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## NOTES OF THE WEEK.

THE ladies of St. Paul's Church, Simcoe, realized, at their bazaar, the sum of \$468.

MR. IRA D. SANKEY is resting at Llandudno, Wales. He will assist Mr. Moody in a campaign of six months in St. Louis next winter.

T. M. HARVEY, an English merchant of Natal, Africa, has given \$100,000 to the English Wesleyan Missionary Society for foreign missions.

THE Presbytery of Whitby meets in the Presbyterian Church, Port Perry, on Wednesday, 2nd July, at 11 a.m., to induct Mr. Crozier into that charge.

HEREAFTER all new teachers in the Baltimore public schools will be required to serve in a temporary capacity three months before a permanent election can take place. The school board, it is said, have taken this idea from Prussia.

BISHOP GOBAT, of Jerusalem, died recently. The patronage of the bishopric rests alternately with Queen Victoria and the Emperor of Germany. The Queen will fill the present vacancy. The episcopal salary amounts to \$6,000 a year.

MR. SPURGEON has been presented with a testimonial of more than \$30,000 in honour of the twenty-fifth year of his work as a preacher. He spent a small sum for an ornamental clock as a memento of the gift, and devoted all the rest to Church work.

THE Rev. Dr. Cochrane leaves for Britain on the 3rd July. In his absence during the next two months, urgent communications on Home Mission business may be sent to Rev. R. H. Warden, Montreal, who will attend to them, or if necessary forward them to the Convener.

THE revival services begun by Messrs. Moody and Sankey in Liverpool are still kept up with success. Meetings are conducted in different parts of the town, and are participated in by ministers of the different denominations, including Churchmen, Independents, Presbyterians, Baptists, and Wesleyans.

THE N.C. "Presbyterian" regrets to learn that Rev. Roderick Henderson, who preached for two or three Sabbaths at Lexington, N.C., with great acceptance to the congregation of the Presbyterian church at that place, declines to entertain a call to the pastorate of the church. He thinks location in a more southern latitude is required by his health.

A YOUNG gentleman of Brixton, England, two years ago started a Sabbath afternoon service for children, which is now attended by from 500 to 600 children. Within the last year he formed a "Waste Not Society" among them, the members of which collect waste paper, from the sale of which they have supported a little girl in the Orphanage.

THE Archbishop of Canterbury sees in the younger clergy "a growing feeling of the great importance of setting a good example" in the matter of temperance, "to those whom they are called upon to teach. The number of young men who abstain altogether" from intoxicating beverages, "without any pledge, because they think that thereby they are doing good to those whom they can influence, is yearly increasing."

THE Presbyterian General Assembly at Saratoga took strong ground against theatres and operas. It formally condemned attendance on them as inconsistent with Christian duty, "since it not only gives countenance and support to an institution justly described by a former Assembly as a school of immorality, but is in itself spiritually hurtful, and tends to obliterate the line which should always be plainly visible between the followers of Christ and the world."

THE ordinance of the Lord's Supper was dispensed in Knox Church, Mount Forest, on Sabbath, the 22nd inst. The Rev. Messrs. Campbell, of Harriston, and Nicol, of Normanby, assisted the pastor. The weather was all that could be desired, and favourable to large attendance and comfort. Twenty were added to the communion roll. No special services were held except such as are usual and ordinary in connection with the observance of that solemn ordinance. The services held were earnest, evangelical and instructive. But the treasure was in earthen vessels, and, we trust, the excellency of the power from God.—COM.

"A CONGREGATIONALIST" asks if in saying that "the Congregational Church amongst its various titles has not one that clearly defines its Church government," we meant that it is loose in its Church government? We of course intended to convey the idea that no name which the Congregational Church bears indicates what is its government in the same way that Presbyterian or Episcopalian does. Our correspondent begs the whole question when he states that the Congregational system is that of the New Testament; for we are ready to maintain and defend the position that the Presbyterian government is founded upon and agreeable to the Word of God.

THE N.Y. "Independent" says: "Rev. Dr. Shedd writes from Hamadan, Persia, a very interesting letter about a movement among the Jews of that place. One of the oldest colonies of Jews in the world is found at Hamadan. Their ancestors were carried captive by the Assyrian king twenty-five centuries ago. For months past the colony has been agitated by the question: 'Is not Jesus the Messiah?' Four of the chief men, the heads of one thousand houses (about five thousand people), have, after long trial, been publicly baptized, and many others are asking to confess Christ. As in the days of the apostles, all the city is moved, and one Nestorian helper is day and night beset with Jews seeking instruction in the New Testament."

THE will of the late Mr. William Sloane, of New York City, contains liberal bequests to various religious and charitable societies as follows: Presbyterian Board of Foreign Missions, \$30,000; Presbyterian Board of Home Missions, \$30,000; American Bible Society, \$20,000; American Sunday School Union, \$10,000; American Tract Society, \$5,000; Presbyterian Board of Church Extension, \$10,000; Presbyterian Board of Sustentation Fund, \$10,000; Presbyterian Board of Ministerial Relief, \$10,000; Presbyterian Home for Aged Women, \$5,000; New York St. Andrew's Society, \$5,000; Society for Promoting the Gospel among the Seamen of the Port of New York, \$5,000. Mr. Sloane also leaves \$20,000 to Dr. John Hall.

THE following is from the "Huron Expositor": "At a meeting of the managers of Knox Church, Goderich, a short time since, to take into consideration the condition of the congregation and their ability to pay two ministers, it was decided that in view of the present depressed state of the country and reduction in membership of the church through removal, it would be advisable to reduce expenses and retain but one minister. The meeting was characterized by the utmost harmony, pastors and people agreeing exactly in their views as to the best course to pursue under the circumstances. We believe both ministers are to resign during the coming month, and that Rev. Mr. Sieveright desired that he should not be considered a candidate for the vacant charge."

"THE PAROUSIA," by Dr. Israel P. Warren, editor of the "Christian Mirror," Portland, Maine, is a volume worthy of study. The writer discusses Christ's second coming, His reign as King, the resurrection of the dead, and the general judgment. He maintains that the parousia is not an event but a dispensation. It began at the pentecost and continues to this day. He translates some passages of Scripture so as to do away with their imagined support of second adventism. For instance, we have the following: "We beseech you, brethren, by the presence of our Lord." "The presence of the Lord draweth nigh." He claims the support of such names as Alford, Olshausen, Dr. Robinson, Dollinger and Reuss, in his interpretation. Some one has said that the Christian Church has never settled its eschatology. Such a volume as this must be helpful in bringing about that result.

THE Swedenborgians have in the United States eighty-nine societies and churches and ninety-one ministers, together with fourteen licentiates, the entire membership not exceeding 5,000. The denomination carries on its publishing department through its headquarters in the Cooper Institute. There are, however, three publishing houses properly connected with the New Church—namely, the American Swedenborg Printing and Publishing Society, the Board of Publications, and the American New Church Tract and Publishing Society. The business of one and all is to translate and publish the works of Swedenborg and commentaries thereon. There are several theological schools connected with the denomination. A fund exists for the gratuitous distribution of New Church literature, by which nearly 40,000 volumes of Swedenborg's writings have already been sent out, and it is stated that the demand for these is on the increase. The Sunday schools of the Church number about 35,000 pupils.

## SERMON.

PREACHED AT THE OPENING OF THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA, AT OTTAWA, ON THE 12TH OF JUNE, 1879, BY REV. DR. JENKINS, THE RETIRING MODERATOR.

"As Thou hast sent me into the world, even so have I also sent them into the world." John xvii. 10-18.

Jesus was the apostle of the Father; sent forth into the world on a mission of love—the great Gospel mission of saving men from sin. "The Twelve" were the apostles of Jesus, sent forth by Him into the world with His Father's message of mercy. This message He Himself brought from heaven to earth—"As my Father hath sent me, even so send I you." Timothy, Silvanus, Epaphras, Titus, and many others, were apostles of "The Twelve," sent forth by them into the world to teach the same doctrine of salvation from sin, as they had been teaching; and also to provide for their being continuously proclaimed to the coming generations of men—"The things that though hast heard of me, the same commit thou to faithful men who shall be able to teach others also." This apostleship, thus ordained and ordered by the Father and the Son, and perpetuated during nineteen centuries by the presence of the Holy Ghost, exists in

## THE CHURCH TO-DAY.

For they to whom is committed "the ministry of reconciling," are apostles. Not in that technical and official sense in which the word came to be used in the first age of the Christian Church, and which limited it to "The Twelve," but in the broader, the literal sense, indeed, of their being "sent forth" into the world, as were "The Twelve," and as was Jesus before them, with the original message from God, of "goodwill toward men." They who trace back the authority of the Christian pastorate to the Apostles merely, take a limited view of the dignity of the pastoral position. The first link in the chain of the Christian ministerial succession is fastened in the will of the Eternal, in God's everlasting purpose of love to man. For, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Again, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "As Thou hast sent Me into the world, even so have I also sent them into the world." The work which devolves on

## THE MODERN CHRISTIAN MINISTER

is, therefore, that to which "The Twelve" were commissioned by their Lord, is indeed, the work to which the Father originally commissioned Him: "The Lord hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord." In what manner Jesus fulfilled this mission and ministry, with what wisdom and true-heartedness, how strong and how enduring was His loyalty to that commission under which He had been sent "into the world to save sinners," how deep was His sympathy with human woe, and how intense His longing to promote and secure the saving design of His great mission; is known to all you who have studied the life of Jesus, as it is portrayed in the Gospels. From time to time, Christian ministers are counselled, in books, in lectures, and in friendly conversations, to model their professional character and course, now, after one eminent and successful man, and now, after another. Sometimes a distinguished modern is commended to their study and imitation. At other times, some of the many men of real power who shed

## SO BRIGHT A LUSTRE

on the Puritan period of British ecclesiastical history. Then again, ministers are invited to go back to the era of the Reformation, and are urged to adopt as models of ministerial life and action, some of the men of might who, in that great age, defended with almost apostolic power and against many a fierce assault, Bible-truth and liberty of conscience. Beyond all these, ministers, time and again, are pointed to the age of the Apostles, that age which excelled every other age, whether previous or subsequent, in real preaching power; St. Paul being very naturally the favourite apostolic model on which modern ministers are recommended to order their professional course. A grand model truly! If we could but fashion our minister character after it! For the intellectual force and culture of this great Apostle; his eloquence, his resolve, his self-denial, his power of endurance, his sanctified zeal, have never been surpassed, if, indeed, they have been equalled in the missionary history of the Church. At this point, before passing to more important matters, I venture to offer this word of counsel, if not, indeed, warning, to my brethren in the ministry; chiefly to my younger brethren: Imitate no man! Read what the great Christian preachers and other authors of the different ages have written; make yourselves masters of their best productions; catch the inspiration which comes to any and every man who intelligently and laboriously and prayerfully studies the lifework, the spirit and the methods of those great pastors and preachers, who, from time to time have been instrumental in

## BUILDING UP THE CHURCH OF GOD,

and have made her strong and successful in the world. Noble men, who adorned and magnified the office of the Christian ministry. Do not, however, set them up as models after which to shape your own professional career; not so much, because they are not worthy of your imitation, as that you haven't the skill to imitate them. While during a long life in the ministry, I have known a man here and there, who has contrived to become respectable by overlooking the fact that he was himself thinking that nothing was left to him but to become an imitator, affecting to copy men who had reached high position in the Church by themselves recognizing and working upon their own individuality, I have known scores who have ridiculously and hopelessly failed. The rock on which many young ministers have split, and on

which many more are likely to split, is that of selecting some popular living preacher, or some admitted professor, as worthy of imitation, the result being that they have followed their cherished models in ungalvanism of gesture, or in an unattractive elocution, or in defectiveness of utterance, or in tricks of style, or in other weak points of manner and method, while the robust qualities, the really solid and valuable characteristics, those which lay at the root of the popularity and power which attracted them, were either overlooked in the modelling, or found too difficult to copy, and were not therefore reproduced. No man among us can afford to be another man—to be anybody but himself. You cannot become another man! By dint of foolish practice you may counterfeit some great man's gifts, or reproduce them in caricature; but the real power of the man is his own! not yours! nor anybody else's! It never can be another man's! It can never be yours!

"This above all! To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

Be yourselves! Any man amongst us who will resolve upon being himself; who will then strive to find out what his individuality is; and who will at length work upon the discovery; may become, in no long time either, an influential and successful minister. Likely enough he will become a power in the Church. One model exists which I may fitly set before you; which, indeed, I may urge you to follow; to fashion upon it that religious life which is personal to yourselves, and also that professional life which is relative to the interests of the Church, and to the salvation of men from sin. I shall venture to recommend, with all the strength and earnestness of which I am capable, that you study, and as far as may be, reproduce in your respective spheres of ministerial labour, the spirit and method of His working, whose brief ministry of three years, told so powerfully upon the men of His own generation, and the record of which even, as we have it in the Gospels, has mightily influenced all the generations of men that have come and gone, since he came and went;—our great Master, Teacher, Saviour, Apostle, Example. Of all others,

## JESUS IS THE MODEL MINISTER,

and missionary of "the Gospel of Peace." All that characterized the spirit and method of our Lord, in fulfilling the mission of His Father, is worthy of being studied by us, and followed. I must content myself with noting two or three points. Certainly the piety of our Lord is worthy of our imitation as ministers. It must be imitated by us, if we would become "able ministers of the New Testament." By His "piety" I mean, that life of purity and goodness which He led during His earthly sojourn, chiefly during His official life. The divine side of religion and its human side were in full development in the character and life of Jesus; they were completely balanced too. Perfect was He in goodness, perfect in virtue also. Devoutness marked His whole bearing toward His Father, a pure, a kind, and a loving spirit was pre-eminent in all His intercourse with the children of men. I say "devoutness;" for His life was a life of prayer; and to commence with His Father was His highest joy. We are told by the evangelists that He was often and much alone with Him who had sent Him into the world. How near and abiding was the intercourse which existed between the Father and the Son, may be gathered from those of Our Lord's discourses which have come down to us in the Gospels: That to Nicodemus, &c., and that also spoken at Jacob's well, to the woman of Samaria; in both of which he betrays a perfect knowledge of the Father's character and will, and the closest identification with the Father's purposes. Then, we have the discourse which He preached after the miraculous feeding of the five thousand, a discourse which reveals His intimate knowledge of heavenly things, as they bear upon earthly things; and of the things of God, as they bear upon the interests of man; a knowledge which must be largely set down to the strength and nearness of

## THAT HOLY FELLOWSHIP

of which I have spoken. Especially do we detect this oneness in that discourse in which, after the last supper, He instructed "the Twelve" in "the deep things of God," and comforted them, in view of His going away, by the promise of the Holy Ghost; chiefest of all, we are made aware of it by those marvellous intercessions which followed, in which the mysterious oneness existing between Himself who was interceding and Him who was being addressed, is disclosed with a clearness and certainty of statement which falls not short of a new revelation; it is, indeed, "the mystery of Godliness," made plain to human apprehension. With how great self-denial Jesus worked the works of Him that sent Him, how completely the zeal of His Father's house ate Him up, I need not say. It was His life, His all of pleasure to glorify His Father on earth, and to finish the work which He had given Him to do. A whole-hearted, unselfish consecration of His great and wondrous nature to God the Father of glory, in the salvation of mankind, this—together with those qualities which make up the human side of His moral character, kindness, meekness, gentleness, condescension, patience, tenderness, His love in a word, this is the sense of what I venture to call the religious life of Jesus of Nazareth. How, and to what extent this life of consecration and goodness, bore upon the success of His work none of us can certainly explain. The references to this difficult question which are contained in our Lord's intercessory prayer, lead us to infer that there did exist a link of connection between His faithfulness to God the Father, and the successful establishment in

## THE WORLD OF CHRISTIANITY

and the Church. But ye followers of this supreme example—in the devoutness, the tenderness, the strength and the endurance of His piety! Let our Christian pastors walk in these steps of "the Chief Shepherd," "the Shepherd and Bishop of souls." Believe me, brethren, no man among us, whatever his talents or his learning, can build up a worthy and fruitful ministerial character, save on the basis of a holy personal character. A man who would faithfully and effectively minister the gospel in the Church of the living God,

in order to this, know the strength and joy of sustained fellowship with the Father and with His Son Jesus Christ. And how is this to be secured? By an earnest, constant, personal study of the oracles of God, by much private prayer, and by a simple daily faith in Christ I am crucified. Let every minister find time to be alone with his God; after the example of Jesus. Faithful work in the preparation of sermons is important, so also is industry in parochial and pastoral duty. Prayer meetings and missionary meetings, Bible classes and classes for communicants are admirable constituents in the machinery of a congregation; but they are nothing, unless they are guided in their operation by holy hands, by devout men, by men who set apart daily seasons for communion with God. Let us be sometimes "alone!" I say! Not even in the streets, or in the houses of our people; not spending all our time in public meetings, in church courts, at social entertainments. Snatch from the busy, rattling hours of the day, one quiet hour for talking with God. Sometimes there will be constraint upon you literally to follow your Lord, by setting apart a lonely night,

## A NIGHT OF HOLY CONVERSE,

with the Father of your spirits; a night in which you will plead with Him for new strength, for quickening grace, for supplies of that wisdom which He had promised to them that ask, for the sending down of the Holy Ghost upon both yourselves and your congregations. Doubt it not; your people will take knowledge of you if, in imitation of Jesus, you are much with God in prayer and communion. It will tell powerfully upon your pulpit work; your hearers will "catch it in your public prayers and in your sermons; and it will be felt also in the discharge of your pastoral duties. Let then your studies and all other departments of your work, be "sanctified by the word of God and prayer." "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another (God and we) and the blood of Jesus Christ His Son cleanseth us from all sin." The modesty and meekness of Jesus, in the prosecutions of His mission, are also worthy of being considered and imitated by us who sustain the office of the Christian ministry. He, the Creator of the ends of the earth, mingled with the people as one of themselves; not obtruding Himself on their attention; not, as a rule, displaying the power and majesty of His Godhead on a grand, commanding scale; not introducing either His most formal discourses or His greatest miracles with a flourish of trumpets; not thus, I say, did He fulfil His great mission. Calmness modified His displays of power; humility softened the dignity of His bearing. More often than otherwise, His was the still small voice. His

## THE SOFT AND SILENT TREAD.

"He shall not strive nor cry, neither shall any man hear His voice in the streets." There was no boasting, with the view of producing the impression upon the people that He was some great one who had come into the midst of them. Not even at Bethany, the scene of His greatest miracle; no, nor when He miraculously fed the 5,000. Quiet, unostentatious, modest was He. Concealment of power, rather than display, characterized the Son of God in all the work which He undertook and carried out in their behalf whom He came to save. Brethren, concealment of personal power, rather than display, is the position to which the example of Jesus points as the fittest and the best for ourselves. No man who is worthy of being called a man, much less a Christian, ever boasts of what He is, or what He can do; ever tries to call attention to himself as a man of extraordinary power; as a man whose worth has been under-rated, whose qualities have been overlooked by the Church. If men will do their best, quietly, earnestly and without ostentation, in the sphere in which they are, depend upon it they will soon rise to their true level. The men who fret and fume after positions which they have not secured, but which their vanity or ambition or both lead them to think they ought to have secured, are almost sure to fall short of that advancement which they have been so diligently seeking. As a rule the men who rise to places of prominence, are the men who do not strive, nor cry, nor lift up their voice in the streets, as though they were set aside and neglected, but the men who shrink from responsibility. "When Jesus therefore perceived that they would come and take Him by force, to make Him a King, He departed again into a mountain Himself alone." He shrank from prominence, and preferred prayer, communion with His Father. I commend these thoughts to my younger brethren specially. Be sure that, in the long run, the Church and the people will rate us

## AT OUR TRUE VALUE.

This ought to encourage you, that the least talented man in the Church, by prayer, by communion with God, by diligent study of the Scriptures, by faithfulness in pastoral duty, and by a pure and single aim, remembering all the time that he is himself, can do for God and for man a great and lasting work. Such men oftentimes outstrip in usefulness, aye, and in position too, men, who, with more ability and more learning, fail, to a greater or a less extent, for want of simple, earnest, sanctified purpose; and because, through lack of meekness and humility, they have cherished a feeling of discontent with their position. "Whosoever will be great amongst you, let him be your minister; and whosoever will be chief among you let him be your servant. Even as the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many." 2. The teaching of our Lord—the substance and the manner of it—is also worthy of being studied and followed by the Christian minister of to-day. Christ's teaching was in harmony with that morally defective condition of humanity, which led to His being sent into the world by His Father. His mission, as to both His Father and Himself, was prompted by the universal sinfulness of mankind, and by the Divine desire and purpose to save men from their sins. His teaching was based upon three considerations: The fact of human sin; the penalty of human guilt, and the purpose of God in regard to human salvation. The existence of sin in man, and the danger in which it has placed man, must be deemed to have been a controlling motive in all that Jesus spoke and

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 it 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 philosophes 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 beats the same proportion 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, undenyng 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. D. 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



islands missions are stationed, and are found of much use. Complaint is made that there are not missionaries enough sent out for the group of islands. On the island of Erromanga there are stationed one missionary and twenty-three teachers. The mission has also a little cutter used for travelling from station to station.

The Aneiteum Mission is next dealt with:—

At its chief station, Anelauhat, there are one missionary and twenty-one schools, and in the Island of Fate, in connection with the same Mission, there are several stations established. The effect of them, as seen in those islands, is remarkable. Thirty years ago the crew of the "British Sovereign," wrecked there, were eaten by the natives, and three years ago the crew of a wrecked vessel were hospitably entertained until means of leaving the island were provided them. In the Trinidad mission there are three male and one female missionaries, and twelve stations and twenty-one schools. The baptisms were 97, and the pupils attending schools 817. The expenditure on the three missions was \$13,652, and the receipts \$13,914.

Rev. Principal McVicar moved that the reports be received and considered *seriatim*, and dwelt at some length on the foreign missions work and its relations to (1) the home mission work of the Church, (2) its spiritual life, and (3) its financial development.

Rev. J. McKinnon, P.E.I., seconded the motion. He claimed that the labours of the Church in its various missions should be pushed forward without fear, because the Church had never been more spiritually successful in its missionary work than when suffering from misfortunes or persecution.

Rev. Mr. Christie, missionary from Trinidad, on a visit home, addressed the Assembly. He informed the Assembly that not only was it necessary for missionaries once in a few years to return home to restore their health in this northern bracing atmosphere, but a visit had a recuperative effect on their spiritual nature, by contact with kindred spirits instead of the pagans with whom they ordinarily associated in their mission life. He described the island of Trinidad, which is the most southerly of the West Indies, its exports, sugar and cocoa, and the heterogeneous nature of the population. There are 80,000 coolies on the island, and these are principally Hindoos, whose religious belief is either Mohammedan or Buddhist. The latter are rather intelligent, although they are cramped by their Paganism, but soon after their contact with Christianity become intellectual. He dwelt on the importance of converting the Orientals who were invading this continent, or else they would heathenize us. A number of coolie converts had been made and several churches erected and were self-sustaining. He illustrated the case of a coolie family which gave liberally to the support of the Church. The great object of the mission was an indirect one. Benefit to India would ensue as a result, because one-fourth the youngmen return to their native land. The influence which young Christian Hindoos, imbued with western ideas, would have on India was incalculable. He concluded with an appeal for a fourth missionary to be sent to the island.

The reports were then received and adopted, with the addition that the Committee be recommended to send Mr. John Wilkie as missionary to India as soon as possible.

The motion for appointing trustees for mission property in the North-West Territories was also carried.

A vote of thanks to Rev. Mr. Christie was unanimously given.

Rev. Principal Grant presented the report of the Juvenile Mission Committee, which gave a satisfactory exhibit.

The report was adopted.

Mr. W. B. McMurrich, Toronto, presented the report of the Committee appointed to propose a scheme for the amalgamation of the Juvenile Mission Committee, with a view of co-operation and yet retaining the independence of each Committee. The report proposed a scheme which was adopted by the Assembly.

The benediction was then pronounced.

#### SEVENTH DAY—MORNING SEDERUNT.

The Assembly was constituted in the usual manner.

A resolution extending the hours of session by ninety minutes each day was adopted.

#### LICENSING STUDENTS.

Rev. Mr. Young, of Napanee, presented the report of the Committee on Licensing Students, and dealing with the application of certain Presbyteries to license students. The report was adopted with some amendments.

#### HOME MISSIONS.

Rev. Dr. Waters presented the Home Mission Report, Eastern Section. It showed that the Committee had under its charge twelve ministers, eight probationers, thirty-one students; total fifty-one. Newfoundland is a special field for this section, and has missions at the Bay of Islands and Betts Cove. The financial position is described thus:—In May, 1876, our balance was \$520 60; in 1877, \$507 65—our expenditures being thus \$12 95 in excess of income. Last year our balance came down to \$170 76, showing an excess of expenditure of \$336 89; but this year the over-expenditure has arisen to \$1,477 80, so that the actual balance against us in the accounts amounts to \$1,307 04. The receipts were \$4,211, and the expenditure \$5,515. The report concluded with several propositions to reduce the expenditure.

#### SUPPLEMENTS.

Rev. Dr. McGregor presented the report of the Committee on Supplements, Maritime Provinces, for 1878-9.

Rev. Principal Grant, moved, "That the General Assembly receive the reports, and express satisfaction at the large amount of mission work accomplished during the year, and the many new fields that are urgent for supply of the means of grace. The General Assembly also desires to express its thanks to the Colonial Committees of the Church of Scotland, Free Church of Scotland, and Presbyterian Church of Ireland for their continued interest in our work and contributions to our funds, and to the Students' Missionary Societies of our colleges for their valuable labours during the year. Further, the General Assembly approve of the appointment of Rev. Donald Ross as minister of Prince Al-

bert, and commend him and his field to the especial interest of the Church; and also approve of the changes suggested by the Committee on Continuous Supply, and grant leave to the Home Mission Committee, Western Section, to supplement the congregations of Balsover and Vittoria, as asked by the Presbyteries of Lindsay and Hamilton. Finally the General Assembly while deeply regretting the necessity of reducing the grants for the past and present half years in the Western Section, also sanction the proposed arrangement of the Supplementary Committee, Eastern Section, to meet their next payment; sanction the action taken, but recommend the Presbyteries to endeavour to make good the deficits in their respective bounds, and instruct the Home Mission Committee in the future management of the fund to equalize the expenditure and income of each year, and recommend that in congregations where no special effort has been made to reduce the present large indebtedness a collection be taken up at an early date."

Mr. J. K. Blair, of Truro, N. S., seconded the motion, and spoke briefly on the importance of the work.

Rev. Mr. Campbell, Montreal, spoke in condemnation of the proposal in the reports to reduce the grants to missionaries in the North-West, and claimed that they were the men who were doing the real work of which the Church was proud.

Rev. Mr. Warden of Montreal, announced that a gentleman had promised him \$500 as a contribution towards that branch of the work.

Rev. Mr. Armstrong, Ottawa, spoke against any reduction of the allowance to missionaries.

An overture from the Presbytery of Manitoba protesting against the proposed decrease of allowance to ministers in the North-West was presented.

Prof. Bryce, in support of the overture, appealed to the Assembly to act honourably towards the missionaries, who had gone to the North-West on certain conditions, one of which conditions it was now proposed by the Home Mission Committee to amend.

Prof. Hart also supported the overture.

Rev. Mr. Laing moved in amendment, seconded by Rev. Dr. Jenkins, "That in view of the great increase in the deficiency in the funds as reported, remit to a Committee to consider what steps can be taken towards relieving the heavy indebtedness by which the mission funds are burdened."

The hour for recess having arrived, the Assembly adjourned.

#### AFTERNOON SESSION.

The Assembly was constituted in the usual manner at half-past two o'clock.

#### SELECTING DELEGATES TO PRESBYTERIAN COUNCIL.

The first order of the afternoon was the vote by ballot for eight ministers and eight voting elders to represent the General Assembly at the Pan-Presbyterian Council which will be held in Philadelphia next September.

Rev. Mr. Middlemiss and several other Commissioners presented a paper to the Assembly setting forth that for conscientious reasons they could not take part in the vote by ballot, as it was novel and unprecedented in the procedure of the Assembly.

The paper was ruled out of order, on the ground that a dissent had already been placed on the minutes and reasons assigned.

Considerable discussion took place as to the mode of casting the ballots. The vote was then taken, and the scrutineers retired to count the ballots.

#### HOME MISSIONS.

The consideration of the Home Missions report, adjourned from the morning sederunt, was resumed.

Mr. Thos. McCrae, Guelph, moved, seconded by Mr. Fairbank,

That the indebtedness of the Home Mission Committee be divided *pro rata* among the Presbyteries of the Church, and that one of the elders be appointed to see that the money apportioned to each congregation shall be collected and remitted at once to the treasury of the Western Section of the Church.

After further discussion, during which Rev. Mr. McMullen moved a motion much to the effect of that moved by Mr. McCrae, Mr. A. Morris addressed the Assembly, and proposed that the elders present hold an informal meeting before the Assembly separate, and that a Lay Association be formed for the purpose of raising funds for the Church schemes, the same as had been done in Scotland.

Rev. Principal Caven moved a motion setting forth the necessity of keeping faith with those who had been engaged on certain salaries, and instructing the Home Mission Committee to communicate with Presbyteries for the purpose of inducing them to subscribe the deficits in their respective bounds. Rev. Principal Grant moved, "That the reports be referred to a Committee to prepare a deliverance to be submitted at to-morrow morning's sederunt, and that the Committee be composed of:—Revs. Dr. Grant, Caven, Cochrane, McGregor, Waters, R. H. Warden, C. B. Pitblado, D. J. Macdonnell, J. Laing, and Elders Hon. Mr. Creelman, Messrs. A. Morris, T. W. Taylor, Thomas McCrae, J. L. Blaikie, R. Capels, J. K. Blair, and A. Mutchmore.

Rev. D. J. Macdonnell spoke at some length, as a member of the Home Mission Committee, in explanation of the causes which had led it to propose the reduction of missionary allowances. He proposed several remedies to prevent future deficits and relieve the present. He said that the Elders of the Church should be induced to act as liberally as ministers had done in the Western Section of the Church. The ministers had contributed \$2,000 out of the \$11,000 required. In conclusion, he urged upon the ministers the importance of offering up prayers every Sunday for an outpouring of liberality on the part of their congregations, and to specially mention the importance of sustaining the home missions.

Rev. Mr. Wishart, of Madoc, suggested the establishment of a Woman's Home Mission Branch.

Rev. Dr. Burns urged that the wants of the Church should

be specified by the ministers to their congregations; next, organizations should be formed, and then unity in labour for a particular fund should be adopted on the part of neighbouring congregations.

Rev. Mr. McLean, Belleville, seconded Principal Grant's motion, which was adopted.

#### ADMISSION OF NEW MINISTERS.

Rev. Dr. Jenkins presented the report of the Committee appointed to consider the application of ministers from other Churches for admission into the Presbyterian Church of Canada. The report recommended that Messrs. D. R. Crockett, J. A. R. Dickson, R. A. Hoskin, Antonio Internoscio, J. Kay, J. W. McClintock, and T. M. Reikie be admitted as ministers.

The cases were dealt with *seriatim*, and those of Messrs. Crockett and Dickson adopted without debate. Mr. Hoskin was restored to his full status as a minister, he having previously been in the Presbyterian Church. On the question of admitting Antonio Internoscio, an ex-priest of the Church of Rome, without ordination into the Presbyterian Church, it was decided in the affirmative by a majority vote. Several commissioners entered their dissent.

Further consideration of the report was postponed by reason of the hour of adjournment having arrived.

#### EVENING SEDERUNT.

The Assembly was constituted in the usual manner.

#### ADMISSION OF MINISTERS.

The consideration of the report on the admission of ministers, &c., adjourned from the afternoon, was resumed. Messrs. John Kay, J. W. McClintock, and T. M. Reikie were received as ministers in full standing. It was further ordered that W. A. Chambers be admitted as a licentiate, and Gilbert A. Smith be admitted as a catechist; that the application of J. N. Elliott for admission be not entertained; and that George Blair's standing as a minister be recognised. The application of W. Luke Cunningham was referred back to the Presbytery that forwarded it, to deal with in a specified manner. The decision on another application was re-committed to the Committee for further consideration.

The report was adopted as amended.

#### DELEGATES TO THE PAN-PRESBYTERIAN COUNCIL.

The scrutineers on the ballot for delegates to the Pan-Presbyterian Council made the following report:—One hundred and four ministers were nominated; one hundred and thirty-three elders were nominated. The following were elected:—Rev. Principals McKnight, McVicar, Grant, and Caven; Drs. Reid, Jenkins, and Burns; Rev. D. J. Macdonnell; and the following elders: Messrs. T. W. Taylor, A. Morris, James Croil, J. McMurrich, Dr. McDonald, Thomas McCrae, B. Fairbairn, and J. K. Blair.

The announcement was received with applause, and the nomination confirmed.

#### SABBATH OBSERVANCE.

Rev. Mr. Yates Hickey, a delegate from the International Sunday Observance Association, next addressed the Assembly in explanation of the objects of the Association. He said it was formed for the purpose of securing a general observance of Sunday in the Dominion of Canada and the United States, and he desired to elicit for it the Assembly's interest and support. It had three principal objects—(1) concerted action to secure the reduction of work on all railways on Sunday within the limits of necessity and mercy; (2) to secure the observance of Sunday by the general and local Governments, including the same limits, and the discontinuance of the mail service on that day; (3) and to secure the same observance by communities. He concluded by appealing to the Assembly to give the Association every sympathy and support to secure the consummation of objects so beneficial to the Christian Church.

A vote of thanks for the address and expressing sympathy with the objects of the Association was unanimously carried.

Mr. Jas. Croil, the delegate from the General Assembly to the Church of Scotland, gave an account of his mission, and expressed great pleasure at the manner in which he had been received by that Church and entertained. Although he had no commission to the Free Church, he was invited to address its Assembly. He did so, and was well received. There was an immense meeting. The result of his delegation was, in his opinion, conclusive proof that the Assembly should never miss the opportunity of sending a delegate to Scotland.

#### COLLEGE REPORTS.

The consideration of the College reports, adjourned from a previous sederunt, was resumed. A recommendation from the Board of Halifax College, that the Assembly raise the salaries of the theological professors, was received and agreed to.

Rev. Principal Caven concluded the reading of the report of the Committee on Theological Education. It recommended the establishment of a Senate by the Assembly, which should apply on behalf of the Assembly for legislative powers enabling it to confer degrees in Divinity, and that the Theological Halls of the Church become affiliated with it. A draft Act was submitted and a number of details given.

Rev. Dr. Jenkins presented a minority report, which sets forth that the majority report was only carried by the casting vote of the Chairman. The minority report requested that more time be allowed for the consideration of such an important scheme as that contemplated, and for the collection of further evidence on the matter.

Rev. Principal Caven moved a resolution to the effect that the General Assembly sanction the principle of the report, which purposes to establish a university for the purpose of conferring degrees in Divinity, with which the Theological Halls of the Church could become affiliated, and further order that the draft of the Act be entered on the minutes and printed, and left over to next Assembly for consideration. He spoke at some length in explanation of the objects sought by the report.

Further discussion was postponed, and the Assembly adjourned at 10 o'clock.

**EIGHTH DAY—MORNING SEDERUNT.**

The report of the Committee on Theological Education with reference to the conferring of Degrees in Divinity was resumed this morning.

Principal Caven moved a resolution to the effect that the General Assembly sanction the principle of the report which proposes to establish a University for the purpose of conferring Degrees in Divinity, with which the several Theological Colleges of the Church could become affiliated, and that further action be postponed till next Assembly.

The motion was seconded by Dr. Waters, who believed that the scheme would tend to unite and consolidate the Colleges of the Church and to raise the standard of theological education.

Hon. A. Morris moved an amendment to the effect that a committee be appointed maturely to consider the proposed scheme, to report to next Assembly.

Rev. Dr. Ure, seconded by Rev. W. Moore, moved a further amendment, "That the Assembly deem it inexpedient to sanction the principle of the creation of such a University as that recommended in the report, but agree to send the whole matter to Presbyteries, with instructions to report as to the principle involved, at next Assembly."

Rev. Dr. Topp, Rev. Messrs. McLeod of Stratford, McMullen of Woodstock, Burnfield of Brockville, Dr. Macdonald of Hamilton, and Principal McVicar of Montreal, spoke in favour of the scheme; and Principal McKnight, Rev. Messrs. McLennan of Charlottetown, Forrest of Halifax, Macdonnell of Toronto, and Messrs. Jas. Croil and J. McLennan advocated delay.

A vote being taken, the amendment of Dr. Ure was carried by a majority and the Assembly decided in terms thereof.

In the afternoon the Committee on the Hymn Book presented their report of the Presbyteries reporting as to the hymns sent down by the Committee. Sixteen express general approval, two disapprove, and seven recommend the matter to be recommitted for another year. The Committee carefully considered the suggestions of Presbyteries, and recommended the addition of fifty-five hymns to the collection sent down. The Committee asked to be re-appointed with instructions to make the book as complete as possible and to publish it for the use of the Church.

An overture from the Synod of London and Hamilton was read, asking the enlargement of the Committee and further time to consider the subject. It was supported by Messrs. McMullen of Woodstock, McLeod of Paris, and Murray of London.

Dr. Jenkins moved, seconded by Mr. Forrest of Halifax, the adoption of the Committee's report. This was supported by Dr. Bennett of St. John, N.B., Messrs. Mitchell, Armstrong and McLeod (Stratford) spoke in opposition to this motion.

Principal Caven moved an amendment in effect that the report be received, and the committee thanked for their diligence; that the Assembly fully appreciate the progress made, and re-appoint the committee with instructions to continue their labours for the improvement of the collection, giving full consideration to criticisms of Presbyteries forwarded them, or which may yet be forwarded, to report at next meeting of Assembly; and further, that Presbyteries be invited to assist the committee, by remitting them any well considered suggestions they may deem important.

A vote being taken the amendment was declared carried. In the evening a communication was read from a British committee on the Waldensian Church, asking assistance to increase the salaries of the missionaries of that church. Rev. Mr. Sproat was heard on behalf of the mission, and the Assembly expressed its sympathy with the Waldensian Church.

Dr. Topp, on behalf of the Judicial Committee, presented a report on the appeal as to the Perth organ case. The report recommended that the appeal be dismissed and that the Presbytery in any future proceedings should adopt the best means to secure peace in the congregation of Knox Church, Perth.

Messrs. Dodds and Halliday, appellants, were heard and after considerable discussion and the voting down of an amendment by Mr. McMullen of Woodstock, the report of the Committee was adopted.

Rev. R. H. Warden presented the report of the Committee to whom were referred the Home Mission Reports. The report was received and its consideration delayed till tomorrow.

The Rev. D. Ross, missionary-elect to Prince Albert, Saskatchewan, addressed the house briefly. The Assembly expressed their sympathy with Mr. Ross and his mission, and Principal Grant, at the request of the Moderator, commended him and his family to the care and protection of the Great Head of the Church.

**NINTH DAY—MORNING SEDERUNT.**

The attendance of members was perceptibly smaller this morning though nearly 150 were present till the noon recess when the numbers were reduced to about 80 or 90.

Mr. R. Murray, on behalf of the Hymn Committee, presented a report recommending: (1) That the Committee be empowered to make such arrangements as would secure the copyright. (2) That Presbyteries be instructed to forward suggestions prior to the end of November. (3) That the Committee be authorized to make preparations for suitable music for the hymns, and (4) That the past expenses of the Committee be paid out of the Assembly Fund.

The report was adopted.

Mr. R. H. Warden submitted the report of the Committee on the Home Mission reports. After lengthened consideration the recommendations, as amended, were adopted as follows:—

1. That the Assembly place upon record its thankfulness for the large measure of success which, by the blessing of God, has crowned the labours of its home missionaries during the past year.

2. That the thanks of the General Assembly be given to the Colonial Committee of the Church of Scotland, the Free Church of Scotland, and the Presbyterian of the Church of Ireland for their continued interest in our Home Mission work and their contributions in aid thereof; and also to the Students' Missionary Societies of our several Colleges for their valuable services during the year.

3. That the Assembly approve of the changes suggested by the Committee on continuous supply, and grant leave to the Committee of the western section to supplement the congregations of Holslover and Victoria as asked by the Presbyteries of Lindsay and Hamilton.

4. That the Assembly approve of the appointment of the Rev. Donald Ross to Prince Albert, North-West Territory, and commend him and his field to the special interest of the Church.

5. That the Assembly instruct the Home Mission Committee (Western Section) to take such action as may secure the payment in full of the 25 per cent, which the Committee were reluctantly constrained from lack of funds to withhold from the several Presbyteries of the Church in April last for the services rendered during the preceding half-year.

6. That the Assembly approve of the resolution of the Supplementing Committee of the Maritime Provinces respecting the payment of the half-yearly supplements due on the 1st July next, with this modification, that one-half, to be obtained by loan, shall be paid on the 1st July, and the other half so soon as the funds are supplied by the congregations, which, it is confidently hoped, will be by the 1st of October.

7. That the request of the Committee of the Western Section as to the reduction of the salaries of the Manitoba missionaries be not acceded to, but that these salaries be paid as heretofore; and that the attention of the Presbytery of Manitoba be specially directed to the twelfth recommendation of this report.

8. That the request of the Committee of the Eastern Section, as to Manitoba College, be not acceded to, but that that Committee be required to contribute \$500 and the Western Committee \$2,000 as formerly for the support of the Manitoba College.

9. The Committee report the following as their estimate of the amount required for the ensuing year, which estimate is based on the payment in full of grants for the current six months:

Western Section—Debt at present	\$11,000
For the year's work	35,000
	<hr/>
	\$46,000
Eastern Section—Debt at present	\$ 2,400
For the year's work	11,000
	<hr/>
	\$13,400

The Committee recommend that instead of making a special appeal for the removal of the present deficits, there be but one appeal embracing the deficits and the current year's expenditure combined; and that congregations be instructed to forward contributions to the respective treasurers as early as possible (there being due on the 1st of October about \$32,000, including the present debt), so as to warrant the Committees paying in full all grants, and to render unnecessary the reduction of 25 per cent, as contemplated by the Committee of the Western Section.

10. That a Committee be appointed consisting of the Moderator, Dr. Waters, Messrs. C. B. Pitblado, D. J. Macdonnell, R. H. Warden, J. L. Blaikie and W. B. McMurrich to prepare a short appeal to the members and adherents of the Church, setting forth the condition and requirements of the fund—to be signed by the Moderator; that the Assembly enjoin every minister to read this appeal from the pulpit on some Lord's day on or before the last Sabbath of September next, and to afford opportunity to every individual to contribute by subscription or in any other way that the Session or Deacon's Court may have previously resolved upon; and enjoin further, that Presbyteries take order at their first meeting thereafter and that this injunction is complied with, and that Presbyteries report to next Assembly; and further, that a copy of this appeal be addressed to each Presbytery together with a statement of the amount which may reasonably be expected as the fair proportion of the Presbytery's share of the total sum required.

11. That it be an instruction to the Committees in their future administration of the work to equalize the expenditure and income of each year.

12. That it be an instruction to the Committees to entertain no applications for new grants or for the continuance of old ones for either supplemented congregations or mission stations unless there be laid on the table of the Committee an extract minute of the Presbytery making the application, showing that the grants have been revised since the meeting of Assembly, and that deputies have visited the supplemented congregations and mission stations within the bounds with a view to the reduction of the grants.

13. That it be an instruction to the Committees to entertain no new applications for grants until the state of the funds shall warrant them in so doing.

14. That the foregoing resolutions be printed and a copy forwarded to each Presbytery without delay.

The report of the Lumbermen's Mission as also that of the Woman's Foreign Missionary Society of the Presbytery of Kingston were read and received, and the pleasure of the Assembly expressed at the success of the work entrusted to these committees.

The Knox College Report was considered and adopted. The Board were encouraged to continue their efforts to remove the indebtedness on the ordinary fund, and the ministers of the church were instructed to bring the subject of Ministerial Education before their people on the first Sabbath of November.

The Queen's College Report was adopted, as also those of Halifax and Montreal.

Mr. W. Moore, on behalf of a Committee appointed to consider the question of the territorial bounds of the Colleges of the Western Section of the Church, presented a report recommending: (1) That there be no change made in

the territorial bounds. (2) That the Treasurer of the Western Colleges pay \$500 to Montreal College for the current year. (3) That a Committee be appointed to consider the whole question of the support of Theological Colleges in the Western Section, to report to next Assembly.

After considerable discussion and the voting down of an amendment, the recommendations were adopted.

The Report of the Committee on Theological Education was adopted on motion of Principal Caven.

The following finding was adopted, on motion of Principal Grant, as to Manitoba College:—(1.) That the liability of the General Assembly be limited to the payment of professors' salaries \$3,400, and that the Board of Management be strictly enjoined to incur no expense which they are not prepared to meet from local sources. (2.) That the Committee be appointed in the ordinary fund of Manitoba College consider the whole question of the condition of the institution and its future maintenance, and report to the next General Assembly. (3.) That the Assembly express its sympathy with Dr. Patterson, in the difficulties encountered by him, and that his report be also referred to the Committee above named for final settlement. (4.) That the Committee of last year be re-appointed, with the addition of Rev. M. W. MacLean.

Messrs. McGregor, Owen and Anderson were, on application of the Presbytery of Manitoba, permitted to pursue their studies under the care of that Presbytery.

The Report of the Committee on the Ordination of Roman Catholic Priests was sent down to Presbyteries with instructions to report their views at next Assembly as to the validity of the ordination of the Church of Rome.

The Report of the Board of French Evangelization was adopted, thankfulness recorded for the success of the work, and the hope expressed that the Church would provide the amount asked by the Board for the current year.

The several overtures in favour of a General Sustentation Fund were read. Messrs. McMullen, P. M. McLeod, R. H. Warden, Principal Caven and others spoke in favour of the principle of such a fund, and a motion was carried appointing a Committee to prepare a scheme and report to next meeting of the Assembly. The Committee was composed of Revs. D. J. Macdonnell, Alex. Gilray, W. T. McMullen, J. Thompson (Sarnia), D. M. Gordon, R. H. Warden, R. Campbell, Dr. McNish, Thomas Sedgwick, E. A. McCurdy, John McMillan, R. M. McCready, and Elders R. Murray, J. K. Blair, G. Underwood, Dr. Norrice, A. C. Hutchinson, Colin McDougall, W. Mitchell, Dr. McDonald, and H. B. McMurrich.

After transacting one or two other matters of no public interest, the Assembly adjourned.

**TENTH DAY—MORNING SEDERUNT.**

The Assembly was constituted in the usual manner.

**ESTIMATES FOR CHURCH SCHEMES.**

Overtures were read from several members of the Assembly respecting the prospective estimates required for Church schemes, and recommending that a committee be appointed to make a probable estimate of what may be required to carry on the general work of the Church till next Assembly, and the proportion per church member that should be contributed to each of the said schemes, it being understood that in making the estimate referred to,

1. Due regard be had to the constituencies assigned to the Home Mission Committees respectively and to the College Committees respectively. Further, that said Committees include persons to have the management of the various schemes of the Church, with instructions to report to the Assembly as soon as practicable.

2. That Presbyteries be enjoined to communicate the information thus acquired to the congregations and Mission stations under their care, and to encourage them to contribute accordingly.

3. That congregations that have hitherto contributed more per member than such a general scheme of giving would require, be encouraged to continue and even to increase their contributions, with the view of removing as soon as possible the debt already contracted.

4. That congregations, knowing at the commencement of the year the amount they should seek to raise and the proportion in which they should distribute their funds to the schemes of the Church, be encouraged to send their contributions monthly or quarterly to the agent of the Church.

Moved by Dr. Waters, seconded by Rev. A. McL. Sinclair, That the principle of the overture be adopted by the Assembly, and that the Finance Committee be appointed a joint Committee to correspond with the Chairman of the various Standing Committees and Board of the Church with the view of ascertaining the amount annually required for their departments, and also to make their approximate estimates, not only of the total amount required, but also of what may be required for each scheme respectively, and the average amount that should be contributed by each member of the Church, and to communicate the estimates to the Presbyteries that all the congregations may be instructed and encouraged to bear their share of the general expenses of the Church, it being understood that the estimates made by the Committee shall not be considered authoritative, but merely a reliable guide to the congregations.

The motion was adopted.

**THE STATE OF RELIGION.**

Rev. Dr. McKnight presented, on behalf of the Convener Rev. T. Duncan, Halifax, the report of the Committee on the State of Religion. He moved that the General Assembly receive the report, thank the committee, and especially those seasons of spiritual refreshing enjoyed in several localities; and in reference to the evils complained of in the returns, as intemperance, the influence of sceptical and frivolous literature, and especially the worldliness reported as widely prevalent and injurious, the General Assembly deplore the same, and urge that supplications be made for a season of refreshing grace from the presence of the Lord.

The motion was adopted.

(Continued on page 556.)

## BOOKS AND MAGAZINES.

### "In the Volume of the Book."

By Geo. F. Pentecost. Boston: Eben Shute.

As everybody knows, Mr. Pentecost is a professional evangelist, and he has taken upon himself to write a book to tell people how to "Study the Bible with Pleasure and Profit." The work is almost entirely expository, and from its small size it is necessarily very fragmentary and incomplete. Very much of what the author has to say has been said—and better said—before. He sometimes, however, makes a point of his own, and he is always earnest, and so far as we have noticed, scriptural; for these reasons we can recommend the book, and do not doubt that it will be useful to many to whom larger works in Biblical exposition are not available.

### Premillennial Essays of the Prophetic Conference held at New York, 1878.

This work, besides an introduction by Dr. West, contains thirteen essays and three addresses—two of them by Dr. McKay of Hull—and a valuable critical appendix. The titles are: "Christ's Coming, Personal and Visible," by Dr. Tyng, jr.; "Christ's Coming—is it Premillennial?" by Dr. Kellogg (Presbyterian); "The First Resurrection," by Rev. A. J. Gordon (Baptist), Boston; "The Regeneration," by Dr. Imbrie; "The Kingdom and the Church," by Professor Lummis (Methodist); "The Parentage and Development of Antichrist," by Rev. H. Parker (Presbyterian), Buffalo; "The Gathering of Israel," by Bishop Nicholson (Reformed Episcopal); "The Judgment or Judgments," by Dr. Cooper (Presbyterian); "The Coming of the Lord in its Relation to Christian Doctrine," by Rev. James H. Brooks, St. Louis; "History of the Premillennial Doctrine," by Dr. N. West, Cincinnati; "A Summary of the Argument," by Dr. Duffield of Princeton College; "Hope of Christ's Coming as a Motive of Holy Living," by Dr. Rufus Clarke (Reformed Dutch). The majority of the writers are Presbyterians and men of mark. It is certainly the ablest work that has appeared on the premillennial side, and gives a more complete and satisfactory view of the whole subject than any the writer has met with. We especially note the essays by Dr. Kellogg and A. J. Gordon, and the history of the doctrine by Dr. West. Here we have a critical exegesis and a calm and able unfolding of the views of the writers. As this is a subject which should enlist the careful examination of all students of prophecy, those who desire to have within the compass of a single volume all that is necessary to an intelligent consideration of this side of the subject will find it here in a very readable form. The student of prophecy, with this volume of 528 pages, along with Dr. David Brown and the Second Advent (latest edition) will have all he requires to come to an intelligent decision on this important theme. The writer has always held the views set forth in Dr. Brown's book, and never before met with any work that paid him such respect for the views of the premillennialists as these essays afford. We can therefore commend them to those who desire fully to examine the whole subject. The Willard Tract Depository has the sole agency for the work in Canada.

### Typical Foreshadowings in Genesis; or the World to Come and the Divine Preparations for it.

By William Lincoln. Boston: J. A. Whipple.

In this volume, so far as we have mastered its contents, we find very much to admire, little to regard with indifference, and still less to condemn. The plan so far as we know, is original, and the interpretation is always fresh, striking, and seldom forced. From the dealings of God with "The Seven Representative Men of the Book of Genesis," each one of whom may be said not only to have represented, but almost to have constituted the Church of his day, the author tries to explain the Divine procedure in reference to the Church of New Testament times and of the present, and even attempts to foreshadow something of the History of the Church of the future, both on earth and in heaven. The headings of the divisions of the book are: "The Lord's Way with Adam," "The Lord's Way with Enoch," "The Lord's Way with Noah," "The Lord's Way with Abraham," "The Lord's Way with Isaac," "The Lord's Way with Jacob," "The Lord's Way with Joseph." In the character and history of each of these men he finds

something distinctly typical of some part of the organization of the Church universal—thus, Adam is the "type of Him that was to come;" Enoch, "the saint for heaven;" Noah, "the saint for the earth;" Abraham, "the believer;" Isaac "the typical son;" Jacob, "the typical servant;" "Joseph the typical ruler." As an expounder, our author's method is orderly and comprehensive. In the second chapter, for example, he says he finds three things: (1.) "Man's relationship to God, with the duty incumbent on him of obeying implicitly that God in everything;" (2.) "Woman's relationship to man;" and (3.) "the other creatures' relationship to man and woman." As a specimen of interpretation of types, take, almost at random:

"And during that night, a rib was taken from his [Adam's] side and 'buildd' (so Hebrew) into a woman. And thus was a help-meet found for him. Likewise, whilst as to this world Christ appears to sleep, God is intent on building the Church, taken from Christ's body. A rib is taken from his side, as if a cedar plank had been taken from the temple, and formed into a splendid vessel for its service. For we are members of His body—out of His flesh and out of His bones."

It is only when our exegist thinks it necessary to prove some preconceived premillennarian notions of his that his interpretations of types are forced. As a sample we may quote a sentence or two which we find on the forty-fifth page:

"Like as God waited seven days after the door of the ark was shut, ere He let loose the waters of the deluge upon men, and again, as [there was a like pause of seven days between the warning to Pharaoh concerning the slaughter of the first-born, and that slaughter itself (compare Exodus xi. with xii. 15); so there will certainly elapse seven years between the rapture of the Church to be with Christ, and His subsequent appearance to execute judgment on the world. This is that notable period of which we read so much in the Revelation, of twice twelve hundred and sixty days. In fact this said period is identical, as others have been shewn, with the last week of Daniel's seventy weeks of years."

Here there is nothing to lay hold upon but the number seven; and, judging from the manner in which our author deals with this passage we would expect that, were he to write a commentary on the whole Bible, he would take the number seven, every time it occurs, to prefigure the time between the "rapture of the Church" and the day of judgment. Notwithstanding such faults as that now noticed—and they crop out but in very few places—we admire the book as a whole, and we recommend it to our readers on account of its freshness, its originality, and its suggestiveness.

### DEFECTS IN CITY HOUSES.

"I was about to remark, that since the days of the old Romans building has not advanced one step. In fact retrogression is the law. If civilization were triumphant every house would represent certain essential elements of comfort; dampness avoided, noise subdued, dust excluded and smoke also; building so thorough that the expense for repairs, painting and so on would be next to nothing, and water-pipes requiring no plumber, and the effects of waste-pipes no doctor.

"If they would only make the rooms what I call inhabitable," said the Bachelor taking up the word, "we would even dispense with one or two other essentials. But who considers the position of furniture? What space is there for free movement? Take this very room. It is a mere chance that it admits this generous lounge and your long table, and yet it is supposed to be the working-room of a man of letters, who wants books of reference piled about him, and space to start up suddenly and walk till some mental fermentation has resulted in a clear, settled thought, ready for use. Then take noise. Has anybody thought of filling in floors, or doubling doors, and making all work or play rooms at as remote a distance as possible from the central point where silence should have its sway? Not one. You sit here, and every note of the piano, every shout of the children, every sound from the kitchen, penetrates, and disarranges thought, consciously or unconsciously. You didn't build the house? Very true, but I wager anything you like that if you had you would have spent your money in part in a row of impossible brackets outside supporting nothing, and merely ornamental dust holes, instead of deadening your floors, or increasing the number of square feet in your rooms. I could talk all night and then but have begun. Job should never have said, 'Oh, that mine enemy would write a book!' but 'Oh that mine enemy would build a house.' In fact if Job had been in a

modern house he would never have recovered senses or complexion. It was sitting in the ashes seven days and seven nights, with the wind blowing upon him and sun and moon working their will, that finally brought him to. Now in my own case, I would give half my year's salary if in all New York I could find a quiet room. I am in the office only part of the day. Really the best of my work could be better done at home than there, but I have moved till I am ashamed to move again. I did get some peace and fresh air in the sixth story of a Sixth Avenue flat, but the elevated road tore that from me. Now I'm in a tall house on Madison Avenue, third door back, to escape street noises, but at the mercy of the piano each side of me and of all the street cries and sounds from the back. Life is an everlasting concussion of the brain."—Mrs. Helen Campbell, in *Sunday Afternoon*.

### OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact that Psalm xci. 5, was translated, "Thou shalt not need to be afraid for any *bugges* by night," instead of, as in our version, "Afraid for the *terror* by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so called from Gen. iii. 7, being translated, they sewed fig-leaves together, and made themselves *breeches*, instead of *aprons*, as in our version.

The "Treacle" Bible was printed in 1568; and in it Jeremiah viii. 22 reads, "Is there no *treacle* in Gilead," etc., instead of *balm*. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii. 15, he measured six measures of barley and laid it on her, and *he* went into the city," when the word should have been "*she* went into the city," etc.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read "Thou *shalt* commit adultery; and this extraordinary omission occurred again in a German edition of 1732; so that there was a wicked Bible in each language.

The "Vinegar" Bible was printed in 1707, and is so called from the headline of Luke xx., which, in it, is made to read, "The parable of the vinegar," instead of "the parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called, "A basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice work" through which the mother of Sisera cried (Judges v. 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course, it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window, and cried through the eel-pots," instead of "lattice."

### BE CAREFUL IN A CRISIS.

All have heard of Mr. Lincoln's aphorism, "Don't swap horses while crossing the stream," and it has served to remind many a man of the prudence and caution necessary in critical moments. On another occasion Mr. Lincoln is said to have more solemnly enforced the same lesson. During the war some western gentlemen called at the White House and harangued him in an excited manner about the omissions and commissions of the Administration. He heard them with his usual patience, and finally said: "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across Niagara Falls on a tight-rope, would you shake the rope while he was passing over it, or keep shouting to him, 'Blondin, stoop a little more,' 'Go a little faster?' No, I am sure you would not. You would hold your breath as well as your tongue, and keep your hands off until he was safely over. Now, the Government is in the same situation, and is carrying across a stormy ocean an immense weight; untold treasures are in its hands; it is doing the best it can; don't badger it; keep silence, and it will get you safely over."



**Scientific and Useful.**

**TO CLEAN SPONGES.**—When very foul wash them in diluted tartaric acid, rinsing them afterwards in water; it will make them very soft and white. Be careful to dilute the acid well, as it is very corrosive, and therefore should be weak.

**DESSERT PUDDING.**—Six eggs, two teacups of pulverized loaf sugar, three teacups of flour, one teacup, light measure, butter, mixed in the flour; two teacupfuls, light measure, of cream of tartar dissolved in one teacupful of milk. Bake in a quick oven thirty minutes. Eat with cold sauce.

**BUTTER.**—To keep butter safely, arrange any kind of a vessel, a jar, a keg, or a barrel, make up the butter in rolls in the very best manner, cover them with a wet cloth, put them into a vessel and fill up with strong, clean brine, and arrange the cover so that a board or plank on its under side shall press the lumps down under the brine. Then bury the vessel up to the brim in the earth in the coolest corner of the cellar.

**CREAM PIE.**—Place a pint of milk where it will heat. Then beat together one cup of white sugar and half a cup of flour, with two eggs, and stir it into the milk when it is nearly boiling. Stir rapidly until it is cooked thoroughly; add essence of lemon, and pour upon the crust, which should be baked before the cream is put in. This will make two pies. If you wish it extra, make a frosting of the whites of two eggs and three table-spoonfuls of sugar. Spread this evenly over the pies, and set again in the oven, and brown slightly.

**JUMBLES.**—Take one pound and three-quarters of flour, one pound and a half of pounded and sifted loaf sugar, three-quarters of a pound of butter, three eggs and a little essence of lemon. Mix the butter to a batter; then add the eggs (unbeaten) and essence of lemon (about fifteen drops); mix well together, and then add the flour. Take little pieces, about the size of small walnuts, and roll them on the board as thick as a large quill, and about six or seven inches long. Then twist them into the shape of the figure 8, and bake in a moderate oven.

**RECIPE FOR REMOVING DANDRUFF.**—A well-known physician tells us that there is nothing better for the above purpose than the following preparation: To one pint of alcohol add gum-camphor as large as a small hickory-nut. This, so to speak, merely camphorizes the alcohol. Bergamot, or oil of rose, or any other essence, may be used to perfume it as the individual desires. Wet the scalp with this daily. It will also be found a stimulant of the scalp, a promoter of the growth of the hair, and will, in many instances, prevent it from falling out. For dryness of the hair, add a small quantity of glycerine or castor oil.

**GOOD FOR WARTS.**—The popular cure for warts, and other like excrescences, are very numerous, and vary in almost every country. One mode of charming them away is to take an elder shoot and rub it on the part; then cut as many notches on the twig as you have warts, bury it in a place where it will soon decay, and, as it rots away, the warts will disappear. This is a southern charm. In Yorkshire, and throughout the north generally, the cure for warts is to take a black snail and rub the excrescences with it, then impale it on a thorn, and leave it to perish. As it dries up and disappears, the wart will vanish. According to another form of the charm, the warts must be rubbed with a fresh snail for nine successive nights. Still another wart charm is to take the shell of a large bean, and rub the affected part with the inside thereof; bury the shell, and tell no one about it, and, as it withers away, so will the warts.

**PROTECTION AGAINST RUST.**—Nothing simpler or better adapted to general use has been discovered than the compound of lard and resin recommended by Prof. Olmsted, of Yale College (author of "Olmsted's Natural Philosophy"), and used by him for the preservation of scientific apparatus. Take any quantity of good lard, and to every half pound or so add of common resin an amount about equal to half the size of an egg, or less—a little more or less is of no consequence. Melt them slowly together, stirring as they cool. Apply this with a cloth or otherwise, just enough to give a thin coating to the metal surface to be protected. It can be wiped off nearly clean from surfaces where it will be undesirable, as in the case of knives and forks, etc. The resin prevents rancidity, and the mixture obviates the ready access of air and moisture. A fresh application may be needed when the coating is washed off by the friction of beating storms or otherwise. There was talk of patenting this recipe at one time, but Prof. Olmsted decided to publish it for the general good.

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## THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE—NO. 8 JORDAN ST., TORONTO.



TORONTO, FRIDAY, JUNE 27, 1879.

## PER CAPITA.

THE General Assembly has unanimously adopted a recommendation of its committee appointed to consider the question of systematic benevolence, to the effect that a table be carefully prepared which will show precisely the amount that every member of the Church is required to give to each scheme so as to meet the present expenditures. It is not of course the intention to establish a law—like that of the Medes and Persians—from which there will be no deviation. There will always be instances of persons, and these not necessarily the poor, who will not come up to the standard which may be named. Taking into account the prolonged commercial depression from which the Dominion is suffering, there will be many who will find it utterly impossible to increase their subscriptions. On the other hand, there are not a few congregations that are distinguished for liberality and whose members as a rule will contribute far more than their proportion. If possible, such are encouraged to increase their subscriptions to the funds of our various Boards. And we are certain, from past experience, that an appeal like this will not be made in vain.

But there is evidently much to be gained by presenting the benevolence of the Church in a systematic form. At the present moment, it is left very much to chance what each member will give. When, however, it is put down in black and white what every one is expected to contribute, no one can any longer shelter himself under the excuse that he did not know how much he should set apart for the work of the Lord. The fact of the average contribution will stare him in the face, and he sees in a moment whether he is above or below the standard. On the other hand, the *per capita* plan will furnish the church session with the leverage that is required to move the congregation into a higher plane of giving. A very brief statement is all that is necessary to show the people in one moment whether they are lagging behind, or pushing ahead, in the matter of benevolence. Frequently it will be found that a simple reference will work like a charm in stimulating a congregation to increased liberality. The remedy for the evil of insufficient giving is a simple one, and we cannot but anticipate great practical results arising from it.

The state of the Home Mission funds is doubtless the cause of this new and important departure. It is a serious matter when the Church has to adopt such extended measures as that of reducing the salaries of missionaries, or of encouraging ministers to make up deficiencies from their too slender salaries. While the exigencies of the times may

explain the falling off in the revenue of Home Mission, it is evident at a glance that the whole amount required to sustain this work in a manner worthy of the Church would prove a very small affair if distributed over the entire membership. It is our earnest hope that the new plan will be found to work effectively, and we are confident that before another Assembly the wisdom of adopting this course will be fully justified.

## THE HYMN BOOK.

WHILE we ventured but lately to submit a proposal by which the hymn book might have been issued during the current year, we cannot say we are disappointed with the course which the Assembly has pursued. From correspondence in these columns, and the reported meetings of Presbyteries and Synods, it is evident that a considerable diversity of opinion prevails throughout the Church regarding this subject. While it is gratifying to find that the view which we put forth was supported by many able speakers on the floor of the Assembly, perhaps, on the whole, there will not be much lost by one year's delay. Certain congregations we know will be put to much inconvenience because of this postponement. These have decided to await the appearance of the new book, and yet their stock—as in the case of the first edition of the United Presbyterian Hymnal—is much run down, and cannot be made good by fresh supplies from Scotland. If these were to order the new edition, and if other congregations which are using, say the Scottish Hymnal or the English Presbyterian Hymn Book, were to go on purchasing these in sufficient number to keep up the demand, it would probably be a long time before they would make any change. Delay in publishing the new book will only increase the difficulty, and lead to much loss in its sale at the outset.

Still we have no doubt something will be gained by taking another year for the preparation of the work. There was too little time for the Committee upon the book to consider and calmly weigh all the suggestions transmitted to them from Presbyteries and Synods. Some of these might have been overlooked, and dissatisfaction to a greater or less extent must have been the result. If possible, the taste of every person interested should find expression in the book, and the delay will give the opportunity of duly weighing every opinion and every felt want. The mere postponement for a year will be a small affair, if by this greater unanimity will be secured.

In our opinion there is every reason to expect that a very excellent hymn book will ultimately be obtained. Much could be said in favour of the draft copy which was submitted to Presbyteries. With the subtractions, additions, emendations and alterations which have been suggested, the result cannot be other than satisfactory. The amendment, which was carried in the Assembly, authorizing the Committee to submit a new draft copy to Presbyteries, gives every person interested an opportunity of expressing his mind

upon the merits of the proposed new book. The result will be all the more satisfactory if the work of the Committee be unanimously approved of by the next General Assembly. The Presbyterian Church in Canada will then possess a hymn book which will be second to none of the publications of other Churches both in America and Great Britain.

## A GROUNDLESS AGITATION.

IF all tales are true, oppression has not ceased and persecution is still rampant. Even in this Dominion, under what we do not hesitate to say is the most liberal and the most popular form of government in the world, it would appear that we have an oppressed Church. The "The Church of Scotland" in Canada is sorely oppressed by the civil government; its rights have been trampled upon and its patrimony given to the stranger and the sojourner. But what is this pretended Church of Scotland? It is composed of about half-a-dozen ministers, with perhaps about half the usual proportion of elders, members and adherents, who—some of them at the last moment—refused to accompany their brethren of the "Presbyterian Church of Canada in connection with the Church of Scotland" into the union which formed the present strong and consolidated body, the Presbyterian Church in Canada. These few mal-contented had the effrontery to apply to the civil courts in order to obtain possession of the Church property, funds, etc., which had formerly belonged to the body in question, but which have been vested in the united Church by Act of Parliament. Failing in this, they resort to the most unreasonable and clamorous agitation with the view of enlisting public sympathy in their behalf. They do not seem to have any scruples. Mis-statements of facts, misrepresentations of views, defective logic, and silly attempts to make black white and the worse appear the better cause, are the characteristics of their platform utterances and of their published manifestoes. By the way, we had almost forgotten what it was that called our attention to this subject at present. It was this. The latest manifesto in behalf of the lost cause is a pamphlet by one of its redoubtable champions, Mr. Douglas Brymner. We have not seen it, but one of our city dailies has made us acquainted with it in a favourable notice. The fact that the notice is favourable only proves that the writer of it is utterly unacquainted with the history of Presbyterianism in Canada during the last ten years, not to go any farther back. Without wasting many words on the matter we will just call attention to the fact that the statements, "The Church of Scotland declares itself to be a Free Church in a Free State," "The Free Church declares itself to be a Free Church above the State," "The United Presbyterian Church declares itself to be a Free Church ignoring the State," are not authoritative declarations put forward by these Churches—they are merely Mr. Brymner's distorted views of the position which they respectively occupy. Why does he not tell us what the Presbyterian Church in Canada "declares itself to be?" for that is the only body that he has to deal with in the

present contest. But the man who represents the main body of the Church to which he belonged as "seceding" when they entered the union, and speaks of the handful that refused to enter—some of them, we are afraid, with a sinister object in view, which will certainly be defeated—as constituting that Church, cannot be expected to state his own or other people's views either very clearly or very fairly.

#### METROPOLITAN BISHOP.

THE discussion which occurred in the Anglican Synod of Montreal concerning the question of Metropolitan Bishop, deserves some notice. Of course we do not mean to consider this as a matter of much consequence in itself. Whether the Bishop of Fredericton or the Bishop of Montreal is entitled to precedence, is on the face of it a very insignificant affair so far as the Dominion of Canada is concerned. The Episcopalians of Fredericton may go wild with delight at the mere thought of carrying the day over those of Montreal. It is the old story repeated of the clergyman in Scotland praying for the greater Cumbræ and the smaller Cumbræ and also the *adjacent islands* of Great Britain and Ireland.

But it is rather odd to put side by side with this action, the paragraph of the Dean of Westminster which has recently gone around the papers and which shows conclusively that the Church of the Apostles and their immediate successors was Presbyterian in form. Is not this contention for metropolitan honours an example of the manner in which Episcopacy, like the mistletoe, grew upon the tree of Christianity? Whenever the question of precedence comes in, there is the germ of sacerdotalism. Let us once allow that Montreal is entitled to overlordship, and we are not far from Rome, the logical development of such an idea.

There is in our view a pleasant contrast to this presented in the Presbyterian Church. From a certain point there may be inequality of ministers. They may vary as to salary, as to gifts, as to members. But there is no royal road to honour. He who humbleth himself shall be exalted. The faithful missionary pastor of a new settlement may become more than a Metropolitan Bishop. He may be Moderator of the General Assembly.

#### THE PRINCE IMPERIAL.

THERE would appear to be no end to the fatality which has marked the course of the Zulu war. The British forces have been strained by the demand made upon them by this unfortunate campaign. Many brave soldiers have fallen in the ignoble guerilla warfare, who might have lived to render distinguished service to their country on other fields. Not a few sons of leading families in England have thus prematurely found a grave in the soil of Africa.

Amongst others who had gone to take part in the war of Britain with Zululand was the youthful Napoleon. He had attained distinction in the military schools of England. He now went forth as a volunteer to learn the art of war upon the actual field.

But he is struck down ere yet he has had much opportunity of proving his prowess. The number of cruel wounds inflicted upon his person shows what odds were against a small force when they were hemmed in by a lot of fierce savages.

It is a melancholy sight. Here is the only child of the exiled Empress of France, her stay and hope, forever removed from the conflicts of life. He had reached the years of adolescence, and there was before him the prospect of a noble career. The hopes inspired in the breast of the widowed mother gilded the unknown future, like a silver lining in the cloud. There was before the young man the prospect of an honourable if not a distinguished career. But such hopes are now blasted. The reaper whose name is Death has reaped the bearded grain at a breath and the flowers that grow between.

It is the old lesson rendered more impressive by the fact of the victim being the scion of an illustrious house, that there is but a step between us and the grave.

The death of the young Prince will without doubt prove a fatal blow to the Imperial cause in France. The Buonapartists were counting much on the future. The restoration of the Empire was with many only a matter of time. Possibly, bright visions floated before the mind of Eugenie in regard to Imperial honours for her son. But the death of the Prince almost ensures the future of the Republic being undisturbed by revolutions. Amongst the people generally there is no great desire to return to Imperialism, having so long as a Republic enjoyed the blessings and advantages of peace, and having anything but happy remembrances of their dynasties of kings. From the wonderful recuperative progress France has made since the Imperial disaster at Sedan, it is not likely that the people will again desire the empire.

Whatever be the feelings we may cherish in regard to the Republic, there can be only one sentiment experienced by all in behalf of her who is called to mourn the untimely death of her son. There is something inexpressibly sad in the lot of the beautiful Empress. A Queen in more than one sense, her court was but yesterday the attraction of the world. She was the admired of all admirers. To-day a virtual exile, the remains of Napoleon lying not far from her residence, with the dust of her child soon to be placed beside that of her husband, Eugenie has before her a life of sad bereavement and solitude. There can be only one feeling entertained for her, and that is of tender compassion, and one which the Queen and her subjects will not be slow to manifest.

#### THE RELIGIOUS NEWSPAPER.

THE influence of a good religious newspaper as a constant visitor in the family, we think is greatly underrated. It is regular food for the mind, and is a constant invigorator of the family thinking.

In a well-conducted religious newspaper there are many points discussed in brief arti-

cles, and much information communicated from sources to which few of the readers themselves have access. It may require only ten minutes to read and possess what it may have cost the writer half a day to produce. What an amount of labour is thus represented in a single sheet! Can such a collection of valuable matter be read, week after week, without exerting a very decided influence on the reader?

Making all allowance for any indifferent matter which even a religious paper may contain, there is enough of a truly valuable character furnished during the year to render it cheaper, in a pecuniary point of view, than any similar amount of matter contained in books. While the paper should not set aside the use of books, its value ought not to be overlooked, as it ministers to our ever-recurring wants, and refreshes the mind in those hours that lie between business or more systematic study.

It is not a fanciful idea that a difference is discernible between a family in which a religious newspaper is well and regularly read, and one into which such an educational messenger never enters. It may not be always easy to describe the difference, but it is felt in many ways to exist. In regard to the operations of the Church especially, you feel a wideness and freshness in such a family which you find not where the paper is absent. How can it be otherwise? The very selfishness which excludes a religious paper from the family is already a sad contraction. The absence of the information which such a paper alone can give, makes the narrowness which you feel to exist still more oppressive. All pastors know what this contractedness is, though it may be difficult to describe it.

If any have been tempted by the severity of the times to dismiss their newspaper, we beg them to consider the matter. However much you may feel the necessity of economy, you cannot afford to suspend your Church paper. What you save by it in money, you will certainly lose in that which is much more valuable and precious.

The great design of a religious newspaper is to do good, not alone by publishing what everybody believes, but what only a few may believe; publishing the latter because the few may possibly be in the right, and if they are not, their utterances will at any rate serve to awaken thought and elicit profitable discussion; thus helping, it may be, to preserve religious opinion from the dangers of stagnation. It is probable, therefore, that now and then we shall insert an article which some subscribers whom we esteem, and whose favour we desire to have, will not like; and we believe that we can afford to trust to the good sense of them all for the continuance of their kind regards, even though we may have inadvertently trodden upon their tenderest corns. They want a paper that shall reflect all shades of view which are consistent with charity towards God. They wish to know what other men are thinking, as well as to see reflected their own pet thoughts. They are accustomed to suppose that there may be good in things of which they themselves had never thought of, or thought of only crudely; and are therefore willing to be enlightened by candles which are not of their own dip.

## PASTOR AND PEOPLE.

### WHAT IS YOUR LIFE?

What is your life? An inspired writer says: "It is even a vapour, that appeareth for a little time, and then vanisheth away." It flies away as a dream, and cannot be found. Our life is wind. It moves swifter than a weaver's shuttle. It is as a tale that is told. It is swifter than a post. Hume says, "While we are reasoning concerning life, life is gone."

Short as life is, we strangely desire each period of it abbreviated. The child longs to be full grown. The youth at school wishes for the day when he will assume the duties of manhood. The man of business lives in hope of the time when he shall retire. It is marvellous how men waste their present moments. I have heard of a fool lighting his cigar with a bank-note of some value. The same man committed greater unwisdom than that—he wasted the precious minutes of a whole summer in doing nothing but iniquity.

Short as life is, it is the seed-time for eternity. Whatsoever a man sows here, he shall be reaping to all eternity. If he sows the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond the skies.

Most men's lives are full of toil and care. Many are full of sorrow and disappointment. But, thanks be to God, all men's lives abound in opportunities of gaining and of getting good. Nor ought any to object to the divine arrangement, which fills up a great part of life with duties and responsibilities.

To every man life is the beginning of endless, shoreless, fathomless, inconceivable happiness or misery. To the wicked the end of life is the end of all sinful mirth and pleasure. To the righteous the end of their earthly existence is the end of all doubt and pain. There is no middle course. "The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose." Time misspent is not lived, but lost.

In former days public executioners carried an hour-glass to the place of death, and set it down before the unhappy criminal, telling him that when the sands were all run, he must close his eyes on earth. Sometimes his spiritual adviser said to him, "Your sands are almost run," and he saw it was so. But the sands that measure our days are hidden from our eyes. They have been running for some time. They are running now. They may all be run in another minute. But we may live some days, or months or years. This is our solemn condition. Yet how few are impressed by it.

Some indeed are wise. They live very much each day as they would if they knew it would be their last. They are waiting and watching. Should they at any time hear the cry, "Behold the Bridegroom cometh," they would respond, "Even so, come Lord Jesus, come quickly." These are wise. They are wise unto salvation. They shall shine as the firmament. They shall be forever with the Lord.

Because these things are so, I am resolved,

1. To esteem myself in fault, and to count that day lost, wherein nothing is done for the glory of God, nothing for the profit of my neighbour, nothing for the good of my own soul.

2. Always to do promptly what I can for increasing my knowledge, piety, and usefulness; and not to defer till the next hour what can be done this moment.

3. As "he lives long, who lives well," I will try to think most of the manner of spending my days, and but little of the length of my days.

4. As the number of my days is with the Lord, I may well mind my own business and let him say when, where, and how my earthly existence shall terminate.

5. I will try to set the Lord always before me, and keep in view the early and solemn close of my earthly life.

### THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman,

who, many years ago, was on his way to a meeting of the people of God, held in a tent, or some such temporary structure.

The old pilgrim was poor and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man bound on the same errand, and they travelled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge, and have a little praying before they entered the meeting. They did so, and the old man, who had learned in every thing to let his requests be made known unto God, presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench if Ye can let me have it, so that I can hear Thy Word. And Ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want Ye to get me a pair of new ones. And Ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in his forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm well acquainted with Him, and He's well acquainted with me, and I take great liberties with Him." So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear trumpet of his hand to catch words, until some one near the pulpit noticed him, and beckoning him forward gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he rose, a lady who had noticed his shoes, said to him, "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for, and, while his younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.

### ELEGANCE OF HOME.

I never saw a garment too fine for a man or maid; there never was a chair too good for a cobbler or a cooper, or a king to sit in; never a house too fine to shelter the human head. These elements about us—the glorious sky, the imperial sun, are not too good for the human race. Elegance fits man. But we do not value these tools for the housekeeping a little more than they are worth, and sometimes mortgage a house for the mahogany we would bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness; or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole shiploads of furniture, and all the gorgeousness that all the upholsterers in the world could gather.—Dr. Holmes.

THE Prince of Orange, heir apparent to the throne of Netherlands, is dead.

## OUR CONTRIBUTORS.

### ALCOHOL IN THE TREATMENT OF THE INSANE.

In the report of the Medical Superintendent of the Asylum for the Insane, Toronto, for the year ending 30th September, 1878, a defence of the use of alcohol in the treatment of the inmates is made. The necessity for this originated in a difference of the opinions of Dr. Dickson of the Rockwood Asylum, Kingston, from the other medical men who were requested to give evidence before a Committee of the Ontario Legislature during the Session of that year. It appears that Dr. Dickson prohibited the use of alcohol, substituting opium and chloral hydrate in its stead. These, Dr. Clark, the present Superintendent of the Toronto Asylum, considers worse than alcohol, and questions the consistency of Dr. Dickson in withholding the least injurious of the three, while he freely prescribes the two more potent drugs.

There are several interesting points in this case, one of which is the extent to which medical opinion varies on the subject of alcohol and its effects as a beverage and as a medicine. On page 54 the Superintendent says: "It cannot be denied that alcohol, as a beverage, has done incalculable injury to society. Its ravages are seen on every hand—among all classes of the people. In health no one needs it, and in disease it has to be given with discretion and judgment." This is a clear and concise statement of the opinions of the temperance men in the profession.

We quote again from page 55: "Were a physician to anathematize all such remedial stimulants and sedatives, and not use any of them in his practice, he might not be thought prudent, yet none would deny the consistency in so doing, but to pronounce severe judgment on one of a class and accept the balance equally potent for good or evil as a selection, passes my comprehension. If opium and chloral hydrate are recommended, but alcohol condemned, it cannot be from any radical distinction in their therapeutic effects, for the three produce analogous results. Is alcohol a stimulant in small doses and a sedative in large quantities? so are they. Does alcohol produce no real motive power? neither do they. Is alcohol not a food? the same can be said of them. Does the continuous use of alcohol produce serious organic pathological changes? they do more so." "The brain and spinal cord and all the nervous matter, like all other parts, become subject under the influence of alcohol to organic deterioration," says Dr. Richardson in "The Diseases of Modern Life." "This refers to habitual drunkards, and not to the administration of it as a medicine. The same can be said of the thousands who are habitually using opium and chloral hydrate in this Dominion (*Vide* Custom returns). The quantity of these drugs imported is largely in excess of that required for medicine. There is not a druggist in the Dominion but can tell of numbers of unfortunates who are victims of the vice of opium or chloral eating. One of these will consume more of the drug in a day than any physician in ordinary practice will do among his patients. I can recall to memory a large number of such who have come under my notice. It need scarcely be said to medical men that such excesses are more pernicious than alcoholism."

It is with not a little pleasure that we make these somewhat lengthy quotations. They show that the medical profession understand the baneful effects of alcohol when taken to excess; that alcohol, opium and chloral hydrate are alike stimulating in small, and sedative or narcotic in large doses; that alcohol is not food, and produces no power that is valuable to the interest of those taking it; that its continuous use produces "serious organic pathological changes," and, according to Dr. Richardson, "organic deterioration." All of which we most heartily endorse. There is, however, one sentiment expressed in both of the above quotations that requires further consideration, viz.: that these deleterious effects "refer to the habitual drunkard, and not to the administration of it as a medicine." This is the "stumbling block" over which we "all fall into the ditch." We innocently set our house on fire and then deplore the loss of the building.

A misapprehension on the part of the medical profession, which appears to be a legacy from the middle ages, has led the civilized world astray on this most important question. It must be admitted that there



is no unanimity of opinion in the profession as to the relation of alcohol to the living body. Three quarters of a century ago it was prescribed by all physicians, recommended by friends on all occasions, and taken by everybody. This universal belief in its efficacy had obtained for a couple of centuries or more before Dr. Harvey discovered the circulation of the blood, which was announced in 1620. The scientific knowledge that was so much esteemed and so carefully guarded by the learned classes of the ancients was well nigh obliterated during the period extending from the seventh to the fourteenth centuries. Under such a *regime* could anything else than an almost universal belief in alcohol be expected; and especially when we remember that the method of distillation or concentration was discovered, and its product flaunted in the face of a degraded and debased civilization as the *elixir of life*? But how came this most serious misapprehension to obtain such universal acceptance? A portion of the answer is found in the preceding paragraph. Ignorance and superstition had taken the place of reason and spiritual rectitude. The remainder of the answer must be sought in a consideration of the relation that alcohol bears to the living organism when brought into immediate contact, which appears to have been wholly misunderstood by the entire medical world. The increased feeling of strength that is experienced when it is introduced into the vital domain has been erroneously supposed to be afforded or supplied by the alcohol. Hence the conclusion that it was the *elixir of life*. And, though almost immediately it proved itself to be immensely destructive to human life, it was still erroneously supposed to possess food properties, and to be indispensable as a remedy in the hands of the medical profession. Their premises were wrong, and consequently their conclusions were erroneous. Within the last twenty or thirty years immense strides have been made in correcting medical errors, and instead of the action being ascribed to the substance taken, as was the universal custom, it is now known to be on the part of the vital forces acting within us. This changing of our primary premise enables us to unravel this alcoholic mystery.

If a sponge is saturated with alcohol and applied to the back of the hand, in a short time the surface to which it is applied becomes red, and if continued for some time a blister will appear. The redness is caused by the blood, under control of the vital intelligence or nervous energy, being sent to the part to protect the living tissue from contact with an offensive poison, and, as it cannot remove it, it being outside the vital domain, a barrier of water is thrown up under the cuticle for the purpose of separating the offensive substance from that part of the body. When alcohol is taken into the stomach a similarly directed action is established. Under control of this vital intelligence the absorbent takes up the offensive material, which enters the circulation, and is carried to the depurating organs, the lungs, skin, liver, kidneys, and bowels, where it is expelled from the vital domain. The presence of the alcohol in the stomach has aroused the nervous energies to vigorous action, the circulation is increased, and there is a rapid expenditure of power, which gives a feeling of increased strength, similar to what is experienced after a labourer has commenced his day's work having had a previous night's rest. And this manifestation of force has been mistaken for a production instead of an expenditure of power.

There is this difference in the cases cited. The labourer expends his force through the motor organs, the muscles and tendons, which is in strict accordance with the design of nature; while the expenditure in expelling the alcohol is illegitimate because it is an expenditure of *vital force*—the stomach, circulating system, and depurating apparatus being called into vigorous action—without an adequate return in the shape of digested food, which is the prescribed duty of these organs. Vital power has been expended unnaturally in removing a substance that could not undergo the necessary transformations to rebuild the structures of the body. If this energy had been expended in digesting a properly selected food, a return in the shape of material prepared to repair the various structures would have been made, which is also in strict accordance with the design of nature.

The testimony of medical men adduced by the Superintendent appears to the casual observer to be overwhelmingly convincing; but when it is considered that quite as strong an array can be offered on the other side, proving conclusively that it is wrong to

prescribe alcohol, we are left in doubt so far as they are concerned. Alcohol is good, *per se*, or it is not, irrespective of the opinions of medical men. It has been pretended by some assuming members of the profession that a vast difference in its effects would result if prescribed by a doctor instead of the individual himself. Nature makes no such nice distinctions. She always recognizes it as an offensive intruder, to be carried outside the precincts of the body. If the quantity is very limited there is less superfluous work to do, and it is more easily accomplished, hence there is comparatively little injury inflicted; while, if the dose is a large one, or if too frequently repeated, the harm done is proportionate. We easily distinguish the rocks, while the pebbles are often unobserved.

A.

#### "THE LAST SLEEP OF ARGYLE."

Such is the title of a painting by the late E. M. Ward, R.A. The subject is taken from the following anecdote of the Marquis of Argyle, who was beheaded on the 27th of May, 1661. A few hours before his execution, an intimate acquaintance who, from fear, had gone over to the persecuting party, called at the prison to see him. The jailer said that he could not admit him as the Marquis was then asleep. "He cannot be asleep so near his last hour," said the other. "Come, and see for yourself, then," answered the jailer, and taking him to his cell, he opened the door, and ushered him in. There—like Peter the night before his intended execution—Argyle, so soon to fall asleep in Jesus, lay sleeping as sweetly as ever babe slept in its mother's bosom. In great anguish of mind, the visitor went home and said to his family, "I have just seen a strange sight—Argyle sound asleep within a few hours of eternity. How different it is with me! From fear of man I have denied my Lord."

The painting referred to, is—excepting one or two slight defects—a very excellent one. It represents the Marquis asleep in a rude bed. Light comes in through a window at the head. The visitor stands at the foot gazing on him. Behind him is the jailer. The last named is in the shadow of the massy door. The light thus—according to a rule in historical painting—falls on the principal figures. In the background, through an open door, we see a table prepared for a meal. I may here remark that when Argyle's body was opened after death, it was found that the food which he had taken shortly before he suffered, was quite digested—a clear proof that the calmness which he showed in the closing scene was not merely outward.

"The Last Sleep of Argyle" is interesting on several accounts, apart from its merits as a work of art. It is so to Canadians. He, whose last sleep on earth it represents, was one of the ancestors of our Governor-General. Truly, it is a high honour to the Marquis of Lorne that on the roll of "the noble army of martyrs"—among whom are so many of Scotia's sons and daughters—the name of Argyle is found more than once. May he walk in the footsteps of his martyred ancestors, in so far as they walked in those of Christ. Most appropriate to him is the counsel in Voltaire's tragedy of *Zaire*:

"— songe du sang qui coule dans tes veines,  
C'est le sang de martyrs."

("Think on the blood that flows in thy veins,  
'Tis martyrs' blood.")

It is interesting to Presbyterians, yea to every lover of civil and religious liberty. Worthy to be had in reverence is the blue banner of the Covenant. With few exceptions, the Covenanters—notwithstanding their seeming gloominess, stubbornness, and harshness—were all noble men. Those of them who were also noblemen, have bestowed ten thousand times more glory on their titles than they have received from them. The Covenanters helped greatly to plant the tree of civil and religious freedom of whose pleasant fruit we now eat. Gratitude should, therefore, make us deal gently with them wherein they erred. In justice to them we should—as far as we can do so—in imagination, place ourselves in their circumstances. We should always act on this principle in judging the sayings and doings of our fellow beings. The subject of this paper is one of eight pictures which the artist painted for the British House of Commons. It adorns the corridor of that building. Pleasing it is to see one so highly honoured, who was sent by his enemies out of the world, because in their opinion "he was not fit to live." In one sense, this was true of him. He

was one "of whom the world was not worthy." The death of the artist—which took place towards the close of last year—was a very sad one. He died by his own hand, it is said while in a state of insanity, the effect of bodily illness from which he had only partly recovered.

A small engraving of this painting appears in Part I. of "Cassell's Magazine of Art." Two or three engravings—for example one of Knox College—have already appeared in the PRESBYTERIAN. For some of the reasons just stated, one of "The Last Sleep of Argyle" is very worthy of a place in the same paper.

*Melis, Que.*

T. F.

#### "HONOUR TO WHOM HONOUR IS DUE."

MR. EDITOR,—Ministers have manses; why should not at least the Principals of our Theological Colleges get official residences from our Church? One of the first steps taken to do honour to the newly installed Bishop Sweatman of this Diocese was the issue of a circular to congregations asking aid for the erection or purchase of what they call a See House. Principal Caven's brother professors have been enabled by a kind Providence to provide homes of their own near Knox College, and before the eligible adjoining or surrounding lots are sold, off or increase in price, I would like to see some steps taken to honour him in the way proposed. When the Church was asked to increase the salaries of our Professors, the argument was often used that they should be placed on a par with the University Professors. None of the Toronto University Professors, so far as I know, have official residences, but if Bishops of Dioceses in the Church of England enjoy these, I do not think that even a debt of \$26,000 on Knox College, covered as it is by a subscription list of large amount, should prevent the purchase at least of a lot for the future residence of its Principals. If you ask how in these hard times the money can be raised, I can only suggest the idea of the Bishop of Huron for the erection of a new cathedral at London, viz.: that if he had 100,000 adherents of the Church of England in his Diocese, he might surely be justified in reckoning \$100,000 for the cathedral, of which he has already secured a very handsome chapter house, etc. If ministers and office-bearers in Western Ontario all took an interest in securing \$1 subscriptions, the Principal's residence would soon be a reality. Even our Presbyterian Sabbath school children in a smaller Province have taught us the power of their cents and pennies, in the purchase, outfit and sailing of fine missionary ships in the South Seas.

THE FIRST DOLLAR BILL.

Toronto, 17th June, 1879.

#### ROMAN CATHOLIC ORDINATION.

MR. EDITOR,—Will you kindly permit me to say a word in regard to receiving a priest from the Church of Rome into our Church without re-ordination? What is the position of our Church in relation to Roman Catholicism? I am involved in mystery. Does it regard the Church of Rome as a branch of the Church of Christ? It must do so or the ordination of the received Priest, A. Internoscia, is invalid, and men may exercise the office of the ministry in the Presbyterian Church without being ordained. Admitting the ordination acknowledges the Church of Rome to be the Church of Christ. Then all the contributions to convert the children of Rome is to convert the Church of Christ. Congregations had better pause and consider before contributing to the \$25,000 required this year to carry on French Evangelization in Quebec and give that amount to Home and Foreign Mission Schemes until the General Assembly announces its position. As a minister of the Church I feel called upon to enlighten the givers to the schemes of the Church on this subject.

B.A.

#### DISTRIBUTION OF PROBATIONERS.

MR. EDITOR,—In a small town in the State of Indiana, a German and his wife entered a lawyer's office. The man had a broken nose, and several cuts on the head, received by a contact with the poker. The woman had a pair of black eyes and sundry bruises on the face. The man addressed the lawyer thus: "Just look at those black eyes I have given to my wife, and this broken nose and all those bruises she has given me, and say yourself if we should not be divorced."

Any one who has read carefully all the letters which

have appeared in the CANADA PRESBYTERIAN for the last three years on the probationers' scheme, by probationers, ministers, and members of congregations, cannot fail to see that there is a considerable amount of "onpleasantness" all round. You shewed clearly in one of your late editorials that as an agency for effecting settlements it had proved a failure. It could easily be shewn that as an organization for providing supply for vacant congregations, it has proved a more thorough failure yet; congregations have to give about full pay and receive about half service, while the supplies do not get quarter pay. It is gratifying to find there is at last a prospect of a change. It is suggested from several different quarters that it should be set aside entirely. Probationers and ministers and congregations complain so much about being forced together against their wishes that the sooner they are both left to their "sweet wills" the better.

But though this will suit strong congregations who can offer a salary sufficiently large to entice candidates, and a considerable number of ministers who are on the look out for 'better terms' than their congregations allow them, and probationers who have a taste for candidating, there is a considerable number of weak congregations who are divided and scarcely ready to call ministers, who will suffer for want of supply, and a number of probationers and ministers who have neither the faculty nor the taste for candidating; but have a missionary spirit and would like to work in the vineyard for their Master, will be thrown out of employment.

What I would suggest is simply the following: That the sub-committee of the Home Mission Society should be turned into an intelligence office. That a list of all the ministers and probationers who are willing to accept employment in supplying vacant congregations by the year or half year at a salary of \$600 or \$700 per annum, should be obtained and placed in the hands of the Convener. That Presbyteries should be instructed to procure through this committee supplies as far as practicable for all the vacancies within their bounds who are either unable or unwilling to find their own supplies. That neither Presbyteries nor committee should have anything to do with candidating congregations, and ministers may be safely left to attend to that themselves, and enough will be done to satisfy all reasonable demands. But it may be objected that the interests of congregations may suffer by having men sent to them for six months of whom they know nothing; but it should be remembered that students who have not yet entered upon their theological course are sent to congregations for that length of time, and as a general rule they are acceptable. It is surely casting a sad reflection on our college boards, Presbyteries, and Assembly's committees to say that probationers and ministers who have passed examinations before those boards have been licensed and ordained, and many of whom have had many years' experience in pastoral work are not as worthy of confidence as students who have not entered upon their theological course at all. Those who indulge in this wholesale abuse of probationers should reflect that it is the examining Boards of the Church they are attacking. These probationers have all the imprimatur of the Church, and if any of them should prove unacceptable to a congregation the Presbytery could easily remove them on being petitioned to do so. If any probationer should prove unacceptable after a fair trial, in such work as this, it would be sufficient evidence of his unfitness for the work of the ministry. After all that has been written on the subject, the true cause of so many men remaining for years on the list is scarcely even touched. It is simply this: The original intention of the scheme is lost sight of; instead of probationers being sent to *bona fide* vacancies as eligible candidates, they are employed on an average nine-tenths of the time as mere supplies. Congregations have almost ceased to look upon any others as eligible candidates except those whom they have invited themselves. Those candidates are generally what are called settled ministers; but really unsettled ministers. Let any one carefully note the number of vacancies who call ministers from other congregations, and calculate the amount of supply needed whilst those calls are pending, and he will see that almost all the time of the probationers may be spent in that way. After having carefully noticed the working of the probationers' scheme for more than seven years I fail to see that a probationer's name being on that list for either a short or a long time is any good evidence of either his fitness or unfitness for the work of the ministry.

One great cause of the failure of the probationers' scheme was the attempt to combine two objects which should be kept separate, viz., effecting settlements, and giving supplies to congregations requiring it. The plan which I suggest would separate the two. Congregations would have the full liberty of hearing all the candidates they could induce to visit them, and ministers who did not see fit to place themselves at the disposal of the committee would be free to arrange for a hearing wherever they could. They would not have probationers thrust in their way. Congregations who got their supply from Presbytery would get the full benefit of it instead of being only half served as is the case under the present scheme. The supplies

would get the full benefit of all that was paid by the congregation instead of being obliged to spend about three-fourths of their income in travelling expenses; many of those supplies would be likely to be called and settled before their year would expire, and if this did not take place they should be renewed at the end of the year. This process might be continued until either a settlement was effected or the probationer had proved a failure.

*Aylwin, May 29th, 1879.*

#### A CORRECTION.

MR. EDITOR,—In the PRESBYTERIAN of the 20th, in your report of the remarks made by me in reply to the delegate from the Church of Scotland, there are several inaccuracies which require correction. The names of "George Brown, Aleck McKenzie, John McDonald," were never uttered by me. I would never have used the names of distinguished Canadian statesmen with so little apparent respect. What I did say was this: After referring to the fact that so far as *places* were concerned, we could reproduce Scotland in Canada, I said that in regard to persons, "Canada could turn out as many Donald Munros, Colin Campbells, Simon Frasers or John Browns as the Old Country, mentioning some of the more common and characteristic Scottish names, which also occur very frequently in Canada. The terms in which I referred to the Governor-General were also different from those in the report. I referred to him as the descendant and representative of the noble and honoured house of Argyle, a name that must ever be dear to Scottish Presbyterians, and as being also the husband of one of the daughters of our beloved Sovereign. It may be thought scarcely worth while to correct such inaccuracies, but where the names of individuals are concerned, it is desirable that as few liberties as possible should be taken.

WILLIAM REID.

*Toronto, 25th June, 1879.*

#### FIFTH GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN CANADA.

(Continued from page 549.)

##### A PASTORAL LETTER.

It was suggested by Rev. Mr. Murray, of Halifax, that the Moderator should issue a pastoral letter during the year, but it was finally decided to leave it to his own discretion.

##### ECCLESIASTICAL PROCEDURE.

The report of the Committee on Ecclesiastical Procedure was presented, and showed that their labours had been completed and a work on the subject issued from the press.

A motion adopting the report was carried.

##### RECEPTION OF MINISTERS FROM OTHER CHURCHES.

An overture was read from several members of the Assembly, asking that the Assembly should declare the conditions upon which ministers from other Churches shall be received, and define the mode of procedure.

The report was adopted *ad interim* and sent down to Presbyteries.

##### REPORT ON STATISTICS.

The report of the Committee on Statistics was received and ordered to be printed in the minutes.

The reports of the Finance Committee, Western Section and Eastern Section, were also presented.

The reports were received and adopted.

##### MISCELLANEOUS.

Rev. Dr. Jenkins made a verbal statement as to the *Presbyterian Record*. It was, notwithstanding the stringency of the times, paying its expenses, and there was no debt.

The Assembly expressed satisfaction with the verbal report.

Mr. Root, elder, briefly addressed the Assembly in favour of the payment of expenses of Commissioners to the Assembly.

An overture from the Presbytery of Stratford, in relation to the accumulation of church debts, and proposing certain means to reduce the same, was received and read.

The Committee on Sabbath Observance reported through Dr. Jenkins that a motion in favour of closing post offices, etc., in Quebec on Sabbath had been introduced into the House of Commons by Dr. Christie, but had not received that reception which might have been expected. The report further complained against the legalized profanation of the Sabbath in Quebec by posting at church doors secular notices on that day. The report states that even in the House of Parliament itself there is room for improvement in Sabbath observance. The report recommended.

1. That a deputation be appointed to wait on the Government in Ottawa with the view of securing that all persons employed in the Parliament buildings be relieved from duty on Sabbath, and an opportunity afforded them of enjoying the privileges of the public worship of God and the means of grace.

2. That the Committee be authorized to print and circulate as widely as possible in fly sheets extracts from the civil laws on Sabbath observance for the information of the public.

The report was received and a vote of thanks tendered to the Committee. The recommendations were adopted, and the Moderator and Mr. A. Morris were appointed as a deputation to wait on the Government with reference to Sabbath observance in public buildings.

An overture from the Synod of Hamilton and London was presented giving a report of the Committee appointed by it to wait on the Minister of Education respecting the use of the Bible and religious instruction in public schools.

It was moved by Rev. John Laing, seconded by Rev. Dr.

Waters, That the Assembly receive the overture, and resolve that it, being deeply impressed with the importance of having the youth of this country imbued with the principle of Christian morality, earnestly urge all the members of this Church in their several stations to endeavour, so far as practicable to have the Word of God read by the children in the public schools.

The motion was adopted, and the following Committee appointed to watch legislation on the subject:—Rev. J. Laing, Convener, D. D. McLeod, W. Moore, and Elder J. Charlton, M.P.,—Root, Dr. Christie, M.P., and A. Morris, M.P.P.

The consideration of the overture from the Presbytery of Ottawa respecting the distribution of probationers presented at a previous sederunt was resumed.

On motion of Rev. H. H. McPherson, it was resolved that the thanks of the Assembly be tendered to the Committee, and especially to the Convener, for their diligence; that the recommendations of the Committee be adopted; and (second) that Presbyteries correspond through their clerks with the Committee, indicating the names of those probationers whose services are not required by the vacant congregations within their bounds, and that the Committee be authorized to act in accordance with the expressed wishes of the Presbyteries in regard to this matter.

An overture from the Presbytery of Ottawa, proposing certain changes in the mode of electing the Moderator for the General Assembly, was received and read.

The proceedings were closed by the adoption of a motion returning thanks to the Christian people of Ottawa for their hospitality to the Assembly, to the reception Committee, to the railway companies, to the press, and to the Postmaster of Ottawa.

The Assembly was dismissed with prayer, during which special intercession was made for the restoration to health of Rev. D. M. Gordon, of St. Andrew's Church, whose indisposition compelled his absence from the Assembly.

The Assembly then adjourned, to meet again in Montreal next June.

#### STANDING COMMITTEES.

The following are the Standing Committees for the year as appointed by the Assembly:—  
The Moderator of the General Assembly is ex-officio a member of all the committees.

##### I.—KNOX COLLEGE.

*I. 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 (Chatsworth), W. S. Ball, W. T. McMullen, Wm. Burns, J. McMillan, R. N. Grant, D. H. Fletcher, J. W. Mitchell, M. McGillivray, S. Lyle, P. M. McLeod, J. R. Battisby, J. Thompson (Samia), J. Little (Bowmanville), E. Cockburn, J. Straith; Messrs. T. W. Taylor, W. M. Clark, W. Alexander, Colin McDougall, Dr. MacDonald, A. McMurphy, A. D. Fordyce, James Barr, Dr. Tassie and John Charlton, M.P.

*II. Senate.*—Principal Caven Chairman; the Professors and Lecturer, Dr. James, Dr. Reid, Messrs. D. J. Macdonnell, J. A. Murray, G. M. Milligan; Messrs. W. B. McMurrich, and W. M. Clark.

*III. Board of Examiners.*—Mr. J. M. King, Chairman; the Senate, Messrs. R. Torrance, J. Breckenridge, E. D. McLaren, H. H. McPherson, J. Carmichael, (King).

##### II. THE PRESBYTERIAN COLLEGE, MONTREAL.

*I. Board of Management.*—Mr. D. Morrice, Chairman; Principal MacVicar, Prof. Campbell, Messrs. J. Scrimger, P. Wright, F. W. Farries, R. H. Warden, D. Ross (Lachine), W. J. Dey, D. W. Morrison, R. Campbell (Montreal), J. Fleck, J. Nichols, J. McCaul, A. B. MacKay, W. R. Cruickshank, F. M. Dewey, A. B. Cruchet, Judge Torrance, Principal Dawson, Prof. Murray, Messrs. Jos. Mackay, John Stirling, Alex. MacPherson, J. M. Smith, J. Croil, W. Darling, jr., G. S. Spence, J. S. Archibald, Jas. G. Ross, Geo. Hay, Warden King, Wm. Yuile, A. C. Hutchison, Dr. Christie, M.P.

*II. Senate.*—Principal MacVicar, Chairman; the Professors and Lecturers, Dr. Jenkins, Prof. Weir, Messrs. J. S. Black and W. B. Clark; Principal Dawson, Judge Torrance, and P. Redpath.

*III. Board of Examiners.*—Prof. Campbell, Chairman; the Senate, Dr. McNish, Messrs. D. Ross (Lachine), J. Wellwood, C. A. Doudiet, Jas. Watson, D. H. MacLennan.

##### III. PRESBYTERIAN COLLEGE, HALIFAX.

*I. Board of Management.*—Dr. Burns, Chairman; Dr. McGregor, Secretary; Principal McKnight, Dr. Pollok, Prof. Currie, Dr. McCulloch, Dr. Bennett, Dr. Waters, Principal Ross, Messrs. C. B. Pitblado, J. Forrest, D. McRae, A. Simpson, S. Houston, A. McL. Sinclair, John McMillan (Truro), L. G. McNeill, K. McLennan, T. Sedgwick, T. Duncan, A. J. Mowatt, E. Scott, J. C. Herdman, E. D. Millar, Hon. P. P. Grant, Judge James, W. J. Stairs, J. J. Bremner, George Buist, R. Cruickshank, Rt. Murray, Howard Primrose, J. McMillan (Antigonish).

*II. Senate.*—Principal McKnight, Chairman; the Professors, Principal Ross, Dr. Burns, Messrs. P. M. Morrison, J. Forrest, A. B. Dickie, R. Laing, Rt. Murray.

*III. Board of Examiners.*—Mr. R. Laing, Chairman; Principal Ross, Dr. Lyall, Prof. McDonald, Messrs. P. M. Morrison and A. Simpson.

##### IV. QUEEN'S COLLEGE, KINGSTON.

*Bursary and Scholarship Committee.*—Professor Williamson, Chairman; Prof. Ferguson, Messrs. T. G. Smith, H. Cracey, F. McCuaig, Mr. G. M. Macdonnell.

##### V. MANITOBA COLLEGE.

*I. Board of Management.*—Hon. A. G. Bannatyne, Chairman; Prof. Bryce, Prof. Hart, Dr. Black, Messrs. Allan Bell, Jas. Robertson, Alex. Campbell, John Scott, Messrs. D. McArthur, D. U. Campbell, P. R. Young, Wm. Fraser, John Sutherland, G. McMicken, A. W. Ross.

##### VI. HOME MISSIONS.

*I. Western Section.*—Dr. Cochrane, Convener; Messrs.

A. F. Tully, R. H. Warden, D. H. MacLennan, F. W. Farries, R. Campbell (Renfrew), Geo. Burnfield, T. G. Smith, Jas. Cleland, A. A. Drummond, E. Cockburn, J. M. King, R. Moodie, J. Somerville, John Campbell (Harrison), A. Stewart (Chilton), R. Forrance, Geo. Bruce, Geo. Cuthbertson, W. Walker, R. Hamilton, R. Leask, A. Folinie, D. J. Macdonnell, Allan Findlay, Messrs. J. I. Blakie, Thos. Gordon, Thos. McCrae, T. W. Taylor, Hon. A. Morris.

**II. Eastern Section.**—Dr. Waters and Mr. C. B. Pitblado, Joint-Conveners; Dr. McGregor, Dr. Burns, Messrs. John McMillan (Luro), S. Houston, John Forrester, J. C. Burgess, R. Laing, S. C. Gunn, E. Scott, Messrs. Jas. Barnes, Chas. Robson, J. K. Blair, J. K. Munnis.

VII. SUPPLEMENTS.

Mr. James Sinclair, Chairman; Dr. McGregor, Dr. Waters, Dr. McCulloch, Messrs. T. Sedgwick, C. B. Pitblado, A. Burrows, J. H. Chase, John McMillan (Fruro), Jas. McLean, Jas. Anderson, E. A. McCurdy, K. MacLennan, E. D. Millar, Messrs. W. F. Knight, Harvey Graham, W. M. Lohead.

VIII. DISTRIBUTION OF PROBATIONERS.

Mr. R. Torrance, Convener; Dr. Waidrope, Messrs. J. C. Smith, J. B. Mullan, H. H. McPherson, Dr. McGuire.

IX. FOREIGN MISSIONS.

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Dr. Jenkins, Convener; Prof. Campbell, Messrs. J. Seager, J. S. Black, J. McCaul and the Editors.

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XX. ON THE PROTECTION OF CHURCH PROPERTY.

Mr. Jas. MacLennan, Convener; Dr. Bell, Dr. Reid, Dr. Kemp, Prof. McKerran, Mr. Thos. Macpherson, Hon. Alex. Morris, D. B. MacLennan, W. M. Clark, Jas. Cowan, G. M. Macdonnell, J. F. Bain (Winnipeg), J. L. Morris.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVII.

July 6, } PEACE WITH GOD. { Rom. v. 1-10.  
1879. }

GOLDEN TEXT.—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

HOME STUDIES.

- M. Rom. iii. 19-31..... Justification by faith.
- T. Rom. iv. 1-17..... Imputed Righteousness.
- W. Rom. v. 1-11..... Fruits of justification.
- Th. Rom. v. 12-21..... Grace abounding.
- F. Rom. 1-23..... Exhortation to holiness.
- S. Eph. ii. 13-22..... Christ our peace.
- S. Eph. iii. 12-21..... The fullness of God.

HELPS TO STUDY.

Our lesson opens with the word therefore, for it is a conclusion from what has been previously stated. St. Paul had set forth in Ch. i. 16, 17, the grand topic: The Gospel is the power of God unto salvation unto every one that believeth. He first proves that all, both Jews and Gentiles *need* this salvation, all being under the condemnation of sin and the wrath of God. He then shows the nature of this salvation; it provides a righteousness which is of faith, not of the law—justified by faith. These wonderful words answer the question asked by every anxious sinner—"How can man be just with God?" To be justified is to be acquitted, to be declared righteous. This cannot be by works, we have no merits or righteousness. In all things we have sinned. This the Apostle has proved, and the conscience acknowledges it the truth. It can only be by the righteousness of another, even of Jesus Christ, which becomes ours by faith.

Having established this second position, the Apostle proceeds to point out—

I. THE RESULTS OF JUSTIFICATION—Vers. 1-5.

1. *Peace with God.* We have peace with God. Sin had placed enmity between God and man—Isai. xxxix. 2; Rom. viii. 7. As long as men lived in sin they could have no peace—Isai. lvii. 21. But now sin is put away by the cross of Christ. We are no longer enemies by wicked works (Col. i. 21; Jas. iv. 4), but forgiven and reconciled. It is not the *feeling* of peace to which the Apostle here refers, but the *fact*; and from the knowledge of the fact springs the corresponding feeling. This peace is brought about, not through ourselves in any way, our own merit or efforts, but solely through our Lord Jesus Christ—2 Cor. v. 18; Col. i. 20.

2. *Access to God.* (a.) The means of access. By whom, Christ. He is the only Door and Mediator through which we have an open way, the right and privilege of daily approach to the throne of grace, in distinction from the one yearly entrance of the high priest into the Holy of Holies. (b.) The condition of access—by faith. Simply believing "according to your faith"—"If thou canst believe" Mk. ix. 23. (c.) The state into which we have access into this grace, that is, evidently the peace already mentioned. The free access to God, from whom we are no longer alienated and separated, has brought peace. (d.) *Permanency* of this state. By whom also we have had access, that is, ever since we became Christians, and continue to have. Wherein we stand—here is permanence. It is a covenant of everlasting peace.

3. *The Joy of Hope.*—Salvation has not only present blessings, but the promise of future blessings, larger and better than any we yet know. All these future blessings are summed up in one word—the Glory of God, in which the redeemed will share. It is a glory which shall be revealed in us, that is of which we shall not only be the spectators but the sharers—Rom. viii. 18, 30. Christians now have

the sure hope of this glory, and therefore they rejoice in the glad anticipation with joy unspeakable—1 Pet. i. 8.

4. *The Triumph in Tribulation.*—(a) *Tribulation worketh patience*, endurance, constancy; calls out and strengthens firmness in resisting temptation, perseverance in well-doing, fidelity to truth and duty. No great character is wrought out without trial and difficulty. (b) *Patience worketh experience.* The latter word means that which is the result of trial, tried fidelity, the approval given to that which has stood testing. Tribulations patiently borne test religion, prove whether it is genuine. (c) *Experience worketh hope.* Those who have been tested have good reason for their hope. We have hope first by faith, and experience confirms and strengthens it. (d) *Hope maketh not ashamed*, does not mock us. And the ground of our assurance that we shall never be put to confusion is not in our own deserving or strength, but in the full, free love of God which we have so richly experienced.

11. THE SOURCE OF JUSTIFICATION—Vers. 6-10.

The mention of the love of God leads the Apostle to that supreme manifestation of it which is the spring and source of all the blessings of redemption, and the ground and foundation of that hope which maketh not ashamed. The argument is two-fold. The first ground of our confidence is what Christ has done; the second is that Christ having already done the greater work is able and willing to do the less.

1. *What Christ has done.* In due time, the fullness of time—Gal. iv. 4; the time of our greatest need, the time of God's wise appointment. He died for, that is, in the place of us, as our substitute and ransom. Two words describe our condition; *ungodly*, that is not only without God, but at enmity to God; without *strength*, powerless for good, feeble and helpless. This description shows the utter despatch of our condition apart from Him, and His exceeding grace in thus dying for the unworthy. This grace of His self-sacrifice He sets forth by a comparison between what man is willing to do and God has actually done.

2. *The Apostle reasons from the greater to the less.* God having conferred the greater benefit will assuredly confer the less. If Christ died for His enemies, He will surely save His friends. We have been justified by His blood, pardoned and reconciled by His atoning death as a sacrifice and expiation for our sins—Heb. ix. 12, 14. Much more then, we shall be saved from wrath through Him, completely saved from all the penalties and consequences of sin.

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MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9:30 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth; on Tuesday, 15th July, at 2:30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1:30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7:30 p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

PARIS.—In Tilsonburg, on Tuesday, 8th July, at 7 p.m.

TORONTO.—The 15th of July, at 11 a.m., Session Records to be produced.

SAUGEEN.—Meets in Durham, on Tuesday, the 8th July, at 2 o'clock p.m.

GLENGARRY.—At Alexandria, on Tuesday, first July, at 10 o'clock. Representative elders should renew their commissions.

Births, Marriages and Deaths.

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DIED.

On the 9th inst., at Dalhousie Mills, Ont., in the seventy-second year of his age, George Munro, a native of Sutherlandshire, Scotland. The deceased was the father of the Rev. Gustavus Munro, M.A., of Embro, Ont.



## OUR YOUNG FOLKS.

### A TRUTHFUL HERO.

MASTER Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out, and with a very pale, but decided face, held out his hand, saying, as he did so, with the clear and firm tone of a hero:

"Mr. Walters, sir, do not punish him; I whistled. I was doing a long, hard sum, and in rubbing out another I rubbed it out by mistake, and spoiled it all, and before I thought, whistled right out, sir. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may cane me, sir, as you said you should." And with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle; you have been a truthful hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

### THE CONCEITED SPIDER.

IN a corner of a garden attached to the house of an old miser a conceited spider had spun her silken web. Each thread was firmly attached to the moss-grown walls or friendly bushes. Within her dreaded castle she daily feasted on the bodies of the unfortunate flies which had chanced to get entangled in the sticky threads. The remains of more than seventy victims lay in the spider's prison.

One morning, as the spider was eating her breakfast, which consisted of the remains of the big flies she had had for supper the night before, a wasp knocked at the castle door. Jumping up from the breakfast-table, the spider hurried down the staircase and opened the door.

"Good-morning, Mrs. Spider," said the wasp. "Being anxious for your safety, I have come to warn you to crawl away from the garden as quickly as possible for the old miser is dead, and some new people are going to take the cottage; and I heard them say that they were going to have the garden put in order and the walls rebuilt, and that, of course, means destroying your home."

"And so you think I am going to leave this strong castle, do you?" said the spider, pointing to the threads that ran from point to point. "Do you not think such ropes as these sufficient to prevent the destruction of that wall?"

"Very well, replied the wasp to the boaster; "if you will not take my advice, I cannot help you." So saying, the neighbourly insect departed.

The next morning the spider awoke to find the walls of her castle swept away, and in a moment later she was knocked down by the gardener's broom and lay, bruised and bleeding, on the ground, till a piece of brick from the garden-wall, falling on her, crushed her to death.

*Moral.*—Spurn not good counsel, and never boast of your strength or of what you can do, for the strongest and the wisest may fall when they least think of danger.

### SCOLDING.

WE are all very like the little boy who said he ought not to be scolded so much for being naughty, because he was not half so bad as he could be. Nothing will so help a boy who is "from fair to middling" in character to develop into an incorrigible pest as constant teasing and fretting, and the reiteration in every tone known to bad temper of the tender phrase, "Oh, you bad boy!" Some boys are brought up on that kind of food, and you might as well expect a horse to be docile who enjoys the presence of a burr under the saddle as to expect a boy who has a pin stuck into him by ill-tempered criticism every time he comes into the house to prefer to stay at home rather than steal out of the back door and go fishing. Some parents scold and fret the wings off their children's backs without knowing it. There is nothing in the world which better enables a boy to see the fun of skating on thin ice, with the chance of getting a drenching, than the feeling that he will get a drubbing at home whether or no.

### DONE HELPING THEM.

"I HAVE done helping them," said an old farmer, speaking of his sons. "I gave them a start, but they managed badly and made losses. And my daughters all married well; their husbands are mechanics who made high wages—three or four dollars a day—in prosperous times; but they spent it as fast as they made it, and thought nothing of going on a frolic that cost them twenty-five dollars; now they are out of work, and for a long time past I have been paying their rent; but I have done helping them now, for, what with the sickness I have had in my own family, the money I have saved is just about used up, and I have only the farm left." This old farmer had pursued just the opposite course

from that of his sons and sons-in-law. He had enjoyed life rationally, but had carefully proportioned his expenses to his income, always keeping the income the larger of the two. The result was that he had been able to relieve the necessities of his sons and sons-in-law when their own improvidence had reduced them to the verge of want. The example of these young men should serve as a warning. It is example to be shunned, while that of the old farmer is worthy of every young man's imitation. Whatever your income, carefully and scrupulously, with undeviating regularity, lay aside a small percentage of it, and it may some day prove a source of the greatest relief to yourself and to those you love.

### MIRTH AT MEAL-TIME.

EVERYBODY should plan to have pleasant conversation at the table, just as they have good food. A little story-telling, a little reading, it may be of humorous things; anecdotes will often stimulate the joyous elements of the mind and cause it to act vigorously. Try and avoid going to the table all tired out. Let all troublesome topics be avoided. Think and say something pleasant. Cultivate mirth, and laugh when anything witty is said. If possible, never eat alone. Invite a friend of whom you are fond, and try to have a good time. Friendship and friendly intercourse at the table whet the appetite and promote the flow of animal spirits.

### SKIPPING THE HARD POINTS.

BOYS, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue and whenever he found a fort hard to take left it alone. Don't you think the enemy would buzz wild there, and when he was well in the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you if you skip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you, and mortify you times without number.

"There was just a little of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over, and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease. He can never forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a new study, that you will go through it like a successful conqueror, taking every strong point. If the accurate scholar's difficulties closed with his school life, it might not be as great a matter for his future career. But he has claimed to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.

Words of the Wise.

PRAY to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.

THE most terrific storm of real woe in a man's heart rarely flings its froth and foam as high as his lips.

THE physically blind feel their infirmity; but what shall we say of the morally blind? — *Jean Paul.*

WHAT I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion. — *Turgot.*

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

THE mind has a certain vegetative power, which can not be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up weeds and flowers.

BLESS me in this life with but peace of my conscience, command of my affections, the love of God and my dearest friends, and I shall be happy enough to pity Caesar. — *Sir Thomas Browne.*

CONTENTION is no part of religion. To quarrel needs no grace. The devil can fight, and your imitation of his conduct discredits you as a member of the "household of faith." — *Zion's Herald.*

I VERY often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. — *Jonathan Edwards.*

PREJUDICES are the fogs in Christendom which turn the bright sun itself into a dull copper ball. A bad heart is like the jaundice that sees its own dingy yellow in the purest lily, and in the comeliest face.

ROUSSEAU'S praises of the Scriptures remind us of the high encomiums bestowed by Balaam on the tabernacles of Israel. It is no unusual thing for men to admire that which they do not love. — *Andrew Fuller.*

ONE who prides himself that "I am a plain, blunt man, who always say what I mean," and accordingly goes about saying all things at all times, without regard to courtesy, discretion, or Christian kindness, is not a model of frankness, but rather a social pest. — *Sunday School Times.*

RELIGION in its deepest form is always sacrifice; and the necessity of offering something to God is a peculiar characteristic of grateful love. But that sacrifice only can be well-pleasing to him, which is not only well-meant, but is, besides, presented according to his will and in agreement with his design. — *Van Oosterzee.*

I HAVE found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. — *Dr. J. W. Alexander.*

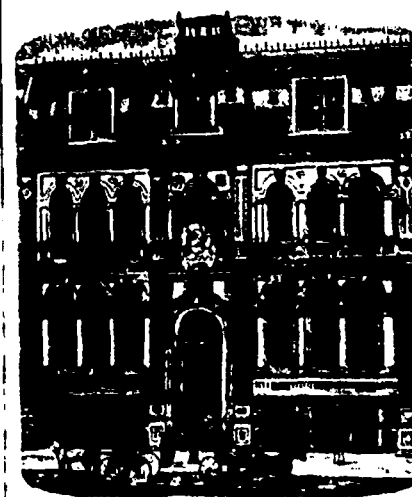
IT is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern. — *Carlyle.*

WHAT we want in our daily exposures to temptation, what the father or brother wants in his business, what the mother or daughter wants at home, what the school-boy or school-girl needs in the associations of the class-room or the play-ground, what we all want chiefly is Christian courage—the courage of our convictions, the courage of high calling, readiness to suffer anything, all things, and even to die rather than sin and bring reproach on Christ.

IT is sometimes mentioned by skeptics, to the reproach of Christianity, that its professors are chiefly women. A Western preacher was tauntingly asked by an ungodly scoffer why it was that most Christians are women. "I will ask you a question," said the minister, "and, if you will answer it, I will answer you. I was recently at the State penitentiary, where I saw hundreds of men, and very few women. If you can tell me why there was this great inequality between the male and female convicts, I will tell you why the professors of Christianity are largely females." The reply was a just rebuke of the scoffer, a triumphant vindication of female character, and a strong proof of the benign influence of Christianity.

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