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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. RICHARD BENTLEY, pastor of Union Church, Galt, was presented with a purse of \$100, prior to his departure on a visit to Great Britain, a few days ago.

THE bazaar held recently by the ladies of Knox Church, Dundas, proved to be very successful, the total receipts, after paying all expenses, being about \$300.

THE Stanley street Presbyterian Church, Montreal, by a vote of the officials recently, was placed at the disposal of the Orangemen on the Twelfth of July. Rev. Mr. Baxter is pastor.

THE sudden death is announced of Rev. Dr. M'Kerrow, ex-Moderator of the Presbyterian Church of England. The cause of death was congestion of the lungs. Deceased was seventy-five years of age.

THE Rev. Fergus Ferguson was on Sunday, May 26th, formally reinstated as minister of Queen's Park United Presbyterian Church, Glasgow, Dr. James Brown, of Paisley, representing the Synod on that occasion.

REV. W. WRIGHT delivered a lecture in the Presbyterian Church, Milverton, on the evening of Thursday of last week, on "Temperance." The lecture was certainly a good one, and we feel sure the audience will not soon forget it.

AT the close of the present term of the Ottawa Ladies' College, the Rev. Mm. Moore will retire from the Principalship thereof, having filled the position satisfactorily since the opening of the institution. He will be succeeded by the Rev. Dr. Kemp, of Brantford, the present Principal of the Ladies' College in that city.

IN an eloquent discourse last week the Rev. Mr. McMullen of Woodstock, combated with much force an idea now propagated by the Rev. Mr. Manly of Toronto, viz.: that Christ's second coming took place at the destruction of Jerusalem. The speaker laid great emphasis on the scriptural assertion "Every eye shall see him."

ON Monday last, the question as to whether the use of the organ should be continued in Knox Church, Perth, was put to a vote, at a congregational meeting specially called to consider the matter, and carried in the negative by a vote of ninety to eighty-four. Rev. S. Mylne, of Smith's Falls, presided. The meeting was largely attended.

THE excursion on Saturday last given by the young men of Knox Church, Hamilton, to the members of the Assembly was a grand success. For one hour before the time mentioned for the boat to leave, the street cars were crowded with those bound on accompanying the excursion. After a pleasant sail on the bay, the party returned at 7 p.m. highly delighted with the trip.

MONSTER MUSICAL FESTIVAL.—At the last Provincial Exhibition one of the features of the week was Mrs. M. A. White's great musical festival, which was held in the London drill shed. Mrs. White proposes to make this an annual affair, and is now making arrangements for the forthcoming Exhibition. A reference to our advertising columns will show that she is advertising for children to sing on that occasion. This need not interfere with school duties as all the lessons will be held during the vacations.

THE Philadelphia "Presbyterian" says: "Nearly forty years ago Robert McCheyne, the devout young Scotch minister, was travelling with a company of ministers in Palestine, and coming near to Jacob's well made this record: 'We sought anxiously for the well where Jesus sat. Andrew alone found it and lost his Bible in it.' McCheyne has long been in the world of spirits, but 'Andrew' still lives, and is this year the Moderator of the Free Church of Scotland—the Rev. Andrew A. Bonar, D.D., the biographer of McCheyne, and a partaker of his spirit. The newspapers call him a 'venerable man,' as he may well be."

By appointment of the General Assembly, the Rev. Prof. McKnight, of Halifax, and the Rev. P. M. MacLeod, of Stratford, preached the sermons at the Central Presbyterian Church, Hamilton, on Sabbath last. At McNab street church, the Rev. Dr. McVicar, of Montreal, and the Rev. Dr. Grant, of Kingston, conducted the services. Meetings were held at 3 p.m. at both [these] places of worship, when addresses were delivered by several of the visitors. The Rev. D. J. Macdonnell, of Toronto, and the Rev. Principal Grant officiated at St. Paul's, where a special collection was taken up to assist in defraying the recent expenses incurred in improving the church.

WE have received the programme of the closing exercises for the present Session of the Brantford Young Ladies' College. The concert takes place on Monday evening, and the graduation exercises on Tuesday evening, when the diplomas will be presented to the twenty-three graduates, and the medals and prizes awarded. We understand that several of our prominent clergymen intend being present and taking part on this interesting occasion. The announcements for next year will shortly appear in our advertising columns. Meanwhile we commend the College to the continued patronage and confidence of the Church at large.

A SPECIAL meeting of the Huron Presbytery was held in Knox Church, Goderich, on Tuesday of last week. Present—seven ministers and two elders. A call was presented from Willis Church, Clinton, to Rev. A. Stewart, probationer, signed by 156 members and sixty-five adherents. Salary was stated to be \$1,000 and a manse. The call was sustained, and ordered to be transmitted to Rev. Mr. Stewart. The Clerk was instructed to inform Mr. Cameron, of Kippen, that the session of Kippen has jurisdiction

over the station at Hills Green. In accordance with a request from the congregation of Thames Road and Kirkton, leave was granted to moderate in a call. Salary guaranteed \$900, payable half yearly in advance, and manse.

FROM statistics furnished to the International Sabbath School Convention which met at Atlanta in April, it appears that there are 78,046 Sabbath Schools, with 6,504,055 scholars and 853,100 teachers, in the United States; and 5,395 Sabbath Schools, with 339,943 scholars and 41,693 teachers, in Canada. The numbers given under the head of Teachers include superintendents and all other officers. The increase during the year was, for the United States 8,175 schools and 813,411 scholars; and for Canada 994 schools and 74,510 scholars. Of the 5,395 Sabbath Schools in Canada 3,838 are in the Province of Ontario; 487 in the Province of Quebec; 1,020 in Nova Scotia, Prince Edward Island and New Brunswick; and 50 in Manitoba.

IN "Grip's" cartoon of last week, "The Gentle Shepherd," supposed to be the Bishop of Toronto, is represented in an attitude of the utmost ease and negligence, while a flock of sheep, marked with a cross, and labelled "Johnson," "Darling," "Langtry," etc., are scampering off over the hill in the direction indicated by a finger-post inscribed "to Rome," Archbishop Lynch occupying the position of an interested spectator at some distance. A personage supposed to be Vice-Chancellor Blake ineffectually calls the attention of the recumbent Bishop to a large poster which is attached to a tree and which asserts the following to be "sound Anglican doctrines according to the Diocesan Synod of Toronto," and at the same time denounces them as "rank popery," viz: (1) "Our ministers are priests;" (2) "Confession and priestly absolution;" (3) "Apostolic succession;" (4) "baptismal regeneration;" (5) "The real presence."

A REMARKABLY successful tea meeting was held in Knox Presbyterian Church, Palmerston, on the evening of June 6th, 1878, being the anniversary of the pastorate of the Rev. Daniel W. Cameron. The pastor having taken the chair, the meeting was addressed by Rev. Messrs. Stewart, of Arthur; Hanna, of Virginia, U.S.; Fraser, of Mount Forest; Moran, M. E. minister, of Palmerston; Baikie, of Harriston; also by Mr. James C. Eckford, of Brant, and Mr. Lacy, of the Palmerston "Telegraph." The church choir added very much to the entertainment. The selections were good and very finely rendered. The tea meeting was entirely a success. The addresses were brief and pithy. The music was thoroughly enjoyed by the audience. The amount netted is \$93. Very great progress has been made by this thoroughly working congregation during the year. Twelve months ago the number of communicants was 107. By a strange coincidence the number of members added during the year is 107, and of this number the large majority are heads of families. The growth of the church has been gradual, the result of the ordinary means of grace, and unattended with excitement of any kind. The greatest unity and most perfect harmony prevail through the entire congregation. While the membership has doubled during the year, the Sabbath congregations have more than doubled, and the Sabbath School has kept pace with the church.—COM.

## PASTOR AND PEOPLE.

### THE CHILDREN OF THE LORD'S SUPPER.

Such is the beautiful name given by the Swedish Bishop Fegner in his poem translated by Professor Longfellow, to the young communicants whom their aged pastor welcomed "to eat the bread of atonement" and to "drink of atonement's wine cup." We place it at the head of this article for its sweet association of children with the Lord's Supper, and as furnishing the key note to some thoughts about little communicants.

1. At what age should children be admitted to the Lord's Supper? Parents covenant in baptism to bring up their children in the doctrines of the Christian religion, or "to help or cause them to be instructed therein to the utmost of their power," until they shall arrive at "years of discretion." But no church ordinance fixes the limits of those "years of discretion." Some children are more mature at ten than others are at sixteen years of age. It is not a question of age, but of mental and spiritual attainments sufficient to warrant admission to "full communion." Of these, their parents, and the pastors and elders of churches must judge with candor and charity. Knowledge of the essential facts and truths of the gospel and piety of heart and life are the necessary prerequisites. These will vary with individuals, and every case must be treated upon its own merits.

2. How much knowledge is necessary to confession of Christ? Just so much as is requisite to enable the child to "witness a good confession." Opinions and practice differ greatly in regard to this. There may be too much timidity and delay on the one side, and too much haste and lack of care on the other. Between these extremes experience has marked out a middle path of safety, caution and fidelity. It is not wise to be too exacting of the "babes in Christ." They are not expected to be theologians, nor should they be put upon the rack of inquisitorial searching into their experiences. Treat these "little ones" with considerate faithfulness and tenderness. Do not require them to recite the Catechisms of Westminster and Heidelberg nor the Canons of Dort. Do not torture them with questions which would turn their simple confession of Christ into penance and the auricular confessional. Be content with their child-like knowledge and spirit and testimony, knowing that if sincere they will grow into better shape and to higher stature by the grace of God. Child piety is simple, clear, ingenuous, emotional. It is the germ of Christian character and life. Do not expect too much at first. The acorn has in it the substance of the oak, but it is only an acorn. The little Christian has the kingdom of God within him, but it is only in its beginning. If he has knowledge and grace enough to be a Christian, has he not also knowledge and grace enough to be a communicant?

3. What evidences of conversion shall be required of little Christians? Just the same kind of proof that you would demand of adult Christians. In what does the broken spirit and contrite heart of a child differ from those of the adult? What kind of repentance would be required of the grown-up Christian which would not be expected of the child? Sorrow for sin, resolves and endeavors to lead a new life, love to Christ, trust in Him for salvation; the habit of reading the Bible and of prayer, the Christian temper and graces; all these are as much wrought in young Christians by the Holy Ghost as in older people. When these are seen, even though they are but partially developed, it is as safe to open the door for the child as for the man or the woman who manifest them.

4. But is there not great danger in hastily admitting such young persons to the Lord's Supper? Yes; the same danger that there is in admitting adults hastily to that ordinance. It should be always with circumspection, and, if desirable, with wise delay for a reasonable time in cases of doubt or necessity. This is the special duty of the pastor and his advisers. But there have been many sad cases of hypercautious refusals and delays, which indicated too great timidity and produced only disasters. In a certain well-known city church there was a rule prohibiting the admission of children under fourteen years of age to its communion. A younger and very intelligent girl who applied was put off from time to time, under various excuses, by the session, who did not wish to say that they could not receive her. When, at last, the decision

was announced by her venerable pastor, she bent her head upon his shoulder and wept, and then looking up through her tears, she said: "Dr. C., Jesus Christ would not treat me so. He says, 'Suffer little children to come unto Me.'" Then spake out the pastor's heart and soul: "Away with all church rules that conflict with Christ's word!" There is danger in being too repressive. "Why try to lead the children to Christ and then shut the door of Christ's Church against them? Why in our homes and sanctuaries entreat them, with tears and loving words, to be Christians now, and then doubtfully shake the head when the question comes of their admission to the communion?" This was the language of another pastor of very large experience and success.

5. The most important point is the care of "the children of the Lord's Supper" after they have been admitted to the full communion of the church. "Feed my lambs!" That is the Lord's own test of the under-shepherd's love to Himself and care for the flock. If they are nurtured in the bosom of a warm-hearted church, and if they are properly trained at home, their growth is likely to be rapid and strong. Mere instruction is not enough. To the catechism and Bible lessons must be added spiritual care, and watch, and culture, with proper encouragements and safeguards. No fairer fields are open to cultivation than those in which young disciples are to be gathered for mutual help, to learn to pray and to be useful, and to grow in knowledge and in grace. But what can be expected of them in churches which do little or nothing to draw them out, and which practically leave them to come up as best they may under repressive influences. Here is the critical point in child piety, after it gets into church fellowship. Happy the pastors, the churches, and the Sunday-schools that know how to make the most of their young communicants.—*N. Y. Christian Intelligencer.*

### CHERUBIM AND SERAPHIM.

The mythologies of most nations bear witness to the aptness of the mind of man to form symbols of higher conditions of existence, possessed of greater and more varied gifts and powers, by different combinations of the parts of animals. The sphinxes of the Egyptians, the winged bulls of the Assyrians, and the monsters of Greek mythology, are instances familiar enough. The reason of this tendency is obvious. Each kind of animal has organs adapted to its limited mode of life, which are denied to others. It follows that by the combination of what is peculiar to each one of several kinds, an illustration is obtained of existence more or less set free from the limitations of existing material natures. The word "cherub" might have been applied by the Hebrews to any such combinations which bore to themselves a religious significance. Many writers have sought to derive the cherubim of the Hebrews from the winged men or the sphinxes of Egypt. Others have traced their resemblance to some of the sculptured figures of Nineveh. From both these sources points of resemblance are collected which are curious and interesting. The external likeness of some of the Egyptian arks, surmounted by their two-winged human figures, to the ark of the covenant, has often been noticed. But as regards the cherubim, as they are brought before us in Scripture, it seems gratuitous to ascribe them to any particular foreign origin. The four cherubic animal forms—man, the ox, the lion, and the eagle—are common to the symbolical combinations of the Egyptians, the Assyrians, and other nations; and it seems that they are of more frequent occurrence than any other forms. It appears at least as likely that the selection was suggested to different nations by the natural fitness of the creatures for the purpose in view, as that it was derived by one nation from another. We may be sure that the minds of the legislator and the prophet were so directed as to select those symbols which were best adapted to convey spiritual truth to the minds of the people, whether they had become acquainted with them by witnessing their use among other nations, or by observation and reflection upon natural objects.—*Bible Educator.*

### AMEN.

1. *Its origin.*—Amen is a Hebrew word, of Hebrew origin. Prior to the time of Christ it was found in no other language but the Hebrew. Pagans did not make use of it in their idol worship. But with the introduction of Christianity, it has found its way into the

languages of all nations, who have received the Christian as their religion. In the Greek, Latin, German and English tongues, it is the same in orthography, in signification, and, with very slight deviations, also in pronunciation. It has been left untranslated, and has been transferred from the Hebrew just as it is found there, because there cannot be found in any language any single word that expresses its precise and complete sense and meaning.

2. *Its sense.*—Luther, in his Smaller Catechism, defines it thus: "Amen, amen, that is; yea, yea, it shall be so." Cruden says of it. "Amen in Hebrew signifies true, faithful, certain." It is used in the end of prayer in testimony of an earnest wish, desire, or assurance to be heard; "Amen, be it so! So shall it be." Webster says: "Amen, as a noun, signifies truth, firmness, trust, confidence; as a verb, to confirm, establish, verify; as an adjective, firm, stable. In English, after the oriental manner, it is used at the beginning, but more generally at the end of declarations and prayers in the sense of, be it firm, be it established." All these definitions agree in making amen to mean: "Verily, true, certain, be it so, so shall it be." Some ancient forms of ritual have rendered it into English, viz.: "So mote it be."

It is used in address by man to his Maker, and by Him to us, and accordingly, as used by either, differs somewhat in application, as must be evident. For man makes favors, and God bestows them; God makes promises, and man pleads them. When man says amen, he claims the divine assurance; when God says amen, He confirms it.—*Lutheran.*

### CRITICS, APOLOGISTS, AND CHAMPIONS.

Ours is a *critical* age. No doubt it is so, and in more senses than one. The criticism threatens a crisis. It is not because the dread and danger are great in themselves from fair investigation and reasonable inquiry, but the petty carping of unsatisfied theologues, through mere reiteration, is apt to tell upon "those of weaker capacity." There is room, and every advantage should be given, for the exercise of honest thought and judgment. Truth cannot suffer by the most thorough exposure. Let there be the keenest and fullest sifting of our doctrinal systems and biblical records, but with the earnestness and sacred tenderness of one engaged on a high and holy enterprise. What we shrink from is the rash and reckless handling of the hallowed oracles as an ordinary book of human history and of temporary interest. The ark of God is not to be looked into with prying eyes or touched by forward hands. Reverence and love ought to guide the scholarship and science that deal even with a human compendium of truth long and deeply honoured, and how much more in examining the Scriptures. In such critical investigations there is always a possibility, generally a probability, of enthusiasm getting the better of discretion. The searcher claims his own discovery as the great "find" of the age. The traveller imagines the little road he has explored to be the only avenue leading up to the yet unseen palace of truth. And the means and methods employed are often so one-sided as to bring out issues painfully uncertain. There is undue stress laid upon the special instrument of investigation, to the neglect, partial or complete, of other aids equally competent and useful. Internal evidence may at times be the most available, but it is not always the most reliable. In ordinary literature it is often a very precarious guide to the character of the author, or the age in which he lived. External testimony is required as a counterbalance. Nor is this in turn to override the other, to the ignoring or rejection of any information that may be gained by the careful study of the volume. Each strengthens the hands of the other.—*Presbyterian Monthly.*

WHILE God corrects with one hand, He supports with the other, and makes us say, even in affliction, "His mercy endureth for ever."

LOST! Two golden hours, each bound with sixty golden bands, and each band set with sixty diamonds. No reward is offered for their recovery, for they are lost forever.

IT is quite possible, nowadays, to caricature the old-time religion, and how the people kept Sunday. If we bring up our children as well as old-time people brought up their children, we shall do well. If it were not for the Sunday school taking the place of the old-time family discipline, many families would be morally shipwrecked.—*Talmage.*



Thos. Nicholson, A. Farquharson, W. Bennett, J. S. Burnet, ministers; Messrs. W. Robb, J. Armon, Walter MacKenzie, A. Tupper, A. D. McNaly, K. Wilson, and A. MacTavish, elders.

Committee on Returns to Remits. Revs. John Gray (Orillia), John Burton, K. MacLennan, J. A. Murray, Dr. MacIvor, James A. McCallum, Jas. Thomson, G. Smellie, E. McCrae, M.A., Dr. James, James Dick, ministers; Messrs. J. Luff, J. C. Thomson, W. B. McMurrich, T. W. Taylor, D. McVicar, John Renton, Robt. Cassells, George McKay, elders.

Rev. Dr. Robb moved, seconded by Principal Grant, That the Committee to receive applications of ministers to retire from the active duties of the ministry and continue their names on the Presbytery rolls, be added to the Committee on Remits.

A discussion took place on various points of order, after which the Moderator ruled that the motion could be put to the House.

On a division Dr. Robb's motion was carried.

Rev. Mr. McLeod was appointed leader of Psalmody during the Assembly's sitting, and the session closed shortly after one o'clock.

#### AFTERNOON SEDERUNT.

The Moderator took the chair at three o'clock.

After prayers, Rev. Mr. Ross presented the report of the Committee on Commissions, recommending that the name of Rev. Thomas Smith, of Kingston, be put on the roll in the place of Rev. Dr. Neil, of Seymour, who was unable to be present on account of sickness. The report was adopted.

#### DELEGATE FROM THE UNITED STATES.

The Moderator invited the Rev. A. Nevin, B.D., LL.D., delegate from the Presbyterian Church of the United States, to take a seat on the platform. The rev. gentleman was received with applause.

Rev. Dr. Nevin, who was asked to say a few words, said he had a severe cold and therefore could not speak at any great length. He was, however, in a happy frame of mind, because he recognised in the new Moderator an old friend, and because he was among such a happy set of brethren. He was, he said, a native of Cumberland Valley, and was a Scotch-Irish Presbyterian, a class of Presbyterians whom he had lauded in a volume he had written, so far as a proper regard for the truth would allow him. He came from a place where the religious worship was neither a rigid formality, nor of the enthusiastic wild-fire class. He had listened with pleasure to the psalms which had been sung, and he might say he thought the time had come when the Church could afford to be a little liberal in the matter of singing, as well as with respect to many other things; he therefore did not object to singing hymns, though they might have been one or two removed from inspired psalmody. He then gave an account of the meeting of the old and new school Presbyterians at Pittsburg prior to the union, and the gathering afterwards, stating that it would have done his hearers good to have been present. That gathering he said was a conservative body, and had done much in the direction of preserving the orthodox belief. He looked for a joining of this Assembly with that of the United States. Why should not the Presbyterians of this continent be joined? There was only the Suspension bridge dividing them, and although he came 600 miles geographically to attend this Assembly, he did not come half an inch theologically. He was formerly in favour of union, although perhaps he had better not say anything about that down below. He once gave the hint of union to the Dutch Reformed Church, but they did not take the hint, and joined the Southern Church. With regard to the body to which he belonged, the General Assembly of the Presbyterian Church of the North—he might say that it comprised 37 Synods; 175 Presbyteries; 5,153 churches; 43,068 were admitted on examination; 20,702 were admitted on certificate; there were 581,600 Sabbath school members; and the contributions during the last year, which was somewhat affected by the stringency of the times, amounted to \$8,295,361. In conclusion, he expressed his high opinion of the Assembly of the Presbyterian Church in Canada, stating that although the Churches were divided, he heard here in Canada the same singing, the same class of prayers, and the same character of preaching.

Rev. Dr. Bell moved the following resolution:—"That having heard Rev. Dr. Nevin, delegate from the General Assembly of the Presbyterian Church in the United States, the Assembly record their thanks to Dr. Nevin for his excellent address, and request him to convey to his Assembly the cordial, brotherly greetings of this Church, and the prayer that they and we may abound yet more fully in advancing the Lord's work."

Rev. Professor Gregg seconded the motion, which was carried.

The Moderator, in presenting Rev. Dr. Nevin with the thanks of the Assembly, said he had, as stated by the rev. delegate, laboured in the Presbyterian Church of the United States, and he could say that it was the most conservative of the English speaking Presbyterian Churches in the world. This Assembly knew all about the union of the churches across the border, and it would have done Dr. Nevin good had he also seen the union of the Presbyterian Churches in Canada. That union had accomplished for Presbyterians in Canada all that the union in the United States had accomplished for Presbyterians there. He hoped that God would bless both churches. In conclusion, he asked Dr. Nevin to convey to his Assembly the best wishes of Canadian Presbyterians for the continued success of the Church in the great country which was his sphere.

#### STUDENTS ON TRIAL.

Rev. Dr. Reid read the list of applications to take students on trial for licence.

The applications were referred to the proper Committee.

#### APPLICATIONS TO RECEIVE MINISTERS.

Rev. Dr. Reid read the list of applications for leave to receive ministers as follows:—

From Luzenburg and Yarmouth, for leave to receive Mr. Roberts, formerly a minister of the Baptist Church.

From Paris, for leave to receive Rev. R. Stranger.  
From Toronto, for leave to receive Rev. Dr. Collip, formerly of the Presbyterian Church of Ireland.  
From Truro, for leave to receive Rev. A. W. Macleod.  
From London, for leave to receive Rev. J. H. Paradis and Rev. Mr. Cameron, of New Jersey.  
From Montreal, for leave to receive Mr. Cornell.  
The applications were referred to the Committee on Applications for leave to receive ministers from other churches.

#### RETIRED MINISTERS.

An application was read from the Presbytery of Glengarry for leave for Rev. J. S. Mullan to retire, with his name on the Presbytery roll.

Applications for leave to retire were also read from the following Presbyteries:—

Whitby Presbytery, asking for permission for Rev. Alex. Kennedy to retire.

Pictou asking for permission to Rev. Geo. Walker to retire.

Owen Sound, for permission to Rev. Mr. Dewar to retire and for his name to remain on the Presbytery roll.

Quebec, for permission to Rev. P. Lindsay to retire from active duty.

Bruce, for leave to Rev. W. Graham to retire.

The applications were referred to the Committee appointed to consider applications for leave to retire.

#### ADDRESS TO THE QUEEN AND GOVERNOR-GENERAL.

The Clerk read replies to the addresses forwarded last year to her Majesty the Queen and to the Governor-General. In reply to the former the Secretary of State for the colonies stated that the address had been laid before her Majesty and her Majesty had expressed her gratification at the sentiments of loyalty and attachment to her throne and person expressed therein. The reply of the Governor-General, which has already been published, expressed thanks for the kind expression in the address of the General Assembly.

#### THANKSGIVING DAY

The correspondence with the Premier of the Dominion with regard to Thanksgiving Day was read.

#### THE PAN-PRESBYTERIAN COUNCIL.

The report of Rev. Dr. Snodgrass on correspondence with other churches was read. The report had reference to the appointment of delegates to represent the General Assembly at other gatherings, but especially to the Pan-Presbyterian Council at Edinburgh, at which, it stated, the following gentlemen were appointed to represent the Presbyterian Church in Canada:—Dr. Topp, Dr. Caven, Dr. MacVicar, Dr. Willis, Dr. Robb, Dr. Snodgrass, Prof. McLaren, Rev. Messrs. Smellie, Burton, Kenneth McLennan, Thos. Sedgewick, James S. Black, R. C. Campbell, Messrs. H. B. Webster, J. Croil, and Geo. Hay, with Revs. Donald McRae, R. Hamilton, J. B. Scott, George Chrystal, and Messrs. D. McKay and J. Kerr.

The report also stated that the only paper read by a Canadian was one by Rev. John Burton, on the training of young men.

Rev. Principal Caven also read a report, which stated that the Committee on correspondence had not met, but by correspondence it was ascertained that the opinion was in favor of issuing the following commissions. Rev. W. Mitchell, of St. John, N.B., to represent the Assembly before the General Assembly of the Church of Scotland, Rev. J. Forest to be the representative of the Assembly before the Free Church of Scotland; Rev. Dr. Baxter to represent the Assembly before the United Presbyterian Church of Scotland. He explained that it was thought advisable not to issue too many commissions; the three above mentioned were therefore all that were issued. No delegates were sent to the Church across the border, not out of any want of kindly feeling towards churches in the United States, but because it was felt inadvisable for this Church to make itself obtrusive, and that it was better rather to wait until correspondence with this Church would be more relished by other Churches than at present.

The Moderator said he had not been in favour of sending delegates to two of the Scottish Churches until delegates had been sent here from those Churches, but since they had been sent he did not want to complain about the action of the convener.

Rev. Principal Caven said the majority of the Committee had been in favour of sending these delegates.

Mr. Croil, as one of the twenty-five delegates appointed to attend the Pan-Presbyterian Council at Edinburgh, gave an account of that gathering. He stated that the Canadian delegates had been handsomely received. He had met with delegates from all parts of the world at the Council, and he believed that the result of the Council had been to show that the differences among Presbyterians were very few indeed. The missionaries had, however, said that a great hindrance to the spread of Presbyterianism was its divisions, by healing which a great deal of good could be done and economy could be effected. He concluded by handing over a copy of the proceedings of the gathering which had been sent to him for presentation to the General Assembly.

Rev. Principal Caven said the Pan-Presbyterian Council had given the Church a sense of its unity which it had never had before. There were representatives from all parts, and not only could they sing and pray together, but their sentiments on matters of doctrine were all the same. There were some Lutherans present, and they felt quite at home, and while they did not disavow Lutheranism, they frankly admitted there were features in the Reformed Church to be admired. He urged his hearers to be content with no union until the whole of the Presbyterian churches were one, for the Church of Christ was one. The Church which did most for Christ would be honored in doing more than any other in fulfilling the Saviour's prayer for unity.

Rev. Dr. Robb thanked the Assembly for having sent him to the great Assembly. It was one of the most important gatherings of the Presbyterian Church since the Westminster Assembly. A spirit of true loyalty to the standards of the Church was evinced, and there was a wonderful agreement

on all essential points exhibited by the churches represented there. At the same time there was very manifest a spirit of Catholicity; there was nothing approaching "canting on the subject of unity." There was no pretense that a man loved another Church better than his own; but there was a spirit of love pervading the Assembly. Dr. Snodgrass, Dr. Topp and Mr. Croil were on the business committee of the Council. For the future he thought it would be better if those on the business committee were appointed—not by a few individuals—but by the various churches so that the committee might more properly represent the churches of the world.

Rev. Principal MacVicar said that he too was impressed with the catholicity of the Council. Another impression he received was that a very large contribution to the intellect of the Council came from this continent. He spoke very highly of the representatives from the United States, and expressed a hope that there would be yet a broader union between the Presbyterians of this continent and Great Britain.

Rev. Mr. Smellie referred to the opening sermon of the Council by the Rev. Mr. Flint. He did not know why it was not published in the report of the Council, unless Dr. Blaikie had certain views of his own and perhaps there was a reason for suppressing it. There were no mawkish words about union in it; it was a complete answer to anything that had been said by doctors of divinity in the way of nonsense on that subject.

Rev. Mr. McLennan said that illness had prevented him from attending all the meetings of the Council. There was very general delight in Edinburgh at the largeness of the number of delegates from other places and their intellectual vigor. His impression as to the sermon was that it was not to be published, so as to be regarded as containing views accepted by the Council; on the contrary, some prominent members had stated that these views did not indicate their opinions.

Rev. Mr. Smellie stated that a vote of thanks was given to Dr. Flint; but an addition was moved by one member to the vote that it did not represent the views of some of them.

Rev. J. S. Black, while believing that Canadians had been treated well, was still of the opinion that Canada took a back seat, and occupied it very humbly. He hoped that Canada would be more prominent at the next Pan-Presbyterian Council.

Rev. R. Campbell said that if Canadians took a back seat it was their own fault; they could certainly have had front seats if they desired it. They could have prepared more papers had they chosen to do so.

Rev. Dr. Robb said the time allowed for Canadian speakers at the Council was too small; one Canadian had been asked to speak on a very important matter for ten minutes, and Principal MacVicar was offered five minutes to detail the work of French Evangelism in Canada. Offers to speak had therefore to be declined, and while Canada had comparatively little to say, the Americans earned the distinction, as stated by a French clergyman, of being "very pig, very beautiful, and very talkative." (Laughter.) He looked upon the Scotch Church as the mother Church; the French Church as the grandmother, and the American Church as the granddaughter.

Rev. Mr. Sedgewick said the Americans had certainly gained for themselves a name for loquaciousness. He observed that none of those who attended the Council had expressed their disagreement with the views held by other Presbyterians. For instance, it used to be said that the use of organs in church was nothing but aping Episcopacy. Well, the delegates met their Dutch brethren, they had the finest organs built, and it was not made a complaint against them that they aped Episcopacy. Then they met the Swiss, who admitted Baptists into their communion. But it was to be remembered that there was a great difference between much talking and talking much.

Rev. Principal Grant suggested that a vote of thanks be given to the delegates for representing the Assembly at the Council; all of them having gone, he understood, at their own expense. He had noticed that representatives had spoken approvingly of the various churches represented at the Council, which proved to him that in essentials there could be a unity, in non-essentials liberty, and in all things charity, among Christians. At the Council there were representatives of the Dutch Church present. The use of the organ had been at one time called aping Episcopacy; the Dutch church used the finest organs built, but no complaint was made against it. There were also Lutherans present; their doctrines almost amounted to sacramentalism, but no objection was made to them. And the French church, which used a partial liturgy and observed Christmas and Easter was not only not objected to, but had been called the grandmother of Presbyterian churches. He did not think these practices could be any longer regarded as identified with Episcopacy, and the remarks which had been made concerning the churches adhering to them were an augury of good and a promise of a greater toleration in regard to differences of opinion.

Mr. W. Adamson (Toronto) hoped the Assembly would call for a few words from Dr. Topp before the subject was disposed of.

Rev. Dr. Topp, in reference to the statements as to the treatment of Canadian delegates, said the Canadian Church was so closely identified with the home Church that the two were treated as one. The Americans were given such a prominent place because they had not been in the country before; and, indeed, probably, they spoke at greater length than the representatives of the Scotch Church.

Rev. Dr. Waters, of St. John, N.B., moved that "The Assembly has listened with much satisfaction to the report of the delegates appointed to attend the Pan-Presbyterian Council at Edinburgh, and commends the members of that delegation for their diligence; also, that the report of the Committee on Correspondence be adopted."

The motion was carried.

The Benediction was then pronounced, and the Assembly rose.

## EVENING SEDERUNT.

The Assembly resumed at half-past seven, and was opened with singing and prayer. The minutes of the afternoon sederunt were read and confirmed.

## STATE OF RELIGION.

Rev. James Mitchell, of Mitchell, read the report of the Committee on the State of Religion, of which the following is an abstract:

The Committee report that increasing attention is being given to the returns required in connection with the important matters committed to them. Replies have been received from upwards of 400 sessions—an increase of 40 over last year. Presbyterial reports have been forwarded by all the Presbyteries in the Synods of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, by the Presbytery of Manitoba, and by most of those in the Synod of the Maritime Provinces. In the order of completeness the Synod of Hamilton and London stands first, with 126 sessions reporting out of 190; Montreal and Ottawa next, with 80 out of 129, followed by Toronto and Kingston, with 113 out of 191, and the Synod of the Maritime Provinces, with 82 out of 159. The Presbyteries of Miramichi, Brockville, Owen Sound, and Paris furnished complete reports, and were closely followed by that of Stratford, in which 20 out of 21 sessions had sent in returns. The lowest places in the Western Synods were occupied by the Presbyteries of Kingston and London, the former furnishing six returns from twenty congregations, the latter eight from forty. The Committee remark that on a survey of the returns they cannot say that there is reason to believe that family worship is observed in more than half of the families under the pastoral care of the ministers of the Church. They are cheered, however, by a knowledge that the attention directed to this matter is already bearing fruit, and they hope that the efforts already made to that end will be continued. The Committee remark that the number in the congregations of the Church over eighteen years of age, not in full communion, varies very greatly, but generally speaking is very large. This is to some extent attributed to the raising of the standard of qualification on the one hand, and on the other a fuller appreciation of the responsibilities of a Christian profession. While the Committee deeply deplore this state of things, they consider it would be still more deplorable if an idea should prevail throughout the Church that the young should, as a matter of course, take their place at the Lord's Table at any particular age. The answers to the questions under the head of "The Care of the Young," though somewhat fragmentary, are for the most part satisfactory and indicative of decided progress. Regret is expressed, however, that so many, especially of those children above the age of fifteen, are not to be found attending the Sabbath School, and are only to a very limited extent gathered into the Bible classes. The Committee were impressed with the importance of giving due prominence to the distinctive principles of the Church, both in the pulpit and in the instruction of the young, and while carefully avoiding a polemical spirit, and everything that would justly mar the harmony that exists or interfere with the co-operation of this Church with the other evangelical Churches of the land in common efforts for the advancement of Christ's cause, yet would lay stress on faithfully maintaining their distinctive testimony. The report states that special Evangelistic services had been held during the year in about seventy congregations, and the reports almost without exception speak of "good results," these results being, when specified, "the conversion of sinners," "increase of brotherly love," "the infusion of a new life," "increase of attendance at prayer meetings and public worship, adult baptisms, increase of membership, and the strengthening in a marked degree of many who were formerly members," etc. These special services had for the most part been conducted by ministers of the Church. The Committee, after impressing upon ministers the necessity for greater attention to pastoral visitation, remark that the elders do take part—in some congregations a very important part—in the supervision of the people, but the answers to the questions on this head make it abundantly manifest that the mighty power which is latent in the eldership has not been called into active exercise. There was only one congregation reported as having no weekly prayer meeting; and some of the reports speak very encouragingly regarding the attendance and interest. The "hindrances to spiritual life" which are specified in the reports are prevailing worldliness, intemperance, pleasure-seeking, levity, and Sabbath-breaking. The Committee rejoice that they are able to express the strong conviction that intemperance is upon the wane. Very much had been done during the past year to promote the cause of total abstinence from the use of intoxicating drinks as a beverage. The movement known as the Gospel Temperance movement was worthy of the special approbation of the Assembly, and it was worthy of consideration how it might be best directed. The Committee was convinced that only as this cause was advocated on Scriptural grounds, and carried on as a department of the work of the Church of Christ would its results be valuable and abiding.

Rev. Principal Caven moved:—

The General Assembly receive the report, and in doing so would express their thanks to Almighty God for the many encouraging facts which it reveals, more especially for the increasing interest shown on the part of Presbyteries in this great scheme of the Church, for the times of refreshing vouchsafed to many congregations during the year and the signs of spiritual life everywhere apparent around us; and in reference to the evils complained of—such as the neglect of family worship by many of our people, the small share of labor taken in the work of the Church by many from whom good service might be expected, the prevalence of sin in many forms, and the great number that have reached mature years being without God and without hope in the world—the General Assembly deplore the same, and appoint that in their devotions during the Assembly humble confession of these sins be made at the throne of the heavenly grace, and application for a larger measure of the gift of the Holy Spirit.

In support of the deliverance he said he would not detain

the Assembly long in making the motion, because he thought the addresses should be numerous and brief. In approaching that work they were coming to one which was very sacred—they were no longer in the outer courts of the temple, but they were touching the Holy of Holies, the Ark of the Covenant, etc. The chief matter of thankfulness was:—The good state of the funds in connection with the various finances of the Church. While the whole evidences of prosperity in the spiritual life of the Church were not manifested by the state of the finances, yet such was after all an index of the Church's prosperity. It was to be regretted that so much money should be expended for the erection of magnificent buildings and their fittings, and so little given to the funds to be used in extending the influence of the Church. It was gratifying during the last year that those funds had been better supported than previously. The accessions to the numbers of communicants during the same period was another source of gratification. Large numbers of young persons were offering themselves for full communion with the Church. Special outpourings of the Spirit of God had been a strikingly experienced by seventy of their congregations. No member could refrain from rejoicing that such special blessings were conferred by God. If God scattered the clouds in sparse drops all over the territory there was cause for joy. The great aim of the Church was to preach God's Word on Sabbath days. No form of vice had obtained a stronghold in the Church in Canada—those forms of immorality which had been felt so heavily in the old land were strangely absent, yet there was considerable vice prevailing. A great many communicants were ignorant of the efforts which the Church was making by way of missionary and other effort to advance the Church of Christ. The result of these General Assemblies was that fathers and brothers became impregnated with the spirit of God, and going home spread that influence among their congregations. A great many people stood aloof and would not make any Christian profession, and in saying that he did not exclude the young people who had been baptized or the children of those who were members of the Church. It was a vicious system which taught that those who were twelve years of age were outside the Church and could not be converted until they were grown up and approaching the years of manhood.

Rev. A. Wilson seconded the motion, and was glad of the statements which were made in reference to the infant membership of the Church. He was surprised that the report said those who were not communicants were without the pale of the Church.

Rev. Mr. Mitchell—The report does not say that.

Rev. Mr. Wilson took the words down when they were read. In another portion the young of the Church were represented as large masses without Christ, because they could not yet see their way to go to the communion table. In the concluding part of the report reference was made to persons who had not yet gone to the Lord's table, yet leading in prayer, as those not owning allegiance to the Lord Jesus Christ. Those were statements which the Assembly could not endorse. He was not surprised that more young people did not come to the Lord's table when they were spoken of as they were by many ministers. The members of the Church were spoken of as communicants and adherents. All such language ought to be guarded against, and young people taught that they were members of the visible Church of Christ, and that they were to own the Lord Jesus Christ as their Saviour. If such were done then they would not have the report saying that large masses of the young people were without Christ.

Rev. Mr. Mitchell said that the words only occurred in a report sent up from the Presbytery which the reverend gentleman himself represented. (Laughter.)

Rev. Mr. Wilson said that when the report was adopted he was in his bed ill; but it did not matter whence it came, the sentiment was wrong.

A portion of the 51st Psalm was sung, after which the Rev. Mr. Duncan, of Halifax, led in prayer.

Rev. P. M. McLeod said considerable misapprehension existed as to the evangelistic work of the Church. There were two classes of work for the ministry, the quiet method and the spasmodic. Some thought these methods were antagonistic, but he believed them to be one; and what God has joined together let no man put asunder. The young people who were not open professors of Christianity should be pressed to make a full confession of the Lord Jesus Christ. Evangelistic services have nearly always resulted in a large accession of young people to the membership of the Church. The truth of that statement was borne out by the report. These services were also useful for reaching the multitude who never went near the house of God. If they were reached they would soon be setting up their family altars, and beneficial results must follow.

Rev. Mr. Thomson, Sarnia, hoped every member would carry home and remember the practical remarks of the mover and seconder of the deliverance. In his opinion every service of the Church, whether on Sunday or Monday, was evangelistic work. He was sorry to hear the young people being spoken of as being out of the Church. Six young people had recently joined his Church, and not one of them, he believed, could point to the date of their conversion. They had been brought up and nurtured in the Church, and had always been treated by him as members of the Church. It was possible for little infants to belong to the Saviour, and to grow up such, knowing no experience except that of God's people. He had no objection to Evangelical meetings, but he did object to the way they were conducted. Every person attending them was called "unconverted," "ungodly," "children of the devil," etc., and the number of the conversions made last night would be told next morning. Some conversions would take months to be realized. Those who referred to the date of their conversion were resting on an artificial basis.

Rev. Dr. Cochrane rejoiced to think there were many, especially among the Highland congregations, who, from a mistaken idea as to the importance of the sacraments of the Church, absented themselves for years from the Lord's table, yet who were eminently pious and godly men and women, and who would be received in any Church. A great deal of

the evangelistic preaching has been erroneous in doctrine. Many evangelists taught that a man was a believer who gave an intellectual adherence to the principles and facts of the Christian religion. The teachers in Sunday Schools should be those who had been actually brought to Christ; and if all their teachers were prayerful there would be no such need of special evangelistic services. Family training and prayer by the parents should be encouraged. Family worship could be, in his opinion, either silent or open. The ministers of the Church should not let any of the evangelists have the use of their pulpits, unless their views as to the great doctrines of the Bible were known.

Rev. Mr. McCaul, of Three Rivers, referred to the manner in which he and his congregation were isolated from their brethren and surrounded by the crushing influence of the systems of Rome. Before he could grasp a brother minister by the hand he had to travel from sixty to ninety miles. He came from his distant mission to get a little fire from the Assembly, and to go back and melt a portion of the iceberg which surrounded him. He was gratified to learn from the report that the General Assembly had taken her stand on the temperance question where she should have taken it years ago.

Rev. W. M. Roger thought there were matters of sufficient importance in the report to justify the Moderator in issuing, as suggested by the Synods of Toronto and Kingston, a pastoral letter on the state of family religion. As a proof of the need of family worship he referred to the fact that within the past few weeks the son of a Presbyterian father and mother had been condemned to death on the gallows for sins too shameful to mention. As for the "Gospel Temperance Movement," he did not think there was much Gospel in it; therefore he thought there was great need for the Church to do her own temperance work.

Rev. Principal McVicar moved that the debate be adjourned. The motion was carried, and the Assembly adjourned after the benediction had been pronounced.

## THIRD DAY—MORNING SEDERUNT.

HAMILTON, June 14.

The Assembly met this morning at ten o'clock, Rev. Dr. Jenkins, the Moderator, presiding. Devotional exercises were conducted by the Moderator and Rev. Donald McCrae.

Rev. Mr. Torrance presented the report of the Committee on Bills and Overtures, setting forth the order of business for the day, which was adopted.

## COMMITTEE ON CAUSES.

A Judicial Committee on Causes was nominated as follows, in accordance with the report of the Committee on Bills and Overtures:—Rev. Dr. Topp (convenor), Rev. Dr. Cochrane, Principal McVicar, Principal Grant, Rev. J. Scott, Rev. Kenneth McLennan, Rev. Mr. Laing, Rev. Dr. Waters, Mr. T. W. Taylor, Hon. Alex. Morris, Hon. J. McMurrich, Mr. Gordon, Mr. James McLellan, Mr. John Charlton, Rev. Mr. Sedgwick, Rev. Mr. Young, of Napanee, Rev. Principal Caven, Rev. Dr. Robb, Mr. Laing, of Whitby.

## PRINTED PROCEEDINGS.

Rev. Mr. Gordon, of Ottawa, suggested that the order of proceedings of each day should be prepared in time for it to be printed for use of members.

Rev. Mr. Torrance said it would be impossible to do that, but the order would be posted every day at the door of the church.

Rev. Dr. Topp thought it would be well if an arrangement was arrived at whereby the orders for each day should be finished, and not carried over till another day.

## THE MISSIONS OF LINGAN AND VICTORIA MINES.

The Clerk read an appeal on the part of the Presbytery of Sydney from the decision of the Synod of the Maritime Province with respect to the Lingan and Victoria Missions. In this case the Presbytery of Sydney had declined to adopt the views of Rev. John Murray and others of Falmouth Street church, Sydney, in favor of uniting the missions of Lingan and Victoria Mines with Falmouth Street church. An appeal being made to the Synod of the Maritime Provinces the judgment of the Presbytery was reversed. From this action the Presbytery dissented on the grounds that the missions of Lingan and Victoria Mines were able to support a missionary, that in the interests of Church extension these missions should have a catechist or clergyman of their own, that the entrusting of mission stations to individual ministers instead of to Presbyteries, was unconstitutional. The Presbytery appointed the following representatives to support its views: Principal Grant, Rev. Mr. Sedgwick and Dr. Murray.

Rev. Mr. Gordon asked whether a Presbytery could appoint representatives who were outside of their Presbytery.

The Moderator questioned whether that could be done; it was like engaging lawyers to advocate their interests in the Church Courts.

Rev. Principal Grant dissented from the views of the Moderator, expressing the opinion that a decision on the matter should be given by the Assembly and not by the Moderator.

Rev. Principal Caven maintained that the rights of the General Assembly were being infringed by any Presbytery which took from the Assembly one of its members to represent the views of such Presbytery. By taking Principal Grant, for instance, from the Assembly to represent the Presbytery of Sydney, that Presbytery was depriving this body of his wisdom, and the Assembly certainly had a prior claim upon him.

Rev. Dr. Jenkins held that Principal Grant and other members of the Assembly were to act as judges in such matters, and to call upon them to support an appeal from a Presbytery was like calling them down from the Bench to act as advocates. The principle was exceedingly dangerous.

Rev. Principal McVicar moved that the parties appointed by the Presbytery of Sydney should be heard on behalf of that Presbytery.

Rev. Mr. Scott seconded the motion.

Rev. John Wilson supported the views of the Moderator, and thought that an overture embodying his views should be introduced.

(Continued on page 540.)

## BOOKS AND MAGAZINES.

*The Southern Presbyterian Review.*

Columbia, S.C., Presbyterian Publishing House.

The first two numbers for the present year of this quarterly have come to hand together. The January number contains the following articles. (1) "Walnut Street Church Decision in the United States Supreme Court;" (2) "The Scriptural Doctrine of Giving;" (3) "Wales;" (4) "Social Science under a Christian Aspect;" (5) "Presbyterianism in Central New York;" (6) "The Book of Church Order;" (7) "The Law of Retribution;" (8) "The Final Philosophy;" (9) "Critical Notices;" (10) Recent Publications. The contents of the April number are as follows. (1) "The Creeds of Christendom;" (2) "Geographical discoveries in Equatorial Africa;" (3) "Pan Hellenism;" (4) "Philosophy, Calvinism, and the Bible;" (5) "Prayer Answerable without any Violation of Nature;" (6) "Whitefield and his Times;" (7) "God and Moral Obligation;" (8) "Report of Proceedings of the Edinburgh Council;" (9) "Lay Evangelism and the Young Men's Christian Associations;" (10) Critical Notices; (11) Recent Publications. The article on "The Creeds of Christendom" is a review of Dr. Schaff's great work. It is on the whole favorable, but at the same time quite outspoken in its condemnation, on occasion, such as the following:

"Our author's charity is large—too large. It does almost literally and absolutely 'think no evil.' He seems to forget at times that 'charity is no fool,' that the 'sins of some men are open beforehand, going before to judgment,' that there are human 'dogs' to whom we are forbidden to give that which is holy, and human 'swine' before whom we are not allowed to cast our pearls; and who, therefore, can be known or righteously known to be dogs and swine. Even charity must discriminate, or incur the risk of rejoicing (or of making others to rejoice) in iniquity as well as in the truth. Universal praise is universal detraction, because it reduces all men to a level. As one example of the spurious charity we have ventured to ascribe to our author, take the statement on page 153, concerning Pius IX and Cardinal Manning: 'Both these eminent and remarkable persons show how a sincere faith in a dogma which borders on blasphemy, may, by a strange delusion or hallucination, be combined with rare purity and amiability of character.' Our readers, then, will please note that a man's purity is not necessarily destroyed, or even seriously impaired, by the sin of blasphemy. For Dr. Schaff finds at least two men guilty of this sin, who are not only of pure character, but have 'rare purity of character.' And this blasphemy, be it observed, was not a sudden explosion produced by powerful temptation, and then immediately bewailed in dust and ashes, but deliberately meditated and resolved upon by the Pope, who assembled the dignitaries of the whole body throughout the world to see him do it, and to sustain him by their suffrages in doing it, and constantly repeated and defended by the Cardinal, who is not only a blasphemer but an apostate. What can Dr. Schaff mean? That a man's faith has nothing to do with his moral character? Then what means the innumerable declarations of Scripture about the necessity of *faith* in order to salvation? 'He that *believeth* shall be saved; he that *believeth not* shall be damned.' What mean these three thousand pages about creeds from our author's own hand? Is it all mere history? What can he mean? That the Pope and the English Cardinal are not given to sensual vices and brutal pleasures, as so many popes and cardinals have been? Or is purity so rare among popes and cardinals that average decency is to be regarded as *rare* purity? Or is Satan to be considered a person of rare purity because he is free from these vices?"

## PRINCIPAL CAIRD ON AN UNKNOWN GOD.

As the Croall Lecturer for this year, Principal Caird, Glasgow, delivered the first of a series of lectures some time ago in Edinburgh on the relations between Philosophy and religion. In the lecture some of the objections to the scientific treatment of religion were examined, the lecturer confining his attention chiefly to those advanced by that school of thought of which Herbert Spencer is the leading representative. Towards the close of his lecture he said that the grandeur that surrounded the thought of the absolute, the reality behind all appearances, arose from this—not that it was something utterly unconceivable and unthinkable, but that it was conceived and thought of as the region of knowledge yet unmastered, and in which were contained the untold explanations of things. There must be mystery in religion—a God completely understood would be no God at all; but a religion all mystery was a notion still more absurd and impossible than a religion with none. In the mysterious and inscrutable there was much to call forth those emotions of awe and veneration, and humility and self-abasement which entered so deeply into the essence of religion. But if these emotions were to have anything higher in them than the fetish worshipper's crawling dread of the supernatural, it must be because their

object was known for something more than a mere portentous enigma. What claim had an unknown and unknowable God on his devotion? At best before such a phantom the fitting emotion would be blind wonder, superstitious awe, doubt, insecurity, a shrinking incertitude, rising, perhaps, into absolute dismay as the shadow lengthened on life's path, and the inevitable hour drew near when we should fall into its hands. On the other hand, bid him think of a Being whom all nature, life, and thought revealed; above all, bring before him the thought of one who, in a long past age, lived in this world of ours, and who had ever sinned, and would continue for ever to be, the world's ideal of perfect goodness—bring the thought of this transcendent goodness before him as that which he was permitted to recognize as the revelation of the inmost nature and being of God, and say if there was not there a conception of deity of which they could at least aver that it was more salutary for them to believe in than the absolute inscrutability for which they were called to renounce it. Might not they who believed in its reality be bold to say to the worshippers of the unknowable—"Ye worship ye know not what; we know what we worship."

## ADVANTAGES OF A RELIGIOUS NEWS-PAPER.

A minister's power for usefulness is greatly augmented if his people are religiously intelligent. They know better how to appreciate the truth preached, for the seed of the kingdom will not fall on stony ground, but in a genial soil, where it will quickly germinate, grow, and bear abundant fruit. A Christian's worth depends largely on his intelligence, sympathy and activity, and these are all enhanced by the weekly visits of a good paper.

We may well then ask, What responsibility or duty has the pastor or stated supply in seeing that his flock is not suffering for the lack of good religious papers? The pastoral relation is of divine appointment—not human—and his duties are two-fold, to feed the flock with knowledge and understanding, and care for it "over which the Holy Ghost has made him an overseer."

We have been led to put a higher estimation on the religious press, from what we have seen and experienced. Other things being equal, beyond a question those congregations well supplied with our Church papers are the most useful and prosperous, and it is a marked feature in them that their pastors have taken it upon themselves, in the pulpit and in private ways, to encourage their circulation. The interests of the pastor and flock are inseparable in this. The truth is, ministers cannot afford to be indifferent toward a subject of such vital importance to themselves and their congregations.

We are familiar with churches and families that are suffering for this kind of culture. They know but little what their church is doing, and the wants of our benevolent schemes. Their spiritual sympathies are withering for proper nutriment.

By a little effort a good paper may be placed in a household, that may continue its weekly visits for a generation, freighted with blessings to parents and children. For such efforts this is a most favourable time.

## AN ELEPHANT RIDE IN SIAM.

The colossal, soft-eyed brute was requested, in Siamese, to give me a lift. Whereupon he bent his huge right fore leg, and then looked me over from head to foot, before venturing to hoist me on his back. I placed one foot firmly on his knee, and he then gently raised me until I could reach his neck, keeping me steady with his trunk, until I had fairly scrambled into the howdah. This business finished, he marched with a steady step onward to his destination, knowing, apparently, all about the country. On he went through pools and marshes, but kept an eye all the while on the spreading branches of the trees above; for somehow, with a marvellous exactness, he knew the howdah's height, and if a branch would hardly clear it, he halted, raised his trunk, and wrenched it off. When he came to the steep bank of a stream, he sat and slid down into the water; and if hot and teased by flies, he ducked howdah and all beneath the surface as he swam across. He filled his trunk with water whenever he could, which he carried along with him to quench his thirst, or to squirt over his body and drown the unsuspecting flies. Thus he plodded on in perfect safety over obstacles which no other beast could surmount.—*English Paper.*

## SCIENTIFIC AND USEFUL.

**SPICK SAUCE.**—Boil three fourths of a pint of water and one cupful of sugar together twenty minutes, remove from the fire and stir in one teaspoonful each of the extract of mace, cloves and ginger.

**FOR CHOCOLATE ICING,** take a quarter cake chocolate, half teacupful of milk, one tablespoonful of corn starch; mix together, and boil for two minutes; when cold, flavor with one teaspoonful vanilla extract, and sweeten to taste with powdered sugar.

**TO STEW MUTTON CUTLETS.**—Take some lean, neatly trimmed mutton-chops from the loin and fry them lightly a good brown. Have ready sufficient good, well-seasoned gravy, in which put a few slices of pickled cucumber. Add the chops and stew most gently from an hour and a half to two hours.

**BREAD PUDDING.**—Take any pieces of dry bread; cut into small bits and pour over sufficient boiling milk to soak it; beat smooth with a fork; sweeten to taste; add a little nutmeg, the peel of a lemon grated and half-a-pound of raisins; then add three well-beaten eggs and bake about one hour and-a-half.

**A FRENCH PAPER,** earnestly deprecating bird-nesting, says: "A bird's nest contains on an average five eggs, which would, in the natural course, become five little birds. Each little one eats daily fifty flies or other insects, and this consumption extends over four or five weeks. Taking it at an average of thirty days, we shall find the number of flies destroyed by each nest of birds to be 7,500. Now, every fly eats daily a quantity of flowers, leaves, etc., equivalent to its weight, until it attains its maximum of growth; in thirty days it will have eaten a flower a day, a flower which would have become fruit. Each fly (the term is used, we presume, for insects generally) then having, we will say, eaten thirty fruits in thirty days, the 7,500 flies which a nest of birds would have consumed cause a loss to us of 225,000 apples, pears, apricots and peaches. We commend this view of the matter to the parents of marauding children."

**ICE-WATER.**—The custom of taking ice-water or other very cold drinks or food, as ice-cream, etc., cannot but prove unfavourable to the health, especially when one has low vital power, with insufficient power of the stomach to react, and restore the degree of heat actually demanded that digestion may proceed naturally. Digestion is arrested as soon as the temperature of the stomach falls below about 90° Fahr., and when cold drinks are taken by the weak, at least, some considerable time must elapse before it is restored; in some instances hours, attended by great waste of power and a derangement of the stomach. Cold drinks also excite and inflame the throat, causing an artificial thirst—never satisfied by such drinks, to say nothing of the danger of contracting colds by this unnatural chilling of the stomach, often followed by bowel derangements, inflammation of the stomach, and by still worse ailments.

**SALT.**—"Hall's Journal of Health" thus sums up some of the many uses of salt: "It will cure sick headache, make cream freeze, make the butter come, take inkstains out of cloth of any kind, kill wens, kill worms, make the ground cool; so it is more congenial to celery, cabbage, etc. It will ease the itching pain caused by irritating skin diseases, like hives, itch, etc. It will produce vomiting or stop it, as you like; and many other things too numerous to mention. All pure salt will do this to a certain degree, but sea salt is the most effectual in its action." Salt is a most remarkable and highly useful substance; but we think that our cotemporary will find, on practical trial, that the article will not do all that is above claimed. For example, salt will not make cream freeze, it will not take inkstains out of cloth, and probably will not do more than one or two of the other things above mentioned.

**GREENHOUSE AND WINDOW PLANTS.**—The increasing sun will bring many plants into flower, and at the same time encourage the insects. Free use of tobacco smoke, or tobacco water where it is inconvenient to use smoke, will destroy many. A small collection of plants, tended by one really fond of them, may be kept free of insects by mere "thumb and finger work." Daily examination, the use of a stiffish brush, like an old tooth-brush, and a pointed stick to pick off mealy bugs and scale, will keep insects from doing harm. Neglect to examine in time and nip the trouble in the bud, is the cause of much of the difficulty. More water will be needed by plants in bloom and making their growth. Bulbs, if any remain in the cellar, may be brought to the heat and light. When the flowers fade on the earlier ones, cut away the stalk and let the leaves grow on; when they begin to fade, dry off the bulbs, which may be planted in the garden afterwards.

**CHEAP LIVING.**—Cheap living depends upon good cooking as well as upon cheap materials. By good cooking is meant the art of so preparing food as to get out of it the greatest amount of sustenance for the least money. Miss Corson, the New York philanthropist, publishes a pamphlet on the subject, in which is given the following bill of fare for a family of five: Monday there is boiled rice and milk for breakfast, corned beef and cabbage for dinner, and peas boiled in stock for supper. That day's food costs thirty-five cents. Tuesday, broth and bread for breakfast, costing ten cents; for dinner, baked beans; supper, macaroni and cheese. Wednesday there is toasted bread and scalded milk for breakfast, stewed tripe for dinner, and polenta for supper. Thursday, rice panada for breakfast, salt potaufen for dinner, and lentils stewed in stock for supper. Friday, broth and bread for breakfast, mutton and turnips for dinner, and barley boiled in broth for supper. Saturday, mutton broth and bread for breakfast, beef and potatoes for dinner, and beans boiled in broth for supper. Sunday's fare costs sixty-one cents, and includes breakfast of cocoa, bread and fried lentils, dinner of bean broth, haslet stew, and suet roly-poly pudding, and supper of cheese pudding. For the week that makes a total expense of two dollars and fifty-three cents, and leaves a balance on my estimate of sixty-two cents for the extra bread, milk, and butter.

## PRACTICAL PAPERS.

## BEFORE AND AFTER MARRIAGE.

When a young man begins to feel especially drawn toward a maiden - and by more intimate acquaintance this interest ripens into affection—all the politeness and respect he can command will be manifested when in her presence. The best traits of his character are called out to entertain and honor her; to draw closer the bond of union he desires to see established. Both, if the interest is mutual—perhaps with no intention or desire of making a false impression—are in that exalted state of mind which shows them to the greatest advantage. Particularly is this true as regards the lover. To gratify the slightest wish of his chosen no effort is felt to be wearisome—no labor a burden. All self-denial for his lady-love is accounted as a joy and honor. His very life seems too small an offering.

But how is it when the prize is secured, and the twain are made one? Are those graceful courtesies, sweet amenities, kind and watchful attentions, through which the coveted prize was led to an exalted estimate of the lover's character, to be continued by the husband, growing brighter and holier as the years roll on? Will the respectful attention and honor which a true gentleman yields to *woman* be more scrupulously accorded, be held more sacred, when bestowed on the *wife*? "Then will sweet peace wreath her chain round them forever," and the love which budded in youth, and grew deeper and broader with the after years, will be matured and perfected in old age, holding them as one till separated by death, they meet again in that better world whereof Love is the light.

But if marriage brings indifference, or a feeling of ownership which is supposed to exonerate a husband from all attention to his wife to release him from the commonest civilities—which he dare not refuse to other women, then there is little hope of true happiness in that household. The first year of married life, is doubtless in some respects the most critical. No young people ever become fully acquainted with each other during the period of courtship, or engagement. There is a glamour over them that hides any disagreeable or inharmonious peculiarity, and every one has some, that will not show well in a strong light. We daily see young people accept the mutual duties of the married state profoundly ignorant of the life upon which they have so thoughtlessly entered. The husband may understand what is right or honorable among men, but without the first idea, especially if he has not been brought up with sisters, of what respect and attention a wife has a right to expect, and he is bound to give as an honorable gentleman.

We claim for wives a degree of respect and attention beyond what a true gentleman gives any other lady, but we also claim that wives shall be governed by the same rule. Both should be affable, courteous and kind to all with whom they associate, but for each other there should be a deeper respect and deference than is ever seen in their intercourse with others, however worthy; yet in far too many cases politeness and good breeding are folded away with the wedding finery. But till the children that are growing up around us, are taught the sacredness of the obligations those assume whose hands are joined in wedlock, the horribly disgusting records of cruelty and crime that fill our daily papers will continue, and happy homes be "like angels visits, few and far between."

Aside from the present misery and strife, what will be the condition of society, or of our country, when the children of these unhappy marriages come to the front and take their places as rulers of our country and fashioners of society? If the mother is vain, foolish, irritable and self-willed, in nowise seeking to make home happy, never yielding to her husband's judgment or caring for his pleasure; or if she seeks to live peaceably and make her family happy, but every effort is met by coldness, indifference or sneers from her husband, will not the fruits of such examples be shown in the future character and lives of their children?

There can be no happy marriages or happy homes if love, pure and sanctified, is not the foundation. So few young people know what love is! A little romance, a good deal of pride or ambition, hovers about them, and they call it *love*. "Of all the sad things in this world the saddest is the leaf that tells what love meant to be, and the turning of the leaf to tell what love has been. One all blossoms, the other ashes, one all smiles and gladness, the other all tears and

sadness. Nothing is so beautiful as the temple that love builds; nothing is so miserable as the service of that temple if God be not in it."

"If there be anything that young wedded love should have as its first vision, it should be a vision of a ladder between the earth and heaven, and the angels of God ascending and descending, and God over all blessing it. *Then there is hope* Begin your household life, begin your wedded life, with a firm hold upon God and purity and heaven, and there is hope for you; otherwise, sad is your fate" *Christian Union*.

## WHAT TO READ AND HOW?

There are books that were made and books that were born. Some are like garments, old and out of date, but renewed in form and fashion by a species of mechanical art. They are put on the market and sold for something more than they are worth. Then there are books which come forth out of the fulness of genius, scholarship, and wisdom. They are vital with thought. They have internal substance and vigor. They educate and impart knowledge to their readers. No one can read all the books, periodicals, magazines, and newspapers that make up our current literature. The question then must be considered, What shall one read? The answer will be shaped by the aim of the particular reader. If amusement, entertainment, emotional excitement be the object of desire, why then of course reading will result in throwing a mass of undigested and indigestible matter on torpid brains and jaded sensibilities. The more one reads in that way and for such an end, the worse becomes his or her mental and moral condition.

Without attempting to classify, we may perhaps characterize the kind of reading that is worthy of commendation. It should have substance to feed the mind with knowledge. As the body cannot live on comfits, bonbons, or light dessert, so neither can the mind be wholesome or strong that does not seek the materials for its discipline, growth, and vigor. In the next place good reading has suggestiveness. It compels thought to go beyond the page that is before the eye. It arouses curiosity and begets a disposition to find out more than any single book contains. That is a dull book that merely draws attention along over herbless wastes of oft-repeated common-places, and begets no single throb of desire to soar into higher altitudes. An author whose words can at once charm, and vivify the mind is a benefactor. Such authors there are, abundant enough to drive out of the field herds of mere bookmakers, who attempt scarcely anything more than to turn over and over again heaps of weather-stricken chaff from which the wheat has been winnowed.

Then again reading should be in the direction of one's own needs. It should have a definite object and be informed by a clear purpose. The general reader knows nothing in particular. He is an illustration of the nebular hypotheses, in which there may be misty diffusion, shapeless and void. In these days, specialists, in art, literature, and science, are as much in demand as they are in the various handicrafts. No one can master the circle of the sciences, or compass the whole realm of literature. There must be eclecticism for those who intend to convert reading into personal advantage.

At the bottom and top of this matter of reading stands the urgent argument in favour of close and constant reading of the Bible. It has every element of power. It enlarges the understanding, exalts the imagination, fortifies reason, imparts integrity to the conscience, lends support to the noblest motives, and supplies fuel to the holiest ambition. No one can read wisely or well who neglects the Book that is the parent of the best literature and the creator of the highest style of human character.

How? Never read for mere pastime. Life is brief, and one cannot afford to trifle with all that constitutes the essential value of life. Topical reading is best. Pursue subjects and follow an aroused curiosity. When one really wants to know all he can about a given matter, he will keep on its track like a hunter after a deer.

Reflection is indispensable. Swallowing until one becomes gorged results in heaviness and decay of power. Better read one book a year, inwardly digesting it, than skim through a hundred volumes. The bee may travel far in a summer's day and visit many flowers, but lingers not save where honey can be had to carry homeward to the cell.

Skilful reading should if possible be connected with intelligent conversation thereon. This is not in all cases attainable, but where it can be had, conversation will ensure to precedent reading a new and living value. Where the habit exists or can be introduced into a family of talking over the subject matter of daily reading there will be found immense advantages, both in the elevation of thought and in the exclusion of trivial gossip.

All real personal excellence is obtained through prayer. "*Ben. orase est bene studuisse.*" Earnest prayer puts the stamp and superscription of heaven upon the spoils of knowledge, and all the best acquisitions that can be secured from books. An earnest purpose will be enforced by a judicious taste—a hunger for the food of immortality.—*Chris. Intelligencer.*

## KITCHEN TYRANNY.

Don't you believe in magnetism, and electric force, and the power of mind over matter, dear friends? And do any or all of these things account for the dominion exercised by a *cook* over her mistress? Is it mind or magnetism which causes the luckless matron who employs Bridget to avoid occasions of offence to Bridget? to do her fault-finding so delicately that it loses its point—to hint her preferences so timidly that they are seldom remembered—and to allow herself to be *snubbed* unequivocally whenever she enters her own kitchen?

Who hasn't had such an experience at some time, and who can be brave enough to throw off the yoke in the very presence of the tyrant? It is all very well to *talk* about being the mistress of one's own house, and ruling one's servant properly, and all that, but experience proves that our finest theories are not always reducible to practice, and that human nature (meaning the mistress) is apt to be weak. *We* are not ashamed to confess that we are in a complete state of subjugation at this very time, and that we accept with due meekness many things which are by no means satisfactory. In fact these queens of our kitchens are so often uncertain in their moods, and so seldom impartial in their rule that very little, if any, benefit is gained by a revolution and a consequent change of dynasties. Of course one has the satisfaction of having vindicated one's authority, but that is an empty triumph—when the kitchen is empty too.

Exactly *why* these things are so is the problem about which we are exercised. Could Huxley or Spencer help us, do you think? Has the puzzle any connection with molecular changes, or the correlation of forces, or—let us whisper it carefully—has Biddy's strength of muscle generated strength of mind, and are we to be governed of necessity?

Well, our best hope lies in the possibilities of the future. Some day some clever genius will invent a mechanical cook, and our trials and sorrows will be ended. We will wind up our cooks as we do our clocks, and when they refuse to do our bidding we shall put them into the hands of their constructors to be repaired and made useful again. What a glorious day that will be for the housekeeper! No more inconvenient cousins in our kitchens, no more suspicions of unlawful dealings with the soap-fat man; no more misgivings as to the consumption of tea and sugar! Why, the very millennium of housekeeping will dawn upon us with our patent mechanical cooks!

## POWER OF THE WAVES.

Those who have never lived on a stormy coast, nor been to sea, can form no adequate idea of the effect that can be produced by the impact of a succession of waves, or of a single wave. What has happened at Wick, on the extreme northern coast of Scotland, where a breakwater has been building for some years past, may give an idea of what is meant by wave-power. It was found that stones of ten tons weight were as pebbles to the waves, which have been measured to be here forty-two feet from the crest to the bottom of the trough. The outer end of the breakwater, where the storms beat most violently, was built of three courses of one hundred ton stones laid on the rubble foundations; next above these were three courses of large, flat stones, and upon this a mass of concrete, built on the spot of cement and rubble. The end of the breakwater was thought to be as immovable as the natural rock; yet the resident engineer saw it slowly yield to the force of the waves and swing round into the less troubled water inside the pier. It gave way not in fragments but in one mass, as if it was a monolith. The displaced mass is estimated to weigh about 1,350 tons.



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TORONTO, FRIDAY, JUNE 21, 1878.

## REVISION.

THE Supreme Court of the Scottish United Presbyterian Church being a Synod, the Declaratory Act could at once be adopted without passing it down to Presbyteries. This was accordingly done on the motion of Professor Cairns. The document as we said in our last issue is an able one, but we still fear that its adoption will be followed by unforeseen consequences. As evidence of this it has given the Rev. Mr. Macrae and others like him cause for rejoicing. In a sermon that gentleman delivered to his people on his return from the Synod, he claims that the result is a substantial gain to him and his friends. He regards this as the beginning of the end—the end being emancipation from the thralldom of creeds and confessions. While we still think that it would have been well to pause a while before adopting the Declaratory Act, and to allow Presbyteries another year for its thorough discussion, we are hopeful that the strongly conservative nature of the document in question will have the effect of preserving the Confession of Faith in its integrity. In the meantime, we look forward to the next Pan-Presbyterian Council to issue a statement of doctrine which will embody the system of truth contained in the Confession, and furnish a common platform of sound doctrine which will be acceptable to the Christendom of Protestantism. We are certain that but few changes are required to be made upon the old standards. The Confession of Faith as it stands is an admirable summary of Scriptural truth. The Declaratory Act is not intended to take any thing from it, or add anything to it. Its main intention is to uphold its spirit and its letter. For those who accept the Confession the Declaratory Act accomplishes nothing. Its explanations are those which have been received and acted upon for a very long period by its most loyal adherents. But now that Revision has been thus attempted, the churches have to face the question, and the next General Council to be held in Philadelphia in 1880 will doubtless do what is required to keep all the Presbyterian Churches in the world in a line.

## HOME MISSIONS.

THE evening of Friday was devoted by the General Assembly to the subject of Home Missions. The report of the Western Section was presented by Rev. Dr. Cochrane, of which the following is a summary. The total contributions for the year amounted to \$30,435, with an expenditure of \$36,302, leaving a balance against the Mission Fund of \$5,867. There were 120 mission fields, 355 preaching stations, 80 supplemented congregations, 102 churches, a Sabbath attendance of 24,400, 7,908 families in connection with the Church, 4,700 communicants in the mission stations, and 4,336 in the supplemented congregations. The Rev. Dr. MacGregor gave in the report of the Home Mission Board of the Eastern Section of the Church, or of the Maritime Provinces. The receipts were \$9,572, with an expenditure of \$10,202. In addition to this a report of the Committee on Supplements in the Maritime Provinces was read by the Rev. Thos. Sedgwick, which showed that 49 congregations were placed on the list, and 40 of these received aid. The expenditure was \$5,353, and the income \$5,060. Out of 163 congregations, 111 contributed to the support of the movement, the average contribution being \$28.

It must be felt by every one that there cannot be any more important scheme than that of Home Missions. Foreign Missions it is true go hand in hand with Home, but the former are to a large extent dependent upon the latter. There is often displayed a certain sentimental interest in the one to the disadvantage of the other. But it should be borne in mind that no Church can possibly obey the Divine commission of preaching the gospel to every creature, or listen to the Macedonian cry, "come over and help us," without giving heed to her home necessities. There may be no proper distinction between Home and Foreign Missions, as they are both carrying out the Saviour's final command to the Church. But there is a practical difference which tells us that the preaching of the Gospel is to begin at home though it is not to end there. More than this, it is evident at a glance that the Foreign Mission work will be proportioned to that of the Home Board, and that it will grow and expand in a ratio corresponding to the vitality which manifests itself in the Home work. There is an element of patriotism that enters into Home Missions. These have for their object the building up of the community, the organizing of important centres of civilization, the moral and religious training of our children, and the extension to new and growing populations of the benefits and blessings of Christianity which have long been experienced in the older settlements. Who can think of the vast territory of the West which is now rapidly opening upon us, and of the tens of thousands who are pouring in upon this new land, without feeling responsibility in regard to the planting of churches and providing Christian ordinances throughout its length and breadth? Manitoba alone is a great and growing field, and the call of Dr. Cochrane for more missionaries to be sent out to occupy it is one which the Church cannot afford to treat with silence. Now is the time to go in and possess the land in the name of Christ. It is not wise to wait until there is

an immense population before beginning the work. Let the evangelising efforts of the Church be proportioned to the necessities of the population. Every other church is up and doing, and they will reap a great reward. There is everything in the Presbyterian denomination to make her a pioneer church, and there is before her a most promising future, if she enter earnestly and prayerfully upon the field of the lone land.

It is gratifying to find that the work in Muskoka is being prosecuted with diligence and success, and in Manitoulin Island the number of stations at which services have been held during the past winter is fifteen. Throughout the old settled Presbyteries of the Western Section an important work of church extension is going on. Every year is witnessing the organization of new congregations, which for the most part give promise of growing in a few years into independence, and of becoming contributors themselves to the Assembly schemes. The report of the Eastern Section shows that the Presbyterian Church is progressing in the Maritime Provinces, and the Board is succeeding in establishing missions in necessitous localities and in forming new and promising congregations. The work done in Newfoundland is of special interest.

It is matter for profound thankfulness that the receipts according to these reports are in advance of those of the preceding year. It is true that the Western Section reports a debt of nearly \$6,000, and the Eastern of several hundreds. But when the special contribution of \$8,000 which was made in 1877 is deducted, the receipts this year from congregations are seen to exceed those of the preceding year. The increase is not large. Still it is promising when we consider that the past year has been one of great and wide-spread commercial depression. Many of the large contributors have been forced against their wishes to reduce their gifts to missionary enterprise, and therefore any improvement in the funds argues that a larger number are taking an interest in the work of the Church. The year upon which we are entering will doubtless exhibit a greater increase in the returns of congregations, and approximate to a self-sustaining standard, if it does not reach it.

These reports suggest the painful consideration that it is owing to the non-contributing congregations that a debt rests upon the Home Mission Board. Some of these excuse themselves upon the ground that they require aid rather than give it. If so, they will be likely to receive help from the Board to which they contribute. To some it seems absurd to be giving to a cause from which they have to look for aid. But this is the principle upon which the weak grow into matured strength. The apprentice boy brings proudly to his father his earnings, though they may be but a fragment of the money required for his support. The weakest congregation should do something for missions, though they have to receive far more in return. It is a good habit to acquire and one which will show to advantage should they become independent. Indeed, it is generally churches that are contributors to the Assembly's work that become quickly self-supporting. This we say to weak congregations. But what is to be said of those churches which are well off and without

burdens, who are either not giving to the work of the Church, or doling out miserable sums of which they ought to be heartily ashamed? Let Presbyteries enquire into these cases and bring them into line with the contributing congregations, and we shall hear no more the lament of Conveners over the invariable deficit, or over the want of liberality on the part of congregations.

#### THE ROBERTSON SMITH CASE.

IN the General Assembly of the Free Church of Scotland it was decided by a unanimous vote to sustain the Presbytery and Synod of Aberdeen in their findings that the first particulars of the charge against Professor Robertson Smith, bearing reference to his views as to the institution of the Levitical priesthood and the authorship of Deuteronomy, were not relevant. In the discussion the appeals were ably supported by Principal Brown; Professor Salmond was heard in defence of the judgments; and Professor Smith spoke for himself. The second count charged Professor Smith with promulgating opinions with reference to the authorship of Deuteronomy which were opposed to the doctrines of the Bible and the Confession, and making unsatisfactory declarations on the subject of inspiration. Sir Henry Moncrieff, the mover of the motion to dismiss the former appeal, took the initiative in sustaining this one. He was opposed by Principal Rainy, who moved "that the Assembly dismiss the dissent and complaint and sustain the judgment of the Presbytery." On a division there voted: for Sir Henry Moncrieff's motion to sustain the appeal, 301; for Principal Rainy's motion, 278. A large number of the minority, including Principal Rainy, Professor Candlish, and Sheriff Campbell, the legal adviser of the Church, dissented from the finding of the Assembly and gave in reasons for doing so. The result was received with hisses and howling by the students, and cheers by those on the left of the chair. The appeal from the decision of the Presbytery and Synod on the third count was then taken into consideration. Under this count Professor Smith had been charged with promulgating "opinions which lower the character of the inspired writings to the level of uninspired, by ignoring their divine authorship, and by representing the sacred writers as taking freedoms and committing errors like other authors; as giving explanations that were unnecessary and incorrect; as putting fictitious speeches into the mouths of their historical characters; as giving inferences of their own for facts; as describing arrangements as made use of in their complete form at a certain time which were not completed till long afterwards; and as writing under the influence of party spirit and for party purposes." After full discussion, the accused being again heard at considerable length in his own defence, it was decided by a large majority to dismiss the appeal and sustain the Presbytery of Aberdeen in finding the charge irrelevant. The appeals in regard to the other particulars of the first charge were then withdrawn. The question of the relevancy of the second general charge "of publishing writings of unsettling and dangerous tendency" was to have been taken up at a later stage; and we have not up to time of going to press been able to ascertain the

decision; but we find the whole case brought to somewhat abrupt and unexpected termination by the unanimous passing of the following resolution which was moved by Dr. Wilson (clerk) and seconded by Professor Candlish: "The Assembly approve of the amendments as now adjusted, and, looking to the amended libel, the Assembly, in consistency with former judgments, remit to the Presbytery to proceed with the case according to the laws of the Church, and in conformity with the Assembly's judgments."

#### PROTESTANTISM IN FRANCE.

NO student familiar with the history of France in the seventeenth century can fail to recognise the rapid growth of Protestantism which was then apparent there, especially among its substantial middle class; nor can the unprejudiced student of the later history of that unhappy country overlook the intimate connection between the eradication of French Protestantism and the wretchedness of the France of Louis XV. The Protestants of France including thousands of its most intelligent, industrious, and virtuous citizens, perished in the St. Bartholomew massacre, or were driven into exile on the revocation of Henry of Navarre's famous act of toleration, known as the Edict of Nantes.

On the 1st of November 1685, the year of the Revocation, Lady Russell quotes in one of her letters the statement of her sister then in Paris, that of 1,800,000 Protestants in France, not more than 10,000 were left, and these would soon be converted by the dragoons or perish. Remembering that the base intolerance of Louis XIV. was only the last act of a century of persecution, it is doubtless true that at one time the number of Protestants in France was so high as 1,800,000; and such freedom as England allowed the Non-conformists would have made half the whole population Protestant, if not evangelical, at the present day. But we rather accept the estimate of 1,000,000 as the number affected by the Revocation of Henry IV.'s edict in the year 1685, or one-twentieth of the population of France as it then was. But that twentieth, as Richelieu and even Mazarin more than once acknowledged, included no little proportion of all that was best and noblest in the country. Richelieu's reply to the Protestant ministers who presented an address to him on the surrender of La Rochelle, was honourable to both—"Gentlemen, I am glad to receive you, if not as an ecclesiastical body, at any rate as men of letters, whose learning and talent I much esteem." Not only in learning but in trade and manufacture, and not only in ordinary pursuits but in politics and the army, the fact that the Protestants so far excelled their poorer Roman Catholic brethren has been assigned as a stronger motive in urging on Louis XIV. to his base and ruinous national policy of intolerance, even than religious antipathy.

The result was that, from first to last about 300,000 Protestant exiles from France found refuge in England. To Holland and Prussia many more went in search of a home, and freedom to worship God. Each of those Protestant countries may thank the Grand Monarch for the gift to them of France's best sons. It was indeed at a costly price to herself; for when the terrible crisis of her Revo-

lution came, the want of wise, temperate, virtuous leaders, such as their sons might have supplied, was one of the grand sources of France's sufferings and cruel Reign of Terror. It is difficult to over estimate the benefits with which they repaid the lands that gave them a home. What they did for scholarship in Prussia, which owes to them the culture that resulted in the Berlin Academy; what they did for manufacturing industry in Holland, which Philip II. had tried to strip of the Netherlanders as Philip III. effectually deprived Spain of the Moriscoes,—all that and more, they did for England, introducing new manufactures, giving a fresh impetus to liberal thought and honest Protestantism; and by the learning of some of their divines, healthfully stimulating theological research. The present Archbishop of Canterbury, in addressing a congress of his clergy in his cathedral, pointed with just pride to the chapel in the Metropolitan Cathedral of Canterbury which had been appropriated to the use of the Huguenot refugees. Their clergy in many cases conformed to the Church of England, and added to its strength, at a critical period; their soldiers and statesmen aided William III. in the great constitutional revolution; and many distinguished names in English letters and science perpetuate the evidence of Huguenot descent. Spittalsfield, in London, still retains interesting traces of the colony of Protestant French refugees who there introduced the manufacture of silks. Picardy Place in Edinburgh perpetuates the site of the village of French silk weavers whose descendants can still be traced.

In Scotland and Ireland, as in England; in India as in the United States, in Canada, and in the more recent colonies, are to be found those who trace their descent from the noble refugees who, from Charles IX.—aye, from the death of Louis XII.—to Louis XIV., found an asylum for religion's sake in Protestant England.

It is indeed the proud boast of England that she has been the ark of freedom for the persecuted victims of oppression for centuries. It may be worth recalling in this connection, that England owes her present premier, the Earl Beaconsfield, to the same intolerant absolutism which expelled the Jews as well as the Moriscoes from Spain. The first writer to attempt satisfactorily to trace the refugees was M. Weiss, whose "Histoire des Refugies Protestants de France" appeared in 1853. The third of its six books is devoted to the Huguenot families in Great Britain. But before that Mr. Southerden Burn, Secretary to the Commission for collecting non-parochial registers, had extracted from them a catalogue of all the congregations, Walloon and Dutch as well as French, to whom this country had given an asylum from the times of Henry VIII.

The Bouveries, the great Rocmilly, Archbishop Trench, Brunel, Dupont, Roubiliac the eminent sculptor, De la Beche the geologist, and indeed a long roll of distinguished names in all departments of high achievement, in letters, in science, in politics and diplomacy, in arts, manufactures, and all else, prove how England has been repaid a hundred fold, for the welcome given to our Protestant brethren in their hour of trial.—*Evangelical Churchman.*



## ECONOMY.

A very common word, yet how differently different people would define it! Economy to some means subsistence on the bare necessities of life, to others it implies scarcely a diminution of their many comforts, while still another class regard themselves as strict economists if they discard one or two costly luxuries. That the term is relative, we know, but its very elasticity makes it sometimes doubtful, since what is only just economy with one is parsimony with another, or miserliness with a third.

Just now the universal cry is economy, and many who have known the word hitherto as merely symbolizing a disagreeable duty to which they were not bound, now face it as a near reality of their own lives.

"We must economize," says each and every one, and so, as the virtue bids fair to be such a general one, let us look to it that we direct our efforts to attain it with due judgment.

Many people make their economies the test of their characters—perhaps we should rather say, the revealer of their tastes and aims. For when curtailment becomes necessary, they cut off the things for which they care least, rather than the things which are of least importance—they give up their subscription to the magazine or the church paper, they refrain from buying new books—in a word, they give up what they don't want, not what they don't need. Others again, lessen their expenditures by lessening their charitable contributions—the poor-box, the mission-meeting, the benevolent enterprises around them—these are the superfluities which they resign at the call of economy. Do we need a surer index of the character and the life than this? When an elegantly clad woman tells you that "really, times are so hard now that she cannot afford" the dollar which would help to pay a poor man's rent—when a man whose table is lavishly supplied with every delicacy and dainty the market affords, refuses to provide his children with books whose tone and influence are all-important—do we judge harshly when we conclude that both are selfish, and that this selfishness has led them into a false economy? Sometimes, too, we hear these very ones lamenting the stern sense of duty which compels them to such sacrifices, and we listen, knowing all the while that dress and dinner have higher claims upon them than charity or intellectual advancement.

In fact, this whole question of economy is colored by our own views and tastes. The folk who cannot or do not enjoy social pleasures inveigh against the extravagance of those who do, and point out triumphantly how much might be saved by narrowing the social life. Those whose tastes keep them at home consider what is spent in travelling as almost wasted, and they extol in turn their own prudence and their neighbors' improvidence. Perhaps it would be as well if in this as in other matters we should beware of rash judgment, and not attempt to fit our own notions of economy to our neighbor's needs.

## FIRST USEFUL—THEN ORNAMENTAL.

BY MRS. HENRY WARD BEECHER.

"A girl who can put on a square patch may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of far more real value in the community."

It is possible that in olden times too much stress was laid on the importance of training girls to mend and darn so exquisitely that it would be difficult, almost impossible, to discover that there had been any necessity for the labor; but if there was any error in teaching and exacting such perfect work it was a fault "that leaned to virtue's side," and beyond all comparison better than the wretched "botching" to be found on the raiment of some—of many—of the girls of the present day. Laundresses that wash for school-girls could make strange revelations of neglect of garments and careless repairs were not their lips sealed through fear of losing good customers.

When a broken stitch is allowed to go on uncared for until it has become a hole so large that the stocking cannot be longer worn without some repairs, and is then drawn up into an ugly bunch—hard enough to blister the feet—instead of being nicely darned; or when a tear or rip on dress or undergarment is pulled together with thread coarse enough to injure the fabric, who is to blame—the mother or the daughter? What instruction has ever been given the young girl about looking out for the beginning of evil in her wardrobe? Has she been taught to darn or to mend every rent or rip the first possible instant after it was discovered, and to do it neatly?

Oh, no! Her music or drawing lessons, her French and German and dancing, are apparently of more importance than such useful work as mending or darning. Indeed there are far too many young girls from whom the most rigorous application to fanciful accomplishments is exacted whose mothers have never taught them to sew decently, if at all. When the mothers of these young ladies were girls of ten or twelve they would have been ashamed to have had no more practical knowledge, or have proved themselves such utterly useless members of the home circle. Why should they thus defraud and dwarf their own children? It is not a very remote period to look back to when if mothers had permitted their daughters to enter womanhood ignorant of domestic arts or unable to keep their own garments in proper order they would have been thought incompetent to have the charge of children, destitute of that affection that seeks the present best good of those committed to their charge and is anxious to secure their future prosperity.

If parents never before realized the importance of securing a thoroughly practical education for their children, the "hard times" which of late have pressed so heavily on all classes must now surely show them the absolute necessity of such training. This practical knowledge is quite as important for our daughters as for our sons. Give both very accomplishment, and of the highest order that can be secured without deducting the smallest fraction from the far more valuable practical instructions that in mature age may save them from such suffering and acute mortification. There are none so prosperous that they may not be placed in positions where

they would gladly exchange the rarest accomplishment for a little of the efficient executive ability which in their youth they so lightly esteemed. In such cases our daughters will suffer more than our sons if the practical part of their early education has been neglected.

If a young lady has what in these days is the rare skill of compelling her needle to assist her in carrying out all the requisitions which will enable her with scant materials to keep herself neatly and genteelly clad; if she can turn, remodel, piece neatly, cover the lack of material by some simple and appropriate trimming until she makes an old, dilapidated garment look "amaist as weel's the new," she will have cause all the days of her life to thank the mother who led her in the way she should go; and whatever changes or vicissitudes may be sent she has far less to fear than those who in prosperous days are only fanciful ornaments of their homes, but when the evil days come, will, through their ignorance, become oppressive burdens upon those who must provide for their support.

## TO PRESBYTERIANS.

Dr. Chalmers has said that there are three small countries that have moulded the character of Christendom—Palestine, Greece, and Scotland. The thought is a weighty one and true, and makes us, as Edward Irving, the Doctor's colleague, used to say, "grateful for our ancestry." But are we worthy of that ancestry? What would Knox, and Melville, and Henderson and other "Scots worthies" have done in the present crisis? They would have cut down Ritualism with an unsparing stroke, and made it fall like Dagon before the Ark of God. They would have declared, as the noble Earl of Shaftesbury lately did, "Perish all Churches and systems so be that Christ be preserved!" They would have said, "No peace with Rome!"—"Christ's Crown and Covenant!"—"Though we or an angel from heaven preach any other Gospel unto you let him be accursed!" When John Knox was working at the galleys an image of the Virgin was presented to him for worship. With strong Presbyterian grasp he caught the doll and pitched it overboard. "Let your Ladye sweem there," he exclaimed, in broad Scotch; "she's licht enough!" Very unmannerly! Yes, but John never thought of good manners when faith and duty were concerned, and when the cause of Christ seemed to be imperilled.

Now, then, walk worthy of your forefathers. Gird on your old covenanting armor for the coming conflict, and let the country know let all the world know—that a heritage like yours is not going to be surrendered without a struggle. Stand fast in the liberty with which Christ has made you free, and, grateful for the past, active in the present, and hopeful for the future, let your motto be that of our own Presbyterian William—"The Protestant Religion and the Liberties of England!" Amen. May God make us worthy of our Church's noble history, and help us to "contend earnestly for the faith once delivered to the saints."—*Rev. John Dodd in "Presbyterian Churchman."*

## WHAT THEY SMOKE IN GERMANY.

In connection with Prince Bismarck's tobacco project, a celebrated botanist, Herr Schlieden, has published some statistics in regard to the manufacture and sale of cigars in Germany.

It appears that in Thuringia alone about 450 tons of beetroot leaves are annually "transformed into tobacco." In Magdeburg and the Palatinat the cigar-makers employ large quantities not only of beetroot leaves, but also of the leaves of endive, and even of the potato plant. The cigars sold in South Germany as coming from Vevay, at a price of from one mark to one mark and a half a hundred, do not, according to Herr Schlieden, contain any tobacco, "except that made with cabbage or turnip leaves which had been deprived of their specific odor by various manipulations, and subsequently steeped for some time in an extract of tobacco."

Herr Schlieden adds, with an air of conscious pride, "that in no country in the world are cigars sold at so cheap a rate as in Germany."—*Pall Mall Gazette.*

## COFFEE INSTEAD OF WHISKEY.

A correspondent of the London "Lancet" who owns water-power mills, writes I am frequently compelled, at this season of the year, to have men working in water even in frosty weather. I find the following allowance gives great satisfaction to the men, and we never have a case of cold or injury to the men in any way: Kettle of coffee made with half sweet milk, half water, three or four eggs whipped poured into it when off the boil; hot toasted bread with plenty of butter of the finest quality. Serve up this every two and a half hours. The expense is much less than the allowance which some used to make for whiskey, and the men work far better, and if care is taken to have the coffee, milk, (cream is still better) bread, and especially the butter, of the very finest quality, the men are delighted with it. I am persuaded it would be worth while for those who believe in grog to try this allowance instead. Giving grog gives the men a notion that it is good for them; and perpetuates the belief in stimulants among workmen.

## HUNGER THE BEST SAUCE.

What an excellent sauce is hunger! The poor man who brings to his plain meal of meat and potatoes, or pork and beans, a sharp appetite whetted by vigorous toil, gets manifold more enjoyment from it than the luxurious epicure who must be tempted by dainties. The laborer feels the reinforcement of food in every muscle, in every drop of his blood; the epicure gratifies in a languid way merely his sense of taste, while from his fastidiousness he suffers a thousand annoyances which the other, with his healthful craving for food, and his normal enjoyment of it, knows nothing about. The man who lives within bare walls and on rugged fare is often happier than he who knows not what it is to want for anything

## BRITISH AND FOREIGN ITEMS.

EVERY workman on the Paris Exhibition building has received a present of a Bible in the French language.

THE Rev. Dr. Ingram, Free Church minister of Unst, Scotland, has celebrated his one hundred and third birthday anniversary.

ST. PAUL'S CATHEDRAL, London, was begun and finished by one architect—Wren; under one master mason—Strong; and during the episcopate of one Bishop of London, Compton.

THE Baptist missions in Burmah are celebrating the fiftieth anniversary of the baptism of Kothah byu, the first convert in that region. He became an active Christian and was styled the Karen Apostle.

THE Cincinnati Presbytery has passed resolutions expressing regret at the growing disposition of Christians to attend balls and theatres, to play cards, and to engage in other objectionable practices.

THE Rev. Dr. Withington, of Newburyport, recently said in a discourse "that when he first came to Newbury, more than sixty years ago, he could have got intoxicated every morning without costing him a cent, as everybody he visited invited him to drink."

ALTHOUGH the Dutch Reformed Church has raised during the past year \$67,000 for its foreign missionary work, which is \$10,000 more than in the previous year, the deficiency is about \$25,000, and earnest appeals are made to even it up.

THE New England Methodist Conference, lately in session at Westfield, Mass., passed a unanimous vote "discouraging" the holding of more than three regular services in any church on the Sabbath; namely, a sermon, a Bible service or Sabbath school, and a prayer meeting.

THE latest triumph of temporal over spiritual things is recorded in the case of the Archduchess Maria Christina, the head of the Royal Abbey of Prague, who has resigned her position in order to be betrothed to the Archduke Louis Victor, the youngest brother of the Emperor of Austria.

TWO of the musicians in Queen Victoria's service being strict Methodists, refused to practice on Sunday. They were dismissed, and she has restored them, saying: "I shall not permit any of my people to suffer on account of their religion, and shall not allow any rehearsals on Sunday."

IN Honolulu, Sandwich Islands, regular Chinese services are held in Dr. Damon's Presbyterian Church. The Rev. Sit Moon generally preaches to a large company of Chinese on Sunday evenings. He is a clear-headed and energetic preacher. "Just as I am," and many other hymns, are sung in the Chinese language by the congregation.

THE number of native Christians in India is given in the new Missionary Directory at 226,391, an increase of 42,133 in four years, and of native communicants 68,689, an increase of 15,873. The Directory gives the name and address of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon.

THE amount of opium annually brought into the United States is 2,589,924,839 grains. Deducting five per cent. for legitimate purposes, over 6,000,000 grains are left to be used each day for its narcotic effects. If each opium-user takes thirty grains a day, there are over 204,000 of these victims of this deadly drug in the country.

THE Bible and Colportage Society of Ireland is doing a good work in supplying its people with the Bible and religious literature. Within a few years it has sold there nearly twelve millions of books, tracts and periodicals, and has received in cash nearly \$460,000. It has about seventy earnest and efficient colporteurs who are supported by voluntary subscriptions.

CAPTAIN CYRUS STURDEVANT, the widely-known philanthropist, who was instrumental in lifting Francis Murphy to a better life, will begin his labors in Brooklyn, June 23, at the Church of the Covenant. He will labor on Long Island this summer, and may be addressed at the Y.M.C.A. rooms. He is a life-long temperance man and a laborious Christian worker.

AMONG the Aztec population of Mexico the Methodists are making praiseworthy progress. The Rev. Mr. Drees is working among these people in the vicinity of Puebla and Los Reyes, and reports that they give him respectful and pleasant attention. The Aztecs are popularly supposed to have little or no brains, but Mr. Drees says that this is an error, and that they are as well worth laboring for as any other class of human beings.

THE Southern Presbyterian Church has an Indian Presbytery, which held its annual meeting recently at Sandy Creek, Chickasaw Nation. The sermon was preached in Choctaw. Seven ministers and sixteen ruling elders were in attendance. The Narrative of the State of Religion stated that there had been a number of additions on profession of faith, one church had been erected, and another was in course of erection.

LORD SHAFTESBURY recently revealed a pleasant glimpse of his domestic life. While presiding at one of the London charities, he stated he had recently lost a servant who had been in his family over fifty-four years, and he had still in his house a nurse who had served him forty-nine years. This person, he said, ruled almost supreme in the house, and any member of his family would as soon think of taking a leap into the Red Sea as of retiring to rest without bidding this old servant "Good night."

REV. W. WYATT GILL of the London Missionary Society mission in the South Pacific, in a visit last summer to every island in the Hervey Group, was astonished at a new church built by the natives of Tongareva. It is large and airy, built of blocks of white coral, seated throughout, with glass windows and a neat pulpit. It took the people three years to build it, working three days a week without pay, though they are in the deepest poverty, and reduced in number to about 300.

FOURTH GENERAL ASSEMBLY,  
PRESBYTERIAN CHURCH IN CANADA.

(Continued from page 533.)

Rev. Dr. Robb believed that an honest case coming up before the Court, however it was represented, would receive justice. To be obliged to appoint some of the ablest members of the Assembly to represent a case in the Assembly did not speak very well of the case.

Rev. Mr. Scott withdrew his support of the motion, as his views were changed since hearing the Moderator's opinion.

Rev. Principal MacVicar also withdrew his motion, he was content now that the motion had been discussed.

After some discussion,

The cause was handed over to the Judicial Committee.

AN APPEAL FROM QUEBEC.

The Clerk read an appeal by the Presbytery of Quebec against the decision of the Synod of Montreal and Ottawa. The Presbytery of Quebec had authorized Rev. J. Macdonald to retain a portion of the money derived by the sale of certain church property at Sherbrooke, in lieu of arrears of stipend. This decision was protested against in the Synod of Montreal and Ottawa, by Rev. J. Mackenzie, and the protest was sustained, the decision of the Quebec Presbytery being reversed. Against this the Presbytery appealed.

Rev. Peter Lindsay, in the absence, through sickness, of Mr. E. McMaster, who was the appellant, supported the appeal.

Rev. Mr. Wilson thought the matter should be left over until Mr. McMaster should be able to attend.

Rev. Mr. Lindsay said Mr. McMaster would not be able to be present, and if the matter should be left over for a year the case would be very much injured.

Rev. Mr. Gordon moved that Mr. Lindsay should be permitted to represent the case.

After some discussion the case was handed over to the judicial committee, with instructions to proceed so soon as Mr. Lindsay was properly appointed to represent the case.

RURAL SERVICES AT SHAKESPEARE.

The Clerk read the appeal of Rev. Mr. Cameron against the decision of the Presbytery of Stratford requesting the appellant to refrain from holding three o'clock services in a hall at Shakespeare where Rev. Mr. Watts also has a church. Rev. Mr. Cameron appealed against the decision of the Presbytery on the ground that when it was arrived at there were very few members present, that his three o'clock services did not interfere with the services held in the morning by Rev. Mr. Watts, that he had offered to make every concession to Mr. Watts, such as the exchange of pulpits and the holding of union services, which offers Mr. Watts had declined, and that the discontinuance of the three o'clock service would be productive of injury to the Church.

The case was referred to the Judicial Committee.

THE USE OF HYMN BOOKS.

The Clerk read the appeal of Mr. D. McLellan against the decision of the Synod of Hamilton and London upholding the decision of the Presbytery allowing the McNab street Kirk session of Hamilton to submit to a vote of the members of the congregation the question of introducing additional hymns in the service of praise in the public worship of the congregation. Mr. McLellan maintained that as the Church before the union had no right to use hymns, there was still no right, new legislation, giving that right, not having been introduced and adopted.

The appeal was referred to the Judicial Committee.

REV. MR. WATSON.

The reference from the Presbytery of Stratford relating to the reception of the Rev. Andrew Watson from the Church of Scotland in Canada, was sent to the Judicial Committee.

THE STATE OF RELIGION.

The consideration of the motion of Rev. Principal Caven, respecting the report of the committee on the state of religion, was resumed.

Rev. Mr. Mitchell explained that expressions in the report to which objection had been taken were quotations.

Rev. Dr. Waters objected to the impression which the report gave that non-communicants were not Christians. Regarding the gospel temperance movement, to which allusion was made in the report, he said he was of opinion that every minister who preached the gospel faithfully was preaching temperance with it. He did not feel disposed to connect himself with every phase of the Temperance reformation movement, and he certainly would not connect himself with some men who were carrying it on. As to revivals, he was of opinion that revivals were proceeding all the time in the ordinary means of grace. He was far from saying that he was opposed to Evangelistic work, but such work was going on all the time, and he could not agree to the idea that additional work of a different kind to that now in progress was advisable in the Church, for it was an innovation. He moved, therefore, that the report and the motion of Principal Caven be referred to a committee to be appointed by the Moderator to consider and to bring up a finding on the subject of which the Assembly can approve.

Dr. Proudfoot, of London, in seconding the motion, thought the report of the Committee was too wide, and it should be considered by a committee with calmness. He was afraid in the Evangelistic work of the spread of a spurious kind of spiritual doctrine, and it was against that that the Assembly should guard.

The hour of adjournment having arrived, the benediction was pronounced and the Assembly rose.

The Moderator announced that the clergymen appointed to preach before the General Assembly in this church next Sunday were, in the morning, Rev. Prof. McKnight; evening, Rev. Patrick McLeod.

Announcement was also made of an invitation to the Assembly from the young men of Knox Church to take a trip on the water on Saturday afternoon.

AFTERNOON SEDERUNT.

The proceedings were opened with prayer and praise.

THE JUDICIAL COMMITTEE.

[On motion the names of Principal McKnight and Mr. McKrae, of St. John, N.B., were added to the Judicial Committee.]

THE STATE OF RELIGION.

The consideration of the report of the Committee on the State of Religion was continued.

Rev. Dr. Proudfoot said he thought there was a disposition to introduce into this country the revival system of New England, which was carried on on the principle that not much good was done by the regular ordinances of religion. It also proceeded on the principle that there were only a few who were able to make a special effort, and the ministers' work should be to prepare for the work of these revivalists and to gather in after they had gone. His opinion was that the Church could be carried on through its own internal workings, and that the employment of revival agencies was a departure from the Presbyterian system. It had been said that Presbyterians should adopt revival services in defence of themselves and to contract those of other Churches. For his part, he did not think it would be right to take any such means of protection when the church did not approve of such means. A danger in holding these meetings was that they would train the people to look for periodical excitements and to run after revivals, the doctrines taught at which might not be those of which they could approve. What the Church wanted was that its members should strive after a genuine type of strong religious feeling—a constant and growing spiritual advancement—and the Church, if built up in that way, would not only be a solid object against which the gates of hell should not prevail, but enriched with Heavenly grace it would be most attractive and would tend to draw men into its fellowship. He did not like the high pressure work. God would send revivals in His own good time, and he did not believe in getting them up.

Rev. Dr. Ure gave the last speaker credit for the best intentions, but he could not agree with him entirely. He could not agree to the appointment of a new Committee to consider the report, as that was contrary to custom. The practice was, if a report be not adopted to recommit it. He would therefore move as an amendment "that the report be sent back to the Committee with instructions that they amend the same in accordance with the suggestions made on the floor of the Assembly, and that the names of Principals Caven and Grant be added to the Committee." He did not like the expressions in the report to the effect that the children who were not baptised were outside the pale of the Church, and to the effect that one brother who was not a communicant had led communicants in prayer—which was an anomaly. He hoped these points would be changed so as to accord with the views of the Assembly. He could not concur with Dr. Proudfoot altogether in his opinions as to Evangelistic services. At the same time he did not hold with the New England system of revivals to which reference had been made. The Church should hail any appearance of a desire for an increase in the services, but care should be taken not to employ men in such services concerning whom no one knew anything. In this connection he gave an instance of the carrying on of continued services in his own town which had been very successful.

Rev. Dr. Proudfoot said he had no objection to the continued services, but what he objected to was the conducting of such work outside of the Church.

Rev. Principal Caven said he would rather that the report should be re-committed than that the Committee should be dishonoured by the reference of its report back to another Committee. If the report was sent back to the Committee his (Principal Caven's) motion could remain in operation.

After some discussion Principal Caven allowed his motion to stand over, and Dr. Waters withdrew his. Dr. Ure's motion was therefore carried, with the omission of the names of Principals Grant and Caven, and the report was recommended.

STANDING COMMITTEES.

The proposal of the Business Committee to select a minister and elder from each Synod to name a Committee to nominate Standing Committees, was adopted, and the Committee was named as follows:—Dr. McGregor (Convener) R. Campbell, Montreal; Dr. Wardrope, Mr. Laing, H. B. Webster, Messrs. Cassels, McKrae, W. Buntin, Croil, and McKicken.

PROBATIONERS.

Rev. R. Torrance read the report of the Committee on Probationers. It stated that 138 vacancies had been reported by the different Presbyteries, some of them of long standing. Of these three had been reduced to mission stations—one in the Presbytery of Quebec, one in Chatham, and one in Bruce. Fifty-nine settlements had been made during the year, of which only eleven had been supplied by real probationers. Forty-nine probationers had placed their services at the disposal of the Committee, and at the date of preparing the report thirty-two were on active duty. The report also stated that one probationer who had been received by a Presbytery would be accepted by no congregation. It also dealt with cases of probationers making claims on Presbyteries, and recommended, among other things, that Presbyteries should be careful in recommending the reception of ministers from other Churches, as several had been already admitted and there was little chance of their being called by congregations.

Rev. John Laing said the work had so increased that the operations of the Committee were one continual jar. In his opinion, the work of the Probationers' Committee should belong to the Synod and not to the Assemblies. He moved the following resolution:—"That the Assembly receive the report and refer it to a committee, to consider what change in the present system can be made, with a view to remedying the evils referred to in the report, by the suggestion of some other mode of distribution, better calculated to secure the filling of the vacancies by probationers."

Rev. Geo. Cuthbertson said there was something that needed remedying in the working of the Committee, for while there were five vacancies in some places and

only two probationers, there were in the London Presbytery eleven probationers to only nine vacancies.

Rev. Mr. Torrance said that the distribution of probationers was arithmetically correct, the probationers being appointed to the vacancies as those vacancies were reported.

Mr. McKrae said Rev. Mr. Cuthbertson had asked for eleven probationers.

Rev. Mr. Cuthbertson explained that he had reported several of the stations as not coming up to the minimum, and not being able to support a probationer.

Rev. Dr. Cochrane was sure that no complaint could be made against the Committee nor against Rev. Mr. Torrance. Mr. Torrance carried out the instructions of the Assembly faithfully, and if there was any complaint it could not be against the committee. He was sure probationers had reason to complain at being shut out of larger churches, and of being awarded in wealthy churches only the minimum of payment, the result of which was that probationers were suffering genteel starvation. He thought also some of them were to blame for not keeping their appointments. He also referred to the objection congregations had to some probationers. The matter demanded the very best attention of the church, and if the matter did not work better, perhaps it would be as well to drop the probation scheme altogether; probationers would then see how difficult it was to obtain appointments, and congregations would see how difficult it was to obtain pastors.

Rev. Mr. Campbell thought the Assembly should be careful to lay hands suddenly on no man, and not to make probationers of men who were not fit to fill any vacant pulpit. He would suggest that probationers should be given to understand that they had no inherent right to fill pulpits every Sabbath day, and when Presbyteries could not afford to give them pulpits they would have to be without them.

Rev. Principal Caven urged that it would be unwise to change the scheme; he would be pleased if Mr. Laing could see his way to amend his motion so as not to interfere with the present system, but to read that the Committee to which the report should be referred should consider in what way the difficulties referred to in the report might be obviated.

Rev. Dr. Robb held that a probationer could not expect to receive the payment of a minister who did all the duties of a pastor. He was of opinion, however, that a probationer should have liberal remuneration.

Mr. Matheson thought it was unjust that probationers should fail to preach in churches in which vacancies had been filled up.

Rev. Principal Grant thought the matter should go to a Committee, and if it went, where was the use of tying the hands of the Committee as proposed by Dr. Caven? The Committee could present another scheme, but if it was not satisfactory the Assembly was not bound to adopt it. If probationers were sent not for one Sabbath, but for a whole month to the pastoral work, there would be, he was sure, less dissatisfaction.

The Rev. Dr. Reid said the length of time the probationer remained at one church was not governed by the Committee.

Rev. Principal Grant—I am quite aware of that.

Rev. Dr. Reid said the question arose whether probationers were for congregations or congregations for probationers. In his opinion, probationers were for congregations. He believed that many who were trained in the colleges of the church soon received calls. There were, however, some who came from other churches who might remain on the list a long time without a call. He did not think the Committee should be bound to find employment for any one who occupied the position of probationer. Persons should occupy the position of probationers for a certain time and the Committee should not be bound after the first year to provide employment for them if it was found that their labors would not be likely to be beneficial to the church.

A vote was then called for, and Mr. Laing's motion was carried, and the Committee was appointed as follows:—Mr. T. S. Smith, D. J. Macdonnell, Laing, Torrance, R. Campbell, Principal Grant, McKrae, W. Taylor, Matheson, Dr. Waters, Principal Caven, Archibald McLean, John McLennan, Dr. Cochrane.

It being six o'clock the house rose.

(To be continued.)

MEETINGS OF PRESBYTERY.

KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.  
BRUCE.—In St. Paul's Church, W. L. Macdon, on the last Tuesday, in June, at 2 o'clock p.m.

BRUCE.—In St. Paul's Church, Walkerton, on the last Tuesday of June, at 2 o'clock p.m.

BARRIE.—At Barrie, first Tuesday of August, at 11 a.m.

GLENGARRY.—At Alexandria, on Tuesday, 9th July, at the usual hour.

TORONTO.—In Knox Church, Toronto, on Tuesday, 2nd July, at 11 a.m.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 9th July, at 11 a.m.

PETERBORO.—At Millbrook, on Tuesday, 2nd July, at 11 a.m.

WHITBY.—At Oshawa, on Tuesday, 2nd July, at 11 a.m.

HURON.—In Knox Church, Goderich, on Tuesday, 9th July, at 11 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on Tuesday, 9th July, at 9.30 a.m.

OTTAWA.—In St. Andrew's Church, Almonte, on the first Tuesday of August, at 2 o'clock, p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, 9th July, at 2 p.m.

QUEBEC.—In Morrin College, Quebec, on Wednesday, 17th July, at 10 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on the 2nd July, 1878, at 11 o'clock a.m.

PARIS.—Presbytery of Paris meets in Ingervol, and within Knox Church, on 1st Tuesday of July, at 2 p.m.

MINISTERS AND CHURCHES.

REV. R. DOUGLAS FRASER, M.A., of Toronto, preached in St. Andrew's Church, Lindsay, on Sabbath last.

WE are glad to say that the Rev. Mr. Burns, pastor of Knox Church, Perth, is steadily recovering from his illness.

WE understand the Sabbath school at Roy's Presbyterian Church intends holding a pic-nic in Mr. Melville's grove on Dominion Day.

THE Presbyterian congregation of Napier are indebted to J. G. Sutherland, Esq., for a fine shed at the church. Such generosity is commendable.

The members of the Presbyterian Church, Walton, intend erecting a new manse for their pastor. Tenders for its erection will be received until the 3rd of July.

ON the evening of Monday, the 3rd inst., at a meeting of the members and adherents of the Presbyterian Church, Cheltenham, the pastor of that congregation, Rev. E. D. McLaren, M.A., B.D., was presented with a handsome buggy and an address warmly expressing the goodwill of the donors, to which Mr. McLaren made a fitting reply.

AT an adjourned meeting of Lindsay Presbytery, at Cannington, on the 10th inst., commissioners from Kincardine and Woodville were heard in connection with the call to the Rev. J. L. Murray, when Mr. Murray requested two weeks to consider the claims. The Presbytery adjourned to meet at Uxbridge on Tuesday, 25th of June, at 11 a.m.

THE following resolution was passed by a unanimous vote of the congregation of Kirkton, on April 21st, 1878: Moved by Thos. Somerville, seconded by John McCurdy: "That this congregation parts with the Rev. Henry Gracey, so long its pastor, with deep sorrow. He has always taken a warm interest in the temporal and spiritual welfare of the whole community, and he has secured the friendship and love of both old and young by his affable manner and kindly disposition; and his removal will be severely felt by the whole congregation. We trust that the richest blessings of the Great Head of the Church may be with him in his new field of labour, and that at last he may receive the crown of everlasting life."

THE teachers of the Sabbath School and the members of the Bible Class in connection with Knox Church, Sutton, met at the church on the evening of the 24th of May, and presented Mr. Jos. Builder, student, Knox College, who has been labouring there for the last six months, with a writing-desk, accompanied by an address expressing their appreciation of the interest which he took in their spiritual welfare, their regret at parting with him, and a hope that they would soon meet again. Mr. Builder made a suitable reply as to his sorrow at parting with friends, who, since he first came among them, showed him nothing but kindness and respect; and his joy because he went to another field of his Master's work; and thanked them kindly for the interest they took in his welfare.

PRESBYTERY OF OWEN SOUND.—The Presbytery met on the 4th inst. The call to Mr. Whimster from English Settlement and Proof-line congregations in the London Presbytery was considered. It was signed by 176 members and sixty-one adherents. Rev. Mr. Cuthbertson appeared as Commissioner from the London Presbytery. Commissioners also from the congregation of Meaford were present. Reasons for and against the translation were read, and the commissioners heard. The call being put into Mr. Whimster's hands was accepted, mainly on the ground that he hoped a change to an inland congregation would be beneficial to his health, inasmuch as every spring he had suffered from the effects of the cold winds off the Georgian Bay. Thereupon the Presbytery agreed to the translation in terms of his decision, to take effect from the first day of July next. Mr. Stevenson was appointed to declare the pulpit of Meaford congregation vacant, and to act as interim moderator of session, and also as moderator of the session of Thornbury and Heathcote. Rev. A. Stewart declined the call to Sarawak congregation. An extract minute of Synod was read calling attention to the fact that the records of this Presbytery were not presented to the Synod for examination. The clerk's explanation was under the circumstances accepted, and the clerk was instructed to have the records duly forwarded at the

next meeting of Synod. Mr. Cameron reported for the committee appointed at last meeting to visit the Gaelic section of the Sarawak congregation, that they would contribute \$104 above what is now subscribed by the congregation, towards the stipend of a minister who can preach in Gaelic and English. Mr. Morrison reported on the remit on the Widows' Fund sent down by the General Assembly. Report recommended that the remit be approved of, with a note that some such scale as the one in force in the Presbyterian Church in connection with the Church of Scotland would be to the advantage of the Fund. The report was adopted without the note. It was agreed to apply to the General Assembly if necessary to have Mr. Dewar's name retained on the roll of Presbytery, and Mr. Stevenson was requested to take charge of this item of business when it comes before the Assembly. Mr. Somerville was appointed Clerk in place of Mr. Whimster, who is leaving the bounds of the Presbytery. Messrs. Somerville and Currie were appointed to visit the Indian Peninsula and organize the stations as may be deemed necessary. Leave was granted to the moderator of Thornbury and Heathcote sessions to moderate in a call when the congregation is ready, and he was instructed to lay the necessary documents on the table at the next meeting of Presbytery. Intimation was made that the next regular meeting of Presbytery would be held in Knox Church, Owen Sound, on the ninth day of July, at ten a.m., and the meeting was closed with the benediction.—JOHN SOMERVILLE, Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVI.

June 30, }  
1878. }

REVIEW.

{ Ezra iii.  
1-13. }

HOME READINGS.

- M. 2 Chron. xxxiv. 1-34. Josiah's good reign.
- T. Jer. lii. 1-11. The captivity of Judah.
- W. Dan. iii. 1-30. The fiery furnace.
- Th. Dan. v. 1-31. The handwriting on the wall.
- F. Dan. vi. 1-28. The lion's den.
- S. Dan. vii. 1-28. Messiah's kingdom.
- S. Ezra i. 1-11. The decree of Cyrus.

QUESTIONS.

Lesson 1.

Who was now king of Judah? How old was he when he became king? How long did he reign? In what city did he live? What did he begin to do when sixteen years old? In what did he lead his people? What was the sin of Judah? What did Josiah do with the altars of Baal? What did he do with the idols? Why did Josiah hate sin? Why should we hate sin? When should we seek God? What shall we put away, if we love God? To what will this lead?

Lesson 2.

Where was the temple of God? What did Josiah want to do? Who love the Lord's house? Who was then the High-priest? What did he find in the temple? What was that? To whom was it read? Who read it to him? What did the king do? What did he fear? Why? What command did he give? How can we inquire of God? What word did God send? What does God always hear?

Lesson 3.

Who was Jeremiah? Whose words did he speak? Who do not like to hear the Lord's words. Who put Jeremiah in prison? What was his name? Why was Jeremiah put in prison? Who spoke to Jeremiah there? What did he tell him to do? What promise did he make? What did God promise to his people? What else did he promise them? What is sin like? Who only can give health? How? What will he make known?

Lesson 4.

To whom did God send word by Jeremiah? Why did he find fault with them? What command did Jonadab give his sons? Who was Jonadab? Did the sons obey their father? Who had given commands to Judah? Did they obey? Who had been sent to warn them? Who is the Father of all men? Why should he be obeyed? What is disobedience to God? What does sin cause? What did God say would come upon Judah? From what does evil come?

Lesson 5.

Who was the last king of Judah? How old was he when he became king? How long did he reign? What kind of a king was he? Against whom did he rebel? What then came upon him? What city was besieged? From what did the people suffer? How did they get out of the city? Did Zedekiah escape? What was the fate of Zedekiah? Where did he stay till his death? What was done to his sons? What does sin bring?

Lesson 6.

Who was Daniel? To what city was he led captive? From what kingdom was he taken? Who appointed the food for Daniel? What did the king order the captives to eat and drink? Who refused to do it? Why did they re-

fuse? What did they eat and drink? What is pulse? What did God give to them? What did Daniel become? Of whom does God take care?

Lesson 7.

Who was king of Babylon? What did he have? Who tried to make it known to him? Could they do it? Who made it known to him? What was the dream? What did it represent? What did he call the king? Who had given the king his glory? Do the kingdoms of men last? What kingdom will always stand? Who is the head of this kingdom? Where is this kingdom? Who may enjoy this kingdom? How may we enter this kingdom?

Lesson 8.

What did Nebuchadnezzar set up? What for? Who refused to worship it? Who were they? Why did they refuse? Who is he? How did the king feel? To what did the king sentence them? Was it done? Did the fire burn them? Who was with them in the flames? Who saw him there? What did he do? Were they hurt at all? Who saved them?

Lesson 9.

Who was now king of Babylon? What did he make? What appeared on the wall of his palace? Could it be read? Why was the king afraid? Who was sent for to read it? What was Belshazzar's sin? What does God demand? What did Belshazzar worship? Whom did he neglect? What did God take from him? What reward was given to Daniel? What for? What was Belshazzar's punishment? Who took the throne?

Lesson 10.

What did Darius show Daniel? What did this cause? What did the other rulers want? Against what did they make a law? Did Daniel obey it? How many times a day did he pray? What was done to him? How did the king feel? How did he pass the night? What did he do in the morning? How did he find Daniel? How was he preserved? Who sent the angel? Why did God save Daniel? When may we feel safe?

Lesson 11.

Who was Daniel? What did God send to him? What did Daniel see in his vision? What became of them? What did he then see? Who sat upon it? What throne will stand forever? What "day" will surely come? Who fear to see it come? Whom did Daniel see coming in the clouds? Who is the Son of Man? What was given to him? Who shall serve him? How long shall his kingdom last?

Lesson 12.

What people were led captive to Babylon? Who took Babylon? Who was Cyrus? What promise had God made? To what city? Through whom was this promise given? Who was Jeremiah? What command did Cyrus give to the Jews? Who moved him to do this? Who had set the time for the return? What had God told Cyrus to do? Where? Was he ready to obey? What does God give to all who work for Him?

Where in these Lessons are we taught the following DUTIES?

- Seeking after the Lord.
- Prayer to God.
- Abstaining from strong drink.
- Faith in God.
- Fidelity to conscience.
- Reading the Scriptures.
- Obedience to parents.
- Obedience to God.
- Reverence toward God.
- Honour to God's house.

Where are we taught the following TRUTHS?

- That youth is the time to serve God.
- That the Bible contains God's word.
- That God will forgive sins.
- That God honours those who honour Him.
- That sin brings destruction.
- That it is safe always to obey God.
- That God has a kingdom in the world.

CHRISTIAN LOVE.—When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart, and die. And Christian love is just pity with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor, mildewed theology, a dogma with a worm in the heart.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N.Y.

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BIRTH.

At the manse, Clifford, on the 8th inst., the wife of Rev. S. Young of a son.

## OUR YOUNG FOLKS.

## BELL'S TELEPHONE.

WHAT is a telephone.

"An instrument to convey sounds by means of electricity." That gives one a general idea of it; but, after all, that answer is not the right one. The telephone does not convey sound.

"What does its name mean, then?" do you ask?

Simply, that it is a far-sounder; but that does not necessarily imply that it carries sounds afar. Strictly speaking, the telephone only changes sound-waves into waves of electricity and back again.

The most of you probably know that sound is produced by rapid motion. Put your finger on a piano wire that is sounding, and you will feel the motion, or touch your front tooth with a tuning-fork that is singing; in the last case you will feel very distinctly the raps made by the vibrating fork. Now, a sounding body will not only jar another body which touches it, but it will also give its motion to the air that touches it; and when the air-motions or air-waves strike the sensitive drums of our ears, these vibrate, and we hear the sound.

Thus, from our every-day experience we have proof of two important facts,—first, sound is caused by rapid motion; second, sound-waves give rise to corresponding motion. Both these facts are involved in the speaking telephone, which performs a twofold office,—that of the ear on the one hand, that of our vocal organs on the other.

To serve as an ear, the telephone must be able to take up quickly and nicely the sound-waves of the air. A tightened drum-head will do that; or better, a strip of gold-beaters'-skin drawn tightly over a ring or the end of a tube. But Professor Bell wanted an ear that would translate the waves of sound into waves of electricity.

Just when Mr. Bell was thinking about this, some one experimenting with a magnet having a coil of silk-covered wire around it, found that when a piece of iron was moved in front of the magnet and close to it without touching, the motion would give rise to electric waves in the coil of wire, which waves could be sent great distances along wires.

This was just what Mr. Bell wanted. He said to himself, "The sound of my voice will give motion to a thin plate of iron as well as to a sheet of goldbeaters'-skin; and if I bring this vibrating plate of iron close to a magnet, the motion will set up in it waves of electricity answering exactly to the sound-waves which move the iron plate."

But the instrument must not only translate sound-waves into electric impulses; it must also change these back again into sound-waves; it must not only hear, but also speak!

You remember our first fact in regard to sound: it is caused by motion. All that is needed to make anything speak is to cause it to move so as to give rise to just such air-waves as the voice makes. Mr. Bell's idea was to make the iron plate of his sound-receiver speak.

He reasoned in this way: From the nature of the magnet it follows that when waves of electricity are passed through the wire coil

around the magnet, the strength of the magnet must vary with the force of the electric impulses. Its pull on the plate of iron near it must vary in the same manner. The varying pull on the plate must make it move, and this movement must set in motion the air near the plate in sound-waves corresponding exactly with the motion setting up the electric waves in the first place; in other words, the sound-motion in one telephone must be exactly reproduced as sound-waves in a similiar instrument joined to it by wire.

Experiment proved the reasoning correct; and thus the speaking telephone was invented.

The receiving and sending instruments are precisely alike, each answers for both purposes; but there must be two, since one must always be hearing while the other is speaking.

When you speak into the mouth-piece of Bell's telephone, the sound of your voice causes the "diaphragm" to vibrate in front of the magnet. The vibrations cause the magnet's pull upon the diaphragm to vary in force, which variation is answered by electrical waves in the coil and over the wires connected with it. At the other end of the wire the pull of the magnet of the speaking telephone is varied exactly in proportion to the strength of the electric impulses that come over the wire; the varying pull of the magnet sets the diaphragm in motion, and that sets the air in motion in waves precisely like those of the distant voice. When those waves strike the listener's ear, he seems to hear the speaker's exact tones, and so, substantially, he does hear them.—*M. F., St. Nicholas for June.*

## HOW CAME HE THERE.

ONE day a visitor to a prison saw a gang of convicts going from their day's work. They were walking "lock-step," each prisoner crowded close against another, their feet moving together, their arms pressed back, with each one's hand on the forward one's shoulder. Between a great rough man, and a negro, with a low, cruel face, was a slender, refined young fellow, "How came he here?" asked the visitor, and the prisoner overheard the question, if not the answer, "Oh, a breach of trust—cheated his employers out of twenty thousand dollars."

A few minutes later, the young man sat alone in his miserable cell, out of which daylight had faded; cowering on his hard bed he pictured to himself the world outside, full of warmth, and light, and comfort. Then the question came to him again sharply: "How come you here? Was it really for the stealing of that last great sum? Yes and no. Looking back twenty years he saw himself a merry-hearted school-boy, ten years old. He remembered so well one lovely June day—why he could fairly see the roses in bloom over the porch, and the dress his mother wore while at her work, and hear the labourers in the wheat fields. Freshest of all before him stood his good old Uncle John—such a queer, kind, forgetful old man! That very morning he had sent him to pay a bill at the country store, and there was seventy-two cents left, and Uncle John did not ask for it. When they met that noon, this boy, now in prison, stood there under the beautiful blue

sky, and a great temptation came. "Shall I give it back because I ought? or shall I wait until he asks? If he never does—that is his own lookout. If he does, why I can get it again together."

The birds sang as sweetly as if a soul was not in danger—as if a boy was not making his whole future. The boy listened not to the birds, but to the evil spirit, whispering, whispering, and he never gave back the money.

Yes, twenty thousand dollars brought the man to the prison door, but the boy turned that way years before when he sold his honesty for seventy-two cents and never redeemed it. That night as he sat in the chilly cell, Uncle John was long ago dead, the old home desolate, his mother broken-hearted, and the prisoner knew that what brought him there was not the man's deed alone, but the child's. Had the ten year-old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his hope and manliness.

## COURTESY.

LITTLE girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago, in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in their home.

Gradually, in the Middle Ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of *courtesy*.

The Bible bids us to be *courteous*. Do you want to know the highest and loveliest style of courtesy, which you can practise at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with those words for your motto, say, for a whole week to come.

## THAT SORRY SPOT.

"WHEN I was a little girl," said a lady, "my dear grandma asked me to bring her a glass of water. I was at play, and did not like to be disturbed, so I obeyed reluctantly.

"Thank you, my dear child," said grandma, "but it would have given me more pleasure had you brought it willingly."

That was forty years ago; but the lady says it is to-day a little sorry spot in her memory.

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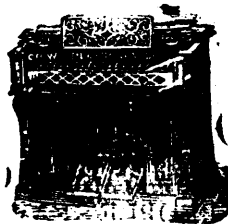
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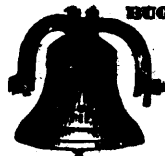
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