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THE PRESBYTERIAN

ISSUED BY AUTHORITY OF THE SYNOD OF

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IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

January



1875.

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THE PRESBYTERIAN

JANUARY.

THE YEAR THAT'S AWA'.

The year of Grace eighteen hundred and seventy-four will be memorable in the annals of the Christian age. It has been a year of unwonted christian activity. God has greatly prospered His work. Christians have been refreshed by multitudes, and large numbers have been gathered from the world into the Church. People of various denominations, in different quarters of the globe, have been providentially brought together: they have looked each other in the face: they have taken each other by the hand: they have prayed together, and sat down at the same Communion table: they have compared creeds and confessions, forms of worship and government, and they have parted in peace, feeling, as they never felt before, that "One is our Master, even Christ, and all we are brethren." Notably was this apparent at the late meeting in Montreal of the Dominion Evangelical Alliance.

Modern history has nothing to compare with the religious movement that has taken place in England, Scotland and Ireland during the past year. To find a parallel we must go back to Apostolic times; only, we have less reason to be "amazed" than were the early Christians when, on the day of Pentecost, there came suddenly from heaven "a sound as of a rushing mighty wind". We need not ask "what meaneth this?" It has been such a revival as earnest ministers have been working for and devout Christians have been praying for these many days; and which every believer had a right to expect. Along with this, or rather flowing from it, is the marked interest that has been awakened in regard to Christian missions. Young men in large numbers

have given themselves to the ministry with a special view to the work of missions. More missionaries have gone forth to heathen lands, more money has been contributed for Christian purposes, more Bibles have been circulated, than in any previous year. From South Africa and India, from China and Japan, and from the Islands of the Sea the "good news" has come that the same spirit which has stirred Christian hearts in the home countries, has extended also to the darkest and most distant abodes of heathendom. People of every land have had the Gospel preached in their own tongue. It sometimes seems, indeed, as though a new era were about to dawn upon the world—the harbinger of that good time coming when "all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Intimately connected with the future history of the Church are some of the discussions that have arisen and the decisions that have been reached during the past year in matters ecclesiastical. Among these may be named the abrogation of the Law of Patronage in Scotland. The law which now comes into force, giving congregations the right to elect their own ministers, certainly removes a chief obstacle in the way of a reunion in Scotland of all who bear the Presbyterian name. At any rate such an event may now be regarded as within the bounds of possibility, and this at no remote period. The continued, and to some extent successful, struggle that has been maintained in the Church of England against the extravagances of ritualism and against the exclusiveness behind which Episcopacy has long sought to entrench itself, is another hopeful sign of the times, while the movements pointing to reforma-

tion within the German branch of the Church of Rome afford additional evidence that the spirit of God is moving the hearts of men in the direction of the Truth and Freedom of the gospel of Christ. In this connection we must not omit to note the significance of the utterances which during the year have fallen from Mr. Disraeli and Mr. Gladstone on the position of Great Britain in her relations severally to Protestantism and Popery.

We have not been left without cause of rejoicing in our own country. Canada has been blessed with peace and plenty. In many parts of the Dominion the year has been signalized by such manifestations of the presence and power of God as should lead us to anticipate the future with hopefulness. In Nova Scotia, in New Brunswick, in Prince Edward Island, in Montreal, and largely in Toronto and other western cities, there have been powerful religious revivals. Two of the largest denominations in the country have already formed themselves into Confederations embracing all the provinces of the Dominion, and our own Church has reached an important and interesting period in its history. While looking forward to the speedy consummation of outward union with other branches of the great Presbyterian family, be it our chief concern "to keep the unity in the bond of peace." Moreover it should be our aim to realize the enlarged responsibilities which will devolve upon us in our new relations: and our firm purpose, whether as individuals or as congregations, should be, henceforward, to work as we have never done before in the cause and for the Church of the Redeemer.

With these thoughts, and such as are suggested by the words of our laureate poet, we take the customary privilege of wishing our readers, every one, "A Happy New Year."

"Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go.
Ring out the false, ring in the true.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

THE ROMAN YEAR.

Romulus is said to have divided the year into ten months. The first was called *Martius*, March, from Mars his supposed father: the second *Aprilis*, either from the Greek name of Venus, or because then trees and flowers open their buds. The third *Maius*, May, from *Mai*, the mother of Mercury, and the fourth *Junius*, June, from the goddess *Juno*. The rest were named from their number, *Quintilis*, *Sextilis*, *September*, *October*, *November*, *December*. *Quintilis* was afterwards called *Julius*, from Julius Cæsar, and *Sextilis*, *Augustus*, from Augustus Cæsar. Numa added two months, called *Januarius* from *Janus*; and *Februarius*—anciently the last month of the year—because then the people were purified by an expiatory sacrifice from the sins of the whole year. Numa divided the year into twelve lunar months of 354 days, to which, as there was thought to be luck in odd numbers, he added one more. But ten days, five hours, forty-eight minutes and fifty seven seconds were still wanting to make the lunar and the solar year agree, so he appointed that every other year an extra month should be inserted at the discretion of the pontifices who made the additional month larger or shorter as suited their convenience or caprice, in consequence of which the seasons became disarranged, the winter months being transposed into autumn, and the autumnal into summer. In the year of Rom. 707, Julius Cæsar adjusted the year according to the course of the sun by inserting the whole months, so that this last year of confusion, as it was called, consisted of 445 days, and from that time to this the Julian or solar year has continued in use in all Christian countries.

The days of the week were named from the planets, as they still are: *Solis*, Sunday; *Lunæ*, Monday; *Martis*, Tuesday; *Mercurius*, Wednesday; *Jovis*, Thursday; *Veneris*, Friday; *Saturni*, Saturday.

Janus was represented by the Romans as a man with two faces, one looking backwards, the other forwards, and therefore *January* appropriately takes its place between the old year and the new, having an eye to both.

PREACHERS AND PREACHING.

A correspondent of the *N. Y. Methodist* mentions the following faults in some preaching he hears:—

"I have listened to sermon after sermon with a heart aching for help to discern God's truth more clearly, and to realize its power upon my own soul and in my life more fully, and have left the house of the Lord unsatisfied and saddened. Fearing that the fault might be my own, I have frequently taken notes, and upon subsequent examination have been

compelled to believe that whatever may be my own infirmities, many discourses preached in the name of the Lord are sounds without substance, words and sentences without the savour of Scriptural, saving truth. There is nothing in them to lift the hearer out of the world and to make his sinfulness to stand out and his weakness seem reality, or to stir him to seek and to serve the Lord with all his heart, and to aid him if he has already started. In this sentiment I find many earnest Christian laymen to concur. Indeed if the whole Church were to speak I believe the large majority would lament the general character of modern pulpit efforts."

Another writer, with equal plainness of speech and point bewails the decay of modern pulpit power in these words, which we quote from the *Christian Guardian* :

"It seems to us that latterly the style of Christian preaching has lost the quality of logical force and argument, and rather aims to interest or satisfy the average of feeling sentiment by an unargumentative and doctrineless appeal to superficial sensibility. It is literary, or popular, anecdotal, or sentimental, or general, or pathetic, or pretty, but carefully free from definite propositions or an obvious end sought by direct and urgent reasoning. As a result we have a pleasing impression, an easy consent, a gratified sympathy with the sentiments expressed, without any such mental conviction wrought or logical conclusion attained as must seriously affect the hearer's position in relation to religious truth and character. Moreover, the better class of minds listen to these pleasing harangues without finding anything in them to dissent from or to challenge serious attention, much less anything that grapples with their indifference or suspended opinions. What they hear goes in at one ear and out at the other. There is no distinct subject, no definite proposition treated. The sermon of one Sunday runs into that of the next, forming a confused mass of kind

and generous sentiments, while in each discourse it is impossible to discern, beyond a play on the text, any distinct topic, or to derive from it any separate and clear impression. And the worst is that this kind of aimless, inorganic, sentimental preaching is popular with the majority, probably because it tasks none of the higher and more reluctant powers and obliges no decision. It leaves the people comfortable and easy, because it demands no practical verdict and compels no painful and lasting reflection. It is followed by pleasant nods and handshakings, looks of general consent and agreement ; but few go home silent, driven into narrow places of inward debate, haunted with a sense of the necessity of changing their views or their conduct. It is not shot over the heads of the congregation, it is true, but much less has it shot through them, If there is any weak and useless kind of preaching it is that which supposes that the head and the heart are not necessary partners in all deep and effective feeling and thinking which looks to action. To touch the heart only, and expect to reach the head by this route, though a very pleasing and acceptable theory of our own day, is a vain delusion. Until head and heart consent in matters of religion there is no effective work done in the will or the conscience, in the life or character."

AN EARNEST APPEAL FOR MISSIONS.

At the ordination of the Rev. James Edwards to be a Missionary to India Dr. Herdman of Melrose, the convener of the Assembly's Committee on Foreign Missions concluded an admirable address with these words:

Would that not only among professors and ministers, but parents and members throughout Scotland, were more of this estimate of missions—as the great end of the Christian Church, to which we should be ready to devote our dearest, our most promising sons and daughters, as our amplest assistants.

The grand desideratum which, were it in a good measure supplied, would go far to remedy the rest, is sympathy with Jesus, entering into His mind in this matter ; thirsting with His thirst, breathing His Spirit, burning with desire for His glory, continuing to wait upon the Lord always and not to faint.

THE PRESBYTERIAN.

I call on you—and on myself to increased prayer.

How many of us make conscience of this—as a main business of our daily lives—to intercede for others, and cry for the coming of the Kingdom? Oh for more prayer—in this time of the latter rain: Prayer for missionaries in the field, remembering them by name at the foot-stool, knowing that they need special grace, and heartily and importunately desiring it for them. Prayer for their varied operations—for the converts, the schools, publications, inquirers and the native labourers. Prayer for *more* men such as only the Spirit of God can give. Prayer for the Committee charged with the direction of these concerns—for a great increase to them of zeal, and wisdom, and love, and courage. Prayer for all office-bearers and congregations in the land, that they may be intensely anxious for souls—that, moved by the Holy Ghost, a missionary spirit may pervade the songs, and the sermons of the sanctuary, as it was under the old Pentecostal out-pouring.

It is in vain to attack the hoary idolatries of India without prayer. With prayer of the right sort, what triumphs should we not see?

Ours be the perpetual petition of the heart, backed by all earnest suitable endeavours for its accomplishment:—

“Come, then, and added to Thy many crowns:
Receive yet one—the crown of all the earth,
Thou who alone art worthy.

Come, then, and added to Thy many crowns,
Receive yet one, as radiant as the rest,
Due to Thy last and most effectual work.

Thy word fulfilled, the conquest of a world!

Even so, come, Lord Jesus! Amen.

METHODISM IN FIJI.

When the Wesleyan missionaries first visited these islands, some forty years ago, they found the inhabitants, 150,000 in number, the most horrible cannibals in the world. Every foul passion ran riot in atrocity; not only did they strangle widows and destroy children, and bury alive the helpless and the aged, but in their savage carnivals blood was drunk from human skulls, and the lowest instincts of our nature were allowed to run riot in the most revolting cannibalism. There was one chief who put down a stone for every man he had killed and eaten; when one of the Wesleyan missionaries reckoned the stones 172, were left, inquiry how found 900 to have been the original number.

“And was God able of these stones to raise up children unto Abraham?” Yes. He has already raised them up by scores, and hundreds, and thousands, and tens of thousands. There are now 110,000 converts on these islands, where, forty years ago, the name of Jehovah was never pronounced, except by the lips of some runaway convict or some sailor wrecked upon their shores. The Wesleyans have 25,000 members meeting in class, 2,000 day schools, with 900 catechumens, 2,000 Sunday-schools, with 53,000 scholars, sixty-three native assistant missionaries, 1,000 local preachers, while upwards of 100,000 persons sit under their ministry. We have already quoted the statement of Rev. W. Dare, who has recently visited these islands, and who said at the Wesleyan Conference at Camborne a few weeks ago: “I was taking tea with your missionary and his wife in the lone island of Kandava, in the midst of 10,000 of these Fijians. As we were at tea, the bell rang. The missionary said, ‘That is the signal for family worship. Now listen: you will here the drums beat,’ and immediately they began to echo to each other round the shores of that southern sea. ‘There are 10,000 people on this island,’ said he, ‘and I do not know of a single house in which there will not now be family prayer.’”

A STARTLING CALCULATION.

[The following appears in the *London Weekly Review* in the form of a letter to the editor. The calculation although not original is certainly all that is claimed for it and is worthy of serious thought. It is an exceedingly interesting way of putting the case. *Ed.!*

“If we were to suppose the present population of our globe to be sixteen hundred millions, which is probably an over-estimate, and that in all that vast number there was but one true Christian; and that he should be instrumental in the hands of the blessed Spirit during the coming year of the conversion of two others to Christ; and that each of these new converts should instrumentally lead two others to Christ during the first year of their spiritual life; and that the work should thus continue, each new convert leading two others to Christ within a year of his conversion, how long would it take

at this rate for the whole sixteen hundred millions to be brought to Christ?

The answer will doubtless startle many of our readers; but if we may rely upon figures, the whole world would be converted in a little less than thirty years and a half, or within less than a single generation! Is such a work too mighty for God's Spirit to accomplish, or for the Church to strive to achieve?

But let us vary somewhat the conditions. Instead of supposing, as above, that there was but one true Christian in all the world, let us, with a nearer approximation to the truth, suppose their number to be at least twenty millions. This is probably much below the truth. If each one of these should bring to Christ instrumentally a single soul within the coming year, the whole number would be doubled before the close of 1875. If similar blessed results should follow prayer and effort in 1876, and be continued year after year, each true Christian becoming instrumental, by prayer and personal effort, in the salvation of only one soul each year, long before the year 1881 would have come to a close, the grand chorus would be heard in heaven, "The kingdoms of this world have become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." By each true Christian bringing instrumentally one soul to Christ each year, in less than seven years the whole world would be regenerated!

Will not each true Christian whose eye may rest upon these lines resolve, in God's strength, and relying upon His Spirit alone to give efficacy to his prayers and efforts, that He will do his part in bringing about such a glorious result? Let us bring these tithes into the God's storehouse, and prove Him herewith if he will not pour out such a blessing that there will not be room to receive it."

Our Own Church.

The Bills prepared under the direction of the Synod for the furtherance of the Union of the Churches, passed the third reading in the Ontario Legislature on the 17th ultimo. In this connection Rev. Mr. Campbell, Renfrew, desires us to correct the brief statement of his views in our report of the proceedings of the Synod which we gave from memory. We made Mr. Campbell say that "he would like to see some important alterations made, but even if these could not be had, he was content to vote for Union." "It was only," Mr. C. remarks, "because I was assured that the changes I desired would, if at all possible, be made that I consented to vote for the last resolution (referring to that on the Temporalities Fund.) That

these assurances were given in good faith appears from the fact that the Act was so amended as to embody the desired changes."

At the close of the Session of the Legislature of Ontario the Lieutenant-Governor in his speech from the Throne made reference to the legislation to promote the Union of the churches as follows:—

"I look upon two series of bills which you have passed, affecting important sections of the religious community of the Dominion, as indications of the growing recognition everywhere of that national unity into which the Confederation Act has welded the Provinces, as well as the desire of closer association amongst Christians who have a common religious faith."

THE RIGHTS OF THE MINORITY have been fully protected. This is manifest from the whole spirit of the Legislation. The Temporalities Board Bill provides that ministers who decline to enter into the Union shall retain all the pecuniary rights and claims that they now have in connection with the Temporalities Fund so long as they continue to be Presbyterian ministers in good standing within the Dominion of Canada. Their rights are similarly protected in regard to the ministers' Widows' and Orphans' Fund, and that equal justice has been done to congregations is shewn by the second clause of the Act just passed in Ontario as finally amended. It reads as follows:—

Provided always that if any congregation in connection or communion with any of the said churches shall at a meeting of the said congregation regularly called according to the constitution of the said congregation or the practice of the Church with which it is connected, and held within six calendar months after the said union takes place, decide, by a majority of the votes of those who, by the constitution of the said congregation, or the practice of the Church with which it is connected, are entitled to vote; at such a meeting, not to enter into the Union but to dissent therefrom, then and in such case the congregational property of the said congregation shall remain unaffected by this Act or by any of the provisions thereof, but in the event of any congregation so dissenting at any future time resolving to enter into and adhere to the said united Church, then from the time of such resolution being come to this Act and the provisions thereof shall apply to the property of such congregation.

THE DUTY OF MINORITIES.—There was a large and influential minority opposed to the union of Wesleyan and New Connexion Methodists recently consummated. While negotiations lasted they took every possible means to prevent the union, they agitated, held public meetings, protested and appealed: they even sent to England for a man of consummate skill and ability to be their leader and defender. There was no stone left unturned to prevent the union. But at length the question was settled; the majority moved forward and union became an accomplished fact. To the great credit of the protesting party, they calmly surveyed all consequences, and then gave in their adhesion with the majority, to a man. Their gifted leader attended the General Conference and then and there declared that he could not assume the responsibility of perpetuating a division in the Church by further opposing his brethren. The *Provincial Wesleyan* reciting what we have just stated, adds these words of advice to us:

“The present crisis in the career of Colonial Presbyterianism is one over which all friends of religious order and harmony would do well to pray. Even a fragment cannot be left behind by a great christian body without incurring the possibility of future trouble. Let all the patience, forbearance, concession and sacrifice which would be required at some future time be exercised now.

This minority should be very prudent and very tender in its dealing. What may ensue in this generation is but a trifle in comparison with what shall remain to the next. The fathers will leave a legacy to their children. Spare us the sorrow of seeing coming babes trained to an attitude of hostility toward kindred of the same name and doctrines! We have had sufficient of this. He who perpetuates strife takes an awful responsibility.”

The Rev. William Masson, formerly of Russelltown, was inducted to the pastoral charge of St. Andrew's Church, Galt, on the 17th ult. by the Presbytery of Hamilton. The Presbytery of Montreal in taking leave of the Rev. gentleman recorded its sense of the loss which his removal will entail on the Parish, in which, for upwards of fourteen years, he has laboured with marked faithfulness and efficiency.

“And also, its regret at the removal from its Bounds of a highly esteemed co-presbyter who, as a member of this Court, has been uniformly

faithful in attendance, wise in counsel, zealous in cooperation and courteous in bearing. And whose social intercourse with his Brethren has been, at all times, distinguished by thorough friendliness and affection and a generous hospitality.

The members of this Presbytery would express their earnest desire, and offer at the throne of Grace their fervent prayers, that their beloved brother and his most estimable wife, in their new sphere of pastoral and Christian labour, may secure, from the Giver of all good, abounding happiness and enlarged success.”

THE PRESBYTERY of Ottawa met on the 12th November within the Church of MOUNTAIN and ordained the Rev. Alexander H. Cameron a licentiate of the Presbytery of Kingston, and installed him as pastor over the Churches of Mountain and South Gower. There was a goodly attendance of the congregation to welcome the new minister, who enters on his first field of labour with encouraging prospects. The R. D. M. Gordon preached and presided. The Rev. Alex. Smith of Chelsea addressed the minister, and the Rev. Elias Mulian, the people. We understand that the Church is even now too small for the congregation: we hope that will soon be remedied by the erection of a tasteful and commodious place of worship which the people in that fine agricultural district are well able to build, and which they will never repent having built. The beginning of last year witnessed several vacant pulpits in this Presbytery, and although this makes the fifth settlement within twelve months there are still one or two other interesting fields needing pastors.

We learn from a *GODERICH* paper that the Rev. Mr. Sieveright has been “interviewed” by representatives of his widely-spread congregation from Lacburn, Colborne Township, who came not empty-handed but, in the good old orthodox style, bearing “a purse of money together with other substantial tokens of esteem and gratitude, in recognition of his valuable services at the above named place, where he has officiated gratuitously for years, and often at the cost of much self-denial.”

“A housewarming and presentation” is the appropriate heading in another paper setting forth certain proceedings at STRAT-

FORD, from which we infer that the lines have fallen to Rev. Mr. Wilkins in very pleasant places, and that in the affectionate regards of his people he has a goodly heritage. Beautiful carpets laid down on the new manse floor, a complete set of furniture in black walnut, and a well stocked larder are mentioned as among the gifts "presented to the minister on the occasion of his marriage." The Sabbath-school teachers, the members of the Bible class and a few of the congregation besides, it is added, availed themselves of the occasion to present their minister with a large family Bible and an address. By the way the "model magazine" to which we elsewhere refer should have a special corner for recording such happy events as ministers' marriages.

At a meeting of the congregation of St. Andrew's Church, KINGSTON, the question of using instrumental music during divine service has been discussed and carried in the affirmative. It was resolved then and there to purchase an organ, and a subscription list for that purpose was opened and a liberal sum subscribed.

Several of the Presbyteries have held their annual missionary meetings before the snow fell, and we believe with rather more than average satisfaction and success. Others will be making arrangements for their meetings during the present month. We hope they will have a good time. If there are any congregations that are not thus annually visited by deputations from their Presbytery we advise them to get up meetings for themselves, and to call their neighbours to their help. There is a great work going on in the world in these days, and it is right that the smallest and most remote congregations in the Church should not only feel that they have an interest in it, but that they have a *right* to throw in their mites into the Lord's treasury and help it on.

ONT.—On the 16th November last, died at Pakenham Mr. William McVicar, aged 69 years.

He came to Canada in 1821 with his father, the late Alexander McVicar, formerly a merchant in Glasgow and an

Elder of Dr. Chalmers' Kirk Session. A pioneer settler the deceased had doubtless to undergo many hardships, but he lived to see his children in prosperous circumstances and filling creditable stations in society. He was an unwavering friend of the congregation to which he belonged. Ever ready to aid the needy, and sympathize with the mourner—and in the prospect of death, he gave abundant evidence of resignation to the Divine will.

We have learned with deep regret of the death of MRS HAMILTON GIBSON, wife of the respected minister of Bayfield, Ontario. The congregation, and indeed the whole neighbouring community, have reason to deplore the loss they have sustained by the death of this most estimable and accomplished lady whose time and talents were ever cheerfully consecrated to their present happiness and their eternal welfare. As a Sabbath School teacher, and Superintendent, Mrs Gibson was both enthusiastic and eminently successful. We offer the bereaved family the assurance of our sincere sympathy.

THE MARITIME PROVINCES. The congregations of St. Andrew's and St. Stephen's Churches, St. John, N.B., have each very wisely resolved to raise the respective stipend of their ministers to two thousand dollars. The Rev. J. Dykes Patterson, a missionary from the Colonial Committee of the Church of Scotland, is expected to stay a few weeks at St. John's, Newfoundland, on his way out to supply the congregation there vacant by the resignation of Rev Daniel MacDougall. Nova Scotia, which has in past years contributed largely to the ministerial ranks in Canada, has this winter two of her sons attending the Theological Hall of Queen's College at Kingston—Mr. W. C. Herdman and Mr. John McLean.

CANADA PRESBYTERIAN.—The Rev. J. K. Smith, minister of Fort Massey Church, Halifax, has resigned that important charge and returned to his old congregation at Galt, Ontario, which has been vacant ever since he left it some two years ago. Mr. Smith's departure is felt to be a loss to the whole Church of the

Lowe Provinces. The Rev. Dr. Burns of Coté St. Church, Montreal, has, it is said, accepted a call to Knox Church, Ottawa—very good for Knox Church and for Ottawa we should say. The Stanley street congregation, Montreal, have called the Rev. J. C. Baxter of Dundee, Scotland, to be their pastor. The stipend is \$2,500, in both these charges. The Assembly has designated the Rev. Dr. Fraser a medical missionary to the Island of Formosa, to cooperate with Rev. Mr. McKay who was sent to China some time ago and whose labours have been very successful. The Rev. James Nisbet, the first C. P. missionary to the Aborigines of the North West, died at Kildonan on the 30th September. He has laboured faithfully and earnestly in the valleys of the Red River and the Saskatchewan for twelve years and was greatly beloved by all who knew him.

no limit but humanity, and that its truth did not depend for recognition upon any external signs. Like Professor Max Muir, who preached lately on the same subject, Principal Caird did not deliver his discourse from the pulpit however, but under the nave of the Abbey. [When a Scotch Caird and an English Stanley can fairly and squarely exchange pulpits that will be *just as it should be.* Ed.]

NEW CHURCH AT MEADOWFIELD.—The memorial stone of a new and handsome Church was recently laid at Meadowfield by Patrick Rankin, Esq., of Auchingray and Otter. For a number of years past regular services have been maintained here in a schoolroom by the Rev. Archibald Walker, under the supervision of the Rev. R. S. Horne, parish minister of Slamannan. The work has prospered in his hands, and now we find a large congregation, and not only a fine new church for them: to worship in, but also a fine new manse for their minister. Although the weather was unfavourable the ceremony was largely attended. After leaving the church a large number of ladies and gentlemen partook of a banquet of cake and wine in the Meadowfield School. [We sincerely congratulate Mr. Walker on the success of his labours in Scotland.—Ed. Pres.]

SCOTLAND.

THE REV. DR. SELLAR OF ABERLOUR has been nominated as successor to Dr. Trail in the Moderatorship of the General Assembly of the Established Church. The Rev. A. MOODY STEWART of St. Luke's, Edinburgh, has been named in connection with the moderatorship of the Free Church Assembly.

THE DUKE OF ARGYLL has published a reply to certain strictures which have been made upon his arguments in favour of the Patronage Abolition Act. His Grace insists that the position now taken up by the Free Church is wholly different from that taken up in 1843. The abolition of patronage would then, he says, have satisfied the Free Church leaders: now what is asked is Utopian and impracticable.

ENCOURAGEMENT OF DIVINITY STUDENTS IN GLASGOW.—A meeting of the Church of Scotland Association in Glasgow for encouragement of students preparing for the ministry was held in the Religious Institution Rooms on Tuesday—Mr. Whitelaw, M.P., presiding. From the report of the Provisional Committee, it appears the objects of the Association are "to find out who are preparing themselves for the ministry, to aid them in their studies at the University of Glasgow, to encourage them thereto by providing scholarships and prizes for attainments in professional learning, and for excellence in parochial or congregational work, and, so far as possible, to become personally acquainted with them."

VERY NEARLY AS IT SHOULD BE. By special request of Dean Stanley the very Reverend Principal Caird preached on the night of the 30th inst. in Westminster Abbey, on "Missions." He contended that Christianity knew

COMMISSION OF ASSEMBLY.

The Commission of the General Assembly of the Church of Scotland met on the 18th November Rev. Dr. Trail, Aberdeen, moderator.

Principal TULLOCH said he had been instructed to remind the members of Commission that they were now met in usual statutory meeting, and that the statutory business would take precedence of the special adjourned meeting, which was to deal with the regulations for the election of ministers.

THE LATE DR. COOK.

Principal TULLOCH read the minute appointed to be drawn up by last Commission in regard to the death of the late Dr. Cook, principal clerk of Assembly. The minute was approved of, and an extract was directed to be sent to Dr. Cook's family.

UNION WITH OTHER CHURCHES.

Lord POLWARTH presented an interim report from the Committee on Union with other Churches. The committee felt very strongly that at this stage of matters in the country's history, and in the history of the Church, it was most important that the country at large, and that their own Church in particular, and the other Churches of the country should know that they as a Church were most anxious to see a reunion of the Presbyterian Churches of Scotland, and to see the great work of Christian evangelisation being carried on in the land in a manner such as had never hitherto been the case. He fondly hoped that this might be the result in time. He then read the report, which was as follows: "The minutes of last meeting having been approved of, and the members having fully discussed the subject remitted to

them, it was proposed by Sir Robert Anstruther, and seconded by Dr. Smith—That the committee agree to the following resolution as an interim report to be presented to next General Assembly:—The Committee on Union with other Churches, bearing in mind their remit from the General Assembly, which expresses 'their hearty willingness and desire to take all possible steps, consistently with the principles on which this Church is founded, to promote the reunion of Churches having a common origin, adhering to the same Confession of Faith, and the same system of government and worship,' and being satisfied that the spiritual welfare of the whole country is intimately bound up with the successful prosecution of the object which has been remitted to them—Resolve to recommend that the General Assembly should, without further delay, formally approach the other Presbyterian Churches in Scotland with a view to union. They are of opinion that in order to the accomplishment of this great object, the Church of Scotland should be prepared to consider any basis of union which is consistent with its historic principles; and in making this recommendation, they express the earnest hope that such overtures on the part of the Church will be met in a spirit of brotherly kindness and conciliation, and their sincere prayer is that by the blessing of the Great Head of the Church, and the guidance of His Holy Spirit, a way may be opened up to the reunion of the Churches, and the removal of those obstacles which now so seriously impede the success of evangelistic operations at home and abroad. It was further resolved, in order that the Presbyteries of the Church may, at the earliest moment, be made aware of the resolution to which the committee have come, to communicate the foregoing to the Commission, appointed to meet on the 18th. The desire of the committee was that the Church should have an opportunity of expressing the desire, which they felt was very strongly entertained in the Church, that there should again be a reunited Presbyterian Church in Scotland (Cheers.) The great desire which most of them had in moving for the abolition of patronage was to remove at any rate one stumbling-block out of the way of a reunion.

Sir ROBERT ANSTRUTHER, M.P., said that with the permission of the House he would move a deliverance on the report that had just been read. The deliverance was of a very simple kind, and did not in point of fact commit the Commission to anything, because he did not understand that the committee which was represented by his lordship was instructed to report to the Commission, but to report to the Assembly. There were, however, very obvious reasons which he should touch upon why he thought the matter should not be passed over entirely in silence that day. He therefore moved "That the Commission receive with the greatest satisfaction the communication made by the Committee on Union with other Churches, and resolve to record the same in their minutes." They knew very well, at least, he had not the slightest doubt, that their proceedings that day would in many quarters be laughed at. They would be told that forces were gathering against

them to compass their destruction altogether. It did not seem to him that that need interfere with the calm, dignified, and collected action of the Church of Scotland. She had her duty to do by the other Churches, and by the people of Scotland, and she intended to do it both by the other Churches and other people as well in the day of storm as in the day of calm. (Hear, hear.) This warfare, if it came, was none of their seeking; therefore they might carry themselves in the day of warfare with calmness and quiet. If it were to come—he spoke as a politician for the moment—he would much rather that it came than that it should be continually hanging over their heads. He should like to know what the people of this country said about the Destruction of the Established Church. He wanted to know whether it was to be secularized, and whether the worship of God, as ordained, was entirely to disappear from amongst them? He was not very much afraid of Mr. Miall and Mr. Leatham, nor yet of the Disestablishment Association which had been started in Scotland. He did not think that the people of Scotland would like to secularise the State any more than they liked to secularise the schools. (Laughter.)

The Rev. Dr. Charteris seconded the motion.

The commission then took up the consideration of certain resolutions pertaining to the election of ministers under the new law prepared by the Assembly's committee on patronage. One of the most important of these was the regulation as to the qualifications of electors, which, as finally adopted, reads as follows,—

"The roll of the congregation shall include

1. As communicants all persons, not being under church discipline, whose names appear on the roll of communicants, and who have not ceased to be members of the congregation by receiving certificates of transference or otherwise;
2. As adherents, only such other persons, being parishioners, of full age, as have shown to the satisfaction of the kirk-session that they desire to be considered as connected with the congregation, as would be admitted to the communion if they applied, and have claimed to be enrolled as members of the congregation."

The roll of the congregation then made up of communicants and adherents is to be duly attested by the moderator and clerk of the session and to constitute the roll of electors in the case of a vacancy, and a certified copy thereof is to be transmitted to the Presbytery of the bounds. The next step is the summoning a meeting of the congregation by edict served from the pulpit, and what the meeting is to do.

"At the meeting, summoned as aforesaid, or any adjournment thereof, the congregation shall appoint a committee of nomination, which shall consist of not fewer than three nor more than twenty-one members. They shall be at liberty to place upon this committee persons connected with the parish, not of their own number, whose help they desire. The congregation shall name the convener of committee, who alone shall call any meeting of committee—a majority being a quorum. The congregation shall also at this meeting determine whether, if a vote become necessary upon the election of a minister, it is to be taken by open or secret voting; and if by

secret voting, then the kirk-session shall make the necessary preparation previous to any meeting at which they think it probable that a vote may be required."

The final proceedings are as follows,—

When the committee are prepared to report, the convener of the committee shall communicate with the moderator of the kirk-session, who shall call a meeting of the congregation, to be held after at least seven days intimation from the pulpit. After hearing the report of the committee a vote shall be taken—"Approve," or "Delay." If it be carried "Delay," it shall be remitted to the committee to report to an adjourned meeting of the congregation, with or without further special instructions. If it be carried "Approve," then, if the committee have nominated only one person for approval as minister, he shall be declared duly appointed and elected by the congregation. If more than one shall have been nominated by the committee, or shall have been mentioned in the report as having been proposed for nomination by any member of the committee, it shall be competent for any elector to move the appointment and election of any one so nominated or mentioned. If more than one such motion shall be made, successive votes shall be taken, striking off the nominee with the smallest number of votes. The result of the vote shall be declared by the moderator. If a majority of the electors present vote in favour of any one of the persons whose names have been thus submitted to the congregation, a minute of the meeting to that effect, duly signed by the moderator, shall be sent by him to the moderator of Presbytery, to be laid before the next meeting of that court, and shall be held to be a valid deed of appointment. If no person has a majority of votes of the electors present, then the whole matter shall be remitted to the committee, or a new committee may be appointed, to report to an adjourned meeting of the congregation, with or without special instructions.

And, lastly,—The Presbytery shall, at a meeting to be held within three weeks of the said congregational minutes being received by the moderator of Presbytery, consider the same, and if satisfied with the regularity of the proceedings, they shall sustain the same as a valid deed of election, and proceed further according to the laws of the Church.

FREE CHURCH COMMISSION.

The Commission of the General Assembly of the Free Church also met on Nov. 15th in the Assembly Hall, Edinburgh. On the motion of Sir Henry Moncreiff, Dr. Elder, Rothesay, was called upon to act as moderator in the absence of Dr. Stewart, moderator of the General Assembly. There was a numerous attendance of members, the galleries being partially occupied by a number of the public.

PROPOSED UNION WITH THE REFORMED PRESBYTERIAN CHURCH.

There was read a communication from the Convener of the Union Committee of the Re-

formed Presbyterian Church, having reference to the resolution passed by last General Assembly of the Free Church, in regard to union with that Church, empowering the Commission to receive any communication that might be made on the subject by the Reformed Presbyterians. This communication requested the Commission to appoint a committee to enter into any negotiations on the subject of union, in terms of the resolution of the Assembly.

Dr. BUCHANAN said he was sure the Commission would receive this communication with cordial satisfaction. (Applause.) He moved that the committee should be accordingly appointed.

Dr. BEGG remarked that the proposal made in the last General Assembly had been a very guarded one—he had no doubt purposely so—and had been on that ground passed unanimously, and he was of opinion that the motion of Dr. Buchanan might be allowed to pass unanimously on the same ground. At the same time, it was very important that the Commission should understand that in adopting that motion they were not committing themselves to any ulterior action.

The overture was warmly adopted, and a Committee appointed accordingly.

THE CHURCH PATRONAGE (SCOTLAND) BILL.

Dr. RAINT, Convener of the Committee on the Church Patronage (Scotland) Bill, gave in a supplementary report of the committee on the subject, and then submitted the following motion:—

"Whereas the recent Act of Parliament on the subject of Church Patronage in Scotland has been represented as fitted to facilitate a reunion of Scottish Presbyterians, in particular as sufficient to remove the main grounds of dissatisfaction with the constitution of the Establishment on the part of members of the Free Church, the Commission think it right to declare—(1) That the Free Church of Scotland adheres to the Principles of her Claim of Right adopted in 1842 and of her Protest in 1843, and maintains steadfastly the duty of a national recognition and promotion of Scriptural truth. (2) That the Free Church of Scotland continues to protest against the principle of law, established by the House of Lords and by the Legislature during the proceedings which led to the Disruption, according to which the Church in the discharge of her peculiar and incumbent duties is bound to give obedience to any directions which the Civil Courts may judge themselves entitled to issue, on the plea of securing or enforcing what those Courts consider the civil rights of parties or statutory duties of the Church, even when these directions apply to matters confessedly spiritual, as is set forth at large in the Church's unanswered Protest, and that this principle—the Scriptural liberty of the Church to obey the will of Christ—has been encroached upon, and the spiritual independence of the Church, as far as concerns the Scottish Establishment, has been overthrown. (3) That the recent Act regarding patronage does not profess to change this principle of law, but tends rather to confirm it, and

that there is now no prospect of its being revised. (4) That, moreover, the Free Church of Scotland, under the good providence of God and through the liberality of her people, secured from the first, and has during the last thirty years attained increasingly, a position which she is not prepared to abandon for the sake of any advantages her re-establishment could offer her. And finally, that the existing connection between Church and State in Scotland is upheld on an unscriptural and inequitable basis, and that consequently its termination is an essential preliminary towards a beneficial readjustment of Scottish ecclesiastical arrangements, which readjustment is the common interest of all Presbyterian bodies holding the Westminster Confession of Faith." (Applause and slight hisses.)

Dr. RAINY, in supporting his resolution, said that although there were several heads in his motion, it dealt only with two main subjects. In the first place, it gave an answer to the question, what became of their grounds of separation from the State, and of their protest against the existing constitution of the Established Church, now that the Patronage Act had passed? Then, in the second place, it set forth that the Free Church for good reasons was not looking in the direction of the Established Church—that they were not exercised about the probability and possibility of reconstructing that Church—(laughter)—and, that, as far as they could judge the indications of duty, their face should be rather in a different direction, Dr. Rainy concluded as follows:—He wished to add that the harmony of the existing connection between Church and State in Scotland was directly in the line of their Protest—(hear, hear)—and he thought it might be just as well to say that the idea of a reconstruction of things in connection with the Established Church was a wild idea. In conclusion, he repudiated the idea that men who knew what spiritual independence meant were to be lured into an Established Church.

Provost SWAN, Kirkcaldy, seconded the motion.

Dr. BEGG said he considered it somewhat of a stretch of the instructions given to the Commission by the Assembly, that the question of patronage should in that way be brought up meeting after meeting. With reference to the resolutions proposed by Dr. Rainy, of which, of course, he could only speak from recollection, he was very glad to be able to say that so far he agreed with them. (Applause.) He agreed very strongly with that portion of them which referred to the duty of maintaining the distinctive principles of the Free Church. (Applause.) He was extremely glad to hear the Claim of Rights and Protest and other old-fashioned documents which had become obsolete during the Union discussion—(cries of "No, no")—recognised and emphasized by their friends on the other side. (Applause.) He had also to say that with a very great deal of what had been said by Dr. Rainy in regard to the principles of the Church he cordially agreed. For instance he agreed with what had been said as to the Church having independence in the dis-

charge of her own duties—that she must not be dictated to or allow herself to be dictated to by the State in regard to these duties—that she must take her instructions, as he thought the state also should take her instructions from the divine Word, and that in defiance of all consequences she must act upon her convictions of duty. He looked upon it as absolute madness and infatuation for the Free Church to plunge itself into a crusade against the Establishment. (Applause.) His decided conviction was that such action would recoil upon themselves. (Applause.) It was said that the Lord Advocate had framed his bill for the purpose of luring away members from the Free Church. (Cries of "No, no," and applause.) Well, he (Dr. Begg) had a very different opinion. (Hear, hear, and laughter.) He believed the Lord Advocate had been actuated by very high motives—(cries of "Oh, oh," and interruption)—and he would like to see a large number of other elders exhibiting the same Christian principles—(cries of "Oh, oh," and continued interruption)—that were manifested by the Lord Advocate. (A Voice—"Question.") It was an admirable thing to see a man in his Lordship's position of life manifesting these high Christian principles. (Cries of "agreed.") Well, be it so—it was not agreed formerly. (A laugh.) But if care was not taken, he was afraid the Free Church would do more than the Lord Advocate had ever done to drive the good old fashioned people in Scotland out of the Free Church. Now he was prepared to prove that this Patronage Bill was a most admirable bill, to his mind—(laughter, and cries of "Oh, oh")—so far as it went. He admitted that it was possible the bill might be spoiled in being worked out, but if it was as well worked out as it had been formulated by Parliament, he thought there could be very little objection to the state of things in that case. He admitted, Dr. Begg went on to say, that as for instance with reference to the proposal to established Romanism in Ireland, there might be cases in which, as a practical question, they might be driven to the alternative of disestablishment, but submitted that in present circumstances there was no call whatever for the Free Church to plunge into this crusade. If they did so, they would never get any credit in the country for disinterestedness. Again it was said that if once the Established Church was taken down, everything would be made right. Well, if they could convince him of the truth of this, he would admit that it was a very strong argument, because he had always held that a union among all the Presbyterians in Scotland would be one of the grandest things that could be looked for. (Applause.) But he believed this union was not to be brought about in the way suggested. In the first place they would not conciliate worthy men in the Established Church by pulling down their house about their ears (laughter)—and then in the second place what was to be done with the property. What were they going to do with all that mass of old ecclesiastical property which belonged to the landowners, and which they had got for nothing? Were they to take the property from the ministers and not from these

others? They would find, if they began this crusade of disestablishment and confiscation that they could not halt. He moved "That whilst the Commission acknowledges that it is the duty of this Church to adhere to her fundamental principles as embodied in the Disruption documents, and to keep up an intelligent and faithful adherence to them on the part of her members, the maintenance and extension of these principles will not be promoted by any such action as is now proposed on the part of the Commission with reference to the establishment of religion."

Mr. KIRSTON (Ferniegair) seconded the motion.

SIR HENRY MONCREIFF was very unwilling to enter into a controversy of the kind into which it was very possible that the carrying of Dr. Rainy's resolution might lead them; but the real question they had to consider was whether it had not been forced upon them. (Hear, hear.) He did not think that his friends on the other side had been quite able to catch up the bearing of the latter part of Dr. Rainy's motion. That motion was very carefully worded, and did not include any disestablishment principles. It included nothing more than the question of the existing connection between the Church and the State in Scotland, and that was included in the Claim of Rights and Protest. There was no reference to the principle of disestablishment at all—no reference even to the question as to what the State ought to do at the termination of such connection. It was merely an assertion that the existing connection was unscriptural and inequitable, and that it should be brought to a close. Concluding his remarks, he said he was not to be understood as agreeing to all the action which might be taken by others who supported Dr. Rainy's motion. His opinion was that they had been called upon to make a declaration of the position in which they stood in regard to this question, but on the other hand he did not think they were called upon to take active steps along with other parties for the purpose of bringing about disestablishment. They contended that the Established Church of Scotland was not the true Church of Scotland—(applause)—and that anything to bring about union among the Presbyterians in Scotland must not be on the footing of an Act for the benefit of that Church, or an Act intended to draw other Churches to it.

Strangers having been requested to retire, a division was taken, when there voted,

For Dr Rainy's motion..... 116
For Dr Begg's 33

IRELAND.

For some years past, the India Mission of the General Assembly has been in a languishing condition. One by one, missionaries were falling out of the ranks—some by death—some by ill health—and none came forward to fill the gaps thus left. Recently, however, it has started into fresh life. In the last week of October, five additional missionary labourers left Belfast for India. One of them—a lady goes out as the first accredited agent of the Ladies Missionary Asso-

ciation lately formed in Belfast with a special view to the promotion of female education in India.

The remarkable work of grace began some time ago in connection with the labours of Messrs. Moody and Sankey in Belfast, Derry, and Dublin not only continues to go on vigorously in those places but has extended to many of the smaller towns. Carrickfergus, Newtonbeda, Larne, Armagh, Minterburne, Aughnacloy, and other places are experiencing its wondrous power and sharing in the blessings it brings with it. The last Sabbath in October was Communion Saobath in most of the Presbyterian Churches of Belfast, and it is the universal testimony of the ministers that the attendance was the largest which they ever recollect. In one church, eighty nine more communicants attended than at the previous communion. In another were fifty for the first time, and a similar tale could be told of many others. In Dublin, the interest evoked seems to be deep and extensive. Every day, the Metropolitan Hall, capable of holding two thousand persons, is filled at the noonday prayer meeting, and at two o'clock at Mr. Moody's Bible readings. But large as these meetings are they are quite thrown in the shade by the immense assemblies in the Exhibition Palace each evening at half past seven o'clock. It is calculated that they amount to ten thousand nightly, including, besides the common people, peers of the realm, multitudes of the gentry and of the mercantile classes, as well as of the learned professions. Meetings for enquirers are held in the Concert Hall, which is a portion of the Exhibition buildings. Illustrative of the variety of persons found at these meetings a gentleman writes: "The first person to whom my attention was directed was a little boy only eight years old who had become so anxious about his salvation that his father, who resides some distance from the city, was constrained to bring him to the meeting. The second person was an English lady, who, with her husband, had come five hundred miles to hear Mr. Moody. They had gone to Belfast, and when they found that he had left they followed him to Dublin. The third person was an old lady from India. She had passed an eventful life, and now in the evening of her days she earnestly sought to have her faith firmly fixed on the "Rock of Ages." But whilst much good is being accomplished, vice still largely prevails. According to Hancock's Criminal and Judicial statistics of Ireland for 1873, the enormous number of 25,623 men and women were brought before the magistrates, charged with drunkenness—an increase of 13,000 on the previous year.

The Belfast and some other Presbyteries have nominated Dr. Porter, one of the Professors in the Assembly College, Belfast, well known as an author, and in particular as the author of "The Life and Times of the late Dr. Cooke" as Moderator of the next Assembly.

The Rev. George Macloskie, M.A., LL.D., General Secretary of the Bible and Colportage Society in connection with the General Assembly, has been unanimously elected as Professor of Natural History in the College of Princeton, New Jersey, U. S.

The Magee College, Derry, and the Belfast College in connection with the General Assembly, reopened for the winter early in November. At the Derry opening Prof. Witherow, well and very favorably known all over Canada, delivered an admirable address on Saint Columbkille. In Belfast Prof. Porter discoursed on Theological Colleges; their place and influence in the world." The address was very able and exhaustive, and at its close it was unanimously resolved to request the Rev. Doctor to publish it. Mr. Charles Finlay said if published he would present a copy to each student of the classes, and to all undergraduate students who have the ministry in view.

GREAT CHRISTIAN CONVENTION IN DUBLIN.—We learn from an Irish paper that on the 23th November a meeting was held in the Exhibition Palace, Dublin, the like of which Ireland never saw before. It was a convention of no Church, but clergymen of all Churches met to confer how best the one true Church might be advanced in the country. Nearly a thousand ministers from all parts of Ireland attended, and the vast building was thronged with an audience of from 12,000 to 15,000, which manifested the deepest interest during the whole day in the proceedings. Dignitaries and Rectors of the Episcopal Church, and Presbyterian, Methodist, and Independent ministers, forgetting for the time their points of difference, and remembering only the grand verities on which they were agreed, deliberated how best to realize the grand ideal of "Ireland for Christ and Christ for Ireland."

The Presbyterian.

MONTREAL, 1st JANUARY, 1875.

What is to become of us after the Union?—We mean of the four monthly magazines that are now published under the auspices of the churches about to be united. In all probability we shall be told that we have been all very good and faithful servants, but, that under the new *regime* our services will no longer be required. If so, then so mote it be. We shall cheerfully step aside to make way for our betters. None of us are very young now. Indeed, measured by the average life-time of similar periodicals, we are all pretty well stricken in years. *The Presbyterian* and the *C. P. Record* began life together in 1848, and are now entering our 28th year. The *Scotch Church Record* in Nova Scotia has entered on its 21st year. The *Record* of the other Church in the Lower Provinces may be as old, or older for aught we know. What-

ever may be said of our respective merits or demerits, it is a pleasant reflection that in all these years we have never been but friendly rivals, and that we are now in the fullest accord with one another upon all the great questions that occupy the attention of our respective churches.

With the ample resources which it will command, we see no reason why "the Presbyterian Church in Canada" may not hope to establish and maintain A MODEL MAGAZINE—one liberal enough to give expression to every shade of opinion consistent with essential principles, Catholic enough to commend itself to Christendom, and cheap enough to find its way into every Presbyterian family.

A *monthly* magazine would, we think, be preferable to a *weekly* for many reasons. The Church, as such, could not possibly get the circulation for a *weekly* that is desirable. Besides, the weekly paper must almost of necessity combine the secular with the religious, the political and polemical with the ecclesiastical. There are enough weeklies already.

In the meantime our friends will bear in mind that we have an existence and temporal wants to be supplied. We shall take it as a kindness that whatever alterations are desired in our relations to our subscribers should be made known to us without delay.

SYNOD FUND.—Kirk-Sessions are earnestly requested to make early and full payment of the amounts now due by them severally. The expenses connected with the extra session of Synod render the payment of these claims doubly imperative, while there are other strong and obvious reasons why *all claims* should be discharged as soon as possible. Rev. Kenneth McLennan, Peterboro, is treasurer.

THE ANNUAL WEEK OF PRAYER begins Monday, January 4th, 1875, and ends Sunday, the 10th. The topics suggested for the occasion by the Committee of the Evangelical Alliance include: for Monday, humiliation for personal and national sins; for Tuesday, prayer for civil governments and all in authority, increase of intelligence and purification of

public opinion ; for Wednesday, prayer for parents and children, teachers, schools, colleges, the ministry, Sunday-schools, and Young Men's Christian Associations; for Thursday, prayer for religious liberty throughout the world, universal peace, etc. ; for Friday, prayer for missionary objects, conversion of the Jews and deliverance from superstition ; for Saturday, prayer for the churches throughout the world, for an increase in their zeal, spirituality, and devotedness ; for Sunday, a general meeting in the evening with addresses by ministers of all denomina-

THE INTERNATIONAL LESSONS FOR SABBATH SCHOOLS.—This series of lessons has now been in use for two years in a large majority of the Sunday-schools of the United States and Canada, and has been found to be admirably adapted for an intelligent and systematic study of the Scriptures. The more familiar we become with the scope and plan of this system the better we like it, and we commend it heartily to the superintendents and teachers of all our schools. The fact of its general acceptance not only attests its value, but is in itself a strong recommendation for its adoption. The teacher or the scholar habituated to it finds himself at home in the Sunday-school wherever this system is in use. Another, and perhaps the chief advantage of the series of Lessons is the numerous and valuable helps for teachers that are prepared from time to time by the ablest Biblical scholars of the day with special reference to the several lessons, and which are to be found in different periodicals at a mere nominal price. We have already spoken of the Westminster series of notes on the Lessons by Dr. Duryea, published in the *Presbyterian at Work*, as being to our mind the best, though some may prefer the expositions by Dr. John Hall of New York, which are given in the *Sunday School World*. These publications and also the lesson papers for scholars may be ordered through any bookseller. The following is the order of subjects and leading texts for the first half of the year. The remaining six months will be devoted to the study of St. Luke's Gospel.

INTERNATIONAL SUNDAY SCHOOL LESSONS AND GOLDEN TEXTS for 1875. (Six Months).

FIRST QUARTER.

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| Jan. | 3. | Joshua Encouraged, Josh. i. 1-9. Golden Text, 2 Tim. ii. 1. |
| Jan. | 10. | Crossing the Jordan, Josh. iii. 14-17. Golden Text, Isa. xliii. 2. |
| Jan. | 17. | Memorial Stones, Josh. iv. 4-9. Golden Text, Ps. lxxvii. 11. |
| Jan. | 24. | Preparation for Conquest, Josh. v. 9-15. Golden Text, Heb. xii. 2. |
| Jan. | 31. | Jericho Taken, Josh. vi. 12-20. Golden Text, Heb. xi. 30. |
| Feb. | 7. | Achan's Sin, Josh. vii. 19-26. Golden Text, Luke x ^{vi} . 15. |
| Feb. | 14. | Ebal and Gerizim, Josh. viii. 30-35. Golden Text, Deut. xxx. 19. |
| Feb. | 21. | Caleb's Inheritance, Josh. xiv. 6-15. Golden Text, John xii. 26. |
| Feb. | 28. | The Land Divided, Josh. xviii. 1-10. Golden Text, Ps. xvi. 6. |
| March | 7. | The Cities of Refuge, Josh. xx. 1-9. Golden Text, Ps. xlii. 1. |
| March | 14. | The Altar of Witness, Josh. xxii. 21-27. Golden Text, Gal. iii. 28. |
| March | 21. | Joshua's Warning, Josh. xxiii. 11-16. Golden Text, Heb. x. 38. |
| March | 28. | Review. God's Mercies to Israel, Josh. xxiv. 1-13. Golden Text, Ps. cvii. 8. |

SECOND QUARTER.

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| April | 4. | Israel's Promise, Josh. xxiv. 14-18. Golden Text, Josh. xxiv. 24. |
| April | 11. | The Promise Broken, Judges ii. 11-16. Golden Text, Ps. cvi. 13. |
| April | 18. | The Call of Gideon, Judges vi. 11-18. Golden Text, Matt. xxviii. 20. |
| April | 25. | Gideon's Army, Judges vii. 1-8. Golden Text, 1 Sam. xiv. 6. |
| May | 2. | The Death of Samson, Judges xvi. 25-31. Golden Text, Prov. xiii. 20. |
| May | 9. | Ruth and Naomi, Ruth i. 16-22. Golden Text, Ruth i. 16. |
| May | 16. | A Praying Mother, 1 Sam. i. 21-28. 1 Sam. i. 28. |
| May | 23. | The Child Samuel, 1 Sam. iii. 1-10. Golden Text, Luke xviii. 17. |
| May | 30. | The Death of Eli, 1 Sam. iv. 12-18. Golden Text, Prov. xix. 18. |
| June | 6. | Samuel the Judge, 1 Sam. vii. 5-12. Golden Text, Prov. xi. 11. |
| June | 13. | A King Desired, 1 Sam. viii. 4-9. Golden Text, Ps. cxviii. 9. |
| June | 20. | Saul Chosen, 1 Sam. x. 17-24. Golden Text, Ps. cvi. 15. |
| June | 27. | Review. Samuel's Parting Words, 1 Sam. xii. 20-25. Golden Text, 1 Sam. xii. 24. |

LETTER FROM INDIA.

The Zenana Mission.

The following interesting letter has been received by the Secretary of the

Juvenile Indian Mission at Calcutta in reference to the school and Zenana teacher supported from Canada:—

CALCUTTA, 5th September, 1874.

DEAR MISS MACHAR,

I am in receipt of your letter respecting the work we are doing for our supporters in Canada. I have yet to give you some information of the Zenana we have opened for you at Kidderpore. There have also been some changes and other small incidents in connection with your school at Dhoba Porab that I need to mention. You are aware that we had the school in a private house. Owing to illness and other causes, we had to remove our school from house to house. Several families were always willing to accommodate us, but besides these constant changes, our work was so frequently interrupted by various domestic causes that we at length rented a small house which we now have to ourselves. The house is called a *Boi-ta-Kharra*, which literally means sitting-place, and might be understood as the drawing-room of the men. When I first described the school, I mentioned a *dallam* that we occupied for it, essentially a passage and the only semblance of a drawing-room possessed by the women. As roofed but not walled, and exposed to sun and rain, it is not always habitable. There is a prohibition, too, against the women being here when the men are to and fro. They ought not to be seen by any of the male relatives who, in such houses, consist of the father-in-law and his other sons, the brothers and cousins of the father in law with their sons. All these have their peculiar designations, too, exactly defining the relationship. Every form of cousin has its own term. Such minute identification is confusing but essential in their case, as none of these can be called by name. Younger branches are not named after elder members. Such reverence is observed towards names, that when strangers have any of the family names, even with them it cannot be uttered. As to our *dallam*, however, even at the mid-day hours that the women use it, there is a degree of apprehension of the men coming in. When they do come there is generally indeed some warning, and with a rush they, *i. e.*, the women, all disappear with amazing quickness. If this coming is too sudden for their flight, they as quickly drag down their veils and roll themselves up and look like an indistinguishable mass of tossed linen.

Such is the drawing-room life of our Indian women. It is very different from this with the men. The poorest house is nothing without its *boi-ta-kharra*. And the status of the family, and some part of its history are indicated by it too. The front rooms, a little distinct from the family dwelling, are used for this. Sometimes a separate house is built for this purpose, and all the wealth and display of the house is centred here. It is the only portion of the house that is at all furnished. More or less of English furniture is now to be seen in them, but this is set aside exclusively for show, while for comfort they resort to their own native methods, lounging either upon mattresses, or a

sort of wooden dais, furnished with great bolsters. In describing our present schoolhouse use, I have to apologize for having digressed at such length. The *boi-ta-kharra* we occupy is such a building, and a miniature one of its kind. As a very unusual circumstance, we have a small garden plot attached to the house. Our accommodation is one long room, and a verandah to correspond, and a small room at one end, that we have to scramble up to by a s. p-ladder easy only for our little barefooted pupils. Leah teaches up here, and has the more advanced pupils with her. While Hannah, our other teacher, has all the backward tiny ones in the lower room. We collect between fifty and sixty children, which is the full number for which we have accommodation. The school is very popular in the neighborhood, and many families at small distances from it would avail themselves of it, only even these infants are restricted from getting about too indiscriminately in this respect. We cannot have too many of these schools, and the marked influence they must bear upon the future history and lives of the people is of monstrous importance.

These children get their Old Testament history from the "Peep of Day," and, to give a more marked impression of our Gospel, we give them daily small portions from Matthew itself. Bible verses, hymns and catechisms are also daily taught, and as these children know nothing of their own creed at this early time, their untouched hearts receive those truths for their first seed, of which we must have most certain hope. Our Zenana visitation is not characterized, by the same direct hope but is of paramount importance, or if not fruitful to as full an extent in itself, future results hinge very greatly upon the action we take with the mothers of the present age. In many instances we wait the Lord's good time to bring these mothers to Himself, and at least it makes easier the work with their children, and therefore strenuous efforts must be made with both. Zenana life is a far sadder sight than our schools. Very many seek us more as comforters than for any other advantage they may hope to derive. Deo Monie, your teacher at Kidderpore, has six families that she visits daily, and two of these have spoken of these visits as their only hope of getting any consolation in life. One of these is the wife of an exceedingly wealthy man at Kidderpore. Her own name is Sona Mookie (golden seed), hardly appropriate to the grief-bowed face she shows. She has been the mother of a large family, and has now lost her last child, and they are now without a direct heir. And so she begged to be taught to read, if that could possibly divert her mind. It has been very touching to see her drawn, sorrowful face trying to overcome the letters. She is progressing slowly. We try to make some impression with Baxter's Bible-stories, for she is not capable of comprehending the translation of the Book itself. She assiduously follows out the lesson, and is got sometimes to relate it again, but the stolidness of her present demeanour is the same in this as in all else. She is equally apathetic to even her own Hindooism, though her house is provided with mo

to promote this than is frequent. Sacred plants not seen elsewhere are to be found here. One curious superstition, too, that I found here was a cocoa-nut tree standing out from the centre of one of the rooms of the house. This tree had happened to fall within the site they had selected to build this house on. And so, where the tree stood they left an opening in the roof, and there now it waves overhead, laden with its fruit, thus rendered twice sacred from this circumstance. The explanation that they should not injure the tree is, that from its milk and fruit as affording both meat and drink, it is the type of being, life sustainer, and thus to destroy a cocoa-nut tree would be a sin as heinous as to kill a Brahmin.

Our other sorrowful heart that we were asked to comfort was a young widow. The girl herself was less stricken than her mother heart-sore on her account. They are altogether a loving, clinging family. On the last occasion, as I left the family, a younger sister had been busy preparing a white garland, which they insisted on my wearing. As the seasons give them opportunity, these poor women often prepare such little tokens of their love.

In passing on to another Zenana we have through your efforts we find an evidence of the preparatory work effected by our schools. The time is too early for any remarkable influence, for our little pioneer is yet a very infant-like stage. She was taught at one of the Mission schools in another place, and I found her in possession of a New Testament and some infantile books for Scripture instruction; and she spoke so readily and freely upon all the knowledge she had of these subjects as to awaken quite an interest in the other members of the family. And we have not such earnest listeners anywhere as at this house. Where God works, the Word rivets young and old. At another house taught by Deno Monie, we have a very nice old woman equally attentive. She never fails to join when the Bible lesson is taken up. This eagerness was shown remarkably at my very last visit. She had been busy about her kitchen, but as soon as the younger women who are pupils called to say that the Bible lesson was to commence, she hurried with the things she held in her hand; and, forgetful of the great prejudice in regard to our contaminating their food, she placed the things close beside me, and leaned against the verandah very near me, as I sat at the edge. I took up the earlier stories they had been hearing, and took chief note of God's judgment on sin, and thence, of our jeopardy by it, and so to show Christ as the only hope. This, then, is the character of your work. We are obeying the behest "to teach all nations," waiting for the baptism of His own Holy Spirit to give effect to the work to which He has called us.

Yours faithfully,

M. PIGOT.

Miscellaneous.

WHITEFIELD.

Dr. Blaikie has an interesting paper on "the Revival in Scotland," in the July part of the British and Foreign Evangelical Review. He commences by saying,—

In point of extent, power, and wide-spreading influence, the religious movement of the last six months is unprecedented in the history of Scotland. Never, within the same space of time, has so large a harvest been gathered into the Christian garner. Many ministeries in the end of the sixteenth century were attended with eminent blessings: but simultaneous outbursts of religious interest seem as yet hardly to have occurred. In the eighteenth century there was a nearer approach to this movement in the great awakening at Cambuslang, Kilsyth, and other places; and as George Whitefield pursued his meteor-like course, there was something like a Pentecostal in-gathering, yet, in connection with Whitefield's work in Edinburgh, singularly successful though it was, the number that seemed to get saving good was reckoned at but a few hundreds. Such vast and numerous Evangelistic meetings as have been held in Edinburgh and Glasgow during the current season; such streams of stricken ones asking the way to Zion; such gatherings of young men, consecrating themselves to the Lord; such crowds of children singing their Gospel hymns; such regiments of Christian recruits entering Christ's army, overflowing with zeal and love in His service, and all within the brief space of half a year, no previous age has witnessed in Scotland."

Admitting this to be true, and claiming that a certain allowance must be made in estimating the force and the results of that which took place more than a century ago, let us open the page of history and get the measure of our hero. Says Cunningham, in his admirable Church History of Scotland,—“GEORGE WHITEFIELD was now (1740) at the zenith of his renown. He preached as no man within the memory of men had preached. In truth, if we estimate oratory by its effects, this son of a tapster from the Bell Inn of Gloucester had surpassed all ancient and all modern fame. Demosthenes had not swayed the Athenian mob, nor Bossuet the Parisian court, nor Bolingbroke the English Parliament, as Whitefield swayed the motley multitudes who everywhere gathered around him. Men of all ranks acknowledged his wondrous

power—colliers and cobblers, ploughmen and nobles, philosophers and fools. He had preached in every county in England, he had crossed the Atlantic and lifted up his voice in America, and everywhere the effect was the same. People, careless before, but now awakened to a sense of their guilt and danger, beat upon their breasts, burst into tears, swooned away; or, passing at once from sin to salvation, they could not refrain from singing for joy."

Whitefield was born on the 16th December, 1714. He was taken from school at fifteen to assist his mother in the business of the tavern. At eighteen he was entered as a servitor at Oxford where he made the acquaintance of the brothers Wesley, whose opinions and manners he enthusiastically espoused. He fell into ill-health which brought him to the brink of the grave, and retired to Gloucester. His devout piety, his visitations to the sick, his prayers with the prisoners in the gaols, his general character, attracted the notice of Bishop Benson, who ordained him as a deacon in 1736 at the age of 21. He returned to Oxford, took his degree, and began the work of an Evangelist. During two succeeding years he preached in London, Bath, Bristol and other places. Everywhere immense multitudes attended upon him. He received an appointment to an English parish, but being invited to join the Wesleys who had gone out as missionaries to Georgia, he went to London to wait on the Trustees. He preached in the Metropolis with wonderful power and success to crowded assemblies. So great was the fame of his eloquence, that on Sunday mornings, long before day, the streets were filled with people going to hear him with lanterns in their hands.

In December, 1737, he sailed for Georgia, which he reached in May, 1738. At the end of three months he found it necessary to return to England, in order that he might receive ordination to priests order. In the meantime the separation of the Methodists as a new sect was daily becoming more inevitable. His intimacy with them procured for him a cold reception and excluded him from most of the

parochial pulpits. He goes out into the highways and hedges and preaches in the open air to the colliers in the vicinity of Bristol—a class that had been wholly neglected by the parochial clergy, "as ignorant and savage as heathens." His audiences increased till they reached 20,000 persons. "The first discovery of their being affected," says Whitefield, "was by seeing the white gutters made by their tears, which plentifully fell down their black faces." He was invited by "the Seceders" to visit Scotland, and accordingly we find him at Dunfermline in the house of Ralph Erskine, the most liberal-minded man of them all. What would the Seceders have Whitefield to do? Must he sign the Solemn League and Covenant? Well, "not until he got more light," but, he must confine his preaching entirely to the Secession Church, "because we are the Lord's people!" But Whitefield thought the devil's people had far more need to be preached to, and so the conference terminated in an open rupture between him and the Seceders, who now denounced the Methodist preacher as an agent of Satan: but he went on preaching as before, in whatever pulpit he found open to him, in the fields and in the market places, multitudes gathering around him, "and all felt themselves swept along by the gushing tide of his oratory." He visited all the large towns in Scotland, and was presented with the freedom of the Cities of Edinburgh, Glasgow, Aberdeen, Stirling and Paisley. From Scotland he went to Wales, where he married Mrs. James, a widow. But his marriage was not a happy one, and the death of his wife is said to have "set his mind at liberty."

In 1744 he embarked a third time for America, where he preached without intermission for three years, and returned to his native country with a shattered constitution. The Countess of Huntingdon took him by the hand, appointed him one of her Chaplains and supported his cause by building and endowing Chapels, and by erecting a College for training young men for the ministry of the Calvinistic Methodist Church. Seven times in all

he visited America. Thrice he visited Scotland, and Ireland twice, preaching as usual to assembled multitudes. These unremitting labours made him prematurely an old man; but he was wont to say, "I had rather wear out than rust out." He died somewhat suddenly at Newbury, in New England, on the 29th September, 1770, and, in accordance with his desire, was buried in front of the pulpit of the Presbyterian Church in which he had intended to preach on the morning of the 30th.

Whitefield's great power was popular oratory. He was no organizer, and was therefore unfitted to become the leader of a sect. An interesting illustration of his persuasive eloquence was when he drew from Benjamin Franklin's pocket the money which the cool, calculating philosopher had determined beforehand not to give. The speaker was pleading for an Orphan Asylum at Savannah. Franklin objected to the site of the institution. He had argued the matter over with Whitefield in private and in public, and he was immovable. He would not contribute a penny. He went, however, to the public meeting, taking in his pocket a handful of copper money, a few silver dollars, and five pistoles of gold. As Whitefield proceeded he began to relent and concluded to give the coppers. Another stroke of his oratory made him ashamed of that—he determined to give the silver, and he wound up with such thrilling eloquence that old Ben actually emptied his pockets wholly into the collection-dish, gold and all.

THE ORPHANAGE AT BRISTOL.

Mr. Muller has issued his "Brief Narrative of Facts" in connection with his Orphan Houses on Ashley Down. Mr. Muller says that since the formation of the institution on March 5, 1834, he had obtained from the Lord, simply in answer to prayer, £617,000. 38,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which were assisted by its funds; above 8200 now frequent the schools; more than 88,000 Bibles, above 205,000 Testaments, and above 174,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the institution; and about

50,000,000 of tracts and books, likewise in several different languages, have been circulated. There have been, likewise, from the earliest days of this institution, missionaries assisted by its funds, and of late years more than 170 in number. On this object alone £138,000 have been expended since the beginning. Also 4408 orphans have been under our care, and five large houses, at an expense of £115,000 have been erected and fitted up for the accommodation of 2050 orphans.

Further on in the narrative, speaking of the means which have been sent in answer to prayer for the support of the 2261 orphans who were under his care during the past year, Mr. Muller says:—"During the past year again was expended on the support of the orphans alone £25,290 11s. 6½d., besides £16,528 5s. 5d. in connection with the other objects. For all this we waited on God, and were helped. These expenses, moreover, do not decrease, but rather increase year after year. The reader may have a family of seven to provide for, and may find it difficult in these dear times to meet all the expenses connected with such a family. But we have the expenses of 2400 persons daily to meet. And how do we meet them? We have no certain income to depend on. We have no way of earning the money for these vast expenses. We look to the Lord, and to Him alone. And He has never failed us. Perhaps you say, 'This is a very easy thing, your work is now known far and wide, and people send you what you need.' Ah, dear reader! if we were to depend on that we should soon be confounded. While I am writing this, for many days past our income has been £20, £30 and £40 daily, very rarely more; while our outgoings have been £100, £200, yea, £300 and more daily. During the last few weeks the expenses of the institution have been so great, and the income so small, as that the balance we had in hand has decreased altogether more than £5000; and, if thus it were to go on about two months longer we should not have a shilling left. If under these circumstances we were to trust in the fact that this institution is now well known, we should certainly be confounded. Our hope is in God alone. He has helped us for forty years, and we trust that He will yet help us. And in the meantime we desire to be thankful for having had hitherto all we really needed.

During the last year, from May 26, 1873, to May 26, 1874, the average expenses were £12 15s. 5d. whilst in the year from May 26, 1872 to May 26, 1873, the expenses for one orphan were £12 19s. If the reader should be surprised that the average expenses are so little for each orphan, and that yet everything is included in this, even as to medical attendance, medicine, yea burials, we reply that the reason is—because there are so many, so that we buy everything on wholesale terms; seek to manage in the most economical way; and that, while everything is done for the orphans which really tends to their health, at the same time we keep before us that these dear children are to be brought up in a way suitable to those who, by the labour of their hands afterwards, have to support themselves."

Family Reading for the Lord's Day.

—
HAVE ME EXCUSED.

This Sermon, elsewhere referred to, and preached by Mr. Moody in the Botanic Gardens, Belfast, to an audience of more than 25,000 people, is thus reported the *Belfast Witness*.

Mr. Moody said he wanted to call their special attention to the words, "I pray thee have me excused." Did they ever think of what would take place if God took men at their word, and said, "I will excuse all that want to be excused," and then with the next stroke sweep them all into the grave? if that were to take place what a strange state of things would be seen in Belfast—how many shops closed, and how many mills stopped! No drunkards would be seen reeling through the street, and no public-houses carrying on their hellish traffic would open. Nearly 1,900 years had rolled away since the words of his text were spoken, and all along people had been making excuses. These men were not invited, remember, to a funeral, nor to hear some stupid lecture or sermon, nor witness an execution, but to a feast, and not only that, but to a Royal banquet. They were invited by the King himself to the marriage supper of His Son. Rather far would he be torn limb from limb, and have his heart torn out, than miss that appointment. That one appointment he meant to keep, whatever others he might miss—he meant, by God's grace, to be at the marriage supper of the Lamb. The proclamation was to "whosoever"—all were invited. Look at these excuses that they made. The first says—"I have bought some ground, and I must needs go and see it." That was a downright lie; he did not need to see it then. He had time enough. If he had been a good business man he would have looked at it before he bought it, but now his seeing it could not alter it, and nobody was going to put it into his pocket and run

away with it. The next man's excuse was as vain and foolish as the other—"I have bought five yoke of oxen, and I must go and prove them." Why not have proved them before he bought them? Now that he had paid for them they could very well stand in the stall till he accepted the invitation. The third man's excuse was worst of all—"I have married a wife," he says, "and therefore I cannot come." Why not take his wife with him? Who likes to go to a feast better than a young bride. Surely she would have been glad to go along with him. If she did not like to go he could have left her at home. The servant reported the excuses, and the master being angry sent out to the highways and hedges with a general invitation, adding, "Compel them to come in." That was what the God of all grace was doing. He had not only to get the feast ready but to fill the chairs. When man prepares a feast every body is looking for an invitation, but when God prepares it men have to be compelled to come. Let the Mayor of Belfast get up a feast and see how quick people are to accept his invitation. Those three excuses were just as good as any given to-day, though men pretended they had grown a good deal wiser than then. He would just look at some of the excuses which he frequently met with in the inquiry room. A common excuse was "The Bible is so full of mysteries we cannot understand it." He had met cavillers, infidels and objectors plenty; but he had never met one of them yet that had ever read the Bible through. There might be cases of the kind, but he never met them. Men condemned the Bible wholesale without reading it or understanding it. Didn't the Word of God teach plainly that no unregenerate man could understand the Bible fully? Since he came to town he had been sending his little children to the Methodist College, Belfast. What would be thought if, when they came home some day, he called his little boy and said, "Do you know geometry, and che-

mistry, and mathematics, and arithmetic fully?" and if, on the child replying that he had not learned his alphabet yet, he got into a great flurry. "I must take you from that school: you are learning nothing." That would just be as wise as the conduct of people who take up the Bible and expect to understand it in four or five minutes. Ah! no man dare offer such an excuse in the presence of God. Another excuse was that the service of God was a hard service. The testimony of the Scriptures was that the way of transgressors was hard. Ask the drunkard had he found his way hard. Ask that poor drunkard's wife had she not found it so. Go to that man lying in prison there, and ask if he had not found his way hard. [Here Mr. Moody appealed to the Rev. Mr. Somerville, of Glasgow, the Rev. William Johnson, and Rev. Dr. Knox, and asked if they had found the service of God hard? Each of them rose up and answered "No."] Ah, no! as Christ says, "My yoke is easy and My burden is light." It was true the flesh could not serve God, but to those born of the Spirit Christ's burden was light. Yet the devil was going about telling people it was hard. Depend upon it, the excuse was a lie. Another excuse was "If I become a Christian I will have to give up joy and pleasure, and I want to make the best of both worlds. I will become a Christian when I get old." That was another of the devil's deceits. True Christianity never made a man gloomy or gave a man a long face. Did ever any one hear an invitation to a feast give a man a gloomy look? If a man was going to execution, and one brought him a Queen's pardon, was that going to make him gloomy? If a man was dying with thirst, and one brought him water, was that going to make him gloomy? On the contrary, Christianity took away the gloomy look, made the faces of those who received it shine. Another objection was that there were hypocrites in the church. Well, if they wanted to get away from such company they

should come to Christ, because if they did not they would be associated with hypocrites for eternal ages. There were always hypocrites, and he supposed always would be, but he maintained he could find one hundred hypocrites in the world for one in the Church. Another difficulty was election. People said "if I knew I was elected I would be sure of salvation." Well, why not apply that to temporal things? Why didn't the people who came to this open-air meeting sit down at home quietly, and say "If I am elected to be at the meeting I'll be at it some way or other, no matter what comes, and if I am not elected to be at it, I'll not be there no matter what I do." Why did they not sit quiet in their rooms, folding their hands, and say, "If I am to be at the meeting I'll be brought there some way, perhaps, come flying through the air, and he set down." Why do people not say—If they were to have a crop they would have it at any rate? Why did they eat or drink—if they were elected to live they would live at any rate? Carry the principle of these persons into every-day life and see where it will land them. If a man was sick he did not lie down and say, "If I am elected to get well I will get well anyway." No, he knew better in this case—he sent for the doctor. He did not believe unconverted men had anything to do with the doctrine of election any more than the Government of China. The word to the unconverted was, "Whosoever will, let him take the water of life freely." Surely that was broad enough. It is not even to the thirsty, but "Whosoever will, let him take the water of life freely." With the gift comes the power to take it. As He said to the man with the withered arm, "Stretch out thine hand," and he did so. Another excuse was the pressure of business—want of time. Some men and women had no time here to attend to the things of Christ; but if they wanted a few yards of ribbon to match a new dress, they found plenty of time to spend the

whole day shopping. They had time to eat and drink and be merry, and they would find time to die. A mechanic spent five or seven years in learning a trade. Some people spend twenty years in getting an education to fit them for this short life, and yet they could not spare five minutes to prepare for eternity. Ah, such an excuse would avail nothing before God. They did not require time to accept the invitation. It required decision, and what they wanted was to decide now and for ever. Another common excuse was "I don't feel." He had heard that word feeling used so often he almost wished it was abolished. There was an invitation to a feast. What had feeling to do with an invitation to a feast? If one invited another to dine, what sort of an excuse would it be to say "I don't feel?" The inviter would say "What, are you not well?" He would reply, "I am very well, but I don't feel." "What, are you not hungry?" "Oh, I am very hungry, but I don't feel." Wouldn't such an excuse be looked on as a proof of madness? Well, there was just as much sense in that excuse as in the excuse offered by people on the ground of their not feeling. God did not tell them they must feel, but He told them to come along to the feast just as they were. Never mind feeling. They would feel all right when they got seated at the table. Mr. Moody having dealt with another excuse frequently offered, that one might not hold on if he became a Christian.

Mr. Sankey sang the hymn "Come home, O Prodigal Child."

Mr. Moody then said the excuses were countless, and he would just look at a few more of them. There was a class of people who said they did not want to be converted in a time of revival. Well, they could set their foot in the train, and drop out at some town in the country where there was no revival, and he thought such places were not scarce in Ireland, and be converted there. Some people said they could

not believe; but was there any reason in the world why men should not believe the Lord Jesus? Had He ever failed or broken His word? Some were deterred from coming to Christ by the fear of what people would say of them. Never mind what they would say. People might laugh them into hell, but they could not laugh them out. Some people said they did not believe in sudden conversions. He would ask such a person could he point out any but sudden conversions in the Bible? If a man was to be born again it surely did not take him six months or six years to be born. How long did it take a man to be converted from a civilian into a soldier? Just one moment. He receives the shilling, and he is in a new position at once. Another objection was, "I am too bad to come." That reminded him of the artist who had been looking for a picture of the prodigal son. After a long search he met a tattered beggar on the street with a long, unkempt beard of a most wretched appearance, that he thought would serve admirably. He arranged with him to attend on a certain day at his studio. The man presented himself, but in the meantime he dressed his beard, washed himself, and put on a new suit of clothes. The artist did not know him and sent him back again, stating it was a beggar he wanted for his model and not a respectable man. Ah, God did not want people to arrange their own filthy rags of self-righteousness! All would be swept away when they came into His presence. In Chicago, during the American War, he often saw persons coming to be enlisted, some of whom were dressed in clothes that would cost £40 or £50, and others whose clothes would not cost 10s, but after the shilling was taken the clothes of both had to be stripped off. So God would take away men's righteousness and clothe them with the garments of salvation. There were numerous other excuses—as numerous as the hairs of the head, but all alike were lies of Satan, and would be swept away

by the hailstones of God's judgments. Mr. Moody then made an earnest appeal to his hearers to accept the invitation at once, impressing on them how terrible it would be to be shut out of the feast with the five virgins, to whom the answer would be, "Depart from me, I know you not." Having warned them that God said not one of those men that were invited should taste of His supper, he read a very interesting letter from a father in Glasgow, giving an account of his son's happy death. This young man had been converted. Mr. Moody mentioned how he had been converted at his last meeting in Glasgow, and the very next morning he

was seized with scarlet fever, from which he died. That case was a striking illustration of the importance of a speedy decision, for if that young man had not accepted Christ then he would never have accepted Him. As another illustration of the same truth, he mentioned the case of a miner who one night at one of the meetings said he would not leave the church till he was converted, and who was killed the next morning after descending a coal mine.

Mr. Sankey then sung "Oh think of a home over there by the side of the river of life."

Our Sanctum.

"THERE IS DISESTABLISHMENT IN THE AIR," remarks the SCOTSMAN. In order that our readers may judge for themselves how the wind blows in Scotland just now, we have given prominence to the discussions at the meetings of the Commissions of the respective Assemblies in Edinburgh on the 18th November last. The pronouncement of the Commission may not amount to much in itself, but, as an index of what is likely to be the policy of the ensuing Assembly, it is not without significance.

For a number of years past the General Assembly of the Established Church has annually appointed, or re-appointed, a Committee on Union with other Churches. Until now, the office of this Committee has been pretty much a sinecure. It was found difficult to approach the subject in a practical way. The abolition of patronage, however, has removed one obstacle, and the Committee felt that they were in a position to make a first move in the matter. This they did by transmitting a report to the Commission in which they recommend "that the General Assembly should, without further delay, formally approach the other Presbyterian Churches in Scotland with a view to Union." The deliverance on this report simply records that the Commission "receives with the greatest satisfaction the communication of the committee on Union." We are tolerably safe therefore in assuming that the policy of the next General Assembly will be emphatically a union policy.

On the other hand, it is equally clear from the tone of debate that the leaders of the Free Church are not prepared to fall in with the proposal unless with a certain condition annexed, and that, the disestablishment first of the Church of Scotland. Dr. Rainy goes so far as to say that "the existing connection between Church and State in Scotland is upheld on an unscriptural and inequitable basis, and that

its termination is consequently an essential preliminary towards a beneficial union." It is important, he thinks, that the Free Church should above all things declare and maintain adherence to the principles of her "Claim of Right," adopted in 1842,—a claim which it will be remembered the government of the day declared in 1843 "could not be conceded without the surrender of civil liberty and the sacrifice of personal rights."

Dr. Begg, on behalf of the respectable minority who support him, thankfully accepts the Patronage Bill as a first instalment of concessions to the *vox populi*, denounces this crusade of disestablishment, and is "almost persuaded," to rejoin the establishment, holding that "a union of all the Presbyterians of Scotland would be one of the grandest things that could be looked for."

One thing is certain, that the Free Church by its own shewing has thiven remarkably well these thirty years notwithstanding the alleged grievous aggression of the civil power. At the same time it is claimed that never at any period of her history was the national Church of Scotland more alive and active than at present. A Living Church is not easily destroyed. Though our Churches in Canada have been disestablished, they have not been destroyed. The Churches in Ireland have been disestablished, and neither have they been destroyed; and even if the time should come, as come it may, that the Churches of England and Scotland, too, shall be disestablished, they need not be greatly dismayed.

In furtherance of Dr. McCosh's PRESBYTERIAN FEDERATION scheme, committees of the various Presbyterian Churches in the United States and Canada recently met in New York to discuss the proposal. After an explanatory statement by Dr. McCosh a number of resolutions were adopted, defining the object of the movement.

and the mode of procedure contemplated. It may suffice to say that while furnishing to the Presbyterian Churches a means of entering into closer fellowship with one another, this Confederation is not intended to separate them in any way from cooperation with other Churches, but rather that they may manifest to the world the substantial unity of the Reformed Churches holding to the Presbyterian System. This meeting and others that are to follow are preparatory to the convocation of a great Pan-Presbyterian Council which it is proposed to hold in London, if possible, in 1876.

An event of importance to the United States, and of some interest to the Christian world, is the visit of KALAKAUA, king of the Cannibal Islands we had almost said, no, but by the Grace of God king of the Sandwich Islands, reclaimed from heathendom within the memory of living men, who comes to the great republic as the acknowledged Sovereign of a Christian nation and is received with royal honours, and whose alliance is deemed desirable in the interests of American commerce. It is not yet fifty years since Christianity lifted it from the lowest depths of degraded savagism, and now it is said that the largest Christian Church in the world, numbering 4,500 members is to be found in Hilo on the Island of Hawaii. Surely this is one of the noblest triumphs of modern missionary effort.

It is difficult to realize that London has as many inhabitants as the Dominion of Canada. Statistics, however, say that the modern Babylon contains 4,025,000 people, and that the houses they live in if put in a row would extend from Liverpool to Montreal. Every Sunday in London, while ten thousand preachers are proclaiming the Gospel, ten thousand groggeries are open for the sale of liquors, besides the larger Gin Palaces. In London it is said there are more Scotchmen than in Edinburgh, more Jews than in all Palestine, and more Roman Catholics than in Rome itself. Jerusalem, in comparison, is like a quiet country village. It has only twenty one thousand inhabitants, of whom 5,000 are Moslems, 5,500 Christians, and ten thousand Jews.

TORONTO WOMEN'S CHRISTIAN ASSOCIATION.

The above-named philanthropic Association has issued a circular to the Churches of Ontario soliciting contributions towards the purchase of the building now occupied by them. The institution is managed by a committee of ladies from the different Protestant denominations, and is one we have no hesitation in commending to the practical sympathies of all. Its aim is to provide a comfortable home for young women who come from the country in search of employment, to keep them out of temptation's way and to aid them in securing situations. Board and lodging are provided at the lowest possible cost, and nothing is left undone to render the

influence of the Home such as that parents and guardians of young people coming to it will have no cause for anxiety respecting them. We bespeak for the good ladies who have taken this matter in hand all the encouragement which it lies in the power of Christian people to give them, and all the material assistance which they need. It is a good work they have in hand. Mrs. Isaac Gilmore, Toronto, is the President.

GONE.

Two little arms folded
Over the quiet breast ;
Two little blue eyes sleeping
In an eternal rest.

One little heart that loved us,
Silent forever and aye,
And the heavy cloud of sorrow
Are darkening our way.

Two little feet awary
Of all this toil and strife,
Joining the ranks of their Captain
In the march of a higher life.

One angel spirit wandering
Over the brighter shore,
And only the casket left us,
To sadden us the more.

One infant anthem blending
With the nightly choirs above :
One little new harp swelling
In harmony of love.

One more to wait there for us,
And meet us when we go,
Leaving this world of darkness,—
This world of sin and woe.

O Christ, our God and Saviour !
We thank thee for the word,
That of children—little children—
Is the Kingdom of the Lord.

ACROSS THE RIVER.

There are our loved ones in their rest ;
They've crossed Time's River, —now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore :
But *there* pure love can live, can last. —
They look for us their home to share ;
When we, in turn, away have passed,
What joyful greetings wait us there,
Across the River !

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