admit him to all the rights and privileges thereto pertaining. The Rev. Mr. Paul suitably addressed the Intraut, after which the Congregation were admonished on the duties of their new pastoral relationship by Messrs. Currie and MacLennan, respectively in the Gaelic and English languages. We congratulate the Congregation of Eldon in the happy choice they have made. Mr. Mackay begins the oversight of that important charge with the ripe experience of many years' successful labour in his Master's service and with the love and esteem of his late Congregations following him to his new sphere of holy work. It is confidently expected that under his able and energetic ministrations the charge of Eldon will make rapid advances, and soon take that position among our most flourishing Congregations which its numbers, wealth and warm attachment to the dear old Church with

which they are connected convince us they should attain.

The Presbytery of Victoria now rejoices in having all its Congregations well filled. Not a vacancy remains within its bounds. It looks forward to new fields ready for cultivation which are opening up for its operations, and which it soon hopes to occupy.

The Rev. John S. Burnet of Martintown is appointed Clerk of the Presbytery of Glengarry, in room of the Rev. Alex. McKay, who has been translated to Eldon. We trust that the congregations of Lochiel and Dalhousie Mills may speedily secure the services of a Gaelic speaking minister, or ministers, for Lochiel is of itself a very large parish, with a splendid Church clear of debt, a snug glebe, and a comfortable new brick manse. Mr. McEachern, the Presbytery's missionary at Indian Lands and Roxboro, sent in a satisfactory report of his labours, and mentioned that, in addition to liberal contributions towards his salary, the people had presented him on leaving with a purse of \$87.

The annual meeting of the Missionary Association of Queen's College was held in the Theological Hall on Saturday, the 16th inst., when the officers were appointed for the current year.

The prospects of the Society are brighter this session than they have been for some years past. Next summer it is expected that the Society will be able to furnish some fifteen students for missionary work. It is to be regretted that the treasury is in a state of almost total depletion. The general purpose to which the funds are devoted is to supplement the salaries of missionary students who may be labouring in destitute places. With a view to remedy this defect, it is contemplated to appeal to the various congregations of the Church, and ask them to contribute something in aid of the Society. The work done by the Society has been of great benefit to the Church in supplying vacant charges, and mission stations during the summer months; and should the appeal be made, we trust it will meet with a hearty and liberal response.

William John Menzies, Esq., W.S., the well known Agent of the Church of Scotland, after an extensive tour on this side the Atlantic, passed through Montreal last month en route for New York and Liverpool. Of course he visited our office where

Agent met Agent. Mr. Menzies has nothing to do with the management of the schemes of the Scotch Church, his duties being entirely of a professional character, but his services are indispensable to the Assembly, which besides has its procurator, Mr. Lee, as well as its Parliamentary Solicitor, Mr. Graham. The Agent is one of the Rev. John Marshall Lang's active working Elders in the Parish of Moruing-side. By the way, we notice that the idea of a general Agent for the schemes of the Church of Scotland has been revived. The India Mission Committee have taken the matter up in earnest, and we have even understood that they have advertised for their man, offering a minimum salary of £560 a year. Their idea is to get "a clergyman if possible," but, with all due respect, we think that in this they make a decided mistake.

During the last few months there has been an unusual number of deaths among the ministers of the Established Church. Dr. Bisset of Bourtrie and Dr. Bremner of Banff, who have lately been called away, were both scholarly, learned men, and authors of books. The late Dr. Runciman of St. Andrew's Parish, Glasgow, Dr. Maitland of Kells, and Dr. Tannoch of Glamis, in Forfarshire, were each eminent in their profession. We observe that a monument is to be erected in the nave of the Cathedral in memory of Dr. McLeod, towards which £700 has already been subscribed. It may not be generally known that the citizens of Glasgow shortly after Dr. McLeod's death, contributed the handsome amount of nearly £10,000, to be presented to Mrs. McLeod. The Rev. Mr. Johnson of Loch Ryan has been inducted to the Parish and Church of Port of Mouteith. The Rev. James S. Douglas, formerly of Peterboro, Ontario, is doing double duty as an ordained Missionary and medical practitioner in the Parish of Harray and Birsay, a rather celebrated parish, of which Dr. Traill, of the University of Aberdeen, was for a long time minister. It is the largest Parish in Orkney, having a population of about 1600 souls, divided by hills and lochs into seven

sections, each large enough to be a parish. Mr. Douglas acknowledges subscriptions towards the erection of the Birsay Mission into a parish, *quoad sacra*, and would not refuse a mite from any of his Canadian friends.

The Presbytery of Edinburgh has been again considerably exercised over the "Cramond Harmonium Case." At its last meeting arrangements were made for a public meeting to hear the Revs. Dr. Robertson, J. M. Lang, and Dr. Milligan, in reference to their respective missions to the continents of Europe and America. It was also agreed that ministers should call the attention of their congregations to the blessings conferred through the instrumentality of John Knox, as the most fitting way of observing the Ter-Centenary of his death—Sunday the 24th November.

The Nova Scotian Church RECORD, November, acknowledges receipt of the Rev. Geo. M. Grant. How the Church has managed to get on without him all summer, we are at a loss to understand. Along with authentic details of the murder of the Rev. D. J. Gordon of Erromanga, who, like Bishop Patteson, has fallen a victim to cruel suspicion on part of the natives, the RECORD contains an interesting account of the departure of Mr. Annand and his wife, who have gone to the New Hebrides as missionaries to the heathen, from the Presbyterian Churches of the Lower Provinces, to share the labours and the dangers of Dr. Geddie and Mr. Goodwill, sent thither years ago by the same little Church which thus has become an example to us all.

The Schemes.

THE PRESBYTERIAN.

In accordance with the unanimous resolution of Synod, the Editorial Committee of THE PRESBYTERIAN have taken the initiative in providing an OFFICE for the transaction of all business connected with the issue and management of this Magazine. The premises are conveniently situated in the centre of the city,

NO. 210 ST. JAMES STREET, MONTREAL.

It may be stated that out of the profits of the first year of the new series of THE PRESBYTERIAN, the Committee have been enabled to furnish this office with every requisite, even to a commodious fire-proof safe.

This step has been taken in concert with the Conveners of other schemes of the Church, and it is confidently anticipated that whatever outlay may be involved in its maintenance will be more than repaid by the increased facilities which have been thus provided for managing the finances of the Church.

Through the kindness of contemporaries, the office will be supplied regularly with the leading secular and religious journals published in the Dominion, as well as the periodical records of the Presbyterian Churches of Scotland, Ireland, and the United States, which visitors may inspect during "office hours," from 10 a.m. till 4 p.m.

With this number of the *Presbyterian*, we close the first volume of the New Series. Notwithstanding certain disadvantages, and, conscious of many imperfections, we yet close the labours of the year, thankful for the large and encouraging support we have received. The circulation of the magazine has increased from 1400 to 9500! and not only this: backed up as we have been by congregations in their corporate capacity, we have enjoyed an absolute immunity from *bad debts*, and have consequently been enabled to meet every obligation. Thus encouraged we shall continue our best endeavours to make the *Presbyterian* a yet more welcome visitor in every household, and still more useful to the Church.

Large as our circulation now is, we do not despair of seeing it considerably augmented during the ensuing year. A very little reflection will convince Kirk Sessions that, whether they receive a return in the shape of subscriptions to the Magazine or no, it will pay them over and over again to put it into the hands of every member of their congregations.

We owe thanks also to those who have

made use of our advertising columns, and hope that their continued patronage may prove alike beneficial to them and to us.

Unless notified to the contrary by the 15th of this month, we shall continue to despatch the *Presbyterian* to the same addresses, and in like numbers as during the year now drawing to a close.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

As in former years the annual congregational collection, appointed by the Synod on behalf of this Fund, falls to be taken upon the first Sabbath of the new year, the 5th January, 1873. No season could be more suitable than the one fixed for aiding this truly Christ-like object. It is fit that, at a time when family reunions take place, those whose domestic circles remain unbroken should generously remember the households that have been rendered cheerless and lonely by the absence forever therefrom of husbands and fathers. The widow and the orphan are specially dear to the Lord, and they ought also to be dear to all that love Him. The widow and orphan are meet objects of compassion even when left well provided for; but ministers, as a class, have no farms or profitable business to bequeath to their families like other parents, so that when they, the stay of their households, are removed, the event is, to those they leave behind, generally not only one of sadness, but of serious embarrassment. It shows how self-sacrificing and unsparing of their strength, our ministers have been that the number of widows now receiving aid from the Fund is thirty-three, an extraordinarily large number considering the size of the Church, while the orphans and other beneficiaries number forty-one. The Board, at the instance of the Synod, have increased the allowances to annuitants during the past year, a step which the enhanced cost of living rendered most desirable; and it remains for our people to show that the Board have only interpreted their feelings fairly in counting upon increased liberality to this Fund,

which has hitherto been marked by them with special favour among the schemes of the Church.

ROBERT CAMPBELL.
Chairman of the Board.

THE FRENCH MISSION

We regret that, in the announcement which appeared in last month's *Presbyterian* regarding this Mission, no allusion was made to the fact that, in resolving that the time for amalgamation had not yet come with the French Canadian Missionary Society, the Synod's Committee was not unanimous. From this resolution, the Convener, Rev. Gavin Langt dissented, and both he and Mr. John L. Morris, who has acted, for many years, a Secretary to the French Mission, have resigned their respective positions and withdrawn from the Committee. Although the omission in the November number, touching the course taken by these esteemed friends, has been partly rectified by the contents of the circular issued by the Rev. W. M. Black, the Interim Convener, to the Clergy of the Church, and copy of which is elsewhere given, we deem it only fair to Mr. Lang, who had given in reasons of dissent against the finding of the majority of his Committee, to make these known to all the readers of the *Presbyterian*, both Clerical and Lay. These reasons are as follow:—

1. Because it was the distinct understanding at the Conference held in St. Paul's Church on the 2nd September, that the final deliverance, of each of the negotiating Committees would be come to previous to the Joint Meeting of both, at which the report of the said Conference was to be submitted.

2. Because the argument, that it was right to consult the French Congregation of St. John's Church, was no valid argument, inasmuch as the French Mission Committee, which always held sole jurisdiction over the said Congregation, subject to the review of the Synod alone, had received from the Synod full powers to enter into the proposed Amalgamation, in the way that seemed to them best, if such an Amalgamation should be found practicable, and further, because, even though the argument were a valid one, the time in the deliberations of the Committee had passed in which it was competent to arrest the negotiations between the two Missions for any other reason than the

rejection of the Terms of Amalgamation agreed upon at the Conference between the two Sub-Committees in St. Paul's Church on the 2nd September—terms which had been unanimously approved by the Synod's Committee at their meeting of the 9th September.

3. Because the argument, alluded to in the preceding Reason was evidently offered, and insisted upon, with the view of hindering the accomplishment of the Amalgamation, to the principle of which the Synod, without even a division, agreed, and the steps toward which, with the exception of the mere formal consummation, had all been completed.

4. Because it was clearly indicated that measures were in contemplation, by which it was sought to continue, in a modified form, the work of the Synod's French Mission, and so frustrate the object which the Synod had in view in instructing, if practicable, the Amalgamation of their Mission with the French Canadian Missionary Society.

5. Because another argument advanced, having reference to the future intentions of the Canada Presbyterian Church, was, especially at that stage of deliberation, inadmissible in considering the question of Amalgamation with a Society, whose Constitution recognises no Churches as such.

6. Because the Protester, believing that there was no reason why the Amalgamation, approved in principle by the Synod, should not have been carried out immediately after the meeting of Synod, desires to protect himself against all pecuniary abilities arising from the grievous delay which, against his earnest, repeated individual remonstrances, has been interposed, and which, in view of the Synod's having made no provision for the continuance of the French Mission, he has, all along, declared that he will not be answerable for in any way.

With reference to the last, the 6th Reason, it ought to be explained that one of the articles in the Basis of Amalgamation, drawn up at the Conference of the two Sub-Committees in St. Paul's Church on 2nd September, provided 'that the Church of Scotland's French Mission Committee was to enter the Union with all its debts, which were, including the \$500 due to the Ladies Auxiliary Committee, to rank along with the liabilities of the French Canadian Missionary Society.' Mr. Lang, in view of this provision, and holding, otherwise, strong views on the desirableness of the Amalgamation itself, protested against bearing any share in the payment of any arrears or current expenses resting, owing, or which might yet be incurred, by the remanent Synod's French Mission Committee.

The following is the Convener's Circular alluded to in our last, and to which we now earnestly invite the attention of the office-bearers of the Church.

MONTREAL, 12th November, 1872.

REV. AND DEAR SIR,

As already intimated to you through the pages of the November number of the *Presbyterian*, the French Mission Scheme of our Church is to be continued. The Committee appointed by the Synod at its meeting in the month of June, to carry out the amalgamation of that Scheme with the French Canadian Missionary Society have, after full deliberation, agreed that the time for amalgamation has not yet come. They have arrived at this conclusion chiefly from a consideration of the present position of the French Canadian Society, and also from the fact that the members of St. John's French Congregation desire further time for consideration before dissolving their connection with the Presbytery of Montreal.

Mr. Lang, the Convener, having dissented from a resolution of the Committee to the effect that the final decision upon the question of amalgamation with the French Canadian Missionary Society be delayed till after a conference with the congregation of St. John's Church, to the deep regret of the other members, resigned the Convener'ship and his place on the Committee. After Mr. Lang's withdrawal I was appointed Interim-Convener.

Mr. Doudiet having been inducted Minister of St. Matthew's Church, Point St. Charles, St. John's Church is at present vacant. An arrangement has, however, in the meantime been made with Mr. Doudiet to conduct a French service on Sunday afternoons in this Church.

About five hundred dollars are due for arrears of stipend to the Missionaries, and for interest on the mortgages. Three hundred dollars will also be required to carry on the work of the Mission till the meeting of Synod in June next. In addition to these sums, five hundred dollars are due to the Ladies' Committee, which it is desirable should now be re-paid.

The Synod appointed the usual collection to take place on the first Sunday of July, but owing to some uncertainty as to the future of the Mission, very few contributions have as yet been received. The Committee earnestly hope that if you have not already made a collection in your Congregation for this Scheme, you will do so at your earliest convenience, that the claims against the Mission may be promptly and fully met.

On behalf of the Committee,

WILLIAM M. BLACK,
Interim-Convener.

Remittances to be sent to

JAMES CROIL, Esq.,

210 St. James Street, Montreal.

GENERAL SUSTENTATION FUND. 2

We beg leave again to remind Congregations that contributions for this fund should be forwarded to the Treasurer immediately, otherwise, they will not be available for the next payments. *This is a matter of vital moment.*

Information respecting the JUVENILE MISSION is unavoidably postponed till next month.

Family Reading for the Lord's Day.

NOTES FOR SABBATH MEDITATION SELECTED.

1. The great business of life is to prepare for death.
2. They who look often in their glass, should look oftener unto their coffin; this will check the pride of beauty.
3. If every hour is so short, it becomes us to improve it as it flies, and not dream our life away, lest death awakens us at last in terrible surprise, instead of finding us watching and prepared for his summons.
4. Our sins are all recorded before God, nor doth a vain or foolish thought pass through our minds unnoticed.
5. They who confess their iniquities, desire to unveil their inmost soul to God, and fly to the sinner's refuge, will find all cancelled, forgiven, and forgotten; and shall be made glad with the light of God's countenance.
6. The aged who defer the thoughts of dying are peculiarly inexcusable.

SENEX.

Poetry.

CELEBRATION OF THE TERCENTENARY
OF JOHN KNOX'S DEATH.

Sound high a hymn of grateful praise from
Scotland's shores to-day,
Let ancient towns with battered walls and
heath-clad mountains grey,
And purple moors and dungeon-floors, by Scot-
land's martyrs trod,
Give back an echo to the strain of thankful
praise to God!

Nor let the music die away, but o'er the Ocean
swell,
And ring again from other lands where Scot-
land's children dwell;
From where above the orange-groves the
Southern cross is seen
To the cold Northern plains that lie neath snows
of glittering sheen.

Then let us echo back the notes from our Cana-
dian strand,
For Scotsmen love their country's Kirk in their
adopted land;
Where many a settler's cabin-home, far in the
forest wild,
Hath echoed to the Scottish psalm the mother
taught her child.

Methinks behind the gathered shades of these
three hundred years
I see a dark and troubled time of mingled hopes
and fears,
When tumults raged, and brothers' hands were
died with crimson stains;
A time when fettered men awoke to struggle
with their chains!

Ah! brave young Patrick Hamilton, thy mar-
tyr-fires gleam bright,—
The first of Scotland's witnesses, thou noble
Christian knight!
But those blue wreaths, that curled that day
above thy murdered youth,
Stirred up in Scotland many a heart to battle
for the Truth.

And soon that Truth was spread abroad o'er
Scotland far and wide,
Nor knightly sword nor priestly ban could stem
the rising tide;
In vain those lurid flames delight proud Bea-
ton's savage eyes,
If, for a Wishart,—done to death,—God bids a
Knox arise!

The lion heart—the daring hand—the glance
both keen and true,
The soul on fire with holy zeal—the will to
dare and do,—
The skill and wisdom to design—the prompt-
ness to perform;
Ah! worthy pilot Scotland found to guide her
through the storm!

It was no idle, waking dream that cheered his
soul that day
When from the galley-deck he saw St Andrew's
steeples grey,
And seemed to hear the blessed words from that
beloved shore,
"Here, where thou first didst preach the Word,
thy voice shall sound once more."

Ere long that presage was fulfilled, and error's
gloomy night
Had vanished, as the darkness flies before the
dawning light,
For God was with His faithful ones, and His
Almighty hand
Broke priestly chains and dungeon-bars o'er all
the ransomed land.

Then let us keep with thankful hearts this
celebration day,
And to the heroes of our faith our reverent
homage pay;
Yet unto God, and God alone, our grateful
praise ascend,
Who called His servants to the work and
brought it to the end.

And we, to whom this blessing comes through
long descending years,
The faith our fathers won and kept through
warfare, blood and tears,
Still let us firmly guard its truth, and shed its
light abroad,
Till over every darkened land is shed the light
of God.

CANADENSIS.

MISSIONARY MEETINGS.

PRESBYTERY OF TORONTO.

GROUP I.

Vaughan, ... Monday, ... 13th Jan., 1873, at 7 p.m.
West King, Tuesday, ... 14th " " "
King, ... Wednesday, 15th " " "
Newmarket, Thursday, 16th " " "
Deputation: the Ministers of these charges,
and Mr. Mullan.

GROUP II.

Stouffville, ... Monday, ... 13th Jan., at 7 p.m.
Georgina, ... Tuesday, ... 14th " "
Uxbridge, ... Wednesday, 15th " "
Markham, ... Thursday, ... 16th " "
Scarboro', ... Friday, ... 17th " "
Deputation: the Ministers of these charges
and Mr. Macdonnell.

GROUP III.

Bowmanville, ... Wednesday, 22nd Jan., at 7 p.m.
Whitby, ... Thursday, ... 23rd " "
Pickering, ... Friday, ... 24th " "
Deputation: the Ministers of these charges,
and Mr. Mullan.

GROUP IV.

Caledon, ... Monday, ... Dec. 16, 1872, at 2 p.m.
Mono, ... " ... " 16, " 7 p.m.
Orangeville, Tuesday, ... " 17, " "
Arthur, ... Wednesday, " 18, " "
Fergus, ... Thursday, ... " 19, " "
Garrafraxa, Friday ... " 20, " 2 p.m.
Hillsburgh, ... " ... " 20, " 7 p.m.
Deputation: the Ministers of these charges,
and Messrs. Carmichael and Aitken.

GROUP V.

Osprey,.....	Monday,.....	Jan. 13, 1873, at	7 p.m.
Dunedin, ...	Tuesday, ...	" 14, "	11 a.m.
WestNot-	" ... "	14, "	7 p.m.
tawas-			
aga,.....	Wednesday, " 15, "	" 15, "	11 a.m.
East Not-			
tawas-			
aga,.....	" " 15, "	" " 15, "	7 p.m.
Creemore,...	Thursday,...	" 16, "	2 p.m.
Mulmur,	" " 16, "	" " 16, "	7 p.m.
Tossorontio,	Friday,.....	" 17, "	2 p.m.
Scotch			
Settle-			
ment, } Gwil-	" " 17, "	" " 17, "	7 p.m.
limbury }			
St. John's, }			
Gwil-			
limbury }			

Deputation: the Ministers of these charges and Mr. Strahan. For Gwillimbury, Mr. Fraser.

The meeting at Toronto will be held on Tuesday, 21st January, (in connection with meeting of Presbytery). Deputation: Messrs. Carmichael (West King), Aitken, Mullan and Fraser.

It was agreed that a special collection should be taken up at each of these meetings, either for the Manitoba Mission or for the Presbytery's Home Mission.

Acknowledgments.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to the 15th October, 1872	\$97681	85
KINGSTON; John Henderson, bal. on \$100, \$25; John Fraser, 2nd instal. on \$500, \$125; F. J. George, bal. on \$200, \$50	200	00
KIPPEN; Andrew McKenzie, \$1.25; John Doig, \$2; Thomas McGregor, \$2; Angus McKay, \$1; Thomas Young, \$1; Duncan McGrigor, \$1; James Cooper, \$1; John Cooper, \$1; Charles McLeod, \$2.....	12	25
WEST GWILLIMBURY; W. J. Sturgeon, 2nd instal. on \$100	44	80
LITCHFIELD; William Becket	10	00
LONDON; Gavin Rowat, \$5; Richard Anderson, \$5; Alexander Duguid, \$2	12	00
CORNWALL; Samuel Cliné, 1st instal. on \$100, \$25; William Ross, additional, \$30	55	00
PERTH; Robert Scott, bal. on \$4, \$2; Andrew Gamble, (Bathurst,) bal. on \$20, \$10; James Spalding, (Perth), bal. on \$10, \$5.....	17	00
	\$98032	90

W. IRELAND, Treasurer.
Kingston, 15th November, 1872.

SCHOLARSHIP AND BURSARY FUND.

McNab and Horton.....	\$18	00
King	2	00
Georgina	7	75
Guelph.....	20	00
Galt.....	27	50

REV. G. D. FERGUSON, Treasurer

FRENCH MISSION.

S. School, Ross and Westmeath.....	\$ 6	75
N. Easthope.....	4	00
McNab and Horton.....	18	00
Perth, additional.....	8	00
Nottawasaga West.....	5	00
Pakenham.....	9	00
St. Gabriel's, additional.....	16	25
Donations.....	117	00
St. Mark's Church.....	12	00
Elgin and Athelstan.....	13	00
Chelsea.....	10	00

JAMES CROIL, Treasurer. \$279 00

GENERAL SUSTENTATION FUND.

Guelph, in full	\$75	00
Hornby, in full.....	10	00
Perth, in full.....	80	00
Lachine, in full	34	50
McNab and Horton, in full	30	00
Plantagenet, in full.....	7	00
Galt, in full.....	50	00
Lanark, in full.....	35	00
Dummer, in full	8	00
Simcoe, in full	20	00
Pakenham, in full	25	00
West King, in full	40	00
Chelsea, in full	25	00
Middleville and Dalhousie, in full....	40	00
Brock, in full	35	00
Quebec, in full.....	125	00
North Dorchester, in full	18	00
New Richmond, in full.....	25	00
Osprey and Dunedin, in full.....	20	00
Surling, in full.....	25	81
Nottawasaga, in full.....	40	00
Roslin and Thurlow, in full	35	25
Three Rivers, on account.....	25	00
Smith's Falls, in full.....	50	00
Williamstown, in full.....	40	00
Martintown.....	30	00
St. Andrew's, Toronto, in full.....	100	00
Vaughan, in full.....	40	00
Ottawa, in full.....	125	00
	\$1213	56

MANITOBA MISSION.

N. Dorchester	\$10	00
St. Andrew's Church, Toronto.....	53	67

\$63 67

G. H. WILSON, Treasurer.

Toronto.

A CHEMICAL FOOD AND NUTRITIVE TONIC.

THE GREAT POPULARITY OF DR. WHEELER'S COMPOUND OF PHOSPHATE AND CALISAYA is owing to its perfect reliability in building up constitutions run down with diseases of the Stomach, Liver and Kidneys which arise from Dyspepsia or Feeble Digestion, and result in poor blood and breaking down of the general health. It effectually relieves pain or a sense of fullness in the Stomach after eating, Heart burn, Flatulence, Constipation from torpid liver, Bileous Headaches, Irritation of the Kidneys and Bladder from the red deposit in the Urine, irritability and restlessness followed by nervous prostration and general debility which inevitably arise from the one cause—Dyspepsia or Feeble Digestion. All those delicate constitutions that lack energy and vitality, and are unable to arouse themselves to any exertion or undergo any fatigue, will be astonished at the rapidity with which the whole system is raised out of this prostrate condition and energized and vitalized under the use of this preparation. It is harmless, delicious, does not lose its effects, and is not followed by a relapse. Sold at \$1.00



EWING BROTHERS, SEEDSMEN AND FLORISTS,

100 McGill Street, Montreal,

Offer for sale carefully grown *Fresh*

FARM, GARDEN AND FLOWER SEEDS,

ALSO FLOWERING PLANTS.

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

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

ESTABLISHED 1818.

SAVAGE, LYMAN & CO.,

HAVE FOR SALE AN ASSORTMENT OF

Electro-Plated and Britannia-Metal Communion Flagons, Cups, and
Baptismal Bowls.

THEY ARE ALSO SOLE AGENTS FOR THE SALE OF ULYSSE NARDIN'S CELEBRATED

WATCHES AND CHRONOMETERS,

IN GOLD AND SILVER CASES.

GOLD JEWELLERY AND SILVER WARE,

IN ALL VARIETIES AND STYLES.

271 NOTRE DAME STREET, MONTREAL

LYMANS, CLARE & CO.,

ESTABLISHED 1803.

WHOLESALE DRUGGISTS,

*Manufacturers of Linseed Oil, Oil Cake, Land
and Calcined Plaster,*

IMPORTERS OF

FOREIGN DRUGS, PAINTERS' COLORS, OILS AND DYE STUFFS,

382, 394, and 386 ST. PAUL STREET, MONTREAL.

EDUCATIONAL.—THE MISSES (NEIL) McINTOSH'S CLASSES were
RE-OPENED, on WEDNESDAY, 4 SEPT. at BUTE HOUSE, Montreal.

Circulars and Class Lists forwarded on application.

IMPORTANT NOTICE.

J. & P. COATS,
SEWING, TATTING & CROCHET COTTON MANUFACTURERS
PAISLEY,

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

THOMAS RITCHIE,
COMMISSION MERCHANT,
17 ST. SACRAMENT STREET MONTREAL.

REFERENCES:

B. H. LEMOINE, Esq., Banker, - - Montreal
Messrs. BURNETT & THOMPSON, Brokers, do
" THOMPSONS & CO., Merchants, Quebec
RICHARD IRVIN, Esq., Banker, - New York
Messrs. THOMAS RIGNEY & CO., Merchants,
New York
PETER JACK, Esq., Banker, - Halifax, N. S.
J. HENDERSON, Esq., Banker, Dundee, Scotland

BENNY, MACPHERSON & CO.,

GENERAL

Hardware Merchants,

WHOLESALE,

392 St. Paul Street, Montreal.

ST. JAMES' GROCERY.

16 & 17 Radegonde Street, Victoria Square.

GEORGE GRAHAM,

DEALER IN

**TEAS, COFFEES, SUGARS,
SPICES, PICKLES,
FRUITS, PROVISIONS,
and CHOICE GROCERIES.**

Goods delivered free of charge.

WILLIAM EVANS,

SEEDSMAN TO THE COUNCIL OF AGRICULTURE FOR THE PROVINCE OF QUEBEC.

Canada Agricultural Warehouse and Seed Store,

Cor. McGill and Foundling Sts., St. Ann's Market, Montreal.

Agricultural Implements of every description.

GRAIN, FIELD, GARDEN AND FLOWER SEEDS, GUANO, SUPERPHOSPHATE, AND OTHER FERTILIZERS

NURSERIES & SEED FARM, AT COTE ST. PAUL, NEAR MONTREAL.

Fruit and Ornamental Trees, Shrubs, Roses, Green-House and Bedding Plants, Vegetable Plants
Small Fruits, &c.

GARDEN AND FLOWER SEEDS—Warranted Fresh—Sent by Mail or Express to any part of the Dominion:

ESTABLISHED 1842.

CHAS. ALEXANDER & SON,

WHOLESALE & RETAIL CONFECTIONERS,

389 & 391 NOTRE DAME STREET,

BRANCH STORE: CORNER ST. CATHERINE AND UNIVERSITY STREETS, MONTREAL.

BOOKS! BOOKS!

THE AUTHORISED HYMNALS:

The Foolscap 8vo. Edition, cloth,.....	\$0.45
The 24mo Edition, cloth,.....	0.30
The 48mo Edition, limp cloth,.....	0.15
The Sabbath School Edition, paper,.....	0.05
THE HYMNAL WITH THE AUTHORISED TUNES, cloth.....	0.45
EUCHOLOGION: or a Book of common order, issued by the Church Service Society,.....	1.88
THE BOOK OF COMMON ORDER of the Church of Scotland, commonly known as John Knox's Liturgy, and the Westminster Directory.....	2.25
PRAYERS FOR SOCIAL AND FAMILY WORSHIP, authorised by the General Assembly,...	1.00
SYNOPTICAL LECTURES ON SCRIPTURE: Genesis to Song of Songs, by Rev. Donald Fraser, formerly of Montreal.....	1.50
THE LIFE OF JESUS, The Christ, by Henry Ward Beecher,.....	2.00

DAWSON BROTHERS, 159 to 161 St. James Street, Montreal.

ROBERT MILLER,

Publisher, Bookbinder, Stationer,

IMPORTER AND DEALER IN

WALL PAPERS, WINDOW SHADES AND SCHOOL BOOKS,

397 NOTRE DAME STREET, 397

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

MONTREAL,

AT THE DOMINION SUNDAY SCHOOL DEPOT

Will be found every requisite for SUNDAY SCHOOLS, including

THE BEST AND CHEAPEST PERIODICALS.

SPECIMEN PERIODICALS SENT FREE,

THE SCOTTISH HYMNAL in every size and style of Binding.—A large discount to Congregations

F. E. GRAFTON,

Importer of BOOKS, STATIONERY & PERIODICALS

WHOLESALE AND RETAIL,

182 ST. JAMES STREET, MONTREAL.

JOHN LOVELL,

GENERAL PRINTER, PUBLISHER,

AND

BOOKBINDER,

23 & 25 St. NICHOLAS St., MONTREAL.

P. D. BROWNE,

Banker and Exchange Broker,

124 St. JAMES St.,

MONTREAL.

Has always for Sale *Municipal Bonds* of the Western States, Registered in the Office of the State Auditor, paying 11 per cent. per annum.

Collections made on all parts of Canada and the United States; United States Bonds, Greenbacks and all uncurrent money, bought and sold. Commercial paper discounted.

Orders from the Country for Printing or Bookbinding promptly attended to, and forwarded by cheapest mode of conveyance. Estimates for printing books, &c., furnished on application.

January 2, 1872.

BROWN & CLAGGETT,

IMPORTERS AND RETAIL DEALERS IN

SILKS,

VELVETS,

POPLINS,

SHAWLS,

MANTLES,

COSTUMES

and DRESS GOODS in all the new materials, REAL LACES, LACE GOODS, EMBROIDERIES, LADIES' AND GENTS' FURNISHING GOODS, FRENCH-KID GLOVES in 1, 2, 3, 4, 5 and 6 Buttons, and an IMMENSE ASSORTMENT OF

BRITISH, FOREIGN AND AMERICAN
FANCY & STAPLE DRY GOODS,

Nos. 434, 436 & 438 Notre-Dame Street,

AND

Nos. 25, 27 & 29 St. Helen Street, West End,

MONTREAL.

N. B.—A Staff of Mantle and Dress-Makers on the premises. Orders executed in first class style on the shortest notice.

J. D. ANDERSON,

Merchant Tailor and Outfitter,

MECHANICS' HALL BUILDING,

206 St. James Street, Montreal.

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

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

Bx8901 P74 Col. Reserve (N. 25, no. 12)