

jects thus introduced. Dr. Ed. de Pressense pointed out the prevailing characteristics of infidelity. Dr. Hoedemaker, Amsterdam, that in Holland the National Reformed Church was just recovering from the long sickness of Rationalism. They had had infidelity in the Church and among the people, which had rested upon them as an incubus; but now they could look back upon what it had been and could fortify their brethren in other lands and say:—"Don't be too much afraid of it, God will make it into a blessing after all." Sir H. Moncrieff thought the papers which had been read proved that there were abundant resources within the Presbyterian Churches for meeting modern infidelity on its own ground. Dr. Wangemann, Berlin, after referring to the sceptical tone of newspapers, magazines, and scientific associations in his native country, said that, in view of this state of matters, it was to be deplored that the Christian Church had almost entirely abandoned scientific research in the physical world. Something, he urged, must be done in this direction. There was much greater need for Christian investigators of the book of nature than for theologians. Professor Flint, Edinburgh, set forth what he thought should be the attitude of the Church towards unbelief. Professor Cairns, Edinburgh, said the grand source of unbelief was moral and spiritual. Man could not remove it; argument could not remove it; even example could not remove it; they must go back to prayer.

#### THE SPIRITUAL LIFE

was the subject of the first paper at the afternoon session, introduced by M. Theodore Monod, Paris. Spiritual life, he said, was not a question, but the question of Christendom. The whole of Christendom would be of less use without spiritual life than the huge skeleton of the whale hanging from the ceiling of the Industrial Museum. Spiritual life was a necessary result to a correct intellectual conception; but holiness did not follow orthodoxy as a matter of course. It was one thing to hold the truth; another thing to be held and governed by the truth.

Dr. Andrew Thomson, Edinburgh, read a paper entitled

#### "THE SABBATH A HELP."

While he was afraid the Sabbath was not so well observed now as it was many years ago, still, looking along the lines of Christendom, it is pleasing to notice at various points measures and movements whose intention was to preserve the day of rest, and recover it where it had been nearly or wholly lost. The advantages of the Sabbath rest were then ably pointed out.

#### "INTEMPERANCE IN THE UNITED STATES"

was the subject of a letter next read by Dr. Lane, Allegheny, in which he said that on

the other side of the Atlantic intemperance was not correlated as it should be with other social evils. It was estimated that there were 160,000 shops for the sale of intoxicating liquor in the United States, \$500,000,000 spent in drinking annually, 500,000 habitual drunkards, and at least 50,000 annually going down to a drunkard's grave and a drunkard's doom. The evil was a terrible one, and the Church in the United States had come to realize its importance, for three-fourths of the Presbyterian ministers there had become total-abstainers. The Church, he submitted, must utter her protest against the drinking usages of society.

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### HOME MISSION.

At the risk of wearying our readers we return to this subject. Our aim is to convince Kirk Sessions of the necessity of collecting for this scheme by schedule —by lady collectors calling at every house in order to give every family an opportunity of contributing something. It may be said "we do not like to be always asking for money for the schemes;—people get tired of it." We answer; It is not just that some congregations should regularly contribute while others do nothing. The most loyal will soon grow weary of it and give over contributing. It is not true moreover that people in general complain of being asked for money. There may be a few who will grumble; but the great majority give willingly and cheerfully.

It may be the duty of others to refuse, but let themselves be the judges of that. A man may be in debt, or from some other cause may find it impossible to contribute. Be it so: we have no right to accuse him of stinginess. But by all means let the sessions give every family a chance to give or withhold as Providence has dealt with them. One explanation of the marvellous financial success of the Free Church immediately