

taught. In utterances of His in which you least expect to find this, you see that it was so—in those

RARE IDEALS OF GOODNESS,

for example, with which some of His discourses sparkle, the pure lustre of which contrast so strongly with even the best specimens that could then be found of human morality. Those representations of gentleness and patience and forbearance, of a forgiving spirit, of goodness and love which He supplies, and upon the cultivation of which He was ever insisting;—what did they? What do they still? What were they meant by Christ to do? but to convict many who heard Him of hypocrisy, and to make all who heard Him feel that they had a diseased and warped moral nature that needed to be cured; a nature averse from God, and therefore from righteousness and goodness. Turn to the opening sentences of the Sermon on the Mount; sentences which have captivated many a man who scoffs at the doctrines of human sin. We call them beatitudes, and beatitudes in truth they are; blessed words in the light of the Gospel; mocking words in the mere light of nature! For mark! how the grave fact of human depravity interpenetrates them all. You are reminded of the existence of sin in the world, in the very first sentence: "The poor in spirit!" Who are they but those among the children of men who have become sensible of moral defectiveness, of utter emptiness of good, and are weighed down by the consciousness of spiritual impotence. And why are such people called "blessed" or happy, because of the relief which is revealed in that Gospel of salvation, of which this is one of the earliest authoritative utterances: "Theirs is the kingdom of Heaven." Take the next sentence: "Who are they that mourn," but they whom sin makes sorrowful. There could be no sorrow in the world were there no sin. And neither could there be comfort for mourners, were there no Gospel. "Blessed are they that mourn, for they shall be comforted." And why pronounce

"THE PURE IN HEART"

blessed, if there were in the world no impure men needing transformation? And what need of "peace-makers," unless enmity were found existing amongst men? And certainly no one could be "persecuted for righteousness' sake," and called happy on that account, were there no lovers of sin and haters of justice and goodness in the world. But you have this in Christ's teaching from first to last. You have it in the Sermon on the Mount through and through! Have what? What have you? This recognition of sin! This evidence that He ever realized the presence of sin. In this parable? It is the thought that permeates the whole of them! When the sower went forth to sow the seed of the word, the good ground, the honest heart was the exception. Among the wheat, tares also sprung up. In the full net were bad fishes as well as good. There is torment after death for the damned, as well as place on Abraham's bosom for the saved. And in the judgment, when the Son of Man shall come in his glory, there shall be a left hand and a right, goats as well as sheep, everlasting fire as well as everlasting life. I need scarcely even mention those plain statements of our Lord, those didactic dogmatic utterances in which the existence of human sin and the provision made for deliverance from it by God through Him were openly and directly announced; those, for instance, in which repentance and faith in the Gospel, conversion and regeneration are insisted on as necessary to salvation: "Repent ye and believe," &c., "Except a man be born again," &c., "Except ye be converted," &c. You need no additional illustrations or proofs of the fact which was stated when I opened this portion of our discussion, that the ever-present thought of Jesus, as the Apostle of the Father and the Teacher of mankind, centred in the grave fact of human degeneracy, and in the no less clear but joyful fact that He Himself was the Father's appointed remedy for mankind thus fallen, degenerate and depraved. Let me add a word respecting the ethical teaching of our Lord. He propounded to His hearers the law of duty and the law of love. Widely different was His teaching of morality from that of the great founder of ethical philosophy, as Socrates has been called. Jesus

PROBED THE SPIRIT OF MAN

to its inmost depths, revealed its moral condition with such truth and power as had never been done before; producing spiritual convictions deep and penetrating beyond all previous experience in the history of philosophy, as it had been dealing with and teaching mankind. He was Himself the basis of the morality which He taught. He not only taught what was right and good and virtuous, He was the good, the righteous, the loving, the true Himself, the centre of his own moral teaching! The theme is inexhaustible. I dare not yield to the desire which almost impels me to go on in further detail, and therefore at greater length. I shall content myself with asking you to follow out the investigation in those studies which you pursue from day to day, as a preparation, by God's help, for effective pulpit ministrations. And now, beloved brethren, be ye teachers and preachers after this supreme model. Sin in man, it is, that has created the ministry to which you have been called. Be this an ever present thought with you in all your ministrations. You are sent by Christ and His Church as He was sent by His Father, to prove to the children of men their need by reason of sin, and to display the divinely appointed method of human recovery through Himself. After the method which He adopted, let all your teaching be interpenetrated with the doctrine and the fact of man's sinfulness. With what skill He did this we have just now seen. There is a way—an effective way of teaching: Yes, even in those of your utterances which most attract, the depravity of the human heart and its need of renewal, of deliverance, of salvation. And there is

A WAY OF PREACHING

morality evangelically—I mean of so preaching morality as that men shall be led by your expositions to discover their defects of character, and to see and accept the remedy which the Gospel has provided for their cure. There is a way, it is Christ's way, of so insisting upon the law of duty,

as to make men feel that in obeying it they are simply yielding to the law of love. Don't care if because you largely insist on the discharge of Christian duties, some people bring against you the charge of preaching morality. But do care to preach morality in Christ's fashion, and not after Plato's fashion or Aristotle's; no, not even after the fashion of some of our modern philosophers, for that matter. This be your satisfaction in teaching men the good, the true and the virtuous that which induces to their well-being—that you are teaching them not the simple letter of obligation, but a morality of the spirit, that law written and engraven on the heart, which Christ substituted for bare duty as it had been set forth by the philosophies which had been founded before him, and which in a sense had anticipated His coming, if indeed it did not prepare the way for it. I sometimes wonder whether our teaching of the Christian duties bears the same proportion to the whole of His teaching as did Christ's moral teaching to the whole of His! The question is worth considering. One thing I am perfectly sure of, that if we model our teaching after that of Our Lord there will be no one-sidedness in it; we shall not make the mistake of dwelling on one set of subjects to the exclusion of others; rather, our teaching will be characterized by a harmonizing adjustment of all the themes which make up the round of Christian doctrine.

ATTRACTIVE BEYOND EXPRESSION,

wonderful indeed, is the variety which marked the teaching of Our Lord as to the subjects of it, and as to the style in which He presented them. Every part of the realm of truth, moral and religious, seems to have been touched and exposed. The Old Testament was freely drawn upon; so also were the Talmuds and other departments of uninspired Jewish literature. Parable and proverb, metaphor and trope, dialectic statement and discursive, denunciation and appeal, the whole array of rhetorical resource, in a word, He laid under contribution, that so the children of men might hear and know and do the will of His Father. This method of our Lord I commend you to consider and to copy. Above all, brethren, cultivate zeal in your work; earnest, sanctified, all-consuming zeal; Christ-like zeal! How He consecrated himself to the furtherance of His great mission, we have seen. Let there be in you such an appreciation of your mission, in its relation to the mutual glory of the Father and the Son, and in its relation also to the salvation of men from sin and the ultimate recovery of righteousness and to God, of our fallen and distracted world, as to impel you to a course of unbroken self-denial in its prosecution, a life of holy, undeviating consecration to that saving work amongst sinners, to which when you accepted it from the Church, you sacredly and inviolably pledged yourselves. "As My Father hath sent Me, even so send I you."

FIFTH GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN CANADA.

SIXTH DAY—AFTERNOON SEDERUNT.

The Assembly was constituted in the usual manner. Dr. Waters gave in his reason for his dissent from the action of the Court in regard to voting for delegates to Presbyterian Council by ballot.

STANDING COMMITTEES.

The principal portion of the afternoon was occupied in appointing the Standing Committees for Knox, Montreal, Queen's, Halifax, and Manitoba Colleges; Home Missions, eastern and western sections; Supplementary Distribution of Probationers; and Foreign Missions, western section.

The following is the constitution of a few of the more important Committees:—

Knox College—Board of Management—Dr. Topp, Chairman; Principal Caven, Dr. Gregg, Prof. McLaren, Dr. Proudfoot, Dr. Ure, Messrs. J. M. King, J. Gray, Orillia; John Smith, James Cameron, Chataworth; W. S. Ball, W. T. McMullen, Wm. Burns, I. McMillan, R. N. Grant, D. H. Fletcher, J. W. Mitchell, M. McGillivray, S. Lyle, P. M. McLeod, J. R. Battisby, J. Thompson, Sarnia; J. Little, Bowmanville; E. Cockburn, J. Straith, T. W. Taylor, W. M. Clark, W. Alexander, Colin McDougall, Dr. McDonald, A. McMurchy, A. D. Fordyce, James Barr, John Charlton, M.P.; Dr. Tassie.

Senate—Principal Caven, Chairman, the Professors and Lecturer, Dr. James, Dr. Reid; Messrs. D. J. Macdonnell, J. A. Murray, G. M. Milligan, W. B. McMurrich, Wm. M. Clarke. The Board of Examiners was not appointed.

Queen's College, Kingston—Bursary and Scholarship Committee—Prof. Williams, Chairman; Prof. Ferguson, Messrs. T. G. Smith, H. Gracey, F. McCuaig, Mr. G. M. Macdonnell.

Home Mission—Western Section—Dr. Cochrane, convener; Messrs. A. F. Tully, R. H. Warden, W. H. MacLennan, F. W. Farries, R. Campbell, Rensfrew; George Burnfield, T. G. Smith, Jas. Cleland, A. A. Drummond, E. Cockburn, J. M. King, R. Moodie, J. Somerville Stuart, R. Torrance, Geo. Bruce, Geo. Cuthbertson, W. Walker, R. Hamilton, R. Leask, A. Tolmie, A. Morris, D. J. Macdonnell, Allan Findlay, Messrs. J. L. Baikie, T. W. Taylor, Thos. Gordon, Thos. McCrae, J. Campbell, Harris-ton.

Eastern Section—Dr. Waters and Mr. C. B. Pitblado, joint conveners; Dr. McGregor, Dr. Burns, Messrs. John McMillan, Truro; S. Houston, John Forrest, J. C. Burgess, R. Laing, S. C. Gunn, R. Grant, Messrs. Jas. Barnes, Chas. Robson, J. K. Blair, J. K. Munnis.

Foreign Missions—Western Section—Prof. McLaren, convener; Dr. Fraser, Sr., Principal Grant, Messrs. George Smellie, T. Lowry, C. Smith, Guelph, D. H. Fletcher, M. W. McLean, J. Ballantyne, J. Gray, Windsor, W. Moore, J. S. Black, A. D. McDonald, D. D. McLeod, A. H. Scott, J. Breckneridge, D. Cameron, Messrs. J. D. Fairburn, W. B. McMurrich, I. T. Reed, C. Davidson, A. McMurchy, D. McDonald, Warden King.

DELEGATE FROM SOUTHERN STATES.

At five o'clock Rev. Dr. Lacy, delegate of the Southern Presbyterian Church, U.S., ascended the platform and addressed the Assembly.

He said that the Church which he represented had passed through several interesting difficulties, besides being impoverished by war. It had now two gigantic burdens placed on it, first, the supplying religious teachings throughout the whole southern districts and the new territory of Texas, also providing for the religious education of the negro race. He regretted to have to admit that had white men did oppress the negro in the South, and there was considerable hostility at times between the two races. The true friends of the negro, however, were the Christian property owners of the South. One of the best modes of educating the negro was to supply teachers from among themselves. Assistance was desired for the endowment of theological schools in the South for coloured people. If this education was provided, not only would great good be done among the negroes on this continent, but among those in the West India Islands, and coloured preachers, though possessing a constitution adapted to the climate, could go to Africa and penetrate the dark continent and carry the Gospel to their own race. The objection so frequently made by natives, that Christianity was a religion only adapted to white men, would be overcome by the Gospel message being conveyed to them by one of themselves. He concluded by asking the Presbyterian Church of Canada to remember when it looked beyond its own bounds the interest and great work which lay in the Southern States.

Moved by Dr. Cochrane, seconded by Mr. W. King, of Buxton:—

The General Assembly expresses its satisfaction in hearing from Dr. Lacy, of the Southern Presbyterian Church, his interesting statements in reference to a Theological Training School for the Freedmen in the Southern States, and expresses its warm sympathy with the efforts put forth to provide an educated ministry for the coloured people of the South.

The motion was carried, and the Assembly was dismissed with the benediction.

EVENING SEDERUNT.

The Assembly was constituted with devotional exercises. Rev. Dr. Patterson presented the report of the Committee appointed to receive the bequest of the late Rev. Dr. Spencer, Ottawa, to the Widows' and Orphans' Fund in connection with the Church of Scotland, which recommended that the managers of the fund be empowered to receive the bequest in account in trust for the similar fund of the Presbyterian Church of Canada, when it shall be organized. The report was adopted.

FOREIGN MISSION REPORT.

Professor McLaren presented the annual report of the Foreign Mission Committee, Western Section. The report showed that under the change in this section there were three principal missions—to the Indians in the North-West, to China, and to Central India. In the North-West there are four missionaries, in China two missionaries and fifteen native helpers, and in Central India two male and three female missionaries. Dealing first with the North-West Mission, it is stated that a successful station has been established at Prince Albert, on the Saskatchewan, where a school is maintained for the education of Indians. A mission among the Cree Indians is also directed from Prince Albert. At Okanase a missionary also resides, and travels over a field of two or three hundred miles. Near Fort Ellice, a work is carried on among the Sioux or Dakota Indians, who come over from the United States. The Mission School at Roseau, near Pembina, is not very successful, but is kept open.

The mission in China is next considered. Rev. G. L. McKay and Rev. K. F. Junor are stationed in Formosa. In Northern Formosa there are now fifteen chapels. One of the chapels, that at Teckcham, was plundered by the Pagans. Mr. McKay, on hearing of the outrage, went to the place, and thus writes about the matter.

"A party who hated us from the beginning forced the door in, tore maps, broke tiles, carried away baskets, and threatened the life of the teacher in charge. There are several in prison already, but we don't know what the end will be. I know this, however, the enemy here are beginning to feel that the Gospel of Jesus is a stern reality, and therefore bestir themselves to trample it under their feet if possible, but that they cannot do, though hell should be emptied to assist them. I believe there is a day of bitter persecution in store for the Church in Formosa. Mr. Junor, the second missionary, is busily engaged in studying the language. There are twenty trained native teachers in Northern Formosa, and five more are ready to go forth. Two British women distribute tracts, &c., and 263 persons have been enrolled. There are eleven elders and five deacons, and 2,000 hearers. The Mission in Central India has been eminently successful. At Indore a number of services in English and Hindostanee are held every week, and a school for Christian girls was opened in June last, and a school for boys. The printing press is of great use, and 203,906 copies of portions of the Bible have been printed and distributed. A Mission is in operation at Mhow, and a military cantonment and school for boys are established there. The Zenana work is still successfully continued. The total expenditure was \$26,909, and the receipts \$21,315, leaving a deficit of \$5,094."

The report concludes with thanks to the various women's missionary societies in connection with the different Presbyteries. He concluded by moving a resolution providing for the appointment of Dr. John Black, of Kildonan, Prof. G. Bryce, Winnipeg, Prof. W. McLaren, Toronto, Rev. I. Ross, and James J. Jamieson Campbell, both of Prince Albert, N.-W. Territory, as trustees, to whom the Dominion Government may issue patents to hold lands and premises in the North-West for the benefit of the Presbyterian Church of Canada, for the use of its Indian Missions.

Rev. Mr. McGregor presented the report of the Foreign Mission Committee of the Eastern Section. The report opened by referring to the New Hebrides Mission, at which