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# THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

## The Presbyterian Church of Canada

IN CONNECTION WITH THE

### CHURCH OF SCOTLAND.

*June,*



1873.

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

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# THE PRESBYTERIAN

JUNE, 1873.

## JOHN KNOX AND THE SCOTTISH REFORMATION.

The name of Knox carries us back to a very dark period in the history of Scotland (1505). Politically, socially, morally, in all respects it is almost impossible to draw too dark a picture of the country at this time. Instead of broad lands well cleared and cultivated, intersected with railroads, dotted with churches and villages and glittering spires, you are to think of bleak moors, undrained bogs, pathless woods, and a comparatively bleak and barren country.

Instead of the handsome buildings which now everywhere meet the eye, furnished with every elegance and stored with every dainty, the houses were of the rudest description, serving in many places for a lodge both for the owner and his oxen. Here and there you could see a cluster of such huts; here and there a grey monastery into which certain fat bachelors had retired to keep themselves pure from the wicked world; and here and there a baronial castle gleamed forth from the trees within whose strong walls fair ladies embroidered with the needle, and humble tutors like John Knox attended to their *bairns*, and feudal lords reigned like princes,—now attending to the hunt and the hounds, and now, in the case of some rising or foray, summoning with one blast of the trumpet a thousand retainers to drive back the bold invader.

Let us enter into one of the houses of the common people and what do we find? There is no such thing as a chimney, but there is a peat fire resting against a hob of clay, sending forth its smoke through a hole in the roof. There are no such furnishings and comforts as those we enjoy. On the wall I see a battle axe and an old

flint musket that sometimes does service in the woods. A big stone is placed here and there on which you may sit down, and in the corner there is a pallet of straw on which you can recline at night; but there is no chair provided for the stranger and no bedstead for his dainty repose. Moreover there is no mirror for the ladies to see their beauty, and nothing but a poor dim horn window around which they assemble to work or wait upon their lords; and what is worse there is no such thing as tea in the pantry with which they may regale themselves, and such a luxury as that of a mealy potatoe has never yet crossed the lips of either Irishman or Scotchman. In all likelihood there is nothing in the house but a little oat or barley meal which they were accustomed to prepare in the homeliest way. Think of Prince Charlie taking his boot, and in the heel thereof, mixing up a little meal and cold water from the spring for his supper. But that was in the time of war, when his dwelling was with the wild beasts, and his castle was the hills.

Around the peat fire the family seated on those big stones spend much of their leisure time, and talk of this foray and that scandal, and sometimes, too, about those new doctrines from Germany, concerning a free Gospel and an abolished priesthood, and how men and women, fed by the Divine Spirit, and sustained with a hidden joy, have braved the fire and the fury of the priest, and rejoiced that they were counted worthy to suffer the loss of all things for the sake of Him they loved so well. But there was scarcely any book for them to read, and there was no startling telegraph and no stirring daily paper to rouse or refresh a stagnant population.

Enter now, if you please, into one of

their churches, and see how little there is to meet the great wants of an immortal spirit. A burly priest is standing at the altar going through the mummery of the mass, or he is in the pulpit discoursing, not on the glories of Redemption, but upon the legends of the Church, the founder of some religious order, his wonderful sanctity, his miraculous power, his battle with the devil, his watchings and fastings and flagellations; or, perhaps his discourse is about the virtue of holy water, the mass, the chrism, and such like; or, perhaps about the horrors of purgatory and the numbers released by the intercession of this or that saint. And now, the discourse being ended, the people are dismissed to enjoy themselves, but not without hearing sundry notices, warnings and curses.

We still read notices from the pulpit, but those are generally of a sacred character; but there being no newspaper, and no printed placard to put on the wall in those days, every kind of notice was heard from the pulpit. Take as a specimen the following, for which I am indebted to Dr. Tulloch:

"Listen ye people! A flail and twa stoups hae been stoun fra a neebor. God's malison and mine be on the thief if tha are not returned to the owner before next Sabbath."

This was the way people advertised in those days, and a very effectual way it was, though very costly.

This is a dark period in the history of Scotland. The mind is asleep. There is no energy, no aspiration, no liberty,—no, not even to give expression to thought. The one half of the land is in the hands of the Church, and the other half is but very poorly handled, very little enjoyed. For you are to remember that the heel of oppression is on every man's neck—that the peasant was vassal to the laird, and the laird vassal to the noble, and the noble vassal to James V., and James V. vassal to Pope Leo the Tenth. And then Leo the Tenth was at this time very much in want of money to build St. Peter's at Rome. In his extremity he resorted to

the terrible expedient of selling indulgences—that is, of sending certain monks through the world with little cards, bearing certain mystic letters, which warranted the purchaser to take a plunge into sin whenever he chose, and yet stand well with the Church. But there were some who did not believe in those mystic cards that men and women were everywhere buying, and who even dared to raise their voice against them, and one of these was Patrick Hamilton, a youth of royal lineage and beautiful life, who perished at the stake in St. Andrew's, at the instance of Archbishop Beaton. As the pile was kindled and the flames rose, he said: "How long, O Lord, how long! How long shall darkness cover the realm! How long shalt thou suffer this tyranny of man! Lord Jesus receive my spirit." No wonder that this event stirred the slow, sluggish mind of Scotland, which, at this time, was like the slumbering volcano; and no wonder that the Archbishop's servant, John Lindsay, raised his warning voice to his master, and said: "*My lord, if you burn ony mair you will utterly destroy yourself. If you will burn them, let them be burnt in some house cellar, for the reck of Mr. Patrick Hamilton has infected as mony as it blew upon.*"

Now, at this time, there was a young lad that had come fresh from the Loudens to Glasgow, to study for the Romish Church in the University—a youth distinguished for his grave demeanor, a lithe wiry frame, a dark piercing eye, a lefty brow, surmounted with an abundance of black hair. This was John Knox, whom we now introduce to your notice.

M.

*To be continued.*

#### OUR RULING ELDERS.

BY THE REV. H. A. EDSON.

Every day deepens the conviction that we must have a greater degree of efficiency in the eldership. The grand possibilities of our Presbyterian system must be developed. We do not know how thoroughly good the old system is. How good it is we shall not know until we are willing to

work up to it. Nor is there any point where our failure is more manifest than in the session. The church needs money; it needs more and better preachers; but it is quite as important to remember how much it needs more and better elders—men who consider what their ordination means, and are ready to give God's people the measure and sort of service its vows require.

Certainly the elders of the church are not mere figure-heads. Wealth, social position, practical experience, general intelligence, scholarly acquirements, are not to be despised, indeed. But if an elder is to "rule well," and be "counted worthy" of any "honour," there must be a good deal more than these things. Nor is it enough that he be "blameless," though that he must certainly be. There must be nothing in his character or calling to inflict damage upon God's house.

We are now, however, beginning further to see that if there is a man in the church who ought besides to be a "Presbyterian at work," it is the ruling elder to whom have been opened such enticing opportunities of usefulness.

"Feed the flock," is the command which God's word and God's providence alike ring in the ears of all who are set apart to these high places. They must be consecrated men, fully devoted, in the engagements they every day cheerfully renew, to the labours of Christ's kingdom; in a true sense *dissecularized*. They must take time away from secular business; they must save strength from it; they must glean wisdom from it, that the house of God may be abundantly served with all the best gifts. Lazy elders, heedless elders, money-making elders, respectable elders, of these there are a large supply. If, however, the church would pray the Lord of the harvest to raise up a generation of working elders, "just and devout," "full of the Holy Ghost," it would be seen what glory would come to Zion.

Thank God, there are, on every hand, some such men.

Can you, my brother, take your place among them? All the years that these vows have been upon you, has the Church

of Christ been blessed by your fidelity?

For this stewardship are you ready to render an account?

## Our Own Church.

The annual meeting of the TEMPORALITIES BOARD, was held in the office of the Schemes, Montreal, on the 14th Ultimo. In the absence of the Chairman, Mr. William Darling presided. Sir Hugh Allan was re-elected Chairman of the Board for the current year, and with him, Mr. Darling and the Rev. Dr. Jenkins were appointed the Executive Committee, charged with the special oversight of the investments of the Board, and who were instructed to carry into effect, so soon as they can do so advantageously, the recommendations of the Synod in reference to a particular class of these investments. The entire par value of the Fund is close upon \$465,000, which yields a yearly revenue of about \$30,000. Grateful acknowledgment was made of the receipt of a legacy of \$100 from the executors of the late Mr. Robert Craig, in his life time a farmer residing in the neighbourhood of Middleville and it was announced that Miss Fisher's legacy, held in Trust by the Board and to be applied towards the erection of a Church in the Eastern district of Montreal, now amounts to \$1,170. The estimate of revenue and expenditure shewed that after the payment of prior claims there will remain a sum available to pay the usual half-yearly amount of \$100 to forty six non-privileged ministers. Thus leaving forty, according to the present number on the Roll of the Synod to be provided for by the Sustentation Fund.

The quarterly meeting of the Presbytery of Montreal was held in St Paul's Church, Montreal, on the first Tuesday of May. There was a full attendance of ministers and an average number of Elders. The committee appointed to examine the credentials of the Rev. Charles Gordon Glass M. A., an applicant for admission as an ordained Missionary of the Church—reported in favourable terms of the same. Whereupon the Presbytery unanimously



and cordially recommended Mr. Glass' application to the favourable consideration of the Synod and, in the meantime invited him to sit and deliberate with the Court. It may be mentioned that Mr. Glass has no immediate intention of seeking for a charge, but has rather a literary career in view, his aptitude for which is sufficiently evidenced in the first fruits of his pen, to which we allude elsewhere, his life of Sir William Wallace. It is in place to state here that Mr. Glass received his education in Scotland, having attended "the gown classes" in the United College at St. Andrew's under the principalship of Sir David Brewster. He graduated in arts at Aberdeen and having completed his theological curriculum at St. Mary's College, St. Andrew's, was licensed by the Presbytery of Dingwall. Subsequently he connected himself with the Free Church. During the last seventeen years Mr. Glass has been a resident of New Brunswick and, as Principal of one of its educational institutions, and as a successful promoter of immigration, his services have been highly appreciated.

The Presbytery's Committee on "small livings" reported the result of their consultations. And it was agreed that a Committee of Presbytery, to be hereafter named should visit each congregation within the bounds for the purpose of making such enquiries as may be necessary to guide the Presbytery in its further action in this matter, and also to confer with the manager and office-bearers of congregations in respect to the same. The Presbytery agreed to transmit the following overture on the subject to the Synod. "Whereas the cost of living has greatly increased and the circumstances of our people have vastly improved since the *minimum* stipend was fixed at \$400 (in 1860) it is humbly overtured by the Presbytery of Montreal that the Synod taking these things into consideration, enjoin Presbyteries in all future settlements of a minister over any congregation, to receive from said congregation a satisfactory assurance of their willingness to contribute to his maintenance a sum of not less

than \$600 annually, over and above any sum that he may be entitled to receive from the Temporalities Board or the Sustentation Fund: and further, that the Synod instruct Presbyteries to enquire into the manner in which congregations within their bounds implement their obligations to ministers already settled, and to use all lawful endeavours to procure an increase of the Stipends hitherto promised when these are found inadequate or disproportionate to the means of congregations." Messrs. James Croil, John L. Morris and John Browning, were appointed to appear at the Synod in behalf of the Presbytery in support of this overture. The Report of the Presbytery's Home Mission Committee was read. Mr. McRae of Glengary, a student of Queen's College, had been appointed to labour for the summer months in the augmentation of Grenville and Mr Dewey at St Louis de Gonzague.

Arrangements have been made by which the Rev. Robert Laing supplies Laprairie with morning service and the East End City Mission in the evening. Additional contributions to the Home Mission fund were acknowledged, as follows:—from Lachine, \$28.11, Beauharnois, \$10; Russeltown, \$10.21; St. Paul's Sabbath school, \$10; St. Gabriel's ditto, \$10. In all, \$68.32. It was announced that the Rev. Malcolm McNeil, a missionary from the Colonial Committee, had arrived, and interim arrangements were made for him until the meeting of Synod. The Rev. S. McMorine was appointed to dispense the Sacrament of the Lord's Supper at Orms-town, in the absence of the minister, and the Rev. W. M. Black to visit this congregation in the interests of the General Sustentation Fund, and also to represent the Presbytery in the Board of Management of the Fund.

Application for ordination was then made on behalf of Mr. Robert Laing, whose services as a missionary have been highly appreciated by the Presbytery and the people to whom he has ministered during the past year within its bounds. It was unanimously agreed to comply with the request, the arrangements for giving

effect thereto being deferred till next meeting. Thereafter the Presbytery sat till a late hour with closed doors, and adjourned on the following day at noon.

We notice that Mr. Peter Larmonth, for five years the superintendent of St. Mark's Sabbath School, has lately been presented with a kind and appreciative address by the teachers of the school, on the eve of his departure for Ottawa, where he intends to reside, and where, we have no doubt, his sterling qualities will soon win for him many new friends. Mr. Larmonth was for many years secretary of the Lay Association of Montreal.

THE PRESBYTERY OF PERTH met on the 13th of May, when, we understand, the subject of Union was discussed incidentally. It occurs to us to state, with all due deference, that, while this subject is being constitutionally dealt with by the Supreme Court, it is *ultra vires* for an inferior court to pronounce an opinion on the subject, inasmuch as the fullest opportunity will be afforded to discuss its merits by Presbyteries and Sessions when it shall have been sent down to them from the Synod. The congregation at Carleton Place having contributed very liberally towards the payment of the debt on their new church, are now in a position to request from the Colonial Committee the payment of a grant in aid kindly promised them some time ago, and which, we doubt not will be cheerfully implemented. The Presbytery also agreed to overture the Synod in reference to the augmentation of ministerial remuneration in terms of the notice previously given, and which was fully stated in our March issue. We are further informed that Mrs. McIntyre, widow of the late Mr. John McIntyre, B.A., agent of the Bank of Montreal in Perth, lately deceased, has left a legacy of \$400 to the schemes of the Church, and one of like amount to Queen's College, to be funded for the establishment of a "McIntyre Bursary." In confirmation of the opinion which we have already expressed in reference to the good old system of "weekly offerings" for maintaining the services of the sanctuary, we have had it in our power to record not a few instances in

point, and to which we now add, with much satisfaction, the case of St. John's Church, Brockville, under the pastoral care of the Rev. Daniel McGillivray, B.A. It might almost be styled a triumphant vindication of the system to state, as we are authorized to do, that some *five hundred dollars* have been added to the minister's stipend by the adoption of this plan. We commend the system and the spirit of liberality thus indicated, as worthy the notice and *imitation* of other congregations.

We regret to announce the demise of the Rev. William Miller, at the time of his death residing at Richmond, in the neighbourhood of Ottawa. He was a native of South Ronaldshay, and became the minister of Stratford, Ontario, in 1857. Since that time Mr. Miller had seen many changes and been subjected to many trials, and now that he has gone to his long resting place, we commend the widow and the fatherless to Him who careth for them, and to the practical sympathy of the members of the Church.

It is understood that the Congregation of St. Andrew's church, KINGSTON, have given a call to the Rev. Donald Macrae, of East River, Nova Scotia, and that the Rev. Jas. C. Smith, of Belleville, has been invited to go to HAMILTON as Minister of the new congregation in the old church in St. James Street, which by a unanimous resolution of the congregation is henceforth to be designated ST. PAUL'S CHURCH. We are led to believe that the prospects of the congregation are very good, and there is reason to hope that, with God's blessing, a strong and influential congregation may be built up without any injury to the old congregation of St. Andrew's, or to any other. The city is growing apace, and there is room enough for all. The congregation upon Wolfe Island, which has been vacant since Mr. L'orteous left them, are fortunate in having the services of Mr. Ross as a missionary among them for the summer months, and, knowing how many kind friends in connection with the church dwell there, we may add that Mr. Ross has reason to congratulate himself that the lines have fallen to

him in pleasant places. The Rev. Henry Edmison of NELSON and WATERDOWN has accepted a call from the congregation of Melbourne.

The PRESBYTERY of LONDON met in St. James church, London, on the 7th of May. We regret to learn that the Eldership was entirely unrepresented, and that some clerical members were absent, whose absence we fear has become *ch. onic*. The Rev. F. Home, of Bathurst, N. B., being present, was invited to sit and deliberate with the court. The following are some of the items of business transacted: Alex. Campbell, B. A., student of Divinity, appeared for public probationary trials for license, and the usual steps were taken thereto by the Presbytery. The reports of congregational contributions to Synod's Sustentation and Widow's and Orphan's Funds were duly considered. Enquiry was also made regarding contributions to the Manitoba mission, and we regret to say that it was found that only three congregations have as yet contributed to it; defaulting congregations were enjoined to contribute to this as well as the other schemes as required by the Synod. Mr. Gordon was re-appointed to represent the Presbytery on the Committee of the Sustentation fund. A petition from Lucknow to the colonial committee for a grant of £75 to liquidate the debt on the church in course of erection was sanctioned by the Presbytery and recommended.

The clerk submitted a statement in reference to the present liabilities of the Presbytery's Home Mission, and the probable sum required to carry on operations during the present summer. As this revealed that the fund was insufficient to meet present liabilities, it was resolved to ask an additional collection from the congregations of the bounds, and petition the colonial committee for a grant to aid in the work of the mission that was felt to be peculiarly important at the present time.

The references from Synod were then considered in the order found on page 153 of minutes.

No. 1. The Presbytery decided against this by a majority of votes.

No. 2. The Presbytery decided in favour unanimously.

No. 3. The Presbytery decided in favour unanimously.

No. 4. The Presbytery decided against by a majority of votes.

A portion of the evening sederunt was spent in devotional exercises, especially in asking Divine guidance in all matters having reference to vacant charges and mission stations.

We have not been favoured with any report of the doings of the model PRESBYTERY of TORONTO for a long time, but we are authorized to correct a statement in circulation which, as it now appears, is too good to be true, namely that four members of the Church in Toronto have subscribed \$10,000 each for the erection of a new church for the St. Andrew's congregation. The correction makes an important difference. Three members of the church have *collectively* become good for \$10,000. We had much rather have had it the wrong way. What a splendid example it would have been to the merchant princes of some other cities that might be named!

We thank our good friend at WALKERTON for his order for 24 copies of the Presbyterian, and for the intelligence that a congregation in connection with the Kirk is about to be organized in that rising town. In like manner we commend the young missionary who has taken charge of the congregation at SAUGEEN, and who, as a preliminary step, orders *thirty* copies of the *Presbyterian*, and who hopes to send for a larger number before long. "The people," he says, "have been without service here for the last 14 months, but have kept together remarkably well. They are loyally attached to the Kirk. The majority of them are Highlanders, and I preach to them in Gaelic every alternate Sunday. We have an excellent frame church, though it is not yet properly seated. The attendance is encouraging. Last Sunday there were upwards of 300 present at the English service. We intend making an effort to

pay off the debt of \$400, and to have the church seated this summer, *and, if old wealthy congregations in the Church would only assist us a little I think we would succeed.*" We think so too, and heartily commend the case to any of our friends who may be looking about them for just such an investment. We are further informed that the Rev. Donald Fraser of Priceville has accepted a call to the vacant charge of MOUNT FOREST.

The Very Reverend Principal Snodgrass sailed from Portland on the 3rd of May with the intention of representing our Synod at the meeting of the General Assembly of the Church of Scotland. We shall expect to hear of him, and from him. At a recent meeting of the Board of Trustees of Queen's College a committee was appointed to make such arrangements as may be practicable for securing the services of two lecturers in theology for the Session of 1873-74, with instructions to report to the meeting of the Board which will be held in Montreal at the time of the Synod's meeting. It is believed that competent persons can be found to deliver a course of lectures, (1st), On Pastoral Theology, and (2nd,) on the relations of Natural Science to Theology. The making of such appointments will involve a small expense, say \$750, which the committee, we imagine, will have no difficulty in procuring.

We have very great pleasure in making the announcement that Professor Murray, formerly of Queen's College at Kingston, and now of McGill College, Montreal, has received the honourable distinction of L. L. D. from his *Alma mater*, the University of Glasgow, and along with a host of friends we wish Dr. Murray a long life to enjoy his well earned laurels.

Just as we are going to press the tidings reach us of the demise of Mrs. Hugh Urquhart, widow of the late venerable and beloved Minister of St. John's Church, Cornwall. The dear old lady departed this life in "perfect peace."

There is a world above,  
Where parting is unknown;

A long eternity of love,  
Formed for the good alone;  
And faith beholds the dying here  
Translated to that glorious sphere!

The General Assembly of the Canada Presbyterian Church is indicted to meet in the city of Toronto on the first Tuesday of this month.

The session of Knox College, Toronto, closed on the 2nd of April, the concluding lecture having been delivered by Dr. Topp in Knox church. Professor Caven stated that there had been forty-one students in the theological department. The amount thus far subscribed in Toronto for the new College Buildings was announced to be over \$20,000, and a site has been secured in the neighbourhood of the University Park. The annual report of the Cote Street congregation, Montreal, shews a total of \$15,828 raised for the year 1872. That of Erskine church in the same city \$16,371, namely \$5,951 for congregational purposes, and \$10,420 for missionary and benevolent purposes. Knox Church with a much smaller membership contributed \$9031.

DR. PENNISON, the President of the Wesleyan Methodist Conference sailed, we believe, for England on the 24th ultimo. His residence in Canada will long be remembered not only by the members of his own Church, but by the whole Christian community, and he carries with him to his native land the blessings and the prayers of the entire community. Since the days of Whitefield and John Wesley there has not arisen a greater Christian orator, nor a more eloquent and successful expounder of Divine truth. On the occasion of the last service conducted by him in the magnificent Metropolitan church recently erected by the Methodists of Toronto—in itself a noble monument to its founder—multitudes were moved to tears, "sorrowing most of all" that the time was so near "when they should see his face no more."

We have received from Mr. Desbarats, the publisher, advanced sheets of the

Rev. Geo. M. Grant's coming book, "OCEAN TO OCEAN." Judging from the table of contents, the long list of illustrations and the typography, we have little hesitation in predicting that not only on this Continent, but in the old world as well, it will be the book of the season. Such a book is wanted. Mr. Grant has had exceptional opportunities afforded him for obtaining the most recent and reliable data concerning the vast region which he has traversed, and no one is better fitted to present the results of his observations before the public in an interesting form. It is expected that Mr. Grant and other members of the Church in the Maritime Provinces will be with us during the approaching meeting of Synod. The Synod of the Church of Scotland in Nova Scotia and New Brunswick meets in Pictou on the 24th, instant, at 7. p.m.

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SCOTLAND.

The Rev. John Marshall Lang, formerly of Morningside, Edinburgh, and who was lately appointed to succeed the lamented Dr. Norman McLeod in the Barony Parish of Glasgow has received the degree of Doctor in Divinity from the University of Glasgow in acknowledgment of his Biblical scholarship and his earnest and successful ministrations as a preacher of the Gospel. Mr. Dickson, professor of Biblical Criticism in that University has, we observe, been appointed to the chair of Divinity, vacant by the translation of Dr. John Caird to the Principalship. Among the degrees by Edinburgh University was that of D. D. upon the Rev. James Oswald Dykes, M. A. of the Regent Square church, London: the Rev. Marcus Dods, M. A., Glasgow: the Rev. John Forbes, LL. D., professor of Hebrew in Aberdeen University; and the Rev. John Stuart, Edinburgh.

The Rev. John McBain of Tighnabruaich chapel has been appointed to the new parish of Dalreoch in the Presbytery of Dumbarton. The Rev. William Boyd M. D., minister of the United parish of Mains and Strathmartine, died at Florence on the 2nd of April, of malaria fever,

in his 33rd year. The Rev. T. Dewar, minister of South parish, Aberdeen, who had gone to the Circuit Court in Aberdeen, for the purpose of opening the meeting with prayer, suddenly fell down and died in the presence of the whole assemblage. It is believed that the unusual excitement, heightened by Mr. Dewar being rather late, had brought on a fit of apoplexy, which was the cause of death. The deceased clergyman was in his sixty-fourth year, and leaves a widow and one son, the Rev. Thomas Dewar of Lochgelly, Fifeshire. He was held in high estimation for his private ministrations and benevolence.

The Rev. D. James Taylor of Glasgow, now secretary of the Education Board, has been presented by the members of his former Congregation, the Renfield street United Presbyterian Church, Glasgow, with a cheque for £1000 as a token of their respect for him during the twenty-four years of his pastorate among them.

JOHN KNOX MONUMENT IN EDINBURGH.—At a public meeting held in the Queen's Street Hall, Edinburgh—the Rev. Dr. Nisbet presiding—it was unanimously agreed to erect in Edinburgh a colossal statue of John Knox upon a gigantic pedestal of granite, with appropriate bas-reliefs on the sides. It is calculated that the cost will not be less than £5000, towards which the sum of about £2000 has already been subscribed.

THE RESTORATION OF ST. GILES' CATHEDRAL.—At a meeting of the committee for promoting this national undertaking, held in Edinburgh, the hon. secretary reported that subscriptions to the amount of over £2000 had been intimated, while additional subscriptions were coming in daily. It was further reported that a suggestion had been thrown out as to the propriety of providing stalls in St. Giles, as the metropolitan cathedral of Scotland, for the Scottish Order of Knights of the Thistle, who at present have no such accommodation as is appointed for the Knights of the Garter in St. George's Chapel, Windsor, and the Knights of St. Patrick in St. Patrick's Cathedral, Dublin. The architect, Mr. W. Hay, having submitted the drawings he had prepared for the royal and official pews in the restored High Church, and these having been approved of together with the specifications for the proposed works, the committee directed that offers be taken for the execution of the alterations.

The circulation of the Church of Scotland Record is steadily increasing and is now nearly 18000 monthly. As that is only about fifteen copies to each parish

there is ample room for a still further increase. In point of interest, it has vastly improved under the Editorship of Principal Tulloch. It is confessed that no means are taken to "push" its circulation—a great mistake.

The practice is increasing in Scotland of the larger Congregations publishing annual reports of their finances, and of their various missionary and charitable organizations. In the last number of the record we find such reports from five Congregations. GREENSIDE parish church Edinburgh, collected for congregational and parochial purposes £608 during the year 1872; £361 towards the Endowment Scheme. In all the Christian liberality of the Congregation amounted to £2517. The Lord's Supper is dispensed four times in the year. A musical association aims at improving, *not the choir*, but "congregational singing." St. John's Church, Glasgow, has 1124 sittings let, and added during the year 117 new communicants. The amount of contributions is not stated, excepting £5315 to the Indian Mission. SANDYFORD Congregation, one of the largest and most influential in Glasgow, continues in a vigorous and prosperous condition. The contributions to the schemes are £486; and the seat rents come to £837. The funds of this Church in all reach £4667, which among its 600 members, represents an average of £7 15s, equal to \$38 from each communicant. MAXWELL Church raises £2333, and ANDERSTON Church has 722 sittings let, and contributes yearly £1853.15.

#### IRELAND.

The dividend this year from the Sustentation Fund is the highest yet reached, namely, £20 to each minister above the old *Regium Donum*. St. Enoch's Church, Belfast, occupies one of the most important positions in Ireland, and is doing a great and good work. The building cost more than £10,000, and is seated for 2000 people. Special services have been carried on for three months, at which it was frequently crowded by 3000 persons. The Sabbath Schools of this church contain no

less than 2,300 scholars. The Rev. Hugh Hanna, its minister, has been receiving liberal donations towards the liquidation of the debt. On the whole, the Presbyterian Church in Ireland is reported to be in a prosperous condition. But a correspondent of the WEEKLY REVIEW deplores the drafting away of some of its brightest ministers.

There is one Apostolic grace which the Churches of America seem to cultivate—"Covet earnestly the best gifts." An old and worthy congregation in New York have set their affections on a young Irish minister of great promise, Rev. S. M. Hamilton, of Belfast, and presented a call. The issue is not yet known, but the temptation is very powerful. It is high testimony to the ability and worth of our Irish ministers—so many of them being drafted to other lands to fill positions of honour and influence; but such compliments are very costly. To impoverish her pulpits is the heaviest blow that could be inflicted on any country. Any other form of penury could be more easily borne than this, and this is the injury our American cousins seem determined to inflict on poor old Ireland.

#### ENGLAND.

The English Presbyterian Synod met at Newcastle on the 21st April, when there was a large attendance of members, and the general public. The retiring Moderator, the Rev. J. Thain Davidson having nominated as his successor in office the Rev. Thomas McPherson, of Liverpool, that gentleman was unanimously elected, and took the chair. The Report of the committee on Union with the United and Reformed Presbyterian Churches in England, gave rise to an exceedingly interesting interchange of sentiments, shewing an amount of harmony and of Christian brotherly love and charity not often manifested in church courts.

Prof. Chalmers, in moving the adoption of the report, congratulated the Synod on the approaching accomplishment of their desires with regard to Union. The whole of the proposals on which the Union was to be based were accepted by the joint-committee with the most perfect unanimity. Mutual concessions had been made by both Churches. He granted that there would be a nearer relation to the United Presbyterian Church than to the Free Church when the Union was formed, but it would be inevitable in the circumstances of the case. They had adopted a formula which everyone was ready to admit

was an immense improvement on all formularies of the Presbyterian Church which had ever been drawn up. (Laughter and applause.) A formula for elders had not been prepared, the committee believing it to be desirable that this had better be deferred till after the Union had been accomplished.

Dr. Donald Fraser formally seconded the motion and the discussion was adjourned, the hour having arrived at which the deputations from other Churches were to be received.

#### DEPUTATIONS.

Dr. Cairns, from the *General Synod of the United Presbyterian Church*, who was introduced by the Rev. R. H. Lundie, was most heartily welcomed. He said he appeared before the Synod as the representative of the General Synod of the United Presbyterian Church, of which he was Moderator. He expressed their grateful and most cordial sympathy and affection towards the English Presbyterian Church. The two Churches were so much assimilated that they were often in danger amongst the English people of being identified, and that identification was now about to be accomplished. (Applause.) He might say that in no discussion or conference on the subject of Union, whether of a co-operative or a federal nature, that he had attended during the past ten years had he felt more pleasure and satisfaction than in those three conferences in Liverpool with the representatives of the English Church. (Loud applause.) He never remembered on any occasion more Christian courtesy, candour, or tenderness exhibited, and he was quite sure, whatever came of the negotiations, that they had done great good. The discussions and considerations of the proposal were such as to bring them into firm contact and unity, which he could not but believe would issue in actual co-operation. (Applause.) So far as he knew, the proposals had been received in the United Presbyterian Church with unbroken satisfaction. He believed there was in the Union, and in the way in which it was tending, a coincidence with the general tendency of the Presbyterian body throughout the world to Union, visible and manifest, bringing an agreement in doctrine, in government, in sympathy, and in action where they were possible to be attained, and at the same time providing for and securing independence of jurisdiction and organisation where territorial, geographical and other difficulties imposed a barrier to co-operation. While absolute Union and co-operation in the British Empire would have been most desirable, and he fell in with it where it was practicable, he accepted federation where that was the only thing that was attainable. (Applause.) A movement of this kind, though it might involve something of separation, would involve so much more of the nature of co-operation that he, as a Unionist, could vote for it by-and-by. (Applause.) It would help on the Union by showing there was a desire for it, and ere long he hoped the results of such a Union in England would tend to create an atmosphere of Union not only in England, but in Scotland, and that the result would be highly favourable

in its reaction on the great interests of Union in Scotland likewise. (Applause.) That great movement has at present received a check, and it would be necessary to contemplate a temporary suspension of those attempts which had extended over ten years. He acquiesced in this pause with regret, but it was a painful necessity. The suspension, however, would only be for a time, for though Union might be delayed it could not be defeated or indefinitely postponed. It was not in the nature of things; and, so far as he could look into the future, it was not in the purpose of God that the Presbyterian Church in Scotland should be permanently broken up and divided as it was to-day. Dr. Cairns, in conclusion, congratulated the Synod on the great progress the Presbyterian Church had been making during the last few years, and expressed most hopeful anticipations in regard to the future.

#### UNITED STATES.

We are indebted to Messrs. John H. Dey & Co., of Baltimore for files of the *General Assembly Journal of the Presbyterian Church in the United States*, and only regret that at the time of going to press we can do little more than make mention of the opening services. The fourth General Assembly of the reunited Church in the United States, met in Baltimore on the 15th ultimo. Dr. S. J. Nicolls, the retiring Moderator, preached the opening sermon, taking for his text the Apostles' prayer,—“And the Apostles said unto the Lord, INCREASE OUR FAITH.” Thereafter the Assembly was formally constituted with prayer, and the Rev. Dr. HOWARD CROSBY was elected Moderator, and escorted to the chair. His name seems to have been fixed upon by a spontaneous consent, as that of one eminently qualified for the place. “A genuine New Yorker of the old Knicker-bocker strain, there was, too, a peculiar grace and fitness in seating him in the old Dort chair, redolent of the memories of a communion in which his fathers were pillars. Dr. James Bells, who received the next highest vote, would have made an able and popular Moderator, but then few men can so well afford to wait.” The communion was administered in the evening, when the services were most solemn and appropriate.

About “the old Dort chair,” an American paper says:

“The Moderator will sit in a chair that is a

sort of heir-loom of Presbyterianism. It was used in the famous Synod of Dort in 1618, when Deputies from England and the Reformed Church in Europe tried to reconcile the doctrines of Luther, Calvin and Arminius. A Dutch family that emigrated from Holland brought the chair to Albany, New York, in 1650. It has been handed down from generation to generation as a precious heir-loom, until it was bequeathed to the Rev. Dr. Chester, of Albany, about sixty years ago; and from him it was transferred to the present owner, a Presbyterian gentleman of this city.

Our neighbours in Rochester know well how to do "the handsome thing" as will be seen by the following extract which we clip from the *N. Y. Evangelist*. Dr. Shaw goes to Scotland to represent the Presbyterian Church of the United States, at the General Assemblies in Edinburgh:

A very pleasant social gathering was held in the chapel and adjoining rooms of the Brick church, Rochester, last week, Tuesday evening, designed as a farewell to their beloved pastor, Rev. James B. Shaw, D.D., on the occasion of his departure for the Old World. The ladies of the congregation, well skilled in all such matters, took the affair into their own hands, and admirably did they acquit themselves in all respects. Dr. Shaw parted with his people Sabbath evening, at the communion table. He left Rochester early Monday morning, and was to sail in the *Cuba*. His departure has made quite a stir in the city where for over thirty-two years he has been the popular pastor of its largest church. He has received numerous expressions of affection on all hands, while his own people have generously given him leave of absence for six months, and presented him with a roll of greenbacks amounting to \$2500; at the same time, one of his warmest friends, whose name is honoured at home and abroad, said to him, "Use what money you want, and draw upon me, as you require it."

## The Schemes.

ON TUESDAY, the third instant, as already announced, the annual meeting of the Supreme Court of our Church will begin in St. ANDREW'S CHURCH, MON-

TREAL, at seven o'clock p.m. The retiring moderator will preach the opening sermon, and his successor in office will then be appointed and duly installed. These preliminary services are always interesting, and we doubt not on this occasion a large number of the citizens of Montreal—the stronghold of Presbyterianism in Canada—will do themselves the honour of being present. Nothing that we can say here may perhaps avail to induce those members of the Court to come up this meeting who have already elected to stay at home. But this we do say, that no member will be justified in absenting himself for light reasons at this particular point of time in the history of the Church. We look for a *final* deliverance of the Synod on the subject of UNION with the other Presbyterian churches of the Dominion, and it behoves all who have any thing to say on that subject to be in their places, and to give an honest and candid expression of their views NOW, or ever afterwards hold their peace. In dealing with the question in these columns we have endeavoured to refrain from argument *pro* or *con* in this matter. We have recorded the history of the movement from its inception, and we have put our readers in possession of the findings of the committees who were charged with the negotiations. These negotiations have now reached a point beyond which it would be hurtful to the peace and the harmony of the Church to prolong them. Hence the responsibility devolving upon the Synod which is about to assemble. May the GREAT KING and Head of the Church Himself preside over our deliberations, that so we may be guided by the wisdom which cometh from ABOVE.

THE PRESBYTERIAN.—We shall make special arrangements to have the proceed-



ings of the Synod as fully and accurately reported as possible, and on intimation being sent us, shall be prepared to furnish as many extra copies as may be required. The "JOTTINGS FROM OLD SCOTIA" will be continued by and by, and we have the promise of some additional REMINISCENCES from our correspondent J. In the meantime the LIFE OF JOHN KNOX AND THE SCOTTISH REFORMATION, kindly furnished us by one who wields the pen of a ready writer and is well up in his subject, will be perused with interest.

In answer to a correspondent who asks "if we would be willing to open our columns to a discussion on the subject of the soul's immortality," we respectfully submit that this is a subject which in our opinion does not admit of discussion. The man who does not *feel* that he has an immortal soul can never be argued into the belief that he has, and the only way of dealing with him is to say of him as old minister Macdonald of Prince Edward Island said of the Universalist preacher who had challenged him to debate, and who was afterwards heard to express doubts even as to the existence of his soul to a crowd who had gathered round him at the door, and who suddenly disappeared upon the minister, with stentorian lungs, addressing the throng: "Make way for the *brute*, men! he *has* no soul; let him go!"

THE MANITOBA MISSION was omitted in our last notice of the schemes. We hope it is not needful now to do more than remind our congregations that we *have* a mission in Manitoba which we are expected to support creditably. There is no congregation in the Church so poor as that they cannot show their willingness in *some* degree to sustain the Committee who have it in charge. The treasurer is Mr. George H. Wilson, Toronto.

THE SUSTENTATION FUND.—We are requested to direct notice to the importance of having all monies intended for this important Fund in the Treasurer's hands *as soon as possible*.

#### JUVENILE INDIAN MISSION.

The following letter from Miss Pigot,

Calcutta, to the Secretary, will be gladly read by all interested in our Indian Mission. They will see from it the great need that exists for the labours of the Zenana teacher whom it is contemplated to employ in connection with the Juvenile Mission, and those who have not yet contributed may feel stirred up to do so. About half the sum needed for the year's salary of the teacher, £15 stg., has already been sent her, in addition to what was needed for the other claims of the Mission, and it is hoped that the rest will, ere long, be forthcoming. Schools not contributing for the support of orphans will find this a useful way of aiding the Mission by whatever sums they can afford. In addition to the teacher proposed to be supported by our own mission, a general Juvenile Society in Montreal contemplate supporting one; and they are the "young people" referred to in Miss Pigot's letter. It is pleasant to see so growing an interest in this the only foreign mission of the Church.

A fine photograph of the Calcutta Orphanage has been sent for the benefit of schools having orphans there. It is a beautiful spacious building, giving the impression of coolness and airiness, with wide windows, jalousies and massive Corinthian pillars, while the feathery palms which, seen in the background, remind one of its Eastern surroundings. It will be very interesting to schools to see the outward appearance of the home of their *protégées*; and the children themselves, the teachers, &c., are grouped together without showing what a numerous family are collected within its walls.

#### SCOTTISH ORPHANAGE.

Calcutta, March 19th, 1873.

DEAR MISS MACHAR,—I shall be but too glad to send a few lines occasionally direct to you. Only writing, as I have to do, either in the rush of work, or in the break of bodily weakness, when I am compelled to keep still a day or two to pull up strength, under such circumstances I fear I must diminish the interest for our work. I trust the work upon its own merits will always possess your sympathy and care, and the kindness of other friends towards it.

It is with the deepest thankfulness I look forward to your providing us with an agent in

our work. The want is so urgent every where that I hardly know which place to name for a teacher from you. The fact that there is some work doing in Calcutta would perhaps make you think of helping some other station. But here we are with our population that we count by hundreds of thousands. And as I visit about, availing myself of every chance to enter every house that I can, I have been amazed at the enormous field that is completely unoccupied. If the several missions concentrated all their force upon Calcutta, we should make but a small sprinkling among this vast people. If you wished to identify some one place as special for your work, one of the adjacent smaller towns could easily be taken up, so as to have it within reach for my supervision.

I have been several times asked to take up work at Lucknow, a station in which I lived some years, and I am known to several in it. Allahabad, too, as the city where we have Mr. Williamson, one of our ministers, might have some claim. But all depends on the cost you are prepared to meet. If at the money Miss Sanders mentioned of £15, then we should need to employ a native Christian woman, either in Calcutta itself, or within easy distance from here, so that I may find the work for her and supplement it as is necessary in such case. For work to be undertaken at any great distance from me, we should hardly be able to arrange for any sum less than £150. There is no help so small that will not be of important help in the work, and you may be assured that any such money to any extent will be applied to the fullest benefit from it, and with the greatest care.

The young people proposing to give us a teacher might also think whether they would like to have a little school of their own for children from their Zenanas, where they have to be shut up very soon themselves. Parents are now allowing their children to come to such schools. Not a tenth of them are allowed to do this, yet we could muster quite sufficient to fill a school. We have only one in Calcutta, and two in the suburbs. The children love to come to school, and get very much attached to us. The last time I was visiting one of the suburb schools, a little girl said her mother wished much to see me that day. As I was already pledged to a great many places I said I would see whether I could manage it this time. She followed me from house to house watching outside. I had to leave out one engagement, as the time was up for me to get to our Wednesday prayer meeting. She understood I was meaning to get away, when she seized me frantically "Never, never," she said, "you must come into our house." The child was one glitter with her chest, arms and ears covered with gold and silver, from head to foot. A sight so unusual, of such a Zenana child making so much demonstration toward: one that the people designate as Christian, at once collected a crowd. She wound her arms tightly round my waist, and so suspended, she shook her jingling feet, sobbing in the most despairing way. It was the scene of a few seconds. Ex-

clamations went round the crowd, while an old man called out: "Wonderful love! yield to whatever be the request," and yield I had to.

There is much power gained in winning their little hearts. Gaining love is a chief success for us. I felt this much with one dear woman. She was learning greatly to love the Bible. Her mother was a rigid Hindoo, and the husband and brother favourable to Brahminism, and each side was trying to influence her. She was one day evidently suffering great conflict of mind. In that agony she got herself conveyed to my house. Her first words as she seized my hands were, "I feel in great distress. I cannot go on like this, I must know God and follow Him aright." I knew the influences that were working. I told her to look into the various methods, and the Lord would direct her. "Yes, yes," she said, "but I feel that what you believe cannot be wrong. You would not believe what was wrong, and I must take that." For reasons, it was not well to take her in her moments of excitement. The Lord knew best. Soon after she was taken from us by a sudden attack of cholera, with the question of her faith to be solved when all things shall be revealed. Her last present to me was a marker with "Jesus," in embroidered letters. We need your prayers as urgently as every other kindness.

I am

Yours very sincerely,

M. PIGOT.

The following is the translation of a letter, beautifully written in Tamil, addressed to St Paul's Church Sabbath School, Montreal, by their Indian Orphan.

The next mail brought the intelligence that Willemina was married to a Sepoy—though in her letter the sly puss does not give us the remotest hint of that.

To my dear friends. I write a few lines. The letter which I am going to write is written at the request of our lady. I formerly wrote a letter and sent a marker but I do not know whether or not they reached you. This is my 2nd letter and I hope that when this letter reaches you that you will write one to me. I am very grateful for the things you sent me so long ago. I will now tell you a grievous thing and that is that our dear lady is going away. For these 2 years she has been speaking to us about God. Our new teacher Miss Mansell is very kind to us and I like her very much. I and all in the School, together with our matron and teacher, are well and I trust that you are so also. I have nothing more to say, so I close, by the help of God, your poor child.

WILLENINA.

QUEEN'S UNIVERSITY AND COLLEGE—  
CLOSING OF SESSION.

The Kingston papers, copies of which we have received, contain full accounts of

the proceedings at the close of the thirty-first session of Queen's University and College.

Says the *British Whig*, "the entertainments and ceremonies have been brilliant successes, and fitly terminate one of the brightest years in the University's career." The conversazione of the Alma Mater Society (on the evening of the 23rd April) a return by the students and graduates of courtesies extended to them by the citizens, took place in Convocation Hall, which was brilliant with light and handsomely decorated with flags and evergreens, and graced by a fashionable and intellectual audience, such as is rarely assembled in Kingston. The invitations of the Society were liberal, and in consequence the attendance was as large as the four walls of the Hall would admit. There were present many visitors, alumni, graduates, and others, from a distance. The Principal, Professors, and a number of the Trustees lent their countenance. Mr. John McIntyre, M.A., presided, and gave a very eloquent opening address. The proceedings consisted of readings, College songs by the students, solos and duets by amateurs, instrumental music by the Garrison Band, experiments by Prof. Dupuis, "which pleased better than Prof. Pepper's a couple of months since" &c., &c. It is noted that "the Principal gave a very fine address on the position of the University and its Endowment Fund, complimenting the Alma Mater Society on their successful entertainment." The refreshment room, with very special attractions, students acting as stewards, was open the whole evening. "God Save the Queen" brought the conversazione to a close, and at once the verdict of great success was pronounced by all present.

On the following day at 3 p.m., the annual Convocation was held. Principal Snodgrass presiding. Trustees, Professors, and graduates occupied seats on the platform. The body of the hall was densely crowded. After prayer the Professors distributed the prizes gained during the session in the several departments of class work, and the University Prizes awarded upon the aggregate results of the past examinations in all the departments in each

year of the curriculum, and on account of other special work, were handed to the successful competitors by the Principal. The gratifying announcement was made respecting a number of the more valuable of the class prizes, that they were provided by graduates of former years, and occasion was taken to urge the continuance of this practice in future as one of the ways in which alumni who have passed out of College, and are now in a position to assist it, may show their interest in the prosperity of their Alma Mater. The very interesting ceremony of laureating the graduates was then gone through, with the customary formalities, and this was followed by an address to the graduates from the Principal, who congratulated them on their success, expressed the hope and confidence which the members of Senate entertained, respecting their future career, and counselled them to continue to cultivate the intellectual tastes that had been quickened, to cherish the aspirations and purposes that had been formed, and to exercise the habits of self-government, application and perseverance that had been matured. Other proceedings having been attended to, the Principal gave an address of a general character, in which he touched on a number of topics pertaining to the position and prospects of the University. The success of the Endowment Scheme was the subject of special remark. The total amount of receipts by the Treasurer was stated at \$100,409.46. From this, however, there must be deducted various sums that had been contributed to revenue, and the expenses of working the scheme, in order to get the net amount realized for capital. This was announced to be \$92,912.57. While the revenue from investments exceeded the government grant, the discontinuance of which was the occasion of the Endowment Scheme, the expense of maintaining the Institution and providing for its increased efficiency had been considerably augmented, while the introduction of urgently needed improvements, must be postponed for want of means. At the same time it was remarked that unpaid subscriptions, considered good, were in the aggregate sufficiently large to lessen mate-

rially existing pecuniary difficulties, and the payment of these was therefore strongly urged. All unpaid subscriptions are now overdue, and should this meet the eye of any subscribers who have been hitherto putting off the honouring of their obligations, we trust they will be convinced of the importance of prompt attention to the matter, and act accordingly.

The Assembly having dispersed, an election of Fellows in the several Faculties by the members of Convocation, took place with the following results:—ARTS, W. H. Fuller, M.A., Kingston; DIVINITY, Ebenezer D. McLaren, B.D., Komoka, Ont.; LAW, Rev. Geo. Bell, L.L.D., Clifton, Ont.; MEDICINE, W. R. Clemess, M.D., Sacramento, U.S.

HONOUR AND PRIZE LIST.

SESSION 1872-3—GRADUATES.

*Bachelor of Arts.*—1. William Arthur Lang, Almonte; 2. Robert Shaw, Kingston; 3. Peter C. McNece, Perth; 4. William Donald, Seymour.

*Master of Arts.*—William Henry Fuller, B.A., Kingston, Ebenezer Duncan McLaren, B.A., Komoka; Duncan McTavish, B.A., Kingston.

*Bachelor of Divinity.*—Ebenezer Duncan McLaren, B.A., Komoka.

*Doctor of Medicine.*—(Alphabetical List.)—Alfred David, Picton; Jacob Bruce Kennedy, Smithville; Charles Henry Lavell, Kingston; Samuel Thompson Macadam, Pembroke; Alexander Stewart McLennan, Glengary; James McMahon, Kingston; Alvanly Newton Purdy, Loughborough; Hugh Spear, Garden Island; William Wymand Walkem, Kingston.

PASS MEN—ARTS.

*First Year.*—1. Patrick Anderson Macdonald, Gananoque; 2. John Ferguson, Belleville; 3. Thomas Wilson, Wardsville; 4. John Mowat Duff, Kingston.

*Second Year.*—1. William Mundell, Kingston; 2. Thomas Dickie Cumberland, Adjala; 3. George Richard Webster, Lansdowne; 4. Robert Walker Shannon, Kingston; 5. John Pringle, Galt; 6. Charles McKillop, Lanark; 7. John Herald, Dundas; 8. John Ball Dow, Whitby; 9. Archibald McMurchy, King; 10. Henry Amer Asselstine, Kingston; 11. Alexander Hugh Scott, Charlottenburgh; 12. John Mordy, Renfrew; 13. Thomas Stuart Glassford, Beaverton; 14. James McArthur, East Williams; 15. William Nesbitt Chambers, East Williams.

*Third Year.*—1. Donald Malcolm McIntyre, Kingston; 2. John Inkerman MacCraken, Ottawa; 3. James J. Craig, Charlottenburgh; 4. George Gilles, Carleton Place; 5. William John Gibson, Township of Kingston.

*Fourth Year.*—the four Bachelors named above.

MEDICINE—Primary Examination—(Alphabetical List.)

William Claxton, Inverary; Kenneth N. Fenwick, Kingston; Andrew M. Gibson, Perth; John Jones, Kingston; Samuel Thompson Macadam, Pembroke; Solomon C. McLean, Morrisburgh.

*Final Examination.*—The nine Doctors of Medicine named above.

THEOLOGY.

*First Year.*—1. John Lowrie Stuart, Toronto; 2. Malcolm Macgillivray, Collingwood; 3. Jas. Cormack, Kingston.

*Second Year.*—1. John J. Cameron, Prince Edward Island; 2. Alexander H. Cameron, Nova Scotia; 3. Robert John Craig, Kingston.

*Third Year.*—Ebenezer D. McLaren.

UNIVERSITY PRIZES.

ARTS.

*First Year—Montreal.*—Patrick Anderson Macdonald.

*Second Year—Montreal.*—William Mundell.

*Third Year—Montreal.*—Donald Malcolm McIntyre.

*Fourth Year—Prince of Wales.*—William Arthur Lang.

THEOLOGY.

Lewis—Robert John Craig.

CLASS PRIZES.

*CLASSICS.—First Year.*—1. Thomas Wilson, Wardsville; 2. Patrick Anderson Macdonald, Gananoque. Honourably mentioned—James George Stuart, Toronto.

*Second Year.*—1. William Mundell, Kingston; 2. Robert W. Shannon, Kingston; Honourably mentioned—George R. Webster, Lansdowne; John Herald, Dundas; John Pringle, Galt; Thomas P. Cumberland, Adjala.

*Third Year.*—Donald M. McIntyre, Kingston, and John I. McCracken, Ottawa, equal.

*Fourth Year.*—William A. Lang, Almonte. Honourably mentioned—Peter C. McNece, Perth.

MATHEMATICS.

JUNIOR.—1. John Ferguson, Napanee; 2. Jas. G. Stewart, Toronto. SENIOR.—1. William Mundell, Kingston; 2. George R. Webster, Lansdowne.

NATURAL PHILOSOPHY.

JUNIOR.—1. Donald McIntyre, Kingston; 2. James John Craig, Charlottenburgh. SENIOR.—1. William A. Lang, Almonte; 2. Robert Shaw, Kingston.

**CHEMISTRY.**—1. Robert Waller Shannon, Kingston; 2. William Mundell, Kingston.

**BOTANY AND ZOOLOGY.**—1. Donald Malcolm McIntyre, Kingston; 2. James J. Craig, Charlottenburgh. Honourably mentioned—John I. McCracken, Ottawa; George Gillies, Carleton Place.

**MINERALOGY AND GEOLOGY.**—William Arthur Lang, Almonte, and Peter C. McNee, Perth, equal. Honourably mentioned—Robert Shaw, Kingston; William Donald, Seymour.

**LOGIC.**—1. Robert W. Shannon, Kingston; 2. William Mundell, Kingston. Honourably mentioned—Thomas P. Cumberland, Adjala; Geo. R. Webster, Lansdowne; Charles McKillop, Lanark; Alex. McRae, Lancaster; John Pringle, Galt.

**METAPHYSICS.**—Donald M. McIntyre, Kingston. Honourably mentioned—John I. McCracken, Ottawa.

**ETHICS.**—William Donald, Seymour. Honourably mentioned—William A. Lang, Almonte; Peter C. McNee, Perth; Robert Shaw, Kingston.

**HISTORY.**—William Arthur Lang, Almonte; Honourably mentioned—William Donald, Seymour; Robert Shaw, Kingston; Peter C. McNee, Perth.

**SENIOR FRENCH.**—George Gillies, Carleton Place. Honourably mentioned—John Inkerman McCracken, Ottawa; Donald M. McIntyre, Kingston.

**JUNIOR FRENCH.**—1. William Mundell, Kingston; 2. Thomas D. Cumberland, Adjala. Honourably mentioned—John Herald, Dundas, Archibald McMurchy, King; Charles McKillop, Lanark; Alexander MacGillivray, Collingwood; John Ball Dow, Whitby; George R. Webster, Lansdowne; Robert Walker Shannon, Kingston; Henry Amey Asselstine, Kingston.

**ENGLISH LITERATURE.**—1. Thomas D. Cumberland, Adjala; 2. George R. Webster, Lansdowne. Honourably mentioned—Alex. MacGillivray, Charles McKillop, John Pringle, William N. Chambers, Archibald McMurchy, Henry A. Asselstine, William Mundell, Thomas S. Glassford.

**ENGLISH LANGUAGE.**—James George Stuart. Honourably mentioned—Patrick Anderson Macdonald, John M. Duff, Hugh Cameron George Claxton.

**HEBREW**—*Third Year.*—Ebenezer D. McLaren.

**DIVINITY**—*First Year.*—John L. Stuart, Toronto.

*Second Year.*—John J. Cameron, M.A., Prince Edward Island.

*Third Year.*—Ebenezer D. McLaren, B.A., Komoka.

## Miscellaneous.

### MISSIONS IN INDIA.

One good result of the recent General Conference of Missionaries, held at Alla-

habad, is the collection of accurate statistics of the number of native Christians in India. Mr. Sherring, a missionary, appointed to prepare a paper on the progress and prospects of Protestant Indian missions, reported a native Christian community of a quarter of a million—an increase in ten years of sixty-one per cent. The following summary, which we take from the *Friend of India*, contains most important intelligence:

“Ten years ago there were 138,731 native Christians in the whole of India. This number has since then increased to 224,161—that is, to the extent of 85,420 persons, which is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1861, the rate of increase was about 53 per cent. Considering the several provinces of India, the increase has been as follows: at the end of the year 1861, there were, in Bengal, including Behar, 20,518 Christians. At the close of 1871, there were 46,968, while the communicants advanced from 4,620 to 13,502. In the Northwestern Provinces, the Christian community has nearly doubled. In Oudh, the increase has been at the rate of 1.75 per cent.; in the Punjab, of 64 per cent.; in Central India, of nearly 400 per cent.; and in Bombay of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,078 ten years ago. In Burmah, the Christian community has continued almost stationary, the numbers being 59,366 in 1861, and 62,729 in 1871. In Ceylon, the increase in the three countries has been upwards of 100,000.

“In several missions, the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist Missions in the Telugu country had only 23 converts. They have now 6,418. In Chota Nagpore, the increase has been from 2,531 to more than 20,000, a little more than two-thirds of whom are attached to Gossner's Mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians of the American

Episcopal Methodists have advanced from 305 to 1835, or at the rate of 500 per cent. The converts of the American Reformed Church have increased from 796 to 2,478, or more than 200 per cent., and of the American Lutherans, from 367 to 2,470, or upward of 500 per cent. In the two Provinces of Tinnevely and South Travancore, the Christian community has increased from 72,652 to 90,963 persons. Generally speaking, a greater proportional increase has taken place in smaller mission-stations—that is, those which, in 1861, contained only a few Christians—than in the larger and older stations. It is a healthy sign of progress that, in the ten years, the number of central mission-stations in India has increased from 319 to 423; of native ordained ministers, from 97 to 226, and of communicants from 24,976 to 52,813. Of the entire number of converts added to the Protestant Church in India during the decade, three-fourths, at the very least—that is, considerably more than sixty thousand persons—are from low-caste and aboriginal tribes, which, everywhere, for the most part, show themselves much more susceptible to Christian influence, and much more free from prejudice, than pure Hindoos."

"They have published, in the course of the last ten years, no fewer than 3,410 separate works, mostly of a Christian and educational character, in 31 languages and dialects. The number of copies of books and tracts printed amounts to 12,317,172, as follows:

Number of copies of the entire Bible in the Vernacular languages.....	28,000
Number of copies of the New Testament, Old Testament, and other portions of the Bible .....	1,164,003
Number of copies of Christian Books .....	2,842,495
Number of Christian Tracts in the Vernacular languages	5,707,355
Number of School Books ....	2,375,040
Number of other Books .....	200,279
<b>Total.....</b>	<b>12,317,172</b>

We leave the sceptics who insist that missions to the heathen do not pay, to digest these facts at their leisure. To earnest Christians they furnish occasion for thankfulness.—CHRISTIAN GUARDIAN

DR. JOHN DUNCAN.

In the streets of Edinburgh, three or four years ago, you would have sometimes met an old man who would at once have caught your eye. His step is frail and his frame seems weak. He is very plain and humble in his manner. Long thin hair, now almost white, hangs round his long, thin, careworn face; while his eyes look dreamy, as if his mind were far away. Watch him for a moment. Perhaps he stops before a shop window, looking wistfully in at something he wants to buy. You go up and ask him why he does not buy it. He replies that he has no money in his pocket. You put fourpence in his hand, and going in he buys the article he needs, paying threepence-halfpenny of your money. Then, carefully returning you the other halfpenny, he says with great relief, "Now we are quits," evidently in the firm belief that his debt is fully paid. It is late perhaps in the evening, and you think he is too weak and frail to be out alone: you propose to see him home. As you walk beside him you are soon repaid for all your trouble. You find you are in the company of no common man. It may be, indeed, that he will invite you to spend the next evening with him; and when you go, you will find him sitting at his tea alone, forgetful of your existence. Yet, go to him in a time of need, tell him your difficulty, and a flood of kindness will pour on you out of those deep and misty eyes. The beggars know him and he is their easy prey. Every wandering Jew wanders towards his home. Find him in the humour, and, forgetful of the body, and perhaps of many an engagement, he will walk with you, and talk unwearingly. In those choice hours he will carry you boldly with him up to the slippery heights of Philosophy, and reverently down to deep mysteries of Theology, and in both you will find him a fearless but a safe and experienced guide.

Dear old man! Every one laughed at him; every one loved him. He is gone! In the Grange cemetery, near Chalmers and Cunningham, and other famous men, you may find the granite obelisk that marks the spot where his body sleeps, and those who knew him best would witness that the inscription tells the simple truth, that Dr. John Duncan was "an eminent Scholar and Metaphysician, a profound Theologian, a man of tender piety, and of a lowly and loving spirit." Let us try to form an acquaintance with this grand, though eccentric soul.

The roots of John Duncan's life were weak by nature; and when they began to push out, they found themselves in stony places. His brothers and sisters all died in infancy, and he himself was so sickly that, to his friends, it seemed likely that he would soon follow. A fearful attack of small pox fell on him when he was very young. He escaped from it with his life, but the sight of one of his eyes was forever gone. His father was a shoemaker, his mother a blacksmith's daughter. She was a pious woman, and though she died when he was five or six years of age, her prayers were not forgotten, and even when her son was going far astray, his friends used to think of them, and say, "He will come right yet." His father was a good sort of man with a bad sort of temper. He was of the old school—rugged, strict, and stern. Determined that his son should follow in his steps in more respects than one, his father set a stool for him beside himself and put the tools of his own trade into his hands. One thing was soon made clear—Johnny was not intended for a shoemaker. The threads were always breaking; the leather was cut too narrow or too broad, nothing would go right. The boy would burst into a fit of laughter, when all was grave and silent around him, and anon he would sink into a brown study, when he should have been alive and busy. But he could learn his lessons fast when he chose, and he was as fond of teaching as of learning. Mounting a cart at the school-house door, he would gravely preach a sermon to his school-fellows, and when he saw a ship on

the sea he said, "That is the ship that is to carry me to preach to the heathen. His kind and thoughtful step-mother pleaded hard for his release from a trade which he abhorred. At length she gained her point, and the delicate youth began with eager joy to prepare for college.

"God spare me till I put on the red cloak." Such had been the boy's prayer long before, in a time of sickness, and that prayer at last is answered. Duncan entered the classes in the University of Aberdeen. In the classes the call of the Professor came often upon him like a voice in a dream. In answer to the call, he would rise in an absent way, and be found unprepared to answer, till his fellows began to pity him, or laugh at him as a dolt. Like the fire that throbs in the volcano-breast, whose motions can be predicted by no known law, the power within John Duncan was working after its own peculiar fashion, and it was as the sudden outburst of the lava, when one day being called, as the custom was, to criticise, then and there a discourse which had been delivered, he poured out a torrent of the purest Latin with as much ease as if it had been a committed task. The whip of poverty drove our student to the work of teaching. But his attempts at teaching ended in ludicrous failure. He would appoint to meet his scholars at seven, and not appear till eight. He would call them into his bed room to hear their lessons, and fall asleep before they were half said. He would beat a boy for talking, or for indolence, and then give him a half-penny to make him dry his tears. In one case we read the boy actually drove him out, and the school was closed. We laugh, or smile with pity, smile not too soon. Duncan was a curious dreamer, but it would be a pity if we were to gaze upon him from the odd and laughable side alone. For in those dream-great and momentous struggles were passed through, such as few men know in their waking hours. Taking his own confessions in after years as our guide, let us try to call up before us some of these great and fearful struggles which even thus early had begun.

The first look reveals sad depths of we-

Would you know how deep and sad? Then listen to his own words as he looked back to that time in after years—"Many a time as I have walked along the road, I have said, 'There is no difference between that horse and me.'" This strange spirit had always refused to be bound by the ordinary ropes of law and custom, and now it has cut the last cord that bound it, and is out on the shoreless sea of vacancy, its rudder broken, and its pole-star gone. God has vanished from his spirit's sky, and the flickering aurora of Atheism or Pantheism is the only light that shines. Hear his words—"I wandered to the furthest verge of creation, and there I saw a socket where an eye should have been, and I heard the shriek of a fatherless world." There was nothing, you would say, in the society around him to lead to such utter unbelief. He belonged to one of the little Scotch Seceding sects. The theology of his friends was strict and straight, and long and fervent were their devotions. Good decent people, they little understood their man. They called him "a dry stick," when he took part in their prayer-meetings. He loved to puzzle them with hard questions on things about which they had never felt any difficulty, and in regard to which they thought doubt to be a sin. Soon he left them, and sought refuge in the arms of the Establishment, with little increase of rest or light; for the true cause of his trouble lay within and not without. His heart was proud and unsubdued. His busy mind threw itself into philosophical studies, and unchecked, unguided, brought him to conclusions, which he scarcely dared to express. His habits were most irregular and careless. Times of prayer were crushed into corners of the day. *Procrastination was his besetting sin.* Such disorder in his outer life helped on the confusion which now began to reign within him, and for years he was tossed upon the stormy sea of doubt, with scarce hope of anything but shipwreck. "He sunk down," says one of his biographers, "through unbelief, Deism, Pantheism, into moral Atheism, whence there was no lower depth into which to sink."

Such fearful times of struggle and of

darkness, should one ever get through them, leave their impress deep upon the soul, and write their lessons with letters of fire. Deep on Duncan's soul for all after days was this lesson written—*Atheism and Pantheism give no resting place for the soul of man.* A life without prayer and without God must be a life of confusion and agony, and a bitter foretaste of Hell.

God had mercy on John Duncan, and in this deep and bottomless abyss his feet came on a rock at last. Under Dr. Nearn's lectures in the college, he came to see that there is a God. In the midst of a troubled dream sometimes we suddenly awake, we are afraid to open our eyes at first, but when we do, what a happy change! With a deep sigh of relief we see the familiar walls of our own quiet room, and find a loving face perhaps bending over a sick bed. And when out of that dreadful dream of Atheism, John Duncan awoke at last to see this one simple truth, which many of us, I fear, do not believe because we have never thought about it, he danced for joy upon the brig of Dee. He had found a rock for his mind to rest on. For nine years more he tries to satisfy his hungry soul with all sorts of intellectual food. He revels in Plato and Aristotle. He studies Milton and the great prose writers of England, but to Eastern literature he gives his strength. His facility in acquiring languages was wonderful. One week after he had received a copy of the Bible in Ethiopic, he had made out the alphabet, mastered much of the grammar, and read ten psalms. Busy at such delightful labours, he had few pressing doubts and fears. The calm of death was on his soul. He believed in God, as we believe in the Emperor of Russia. He accepted the Bible to be God's book, as we accept the Koran to be Mahomet's; but he denied its doctrines, and fought against its precepts. He seldom went to church. He seldom prayed. Recklessly he lived in sin. In after times he looked back upon those dark days of belief with as much horror as on his former days of Atheism, and as he did, a second great principle was written as with a pen of iron upon his soul,—"*A mere belief, however firm, in the existence*



of God and in a revelation, is by itself no check to sin.

But the great change was near. One evening in November, 1826, we find Duncan—then thirty years of age—in a room in Aberdeen, alone with Dr. Malan, of Geneva. No greater contrast could you fancy than is represented by those two men. Duncan so pale, so thin, so cold and wretched-looking, a very icicle which the winter breath hangs up in mockery of the bright sunshine; the light of genius sparkling in his eye as he looks up, but only revealing, as it shines, sad depths of emptiness within his spirit. Malan, like a very beam of the summer sun, sent by God to melt that icy soul. His figure is tall, his massive head rests on massive shoulders, and his long black hair falls freely down upon his neck. His looks, his words, his manner, show the affectionate interest he feels in all to whom he speaks. Nor are they greater contrasts in appearance than in history. Malan had been born in a bright and sunny country, and his life had been passed in one of the loveliest spots beside the loveliest lake in Europe.

“Clear, placid Leman! thy contrasted lake,  
With the wild world I dwell in, is a thing  
Which warms me, with its stillness, to foresake  
Earth’s troubled waters for a purer spring.”

His soul too had its dwelling in a brighter,  
sunnier clime than any earth can boast of.

WM. PARK.

*To be continued.*

## Family Reading for the Lord’s Day.

BEGIN RIGHT.

Begin the day with prayer and you can end it with praise. Do not forget your privilege to lay your wants before the Lord and commit the keeping of your soul to Him in well-doing, as unto a faithful Creator.

There are many toiling ones whose time is not at their own command. But there is no one who cannot hold converse with God. “The eyes of the Lord are

over the righteous, and His ears are open unto their prayers.”

He can hear amid the clank and roar of machinery, or the hum of hundreds of voices. The heart can go up to Him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend.

Yet there are few who may not, if they will, find time and place for private communion with God before entering on the morning’s duties.

It is not the lack of time so much as the lack of heart which withholds men from prayer. “Prayer and provender never hinder the journey;” and our numerous cares are reasons why we *should* pray rather than why we should not. Who but a fool would leave off his shoes because the road was unusually rough?

Luther, in his business seasons, felt that praying-time was never lost. When remarkably pressed with labours, he would say, “I have so much to do that I cannot get on without three hours a-day praying.”

Sir Matthew Hale also bears testimony:—

“If I omit praying and reading God’s Word in the morning, nothing goes well all day.”

How many of us who have had a similar experience may find here the cause of many of our failures and consequent discontent and loss of happiness!—

### THE LORD’S DAY.

Honour the Sabbath, if thou lov’st thyself,  
Or carest for thy country or thy kind;  
For few have prospered who have dared despise  
Its solemn obligations. Toil not, then,  
On Sabbath hours, nor suffer other men  
To work for thee on that day needlessly.

Oh choicest gift of Heaven, oh welcome boon  
To labour’s jaded sons, oh crowning gift,  
Oh wondrous solder of society!  
Had none been ordered, ev’n work-loving man  
Had surely thirsted for a day of rest  
From his own industry, by one consent  
Had put apart a set convenient day  
To rest his used-up energies awhile.

He that hath never prized the boon aright  
 Let him sit down and picture to himself  
 A land without a Sabbath. Stalwart men  
 Would be no more, all would deteriorate,  
 The race would dwindle: the robust and strong  
 Would sicken, and the mad be multiplied.  
 Worse men would fill the senate and th'  
 exchange,  
 Worse women fill the parlour, nursery,  
 Worse children fill the playground and the  
 school.  
 Books would be little read, and men would grow  
 Base and embruted. Commerce would decline,  
 The wheels of business would soon jar and grate;  
 Few public worshippers would then be found,  
 And fewer private ones. Men would lose faith  
 In God, in one another, in themselves.  
 Morals would loosen, public conscience droop,  
 The bands that bind society would slack;  
 All would grow vicious, lawless, wicked. Men  
 Would rather live to get than get to live,  
 And who would reach his threescore years and  
 ten?  
 Alas, alas, for woman's virtue then;  
 Alas for man's high honour. Influence  
 Would be demoralised, and sense befooled.  
 The labourer would be chained remediless  
 To sad incessant toil. The artisan  
 Would be defrauded of one-seventh his time  
 For in seven days the son would earn no more  
 Than did his sire in six.

#### The Sabbath sun

Rises upon the city gloriously,  
 And, rushing up the undimmed speckless sky,  
 Silvers its many steeples, towers, and domes.  
 Th' apprentice wakes, but not to-day for toil;  
 His master, too, but not for business:  
 No bills are due to-day, no letters come,  
 Demanding answer by the post return.  
 The church bell chimes the hour, but summons  
 none  
 To labour; ev'n the factory bell is still,  
 its tall slim chimney smokeless is to-day,  
 And rumbling waggons wake awhile no more  
 The echoes of the street. The shopman pale  
 Ecstasied sniffs the unaccustomed breeze,  
 And blesses his deliverance awhile  
 From heat, and gas, and wearying customers.  
 The shopboy, sorely pent, uprises soon,  
 Not to take down the shutters, but to hie,  
 Well smartened, to his dear suburban home.

Oh day of happy meetings, kindly nurse  
 Of holiest charities and purest joys!  
 Oh day of glad domestic gatherings!  
 The sister from the neighbouring village, now  
 Th' family circle joins, and cheers the heart  
 Of her fond father, and awakes his pride,  
 Observant of her budding womanhood.

Th' apprentice trudges from the distant town  
 Big with commercial duties, laden too  
 With a huge hard-earned present,—all for her  
 His fond indulgent mother. With kind hand  
 The loving, gentle Sabbath gathers those  
 Whom labour had dispersed, unites again  
 The social fragments round the homely hearth,  
 And makes the circle once again complete.  
 Ev'n the brick floor, though ruddy every day,  
 To-day is clean and red beyond its wont;  
 The hearth is whitened worthy "the best day;"  
 There is a larger joint upon the board,  
 A bigger pie i' th' cupboard; and around,  
 The pure thank-offering of a gladdened heart  
 Beams manifest from every brightened eye.

Still is the smithy, and the flail no more  
 Is sounding from the barn. The timid hare  
 Securely leaves her form, the pheasant whirrs  
 Unharm'd above the fern. The ass, unyoked,  
 Wanders across the common at his will;  
 The horse is dozing over his sweet bay,  
 Snug in the stable; all unyoked the ox;  
 And in a corner of the fallow field  
 Lies th' unneeded plough. The ploughman's  
 self,  
 Clad in his snowy frock, adown the lane,  
 Arched overhead by tall embracing elms,  
 Is trudging churchward. His neat, thrifty wife  
 Leads by the hand her pet and chubby boy,  
 The squire around him nods familiarly:  
 None may be proud to-day.

#### Oh happy land,

Where thus the hallowed Sabbath leads the  
 week,  
 And brings its comfortable peace and rest  
 To the most tried and jaded. Mayst thou ne'er,  
 Too busy, seek t' unloose the golden band  
 That Heaven has sweetly bound around thy  
 sons;  
 The rosy chaplet of the prosy week,  
 The blossom of the earth, the bud of heaven.

Few things have turned so many feet aside  
 From duty and religion in their youth,  
 As Sabbath disrespect. When once, alas,  
 The Sabbath lever raises not the week,  
 What shall enoble life?

#### Beware of him

Who dares habitually speak or act  
 Without due reverence for this holy day,  
 Nor e'er allow thyself in anything  
 That tends to vulgarize its hallowed hours.  
 Still use it for its noblest purposes,  
 A strengthening, elevating lever day,  
 Giving a tone and colour to the rest.

From "Upward and Onward."

## Our Sanctum.

With the full text of the Libel served upon  
 the Rev. Mr. Knight, of Free St. Enochs,  
 Dundee, before us, we cannot help thinking that  
 the Presbytery might very well have contented  
 itself with Mr. Knight's explanations, and  
 allowed the matter to drop. His own congrega-  
 tion, who are perhaps after all the best judges  
 of the general soundness of their minister's

teachings, at their annual meeting passed the following motion with great enthusiasm, "That the congregation, in view of present anxieties and ultimate possibilities, desire to record their continued and heartfelt sympathy with their minister, their entire confidence in him as their religious teacher, and to assure him of their steadfast adherence, loyalty and affection."

At a private meeting of the established Presbytery of Edinburgh, the committee appointed to investigate the fama against the Rev. Dr. Wallace gave in a report expressing the desirableness of having access to the MSS. of the Rev. gentleman's sermons. Dr. Wallace was of opinion that he should not in present circumstances be called upon to produce those manuscripts. The Presbytery will meet again to consider the report.

What has been long termed the "May Meetings" have so increased in number and importance that whereas about twenty years ago two weeks exhausted the list it now requires more than two months. At that time these meetings were principally confined to the various missionary agencies—to day there are no fewer than between sixty and seventy organisations created and supported with a view to the religious, social, and moral elevation and well-being of mankind. When to these are added the various societies sustained by Protestant Europe and America, the number will be greatly increased. The wonderful diffusion of the Scriptures in all parts of the world is particularly gratifying. In Spain and Rome, where the Bible was a prohibited book, it is now making its presence felt. Japan, too, presents an inviting field for mission work, and no doubt will receive due consideration of Christians during the coming meetings. It is now nearly seventy years since the British and Foreign Bible Society was established, and the result to-day is that the Bible in whole, or in part, is translated into more than two hundred languages, and is thus brought within the reach of eight hundred millions of human beings.

The case of the Great Valley Church in the State of Pennsylvania, has unexpectedly opened up a new theme of discussion in the deliberative councils of the Presbyterian Church of the United States, the gist of which may be gathered from the following report of the Committee of Presbytery appointed to revise the Sessional Records of that Church.

"The Committee recommend that they be approved as far as written, with the exception of the action of the session contained in the minute of October 13, 1870, from which it appears that Messrs. Samuel Esler and John Fetters were elected Ruling Elders for the term of three years from date. The committee are of opinion that said action is contrary to the Form of Government."

The Presbytery does not seem to have sustained the report of its Committee, although the clerk was directed to put on record the exception taken by the committee, in order that the attention of the Superior Courts may be called thereto. It is evident that a most important issue arises here: In the first place, is it lawful

to appoint Elders for a term of years? Secondly, might it not be desirable to do so?

A very interesting series of meetings has just been brought to a close in the American Presbyterian Church, Montreal, of which the Rev. George H. Wells is pastor. The fiftieth year of the corporate existence of this congregation would in all probability have passed over unnoticed but for the manifestation of renewed life and vigour with which it has of late been visited. A debt of some \$15000 has been handsomely wiped off. An organ costing nearly as much has been introduced. Its membership has largely increased. Therefore this jubilee was held. Among those who took part in the proceedings was the Rev. Dr. John Hall of New York, who made his first appearance before a Montreal public and who more than fulfilled the great expectations that his fame had given rise to. In the course of an admirable address, he alluded to the Church he represented as being made up of the "old school" and the "new school" Churches united. It does not include the United Presbyterians, who, maintain a separate existence on the matter of praise, nor a large section of the Presbyterian Churches in the Southern States, still standing out on the issues of the late war, nor the Covenanters who still retain some of the peculiarities of the historic body in Scotland, nor does it include the reformed Church which lately dropped the word "Dutch."

The General Assembly of the Presbyterian Church in the United States includes 36 Synods, 155 Presbyteries, and about 4,450 ministers for the service of 4,730 churches. The number of Communicants reported is 458,164, and the Sunday School is a little over this number. The total monthly contributions to church objects in 1872 were \$10,086,516, not including the aid given to schemes of Benevolence, of which the Presbyterians are liberal supporters.

#### LITERARY NOTICES.

STRAY LEAVES FROM SCOTCH AND ENGLISH HISTORY, AND THE LIFE OF SIR WILLIAM WALLACE—by the Rev. C. G. Glaas, M.A., John Lovell, Montreal, 399, p.p., \$1.50. If we were disposed to be critical, we might take exception here, and there to the writers "style" which is after all pretty much a matter of taste. And to his orthography, for we see that he has been decoyed into the prevalent elliptical mode of spelling such words as honour, *honor*. Nevertheless, this is an interesting book, and "a *gran* subject," although the author as it seems to us, has made a mistake in styling it "stray leaves," &c. It is nothing of the kind; but the thrilling old story of how one of the noblest characters of any country or any age fought and bled and died for his country, leaving behind him the record of a stainless character, and the example of a life that made him a model patriot. Such a work as that before us is wanted to counteract the pernicious influence of the yellow leaved trash that is sapping the morals of society and producing foppery and effeminacy where we should look for true manhood, and while the prodigies of valour performed by

Wallace have been recounted by every historian, this is the first biography of him that we remember to have seen, and we feel sure that it will be read with deep interest by young and old. We commend it to both. There are some touching allusions to the early training of our hero, and to his pious mother, who seems to have largely embued her son's mind with a love for God's Word, and from which is traceable "that firm confidence in his Maker that never forsook him amid all the remarkable vicissitudes of a short but eventful life. And even at last, when exposed to greater sufferings than almost ever fell to the lot of frail humanity to endure, his lofty spirit, eager to soar away to regions beyond, seemed to be regardless of the cruel torturing of the body, and held close communion with the Eternal Being in whom he confided." It is impossible to read unmoved the accounts here given of the tragic death of Wallace's wife, "the gentle yet heroic Marion Bradfute." While his own base betrayal and excruciating torments find no parallel in history, save in the case of the betrayed and crucified One to whom he looked in his last moments.

**THE SABBATH SCHOOL TEACHER: HIS PLACE AND POWER.**—This is the title of a carefully prepared and instructive essay by Mr. David Ward, of Watson's Corners, himself a Sunday School Teacher of long standing, and, as every Sunday School Teacher should be, an enthusiast. Mr. Ward shews that while he should not be expected to take the place of parents, nor yet the place of the pastor, the Sunday School teacher has a place, none the less important that it is an intermediate place: and a work to do, worthy of the highest intellect. As to the teachers *Power*, love to God and love for souls, are its Alpha and Omega, "with a heart full of love the Sabbath School teacher has an inconceivable influence for good on all with whom he comes in contact. As the loving Saviour endeared himself to his disciples and the multitudes by his sympathetic tenderness and self-denial, so may the Sabbath School teacher win the hearts of his class." And where this love is, there, will be Faith and Prayer—ceaseless and earnest prayer for the blessing that maketh rich, and addeth no sorrow with it.

**THE CURATE'S HOME**, is one of the best of CARTER'S series of books for the young. The privations, great and small, endured by "the Lyster family," as set forth in these pages, are matters not of imagination, but of simple fact, and are full of interest and touching pathos, like everything that comes from the pen of the author of "*Amie*," AGNES GIBERNE. We have to thank Mr. Grafton, No. 182 St. James street, Montreal, for this and other beautiful books of a like kind, that have been placed on our table.

**THE UNIVERSITY GAZETTE.**—The students of McGill College, Montreal, are to be congratulated on the successful launch of their first literary venture, to be devoted to the interests of students, the University, science and literature. The first number does them credit. Public

thanks are also due to the Literary Society of McGill College for the very successful and instructive course of lectures provided by them during the past winter, and which, we doubt not, have already done something towards the improvement and elevation of literary taste. Not to speak of others, it is something to have seen and heard such men as Edmund Yates and Dr. George Macdonald, whose writings have made their names familiar as household words, the wide world over.

**HONORARY MEMBERS.**—Not bad is this remark of a pastor: "Two-thirds of the members of my church are honorary members. They don't come to prayer meetings; they don't attend the Sabbath School; they don't add to the life of the Church; they are passengers on the gospel ship; they bear no burdens, add no strength; their names are on our books; they are honorary members!"

**QUEEN'S UNIVERSITY AND COLLEGE.**

The thirty-second Session will begin on the first Wednesday (1st) of October next. Matriculation Examinations will commence the day after. Copies of the Calendar, for Session 1873-4, giving full information as to course and subjects of study, scholarships, &c., may be obtained on application to the Registrar, Professor Mowat. The Registrar will also attend to applications for Endowment nominations to the privilege of free attendance.

Queen's College, 1st May, 1873.

**Acknowledgments.**

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*Erratum.*—The contribution of St. Andrew's Church, Kingston, was \$80, not \$30. As stated in April.

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