

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 30TH.

Revised, or Address.—1 Thess. iv. 13-18.

Prove that men may have heaven through Christ.

Repeat Psalm 110. 5-7; Romans 13. 12; Shorter Catechism, 81.

This epistle was written by the Apostle Paul to the Church at Thessalonica. The greater part of them had been heathens, but were converted by the preaching of Paul in company with Silas and Timotheus, Acts xvii. 1-9.

I. Death a Sleep.

Death is like a sleep to Christians. (1.) It is rest. The weary worker is glad to close his eyes at night, and forget all care in deep repose. When the long day of life is over, they that look out of the windows are darkened, and the doors are shut in the streets, and the good man, worn out, rests in the grave. (2.) It is rest in safety. I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety. So the Christian sleeps in Jesus. He is saved by Him and will be raised up again. (3.) There is a happy waking. How bright the dim eyes in the morning, how strong the wearied frame; so the body of the saint is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.

II. How Believers Sorrow.

It is a sore trial to part with dear Christian friends; we are not forbidden to mourn for them. Jesus wept. But we do not sorrow as others. Who are they? The heathen had no right hope of resurrection. On their tombstones they inscribed, "Farewell, farewell for ever." How does the Christian hope? (1.) They who sleep in Jesus are already blessed; "to depart is to be with Christ, which is far better." (2.) The Christian hopes soon to be with them. (3.) He hopes that they and he will have a glorious resurrection and a happy eternity.

III. Why We Believe in the Resurrection.

(1.) Jesus died. By his death for our sins he abolished death, and opened heaven. We would have been shut out of heaven for our sins, but now we have an abundant entrance. (2.) Jesus has risen. This is the pledge that we shall rise. Jesus is our Head. What God did for him he will do for us also.

IV. How the Dead are Raised.

All we know about this is from the Word of the Lord; we see seed dying and bringing forth other seed; we see the caterpillar becoming a crystal, and then in the summer bursting into beauty as a butterfly: these are analogies, but it is only in the Word of God we know for certain there is a resurrection. (1.) All saints shall rise together. "This is the meaning of the words—'Shall not prevent them that are asleep;' prevent means precede. The saints alive at Christ's coming, and the saints raised from the dead, shall be caught up together. (2.) They shall be raised by Christ himself. "The Lord himself shall descend," &c., "the trumpet shall sound and the dead shall be raised incorruptible," 1 Cor. xv. 52. As in Mount Sinai the law was given in the most solemn manner, with clouds and fire and earthquake, and the blast of a trumpet; so shall all men be summoned out of their graves to judgment with the greatest solemnity. What a blast which wakes the dead! What a sound that reaches the grave.

V. The Blessed Resurrection of the Righteous.

(1.) They shall meet the Lord. At the resurrection it is evident there is to be a new revelation of Christ to us. The saint is with Jesus as soon as he dies; but when he is raised with a glorified body, he will have new powers and be better able to know, and love and adore his Redeemer. (2.) They shall be with him for ever. He whom they loved most, he who is most worthy of being loved, he who loves them with everlasting love, he who is the Fountain of Living Waters—they are to be with Him. This is heaven. Not the glory of the celestial city but to be with Christ for ever.

How differently do sinners regard the resurrection. Maccaba, an African chief, when he heard of Mofat, the missionary of the resurrection, exclaimed, "What! will all the slain in battle rise?" "Yes, they shall rise." And "And all those I have slain yonder rise?" "Yes, they shall all rise." "No," said the chief, striking his spear on the ground, "they shall not rise!" The thought was too dreadful for this bloody warrior.

An honest blacksmith was once grossly insulted, and his character infamously defamed. Friends advised him to seek redress by means of the law, but to one and all he replied: "No, I will go to my forge, and there in six months I shall have worked out such a character and earned such a name as all the judges, law courts, and lawyers in the world could never give me."

ASSEMBLY SABBATH.

CENTRAL CHURCH, HAMILTON.

Divine services were conducted in this church yesterday forenoon by the Rev. Dr. Topp, of Toronto, who preached from Eph. iv. 18; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The text was unfolded and illustrated in the following order:

1. The meeting referred to. 2. The parties who shall come to the meeting: All God's saints, low scattered and separated, but united by real though invisible bonds—shall meet. In sadness and sorrow the loved ones are parted here, and the burden of blighted hopes carried through the dark night of bereavement, but joy cometh in the morning: for a Father's eye is watching, and a Father's voice will call together all the household of the faithful. "The dispersed of Israel He gathers into one." From every land, every kindred, they all shall come; not one of them can be lost. The very dust of the saint is precious in God's sight. It is the blessed privilege of the believer to know that death cannot sever the bonds that unite him to the Saviour.

3. The means by which the meeting shall be brought about. It is by the unity of the faith and the knowledge of the love of God. A clear and definite explanation was here given of what constituted the unity of faith, and the preacher urged the necessity of seeking such union as that which formed the subject of Christ's intercessory prayer. A union where the connecting link is that of an intelligent faith, guided and established by the growing knowledge of the Saviour.

4. The design of the meeting. Through the influence of the sanctifying spirit of God the believer is developed into a perfect man, conformed to the stature of the fullness of Christ. Christ is perfected, and his body, which is the church, is advancing towards the same perfection. What encouragement there is in this thought! However great may be the trials incident to the Christian's journey through the world, the end of that journey is everlasting life—a life unburdened by sorrow and unstained by sin.

Dr. Topp closed his sermon with a most impressive appeal to his audience, that they should give themselves to Christ, place themselves at the disposal of the redeeming love, and dedicate their lives to the service of God—a service which is destined to lead the servant through the unity of the Gospel, to the enjoyment of perfect holiness, and therefore perfect happiness, throughout eternity.

In the evening, the Rev. Dr. Taylor, of Montreal, preached from Mark 16; 15: "Go ye into all the world and preach the gospel to every creature." This commission was given to the Church for all time until the object of the commission shall have been accomplished. It was not given to the Apostles alone, nor was the sphere of activity to which it pointed limited to apostolic times. The Apostles have passed away, and the gospel is not yet preached to every creature. The word "preach" has been by conventional usage applied to the declaration of the truth in the public assemblies of worshippers, but the application should be wider. To preach is to publish the gospel by private as well as by public means, by every Christian as well as by every minister. "Let him that heareth say Come." The language of the text shews this. The gospel is not to be proclaimed to the multitude merely, but to every creature. It is plain, therefore, that, as the minister cannot reach every individual, the active co-operation of all believers should be enlisted in the promulgation of the glad news. God never requires at the hands of the church a duty which cannot be discharged, nor the accomplishment of a work for which his people have no adequate means. The command of labor carries with it, the promise of assistance.

Hence, sad though the state of many parts of the world is, and benighted as many of the nations are, the children of Almighty Father, should not despond, but, relying on divine faithfulness, go forward in the work of evangelisation. There is need that the Christianity of to-day should be more vital, and it may become more powerfully aggressive. Let every one who names the name of Christ feel himself personally interested in the advancement of the Redeemer's kingdom, and the time will come when the sceptre of Jesus will be gratefully acknowledged over all the earth. Then the kingdoms of this world shall become the kingdom of God and of this Christ. The blessed promise is enough to nerve all Christian endeavors, and inspire all needed hope.

The congregations were very large both morning and evening, and gave evidence of their high appreciation of the enjoyable services of the day.

Time flies; Death urges; Knells call; Heaven invites; Hell threatens.

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be reported upon at next Assembly. Dr. Proudfoot withdrew his motion, and the motion of Mr. McMullen was agreed to.

It being now 10 o'clock the Assembly adjourned until 10 o'clock next morning.

THURSDAY JUNE 6TH.

MORNING SEDAUNT.

The Assembly met at 10 a. m. After devotional exercises, conducted by the Moderator and Rev. Mr. Rodgers, the minutes of the saturday were read and sustained.

The report of the committee on bills and overtures containing several recommendations was read and received.

The report of the committee on the marriage with a deceased wife's sister was called for. Mr. Gregg the convener briefly stated the substance of the report, which showed the scriptural reasons for such marriages being provided in the confession of Faith.

After some discussion on the question it was moved by Mr. Wilson, Kingston, seconded by Mr. Burton, Belleville, that the report be printed in tract form and circulated among the congregations of the Church, as containing an excellent summary of the scriptural agreement against marriage with a deceased wife's sister." Agreed.

The report of the committee on Sabbath schools was then read by Rev. Mr. Cochrane, convener.

Mr. Reid read two papers to be taken up at the same time with the report, one requesting the selection of Sunday school books, the other a memorial from the Presbytery of Guelph, calling attention to schemes of lessons and other matters connected with Sabbath school work.

Mr. Cuthbertson, St. Thomas; moved that the reports be received, and referred to a committee whose duty it will be to report at a future sitting to this court.

Mr. Cuthbertson spoke in strong terms against Sabbath school conventions, and advocated denominational ones. Dr. Burns seconded the motion. While in favor of denominational conferences, he warmly defended general conventions. Mr. A. F. Wood also spoke in favor of General conventions.

Rev. Mr. Monteith, York Mills, moved in amendment seconded by Rev. Mr. Rogers that the reports be received and that the Assembly now proceed to the consideration of the reports. Mr. Cuthbertson's motion was carried.

The Rev. Mr. Ure, Goderich; reported in behalf of the committee appointed to consider the resignation of Prof. Young. The first and second clauses of the report expressing regret at losing the valuable services of the Professor and rejoicing at his well merited appointment to a chair in University College, were unanimously adopted, the third clause recommending the nominal connection of Prof. Young with Knox College that the benefit of his counsel might be secured to the Church, gave rise to some discussion and was recommended to the committee to be amended.

On motion of Dr. Taylor a committee was appointed to draft an address to Her Majesty the Queen.

On motion of Rev. Mr. Cochrane, a committee with Dr. Burns as convener was appointed, with power to correspond with other religious bodies in Canada now in session with the Government of Ontario and the Dominion regarding the appointment of a day of general thanksgiving. On motion of the Rev. Mr. Reid, the applications of Presbyteries to take on trial students for license were referred to a committee. Six students are applying for license.

The roll was now called. A special application from the Presbytery of Kingston was then received. Rev. Messrs. Burton and McMechan explained and supported the application which was to the effect that leave be granted to the Presbytery to ordain Mr. Thomson as a Missionary to the Hastings Road district. The hour of adjournment arrived before the business was disposed of.

AFTERNOON SEDAUNT.

The Assembly met and was constituted, the minutes of last saturday were read and sustained.

The consideration of the application of the Kingston Presbytery, not concluded at last diet, was then resumed. On motion of Rev. Mr. McMullen leave to licence and ordain Mr. Thomson was granted.

At this stage, Rev. Dr. Hogarth, Rev. A. T. Pierson and Mr. Farrand, delegates of the Presbytery of Church, U. S., and Rev. W. P. Scott, delegate from the United Presbyterian Church of North America, were introduced to the Assembly and took their seats on the platform.

Prof. Cavan read a report from the committee appointed to consider the answers sent down to Presbyteries anent, instrumental music, union etc.

To remit on instrumental music answers were given by 13 Presbyteries approving simpliciter of the Interim Act;

from 1 approving generally, from 1 disapproving but granting liberty to congregations; and from 1 disapproving.

To remit on Union question answers were received from six Presbyteries, approving of the basis of Union simpliciter, from eight approving generally but proposing modifications, from one disapproving, and from one that the consideration of the question be postponed.

On motion of Dr. Waters, seconded by Rev. Mr. Cochrane, the report was received.

A special application was made by the Stratford Presbytery for leave to receive Mr. Hartley, formerly a minister for some years of the N. C. Methodist Church, as a student of Theology in Knox College. Application granted.

Leave was also granted to the Presbytery of London to receive Mr. Lyman minister of the M. E. Church as a student of theology.

Also to the Presbytery of Toronto to receive Mr. James Campbell, a minister of the P. M. Church as a student of theology.

The next item of business was the time and place of the meeting of Assembly next year.

Mr. Gibson, Montreal, moved, seconded by Mr. Lowry, that the Assembly meet next year in Montreal.

Moved in amendment by Mr. Cuthbertson, seconded by Dr. Proudfoot that Assembly meet in London.

Moved in further amendment by Mr. Cochrane, seconded by Mr. Gregg, that Assembly meet next year in Toronto, within Cook's Church on the first Tuesday of June, 1878.

Mr. Cochrane's amendment was carried.

An overture from the Presbytery of London anent a denominational organ was then taken up. Dr. Proudfoot supported the overture. He said that this Church had not made such use of the press as it ought. He thought a weekly paper would greatly advance the interests of the Church. Such a paper was now published by private enterprise namely the B. A. PRESBYTERIAN. Had that paper been in existence a year ago this overture would not have been introduced. He could not withdraw the overture but he advised them to vote it down, and extend their hearty support to the BRITISH AMERICAN PRESBYTERIAN. On motion of Mr. McMullen, the overture was rejected, and the B. A. PRESBYTERIAN recommended to the ministers and members of the C. P. Church, as worthy of their warm support.

Overtures from the Synods of Hamilton and London anent the compiling of a hymn-book for congregational use, were read.

Rev. Mr. McColl, Hamilton, in behalf of the Synod of Hamilton, supported the overture, arguing that a hymn-book was not a novel thing in our Church, for some congregations already use one. Nor was he advocating anything wrong for the Assembly already permit it; nor was he afraid of bad results following.

Mr. Monteith moved, seconded by Mr. Becket, that in consequence of the prospect of union with other churches it would be unwise to compile a hymn-book at present.

Mr. Ross moved that the overture be rejected. He spoke warmly in favor of the Psalms, and characterised hymns as broken cisterns.

Mr. Monteith's motion was carried. The Assembly then adjourned.

EVENING SEDAUNT.

June 6th.

This evening been set apart to hear the Delegates from the United States, a large congregation was present.

The Assembly being constituted, the minutes of last Sederunt were read and sustained.

Rev. Mr. Gregg reported to the Assembly that in accordance with instruction he attended as a delegate from this Church, the General Assembly of the Presbyterian Church of the United States lately held at Detroit.

He endeavoured to give that Church a brief account of our condition and history, and desired them to send delegates to this General Assembly. He was glad that they had done so, and that the delegates were now ready to address the meeting.

The Moderator then welcomed the delegates, and called upon the Rev. Mr. Scott, delegate from the United Presbyterian Church of North America.

Rev. Mr. Scott had great pleasure at being present, and conveying to the Assembly the fraternal greetings and cordial salutations of his Church. He spoke of the interest which he attached to the name "Presbyterian"—a name which has always been associated with religious freedom and the education of the people. He then gave a very interesting sketch of the progress of the Church he represented. That Church, he said, was never more harmonious, nor more energetic in her work than at present. Mission work was being extended with much success, both at home and abroad. Their foreign Mission work was principally carried on in Egypt, Syria, Judea, and China, that in Egypt being wonderfully successful.

At home they had 5 Colleges and 4 Theological Seminaries. He then referred to the orthodox or conservative character of their Church. They still believe in the "Psalms of David," but they have just issued a new version of these Psalms, without the roughness and uncountness of the old version, and he hoped that the great Presbyterian body whose representatives are now on the platform, would soon come to use this new version instead of their Hymns. He closed by laying on the table the minutes of their Assembly.

Dr. Hogarth, of the Presbyterian Church of the United States, then addressed the Assembly. He expressed the delight with which they listened to our delegates in their Assembly. He then spoke of the bond of union which should subsist between Presbyterians, and hoped that a still closer union would yet exist among them. He described the Home and Foreign Missions of the Church, and dwelt at length upon their Sunday Schools. The American Presbyterian Church had 160,000 members, 500,000 Sabbath School attendants, 4,400 Ministers, and 4,700 congregations. Dr. Hogarth concluded by referring to the fact, that Presbyterianism always accompanied a missionary spirit, which fact was in a great measure due to Calvinism, the doctrines of which were well characterized by Mr. Froude as a "revolt against untruth."

Hon. J. S. Farrand, of the American Presbyterian Church, then addressed the meeting. He gave some interesting facts regarding the elder-ship of that Church, and described what their duties were, viz: to assist the pastor, to do pastoral work in his absence, to attend to the prayer meeting, to have the supervision over choirs, &c. He then referred to the fact of the great number of immigrants coming to the States, and the duty of the Church to christianize these. He had faith in the Word of God, that this world is to be converted to Jesus Christ. He wished for a closer union among Christians for that purpose. He was in favor of reciprocity and Free Trade between this country and his own, but he was also in favor of one American Presbyterian Church.

Rev. A. S. Pierson, of Detroit, next addressed the Assembly. Mr. Pierson, in a speech of great power, spoke principally on "the pulpit." First, the tendency to simplicity, connected with which he quoted as an example, Dr. Hall and Dr. Taylor of New York. Second, the tendency to preach without manuscript, or, as they say, to have less of paper ministers. He considered this tendency of great practical benefit, not that he believed in *ex tempore* preaching, for he considered that no minister had a right to enter the pulpit without having his sermon fully prepared, so that he could preach to his people face to face. A third tendency of the present day was that of unity among brethren. He held that a close unity should exist between Presbyterians. They had the basis of this unity in their standards, unity of affection and of co-operation. These tendencies, he held, were favorable to evangelical preaching. He concluded by referring, in eloquent terms, to the memory of John Knox, and to the great and glorious work which he accomplished.

The Moderator then responded. He warmly reciprocated the messages of Christian regard, and assured the delegates of the interest felt by the C. P. Church for the great work undertaken by their brethren in the United States. The Assembly then adjourned.

MORNING SEDAUNT.

Friday, June 7th.

The Assembly was opened by prayer. Rev. Mr. Pierson, of Detroit, leading the devotions.

Rev. Dr. Topp, chairman of the Board of Knox College, read the annual report. The report showed an increase in the contributions over last year of \$1,100, a decrease of debt by \$217. The Board recommended the appointment of two lecturers for next session. Forty-five students were in Theology, 27 in the literary course, who along with those at the Provincial University make about 100 studying for our Church in Toronto.

Prof. Young, although appointed to a chair in University College, gave during last session three lectures a week in Knox College. Mr. Scrimger and Renselton conducted classes in Latin and Greek.

Rev. Mr. Reid read the report of the Board of Examiners. He stated that it was worthy of notice that so many presented degrees from Toronto University when entering into their theological course.

Rev. A. Young, chairman of the Board of Management of Montreal College, read their yearly report. The number of students is 45. The College is in a very prosperous state financially. The Board have purchased a site on which they intend erecting a new college building, costing about \$30,000, of which more than half has already been subscribed. The Board recommended the Assembly to appoint an additional Professor to the staff of the college. The Library contains 5,000 volumes, and the students have free access to the library and museum of McGill College.

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