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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.

April



1875.

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

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

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THE PRESBYTERIAN

APRIL.

TREASURES IN HEAVEN.

—
BY THEODORE L. CUYLER, D.D.
—

It seems like investing one's good things a long way off to be "laying up treasures in heaven." But this is a mistake. Heaven is very near to God's children. The leagues thither are few and short—shortening every hour. Heaven is begun here by a life of faith. It is a state as well as a place. The converted soul by regeneration comes into a new condition towards God, and this condition is called the "kingdom of heaven" in more than one Bible passage. When two pure hearts begin to love it is the beginning of wedlock. Hands are not joined or the ring given, but the core-idea of wedlock is reached, which is unselfish heart-love. Heaven, as a state of reconciliation to God and of love for Him who first loved us, is begun on earth. Heaven, as the actual abode of the redeemed, is very near—just behind the veil it lies; every moment that veil disappears to one and another, and they are there! They are amid the treasures at God's right hand. A share in those treasures belongs to every true and earnest follower of Jesus.

They are of various kinds and character. The everlasting hopes of the believer belong to these treasures. Paul exclaimed with holy confidence, "I know whom I have believed, and that He is able to keep that which I have committed to Him against that day." The great apostle had made Jesus his trustee. He had lodged his soul's affections and hopes all in Christ's hands, and when he reached heaven he knew that he should find the deposit safe.

He had laid up nothing on earth for the moth or the thief. All his investments were spiritual, and Jesus had the charge of them. So may every true christian, whether in mansion or in lowly hut, congratulate himself that what is dearest to him is in the keeping of his Saviour. The spiritual results of Paul's life were in heaven. The results of my own poor life are there. Brother, yours are there. And they will be found to have increased through earthly losses. Whatever we give up for Jesus's sake increases our heavenly treasure. The money which is sacrificed in order to keep a good conscience adds to our heavenly wealth. Keeping often impoverishes; giving up enriches. "He that saveth his life shall lose it; he that loseth his life for my sake and the Gospel's shall find it"—in heaven. When we speak of salvation as by grace and not "of works," we must not forget that other truth, that God will judge us all according to our works. They will be laid up there. How rich some of Christ's millionaires will be! Paul will have a magnificent inheritance. All that he gave up of earthly self, profit, fame, ease, power, emolument, will stand to his credit there. All the mighty service he wrought for human souls will be to him a shining crown. Agrippa will be glad to change thrones with him then. John Bunyan, when in jail, comforted himself with the thought that he had "rich lordships" in those souls which he had led to Jesus. What a crown the old tinker's will be when he gets in full possession of his inheritance! How many thousands will come and thank John Bunyan for leading them to heaven!

Now, why will not some of my readers, who are troubled about finding "safe in-

vestments," just listen to the inducements which Jesus holds out? He said once to an aspiring young man: "Give up all that thou hast and follow me, and thou shalt have treasure in heaven." To-day He makes the same proclamation. "Treasure in heaven!" What is it? Something safer than anything you can toil for here. What is it? Something more abundant than you can earn in gold or greenbacks. What is it? Something more enduring than mines or broad acres. It is the only real estate in the universe. If you will lay down self at Jesus' feet and accept Him and His service you will become part owner of heaven. You will be a joint heir of Him who saith, "All that the Father hath is mine." All that you give up for Jesus will be laid up to your account. The souls you lead to Jesus will compose the jewellery of your crown. Death strips the selfish, greedy sinner of his treasure, and sends him into eternity bankrupt. But death will unlock to you the gateway of your Father's house, and you will come into an inheritance that fadeth not away.

THE LARGEST OF ALL CEMETERIES is the sea, and its slumberers sleep without monuments. The other graveyards, in all lands, show some symbol of distinction between the great and small, the rich and poor; but in that ocean cemetery the king and the clown, the prince and the peasant, are alike undistinguished. The same waves roll over all—the same requiem by the minstrelsy of the ocean is sung to their honour. Over their remains the same storm beats, and the same sun shines, and there, unmarked, the weak and the powerful, the plumed and unhonoured, will sleep on until awakened by the same trump, when the sea shall give up its dead.

SAD is our youth, for it is ever going,
Crumbling away beneath our very feet;
Sad is our life, for onward it is flowing
In current unperceived, because so fleet;
Sad are our hopes, for they were sweet in sowing—
But tares, self-sown, have overtopped the
wheat;

Sad our joys, for they were sweet in blowing—
And still, oh still, their dying breath is
sweet;
And sweet is youth, although it hath bereft us
Of that which made our childhood sweeter
still;
And sweet is middle life, for it hath left us
A nearer good to cure an older ill;
And sweet are all things, when we learn to
prize them,
Not for their sake, but His who grants them
or denies them.
— *Aubrey de Vere.*

"WHAT IS GOD."

The youngest scholar in the Sunday School may be able to repeat the answer given to this question in the Shorter Catechism, but how few think how difficult a question it really is, and how wonderful the answer. At a meeting of the Westminster Divines, when engaged in the preparation of the Catechism, their discussions were suddenly silenced on the question being propounded, "What is God." No one was bold enough to attempt an appropriate reply. After a pause of some duration the Moderator suggested that the meeting should engage in prayer, and ask the aid of God's Holy Spirit. He then called upon the Rev. George Gillespie, the youngest minister present, and a man of eminent piety, to lead their devotions, who thus began his prayer: "O God, who art a spirit, infinite, eternal and unchangeable in Thy being, wisdom, power, holiness, justice, goodness and truth." "Stop," said the Moderator, God has already given us the answer to this question, and the words which we have quoted were at once and unanimously adopted as the answer.

Our Own Church.

Where are we? What stage in the negotiations for Union has been reached? What is to be the next move? Such questions have been asked frequently of late, and as the time for the meetings of the Supreme Courts of the several Churches

rapidly approaches, it is well to consider the situation.

In the first place it is important to remember precisely the disposition made of the Union question by our Synod at its last meeting. It is in substance as follows: "That the Synod having heard the report of the Committee appointed to examine the Returns to the Synod's Remit on Union, do now receive the report, and adopt the preamble, basis, and resolutions contained in the said remit, as the articles of Union between the four negotiating Churches, and do now resolve to consummate the Union on the ground of these articles, after the meeting of the Synod in June next, provided that the necessary legislation in regard to the Church and College property, with a view towards the consummation of Union, shall, by that time, have been secured." The decision of the other three Churches was precisely to the same effect, and the four Supreme Courts have severally adjourned to meet simultaneously in Montreal in the beginning of June. That they have so decided, and seeing that the requisite legislation has been obtained in all the Provinces, may be regarded as indications that the union of the Churches is fully contemplated by all the contracting parties at that time. If more explicit evidence is demanded, the information that has reached us from Nova Scotia and New Brunswick, from Prince Edward Island, as well as from the Province of Ontario, not only points in the same direction but indicates an amount of enthusiasm for which we were scarcely prepared, and which enables us to regard the nearing consummation with the utmost satisfaction, and also with deep gratitude to the Great Disposer of events. We do not make this announcement in a spirit of boasting, still less to

wound the feelings of any candid and honest objector to this Union, but because we think it right and fair between man and man to declare what we believe to be the deliberate intention of the Churches. Deeply as we lament the existence of even a small minority in both branches of our own Church who do not, as yet, see their way clearly to go forward with us, and the consequent want of that absolute unanimity which would have been the crowning glory and excellency of the Union, we do not despair that, when the supreme moment in the history of Presbyterianism in this Dominion does come, that it may yet find us of one heart and one mind. Our earnest desire and prayer to God is that it may be so.

And it is not too soon for the citizens of Montreal to realize that in the month of June next there will be assembled in their city—at once the commercial capital and the stronghold of Presbyterianism—such a gathering of Ministers and Elders as has never been. We will not say that larger demands will be made on their hospitality at that time than upon any previous meeting of Synod or Assembly. It better accords with the occasion, with their ability, and we are confident also with their warmth of heart, to affirm that a fuller opportunity will then be afforded them of extending a cordial welcome in their homes to the brethren who shall come among us, and who, for their work's sake, are worthy of honour and of all the attention we have it in our power to bestow.

THE PRESBYTERY OF HAMILTON at its last meeting took into consideration a call from RICHWOOD and SHOWER'S CORNERS to the Rev. James Fullar. This reverend gentleman having signified his acceptance of the call, arrangements were made for his induction on the 24th

ult. We learn that the Congregation of CLIFTON, in the same Presbytery, has given a call to the Rev. Joshua Fraser, of Whitby.

From a printed financial statement of the Treasurer of St. Andrew's Church, PARKHILL, we gather that very encouraging progress has been made in this, one of the youngest charges in the Church. Its existence as a congregation dates from May, 1872, and the statement now before us covers the interval from that time until February, 1875, during which period there has been a total expenditure for Church purposes of \$5839.81. This includes the erection of a very neat and comfortable frame church, which was opened for worship in October, 1872, and also a tasteful brick manse, together with all necessary out-buildings, which were completed in 1874. The generous gift of fifty acres of land, by the Elliot family, enabled the Congregation to procure some three acres of land adjoining the church. On this valuable piece of ground the manse was erected, and last September the people presented their pastor with a handsome carpet and other furniture. The total liabilities appear to be \$449.52, a small portion of which we see is due "on stipend account."

"Church extension is the main idea at ALMONTE at present." So says our trusty correspondent, who informs us that the Appleton portion of the Congregation have commenced a new church to be finished about July, and to hold about 350 persons, nearly the whole amount required for which is already subscribed. The Almonte portion have resolved to make an addition during the summer to their church, of about 250 more sittings. The fact, among others, of 123 being added to the membership during the incumbency of the present minister has made the addition absolutely required. In a few years, no doubt, each branch of the Congregation will be able to support a minister for itself. From the printed Annual Report, we find the number of families in connection with the church to be 150, and of communicants 240. A new manse was erected last year at a cost

of \$4,500, and an organ has been placed in the church free of expense to the Congregation. There was expended by the Kirk-Session \$287.42, including payments to the schemes, and by the trustees, for ordinary expenses, \$1342.55, of which \$900 was for stipend.

A successful Bazaar was held recently in the Town Hall of PERTH, under the auspices of the Ladies Association of St. Andrew's Church. The attendance was very large, especially on the second evening, when there was a "promenade concert." The proceeds, amounting to about \$550, are intended to be appropriated to repairs and improvements on the church and manse. Dr. Bain, at the close of the proceedings, spoke kindly of the friends from other Congregations who had encouraged them with their presence and aided them through their purses, and so the meeting broke up, each one feeling, as the old saying has it, "happy to meet, and sorry to part, and happy to meet again." It is proposed to spend \$1000 in improving St. Andrew's Church.

It is long since we have said anything about old MATILDA, and then we spoke of the people as a feeble folk, looking to the Presbytery for augmentation of stipend. But they have got beyond that sort of thing now, and not only make up what the Presbytery had been giving, but have added another hundred dollars to their minister's salary. Besides fulfilling their obligations, the people continue to contribute "other things," such as fuel for the manse, provender for the minister's horse, and so forth: and why should we not mention a web, of sixty yards of beautiful flannel, the like of which could not be obtained in the market for love or money—woven by one of the celebrated Ulster linen weavers, Mr. Robinson, and presented to the minister's wife.

A handsome brick church has just been finished in the village of IROQUOIS. It is 52 feet by 34 in size, with a very fine spire, and cost upwards of \$3000. It appears that the ladies have had a hand in this matter, and that special honour is due to Mrs. Bailey and Mrs. Elliot. This is one of the places in which the beneficial

effects of the Union will be largely and *immediately* felt.

Coming back to St. John's Church, CORNWALL, which we noticed last month, we have since received a copy of their excellent report in which we find a clear and satisfactory statement of the finance department, together with a Code of By-laws recently adopted, one of which we venture to quote, as it may be useful to some others:

"The minister's stipend shall be payable semi-annually, on the fifteenth day of January and July in each year, and in the event of their not being sufficient funds at these dates, it shall be the duty of the sub-committee to devise means promptly to supply the deficiency."

It is pleasing to notice, in view of the prosperous state of finances, the Congregation, at its last annual meeting, agreed to add two hundred dollars annually to the minister's stipend.

The seventeenth annual meeting of the Montreal Sabbath School Association in connection with the Church of Scotland was held in St. Paul's Church School room on the evening of the 2nd March with a very large attendance. Dr. Murray, the President of the Association, occupied the chair, and instructive addresses were delivered by the Rev. Geo. H. Wells of the American Church, Rev. J. F. Stephenson, Congregational, and Rev. J. S. Black of Erskine Church. The choir of St. Paul's church, under the direction of Dr. Davies, supplied appropriate music, which was rendered in such a way as contributed very much to the interest of the occasion. The report was read by Mr. Alex. Stewart, the Secretary.

It stated the number of schools under the auspices of the Association to be seven in number, namely, St. Andrew's, St. Paul's, St. Gabriel's, St. Matthew's, St. Mark's, Victoria, East-End. The number of teachers in these schools is 158 and of scholars 1186. There are 2980 volumes in their libraries, and the aggregate of collections for missionary purposes last year was \$543.72. This Association was first formed on 5th April, 1858. At the close of its first year it had only four schools, 61 teachers, and 240 scholars on the Roll.

QUEEN'S COLLEGE.—Invitations have been issued for a Banquet to be given by

the Trustees to the graduates and undergraduates at the close of the present session—on the evening of Wednesday, the 28th instant. We make no doubt there will be a very large attendance, and that the occasion will in various ways be productive of the happiest results.

Donations to the Library:—Oliver & Boyd Edinburgh, 2 vols.; Prof. Ferguson, Kingston 1 vol.; Gouvernement of Canada, 15 vols.; Prof. Mackerras, Kingston, 1 vol.; Daniel Clark, M.D., Belleville, 1 vol.; Greenwich Observatory, 1 vol.; Joseph Bawden, Kingston 1 vol.; J. Harris, Montreal, 17 vols.; Mr. Hale, Kingston, 14 vols.; R. J. Wicksteed, Ottawa, 1 vol.; Hon. R. J. Cartwright, Kingston, 1 vol.; Mrs Logan, Indian Lands, 1 vol.; Rev. Donald Ross, Dundee, 2 vols.; Principal Jardine, Calcutta, 1 vol.; James Croil, Montreal, 1 vol.; also Reports of Canadian Geological Survey, transactions of various societies, and various calendars, catalogues and pamphlets.

Donations to the Museum:—Dr. Dickson, Rockwood, Kingston, a *Menobranchus*. Prof. Mackerras, Kingston, *Indian relics*; H. V. Noel, Quebec, *two silver coins*; G. Hale, Kingston, *collection of minerals, shark's jaw, sword of the swordfish (Xiphias Gladius), &c.*; G. C. Patterson, Queen's College, *Indian relics*.

PERSONAL.—The Rev. James B. Muir of Huntingdon sailed for Britain on the 20th ult. We are sorry to learn that impaired health was the cause of our friend's sudden departure, and we hope the temporary rest from work, and the change of air, may have the beneficial effect anticipated, and that he may soon be at the post of duty again. In the meantime the Presbytery will doubtless do what it can to maintain the supply of stated ordinances among his people. It is rumoured that the Rev. Andrew Paton of Penpont, Dumfriesshire, is expected to visit Montreal during the ensuing summer. He may count on a hearty welcome from a host of old friends. The Rev. John I. Cameron, for some time a Missionary in India and latterly in Australia, is expected to return to Canada very soon. The Rev. Dr. Barclay and family have taken passage in the "Polynesian" to sail from Quebec on the 8th proximo. His Excellency the Governor General goes to Britain on a short furlough at the same time. Sir Hugh Allan is at present on the other side of the Atlantic. The Synods Deputation to the General Assembly leave on the 17th. Inst.

DEATHS.

At Lake Shetek, Minnesota, U. S., on the 4th February, the Rev. James Mair, formerly Minister of St. Andrew's Church, Martintown, Ontario. Mr. Mair was a native of Aberdeenshire, and a brother of the Rev. William Mair of Earlston, Berwickshire, in Scotland.

At 62 Upper St. Urbain St. Montreal, on Sabbath morning, 28th March, Mr. George Templeton in the 53d year of his age. Mr. Templeton had been for many years a resident of this city and his death is lamented by a very large circle of friends. He was a member of St. Paul's Congregation, and at the time of his death a trustee of the Church. Our late friend, though of a modest and undemonstrative disposition, was nevertheless a devout and exemplary Christian.

MARITIME PROVINCES.—The Bills prepared by the Synods of the respective churches respecting Union have been passed we understand by the Legislatures of these Provinces most amicably.

The religious awakening in the Eastern sections of Nova Scotia is still extending and deepening, and now embraces many if not most of the Presbyterian Congregations. The *Eastern Chronicle* speaks of a very happy, united communion service held in James Church, New Glasgow, and of an overflow meeting in John Knox Church, and also of meetings held in St. Andrew's Church, which "is filled to overflowing every night." The movement is still in progress at River John. Hopewell and other districts are also stirred. The Rev. S. McGregor has gone to Scotland to present the claims of the extensive mission field in British Columbia to the sympathies of the Mother Church, and in the hope of securing the services of missionaries to labour there. In a letter to the Editor of the *Record*, the Rev. Peter Melville gives an account of a year's work in *Georgetown, P. E. I.*—the year 1874, long to be remembered as the "year of revival." His parish extends 15 miles in length, by about twelve in breadth, and contains about 250 Presbyterian families. He has to labour incessantly, preaching thrice every Sabbath, and often during the week. There are twelve Sabbath schools connected with the different stations of the charge, in which about 400 children are taught by 42 teachers. The Rev. Ebenezer Ross of Londonderry, N. S. has been nominated

by the Presbytery of Pictou as Moderator for the ensuing Synod.

CANADA PRESBYTERIAN.—Dr. Burns has been inducted to Fort Massey Church, Halifax, with rejoicings. Mr. Baxter, the coming minister for Stanley Street Church, Montreal, belongs to the U. P. Church; so the "mutual eligibility" idea is not confined to Scotland. He is spoken of in the Dundee papers as "a cultured and well-travelled man, still in the prime of life, who has always been remarkable for his moderation, reasonableness, and conciliatoriness." Such men are worth their weight in gold. The Rev. James Thom of Port Perry Ont. has withdrawn from the Church. Change of views upon the doctrines taught in the confession of Faith is the reason assigned. The Presbytery accepted his resignation, declared him to be no longer a minister of the Church, and furnished him with a certificate of honourable dismissal from the ministry of it.

The nominations of several Presbyteries indicate that Principal Cavan will probably be elected moderator of the next General Assembly which meets in Montreal. A better appointment could not be made.

SCOTLAND.

PROFESSOR BLACKIE states that the fund he is engaged in raising for the establishment of a Celtic chair in the Edinburgh University now amounts to £4,000.

THE CHAIR OF NATURAL HISTORY in St. Andrew's University, vacant by the death of Professor Macdonald, has been filled up by the appointment of Professor H. Alleyne Nicholson, of the Science College, Newcastle-on-Tyne. The appointment has given much satisfaction in St. Andrew's, not only among the academy authorities, but likewise among the students.

The Rev. C. F. Buchan, D.D., Fordoun, a well-known and esteemed clergyman, died at Fordoun Manse on the 16th inst., having never recovered from a sudden attack of paralysis eight months ago. Dr. Buchan was 57 years of age, and had been 29 years minister of Fordoun Established Church.

INDIAN CHAPLAINCY, MADRAS.—The Rev. Jas. P. Lang, presently missionary in India, has been inducted by the Presbytery of Edinburgh to the above chaplaincy.

DIED.—At the Manse, Bendochy, on the 1st February, the Rev. James S. Barty, D.D., in the 70th year of his age and 40th of his ministry.

ST. ANDREW'S—PARISH CHURCH VACANCY.—On Tuesday evening, a meeting of the St. An-

draws Established Church congregation was held in connection with the vacancy in the second ministerial charge, caused by the death of the late Mr. Hill. On the motion of Principal Tulloch, a committee was appointed to select one or more persons whose names are to be submitted to the congregation. The committee, which consists of upwards of 100, were requested to consider the matter of raising the stipend of the second minister to £400.

MUTUAL ELIGIBILITY.—The Rev. Patrick William Robertson, late of free St. John's Church, Hamilton, was inducted on Tuesday to the pastorate of the South College Street United Presbyterian Church, Edinburgh. At the induction dinner and soiree held afterwards, gratified allusion was repeatedly made by prominent ministers of both Churches to the "Mutual Eligibility Scheme"—the profitable working of which Mr. Robertson's induction happily illustrates.

A DISTINGUISHED TOWN.—Newton-on-Ayr, which during the past thirty years has enjoyed the ministrations of a number of clergymen of remarkable ability, will soon be required to make a new selection; for its latest minister, the Rev. Edward Lytton Thompson, has been called to the pastorate of the second charge of the parish of Hamilton. Since the Disruption no fewer than eleven ministers—Drs. Caird, Boyd, and Wallace being among the number—have been removed from Newton-on-Ayr.

ELECTION OF A MINISTER.—AIRDRIE PARISH CHURCH.—A short time ago, the members of this church met for the purpose of electing a minister under the new Patronage Act. The committee appointed for the purpose reported that they had agreed to recommend five gentlemen who might be suitable ministers for the parish. The vote was then taken, when it was found that there was a large majority in favour of the Rev. Mr. Campbell, one of the candidates. After some conversation, the proposers and seconders of the other candidates agreed to withdraw their names, and Mr. Campbell was thereupon declared unanimously elected to be minister of the parish.

A LARGELY-ATTENDED meeting, in furtherance of the proposal to found a mission settlement on the banks of Lake Nyassa, Central Africa, in connection with the Free and Reformed Presbyterian Churches, to be called "Livingstonia," as a memorial of Dr. Livingstone, has been held in Edinburgh under the presidency of Lord Moncreiff. The noble chairman spoke in terms of the warmest praise of the life and work of Dr. Livingstone, and strongly commended the scheme as a fitting tribute to the memory of the great explorer. Particulars of the expedition which it is intended to send out to found a station were given by Captain Wilson, R.N.; Rev. Horace Waller; Mr. E. D. Young, R.N., of the Livingstone Search Expedition, who is to take the command of the party; and Rev. Dr. Stewart, of Lovedale, Africa. The meeting was exceedingly cordial and unanimous in support of the projected mission, and it was resolved to raise £10,000 to meet the expenses of the expedition. Amongst those who took part in the proceedings were Rev. Drs. Duff, Hamilton,

MacGill, Goold, Andrew Thomson, and Murray Mitchell.

PRESENTATION TO THE REV. DR. BEGG.—A deputation recently waited upon Dr. Begg, at his residence, George Square, Edinburgh, for the purpose of presenting him with a testimonial in the name of numerous subscribers. The deputation consisted of Colonel Macdonald of St. Martin's; Rev. Dr. Smeaton; Mr. William Kidston, of Ferniegair; Mr. Lothian, of St. Catherine's; Rev. R. Gordon, Mr. William Mitchell, Rev. William Balfour, Mr. P. Robertson, Mr. Kennedy, Mr. Niven, and others. The testimonial consisted of nearly £5000. In presenting it Mr. Kidston alluded to the valuable services Dr. Begg had rendered to the cause of truth in connection with Protestantism, religious education, and national religion. Dr. Begg cordially thanked the deputation, and through them the numerous subscribers, who had in this unexpected way manifested their approval of what he had felt it his duty and privilege to do in vindicating great scriptural principles.

ST. ANDREWS.

(Lines written on Hearing of a Proposal to Transfer the University of St. Andrews to Dundee.)

"A piece of Heaven fallen down upon the earth!"

The Italian says, when he looks forth in pride
On the blue expanse of the shimmering tide
That laves fair Naples, with its pictured girth
Of tower and town, cloister, and storied isle.
A piece of England's academic grace
Art thou, St. Andrews, fallen on evil place,
Where East winds blow, and May forgets to smile.

Spare me this spot, if aught of reverent awe
Still holds your souls; ye men of iron mould,
Hard featured Scots, with labour for your law,
Gain for your gospel, and for glory gold!
Spare me one spot to sainted memories free,
These old grey towers b-side the old grey sea!

JOHN S. BLACKIE.

We have to thank the Rev. R. Wier, M.A., minister of Greyfriars Parish Church, Damiries, for a copy of his congregational report for the year ending 31st December, from which we glean the following particulars. The number of communicants on the roll is 623. The sacrament of the Lord's Supper is ministered quarterly, and that of baptism once a month in the church after the afternoon service. The Kirk-Session meets on the first Wednesday of each month at 8 p.m. The number of scholars in connection with the Sabbath Schools is over 300, who are cared for by a staff of 35 teachers. There was contributed for the schemes about \$760. The average ordinary Sabbath collection was about \$15, and the total amount contributed by the Congregation during the eight months

covered by the report was nearly \$2650. The Congregation is evidently well organized, and, to borrow a not inappropriate expression, "in good working order."—*Ed.*

IRELAND.

During the winter, a series of lectures on Science and Religion was delivered in Belfast, by Clergymen of the Presbyterian Church, with special reference to the infidel sentiments of modern scientists. The whole series was marked by eminent ability, and each lecture was published immediately after delivery. We observe with pleasure that these admirable lectures, together with Dr. Watt's famous prelection on Atomisms, is being brought out in this Country by Campbell & Sons, Toronto.

A Conference, on Temperance, of Ministers of all the evangelical denominations was held in Belfast on the first of February last, at which it was resolved, "As intemperance is a great and growing evil assailing all classes and interests in the community, creating sin and misery, pauperism, crime and death; it is the duty of the Church to watch over the moral and spiritual welfare of society, to expose the evils of intemperance by sermons, printed appeals, and public meetings; to encourage as far as possible the opening of temperance refreshment rooms for the use of the people; to endeavour to effect a reduction in the number of licensed spirit shops and beer shops; and to petition Parliament for the closing of public-houses on the Sabbath day, and for such legislation as shall place for a time under proper confinement and restraint those addicted to drink."

Three most important Societies in connection with the General Assembly held their annual meetings in Belfast about the middle of February,—the Sabbath School Society, the Orphan Society, and the Bible and Colportage Society.

The Sabbath School Society reports about 1,000 schools, 9,000 teachers, and 70,000 children under its parental care, with an income for the year of about \$13,500, and an expenditure of about \$12,500.

The Orphan Society reports that it has now 1,637 orphans on its roll, for whose support the Directors had about \$75,000 placed at their disposal during the year. Generously supported, wisely managed, and manifestly blessed of God, the Society is at once an honour to the Church, and a blessing to the land, whose orphans and fatherless children it takes to its heart.

The Belfast branch of the Bible and Colportage Society reports 12 colporteurs at work at present; 3,775 Bibles and Testaments, 10,146 other religious books, and 15,808 periodicals, sold during the year; 32,585 families visited, of those 4,131 being Roman Catholics, and 5,386 non-church-going, and 411 prayer meetings held. From these facts, the report properly adds: "Some idea may be formed of the actual work done, but the good fruit borne thereby is beyond our power to tabulate."

The Congregation of Bandon has agreed to call the Rev. R. S. Coffey, Carlow.

The Presbytery of Ballibay, on the 26th January, ordained Mr. W. Patterson, B.A., as assistant and successor to the Rev. M. McDowell in the Congregation of Crieve.

On the 1st of February, the Presbytery of Dungannon ordained Mr. T. J. Riddle to the pastoral care of the Congregation of Ballyreagh.

The Congregation of First Omagh has given a unanimous call to the Rev. James Macconaghie, of Castleblayney, to be assistant and successor to the Rev. J. Arnold.

The Congregation of Whitehouse near Belfast, has united in a unanimous call to Mr. Robert Barron, of the Presbytery of Templepatrick.

On the 15th February the Presbytery of Newry met and ordained Mr. Robert White as assistant and successor to the Rev. George Nesbitt in the Congregation of Killeel.

The Presbyterian.

MONTREAL, 1st APRIL, 1875.

CORRESPONDENTS will oblige us by forwarding communications intended to appear in May number of the *Presbyterian* at their earliest convenience—not later than the 12th instant, if possible. During the Church Agent's absence, letters addressed to "the Editor of the *Presbyterian*, 210 St. James St., Montreal," will be attended to. Remittances for the Sustentation Fund, or the French Mission, addressed as formerly, to the treasurer, will be acknowledged in the usual way.

SUSTENTATION FUND. The usual circular from the Chairman of the Board will be issued at the proper time, and it is hoped that no considerations will be allowed to interfere with the usefulness and efficiency of a fund that has proved so valuable in the past.

BURSARY AND SCHOLARSHIP. The treasurer of this fund—the Rev. Geo. D. Ferguson, Kingston—requests us to state that the demands upon it at this particular time are urgent. The College Session closes at the end of the month, and, owing to the increased number of students, a larger amount is required than heretofore.

FRENCH MISSION.—At the request of the Synod's Committee, the Rev. C. A.

Tanner of St. John's Church, Montreal, spent six weeks on mission tour in the West for the purpose of eliciting the interest of our people in the work of French Evangelization. The following sentences from Mr. Tanner's report will be perused with interest :

" I was very kindly received by the people and especially by the Presbyterian Ministers of both churches, and I wish, through the columns of the *Presbyterian*, to thank them and their families for the very great kindnesses shown me by them. I was allowed to address the people from the pulpits of both churches, and the meetings on the Sabbath and week days were, on the whole, well attended, showing that there is a growing interest, which fact was more effectively expressed by the subscriptions which I received, amounting to \$751. In July, when the report of the Synod's French Mission Committee shall be printed, a list of the subscribers will be added to the report and sent to each subscriber.

Many of our Ministers are very deeply interested in this work, and several of them gave public expression to the thought, that this Mission, after the Union, must be made "the Mission" of the United Church. I am sure that if the General Assembly will only inaugurate a French Mission on a scale worthy of the Church, the people will second their effort and the scheme will not lack for want of funds.

Our Church's French Mission has heretofore been carried on on so small a scale that our people in the West thought it was little enough for our people in Montreal to do alone; and surely they were right, for the disbursements of the Committee scarcely ever exceeded \$1000 a year. It is time that we should awake to a sense of our duty and privilege in this matter.

I have, however, met a few adherents of our church who took no interest in this work, and who thought that we had better leave the French Romanists alone. Without, at this time, discussing the question as to whether or not we ought to give the Gospel in all its fullness, purity and simplicity to those of our fellow country-

men who have it not, allow me to draw their attention to the words of a venerable Father of our Church (the late Dr. Mathieson): " We have occasionally been met with the objection, that it is impolitic to interfere with the religion of the French Canadians. We cannot have sympathy either with the policy, or with the christianity that would leave men undisturbed in the profession of falsehood, or unenlightened respecting what most deeply interests them as men and as immortal beings."

AN IMPORTANT MEETING

Of the Synod's Committee was held in the office of the Schemes on the 24th ult., when a conference was had with members of a similar committee of the Canada Presbyterian Church. In all there were twenty members present. Dr. Jenkins having been appointed chairman and Professor Campbell secretary of the conference, Principal MacVicar made a full and interesting statement of the nature and extent of the French Evangelization work presently carried on by the Canada Presbyterian Church. *Inter alia*, it was mentioned that the Church had instituted a distinctively Presbyterian Mission to French Roman Catholics throughout the Dominion five years ago. The scheme embraced the training of ministers speaking both French and English, and had been conducted so far with gratifying success. There are now seventeen such students in the classes of the Presbyterian College, Montreal. Two have finished their theological curriculum, and are settled in most important centres of influence. Two more will complete their studies this month. The sum contributed by the Church last year for Kankakee and French evangelization was over six thousand dollars, but double that amount was required.

Reference to Father Chiniquy's labours in Montreal, which had been signally successful, elicited from several members the most unequivocal testimony as to Mr. Chiniquy's sincerity, zeal, and consistent conduct since he became connected with the C. P. Church a number of years

ago. Mr. Chiniquy, who joined the Conference at a later stage of the meeting, spoke of the results of his labours in Montreal at this time as being altogether beyond his own expectations. He laid before the meeting a document signed by *two hundred and fifty* persons, who had solemnly renounced the Roman Catholic Faith and expressed their desire to be received into the Presbyterian Church. This Mr. C. regarded as only the beginning of a great movement from which he confidently expected the most happy results. In view of the approaching Union, arrangements were made for a second Conference in regard to the policy that it may be thought desirable to recommend to the United Church, and in the meantime it was understood that until Mr. Chiniquy's return from Illinois, these new converts would be placed under the pastoral care of the Rev. C. A. Tanner, of St. John's Church, Mr. C. E. Amaron of the C. P. Church having been appointed to cooperate with him.

A very remarkable meeting of those French-Canadian converts was held in the basement of Coté St. Church on the following evening. The room, which was tastefully decorated, was filled to overflowing—not fewer than six or seven hundred being present.

REV. PROFESSOR COUSSIRAT occupied the Chair, and in his opening address stated that the object of the meeting was to unite the late converts with the other French Protestants of the City in a protest against the opposition lately given to liberty of speech, which they claimed for Mr. Chiniquy and all others, and also to become better acquainted with each other.

The following resolutions were then submitted to the audience and unanimously carried amidst enthusiastic applause.

1st resolution—"Being convinced that the Church of Rome is not the true Church of Jesus Christ, we solemnly adjure the errors with which it has nourished us until the present.

Mr. BECHARD, in moving this resolution, which he did in a truly eloquent speech, said that he was from Putnam, Connecticut, United States, and had been converted under Mr. Chiniquy's preaching a few months ago. At that place there were now forty French-Canadian Protestants.

2nd resolution—"We consider the Holy Scriptures to be the only infallible guide of faith and action, and we will read it for ourselves, not under the direction of the Pope, who calls himself infallible, but of the Holy Spirit, whom Christ has given to all who ask."

Mr. GAUDRY said, in moving this resolution, that in the Bible man learns his own importance, duties and rights, and in it finds remedies for all evils, consolation for all trials, and light for all clouds. He hoped that the time would soon come when the Word of God would be the compass guiding this country.

Mr. LAMOUREUX supported the resolution, and said he was astonished to see such a large number of persons present, and glad to see amongst them Rev. Mr. Chiniquy, once the champion of Roman Catholicism, but now a different man, since, like Paul, inspired by God. He thanked God that he had left the Church of Rome, and had reason to congratulate his new co-religionists on their conversion. They must stoutly maintain their liberty, now that it had been gained.

3rd resolution—"We hereby agree to put forth every effort to spread the Gospel among those who speak our language in Canada."

4th resolution—"We bless God for having sent amongst us Father Chiniquy, and hope to retain in Canada, for a long time, this courageous and eloquent advocate of the double cause so dear to us,—freedom of speech, and the Gospel of Jesus Christ."

Rev. Mr. DOUBLET made a very able address, in which he spoke of the heroism which would induce men to die rather than yield, and warned the new converts to beware of reaction, for their astonishment at having believed so much might lead them into unbelief. They should keep the Gospel as their guide, and believe in Christ, who would sustain them until death.

Rev. Mr. CHINIQUY, who was received with immense enthusiasm exhorted them not to entertain hard or angry feelings to those whom they had left, but to press forward in the good work, serving God, praying to Him and not feeling ashamed of the cause they had espoused. He gave them his blessing, and thanked them for their kindness towards himself.

JUVENILE MIS-ION.—A curious and significant feature of the mission work in India is what is known as the Zenana Mission. Zenana is the name given to the inner or women's apartment of the houses of high caste in India. The first missionary who gained access to them was a Mrs. Mullens, an English missionary, the daughter and the wife of a missionary, and herself born in India. Calcutta was her home, and throughout her life the daughters of Bengal were the objects of her thoughts and labours. The entrance which she succeeded in gaining into the zenanas opened the way for others to follow. An entering wedge into the zenanas is afforded by an offer to teach the inmates how to sew, and especially how to do fancy work and embroidery for their husbands and children. Access once thus obtained, it is not found difficult to embrace the occasion for affording other instruction, both secular and religious. The women are like children in their ignorance, and are eager for instruction and improvement. In connection with this teaching in the home, which has already done much to break down the high-caste notions, and to give to women a larger liberty as well as a larger knowledge,

schools have been opened for children, and an orphanage founded, and the method inaugurated by Mrs. Mullens is now adopted by most if not all the boards which have missions in India. *Contributions in aid of this interesting branch of Mission Work in India will be thankfully acknowledged by Miss Muchar, Secretary of the Juvenile Mission, Kingston, Ont.*

38 VIC. CAP. LXXV.

AN ACT RESPECTING THE UNION OF CERTAIN PRESBYTERIAN CHURCHES THEREIN NAMED.

WHEREAS the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, have severally agreed to unite together and form one body or denomination of Christians, under the name of "The Presbyterian Church in Canada;" and the Moderators of the General Assembly of the Canada Presbyterian Church, and of the Synods of the Presbyterian Church of Canada in connection with the Church of Scotland, and the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, respectively, by and with the consent of the said General Assembly and Synods, have, by their petitions, stating such agreement to unite as aforesaid, prayed that for the furtherance of this their purpose, and to remove any obstructions to such union which may arise out of the present form and designation of the several Trusts or Acts of Incorporation by which the property of the said Churches, and of the colleges and congregations connected with the said Churches, or any of them respectively, are held and administered or otherwise, certain legislative provisions may be made in reference to the property of the said Churches, colleges and congregations situate within the Province of Ontario, and other matters affecting the same in view of the said union;

Therefore Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:

1. As soon as the union takes place, all property, real or personal, within the Province of Ontario, now belonging to or held in trust for or to the use of any congregation in connection or communion with any of the said Churches, shall thenceforth be held, used and administered for the benefit of the same congregation in connection or communion with the united body, under the name of "The Presbyterian Church in Canada."

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

3. Congregations may from time to time alter or vary any of the provisions contained in the trust deeds under which their property is held, or in their constitutions, which relate to the mode in which their affairs and property shall be managed or regulated, and to the persons who shall be entitled to take part in such management, or to vote at meetings of the congregation on questions affecting the affairs and property of the congregation or the management thereof; but the sanction of the Presbytery under whose care such congregation is placed shall be obtained before any such alteration or variation shall take effect.

4. The several clauses and provisions of the Act of the Legislature of Ontario passed in the 36th year of the reign of Her Majesty Queen Victoria, Chaptered 135, and intitled "An Act respecting the Property of Religious Institutions in the Province of Ontario," and amendments thereto, shall apply to the various congregations in Ontario in connection or communion with the Presbyterian Church in Canada; Provided always, that before any of the powers of leasing, if for a period exceeding seven years, selling, exchanging or mortgaging, be exercised by any congregation or by the trustees thereof, the sanction of the Presbytery within whose bounds such congregation is placed shall be obtained.

5. All other property, real or personal, belonging to or held in trust for the use of any of the said Churches or religious bodies, or for any college or educational or other institution, or for any trust in connection with any of the said Churches or religious bodies, either generally or for any special purpose or object, shall from the time the said contemplated union takes place, and thenceforth, belong to and be held in trust for and to the use in like manner of "The Presbyterian

Church in Canada," or for or to the use in like manner of the said college, educational or other institution or trust in connection therewith.

6. But all such property, real or personal, as is affected by this Act, shall in all respects, save as aforesaid, be held and administered as nearly as may be in the same manner and subject to the same conditions as provided by the Deeds of Trust, Acts of Incorporation, or other instruments or authority, under which the same is now held or administered.

7. As soon as the said union takes place, the Corporation of Knox College shall stand in the same relation to the Presbyterian Church in Canada, in which it now stands to the Canada Presbyterian Church; and all the provisions of the Act of the late Province of Canada, passed in the 22nd year of the reign of Her Majesty Queen Victoria, chaptered 69, and entitled "An Act to incorporate Knox College," shall continue to apply to said college and corporation; and all the rights, powers and authorities by said Act vested in the Synod of the then Presbyterian Church of Canada shall be vested in, apply to and be exercised by the Supreme Court of the Presbyterian Church in Canada. And the Corporation of Queen's College shall in like manner stand in the same relation to the Presbyterian Church in Canada, in which it now stands to the Presbyterian Church of Canada in connection with the Church of Scotland; and all the powers, rights and privileges hitherto exercised and enjoyed by the ministers and members of the Presbyterian Church of Canada in connection with the Church of Scotland, as corporators of the said college, and by the Synod of the said Presbyterian Church of Canada in connection with the Church of Scotland, in virtue of their relations respectively to Queen's College at Kingston, shall be exercised and enjoyed by the ministers and members of the Presbyterian Church in Canada, and by the Supreme Court of the said Presbyterian Church in Canada; Provided always, that the said united Church shall not be required to elect trustees for any Arts Department in Queen's College aforesaid. And the Corporation of the Presbyterian College of Montreal shall in like manner stand in the same relation to the Presbyterian Church in Canada, as it now stands to the Canada Presbyterian Church; and the provisions of the Act of the late Province of Canada passed in the 28th year of the reign of Her said Majesty, chaptered 53, and entitled "An Act to incorporate the Presbyterian College of Montreal," shall continue to apply to said college and corporation; and all the rights, powers and authorities by said Act vested in the Synod of the Canada Presbyterian Church shall be vested in, apply to and be exercised by the Supreme Court of the Presbyterian Church in Canada. And in like manner the Corporation of Morrin College shall stand in the same relation to the Presbyterian Church in Canada, as it now stands to the Presbyterian Church of Canada in connection with the Church of Scotland; and all the provisions of the Act of the late Province of Canada, passed in the 24th year of the reign of Her said Majesty, chaptered 109, and entitled "An Act to incorporate Morrin College, at Quebec," shall continue to apply to said college; and all the rights of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland shall be vested in the Supreme Court of the Presbyterian Church in Canada; and all the rights, powers and authorities vested by the said Act in the minister and congregation of St. Andrew's Church, Quebec, shall continue to be held and exercised by said minister and congregation in connection with the Presbyterian Church in Canada; Provided always, that the said united Church shall not be required to elect trustees for any Arts Department in Morrin College aforesaid.

8. Whereas the ministers of the said Presbyterian Church of Canada in connection with the Church of Scotland are entitled to receive incomes from a fund called the Temporalities Fund, administered by a Board incorporated by Statute of the heretofore Province of Canada, and it is proposed to preserve to them intact, during their respective lives, their said incomes derivable from said fund: it is therefore enacted that the present members of the said Board shall continue in office and manage the said fund on behalf of the said ministers now deriving revenue therefrom, and the income to said ministers shall be continued in full to them respectively during their lifetime and while Presbyterian Ministers in good standing within the Dominion of Canada, whether in active service or retired and whether in connection with the said Church or not; so soon as any part of the revenue accruing from said fund is not required to meet the payment of said incomes and other vested rights in the fund, and expenses therewith, the same shall pass to and be subject to the disposal of the said united Church; and any part of said fund that may remain to the good after the death of the last survivor of the said ministers, shall thereupon pass to and be subject to the disposal of the Supreme Court of said united Church, for the purpose of a Home Mission Fund for aiding weak charges in the united Church; and vacancies in the meantime occurring in said Board shall not be filled up in the manner hitherto observed, but shall be filled up from among the members of the said united Church nominated by the beneficiaries of the said fund.

9. And whereas "the Canada Presbyterian Church" and "the Presbyterian Church of Canada in connection with the Church of Scotland," have each of them a fund for the benefit of widows and orphans of ministers pertaining to them respectively, and it is not deemed desirable that two such funds should long exist separately after the union, nor that there should be two separate organizations for the management thereof: it is therefore enacted that said two funds shall be kept separate, and the separate and distinct management and administration thereof continued by the Boards respectively having the management and control thereof at the time of the union, so long only, and until the Supreme Court of said united Church shall have made provision for the amalgamation of said two funds and the management thereof, whereon the said two separate

organizations shall become extinct, and the said two funds shall pass to and vest in the trustees, body or persons indicated for the management thereof by the said Supreme Court; and until such provision is made, vacancies occurring in either of said respective organizations shall not be filled up as hitherto, but shall be filled up by the remaining members of each of said organizations for their respective bodies.

10. As soon as the said union takes place, the Presbyterian Church in Canada, and any of the trusts in connection with the said Church, and any of the religious or charitable schemes of the said Church, may by the name thereof, or by trustees, from time to time take by gift, devise or bequest, any lands or tenements or interests therein, provided such gift, devise or bequest be made at least six months before the death of the person making the same; but the said Church, and the said religious, or charitable schemes of the said Church, shall at no time take by gift, devise or bequest, lands or tenements, or any interest therein, the annual value of which, together with that of all other lands and tenements theretofore acquired by like means, and then held by the said Church, or by the particular scheme in favour of which such gift, devise or bequest may be made, shall exceed in the whole one thousand dollars; nor shall the said Church, or any of the religious, or charitable schemes of the said Church, at any time take by gift, devise or bequest, lands or tenements the annual value of which and of all the other real estate of the said Church, or of the particular scheme in favour of which the gift, devise or bequest is made, shall together exceed five thousand dollars; and no lands or tenements acquired by gift, devise or bequest within the limits aforesaid, but not required for the actual use or occupation, shall be held for a longer period than seven years after the acquisition thereof, and within such period the same shall be absolutely disposed of, and the proceeds of such disposition shall be invested in public securities, municipal debentures or other approved securities, not including mortgages on land; and any lands, tenements or interests therein required by this Act to be sold and disposed of, but which may not have been so disposed of, shall revert to the person from whom the same were acquired, his heirs, executors, administrators or assigns.

11. The union of the said four Churches shall be held to take place so soon as the Articles of the said union shall have been signed by the Moderators of the said respective Churches.

THE OLD BOATSWAIN'S SPEECH.

The boatswain was requested by his commander to attend a certain meeting while the vessel was in port. He did so, and heard things to interest him. When it was his turn to speak, he rose, with his shaggy pea jacket, clean shirt collar, tidy black silk neckcloth, loose grey locks, and sedate expression of face, and said, "Ay, ay, Sir. Please your honour, I've come down here by the captain's orders; and if there's any thing stored away in my old weather-beaten sea-chest of a head that may be of any use to a brother sailor, or a landsman either, they are heartily welcome. If it will do any good in such a cause as this as you've come here to talk about, you may go down and overhaul the lockers of an old man's heart. It may seem a little strange that an old sailor should put his helm hard up to get out of the way of a glass of grog, but if it wasn't for the shame, old as I am, I'd be tied up to the rigging and take a dozen rather than suffer a drop to go down my gang-way."

By this time all eyes and ears were riveted upon the speaker. His voice, though he spoke at the natural pitch of it,

was remarkably clear and strong, and his whole manner was calculated to create a feeling of respect.

"Please your honour," the old sailor continued, "it is no very pleasant matter for a poor sailor to go over the shoal where he lost a fine ship; but he must be a shabby fellow that would not stick up a beacon, if he could, and fetch home soundings and bearings for the good of all others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents. Thank God for both! They brought me up to read the Bible and keep the Sabbath. My father drank spirits sparingly; my mother never drank any. Whenever I asked for a taste he always was wise enough to put me off—'Milk for babes, my lad,' he used to say; 'children must take care how they meddle with edged tools!' When I was twelve I went to sea, cabin-boy of the *Tippo Saib*, and the captain promised my father to let me have no grog and he kept his word. After my father's death I began to drink spirits, and I continued to drink till I was forty-two. I never remember to have been tipsy in my life; but I was greatly afflicted with headache and rheumatism for

several years. I got married when I was twenty-three. We had two boys; one of them is now living. My eldest boy went to sea with me three voyages, and a finer lad"—

Just then something seemed to stick in the old boatswain's throat; but he was speedily relieved, and proceeded in his remarks. "I used to think my father was overstrict about spirits, and when it was cold or wet I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I gave him a talk; he promised to do better, but he didn't. I gave him another; but he grew worse; and finally, in spite of his mother's prayers and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought me to the water's edge. Jack became very bad, and I lost all control over him. One day I saw a gang of men and boys poking fun at a poor fellow, who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonoured, so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt, when I found it was my own son? I couldn't resist the sense of duty, and I spoke to him pretty sharply; but his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, he exclaimed, 'You made me a drunkard!' It cut me to the heart, like a shot from an eighteen pounder, and I felt as if I should go by the board."

As he uttered these words tears ran down the channels of the old man's cheeks like rain. After wiping his eyes on the sleeves of his jacket he continued: "I tried night and day to think of the best plan to keep my other son from following on to destruction in the wake of his elder brother. I gave him daily lessons on temperance. I held up to him the example of his poor brother. I cautioned him not to drink spirits on an empty stomach, and I kept my eye constantly upon him. Still I daily took my allowance; but the sight of the dram bot-

tle, the smell of the liquor, and the example of his father, were abler lawyers on the other side. I saw the breakers ahead, and I prayed God to preserve not only my child but myself, for I was sometimes alarmed for my own safety. One Sunday I heard the minister read the account of the overthrow of Goliath. As I returned home, I compared intemperance, in my own mind, to the giant of Gath, and I asked myself why there might not be found some remedy for the evil as simple as the means employed for his destruction. For the first time the thought of going altogether without spirits came into my mind. 'This, then,' said I, 'is the smooth stone from the brook, and the shepherd's sling.' I told my wife what I had been thinking of. She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and told him that I had resolved not to taste another drop, blow high or blow low. I called for all there was in the house, and threw it out of the window. Tom promised to take no more. I never had reason to doubt that he had kept his promise. He is now first mate of an Indiaman. Now, your honour, I have said all I had to say about my own experience. My opinion is, that to go without spirits altogether is the only cure for hard drinkers, and the evils of intemperance will fall before this simple remedy alone as the giant of Gath fell before a smooth stone from the brook and a shepherd's sling."

KALAKAUA KING OF THE SANDWICH ISLANDS.

HIS HISTORY AS TOLD BY HIS COUSIN.

In the year 1821 the whale ship *Independence*, from New Bedford Mass, foundered in the Pacific Ocean, and all on board perished with the exception of four sailors who made their escape on a boat which, after tossing many days on the boundless deep, at last reached the Sandwich Islands, then in a state of semi-barbarism, that being about the time of the first appearance of the Christian missionaries there. One of

these seamen was a fine-looking, stalwart young man, from Barnstable, and in the strange land upon which he was cast up from the waste of the waters, at once engaged in such pursuits as a vivacious disposition and true Yankee genius discovered, both for employment and livelihood. He succeeded, and in a year or two after making his involuntary settlement among the Kanakas, had the extraordinary fortune of marrying the daughter and sole princess of the monarch then on the throne of the Islands. This royal damsel had fallen in love with the wrecked mariner and proposed wedlock in right queenly style, which the young New Englander accepted for the reason that the King ordered him to do so or have his head chopped off. Being son-in-law, and recognized as a member of the dynasty, our hero adapted himself to the dignity of prince consort, and from this remarkable union issued the present King of the Sandwich Islands, the only surviving son of the Massachusetts man out of a large family. The name Kalakaua denotes the origin of the sovereign, and translated means "safe journey" or "God speed," referring to the escape from the waves as related above. Digressing from the general narrative here, we will mention that the father of our august visitor, notwithstanding his illustrious alliance, had never forgotten his home in the distant republic; but day after day and month after month looked out from the portico of his palace for the canvas and flag of his native land; but five and twenty years of weary watching were endured before the keel of an American ship glided into the Island harbours. When this did take place, the Yankee prince yearning for the scenes and associations of youth, at night deserted rank, wife and children, jumped into the sea which a quarter of a century before had cast him up naked to become the progenitor of a kingly line, and sailed away for the shores of Narragansett. After a long voyage Barnstable was again visited, but all had

changed. Leaving there in sunny youth, the traveller now found that the few remaining acquaintances of the past had died, departed to other places or had grown grey and forgetful of the time when all were boys at school together. It was a mistake to return, for the heart could not give up its love for the wife and children of more than a score of years in the far-off islands of the Pacific. The longings of the wanderer and his loneliness were intolerable. He once more looked for the speedy barque to carry him back to his only home, and waited three years before an opportunity came. Then he sailed away forever. In 1847, the whaler, *Thomas Jefferson*, from New London, Conn, was fishing in the Pacific. Meeting a school of leviathans, the crew prepared for action, and, among the parties sent out from the ship to operate against the monsters of the deep the prince was one of the first to volunteer in the hazardous duty. As has often happened, the boat of the harpooners was demolished by a wounded and infuriated whale, several of the men including the father of Kalakaua perishing in the disaster. That was the end of our hero's romantic career. The balance of this interesting story may be stated briefly. When he fled from the Sandwich Islands, his spouse mourned for a customary period, but grief did not cause her to neglect the grave responsibilities of widowhood. She gave her children the best education the Island afforded, and David being the favourite, though not the eldest son, was sent to San Francisco to study politics and finances. His mother also directed him to visit the home of his father and kindred, but the young man, for some reason satisfactory to himself did not then go to Barnstable. He will do so now, however, first concluding his official interview with the President of the United States. Thus we have an easy solution of the friendship of this monarch for our country and institutions.—*American Paper.*

CEYLON.

CEYLON'S "SPICY BREZERS."—Sir Samuel Baker has been visiting Ceylon, and evidently did not see everything *couleur de rose*. Evidently good Bishop Heber never visited Ceylon, and as for Sir Samuel Baker, he has had an idol cast down. He found no spicy breezes, and as for the cinnamon gardens he tells us he found no delight in them :

"What fairy-like pleasure grounds have we fondly anticipated! What perfumes of spices, and all that our childish imaginations had pictured as the ornamental portions of a cinnamon garden! A vast area of scrubby, low jungle, composed of cinnamon bushes, is seen to the right and left, before and behind. Above, is a cloudless sky and a broiling sun; below, is snow-white sand of quartz, curious in the possibility of its supporting vegetation. Such is the soil in which the cinnamon delights; such are the cinnamon gardens, in which I delight not. They are an imposition, and they only serve as an addition to the disappointments of a visitor to Colombo. In fact, the whole place is a series of disappointments. You see a native woman clad in snow-white petticoats, a beautiful tortoise-shell comb fastened in her raven hair; you pass her; you look back; wonderful; she has a beard! Deluded stranger, this is only another disappointment; it is a Cingalese Appa—a man; no, not a man, a something male in petticoats; a petty thief, a treacherous, cowardly villain, who would perpetrate the greatest rascality had he only the pluck to dare it. In fact, in this petticoated wretch you see a type of the nation of Cingalese."

THE DYING GLADIATOR.

We are all familiar with the picture of the vanquished gladiator prostrate on the arena, imploring the pity of the spectators by raising his finger towards them, for it was thus that he begged for his life. Behind him the Samnite awaits the answering sign, that he may spare his antagonist or strike the death-blow, as they decree. The question has often been raised as to the mode of signifying the pleasure of the audience. The thumbs were turned up or down but which meant life and which death? The following, from Adam's Roman Antiquities, is conclusive. "When any gladiator was wounded the people exclaimed

habet! or, hoc habet, he has got it. The gladiator lowered his arms as a sign of his being vanquished; but his fate depended on the pleasure of the people, who, if they wished him to be saved *pressed down their thumbs*; if to be slain, they turned up their thumbs and ordered him to receive the sword, which gladiators usually submitted to with amazing fortitude. Sometimes a gladiator was rescued by the entrance of the Emperor or by the will of the editor."

THE STONE ROLLED AWAY.

St. Mark xvi. 1—4.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the Sepulchre? And when they looked they saw the stone was rolled away; for it was very great.

Human life and its associations change very slowly. The history of man's experience repeats itself. Our social and religious states are largely made up of elements which have entered into the being of mankind from the beginning of time. Our lives are but repeated stories, stories told and acted thousands of times before we came into the world, stories that will be renewed with but slight variations thousands of times after we go hence.

Time, indeed, the world's great reformer, has left the impress of a moulding hand upon the surface of our common humanity, and has changed the course of a few of the leading currents of its fuller floods, and has increased the intensity and altered the direction of some of its truer forces; but at bottom, radically, human life is the same yesterday, to day and forever. The general level of the great ocean of life has been raised a little, but its ebbs and floods, its depths and shallows, its sunshine and shade have

remained nearly constant. The sum of the sterner realities of our being varies but slightly from age to age. The springs of generous action, the sources of blessed hope and the fountains of our deeper sorrows are perennial.

It is this continuity of the foundations of our being, this persistence of the material of life that makes us a part of the past. We have an hereditary interest in the ages that have gone by. Their wealth of thought and experience is a common heritage, like the sunlight and the air. We and our associations are the natural outgrowth of the years and the generations that have preceded us. In no respect do our days differ from "the days that are dead," except by growth. There is nothing new under the sun, no new principles, no new laws, no new matter, no new spirit, no change in the foundations of our happiness, no variation among the primary causes of our suffering, only slightly varying forms of what has been from all eternity, of what shall be throughout illimitable ages. The elements of life and growth are indestructible. The sources of our joys and sorrows are persistent. In the triumphs of the past we read our own. In its failures we recognize the elements of present failure. In its sorrows we discover the causes of all the sorrows of our own hearts and lives. It is because we belong to the past that its lessons are of so much practical value to us all. The glory and the misery, the joy and the suffering of the years that are gone are our inheritance, to use or to neglect, to profit by or to squander. We have then in the past a vast treasure-house of priceless thought and experience, a treasure house of unbounded knowledge and wisdom, always free and open to every wayfarer, hungering for the bread of life. Its gifts, their glory, their sufficiency for our wants, are without money and without price, without respect of persons.

The incident chosen as the text is of the simplest, of the most unassuming kind. But all things that are of God are simple. All acts that are natural, that are the outcome of a true impulse, are simple. God and nature are wonderfully direct in their movements. The forms of their manifestations are never involved. A simple beautiful harmony pervades all the declarations of the Most High, and the declarations of all the things that express His will. Now the conduct of these sorrowing women is natural. This service of theirs is the offspring of a heaven-born instinct, the visible growth of a love that reached the deepest fountains of their being. A deed done on such terms is immortal. It is one more treasure to the world's wealth, which neither moth nor rust can corrupt. The living God breathed into it, and it became, for all time, a living soul. There was a divine impulse under this morning's service. That impulse embalmed the deed, and it became for all time a light to lighten the Gentiles and the glory of Israel. The experience of these women in this resurrection morning is our heritage, a heritage which if rightfully used will prove to all who believe the power of God unto salvation. Love for God, for man, for truth, opened the eyes of these mourners upon a work undone, upon a debt of gratitude unpaid, and wherever the glad tidings of salvation are proclaimed it will be told of them how they bought sweet spices that they might come and anoint the Saviour; how they arose very early in the morning and came unto the Sepulchre at the rising of the sun; how they said among themselves as they journeyed, who shall roll us away the stone from the door of the Sepulchre? and how when they looked the stone was rolled away.

Difficulties in the path of duty, difficulties on the very road to truth, difficulties while we are doing our very utmost to serve God and man, afflic-

tions for the righteous, chastisement for the lovers of God, stripes for the innocent: these are the states of things in the world, which puzzle and perplex us through life. It is but fair and reasonable, we argue, that the way of the transgressor should be hard; that the depraved and the vicious should see nothing in this bright world worthy of love or admiration; that the sympathetic should be, by their own act, utterly shut out from the sweet harmonies of life and growth; that the indolent should hunger; that the spendthrift should come to want; but that the righteous should be wounded for the transgressions of others; that the good should ever be enveloped in a cloud of sorrow black as night; that the innocent should ever be injured or crushed; that there should be difficulties almost insuperable in the way of life: these are the conditions of human experience that appear so monstrous, so directly opposed to our rudimentary notions of the Disposer of all events, so directly antagonistic to the deliverances of a pure reason.

But experience often makes sad havoc of reason. Facts often contradict anticipations. Facts are God's kingdom. Anticipations are man's. Reason, I make no doubt, would always lead to safe and sound conclusions if a full knowledge of the premises were granted us. But we know in part, and consequently we are forced to prophecy in part. Whatever our crude notions of the character of the Most High God may be, whatever fragments of theories respecting His government we may entertain, the bare facts of daily experience, as they rush down upon us and past us, show, in the clearest possible manner, what the law of life is. Before the foundations of the earth were laid it was enrolled in the chancery of heaven that there should be no rest without labour; no liberty without obedience; no crown without a cross; no victor's palm without a victor's wounds; no triumphal procession without many a weary

march "o'er moor and fen;" no shout of victory without a battle cry; no sanctification without suffering. "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

There is no true life without suffering. Progress always meets difficulties in its way. It is the stagnant pool that encounters no opposing rocks, that has no swelling floods, no deep currents, no heavy burdens to bear; but then it never gladdens thousands of homes by its bright living cheer, nor waters the flocks of a thousand hills, nor does it cause the wilderness to blossom as the rose, nor the trees of the forest to rejoice. The conditions of its poor lifeless existence are simply imbibition and evaporation. The life that revolves about the axis of its own interests alone, that contracts its motions to a continual rotation about its own concerns, that never expends a fraction of its energies on humanity, on country, on church, or religion, that lives for itself and in itself, may escape and does escape many, very many, of the knocks and bruises inevitable by a life that is broad and deep and high. But for the persistently selfish life, for the life that never struggles for the right as right, nor battles for the truth for its own sake, there is no dawn, no day spring from on high, no fullness of joy for evermore, no priceless treasure that neither moth nor rust doth corrupt, no crown that fadeth not away. Such a life has pains, but they are the pains of decay and death, not the pains of growth. The soul that meets difficulties on the path of duty, and struggles with them, is being continually born again, renewed to its inmost pulsation. The

Church that has no history of deep struggles, no record of honorable strife, must have had a poor, narrow, dying kind of life. The nation is dead that no longer battles for the right and in defence of the weak. The soul is without life, without hope, without any recuperative force that has ceased to sorrow. The man or the woman who has never laboured till the going down of the sun, for the dear sake of some generous principle or good end; who has never spent the night watches in agonizing prayer; who has never received the echoes of a deep despair, back again from heaven's gates, laden with the dews of God's sweet grace, has not yet begun to live. The heart that has never been wounded and bruised and smitten in its endeavours to lift the buried truth from the gloomy Sepulchres into which a wicked world has laid it, knows nothing of the clear shining after rain. Difficulties when met on the way to heaven are the soul's strength and salvation. Suffering is regenerative when we suffer for righteousness' sake. Loss is gain when we lose our life that we may find it.

"They are poor

That have lost nothing; they are poorer far
Who, losing, have forgotten they most poor
Of all, who lose and wish they might forget."

It may be helpful to us in our daily walk and conversation to remember that our difficulties naturally fall into two classes. The earnest Christian will always encounter on the rough and rugged path of duty what we may call difficulties of faith and difficulties of life. Let us glance briefly at each of these two classes of trials that beset every true man and woman.

No one can fail to see the appalling distance that lies between what is generally recognized as the higher forms of modern culture and the simpler, purer forms of Christian belief. There seems to be a settled determination on the part of some of the most advanced thinkers of our day, to eliminate the very idea of God from the life and thought of this great busy world. They

deny all divine cognizance and sanction of moral conduct. They deny the possibility of divine interference or support. They deny to man any resources but those that spring out of his own nature. Our most sacred records they treat as fables. The most exalted exponents of humanity and of Christianity they regard as myths. Our most cherished convictions on religion as wild dreams. Our most blessed hopes as the offspring of a perverted education. Truly, the distance is great, and the road difficult of travel, and the obstacles many, between the conditions of such a mode of thinking and those simple forms of life whose acknowledged sources are all in the living God. Can modern culture and Christian belief be reconciled? Can they be brought nearer one another? Can the monster barriers that keep them apart be removed? The cry of every earnest heart is, who shall roll away the stone?

And even in the ranks of the faithful there are difficulties of faith. Difficulties and doubts in the hearts of believers almost insuperable. If God is love, why does He not prevent pain and suffering? If He takes no pleasure in the death of the wicked, why does He allow evil to exist? Why do the innocent suffer with and for the guilty? Why do the sins of the fathers descend upon the children? Why are our efforts to do good not always crowned with immediate success? Why is there so much sorrow, so much confusion, so much discord in the world, if a wise, and good, and loving, and all-powerful God is at the head of affairs? How are the high moun tains to be brought down that separate belief from unbelief? How are the obstacles that interrupt the calm, steady flow of the faith that is in us to be removed? Who shall roll us away the stone, for it is very great? Will greater intellectual vigour in the Christian ministry do it? Will a more persistent defence of creeds and formulas accomplish the work?

Will a more accurate knowledge of Hebrew phraseology and Greek particles improve our position? Will greater dialectic or exegetic skill sufficiently defend or extend the boundaries of our conquests? Not at all. It is not a fuller knowledge in the head that will do the work to be done; but a fuller Christ in the heart. "And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me." And I, if I be lifted up,—lifted up in the integrity of my nature, in the fullness of my humanity, in the perfection of my divinity, will reveal to the unbelieving the reasonableness of my plan of salvation, the efficacy of Gospel truth, and the entire suitability of my life to the life of man. And I, if I be lifted up,—lifted up in your daily walk and conversation, lifted up in your esteem and love, will soon convince you, who follow me in the distance, of the utility of suffering, of the purifying efficacy of toil, of the wisdom of the Father's ways and doings. Doubter! become like Christ, a continued incarnation of Him. And you will see as He saw afar off, and you will overcome temptation as He overcame, gloriously, and you will rise out of your dead weak self as He rose triumphantly.

I need scarcely allude to the difficulties of every day life. Every heart knows its own bitterness. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not."

• • • "Never morning wore
To evening, but some heart did break."

Shadows, many and deep, lie along the pathway of most men and women, and there are difficulties in the way of all. Who shall roll us away the stone, for it is very great? These sorrowing women knew that there was a great difficulty in their way. But they did not stop and sit down, and fold their hands and weep. They went right on. They did what they could, and, when they looked, the stone was rolled away.

ONLY TWO.

ONLY two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left will be cursed—"Depart, ye cursed." All must appear before the judgment-seat of Christ, to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death—heaven and hell. The one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other, weeping, and wailing, and gnashing of teeth. God will be in the one, and angels and saints, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place? Which, if you were to die now?

GROWING OLD.—It is the solemn thought connected with middle life, that life's last business is begun in earnest; and it is when midway between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first grey hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer

going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children, we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man, better and holier than his first, if he will look on, and not look back. —*F. W. Robertson.*

Our Sanctum.

THE MOODY AND SANKEY REVIVAL MOVEMENT, so far from having spent its force among the Presbyterians of Scotland and Ireland, seems to be gathering fresh strength at each successive stage. Immense crowds attended their meetings in Manchester and Liverpool. Some 40,000 persons are said to have attended the four farewell services held in Liverpool, which, for hours before the time appointed, were besieged by hundreds of people, eager to be admitted. The reception of the American revivalists in London has been equally enthusiastic and remarkable. The great Agricultural Hall, fitted up especially for their accommodation, has proved too small, and the crowds who pressed into it too great for safety. Even the *Times* has been constrained to make favourable mention of them. The most recent phase of this wonderful work is the reported Conference with Messrs Moody and Sankey of ministers of all denominations, to consider what steps should be taken to continue the work begun with such extraordinary success, and which led to an arrangement that some of the most popular preachers in America and Australia should be invited by telegraph to "come over and help them." But perhaps the most interesting and hopeful feature of all is that at the meeting in question, Dean Stanley and sixty Anglican clergymen occupied seats on the platform, the proceedings having been opened by the Rev. Wm. Conway, Canon of Westminster. The fruits of their labours in Ireland are seen in the numerous religious meetings that are still held all over the country, the institution of Temperance Societies, and the hearty cooperation of the various denominations.

MR. HENRY VARLEY has been addressing, day and night, large audiences in New York City, and with much power. On Sundays he preaches to eight, ten, and twelve thousand persons in Barnum's Hippodrome. In Montreal, Father Chiriquy has for some weeks past been prosecuting the work of French Evangelization with such success as has alarmed both Priest and Prelate, and led people who have hitherto contented themselves with the "let alone principle" to bethink themselves, and to consider whereunto this thing may grow. If judiciously followed up, the present advantage may prove the prelude to such a religious revolution in Canada and the adjoining States as is not now dreamed of.

THE ADVOCATES OF A RELIGIOUS AWEAKENMENT to the Constitution of the States of America contemplate holding a grand Convention at Philadelphia next year, in order that they may make known to the world that they "are not unmindful of the honour due to the name of the Lord, and of our duty to exalt it on the land so blessed by Him." Not only have the United States Government secured a treaty establish-

ing free trade with the Sandwich Islands, but the Dominion Government is preparing to do court to King Kalakua for the attainment of a like privilege!

SIR CHARLES LYELL, the eminent geologist, is dead. The burial service was read by Dean Stanley, who also preached an eloquent funeral sermon, in which he alluded to Sir Charles as the first to establish, on a sure foundation, the principles of Geology. The remains were interred in old Westminster Abbey, near the grave of "Rare Ben Jonson," and among the pall-bearers were the Duke of Argyle, Dr. Hooker, and Professor Huxley. Another, eminent in English Literature, has passed away at the age of fifty-eight, Sir Arthur Helps, at the time of his death Clerk of the Privy Council. Among the best known of his works which the mention of his name recalls are his "Friends in Council," "The Spanish Conquest in America" and the "Life of Cortes."

THE REV. A. MOODY STEWART, the Moderator Designate of the Free Church General Assembly, has received the degree of DD. from the University of Edinburgh. John Murray, the great London publisher, has received the honour of Knighthood from Her Majesty the Queen.

LITERATURE.

THE SCOTTISH PHILOSOPHY, BIOGRAPHICAL, EXPOSITORY, AND CRITICAL, FROM HUTCHESON TO HAMILTON. B. JAMES MCCOSH, D.D., LL.D., President of Princeton College. Robert Carter and Bros., New-York, pp. 482, \$4.00. Montreal, Wm. Drysdale & Co.

In literary circles, the author's name will be a sufficient passport for this sumptuous volume—got up in Carter's best style. Few men are better qualified than Dr. McCosh to criticize the distinctive processes of reasoning which have characterized those thoughtful men who have left the impress of their genius on our age. The object of all true Philosophy is that of aiming steadily at the advancement of useful knowledge and human happiness, and it is highly instructive to become acquainted with men who by their writings have contributed so largely to the development of practical science by formulating the laws of thought and moulding the philosophy of the human mind. There is a wide difference betwixt the speculative metaphysician and the philosophical inquirer into the principles of morals. The Scottish School of Philosophy differs from the German and French Schools, and indeed from all others, in its calm, reflective tone, and the substantial basis which underlies it. In these pleasant sketches we find an admirable review of the

progressive steps by which Scottish Philosophy has reached its pre-eminence, commencing with Francis Hutcheson, who began life as an obscure Presbyterian preacher in Ireland and finished an illustrious career as a Professor in Glasgow College, down to the time of Sir William Hamilton, of whom the author says truly: "He is the most learned of all the Scottish Metaphysicians—of all thinkers the least disposed to call any man master."

But even to the large class of readers who have no relish for metaphysical subtleties this volume will be interesting, from the admirable manner in which the biographical portions of the work are rendered. We have only to mention the names, among the long catalogue of Scottish worthies, of such as David Hume, Adam Smith, Henry Home (Lord Kames) and Thomas Reid, who, as Dr. McCosh says, "if he was not the founder, is the fit representative of Scotch Philosophy—in every sense a Scotchman of the genuine type: shrewd, cautious, calm—seeking truth modestly, humbly, diligently." And Dugald Stewart, and Lord Brougham, "the most powerful advocate in his day of every measure of reform, political and social," and Jeffrey and Chalmers and other less familiar names. This work has met with a rapid sale in the States, where it has already gone through two editions, and is the most popular of all Dr. McCosh's writings.

THE LIFE OF CHRIST, by FREDERICK W. FARRAR, D.D., F.R.S., late Fellow of Trinity College, Cambridge, and Chaplain in ordinary to the Queen. New York, E. P. Dutton & Co., p.p. 472, \$2.50. Wm. Drysdale & Co., Montreal.

A careful perusal of this book has more than realized the high expectations which we had been led to form respecting it. A distinguished linguist, an accomplished scholar and a sound critic, Dr. Farrar seems to have been endowed with that special preparation of head and heart which is requisite and necessary for treating successfully a subject of such transcendent interest to the Christian world. Of all the Lives of Christ that have been written in those latter days, this is the most readable. The writer is not too imaginative, yet his grouping and colouring have all the fascination of skilfully-wrought romance. He has visited in person the scenes of our Lord's labours, and has the faculty for describing them in such a way as not only to gratify the taste but also to enlighten the understanding of the earnest student of Gospel history. In delineating character, too, Dr. Farrar is equally happy. The chief actors in this wonderful drama stand out from the canvas in their true colours. The red-handed Herods, the traitor Judas, the painted Pharisees, the very beggars by the road side, and the impotent folk by the pools, and the woman by the well, are reproduced as by the art of the photographer. The loathsome lepers even come forth from their lurking places, that we may see them as they were. And then, on the other hand, we are made to look upon some of the rural sketches and social customs with exceeding interest, as when we are taken into the peasant homes of

the families of Bethlehem and Nazareth and Cana of Galilee. And while this is true of the accessories of the picture, the Great central Figure is worthily presented for our admiration by one who is himself an avowed and unconditional believer in His divine Mission. It is altogether a charming book.

NATURE AND THE BIBLE. By J. W. DAWSON, LL.D., Principal of McGill University, Montreal. Robert Carter and Brothers, New-York. Montreal: William Drysdale & Co. With ten illustrations; \$1.50.

This a course of Lectures delivered by Dr. Dawson in New York in December, 1874, on the Morse foundation of the Union Theological Seminary. The lectures were exceedingly well received at the time they were delivered, and we are glad to find them reproduced in so very attractive a form as the volume now before us. Dr. Dawson explains, at the outset, that his stand-point is not that of a theologian or metaphysician, but, "of a student of Nature, who, while he has been chiefly occupied with investigations and teaching in Natural Science, has been a careful and reverent Student of Holy Scripture." He admits that "there is a debatable ground between science and religion," and does not hesitate to confess that, owing to the rapid progress of Science, much of what seemed the most profound learning a few years ago, may to-day be merely an exploded fallacy or an obsolete theory. The philosophy and science of the Bible, on the other hand, being unchangeable renders any compromise between the one and the other simply impossible. Dr. Dawson undertakes to show that the Bible is true to nature, and that it is only Science, falsely so-called, that is irreconcilable with Revelation. He has no difficulty in believing that the six creative days spoken of by Moses may have been indefinite periods; in other words, they were *God's days*. The most interesting of the lectures is the fifth, which treats of "the origin and early history of man according to Science and the Bible," and in which the author accounts in a satisfactory and rational manner for the discoveries of the remains of the OLD MAN OF MEXICO and other prehistoric skeletons which have so perplexed the men of Science; the oldest of which, however, after all, need not exceed our traditional six thousand years.

THE HOTES OF LANCASTER AND YORK, with the conquest and loss of France, by James Gairdner, is a useful epitome of an important epoch of history from the year 1377 to 1485, rendered more intelligible by several maps. Montreal. Wm. Drysdale & Co. Price \$1.00.

THE SABBATH-SCHOOL PRESBYTERIAN is the title of a new monthly magazine published by C. Blackett Robinson, 102 Bay street, Toronto. It is very nicely got up, the illustrations are good and the contents varied and interesting. It ought to have a large circulation. Price only 25 cents, or 20 cents per volume for parcels of twelve and upwards.

CROSS WORDS.—“Oh,” said a little girl bursting into tears upon hearing of the death of her playmate, “I did not know that was the last time I had to speak kindly to Amy.”

The last time they were together she had spoken crossly to her, and she thought of that last cross word, which now lay heavily on her heart.

Speak kindly to your brothers and sisters and schoolfellows, when you are talking to them, lest it may be the last time you have the opportunity.

Cross words are very sorrowful to think of. “Little children, love one another.”

NOTES FOR SABBATH MEDITATION.

3. The Church is Christ's floor, in it there is a mixed multitude of good and bad, faithful and hypocrites, as the chaff and wheat lying together; but the day is near when the separation shall be made, sometimes even here, by the Divine word and providences; assuredly at Christ's appearing, when the eternal state of men shall be determined. The redeemed shall then be gathered as the wheat, into God's garner in heaven, separated from the chaff for ever, and not again lost; and the impenitent and reprobate be assigned to the everlasting burnings.

4. Bright manifestations are often the prelude to our severest conflicts.

5. The confidence of our adoption of God will be the most effectual shield to quench all the fiery darts of the wicked one.

6. The written word is the only rule of our faith and practice; if Christ himself adhered to that alone, let no pretences of the Spirit's superior teaching, lead us off from this sure guide.

7. God's time is the best time; and he that believeth will not make haste will take no rash steps for his own relief under his trials, but patiently expect the salvation of God.

8. The glory of the world is the grand snare the enemy lays for men's souls; and it looks very desirable to the eye of sense; but faith sees through the

delusion, beholds vanity stamped on everything beneath the sun, and scorns all that which Satan offers as dung and loss compared with the excellency of the knowledge of Christ, and the glories of his grace.

9. Some temptations come under guise of plausibility and harmlessness, and require recollection before we can discover the craft of the Devil; and others bring the brand of hell on their forehead, and would bear men down merely by the weight of the present advantage thence accruing; these must not be parleyed with a moment but rejected with abhorrence.

10. Angels minister to the heirs of salvation; we need not fear, therefore, what Devils can do against us.

11. Not only to the poor was the Gospel preached by our Lord, but from them the great pillars of the Church were taken: let them therefore never be despised.

SENEX.

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The valleys linked run through the land,
In fellowship the forests thrive,
And streams from streams their strength derive.

The cattle graze in flocks and herds,
In choirs and concerts sing the birds;
Insects by millions ply the wing,
And flowers in peaceful armies spring.

All nature is society,
All nature's voices harmony,
All colours blend to form pure light;
Why then should Christians not unite?

Thus to the Father prayed the Son:
“One may they be as we are one.
That I in them, and Thou in Me,
They One with Us may ever be.”

Children of God, combine your hands,
Brethren in Christ, join heart and hands,
And pray, for so the Father willed—
That the Son's prayer may be fulfilled.

Fulfilled in you—fulfilled in all
That on the name of Jesus call,
And every covenant of love
Ye bind on earth, be bound above.

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