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NOTES OF THE WEEK.

OUR readers will find in this issue the commencement of a new serial story, "Tom's Heathen," which promises to be interesting.

REV. CHARLES CHINIQUY has received a call from the Orangemen of Australia to go there to deliver a course of lectures in their interests. Mr. Chiniquy states he has been forwarded the means to carry him thither and back home.

THE Free Presbytery of Aberdeen resolved to take up the case of Professor Smith at its meeting in September. Several members stated that the papers connected with the case were so complicated that it was impossible to understand the actual deliverance of the Assembly.

THE congregations of Innerkip and Ratho have given their esteemed pastor, the Rev. J. M. Aull, a three month's vacation to enable him to make a tour through Great Britain and Ireland as well as pay a visit to the Paris Exposition. Mr. Aull sailed from New York on Saturday, the 15th ult., in the "Victoria," bound for Glasgow.

ON the 2nd of June the two Presbyterian Churches in St. John's, Newfoundland, consummated a long desired union by worshipping together. The morning service was conducted by the Rev. A. Ross, of Harbor Grace, and the evening service by the Rev. J. D. Patterson. Services will be held in the Athenaeum until the handsome new church being built is completed.

THE statistics of the United Presbyterian Church of Scotland shows that there has been an increase of eight congregations during the past year; 11,171 persons were baptized, or 227 fewer than in 1876; 56,416 young baptized persons were connected with the Church, but not in full communion. The number of members in full communion with the Church is 173,554, or 1,384 more than in the previous year. 25,523 persons attended the prayer meetings during the year; 88 students were at the Theological Hall.

THE Presbyterian Church at Cayuga having been closed for several weeks for painting and other improvements, was re-opened for public worship on Sabbath, 16th ult., by the Rev. Professor Bryce, LL.B., Principal of Manitoba College, Winnipeg. The Rev. Professor preached both morning and evening to large congregations with great acceptance. The Rev. A. Grant, B.A., pastor of the Church, preached in the afternoon. The interior of the Church presents a very handsome appearance and reflects credit on the managers. The congregation have no financial difficulties to encounter.

THE Hopeful Gleaners' Mission Band held a Reunion and Strawberry Festival in the Gerrard street Schoolhouse on Friday the 28th ult. It proved successful in every way; the number present being greater than at any previous meeting of the Band, while the music and readings were unusually good. We noticed especially a song "Esmeralda," by Miss McIntosh and the readings by Mr. John Alexander. His rendering of the "Creeds of the Bells," "An After-dinner Speech," and "On the use of Spectacles in Church" was remarkably fine. The instrumental music by the Misses Caven and Miss Nellie Richardson also merited praise. The choir of the church so well and favourably known rendered a cantata "The Dawn of Spring" very beautifully. The funds of the Association have been greatly increased by this meeting.

THE death of the late venerated Senior Professor of the Princeton Theological Seminary, the Rev. Charles Hodge, D.D., took place at six o'clock on Wednesday evening, June 19th, after a comparatively short illness. The funeral services, which were held on Saturday afternoon, drew together a large body of clergy and prominent laymen from New York, Philadelphia, and the intermediate and surrounding places. President McCosh conducted the services and rendered the opening devotions, giving out the hymns and reading the last portions of the eighth chapter of the Epistle to the Romans and the fifteenth of First Corinthians. The Rev. Dr. William Adams, of New York, offered the first prayer. A biographical memorial of Dr. Hodge, which was prefaced and concluded with extemporaneous remarks, was read by the Rev. Dr. William M. Paxton of New York. After Dr. Paxton's address, prayer was offered and the benediction pronounced by the Rev. Henry A. Boardman, D.D., of Philadelphia. The remains, which were not exposed to view in the church, were then taken to the village burial ground, where repose the ashes of Jonathan Edwards, and Archibald Alexander, and Samuel Miller, and many more famous men.

THE trial of the Rev. Dr. Miller of New Jersey (son of the late Dr. Miller of Princeton) was one of the most important matters brought before the American Presbyterian Assembly at Pittsburg. Dr. Miller had been charged with teaching that the soul is not immortal; that at the death of the body it dies, becomes extinct, and so continues until the resurrection—a doctrine contrary to the Church's Confession of Faith. Also that Christ, as a child of Adam, was personally accounted guilty of Adam's sin, inherited a corrupt nature, needed to die, and was redeemed by His own death. Also that there is only one person in the Godhead. The Presbytery of New Brunswick, N.J., suspended Dr. Miller until such time as he should renounce the errors he had been found to hold, and solemnly promise no longer to proclaim them. The Synod of New Jersey sustained the Presbytery, and the case was appealed to the General Assembly. After a full discussion of the subject, and an able speech in reply by Dr. Miller, the Assembly voted on the question whether Dr. Miller's appeal from the Synod of New Brunswick should be sustained, which resulted—"Not to sustain," 274; "to sustain in part," 18; "to sustain," 3.

THE death is recorded of the Rev. Robert Stirling,

D.D., minister of the parish of Galston, Ayrshire, who has been for several years the oldest minister in the Church of Scotland. Dr. Stirling was born in 1790, near Methven, Perthshire, and was thus at the time of his death in his eighty-eighth year. Mr. Stirling was in 1815 licensed to preach by the Presbytery of Dumbarton; and in the following year he received a presentation from the Commissioner of the Duke of Portland to the Kilmarnock second charge, into which he was duly inducted. In 1824 he was translated to Galston, which living was in the gift of the same patron, and there he lived and laboured during the remainder of his long ministerial career, which in all extended over a period of sixty-three years. In 1840 the University of St. Andrew's conferred on Mr. Stirling the honorary degree of D.D., in recognition of his scholarly and scientific attainments. Though an excellent scholar, Dr. Stirling did little in the way of authorship, the only book which stands opposite his name in the catalogues of the day being an account of the parish in which he so long laboured. In early life he displayed considerable mechanical genius, and continued to exercise a taste for such pursuits until far advanced in life. He succeeded in the pastorate by Rev. Mr. Brown, who was ordained to the second charge in 1876, and who has proved himself highly acceptable to the people.

THE Rev. Dr. Andrew Bonar, Moderator of the Free Church of Scotland, concluded his eloquent address, in closing the Assembly's session of 1878, as follows: "On the other hand we have much to humble us 'roots of bitterness' threatening to spring up and trouble us. Times of trial may be very near; the mystery of iniquity is at work with all skill, though the heart-hatred of Popery proclaimed on the scaffold by the martyr Argyle, is still strong in Scotland. We may soon see political convulsions, not in the East only, but over the kingdoms. But all the more let us raise the cry, Come from the four winds, O Breath, and breathe upon the slain! Some of us look for the speedy advent of the Lord Jesus, often remembering that it is when the three unclean spirits, like croaking frogs, are going forth to gather the nations to the battle of Armageddon that the cry from the throne startles the earth—'Behold! I come quickly.' All the more, on this account, do we labour earnestly and pray for the fuller outpouring of the Spirit before 'that great and terrible day of the Lord.' Others among us do not look for the Lord's coming so soon, but are of one accord, nevertheless, in calling on the Lord who will come at last to open the windows of heaven over all the earth. Let us go manfully to the task of enweaving into our remaining life, for it may not be long, a longer word of prayer. This will take us down to yet unpierced strata of Divine truth, and send us out to our people with treasures which will enrich and surprise them. It will save us the wretched hours we now waste in the search for texts and topics; it will drown our self-consciousness; it will gather our dispersed energies; it will every Sabbath make our preaching a grand and delightful putting forth of power; and if we learn the deep secret of such prayer, our people will learn it too; many will be built up, many will be turned to righteousness, and we shall be found, where Christ wishes us to be found at His coming, on our knees, for He has said—'Watch, therefore, and pray always, that ye may be accounted worthy to escape these things that shall come to pass, and to stand before the Son of Man.'"

FOURTH GENERAL ASSEMBLY,
PRESBYTERIAN CHURCH IN CANADA.

(Continued.)

SIXTH DAY—EVENING SEDERUNT.

FRENCH EVANGELIZATION.

After prayer and praise, Rev. Principal McVicar presented the report of the Board of French Evangelization.

The report acknowledges the hand of a merciful God in the marked success which has crowned the efforts of the Board during the past year in the opening up of new fields, in the gathering in of new converts in old fields, and in drawing out the liberality and sympathy of the Church. Six ministers and three students have been added to the staff of laborers, making the total number now regularly employed forty-four, besides a number of others giving partial service; and another application has recently been made. Several ex-priests are in training, and applications from others are still under consideration, want of funds being partly the cause of the delay in receiving them. Instead of \$23,500, the revenue of the past year, at least \$40,000 will be required to carry the work successfully through the year now entered upon. Each missionary is now required to fill up a monthly report and forward it promptly to the Secretary of the Board, printed forms being supplied for the purpose. This report gives an account of the labors of the missionary for each week of the month, giving numbers present at Sabbath services, Sabbath School, and prayer meeting, and distinguishing Roman Catholics from Protestants; enumerating the families visited and classifying them in the same way; and noting amount of collections, contributions, etc. Besides these monthly reports, an annual report is furnished supplying the name of every convert and of every family connected with the mission, with other necessary information. The report of the Board contains full details of the state and progress of the work in thirty-three different fields, one of which is in the United States, and the others scattered over Ontario, Quebec, Nova Scotia, New Brunswick and Prince Edward Island. The quiet, unobtrusive work of the Ladies' French Evangelization Society, under the presidency of Mrs. Dr. Jenkins, is warmly commended. There are fourteen places of worship now under the care of the Board, including one in course of erection at St. Hyacinthe. It ought to be remembered that the amount specified as necessary to meet the requirements of this scheme is really needed in advance, or at least in monthly instalments, as the missionaries are to be paid monthly, and the treasury is now empty. The report concludes by recommending the Assembly to re-affirm its finding of last year, viz.: that all moneys contributed to the support of French Evangelization (including Rev. C. Chiniquy's work) be sent direct to the Treasurer, the Rev. R. H. Warden, 210 St. James Street, Montreal.

Rev. Mr. Duncan, of Halifax, moved the reception of the report, its reference to a Committee, and that the Assembly express its satisfaction at the state of this important scheme.

Rev. Dr. James seconded the motion, in doing which he expressed his belief that the great work was sure of final success, and urged his hearers to record not the motion, but the efforts of those engaged in the work to which the report referred.

Rev. Mr. Doudiet, one of the French Missionaries, was then heard for a few minutes. He gave an interesting account of the work in his own Church. He stated that the persecution of converts had resulted in the emigration of many of them. He closed by urging the prayers of the friends.

The motion was then carried, and the Assembly adjourned. The ladies of the Central Church afterwards entertained the Assembly at a social.

SEVENTH DAY—AFTERNOON SEDERUNT.

The General Assembly met to-day at half-past two. The Moderator led in prayer.

FOREIGN MISSIONS.

Rev. Prof. McLaren resumed his speech in reply to the remarks of Dr. Grant in reference to the matter of the Juvenile Mission Committee, and the complaint of the Foreign Mission Committee, that the Juvenile Committee had interfered in its work. He contended that the work the Juvenile Committee had taken up was not authorized by the General Assembly; and if the Foreign Mission Committee took up a work it was not authorized to prosecute, the General Assembly would certainly not approve of its new departure. Not only that, but the work in question had been given to the Foreign Mission Committee, and the constituency to which both committees appealed was the same, the action of the Juvenile Mission Committee appeared to be an endeavor to indicate that the Foreign Committee did not do its work properly, and therefore should be superseded by another committee. In his opinion the Foreign Mission Committee should not be superseded without the consent and order of the General Assembly. The interference was likely to lead to embarrassment, and it had already led to confusion. As to the correspondence, he thought it ought to have been in private, but it ought to have been commenced by the Juvenile Mission Committee before it entered on the field of the Foreign Mission Committee. He contended that the Foreign Mission Committee had acted with great forbearance, and that an answer had been sent to his letter to the "Record," which he had not answered, because he had wished to prevent any ill-feeling.

Rev. Prof. McKerras said the matter should be dealt with in the gentlest way possible, and had the Foreign Committee corresponded with the Juvenile Committee instead of with a public organ of the Church, the differences could have been easily settled. Prof. McLaren had stated that the Juvenile Mission should have opened up private communication. How could that Committee have done so when it did not know for a moment that it was in error? It was the duty of the party that accused another of error to point it out. He thought that the matter having been well considered, Principal Grant would not mind withdrawing his motion.

Rev. Dr. Gregg opposed the withdrawal of the motion.

The Convener had been attacked, and it was only fair to him that he should know whether he was sustained by the Assembly or not.

Rev. D. J. Macdonnell thought that if Professor McLaren could have seen his way to admitting that he should have commenced a private correspondence, the matter would have been dropped at once. It was impossible to dissociate the letter written by Prof. McLaren to the "Record" from his report, and it was just as much the duty of the Assembly to protect the Convener of the Juvenile Mission Board as the Convener of the Foreign Mission Board. He did not agree with Professor McLaren, that it was uncommon to send reports back to committees for amendment. Why, only the other night the report of the committee on the state of religion was referred back for alteration. As to any action being uncommon, he thought it was uncommon for a committee to reflect on the work of another committee. He held that the collecting of money by the juveniles did not interfere with the collections by the Foreign Mission Committee. The Juvenile Committee have assisted the Mission Committee of the Eastern section of the Church. The respected Convener of that Committee did not object to this. On the contrary, he sent a letter of thanks. It would be just as correct to say that the collections by the Juvenile Mission interfered with the work of the Foreign Mission Committee as it would be to say that the work by the women of the Church in aid of foreign missions interfered with the work of the Foreign Mission Committee. An admission on behalf of the Foreign Mission Committee that a private letter should have been written to Professor Mowat on the matter in the first place, would settle the matter.

Mr. W. B. McMurrich said that the Foreign Mission Committee had no intention to reflect on the Juvenile Committee, nor to snub its members. As business men, he did not know that the members of the Committee could have done better than they had done.

Rev. Mr. Moodie introduced an amendment to the motion "That the report of the Western section of the Foreign Mission Committee be remitted to that Committee, with instructions to amend the same so as to inform the General Assembly of the present relations of Rev. J. B. Fraser, M.D., to the mission work of the Church."

Principal Grant's motion, to remit the report to the Committee with instructions to strike out the paragraph about the Juvenile Mission Committee, was then put, and lost by a vote of thirty-six to seventy-six.

Rev. Mr. Burton dissented from the finding of the House, on the ground that the Assembly in rejecting the amendment of Principal Grant virtually endorsed the action on the part of the Convener of the Foreign Mission Committee which had been wanting in due consideration towards a co-operating committee of the Church.

Several other members also dissented, including Dr. Grant, Mr. Macdonnell, and Dr. Ure.

Rev. Mr. Moodie, in supporting his motion with reference to Dr. Fraser, said nothing was said in the report as to his great work in Formosa, his position now, and his relations to the Mission Committee. The Committee had also failed to invite Dr. Fraser—although he was in the House when the Foreign Mission report was read—to address the Assembly and give an account of his work in Formosa. Dr. Fraser had been very disrespectfully treated by the Committee, or else the Committee had withheld from the Assembly statements concerning him which ought to have been made.

Mr. Jas. Croil seconded Mr. Moodie's motion, remarking that it was very strange that Dr. Fraser, after laboring for some time in Formosa with success, should not even be asked to take a seat on the platform.

Rev. Dr. Robb said he could not understand how it happened that Dr. Fraser was in the country at the present time. He could understand that he might come home after the affliction he had suffered and bring his children home; but how was it at the present moment, instead of laboring in Formosa, he was to be found in Ontario?

Rev. Prof. McLaren contended that the matter had not been brought up in the proper way; but as the motion was equivalent to a question, he would go on and give full information on the subject if the General Assembly required it. One reason why Dr. Fraser's position was not mentioned in the report was because his position was not settled at the time the report was submitted to the Foreign Mission Committee. A decision had been arrived at since the meeting of the Assembly.

It was suggested that the particulars should not be gone into.

Rev. Mr. Moodie suggested that Prof. McLaren might read the deliverance of the Committee since the meeting of Assembly.

Rev. Dr. Cochrane was of the opinion that it would be as well not to open up the matter.

The Moderator also held that the Assembly would be treading upon dangerous ground by pushing the matter.

In reply to a delegate, who asked that Dr. Fraser's position might be mentioned without discussion,

Rev. Prof. McLaren said that Dr. Fraser was not now in any strict sense a missionary of this Church; that was to say, that he had ceased to receive any salary, though his connection with the Committee had not as yet terminated.

Rev. Dr. Fraser, of Bond Head, held that something should be said in justice to Dr. Fraser, to indicate what the final conclusion of the Committee with regard to him had been. In consequence of the delicate position he (Dr. Fraser, of Bond Head) held, he had been silent on the Mission Board, but he was now painfully convinced that his silence had not been the best course. Feeling that, he could not omit to say that while the report measured out but a scant measure of justice to Dr. Fraser for his work in Formosa, its absolute silence as to his present standing was likely to throw around him a cloud of suspicion which it might not be the intention of the Committee to do. The broadest statement of mistakes made—if mistakes were made—was less damaging than this silence. If the whole story was told it would do less harm to Dr. Fraser and the Church than to leave him without a single word.

Rev. Prof. McLaren rose to state the facts of the case.

Rev. Dr. Fraser, of Bond Head, said it was quite evident that a full statement of the facts would require five hours, and justice could not be done to the case without that time.

Rev. Principal Grant suggested that the matter should be referred to the Judicial Committee or the Committee on Causes. He would prefer any course than that speeches should be made leading persons to believe that Dr. Fraser had been guilty of all the offences in the decalogue.

Cries of "No, no."

Rev. J. A. Murray said he was a member of the Foreign Mission Committee, and he was sorry no reference was made to Dr. Fraser in the report. He might say that while the Committee felt it inexpedient that Dr. Fraser should return to Formosa, Dr. Fraser commanded the respect and confidence of the Committee. Were the matter referred to the Committee, a paragraph referring to Dr. Fraser could be introduced in five minutes. He would therefore support the resolution to return the matter to the Committee.

Rev. Prof. McLaren said it would take a week to investigate the matter, and it would be impossible to carry on an investigation thoroughly because one of the parties was away.

The Moderator pointed out that no investigation was asked for.

Rev. Dr. Wardrope introduced an amendment negating Mr. Moodie's amendment.

A division was then taken and Rev. Mr. Moodie's amendment was carried by a vote of ninety-nine to six.

Rev. Prof. McLaren said he was in a difficulty inasmuch as all the members of the Foreign Mission Committee were not members of the Assembly and could not be got together.

After some discussion,

It was agreed to allow the Convener to call a meeting of such members as were present.

REPORT ON SABBATH SCHOOLS.

Rev. John McEwen presented the report of the Committee on Sabbath Schools. The report gave a statement with regard to the meetings of the Committee and the efforts which had been made to impress upon Synods, Presbyteries, and parents the importance of the Sabbath School work. It was proposed in a circular that Presbyteries should hold Sabbath School Conferences, and that Sabbath School meetings should be held in towns and schools. Fourteen Presbyteries had held conferences, and the report from Toronto indicated that important results had been arrived at. Reference was also made to the action of the Synods on the matter. Efforts had been made to secure the reading of the Bible in the Public Schools as a text-book, and the use of the Bible in the schools now no longer remained with the Government, but with the people. The report concluded by proposing that the Committee on the State of Religion be instructed to leave out the Sabbath School work, and that the Sabbath School Committee be authorized to collect statistics; that the Moderator issue an address to teachers and children, to be read in the pulpits, on the matter; that the Sabbath School be dependent on the congregation; that the Bible, and not the lesson papers, be the basis of instruction; that greater importance be placed on the shorter catechism.

Rev. Dr. Bell moved as follows:—"Receive the report; thank the Convener for his diligence in the matter; empower the Committee to issue schedules for the purpose of eliciting information, and urging on all ministers diligence in replying thereto; appoint the Moderator to press the recommendations of the report on the Church; instruct Presbyteries to give attention to the oversight of Sabbath School work within their bounds; and, where practicable, to hold Presbytery Sabbath School conferences, and to encourage the formation of classes for the training of Sabbath School teachers; authorize the Conveners of Committees of the General Synods to act as a committee, if they see fit, to enquire into and report on the subject of Sabbath School literature." In making the motion he expressed a hope that at a future meeting of the Assembly the order of business would be so arranged as to allow of an evening being spent in the consideration of Sabbath School work.

Rev. Mr. Laing, of Dundas, held that it was the Sabbath School Committee and not the Committee on the State of Religion that was responsible for the proposed change of the responsibility for the Sabbath School work. He advocated a special consideration of the matter of Sabbath School literature, and hoped that whatever was done no step would be taken to separate the Sabbath School work of the Maritime Provinces from the work of the Upper Provinces.

Mr. A. Matheson wanted to see the Assembly in earnest in the matter. He advocated the holding of Sabbath School conventions, composed of teachers and superintendents. Increased interest in Sabbath School work would be, in his opinion, a step towards keeping the young men and young women in the Church.

Mr. J. B. Fairbairn was of opinion that a great deal of the teaching done in the Sunday School could be done by parents at home, and while all prominence should be given to Sabbath School work, the home work should not be neglected. He hoped the Moderator, in his pastoral letter, would dwell particularly on the duties of parents.

Rev. P. Lindsay urged strongly that a missionary spirit should be cultivated in Sabbath Schools.

Rev. J. Little, of Bowmanville, and Mr. Fairbairn followed, after which the Assembly rose for recess, the matter being left over for consideration at the next sederunt.

EVENING SEDERUNT.

The evening sederunt was opened by prayer.

MISSION TO LUMBERMEN.

Rev. D. M. Gordon introduced the report of the Committee on the Mission to Lumbermen. The Committee reported that they had endeavored to prosecute, as fully as the means at their disposal would allow, the work of preaching the Gospel and distributing appropriate literature among the shantymen. The Committee had received the services of Rev. J. Gaudier, who had, as in former years, visited the district. The Committee had also availed themselves of the services of the colporteurs of the Ottawa Bible Society,

who were most willing to distribute the literature furnished by the Committee. The Committee named several of these gentlemen, and acknowledged also the assistance of Rev. D. Wishart, of Madoc. Reports from those who were engaged in the work were appended, and at the conclusion a hope was expressed that congregations in the Synod of Montreal and Ottawa would contribute more generally to the work. The receipts were \$400, and the expenses such as to leave a balance in hand of \$2.50.

The rev. gentleman bore testimony to the value of a work so important, and yet so economically carried out.

Rev. Dr. Wandrope stated that Rev. Mr. Gordon had labored indefatigably on this Committee, and he would move that the report be received and approved, that the thanks of the Assembly be given to the Committee, and to the Convener, and that the object be especially commended to the congregations of the Synod of Montreal and Ottawa.

Rev. W. Ross seconded the motion and was carried.

RE-ARRANGEMENT OF COMMITTEES.

On motion of Mr. Wm. Adamson, Rev. Mr. Laing was permitted to present the report of the Committee appointed to consider the mode of electing Committees, which recommended that the Committees should be as follows:—Bills and Overtures of Review, Ministerial Applications, Commissions, Theological Education, Home Missions, Foreign Missions, State of Religion, Finances and General Business, Beneficiary Schemes, on Causes, on Correspondence, and to appoint the Standing Committees. The report also provided for the appointment of a Committee to select Committees; that their report be subject to amendment; that the Committees be composed of an equal number of ministers and elders, and a convener appointed by the Moderator, and that all reports be printed, held as read, and not discussed until reported upon by the Committees to which they were referred. The rev. gentleman moved the reception of the report, and that it be sent down to the Presbyteries for consideration.

Mr. Fairbairn, of Oshawa, said the idea of providing that there should be an equal number of ministers and elders on Committees, was to remedy the feeling that existed that those who formed the Committees did not place a large enough number of elders upon them, not because they wished to keep elders off the Committees, but because elders did not push themselves forward, as perhaps they should do in the work of the Church. He seconded the motion.

Rev. Dr. Jenkins thought the report should be sent to the Committee on Ecclesiastical Procedure.

Mr. Adamson, Toronto, hoped the matter would not be allowed to lie dead, and that future Assemblies would feel that sixty gentlemen were not sufficient to do the work of the Committees, and that there was work for every one to do.

The Moderator said that he at least had not ignored any person whose name had been proposed to him as a Committee man.

Rev. Dr. Waters contended that the greatest consideration had been paid to laymen, and neither the Moderator nor the ministers had thought of preventing them from participating in the honors of the Court, which honors they were so well qualified to bear.

Rev. Dr. Robb testified that the Moderator was not only desirous to put proper persons on Committees, but he was anxious after to receive suggestions from the House. He suggested that those sent up to the Assembly should first be proved to be qualified by a proper acquaintance with the forms of procedure of the Court.

SUNDAY SCHOOL WORK.

In accordance with the order of the day, the discussion on the Sabbath School Committee report was resumed. It was participated in by Mr. McAlister, of Kingston; Principal McVicar, Mr. J. S. Potter, and Mr. J. Kernagan, of Goderich.

The motion for the adoption of the report was then carried.

FOREIGN MISSIONS.

Prof. McLaren presented the amendment to the report of the Foreign Mission Committee, as ordered by the Assembly in the afternoon. He, in addition to the report, indicated that Dr. Fraser, while his engagement was not definitely terminated, was not in receipt of salary from the Board. He also stated that Rev. G. L. McKay had sent letters setting forth reasons why Dr. Fraser should not return to Formosa.

It was due to Dr. Fraser to state that the reasons adduced against his return were not of a kind affecting his moral character or his standing as a minister. It was impossible to come to any understanding on the matter without entering into a long correspondence with parties in China; and the Committee agreed to adopt a resolution stating that having respect to the improbability that Dr. Fraser and Mr. McKay could work harmoniously in future, it was inexpedient to send Dr. Fraser to Formosa, but that the Committee did not withdraw their confidence from Dr. Fraser as a Christian gentleman, or as an efficient missionary. The report also states that the Committee had decided to recommend Dr. Fraser to the English Presbyterian Church and the Reformed Church of the United States. The amendment was accepted, and the report adopted.

RE-ARRANGEMENT OF COMMITTEES.

The Assembly re-considered the report of the Committee on the Re-arrangement of Committees.

Rev. D. J. Macdonnell moved that the report which bears on the instructions of the Assembly be referred to the Committee on Ecclesiastical Procedure.

Rev. Mr. Laing contended that he had not had a good hearing, and he would not submit to have his report treated with indifference. If members who engaged in work for six months in such a manner as this were not treated respectfully, the Assembly would have a great difficulty in getting parties to do the Church's work.

The Moderator thought Mr. Laing had a respectful hearing.

Rev. Mr. Laing said he did not think so. He also said he would agree to the sending of the report to the Ecclesiastical Commission.

The resolution of Rev. Mr. Macdonnell was adopted with the addition that the Assembly offered its thanks to Mr. Laing and his Committee for their services.

The Assembly then rose, to meet again at 10 on Thursday morning.

EIGHTH DAY MORNING SEDERUNT.

The General Assembly met at ten this morning.

FRENCH MISSIONARY SOCIETY.

Rev. Mr. Williams addressed the House on the subject of the French Canadian Missionary Society. The work of the society consisted of the distribution of religious literature and the education of French Canadian Catholic children. In spite of many difficulties the work was going on prosperously. The priests now had not their ancient hold on the people, and bands of converts had been drawn into the Presbyterian Church. The work was a great one; it was auxiliary to the work done by the French Evangelization Committee and to the work of Montreal College, and as such deserved the support of the Church in general. Owing to the development of other work this work was in danger of being overlooked—which ought not to be.

Rev. Mr. Burton moved: "That the Assembly expresses its continued sympathy in the work of the French Canadian Missionary Society, nevertheless, as this Church is fully committed to the work of French Evangelization the Assembly does not feel justified in doing more than in general, commending the work of the society to the sympathy of the Christian Church."

Rev. Mr. Lindsay seconded the motion, expressing his opinion that it was to such work that the placing of a Swiss Protestant at the head of the Quebec Government was owing.

The motion was carried.

JUVENILE MISSION.

Rev. Mr. Burton read the report of the Juvenile Mission Committee. An increasing interest in the work with increasing contributions, was reported. The Committee, it said, had determined to direct its funds into channels more specially connected with the Canadian Presbyterian Church. Contributions had therefore been provided for the work at Indore and Trinidad. About fifteen orphans were still supported, besides which the four high caste schools in the vicinity of Calcutta were still supported by the schools which had undertaken to support them. Details were given of the various schemes to which monies were sent, and the work of the Committee was commended to the consideration of the Assembly. The rev. gentlemen moved that the report be received, that the thanks of the Assembly be given to the Committee and the Convener, and that the report be referred to the Committee to whom was referred the Foreign Mission report.

The motion was carried.

RETURNS TO REMITS.

Rev. Mr. Gray read the report of the Committee on Returns to Remits. After referring to several remits, the report went on to say that on the question "Shall an agent be appointed for the purpose of advocating the Home Mission scheme?" twenty-six Presbyteries replied in the negative, and four in the affirmative; on the question "Shall there be a common fund for the maintenance of the theological colleges of Montreal, Kingston, and Toronto, to be apportioned among them?" eight Presbyteries answered in the affirmative, sixteen in the negative, and nine gave no reply; on the question whether the names of retired ministers should be retained on Presbytery rolls, ten Presbyteries approved; six approved on condition that leave be granted from the Assembly; four approved, provided that the ministers reside within the bounds of the Presbytery; six were in favor of retaining them as corresponding members; three disapproved; on the question "shall the names of ordained missionaries employed for one year or longer be placed on the roll of Presbyteries during the time they laboured in the Presbytery," the replies were twenty-four in the affirmative and four in the negative; the questions proposed to be put to ministers and elders were generally approved of; eighteen Presbyteries generally approved of the report on ecclesiastical proceedings and eight approved of it.

It was decided to consider the remits seriatim.

HOME MISSIONS.

Rev. Dr. Waters presented the report of the Committee appointed to consider the Home Mission report, which recommended that the thanks of the Assembly should be given to the Church of Scotland, the Presbyterian Church in Ireland and the Free Church of Scotland for contributions; that thanks be given to the Home Mission Committee, and especially to Rev. Dr. Cochrane and Dr. McGregor and the Secretaries; that Rev. Dr. Cochrane be re-appointed Convener of the Committee, and that he be allowed \$600, in order that he might be in a position to secure such help as might be necessary in the discharge of his duties; that the request to Mr. Jamieson, of British Columbia, to send in statistics, be renewed; that the arrangements regarding the missionaries in Manitoba be continued, viz.: that their salaries be \$900 for married and \$700 for unmarried missionaries, irrespective of other sources of income; that the claims of the missionary be impressed upon the congregations; that the scheme for the continuous supply of mission stations be approved of; that Drs. McGregor, McVicar, and Caven, be added to the Committee on that point; that contributions be sent without unnecessary delay, and that the views of the Assembly expressed in 1876 be again impressed upon the Students' Associations.

Rev. Dr. Cochrane, with reference to his re-appointment as Convener, said the Home Mission work had really grown to such an extent as to be too much for him, and he would be much pleased if the Assembly would allow him to step out, and appoint some one else in his place. He, however, valued the work highly, and if the Assembly unanimously

re-appointed him he would feel it his duty to consider the matter.

The Assembly re-appointed Dr. Cochrane without a dissenting voice.

On the motion to adopt the clause with reference to the salaries of missionaries,

Objection was taken by Rev. Mr. Laing, Rev. Dr. Ure, and others to the salaries as proposed, being exclusive of the \$200 received by some missionaries from the Temporalities Fund. It was contended that the receipts from the Temporalities Fund should be included as a part of the salaries.

Rev. Dr. Ure introduced a resolution having for its object the striking out of the words, "irrespective of other sources of income," from the clause.

Mr. Croil favoured the resolution, contending that the Temporalities Fund was as much a fund of the Church as any other fund.

Rev. Principal Caven said he was a member of the Union Committee, and at the Union it was distinctly understood that the Temporalities Fund was in no sense a fund of the United Church. Had it been supposed that it would have become a fund of the United Church, union would not have taken place.

Mr. Thomas McCrae, of Guelph, was of the same opinion.

Hon. Alex. Morris thought it was an advantage to the United Church to have men in receipt of an annuity from a fund irrespective of the precarious Mission Fund of the Church; and he hoped the existing arrangements would not be departed from.

The continuation of the discussion was postponed.

THE JUDICIAL COMMITTEE.

Rev. Dr. Topp presented the report of the Judicial Committee, which he said was unanimous. The committee recommended that the appeal by the Presbytery of Sydney against the Synod of the Maritime Provinces be sustained; that the appeal of Mr. Cameron from the finding of the Presbytery of Stratford be dismissed, and that the judgment of the Presbytery of Stratford be affirmed; that in the case of the appeal of Mr. McMaster from the finding of the Synod of Montreal and Ottawa be allowed; that in the case of the appeal of Mr. McLennan from the decision of the Synod of Hamilton and London, the Kirk session of McNabb street Church, Hamilton, being in the exercise of a constitutional right in seeking an expression of the views of the congregation as to the use of additional hymns, dismiss the appeal; that in the case of the reference in relation to the reception of Mr. Andrew Watson, the Presbytery of London had received him as a minister without certificates of license or ordination, and without reference to the General Assembly, therefore the Assembly should declare the action of the Presbytery null and void.

The decisions of the Committee were declared to be the judgment of the Court, with the exception of the decision in the case of the appeal of Mr. McMaster from the finding of the Synod of Montreal and Ottawa, which was referred back to the Committee because of the reception of further papers in the matter.

HOME MISSIONS.

The consideration of the report of the Committee on the Home Mission Report was continued.

Rev. Dr. Robb, referring to the salaries of the Manitoba missionaries, held that they should be equal.

Rev. Mr. McCrae, (St. John), as a member of the Union Committee, and not interested in the Temporalities Fund, said it was understood by the Union Committee that the fund should be a private fund. It was a private fund; it did not belong to the United Church, and this proposal to make an equal division of everything was a step in the direction of Communism, to which he had a decided objection.

Rev. Dr. Gregg was sorry to differ from Principal Caven, but he did hold that in the future, account should be taken of the receipts from the fund. The Professors of Queen's College received from that fund, and if they did not, additional amounts would have to be made up from other sources.

Rev. D. M. Gordon, (Ottawa), did not think that the Assembly should endeavour to equalize the salaries of missionaries, any more than that it should equalize the salaries of ministers dependent upon the receipts of their congregations, for their salaries.

Mr. Taylor said that according to the act with reference to the fund it was only when there ceased to be any beneficiaries that the fund came to the United Church.

Rev. Dr. Ure withdrew his amendment, and the clause as proposed by the Committee was carried.

The remaining recommendations of the report were agreed to.

Rev. Mr. Laing entered his dissent against the discussion on the clause respecting salaries to missionaries in Manitoba.

HYMNOLOGY.

Rev. D. M. Gordon presented the report of the Committee on Hymnology. The report stated that: "Whereas the use of hymns was allowed in each of the four churches that now compose the Presbyterian Church in Canada, and whereas there are now in use several hymn-books, especially the English Presbyterian Hymn Book, the Scottish Hymnal, the United Presbyterian Hymn Book, and the Hymn Book of the Free Church of Scotland, all of which are allowed to be used, and are used in congregations of this Church; and whereas the variety of hymn-books now in use tends to impair the uniformity in worship which the overtures recognize as desirable, and whereas the prayer of the overtures is that steps be taken to provide one hymn-book which may be allowed by the Assembly for such congregations as desire the use of a hymn-book in their service of praise, and whereas the overtures do not contemplate restricting the liberty of congregations now using hymn-books, but consider it practicable to make a selection which may commend itself for general adoption; it is therefore resolved that a Committee consisting of Rev. Dr. Jenkins and Rev. Dr. Gregg (Joint Conveners); Rev. Mr. Bennet; Prof. Mowat, Donald McCrae,

J. S. Black, D. J. Macdonnell, J. Thompson of Ayr, J. Laing, D. M. Gordon, J. Robertson of Winnipeg, Hon. Alex. Morris, Hon. A. Vidal, Robert Murray, David Morice, Charles Robson, A. J. Mackenzie and J. B. Fairbairn be appointed to provide a selection from the four hymn-books above mentioned, and to publish the same as a book of praise allowed by the General Assembly for use in the congregations of the Church."

The Assembly then took recess.

AFTERNOON SEDERUNT.

The Sederunt was opened by devotional exercises.

HYMNOLOGY.

Rev. D. M. Gordon moved the reception and consideration by clause of the report of the Committee on Hymnology.

The procedure was agreed to.

Rev. Dr. Robb took exception to the statement in the first clause of the preamble that hymns were allowed in the four churches before the Union. The congregations connected with the Canada Presbyterian Church never had liberty to use hymn-books before the Union, and no legislation had taken place which gave them the right to use hymn-books. That being the case the clause to which he referred ought to be expunged.

Rev. Mr. Gordon said care had been taken in preparing the report not to hurt the feelings of those who took Dr. Robb's views. The word "allowed" meant just the opposite to "disallowed"—for the use of hymn-books was not disallowed; and it meant something very different from authorized or sanctioned.

Rev. Mr. McMullen agreed with Dr. Robb, and was of opinion that the occasional use of hymns in one or two cases did not prove that the use was allowed. He would suggest that the clause be omitted.

Mr. William Adamson said the word allowed was used simply because Dr. Robb at Halifax last year said that hymn-books were not "sanctioned" but "allowed."

Rev. Dr. Gregg suggested that possibly the change of the preamble so as to read that the hymns were allowed in congregations of the United Church would meet the objection of Dr. Robb.

Rev. Dr. Robb said he could not agree to that.

Rev. Dr. Gregg remarked that it was impossible to satisfy some people.

The Moderator said he would read a portion of a resolution moved by Dr. Robb last year. The motion stated that the present practice of the several churches at the time of union was allowed, although the use of uninspired hymns in the public worship of God had not been authorized.

Rev. Dr. Robb contended that that was quite consistent with his other statements. He moved that the clause be expunged.

The motion was voted on and lost; yeas forty-four, nays sixty-three.

Rev. J. Scott, (Bruce,) and several others dissented from the finding of the House.

Rev. Dr. Robb intimated that he would take no further part in the discussion.

On the second clause

Rev. Dr. Reid contended that the use of the English Presbyterian Hymn Book was not, as stated in the clause, allowed.

Rev. Mr. Wilson, (Kingston,) said the Hymn Book had not been ecclesiastically allowed, and there was great difference between being allowed and winked at; the Hymn Book had been rejected by the Presbyteries and by the Synod of the Canada Presbyterian Church.

Rev. D. M. Gordon said he adhered to the terms of the clause, but he would omit the word allow and say that the hymn-books were in use.

The clause was agreed to.

On the main motion,

A proposition was made to allow the Committee to take the hymns from other sources than the four hymn-books now in use. The proposition was not agreed to.

The Moderator—The Committee can't admit even original hymns to the book.

Rev. Principal Caven moved that the hymn-book before allowed be sent down to Presbyteries and Sessions to report upon to the next Assembly, with a view to making the collection as acceptable as possible to the Church.

Rev. Dr. Proudfoot seconded the motion.

Rev. Dr. Jenkins held that sending the book down to Presbyteries and Sessions would re-open the discussion on the use of hymns in every Session and Presbytery. If the Church was unanimous on the subject it would be different.

Rev. Dr. Proudfoot asked Principal Caven if he would send the hymnal down to Presbyteries only.

Rev. Principal Caven said he would not mind withdrawing the word "session."

Rev. D. M. Gordon said the proposal of Principal Caven would not be advisable because it would cause an unnecessary postponement in the publication of the Hymn Book.

The amendment of Principal Caven was carried.

The personnel of the Committee was then considered.

After some discussion the subject of the composition of the Committee was referred back to the Committee with instructions to appoint a Committee consisting of ten members only.

On motion of Rev. Mr. Laing the Assembly agreed to permit the Committee to select its hymns not altogether from the four hymn-books now in use but chiefly from those hymn-books.

The report was then adopted.

SABBATH OBSERVANCE.

Rev. Mr. McMullen presented the report of the Committee on Sabbath Observance. The Committee rejoiced that much was being done to promote the observance of the Sabbath. Reference was made to the G. W. R. Sunday train run from London to Port Stanley, which the report said was stopped because the support the train received was inadequate. A similar result had been the case with reference to the train which was run from Hamilton to Toronto during the time

that a well-known Church of England clergyman was preaching in the latter city. Allusion was then made, in complimentary terms, to the efforts of Dr. Christie, M.P., for Argenteuil, to secure the closing of the canals on Sunday, and a letter was read from Dr. Christie expressing a hope that the Post Offices would be closed on Sunday.

The Committee recommended that Synods and Presbyteries be requested to use increased diligence in dealing with all incipient forms of Sabbath profanation, and that a petition be sent to the Government praying that the Post Offices in Quebec be closed during the whole of the Lord's day.

Rev. R. Torrance moved the reception of the report, the presentation of thanks to the Committee for its diligence, and the adoption of the recommendations of the Committee.

The motion was seconded by the Rev. Mr. Laing, and carried unanimously.

REMITTS.

Mr. Taylor read again the report of the Committee on Remits.

The regulations anent the Widows' and Orphans' Fund were agreed to.

The proposition to appoint an agent for the mission schemes of the Church was negatived.

The proposal to have a common fund for the Colleges of Montreal, Kingston, and Toronto was negatived.

The House arose at six o'clock for recess.

EVENING SEDERUNT.

The evening Sederunt opened with prayer.

REMITTS.

The consideration of the report of the Committee on Remits was resumed for the proposal to retain the names of retired ministers on the Presbytery rolls.

Rev. Mr. Laing moved that retired ministers be allowed to remain on the rolls, providing that the Assembly had consented on their retirement, and that they resided in the Presbytery, which received a vote of fifty.

Mr. Sedgwick moved that they be not allowed to sit in Presbyteries, which received a vote of fifteen.

Mr. Croil moved that ministers should sit in the Presbyteries, that they should take part in the deliberations, but not vote, which received a vote of sixty-seven, and became the judgment of the House.

The proposal to allow missionaries engaged for one year or more to remain on the rolls was agreed to. One or two other unimportant proposals were also agreed to.

DISTRIBUTION OF PROBATIONERS.

Rev. A. MacLean, Blyth, presented the report of the Committee on the Supply of Probationers, which recommended:—

First—That the names of probationers and ministers on the roll for the last four years remain for four months longer, and that then if not settled they should be struck off.

Second—That those on the roll for the past three years be continued six months longer and that those on the roll for two years be continued one year more.

Third—That probationers be allowed three years on the roll.

Fourth—That ministers who are on the roll shall be on for the first time for two years, and those who have resigned their charge more than once one year on the roll.

Fifth—That ordained ministers coming from other churches be allowed one year on the roll.

Sixth—That Presbyteries recommend to pay probationers as liberally as possible, it being understood that the minimum be \$8, with board.

Seventh—That Presbyteries be instructed to regard probationers as having a prior claim to be heard in vacancies.

Eighth—That Presbyteries be instructed to consider the propriety of continuing probationers at vacancies for not less than two weeks, in order that the duties of the pastoral office may be conducted by them.

Ninth—That students be not appointed to vacancies save in exceptional cases.

Tenth—That Presbyteries be enjoined not to report as a vacancy any congregation not prepared to call.

Eleventh—That Presbyteries be instructed to put the names of congregations prepared to call on the list of vacancies, and that congregations be allowed to procure their own supply from the Presbytery for half the time that they may desire.

Twelfth—That thereafter employment be given to none by this Committee but those whose names have been transmitted to this Committee through a Presbytery.

Thirteenth—That Presbyteries be instructed to report to this Committee the names of all ministers without charge and licentiates seeking appointments, and that no appointment be given to such unless by the authority of this Committee.

The report said that unless the above regulations were enforced, the whole scheme of distribution of probationers must fail, and recommended that the call of Mr. McQueen be remitted to the Presbytery of Brockville to be dealt with, and that the Presbytery of Quebec be instructed to pay Mr. West's claim, and in future probationers should send such claims to the Presbyteries concerned.

The recommendation with regard to Mr. West was, on the motion of Mr. Laing, remitted to the Presbytery of Quebec for consideration.

The fourth clause was, on motion of Mr. Laing, referred back to the Committee with instructions to provide for allowing ministers who resigned to continue on the roll for two years after any resignation.

The fifth clause was sent back to the Committee for reconstruction on motion of Rev. Principal McVicar.

Rev. Mr. Laing proposed to strike out the thirteenth clause on the ground that it was placing a committee in a superior position to a Presbytery.

Rev. D. J. Macdonnell said the idea was to require that all ministers who were disengaged should be on equal footing, and in order to be on equal footing be on the roll.

Rev. Dr. Reid thought the proposal of the thirteenth clause would be inoperative.

Rev. Dr. Proudfoot moved that the words "who are entitled to have their names on the roll" should be inserted.

After some discussion the clause was, on a vote being taken, expunged.

The report was then referred to the Committee.

HYMNOLOGY.

Rev. D. M. Gordon stated that the proposed Committee on Hymnology was as follows:—Rev. Dr. Jenkins and Rev. Dr. Gregg, Joint Conveners; Rev. Dr. James, Revs. Prof. Mowat, Donald McCrae, J. S. Black, D. J. Macdonnell, John Thompson, of Ayr, and Messrs. Robert Murray and W. B. McMurrich.

The Committee was agreed to, and the Assembly adjourned.

NINTH DAY—MORNING SEDERUNT.

The General Assembly met again this morning.

TELEGRAM FROM DR. M'LEOD.

The Moderator read a communication from the ex-Moderator as follows:

("By Telegraph from North Sydney, Cape Breton.)

"To Dr. Reid, General Assembly.

"Dr. McLeod warmly thanks the Assembly for their affectionate sympathy, by which he feels refreshed and strengthened. He prays without ceasing for the fathers and brethren, and rejoices in believing that the Master's presence is with them."

SERMONS BEFORE THE GENERAL ASSEMBLY.

The Moderator announced that the following ministers were appointed to preach before the Assembly on Lord's Day next:—Rev. A. M. Sinclair in the morning; Rev. W. Armstrong in the evening.

APPLICATIONS TO RETAIN NAMES ON PRESBYTERY ROLLS.

Rev. Dr. Reid read the following application to retain the names of ministers on Presbytery rolls:—Newfoundland, to retain the names of Rev. M. Harvey and Rev. J. D. Patterson.

The application was granted.

THE BROOKDALE CONGREGATION.

A petition from members of the Presbyterian Church of Scotland at Brookdale, asking that they be taken into the Presbytery of Stratford, was sent to the Judicial Committee.

Rev. Mr. Laing moved that the petition be thrown out, because it had not been sent up through one of the Presbyteries, but the motion was lost.

STANDING COMMITTEES.

The Standing Committees were then appointed.

THE STATE OF RELIGION.

Rev. Mr. Mitchell read the report of the Committee on the State of Religion, which had been returned for reconsideration. The report was amended so as not to state the exact number of those who did not engage in family worship, the returns not being satisfactory, to exclude references to the Gospel Temperance movement, and to recommend the issuing of a pastoral letter by the very rev. the Moderator.

Rev. Dr. Robb objected to the Moderator being called the "very rev." He did not know that such a title had been admitted in the Presbyterian Church, and he objected to anything like Romanism or Ritualism in the Church.

The Moderator thought the "very" should be struck out. Rev. Mr. Mitchell struck it out, stating that it had escaped his observation.

Rev. Dr. Fraser said there was one Presbyterian minister who was entitled to be called "very rev.," and that was the Principal of Queen's University.

Rev. Dr. Robb said that was only a state title and this was not a state church.

The Moderator said he had not much faith in pastoral letters. He wrote one once and all the thanks he got was from ministers who were saved from preparing a sermon for the Sabbath morning on which it was read.

A short discussion arose on the report, after which the Assembly rose for recess.

AFTERNOON SEDERUNT.

The Assembly met again at three o'clock.

OBITUARY NOTICES.

Mr. Croil read the report of the committee on obituary notices. The report stated that five ministers had been removed by death during the year, as follows:—Rev. George Cheyne, M.A., who had labored in the Church for forty-seven years and who died at the age of seventy-six, while minister at Saltfleet and Binbrook; Rev. J. M. Roger, M.A.; Rev. J. S. Rose, of Grand River, N.B., who had been twenty-three years a minister; Rev. D. Taylor, of New Brunswick; and Rev. Andrew Dryburgh.

It was ordered that the report should be incorporated in the minutes, and the following were appointed the committee on obituary notices for next year:—Drs. Reid, Fraser, and McGregor, Prof. McKerras and Mr. Croil.

THE STATE OF RELIGION.

Mr. Croil continued the discussion on the report of the committee on the state of religion. He favored evangelistic services, but hoped that ministers would frown down any doctrines taught which were contrary to Presbyterian principles. No efforts in the direction of saving souls should be discountenanced, which was the doctrine taught by the Saviour when the disciples complained that others which were not of them were casting out devils in His name. "Those who are not against me are for me," said the Saviour.

Rev. Mr. McMullen said it was to be remembered that every one who split his hair in the middle, and carried a limp Bible in his hand, was not authorized to preach the Gospel. There never was a time when there were more nondescript men preaching without authority, and it was a sub-

ject of comment that ministers were more easily imposed on by oily-tongued wanderers than any other class. Ministers had, therefore, to be very particular whom they entertained. If there were to be an ordained ministry in the Church care should be taken to teach the people to recognize the position of the Church and minister, and guard against quacks.

Rev. Dr. Waters did not object to having Church meetings conducted by properly appointed pastors, but did not see the necessity of those who did not agree with them, and who considered all their services to be evangelistic services, holding them. He was opposed to the system some people followed of meeting people at the street corners, and asking them the state of their souls.

Rev. Mr. Duff (North Brant) disapproved of the introduction of special evangelists into Churches whose doctrines were not tested.

The motion of Principal Caven was then adopted.

SUSTENTATION FUND.

Rev. Dr. Topp read the report of the Committee on a Sustentation or Supplemental Fund. The Committee was of opinion that it was not desirable to obtain the object of increasing the stipends of clergymen who have not \$800 yearly by means of any general Sustentation Fund. The only practicable means to attain the object was to separate the Supplemental Fund from the Home Mission Fund. With this end in view, the Committee recommended that the Assembly appoint a Committee to mature the schemes and report to next Assembly. The rev. gentleman, in moving the adoption of the report, explained that there was not the machinery in the Church for collecting for, and carrying out a general Sustentation Fund, and stated that it was now desired to get the approval of the House to a Supplemental Fund.

Rev. Mr. Laing, in seconding the adoption of the report, said the \$800 would have to mean the income from all sources or the scheme would be inoperative.

Rev. Dr. Jenkins approved of the proposal.

Rev. Mr. Bennett favored a Sustentation Fund. He moved that the matter be sent down to Presbyteries for consideration.

Rev. Dr. Reid was opposed to the proposal. He did not approve of a multiplicity of schemes having the same object in view, and he thought that people would not contribute to the scheme through a supplemental fund so largely as through the Home Mission Fund.

Rev. Dr. Waters thought that with such a very thin house it would be unwise to sanction such a radical change as the division of the funds of the Home Mission Committee. It would be better to lay the matter over until next year.

Rev. Dr. Topp thought that would be tantamount to giving the scheme the go-by altogether, and he might add that it was not his fault that the report was not taken up before.

Dr. Waters moved that the report be received, that the thanks of the Assembly be given to the Committee, and that the report, with its recommendations, be sent down to Presbyteries for consideration.

The motion of Dr. Waters was adopted.

JUDICIAL COMMITTEE.

Rev. Dr. Topp presented the report of the Judicial Committee with reference to the appeal of Mr. McMaster against the decision of the Synod of Montreal and Ottawa. The Committee reported that it had not yet been shown that the congregation of Hampden as such were liable for any part of the arrears of stipend due to the Rev. Mr. Macdonald, the Committee therefore found that the Presbytery of Quebec erred in directing Mr. Macdonald to retain in his hands monies with which he was trusted, and consequently confirmed the action of the Synod of Montreal and Ottawa.

The report became the judgment of the house.

STATISTICS.

Rev. R. Torrance presented the report of the Committee on Statistics. The report stated that the number of pastoral charges settled and unsettled was 740; the number of ministers, with the professors in Queen's College, Kingston, was 613; the number of vacancies was 123, of which 37 were in the Eastern Provinces, five in Manitoba, and eighty-one in Ontario and Quebec; there were ninety-two mission stations. The total number of churches and congregations was 1,389, or 347 more than the previous year. The total number of families was 60,466, as against 56,163 of last year; showing an increase of 4,304. The number of communicants was 98,371, an increase of 4,583. The number of baptisms was 9,261, some of those baptized being adults. The amounts promised for stipends was \$492,732, or \$25,456 more than last year, which gave an average of \$800 to each minister, but not quite \$700 to each pastoral charge. The arrears due by congregations were \$10,092 as against \$17,537 of last year. Only four Presbyteries showed no arrears. The total amount raised for congregational purposes was \$863,043, or between \$15,000 and \$16,000 more than last year. The total amount furnished for all purposes was \$1,027,339. The total increase in all contributions for all purposes in 1877-8 over 1876-7 was \$41,244. The report stated that several of the congregations had not reported and had they reported the figures would of course have been larger. In conclusion the Committee recommended that in cases where two or more congregations were under one pastoral charge the returns of each congregation should be given separate; that reports should in future be required from vacancies; that Presbyteries be directed to deal with congregations in arrears of stipend; and that Presbyteries should encourage a missionary spirit in Sabbath schools; and that the children should have every opportunity of taking part in the efforts made by the Church in spreading the Gospel Kingdom.

Rev. Dr. Waters briefly moved the adoption of the report, pointing out that the figures showed the very good results of the union of the Churches.

The motion was agreed to.

WIDOWS' AND ORPHANS' FUNDS.

Rev. Dr. Reid presented the report of the Widows' and Orphans' Fund of the late Canada Presbyterian Church.

The receipts, with the balance on hand, had been last year \$28,965, and there was a balance of \$5,123 now. There were thirty-five beneficiaries this year, as against thirty-seven last year.

Mr. Croil read the report of the fund of the Presbyterian Church in connection with the Church of Scotland. The annuitants were forty, in addition to which twenty-six children would receive the benefits of the fund. The revenue from all sources was \$9,656, while the amount paid to annuitants was \$5,640; \$560 was the expense of management. The assets were \$91,616.

Rev. Dr. McGregor handed in the report of the fund of the Church of the Maritime Provinces, late in connection with the Church of Scotland, which was regarded as read. The receipts were \$1,042, and the balance in hand was \$250.

Rev. Dr. Reid read the report of the Widows' Fund of the late Presbyterian Church of the Maritime Provinces. The receipts had been \$2,192; the expenditure was \$1,568; the annuitants were sixteen.

The reports were received.

Rev. Dr. Reid proposed that a committee be appointed to consider and report as to the amalgamation of the several Widows' and Orphans' Funds in connection with the United Church, but in the meantime ministers that shall be inducted during the year be recommended to connect themselves within one or other of the funds.

Mr. Croil seconded the motion, which was agreed to.

It was unanimously decided to place the name of the widow of the late Rev. Thomas Scott on the list of annuitants of the Widows' and Orphans' Fund.

AGED AND INFIRM MINISTERS' FUND.

Rev. Mr. Middlemiss read the report of the Committee on the Aged and Infirm Ministers' Fund. During the year the sum of \$4,560 had been paid to twenty annuitants. Two additional annuitants had been admitted to the benefit of the fund. The total expenditure was \$4,834, and the receipts only \$3,481 during the year, all of which showed that the state of the fund demanded immediate attention. The Committee would therefore suggest an earnest appeal to congregations in support of the funds, and that something be done to secure donations and bequests with a view to increasing the capital.

The Assembly then rose for recess.

NINTH DAY.—EVENING SEDERUNT.

The evening sederunt opened with prayer.

AGED AND INFIRM FUND.

The consideration of the report of the Committee on the Aged and Infirm Ministers' Fund was continued. The report was adopted and the recommendations to make special appeals to congregations to do something to secure bequests, that there shall be no further reduction of the capital, and that annuitants be not expected to pay rates, were adopted.

On the question of bequests,

Rev. Mr. McMullen wished the Committee would state the means by which they desired to secure the bequests.

Rev. Dr. Topp said the best way would be to have forms of bequests placed in printed records.

In reply to Mr. Macdonnell,

The Moderator said a minister who could become a beneficiary of the temporalities fund was not obliged to be rated for the Aged and Infirm Ministers' Fund.

The report was carried.

Rev. Dr. Reid read the report of the fund of the Eastern section. The receipts for the year were \$1,095, and the expenditure \$1,343.

The report was adopted.

An overture was read from the Presbytery of Prince Edward Island, proposing to raise the retiring allowance of ministers, old or young, to \$200, and to give an additional \$10 a year after twenty years service, if the state of the funds would permit.

Rev. Mr. Sinclair supported the overture.

The subject was referred to the Committee on Aged and Infirm Ministers.

THE "RECORD."

Rev. Dr. Jenkins presented the report with reference to the *Record*. The circulation was 33,173, or 1,200 less than last year, which was, in the opinion of the Committee, owing to the continued and widespread depression. The financial position of the paper was good.

The report was adopted.

COLLEGES.

Rev. Dr. Robb presented the report of the Committee on College reports. The following recommendations were adopted:—To re-appoint the Committee appointed to raise funds for the ordinary revenue of Knox College, and express thanks to the Committee; that the Assembly express gratification at the success of the Queen's College endowment scheme; that the Assembly sanction the institution of a preparatory department at Queen's University; that Rev. J. Scrimger be appointed lecturer on the New Testament Exegesis; and that Rev. B. Ourier be lecturer in Rhetoric and Homiletics in French at Montreal College; that Dr. McKnight be appointed Principal of the Theological Hall, Halifax; that the salaries of the Professors of the Theological Hall, Halifax, be raised to \$2,000; that an earnest effort be made to secure the proper equipment of Manitoba College; that \$100,000 is required for the purposes of supplying a library, endowment, etc.; that the Mother Country should take a part in the founding of Christian educational institutions in Manitoba; that Dr. George Patterson be appointed agent to go to England to lay the matter before the people there; that \$2,000 out of the funds of the Western Home Mission Fund, and \$500 out of the Eastern Home Mission Fund, be forwarded for the support of Manitoba College. The report concluded with a complimentary reference to the work of Principal Snodgrass whilst he was connected with Queen's College.

The proposal to make the salaries of the Theological Professors at Halifax College \$2,000 was postponed for a year on a vote of 34 to 17.

On the proposal that \$2,000 be paid from the Western, and \$500 be paid from the Eastern section of the Home Mission Funds towards Manitoba College, it was proposed by Dr. Reid that the grant from the mission fund be discontinued, and that the support of the College be taken from the money raised by the agent.

Rev. Mr. Laing seconded the motion, and urged that so much money should not be withdrawn from the Home Mission work.

Hon. Alex. Morris pointed out that the withdrawal of the grant would have the effect of closing the College, and certainly a step should not be taken in the direction of stopping the education of Presbyterians, especially in view of the fact that other denominations were building their colleges in Manitoba and maintaining them.

The amendment was withdrawn, and the proposal of the Committee agreed to.

The report was then agreed to.

THEOLOGICAL EDUCATION.

Rev. Principal Caven presented the report of the Committee on Theological Education, which consisted of a codification of existing laws with reference to the admission of students to the study of Theology.

The report was adopted, and the Committee re-appointed with several additions.

The Assembly then adjourned.

TENTH DAY.—MORNING SEDERUNT.

HAMILTON, June 22.—The General Assembly met again this morning.

JUDICIAL COMMITTEE.

Rev. Dr. Topp presented a report from the Judicial Committee, recommending that with reference to the memorial from Zorra, a commission with Assembly powers be appointed to meet at Stratford and consider it.

The recommendation was adopted.

FINANCE.

Rev. Dr. Reid read the report on Finance (Western Section). The report stated that the receipts for the various schemes of the Church were as follows:—College Fund, \$9,432 in 1877-8 as against \$9,376 of 1876-7;—Foreign Missions, \$21,170 in 1877-8; \$15,039 in 1876-7;—Home Missions, \$29,639 in 1877-8; \$34,498 in 1876-7;—Widows' Fund, \$2,643 in 1877-8, and \$3,141 in 1876-7;—Aged Ministers' Fund, \$2,077 in 1877-8; \$1,239 in 1876-7;—Assembly Fund, \$3,311 in 1877-8; \$3,356 in 1876-7. Increase on the whole, \$1,623.

Rev. Dr. McGregor presented the report for the Eastern Section.

The reports were adopted.

PROTECTION OF CHURCH PROPERTY.

Rev. Dr. Reid read the report of the Committee on the Protection of Church Property. It was stated that in three cases litigation had been resorted to, and disputed property had been claimed for the United Church.

The report was received.

Rev. Prof. McKerras drew the attention of the Assembly to an application made last year by a body to be incorporated by the Dominion Parliament under the name of the Presbyterian Church in Canada, in connection with the Church of Scotland. He suggested that the application, if received, should be opposed.

Rev. Principal Caven asked if the taking of the name gave the body any rights.

The Moderator said it certainly did; it would give them rights in connection with property belonging to the body bearing the name of the Presbyterian Church in Canada in connection with the Church of Scotland, which had united with this Church, and had become a part of the Presbyterian Church in Canada. It would give them rights, for instance, in connection with Queen's University, etc.

Rev. Principal Caven—They cannot get them.

Rev. Professor Gregg said another point was that bequests left to the united church under the name of one of the old churches might be claimed by the body now asking for the title.

Rev. Mr. Lindsay testified that bequests were made to this church under the title of the Presbyterian Church in connection with the Church of Scotland.

A motion was introduced by Rev. Mr. Laing instructing the Committee to watch and resist in the Assembly's name any application for legislation affecting the interests of the united church as legally identical with the several churches which were merged in and now constitute the Presbyterian Church in Canada.

The motion was carried.

FRENCH EVANGELIZATION.

Rev. V. McLellan read the report of the Committee on the French Evangelization Committee's report. The report proposed to grant Mr. Chiniquy leave of absence, and referred in high terms to that gentleman's work.

The report was adopted.

FOREIGN MISSIONS.

Rev. Dr. Wardrop presented the report of the Committee appointed to consider the report of the Foreign Mission Committee. The report recommended the Assembly to approve of the erection of new buildings at Indore, and suggested the appointment of a Committee, to consist of Dr. Wardrop, Principal Grant, Prof. McLaren, D. G. Smith, Kingston; J. Smith, Toronto; W. B. McMurrich and A. McAlister, to see what steps could be taken to bring the Foreign Mission Committee and the Juvenile Mission Committee into close and harmonious relations. It also suggested the appointment of a Committee on systematic beneficence; also the authorization of the Eastern Section Committee to send a fourth missionary to Trinidad; and that the Assembly cordially approve of the Woman's Missionary Society.

The paragraph proposing the appointment of a committee on systematic beneficence was ruled out of order.

(Continued on page 572.)

BOOKS AND MAGAZINES.

The International Review.

New York: A. S. Barnes & Co.

The "International" for July-August contains: "Russia," by Karl Blind; "The Chinese Puzzle," by E. L., of San Francisco; "The Moral Problem," by ex-President Mark Hopkins; "The French Exhibition," by Charles Gindrier, architect; "Elements of National Wealth," by David A. Wells; "Science and Theology Ancient and Modern," by James Anthony Froude; "The Centenary of Rousseau," by Rev. Samuel Osgood, D.D.; "Size and Organization of Armies," by Gen. Jas. H. Wilson; "Industrial Reconstruction," by Edward Atkinson; "Mr. Seward and Mr. Motley," by Hon. John Bigelow; "Art in Europe," by Philip Gilbert Hamerton; Contemporary Literature.

St. Nicholas.

New York: Scribner & Co.

The number for July contains amusement enough to keep the rising generation in good humor during the greater part of the school holidays; while, as usual, it supplies a considerable quantity of useful information. It is not to little boys and girls alone that such corrections of popular error as the following are useful:

In Texas there are pigs whose hoofs are not divided like those of ordinary pigs, but are each in one solid piece. If this is true, it is a strange thing; but here's something that seems even stranger still: The Guinea-pig is not a pig, and there are no Guinea-pigs in Guinea. However, there are plenty in Guiana, and, as the names of these places are very much alike, perhaps people get mixed in calling them. The places are far enough apart, though; but this you can see by your maps. At any rate, the Guinea-pig is a sort of cousin of the squirrel and rabbit, and is fond of potato and apple peelings, carrot-tops, parsley, and cabbage; but he likes best the leaves from the tea-pot.

Scribner's Monthly.

New York: Scribner & Co.

In the July number of Scribner we find one more of Dr. Brewer's interesting and instructive papers on "Bird Architecture." This article and several others are beautifully and profusely illustrated. "The Police of New York," by Earnest Ingersoll, describes the growth of the force from the "rattle watch" of 1658, consisting of eight men, to its present strength, 2,517. Accounts of noted arrests, of the police's system of dealings with tramps, and of the daily life of the men, etc., are interspersed with anecdotes and illustrations. Among the cuts are sketches around Five Points by Vanderhoof, and a number of drawings by Kelly, including "Mustering the Rattle Watch," "A Leather-head Policeman, after the Revolution," "River Police on Duty," "Mounted Police Stopping a Runaway," "Lodging-room in Station-house," and "One of the Broadway Squad." The unillustrated material includes a paper on the popular query, "Is it going to Rain?" by John Burroughs, who confesses that he was born with "a chronic anxiety about the weather;" while treating the subject from a literary stand-point, Mr. Burroughs does not fail to take note of its meteorological bearings. "Pomona takes the Helm at Rudder Grange," by F. R. Stockton, contains some suggestions looking toward vigorous ways of dealing with tree-agents and lightning-rod men. "Italy and the Pope," by Luigi Monti, makes clear the much-misunderstood relations between Victor Emmanuel and the Pope, with a running sketch of the formation of the kingdom of Italy. George P. Lathrop has a story about "Two Purse-Companions,"—otherwise, two college friends who agree that whoever shall first be worth a certain sum is to divide it with the other. The poetry of the number is by Maurice Thompson, Mrs. Dorr, and others. In the departments, Dr. Holland discusses "Culture and Christianity," "Thin Living and Thick Dying," and "Too Much of it." "The Old Cabinet" is about "Simplicity." "Home and Society" tells how to get "Pure Milk by the French Method," and has suggestions about "Music and Drawing at Home," and "How to make a Haggis."

The Family: God's Appointed Institution for the Establishment and Maintenance of True Religion.

By Rev. John Laing, M.A., Dundas, Ont.

This is a pamphlet of thirteen pages containing an address delivered before the Synod of Hamilton and London, at its meeting in April, 1878, by Mr. Laing, as retiring Moderator. The subject of this address is of vital importance to the Church and to the world—

never more so than now—and Mr. Laing has done it all the justice his limits would permit. We can only give a few extracts, but would strongly urge upon our readers to procure the pamphlet and give it their best attention. Regarding the origin of the family our author says:

"In treating of this subject we naturally make our first inquiry as to the Origin of the family institution. Here we have two or three net and antagonistic theories. First, that God instituted the family when he created man. Second, that the family has been gradually evolved or developed; and is the result of the so-called laws of social differentiation, integration and disintegration according to the varying environment of the human race in its past history. The first is the simple, sublime and satisfactory doctrine of Revelation. The second is the doctrine of speculative science and philosophy. The one excludes the other. The former is purely theistic; the latter as purely naturalistic, ignoring the Creator and denying supernatural revelation."

Having given a fair and lucid statement of the modern scientific theory as expounded by Herbert Spencer and others, Mr. Laing says by way of refutation:

"Without considering at length the fallaciousness of this theory we may before dismissing it from view, state a few things which must prevent its reception by ordinary men of intelligence, although it may be held by the few who professing themselves to be wise have become fools in this respect. This theory assumes the doctrine of evolution and is constructed in accordance therewith; while this doctrine is not established even in regard to material organisms, and is all but universally rejected as a satisfactory account of the origin of mental and moral phenomena, and of the spiritual nature of man. This theory also assumes that the primal state of man was savage; an assumption not sanctioned by history. History points to a high degree of civilization in the great centres of antiquity, which were the cradle of the human race; and many prehistoric monuments corroborate its teaching. The history of the Old Testament Scriptures also, (to which we bow with deference notwithstanding the sceptic's sneer), tell us of an industrial state of society, of cities and the arts of civilized life before the flood; but give no intimation of a barbarous and savage state. Also it must be admitted that at all periods of the past concerning which we have information from uninspired sources, as at the present time, savagism and civilization existed contemporaneously and side by side. And yet further, it is a weighty consideration forced upon the thoughtful student of history, that the tendency of mankind is towards degradation and not elevation; that there are not a few instances of a higher civilization and a purer faith being supplanted by barbarism, superstition and moral depravity; while there is not a single instance of a tribe or nation emerging from barbarism into monotheistic civilization without moral and spiritual forces being brought to bear upon it from without by a superior race."

In a few short but suggestive paragraphs our author then gives the true account of the origin of the family—the account which has been given to us by revelation, and which alone is in accordance with the facts of secular history, and with the actual state of affairs in the world at the present time. With such a subject confined to such narrow limits he can scarcely afford to be eloquent or pathetic; and still we meet with such passages as the following:

"In the family the noblest affections find exercise. Here man drinks the highest and purest joys. Here the devoted wife sustains in trial and scatters the clouds of trouble, while she encourages and helps in the accomplishment of great designs. Here in the mother is revealed the deep mystery of quenchless love which sheds its holy and benign influence on her offspring. Here ten thousand unuttered kindnesses of look and act make the name of wife and mother priceless, and stamp her image forever on the memory. Here sisters and brothers learn to love, to bear, to sympathize; and in due time they go forth from the sacred shelter of childhood, fragrant with love, to plant amid the rude scenes of earth's motley waste new families, thus reproducing the pure God-given bliss of home. How worthy of God is the family: Man's training school for time and eternity! The loved spot towards which, though oceans roll between, the heart of the lone wanderer turns with longing desire! The refuge for which the sick man pines, where he may feel the tender touch of wife or mother, satisfied if he can but breathe out life in their presence and die at home."

Mr. Laing then traces the family through sacred and profane history, showing its relation to the Church and its influence upon the world. He questions the right of the State or even of the Church to deal directly with the child, in such things as the matter of education, rather than with the family through its head. He shows that the prosperity of the race is bound up with the preservation of the family ties in all their strength; and he utters a warning note—not a day too soon—as to the injury that is being done to humanity by the weakening of this divine institution through the influence of the Socialistic theories that are becoming so prevalent in our day. Nevertheless, he expresses his firm belief that the family institution is among the things which cannot be shaken and will remain.

NEVER sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is no way to obtain satisfaction. Find yourself employment that will keep you mind active; and depend upon it, this will force out unwelcome thoughts.

SCIENTIFIC AND USEFUL.

TOOTHACHE DROPS.—One ounce of alcohol, two drachms of Cayenne, one ounce of kerosene oil; let it stand twenty-four hours after mixing. It cures the worst case of toothache.

TO PUT UP HORSE RADISH.—Grate the root after having it thoroughly cleaned, and put in wide-mouthed half-pint bottles. When full, add two table-spoonsful of good, sharp vinegar, cork and seal air-tight with wax.

CEMENT FOR ROOFS.—For a good cement for seams in roofs take equal quantities of white lead and white sand, with as much oil as will make it into the consistence of putty. In a few weeks it will become as hard as stone.

GINGER CAKES.—Rub a quarter of a pound of butter into half a pound of flour, mix one egg, three ounces of powdered loaf sugar, and half an ounce of ground ginger, with the butter and flour, and make them altogether into a paste; roll it out a quarter of an inch thick, and cut into round cakes, about two or three inches across; bake them in a warm oven, on iron plates.

MOTHS IN CARPETS.—Moths will work in carpets in rooms that are kept warm, in the winter as well as in the summer. A sure method of removing the pests is to pour strong alum water on the floor to the distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before sweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent their alighting upon it.

CLEANING SILK.—The following mode of cleaning silk garments has been successfully tested: The garment must first be tipped and dusted; have a large, flat board; over it spread an old sheet; take half a cup of ox-gall, half a cup of ammonia and half a pint of tepid soft water; sponge the silk with this on both sides, especially the soiled spots. Having finished sponging, roll it on a round stick like a broom handle, being careful not to have any wrinkles. Silk thus washed and thoroughly dried needs no ironing, and has a lustre like new silk. Not only silk but merino, barege, or any woolen goods may be thus treated with the best results.

DRY EARTH AS A DISINFECTANT.—"What can I use in my horse-stable to remove the offensive odor? Something cheap enough to allow the use of a liberal quantity, if necessary." To remove the offensive smell of stables, or, better still, to prevent its appearance at all, either a liberal and frequent sprinkling of well-dried and sifted earth, or of ground plaster, will probably be found effectual. Plaster is often used for this purpose, but in many localities the dried earth would be so much cheaper that it would be worth trying. If used in sufficient quantity, it absorbs all odor of human excrement in the privy, and it will do the same purifying work in the stables, if also used liberally there. It may be found on trial that a small quantity of plaster will accomplish as much as a larger quantity of earth, so that the labour of handling will be less. A solution of copperas or green vitriol, sprinkled over the floor from time to time, also makes a good disinfectant.

EXCESSIVE USE OF MEDICINES.—The London "Times," in speaking of the excessive use of medicines, says that it would be utterly impossible to tell how many constitutions have been impaired, how many digestions ruined, how many complexions ruined, and how many purses emptied, through medicine. The wiser philosophy of the present day is gradually delivering us from these potent perils. Nature has a self-righting power within her; there is a kind of *vis medicatrix* in the physical frame. Treat the body kindly; let as much pure air as possible get to the lungs, and as much fresh water as is needful be applied to the flesh, and as much exercise as duty permits be given to the muscles, and as early rising as circumstances will allow be afforded to the recruitment of the brain, and then medicines will be an avoidable affair.

RESULTS OF BAD DRAINAGE.—There are several diseases which are now known to indicate more or less definitely unfavourable sanitary arrangements, and as the knowledge of hygiene extends, other diseases are added to the list. Nervous toothache, neuralgia, cerebro-spinal meningitis, and consumption are among those which are either generated by foul air or foul water, or which are worse because of unhealthy surroundings. Dr. Derby says: "That an obscure internal cause—which, in our ignorance of its nature, is called a proneness of disposition to receive the poison—is necessary for its development does not affect the truth of the fact that without filth the disease is not born. . . . The improvement of public health, as expressed by that unerring guide, the death rate, corresponds with all the means by which air and water are kept free from pollution." Typhoid fever is the most conspicuous type of the class of zymotic diseases, all of which are clearly pythogenic, and none of which can originate under conditions fit for proper human habitation.—*Atlantic Monthly.*

USE MILK INSTEAD OF SOAP.—A lady writer to the New York "Times" says: "Without giving any receipts for making soap, I wish to tell the hard worked farmers' wives how much labor they may save by not using such vast quantities of this article. For nearly five years I have used milk only for washing clothes. In all that time I have not used one pound of soap for washing dishes and other kitchen purposes. My family has ranged from three to twenty-five. I have used cistern water, limestone water as hard as possible, and hard water composed of other ingredients besides lime, and find with all these my plan works equally well. It is this. Have your water quite hot, and add a very little milk to it. This softens the water, gives the dishes a fine gloss, and preserves the hands; it removes the grease, even that from beef, and yet no grease is found floating on the water, as when soap is used. The stove vessels I always set on the stove with a little water in them when the victuals are taken from them; thus they are hot when I am ready to wash them, and the grease is easily removed. I find that my tinware keeps longer when cleansed in this way than by using soap or scouring."

PRACTICAL PAPERS.

A CUP OF COFFEE.

A cup of coffee seems a simple thing to have, and it certainly is not a costly luxury, yet it is a long journey from the coffee-tree to your cup, and many hands have helped to bring that handful of brown seeds, every one, of course, having been paid out of the few cents your grocer charged for it.

I wish I could take my readers into a coffee plantation, and let them see and, above all, smell the most charming of trees, (on the Squeer's plan of learning by object lessons.) It is equally delightful to both senses. The tree, a graceful pyramid of glossy, dark leaves, covered with a cloud of delicate white, jasmine-like blossoms, as dainty as a light fall of snow, with fruit also in every stage of growth, from the flower to the full red cherry-like clusters, and the whole air full of the most exquisite fragrance, more delicious than orange groves or the rose fields of Asia.

Within each one of these beautiful red globes, safely wrapped in a tough skin, lie side by side two of the grains which we call coffee. They are, in fact, the seeds of the future plant, and are packed with the choicest material the mother plant can extract from earth and air for the use of the baby germ, a mere point which lies between the two packages of food, and is broken and lost in the process of preparing the coffee for our use.

If the seeds are allowed to live the life that Mother Nature laid out for them the whole berry is put into the ground, and the tiny germ starting into life feeds upon the two packages prepared for it till it has grown enough to push its head out of the ground, open its two leaves to have a look at the world, and its thread-like roots, with the mouth at the end of each, are ready to take nourishment directly from the earth.

Like everything else, the coffee-tree begins life in a nursery, living first on food its mother prepared, and carefully protected from too hot a sun by a sort of roof built over it till old enough to help itself. When the plant is about a foot high and a year old it is considered sufficiently advanced to take a permanent place in the world, and the nurse—or the planter—gently removes it from the nursery and puts it in the regular plantation, where it stands several feet from from any of its fellows and has room to expand and grow to its full size of fifteen feet high.

But the seeds that are wanted to make your cup of coffee have a far better fate. As soon as the fruit puts on its richest red color, the beans, as they are called, are known to be fully ripe, and then appear on the scene the "pickers," native men, women, and children, dark-colored, of course, for wherever coffee grows the sun is hot and the natives are dark. Each grown-up picker is provided with a step-ladder and two shallow baskets, into which she or he picks the ripe fruit, carefully separating the small berries at the end of the branches for a particular use, which I will tell you farther on. The children pick up what falls to the ground or what they can reach from below.

When the basket is filled the workman takes it on his head and walks off to the plantation, where it is cured by drying on a floor of stone or mortar, crushing under wooden rollers to remove the pulp, soaking in water to soften the tough skin, and fanning, winnowing, sifting, and hand-picking, to make it the clean even-sized grains we are accustomed to see. The processes vary in different places, but this is the substance of what is done everywhere.

When it is dry, sorted, put up in bags, and started for the cars or sea shore on an ox-cart, or on the heads and shoulders of men following a leader and chanting a melancholy strain as they go, then begins the succession of hands which take a profit from it, and increase its cost at every step, from the cultivator to you. From the planter it goes into the hands of a man called in Brazil a commissario; from him, at a little higher price, to the exporter, who lives in one of the seaport towns. The importer, who lives in New York, we'll suppose, is the next buyer, at an advanced price, of course, enough to pay the owner of the vessel which brings it over the four thousand and eight hundred miles between us and Brazil. Arrived in New York, the cargo is taken out of the ship, carefully looked over, all damp parts removed, and the scattering grains which have worked out of the coarse bags into the hold of the ship, cleanly swept up and called "sweepings."

When the coffee is safely housed in New York one would suppose its wanderings nearly ended; but so far from that, it only begins a new career.

Coffee comes in what are called "marks;" that is, all of one grade bear the same mark. There may be ten bags, or there may be a thousand, but all in each "mark" are supposed to be alike. Long before the bags are laid up in the warehouse, samples of each mark, which come over in the same ship in round tin boxes, go to the office of the importer, and are ready for sale to the jobbers who buy whole cargoes, for the importer scorns to sell less than the whole at once.

By means of a man called a coffee broker, who adds his own percentage to the importer's profit, the cargo is sold to a jobber. New samples are now wanted, and a spruce young clerk, armed with paper bags, and a tool like an old-fashioned quill pen, only much longer, that is, a cylinder with a sharp point, goes to the warehouse or wharf where the coffee lies, and takes a sample of each mark by inserting the sharp end of the instrument between the coarse meshes of the bag and letting a few pounds run into a paper bag marked exactly like the mark on the coffee bag. He then withdraws the tool and draws the meshes together before proceeding to the next mark.

Not the least part of his business is to drive away a set of vagabonds called "coffee-pickers," who collect like flies around a sugar-bowl, hiding behind the piles and slyly cutting holes or digging their dirty fingers into the bags and filling pockets, aprons, hats, and dresses with the coffee. Many a race and a scuffle the tormented clerk has with these young thieves.

When he has procured samples of all, he takes them to the office of the jobber, where they are spread out in shallow, square, tin pans, examined, graded, prices put on, and are ready for sale in marks. Then the broker appears again, provides himself with small samples of each sort, or as many as he chooses, with the jobber's profit and his own percentage added, and sells to wholesale grocers all over the country.

All this, of course, with much "talkee, talkee," and entirely by sample, the bags still lying in the warehouse where the insurance companies make something on them, and the warehouseman gets his proportion. When a mark is sold it is taken out of the house, carefully weighed by a weigher, a new cover sewed on over the old one, which is apt to leak, newly marked, (all this by a set of workmen called "baggers,") and sent to railroad or steamboat, according to its destination.

The wholesale grocer, adding his own profit, breaks up the marks and sells it by the bag to the retail grocer, who adds his profit, and sells it by the pound. If you buy it browned it takes another course from the importer and jobber. From them the coffee-roaster usually buys skinmings and sweepings and small marks of low grade coffee, browns the whole, puts fancy names on it, and sells at fancy prices. If it is to be ground he adds whatever adulteration his conscience will allow, puts it in fine papers, and sells it at a still higher price. I hope you do not buy it that way; for, let me tell you, you get very little real coffee and much chicory, beet-root, acorns, dandelions, rye, beans, nuts, stale bread, turnips, or other stuff, and that's not the worst: the chicory is adulterated with Venetian red, and the Venetian red is adulterated with brickdust.

Now, when a housekeeper orders coffee of her grocer, she is careful to order Mocha, Java, or some other particular coffee, and she can always get it without trouble, though the probability is that it grew in Brazilian fields; for more than half the coffee we use comes from Brazil, whether it be labelled Java, Laguna, Mocha, or simple Rio.

There is one district in Brazil where the coffee is so fine that it is nearly all sold under other names. So, although they send many thousand bags to the United States every year, one can scarcely ever find a pound under its true name. This is Santos coffee. That is one of the tricks of the trade.

Brazil produces as good coffee as any, but as people have a fancy for Java and other names, only the very poorest is sold as Rio. The small round berries at the end of Brazilian trees are carefully separated and labelled "Mocha," and the larger, yellowish beans are dubbed "Java," and give satisfaction under those names. All which may be very well for the importer's pocket, but is an injustice to Brazil.

How much coffee do you suppose the world drinks in a year? A few years ago it was estimated that a thousand million pounds were used.

There are several legends of the discovery of coffee, which grows wild in Abyssinia and Kaffa in Eastern Africa—whence its name, by the way. All acknowledge that the Arabs were the first to use it. One story is that towards the middle of the fifteenth century, a poor Arab, travelling in Abyssinia, needing a fire to cook his rice, took some branches of a tree covered with dry berries for the purpose. After his meal he noticed that the half-roasted berries smelled good, and on eating some he discovered their refreshing and invigorating effect. From this to making an infusion of them was an easy step, and when he was sure of the value of his discovery he gathered a quantity of the fruit, and upon his arrival in Arabia told the facts to a high dignitary. This personage, who was not above receiving a new idea, was delighted with the effects of the coffee on himself, and thus it was introduced into that country, whence it came to us.

Another story is that a dervish named Hadji Omer, driven out of Mocha to starve, sustained life by means of coffee-berries, which he found growing wild. He flourished so well on it that his enemies regarded it as a miracle, and so made a saint of him. In return for this honor I suppose he made known his discovery.

When first sold in England, coffee brought twenty to twenty five dollars a pound. A curious and quaint old advertisement which appeared in London at this time, when people knew nothing about it, read thus, spelling and all:

"The vertue of the coffee-drink. The grain or berry called coffee groweth upon little trees only in the deserts of Arabia. It is a simple, innocent thing, composed into a drink by being dried in an oven, and ground to powder, and boilded up with spring water, and about half a pint of it drank fasting an hour before, and not eating anything an hour after, and to be taken as hot as can be possibly endured, the which will never fetch the skin off the mouth, or raise any blisters by reason of the heat." (A "vertue" which modern coffee does not possess, by the way.)

The writer goes on to say that it is "good to help digestion, quicken the spirits, and make the heart lightsome; is good for sore eyes, headache, consumption, and coughs, cures dropsy, gout, and scurvy, running humors and spleen, and makes the skin clear and white." Which is wonderful "vertue" indeed.

However much we may enjoy the delicious drink, we are far behind the Oriental races. In one place a traveller tells us that ten cups are regularly taken after dinner, and each of the ten has its appropriate name. The first is "Cafe," the second, "Gloria;" the third, "Pousse cafe;" the fourth, "Goutte;" the fifth, "Re goutte;" the sixth, "Sur goutte;" the seventh, "Rincette;" the eighth, "Re Rincette;" the ninth, "Sur Rincette;" and the tenth, "Cory de l'etrier."

The cups, you must remember, are in the Eastern style, a little larger than a thimble, and the coffee served without milk or sugar. So it is not quite so formidable an operation as it would be to drink ten of our cups of coffee. — *Illustrated Christian Weekly.*

A FEW PRACTICAL HINTS.

Never let a tradesman call a second time for the amount due. If you keep him waiting, and calling again and again, you wrong him. You might as well rob him of his money as of his time, for time to him is money. Is it not practical dishonesty to do so?

Never try the temper of your friend by sending him a letter which it is a labour to decipher. If you cannot write rapidly and plainly, write less, and write distinctly. To waste the time of another through your carelessness—is it not positive unkindness?

It would seem as if some persons had forgotten the very shape of the letters. If it be so with you, you should renew your acquaintance with them, and continue to trace them carefully, until you have overcome your bad habit.

I have heard a friend say, observed Dr. Mather, that there is a gentleman mentioned in the nineteenth chapter of the Acts, to whom he was more indebted than to any other man in the world. This is he whom our translation calls the town clerk of Ephesus, whose counsel it was to do "nothing rashly." Upon any proposal of consequence, it was usual for him to say, "We will first advise with the town clerk of Ephesus."

Never engage in any thing on which you cannot look for the blessing of God. To act independently of Him is practical atheism. To do His will should be your constant aim.

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C. BLACKETT ROBINSON, Editor and Proprietor.
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TORONTO, FRIDAY, JULY 5, 1878.

THE BERLIN CONGRESS.

THE Congress of Berlin is at present the centre of a world-wide attraction. Not only are great interests at stake but the distinguished statesmen who represent Great Britain, Russia, Germany and Austria give a certain *clat* to the proceedings. It was said that Bismarck never looked better, evidently feeling himself young again with such a work of diplomacy on hand, but he has given out for all that. The aged Gortschakoff has also failed in health. But Lord Beaconsfield at the age of upwards of three score and ten is the central and commanding figure of the Congress. He goes to work with something like the old Disraeli fire. He has played his cards so well that he has seemingly got everything his own way. Not only has Russia yielded to all his demands, notwithstanding the San Stefano treaty, but he has marched the other powers into a line. The British Premier has shown himself a master of diplomacy, and the results of the Congress will doubtless show that he is well entitled not only to the thanks of the British people, but to the Earldom that awaits him as the mark of his sovereign's appreciative regard.

There will be a great diversity of opinion as to the policy of upholding Turkey in Europe. But for British intervention that power would have been compelled to retire into Asia, and it may with some show of reason be maintained that the action of the Congress is only a prolongation of the Eastern Question. We certainly have not heard the last of this vexed question. But should the time come for fighting, the English nation will be in a position at once to interfere. Meanwhile it is gratifying to think that the interests of peace are secured, and that Britain will assume something of a protectorate over Egypt and the Continent of Africa. It is a logical conclusion of the successful termination of this Congress, that slavery in Africa is doomed, and that that Continent will now become the scene of active commerce and of Christian civilization.

THE "INTERIOR" AND REVISION.

OUR friendly cotemporary the "Interior" of Chicago does us honour by quoting from our article on Revision in a late number of the CANADA PRESBYTERIAN. In reference to our remark upon the likelihood of the Presbyterian Council of 1880 giving some authoritative utterance upon the question of Revision, the "Interior" in the bright and witty manner in which its paragraphs are written, says: "We hope the Council of 1880 will have a good time, but it will not find it in any attempt to reform the Presbyterian line. The best thing that Council can do is to attend zealously to the making of good speeches and the eating of good dinners." It is evident the Chicago editor recognizes some vital connection between the flow of eloquence and the digestive power of the vital organs. We have all heard the remark of the old divine in reply to the observation of a younger brother, who had just got through a long sermon and was seated before a sumptuous dinner. The youthful minister exclaimed, "the preaching has made me awfully hungry, Doctor." "No wonder," said the other, "after getting a' that stuff off your stomach." It does not astonish us to find the "Interior" a persistent reformer in the matter of reduced representation, when it thus logically connects the power of speaking with that of mastication. A full General Assembly with every divine speaking at his highest tension would be too much for the well equipped larders of the Chicagoenses and for their proverbial hospitality. Perhaps the editor in question dreads the scarcity that would be produced were the Council to hit upon Chicago for its next triennial gathering. But at all events we confess to some surprise at the seeming ignorance of the "Interior" as to the appointment by the last Council of a committee to report upon the whole subject of creeds and confessions, of which the Rev. Dr. Schaff is Convener. From this committee we look for something authoritative. With the great learning of this eminent scholar and the aid that will be given him by the members of his influential committee, we expect a document upon confessions which will be of much value in times of such contention and debate upon this subject. The Council it is true cannot legislate upon the matter. It can do what is better still, advise the churches which are interested in the question. It can prepare the way for sound legislation. It can sound the keynote of faithful revision. And if the delegates find themselves suffering as the result from a vacuum which universal human nature abhors, who will grudge the divines a good orthodox dinner of roast beef and plum-pudding? We make sure that the Chicago editor will be among the most willing to stretch his legs under the mahogany.

DR. CHARLES HODGE.

THE death of this distinguished scholar which took place on the 19th ult., at Princeton, marks an era in the theological literature of America. Dr. Hodge at the time of his decease was in the eighty-first year of his age and the fifty-seventh of his professorship in Princeton Theological Seminary. He may be said to have literally spent his life in College. As a student of Prince-

ton he was highly distinguished. From being an alumnus he passed at once to the position of assistant teacher of the original languages of Scripture. In 1822 the General Assembly of the Presbyterian Church elected him to the Professorship of Oriental Languages. After this he attended for some three years the Universities of Paris, Halle, and Berlin, and returned to his chair in 1828, in which he continued until 1840, when he was transferred to the Professorship of Exegetical and Didactic Theology, to which in 1852 Polemic Theology was added. Dr. Hodge was renowned as an orthodox and original teacher of theology. His name acted like a talisman, and drew crowds of students to Princeton. His learning and culture were such as to commend him to the admiration of the young men who sat at his feet, while his fatherly and yet child-like manner endeared him to all his followers. Dr. Hodge has long directed the religious thought of America, and has had a beneficial influence upon students abroad. His three masterly volumes on Systematic Theology will always command an honored place on the shelves of every public library. They constitute a classic which no student of theology can afford to overlook, and which will take its place as a standard in every well selected minister's library. But while the writings of Dr. Hodge will never die, it will be long before the revered form, and bright eye, and happy face of the man will pass out of memory. He was one whose character allied with his scholarly attainments made him a man of colossal strength, and his influence upon young men was invaluable. He has impressed himself upon American and many Canadian students through a subtlety of genius and tenderness of heart, that will make him be spoken of in after times with something like the warmth of devotion and zeal of admiration that gathers around the Scottish Chalmers. Though Dr. Hodge was never like Chalmers, the man of fervid eloquence in the pulpit, or of vast statesmanlike power in dealing with great social problems, he reached a position as a theological writer that is the counterpart in America of the great preacher in Scotland. The one was certainly not beyond the other in the power of attaching the young men who flocked to their class rooms.

Dr. Hodge has published a number of able books besides the volumes of his great masterpiece. In fact taking the works that claim his paternity, this writer may be considered as one of the most voluminous of the age. But it is as editor of the "Princeton Repository," which afterwards became the "Princeton Review," that he has long been widely known and highly esteemed for his literary powers. He founded the former in 1825, and added to it in 1829 the name of the "Princeton Review." In 1872, after the auspicious reunion of the Old and New Schools, the "Review" was united with the "Presbyterian Quarterly and American Theological Review," the Theological organ of the New School branch of the Church. For nearly forty years of his life, Dr. Hodge was not only Editor-in-chief of the great "Review," but actually contributed at least one-fifth of its articles, so that the commanding influence of this periodical was largely owing to his pen.

For the past year or two Dr. Hodge has

been assisted in his chair by Dr. Archibald Hodge, who is now his successor. The Theological mantle has fallen from the father upon the son. Dr. Hodge goes down to his grave, cut off in the midst of his life labours, and yet with his work well done. His memory will never pass away from the Princeton halls of learning, while his name will be as a household word in every land, and will be tenderly pronounced as it calls up the image of the departed scholar and Christian.

The following biographical notice is from the "New York Tribune:"

Dr. Hodge was of Scotch-Irish descent, and was born at Philadelphia, December 28, 1797. His father, Hugh Hodge, a physician of large practice and great promise, died early. In 1812 Dr. Hodge entered the sophomore class in the College of New Jersey, at Princeton, and was graduated with the highest honours in 1815. From 1816 to 1819 he was a student in the Theological Seminary at Princeton, in the same class with Bishops McIlvaine and Johns.

Dr. Hodge was moderator of the Presbyterian General Assembly (Old School) at Philadelphia in 1846, and in 1858 was one of the committee appointed to revise the "Book of Discipline." On the 24th of April, 1872, the semi-centennial of his professorship was celebrated at Princeton by 400 or 500 classmates and former pupils. This was a memorable occasion, and was the first of its kind in American history. A record of the celebration has been published in a volume. Dr. Hodge's contributions to sacred literature have been of the most scholarly and solid character. In 1825 he founded "The Biblical Repertory," the scope of which was enlarged, and "The Princeton Review" added to its title in 1829. In 1872 it was united with "The Presbyterian Quarterly and American Theological Review," the organ of the New School branch. Till then, for nearly forty years, Dr. Hodge had been not only Editor-in-Chief of "The Princeton Review," but also chief contributor, more than one-fifth of all that was written for it coming from his pen. The great work of his life is the "Systematic Theology" (3 vols., 1871-'72), which is regarded as one of the ablest expositions of Calvinism ever yet made. Among the works published by Dr. Hodge are the following: "Commentary on the Epistle to the Romans" (1835; abridged, 1836; rewritten and enlarged, 1866); "Constitutional History of the Presbyterian Church in the United States" (2 vols., 1840-'41), "The Way of Life" (1842), and "What is Darwinism?" (1874). Selections from his contributions to "The Princeton Review" have been reprinted in the "Princeton Theological Essays" (2 vols., 1846-'47), and "Essays and Reviews" (1857). He had also published commentaries on "Ephesians" (1856), "1 Corinthians" (1857), and "2 Corinthians" (1860).

BRANTFORD YOUNG LADIES' COLLEGE.

The closing exercises of the Brantford Young Ladies' College for the session of 1877-8 were begun on Sabbath evening, 23rd ult., by the usual sermon to the graduating class, preached by the Rev. Dr. Cochrane, the President. Zion Church was filled to overflowing. The graduating class occupied seats in front of the pulpit. The sermon, which was most appropriate and calculated to be of great practical value to the hearers, was founded on Prov. iv. 7 and vii. 4: "Wisdom is the principal thing; therefore get wisdom. Say unto wisdom, thou art my sister, and call understanding thy kinswoman."

The next part of the closing exercises of this useful and flourishing institution was a concert held in Wyckliffe Hall on the evening of Monday the 24th. The hall was filled to its utmost capacity, even standing room not being attainable by the time the concert commenced. The programme included choruses by the choral class, piano and vocal solos and duets, dialogues in French and German, reading of essays, and an exhibition of paintings, being a collection of no small merit from the works of the young students.

On the evening of Tuesday the 25th, the closing exercises proper were held in Zion Church. The chair was occupied by the President, Rev. Dr. Cochrane. The graduating class for the year, numbering twenty-three, occupied seats on the platform, along with the Directors of the College and others, including Rev. Dr. Topp, of Toronto, Rev. Principal McKnight, of Halifax; Rev. Dr. Waters, of St. John, N.B.; Rev. R. N. Grant, Ingersoll; Rev. Dr. Ure, Goderich; Rev. Prof. Bryce, Winnipeg; Rev. Mr. Torrance, Guelph; Dr. Kelly, County School Inspector; Rev. Mr. Crystal, of Flamboro'; Rev. Mr. McLean, of Londonderry, N.S.; Rev. Mr. Rennie, of Ailsa Craig; Rev. Thomas Lowry, of Brantford; T. M. McIntyre, M.A., LL.B., of Ingersoll; and C. Blackett Robinson, of the "Canada Presbyterian." After a few opening remarks from the chairman, essays to the number of eighteen or twenty, including a Salutatory and a Valedictory, were read by the members of the graduating class. Most of them were well written

and contained original thought. The President, Dr. Cochrane, with a few introductory remarks, then proceeded to the distribution of prizes. He strongly impressed upon the young ladies that in leaving the college they bore with them its character, and hoped that by their conduct they would bring honor upon their *alma mater*. The Dufferin silver medal was presented by Rev. Dr. Topp; the bronze medal by Principal McKnight; the members' medal by Rev. Dr. Waters; the medals for proficiency by Rev. R. N. Grant; and the other prizes by Dr. Kelly, Rev. Dr. Ure, Rev. Prof. Bryce, Rev. R. Torrance, and Messrs. R. Henry and H. B. Leeming. The following is the

PRIZE LIST.

DUFFERIN MEDALS.

1st, silver medal for Rhetoric and English Literature, I. B. Odell, Toronto; 2nd, B. O. Watt, Brantford. 2nd, bronze medal for History, European and Canadian, Nora V. Wallace, Brantford; 2nd, Alice Lewis, Goderich.

SENIOR CLASS.

Members' medal, 1st, silver medal for general proficiency, I. B. Odell, Toronto; 2nd, College medal: silver medal for general proficiency, E. S. D. Torrance, Guelph; 3rd prize, for general proficiency, A. W. Smith, Hamilton.

Mental Philosophy.—E. S. D. Torrance, Guelph; 2nd, Jennie Forin, Belleville.

Geometry and Algebra.—E. S. D. Torrance, Guelph; 2nd, B. O. Watt, Brantford.

Political Economy.—A. W. Smith, Hamilton; 2nd, I. B. Odell, Toronto.

Logic, Rhetoric, and English Literature.—I. B. Odell, Toronto; 2nd, B. O. Watt, Brantford.

Evidences, Ecclesiastical and Ancient History.—I. B. Odell, Toronto; 2nd, M. Reid, Montreal.

MIDDLE CLASS.

General Proficiency.—1st prize, silver medal, Alice Lewis, Goderich; 2nd, M. Montgomery, Islington; 3rd, Ida Arkell, St. Thomas.

English Grammar.—Special prize, equal, M. Widder, Goderich; M. McIntosh, Brantford.

Geometry.—Special prize, equal, Alice Lewis, Goderich; M. Speake, Houston, Texas.

History, European, Biblical, and Canadian.—1st special prize, equal, L. M. Gordon, Longwood; and M. Widder, Goderich; 2nd, Alice Lewis, Goderich.

Geography, Civil and Physical.—1st special prize, I. Arkell, St. Thomas; equal, A. Lewis, Goderich; M. Widder, Goderich.

Algebra and Arithmetic.—M. Montgomery, Islington; 2nd, Jennie Fleming, Cayuga.

JUNIOR CLASS.

General Proficiency.—1st prize, silver medal, Nellie Cochshutt, Brantford; 2nd prize, Lottie Polley, Goderich; honorable mention, May Brethour, Brantford.

English History and Biblical Geography.—1st prize, special, Mary Brethour, Brantford; 2nd prize, special, Nellie Cockshutt, Brantford.

Geography.—1st, special prize, Nellie Cockshutt, Brantford; 2nd, special prize, May Brethour, Brantford.

Geography, Algebra and Arithmetic.—1st, special prize, Nellie Cockshutt, Brantford; 2nd, special prize, Lottie Polley, Goderich.

GERMAN.

First Division.—1st prize, Bella O. Watt, Brantford; 2nd, B. P. Thompson, Lynden.

Second Division.—A. W. Smith, Hamilton. 2nd, Lena Cameron, Goderich.

Third Division.—M. Johnson, Guelph; 2nd, M. Montgomery, Islington.

FRENCH.

Senior, first division.—1st prize, E. S. D. Torrance, Guelph; 2nd, Jessie McCallum, Strömness.

Senior, second division.—A. W. Smith, Hamilton; 2nd, Kate McTaggart, Clinton; and Alice Lewis, Goderich, equal.

Junior, first division.—L. McLaren, St. Catharines; 2nd, M. Johnson, Guelph, and L. Cowen, Alliston, equal.

Junior, second division.—Katie S. Wilkes, Brantford; 2nd, J. Batty, Meaford.

LATIN.

Senior division.—Bella O. Watt, Brantford.

Middle division.—May Bennett, Brantford, and M. McIntosh, Brantford, equal.

Junior division.—Kate McTaggart, Clinton, and I. B. Odell, Toronto, equal; 2nd, M. Reid, Montreal.

INSTRUMENTAL MUSIC.

Senior Class—L. McLaren, St. Catharines; 2nd, M. Reid, Montreal, C. Tobey, Collingwood, equal.

Middle Class—Maude Widder, Goderich; 2nd, L. M. Gordon, Longwood.

Junior Class—Angeline Matthews, Kingston; 2nd, A. Sutherland, Ripley.

VOCAL MUSIC.

1st prize, Clara McCausland, Toronto; 2nd, Hattie McGibbon, Montreal, and Lettie McLean, Toronto, equal.

ART DEPARTMENT.

1st diploma in art, Miss Annie Deveraux, Brantford. 1st special prize for three years' course, Lizzie Harkness, Wilkesbarre, Pa.

1st prize for oil painting, B. O. Watt, Brantford.

1st prize for improvement in oil painting, Jennie Forin, Belleville.

Water color drawing, 1st prize, Annie Melville, Notawa.

Crayon drawing, 1st prize, Lizzie Harkness, Wilkesbarre, Pa.

For improvement in Crayon drawing, 1st prize, M. Johnson, Guelph.

Pencil drawing, 1st prize, Ida Arkell, St. Thomas.

Improvement in pencil drawing, 1st, Lettie McLean, Toronto.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Uxbridge on the 25th ult. The Rev. Mr. Murray of Woodville accepted the call from Knox Church, Kincardine; the connection between him and Woodville congregation was dissolved; the Rev. E. Cockburn was appointed to preach and declare the church vacant, and the Rev. J. McNabb appointed Moderator of the session. The following minute was recorded in connection with Mr. Murray's translation: "The Presbytery desire to express our deep regret on parting with a brother so beloved as Mr. Murray, whose relations with the Presbytery have always been of the most agreeable nature. We would record our high sense of his ministerial ability and faithfulness and zeal, and deeply sympathize with the congregation to whom he has ministered in the name of the Lord for upwards of five years with diligence, faithfulness, and marked Divine approbation. During his pastorate God was pleased to give tokens of His presence and power, so that the Lord's people were greatly refreshed, and many constrained by the love of Christ to consecrate themselves to the Lord. We would recognize the loss which an attached and devoted people sustain in the translation of a pastor so beloved, whose social disposition and genial nature, as well as his high sense of duty, have gained for him a place in the affections of his flock. Nor would we overlook in thus parting with our brother the loss which this Presbytery sustains in the removal of Mr. Murray, whose attendance upon this court has been most regular, and whose uniform, Christian, obliging, courteous and brotherly conduct has won for him the esteem and Christian love of the brethren. We would record our grateful recognition of the important services rendered by him in the various positions in which he was called to serve the Presbytery. For years he did efficient service as the convener of the Presbytery's Home Mission Committee, carefully and laboriously performing the duties of that position, and forwarded the interests of the Presbytery as representative in the Assembly's Home Mission Committee. Mr. Murray also acted as Clerk of Presbytery, and performed the duties of that office with faithfulness and precision. He was always ready to undertake any work which the Presbytery might appoint, and by his wise counsel and active, vigorous efforts for the Master, left a mark within the bounds of the Presbytery which time will not efface. We bid farewell to our brother, and though we cannot do so without regret, yet we would acknowledge the hand of the Master in the translation, and the voice of the Holy One calling our brother to labor for Christ in a field of usefulness not less needy and important than the one he now leaves. We follow him with our earnest prayers, that the Lord may crown his labors with abundant success, that the brilliant talents and mature experience consecrated to the service of his Master may be owned in a marked manner by the Lord in his new field, that the presence and power of the Holy Spirit may ever accompany him, making him a power for Christ in the field to which he is now called." After some other business the Presbytery adjourned to meet at Woodville on Tuesday the 16th July, at half-past eleven.—J. R. SCOTT, *Pres. Clerk*.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER I.—TOM PREACHES AND I PRACTISE.

Tom and I were inseparable up to the time that he began to study divinity and I medicine; when he went to Andover while I remained in New Haven. The first year letters flew thick and fast, but as each became absorbed in his own work and in the new friends professional interests brought about him, longer intervals elapsed, till, though we were still fast friends, the same thoughts no longer ran through both as light through two divisions of one telescope.

After receiving my diploma, I went to a neighboring city, opened an office, and waited for patients to manifest their faith by trusting their lives in my hands. At about the same time came an invitation to attend Tom's installation over a thriving country parish in Massachusetts. Circumstances prevented my acceptance, whereupon I sent a letter full of good wishes, and concluded by offering my professional services gratis. For the latter I received "Thanks," with the assurance that when he became weary in well-doing I should be summoned.

Later on I heard of him as a rising man, with restless symptoms, whom orthodoxy inclined to regard with solicitude; and at length, in consequence of changes to larger fields of labor, I insensibly lost track of him for the ensuing six or seven years. In fact, Tom and I had forgotten each other—a result we once thought impossible, when one Sunday morning Sister Mary came into my office with:

"Doctor, have you an unusual number of patients on your list this morning?"

"No, we are having a spasm of health just now. Why?"

"Nothing, only John and Annie have gone crazy over their new minister, and to quiet their ravings I promised to hear him this morning, if you would take me over."

Now I knew this was more than half a desire to get me to church, for Mary, good soul, was not a little troubled by discovering in me what she called "a growing indisposition to attend divine ordinances." But after a moment's consideration, willing to gratify her, I said, "Yes, if I have time."

We were a little late, and the new minister was speaking when we entered. Something in his voice drew my eyes to his face, and before we were fairly seated I recognized with glad surprise my old friend Tom. Yes, verily, Tom Peebles. Yes, that was the same dark face with its thin nose and sensitive mouth. Yes, even the refractory lock of hair that would fall into his eyes, threatening strabismus. The same, yet changed. Tom's face told that he had been thinking on his own account the past six or seven years. That restless metaphysical bias that began to crop out during our college days must have developed amazingly. It was evident that he had fought hard battles, not only with himself, but with powers that no man can weigh, measure, or take into account. It was also evident that he had by no means attained to a condition of absolute serenity. The old rumor that he was regarded by orthodoxy with solicitude was probably not unfounded. I could understand that he would kick like an untamed colt if the traces galled him, and I doubt not traces of man's clumsy invention would gall him sorely. But as he went farther into a discourse that claimed and held my close attention, I found that he had not only deepened but broadened, and was fearless and honest, a man thoroughly to be respected.

Before the services were half over Tom had recognized me, and at the foot of the platform began a renewal of our ancient friendship. Thereafter scarcely a day passed that he did not scud across the park and invade my private den—a narrow room in the rear of my office, fitted up with a lounge, easy-chair, book-cases, and an open fire-place. Often I found him stretched on the lounge, twisting that refractory lock of hair about his long forefinger, an old trick of his when thoughtful or perplexed.

One Monday evening after he had become an *habitué*, I found him on the lounge turning restlessly from side to side, twisting that lock of hair with unusual rapidity, a sure sign of perturbation. We rarely questioned each other; if either had aught to share it came out, in time; so now I sat and ruminated, while he fidgeted, till at length he came bolt upright, jammed both hands into his trousers pockets, and exploded:

"Doctor, do you know that if I couldn't come here and rush off my surplus steam, a catastrophe would be imminent? It is impossible to conjecture what frightful form the latent heresy in me would assume, but for this safety valve. Just now I am in an unusual ferment. Tell it not in Gath, publish it not in the streets of Askelon; but that private heresy of mine concerning a personal devil, has gone higher than a kite. I must subscribe to his personality, having seen him."

"Recently?"

"Last Sunday."

"Whereabouts?"

"In one of my heathen."

"Tom, what did you have for supper last night?"

"Now, Doctor, none of that. I know what you are going to say, but I never was more free from dyspepsia in my life."

"That is not saying much."

"Doctor, you have a most absurd way of tracing everything to a man's stomach. If I were to tell you that the Republicans had been whipped in this campaign, you would say, 'Pic.'"

"Very likely. But what about the heathen, Tom? There can be no heathen in your congregation."

"There is, though, and a more unteachable set were never seen. For three years I have laid myself out to Christianize them; taught, preached, prayed, labored like a ship in a storm, and Sunday after Sunday they come up smiling, self-satisfied, content, if only they have enough to eat, drink, and wear, and some one to talk about. I am used up, and all to no purpose. I am going to beseech the A. B. C. F. M. to send up a couple of experienced missionaries,

and if they don't find it the toughest job yet! Anything but a civilized heathen. A savage you can influence; he will 'scare' at least; but a civilized heathen, a man who has been to church all his days, knows the Bible from Genesis to Revelation, accepts the creed at all hazards, gives of his filthy lucre because it is expected, but cares no more for the wants or woes of his fellow-men than if they were so many paving stones. For such a man there is no Christ, nor can be. Their lives repudiate His. Now there is one heathen in my audience who is an especial exasperation, and there seems no way to get hold of him or get rid of him. He rides me like a nightmare. Sometimes he gets on my study-table and prevents my writing at all; other times I shove him back and write a sermon that just fits his case, and go into the pulpit and preach it straight at him. And there he sits, cool and critical, as if he thought I was trying to amuse him, inclined to be indulgent if I fail, or quietly pleased if I succeed. And when I get off something I think he cannot possibly withstand, he looks into my face and smiles—slowly—and I can feel him saying, 'Well done, my lad! well done! That sounds finely, and I hope Judge Tompkins has taken it home. It fits him exactly.'

"Now, really, Doctor," continued Tom, more quietly, "that man has a soul, and I almost know that it is an unsaved soul, and at times I long with an unspeakable longing to save it. I mean, to feel that it is saved, and I have used all known means and methods, and have signally failed. There is something wrong, somewhere."

"Did you leave the Lord out of your prescription, Tom?"

"No," slowly and in a lower tone. "He knows better than I can tell, how I have besought His power and influence." After a pause he added: "One of the worst results is its disheartening influence upon me. Sometimes his cool, practical unbelief knocks all faith out of me. I go home in a thoroughly collapsed condition, feeling as if I would never write another sermon. Of course it don't last; of course the unbelief of any man, scientific or otherwise, ought not and would not betray me for any length of time. Still, not being so thoroughly rooted and grounded in the faith as I ought to be—the result of some inherited tendency—and a little over-sensitive thereby, he troubles me seriously."

"Why do you look at him, then?"

"I cannot help it. He occupies a pew well up the cent. aisle, is always there, and always looks me steadily in the face with a gaze that brings my eyes to his whether I will or not. If I look off my manuscript I have got to look at him. Sometimes it is worse than others. Last Sunday, for instance, I don't think there was any one else in the church. At least I didn't see any one else."

"Who is this mesmerizing heathen?" asked I, not a little amused.

"You must know him—Joel Dyer, banker."

"That immaculate person with a grave, scholarly face, whom I meet so regularly on the streets?"

"Probably. They tell me that he has passed the post-office at precisely ten minutes past ten and ten minutes past three o'clock every week day the past twenty years. People keep time by him. He is far more reliable than the State House clock. And yet he goes just so leisurely, his hands clasped behind him, and his eyes on the pavement, as if in a profound study."

"I know him. But he is the last man I should take for a heathen. For a long time I supposed him a minister of the gospel of the most orthodox type. I remember that I was once called to his house professionally. There was a son born, and the mother died. I suppose he married again."

"No. And he still wears his weed, from habit, they say."

"I wonder what became of the son. It was a poor, wizened specimen of humanity."

"Dead, probably, as I have never heard of a son. There is an only daughter, a Vassar student, who comes to church with her father during vacations. She, too, is a heathen; probably by inheritance."

"Where is your charity, Tom?"

"Haven't a particle, and I am going home before I say anything worse."

"Tom!" as he was closing the door.

"Well!" without looking back.

"Take a Seidlitz powder before going to bed to-night, and another in the morning."

He turned long enough to shake his fist at me, and sharply closed the door.

"Behave better when you come again."

No answer.

CHAPTER II.—A DOOMED MAN.

Tom was still in my thoughts, his earnestness, his honesty, and the, to him, unsatisfactory results of his labor; and especially the unwholesome influence of this cultivated heathen; and I was casting about for causes, when footsteps in the office suggested the possibility of his return. I opened the door to bid him enter, when to my amazement I saw not Tom, but Tom's heathen. I passed him and turned up the gas before I was fully persuaded that the object was really flesh and blood, and no optical illusion, growing out of Tom's talk and my subsequent reverie.

"Good evening, Doctor."

"Good evening—Mr. Dyer, if I mistake not."

"You are not mistaken," and he uncovered, showing a fine philosophical head, fearless, and not over reverent. He took the proffered seat, adding, "It is some years since I had occasion to call upon you."

"Yes, a dozen or more."

"More. I found you discerning and honest then, and if you are still the same, you are the man I want now."

"I blow no trumpets."

He smiled, slowly, bringing out the very expression Tom had described.

"Trumpets are not essential. You will hear what I have to say?"

"With interest."

"Then I will say that I have been well, quite well, all my life. My parents were healthy, one dying of an accident, and the other of old age. I have steered clear of excesses,

having no taste that way. (I could believe him.) Have cared for myself reasonably well; am yet middle-aged, and consequently at a loss to account for certain symptoms that manifest themselves with considerable decision of late. I have consulted supposed authorities, written and oral, and am still in the dark. I wish you to search me thoroughly, and find out where the trouble is. If a man is about to 'shuffle off this mortal coil,' it is a little satisfaction to know why."

"You look as if 'this mortal coil' would cling to you for some time yet. You are not a man to succumb easily. Mention the symptoms."

Then followed as close an examination as was possible that night. And he came the next day, and at different times for several days; and though I became as keen and eager as a politician after office, the disease, whatever it was, continued to baffle me. At time it seemed in the heart or stomach, or nerve-centres,—but when I essayed to put my finger upon it, I found that the disturbed action was sympathetic, not organic. I should have been tempted to believe it wholly or in part imaginary, for it is a curious fact that when a supposed disease has taken fast hold upon the imagination it becomes in a certain sense a real disease, with like symptoms, and not unfrequently a like fatal result; only that this man was a clear, cool, practical man,—not given to whimsies or delusions. I told him my perplexity, and was reluctantly giving up the case, when I chanced upon something that set me off on a new scent, with greater zest than ever. Now it began to unravel. A few hours' investigation enabled me to form, as I believed, a correct diagnosis,—but one that I was loath to communicate. I ever made it a point to be rigidly honest with my patients, but it was often one of the most difficult things I had to do. In this case I knew that an unfavorable result was more than half expected, for he had studied his own case as if he was a disinterested observer, and that fact helped me to tell him my apprehensions. He demanded my reasons, and once in possession of all I could give, he looked me unflinchingly in the face, and said:

"Well! Doctor, if it is that, I am a doomed man."

"So are we all, sooner or later."

After a long pause, while he stood with his hands clasped behind him and his eyes fixed on the floor, burrowing mentally, he suddenly lifted his head with this remark:

"I should have preferred almost anything else. A reasonable disease, with a direct approach and attack, not an insidious foe, ready to grab at any advantage. However, others have gone by the same road, and probably I can trudge along without making a child of myself."

"But, Mr. Dyer, I may be mistaken, even yet; you should get the opinions of others. I will give you letters to physicians in New York and Philadelphia who make a specialty of this disease. Let them go to the bottom of the case. It is a duty you owe to yourself."

He took my advice. I ceased to meet him on the street. Watches ran down; people were behind in their engagements; accidents and misunderstandings occurred before the citizens realized that they must keep time by something else. I believe a matter of history there has been no uniform time in the city since. As witness the discrepancies between the South, the Centre, the State House clocks and the "City time," whatever that may be.

Four or five weeks later I found Mr. Dyer in my office awaiting my arrival. We exchanged greetings, when he said:

"You were right, Doctor, quite right."

"About what?"

"The case we have been investigating. Dr. Holdon says you have a novel way of getting at facts, but you get at them, nevertheless. The other doctors agreed with you substantially, but they all differed as to treatment."

A long conversation followed, in which I found him thoroughly posted as to supposed causes and details of his own case, and was amazed at the cool, discriminating way in which he spoke of himself, as of an individual in whom he had no concern. A unique patient, this heathen of Tom's—a petrification or a philosopher. Towards the close of our conversation he became more personal, asking this question:

"How long will it be?"

"What?"

"How long have I to live?"

"You ask me a question no mortal can answer."

"I know. But the probabilities?"

"That depends upon your constitution and mental equilibrium, and the care you give yourself. It may be ten years, or it may be three months."

"Three months." He went off in one of his fits of abstraction, giving me leisure to study his face. There was a subtle change in his mouth, that most expressive feature, so far as suffering is concerned. He was evidently enduring great physical or mental pain. And was he altogether as indifferent to his fate as he seemed? "Three months—not a long time. Well, I can adjust myself to that, too, if necessary."

"It is not necessary. You are too sensible to fix a time which must be uncertain."

"Time is of little consequence. It is not even essential 'to be, or not to be.' I don't know of anything that is worth a prolonged struggle."

"And yet you have been a successful man."

"What do you mean by success?"

"This: A young man starts with some aim—generally to be rich, sometimes to be learned—and if after years of persevering toil he attains his object, he is considered successful."

"There are two sides to that, Doctor. A man may succeed and not be successful. Taken as a whole he may have made a contemptible failure."

"That cannot be said of you."

"But it can—just that. I feel like talking, and I will bore you a moment. I began life without a dollar, and now men say I am rich. Well, I shall leave it all soon, and how much better am I, that I have spent anxious days and sleepless nights, and toiled like a slave for what avails me nothing? I have had only what I have consumed. I should have had that any way."

"You have a family?"

"Only a daughter, and how much better will it be for her? If she marries, she will get some one who cares more for her money than for herself. If he is rich, he will be either avaricious or a spendthrift. If he is poor, it will spoil him, and they will quarrel. Better labor for her bread all her days. Really, I cannot see that either of us is to be benefited by what has cost me so much. If that is success, what is failure?"

"Who then is successful?"

"No one. I have bored you long enough," said he, rising. "About this case, I propose to be guided by you in the main. What are your orders?"

"Shut up your ledger; avoid care and anxiety; stay out of doors; be amused; and stop studying your case."

"And no medicine?"

"Not at present."

"If I need you, you will come?"

"Yes."

(To be continued.)

WOMEN OF THE EAST.

Hebrew women, for instance, were simply merchandise, bought, as Rachel and Joseph, and handled to suit the safety and pleasure of their owners, as Rebecca and Sarah in Egypt and Gerar. Yet Athalia, daughter of Omri, sat on the throne six years; and Semiramis, a woman in Assyrian slavery, became a queen and made her name great by the building of Babylon in a single year.

Though the Turks had power of life and death over their wives, and if they rebelled under the terrible tortures and punishments of their lot, the very inexpensive power of divorce by simply answering when they asked permission to go out, "Go," without adding, "But come back again," yet in 1830, the greatest actual power Turkey was Sultana Valydeh.

Persian women of the lower classes are servile slaves, supporting masters of unlimited power who do absolutely nothing themselves, and the upper classes rarely leave the harem from the cradle to the grave. Yet, Cassandana, wife of Cyrus, "ruled Cyrus and Persia as she would," and ruled so well that at her death the nation mourned twenty days. "Mourned for a woman!"

The worst effect of Mohammedanism has been its degrading of women, but the wife of "The Prophet," Kadajah, was the first to embrace his religion, and as he afterwards said, "the greatest, best, and most powerful of all who accepted it."

Brahmin women never see the face of man, except those of their husbands, nor any walls but those of their own harem, and while their husbands are away are hardly allowed the necessities of life. Yet the world is indebted to Mheru Nisa for the first of its beautiful cashmere shawls, and the existence of that exquisite perfume, attar—properly spelled atyr—of roses. Her name was stamped upon the coin of India, and the title given her of Noor Jehan, "Light of the world."

All the cotton and silk used in Burmah is the work of her women, and those exquisite fabrics and delicate designs displayed at the Centennial might well have been placed in a woman's pavilion, for they were all the work of gentle women of Burmah, for which they probably received blows that they had not worked faster, and for their endurance and perseverance, cheered by the proverb, "Woman has many lives and bears much killing."

Siamese women fight beside their husbands, and often in front of them, who at home are beaten like beasts to all manner of drudgeries. They, however, have the uncommon privilege of refusing an offered husband if they choose, and take their revenge in advance by refusing any one who comes without a number of human skulls he has taken in battle.

Chinese women are, perhaps, of all the most secluded in the upper classes. The bride is not seen by the bridegroom till, in a close palanquin, she is brought to his door, where in full dress, with the key of the palanquin, that has been sent him in advance, he awaits her. He has the one alternative of refusing her, if she displeases him, at the cost of double the amount paid for her.

She is his slave complete, except that he cannot sell her until he has gained a divorce, and is subject to such moitoes as "first dressed and last undressed all the year round," and the like, and, in some parts of China, to a divorce that consists in simply breaking "chopsticks" before witnesses. Many writers, however, ascribe the first spinning to the wife of the Emperor Yao, and the discovery of the use of the silk-worm was the work of the wife of Hoang Ti. Silk-worms, until lately, were cared for entirely by women, called Tsam-Mow.

In Liberia, where the marriage ceremony consists of the bride's taking off the bridegroom's shoes as a sign of subjection, and being laid at his feet with the expression, "Wolf, take thy lamb," the physicians and sorcerers feared and obeyed by men are chiefly women.

In Java, before Mohammedanism found the island, women were considered equal with men, and in Celebes, where there is an elective government, the throne was oftener held by women than men.

Notwithstanding the general degradation of the sex, energetic, powerful women have made their power felt in Egypt. The wife of Mohammed Ali was made judge by the people, who rarely appealed to the Basha, and when they did received the reply, "By my two eyes! if she requires it, it must be done, though it be through fire, water, and stone."

Dido, sister of Pygmalion, King of Tyre, was founder of Carthage. Mr. Park, the great American traveller, pays this tribute to the women of Africa: "In all my travels, I never addressed language of politeness to a dark-skinned woman without receiving a polite reply; and, if hungry, thirsty, wet, or sick, never failed to receive assistance from them."—*Hartford Post*.

WATCH for opportunities of usefulness. Every day brings them, and once gone they are gone forever.

"SOMETHING LEFT UNDONE."

Longfellow has written some very expressive verses with this title, and truly they are verses which commend themselves especially to every mother and housekeeper in the land. For which of us is so favored as to see the sun set on any any day of any year in which we can say that all our tasks are accomplished, all our duties performed, and that no spectre of "something left undone" rises up to confront us?

How often we wake in the morning, calm, confident, capable, yet finding soon that our daily work will not be despatched as it should be, and as we meant it to be. Accidents, unforeseen interruptions, bodily or mental fatigue, the necessities of others—all these hindrances make us feel as the hours drag on that

"Labor with what zeal we will
Something yet remains undone,
Something uncompleted still
Waits the rising of the sun."

What shall we do then? Give up in despair? By no means, dear sisters. Keep up your courage, do what you can, let no vision of the necessarily unfinished work affright you, but gather up hopefully the loose ends which would otherwise tangle, and remember that perfection and completeness are not to be found in this world. Remember, too, that very many of the things which you consider essential to to-day's work can just as well wait until to-morrow—indeed, they had far better wait than to tax your already overburdened hands.

KEEWATIN OR KEEWAYDIN.

In his Bill to provide for the transfer of Islands in the territories of Canada, the Minister of the Interior has ventured to restore the proper spelling of the name of the district lying north and east of Manitoba. In the Act erecting that district into a territory it is named "Keewatin," and ever since its passage there have been differences of opinion as to the correct pronunciation of the word. This difficulty would have been avoided if the name had been spelt so as to indicate with something like accuracy its Indian pronunciation, which ought certainly to have the preference. The Hon. Mr. Mills in his Bill spells it "Keewaydin," which is undoubtedly correct, if Longfellow, who follows Schoolcraft, is an authority. It is to be regretted that the correct pronunciation of "Manitoba" was not settled at the outset as effectually as that of the neighboring territories will now be. The name occurs in at least two places in Longfellow's "Hiawatha." The first is where Mudjokeewis, the West Wind, says to Hiawatha, his son:—

And at last when death draws near you,
When the awful eyes of Pauguk
Glare upon you in the darkness,
I will share my kingdom with you,
Ruler shall you be thenceforward
Of the North-west Wind, Keewaydin,
Of the home-wind, the Keewaydin.

Again, at the close of the poem, occur the following lines:—

Thus departed Hiawatha,
Hiawatha the beloved,
In the glory of the sunset,
In the purple mists of evening,
To the regions of the home-wind,
Of the North-west Wind, Keewaydin.

EATING FRUIT.

While few articles of food are more injurious than unripe fruit, still it is almost impossible to take too many of those that are ripe, fresh, and perfect, when eaten in their natural state. The earlier in the day such fruits are eaten the better. Their healthful qualities depend on their ripe acidity, but if sweetened with sugar, not only is this acidity neutralized, but the stomach is tempted to take more than it can digest, and if cream be taken with them, the labor of digestion is increased. No liquid of any description should be drunk within an hour after eating fruit, nor should anything else be eaten within two or three hours after, thus time being allowed for them to pass out of the stomach, the system deriving from them all their enlivening, cooling, and aperient influences. The great rule is, eat fruits and berries while fresh, ripe, and perfect in their natural state, without eating or drinking anything for at least two hours afterwards. With these restrictions fruits may be eaten in moderation during any hour of the day, or without getting tired of them or ceasing to be benefited by them during the whole season.

NEED OF TEMPERANCE IN SABBATH SCHOOLS.

It is startling to find that a large proportion of our criminals were at one time Sabbath scholars. In the report . . . concerning the prison of Edinburgh, it was stated that 408 out of 569 prisoners attributed their criminality to strong drink, and no less than 398 of these had been Sabbath scholars for an average period of two and a half years. Mr. Logan found that 62 out of 78 prisoners in Glasgow had been connected with Sabbath schools; and of these 59 assigned drinking and public house company as the cause of their leaving school, and also of their becoming criminals. Of 202 prisoners in Huntingdon jail in 1867, 143 had been Sabbath scholars; and of 2,000 prisoners in Leeds, 1,400 had been in Sabbath schools. From an inquiry instituted on a large scale, by which information was obtained from the chaplains of the principal prisons in England, Scotland, and Wales, "it appeared that out of 10,361 inmates of the principal prisons and penitentiaries of our country, not fewer than 6,572 previously received instruction in Sabbath schools . . . and upon pursuing the inquiry it was almost uniformly found that the use of intoxicating liquors was the cause, directly or indirectly, of so many Sabbath school scholars becoming criminals."

BRITISH AND FOREIGN ITEMS.

SIR GEORGE BACK, the distinguished Arctic navigator, is dead.

REV. JOSEPH COOK is lecturing in the West. A few evenings since he had a good audience at Louisville.

THE Irish Presbyterian Assembly met at Belfast June 3d, and called Prof. Witherow, of Derry College, to the moderator's chair.

THE number of Hindus in the Tinnevely who have announced to Bishop Caldwell their desire to become Christians has swelled to 18,000.

AT the recent meeting of the Synod of Bonn, of the Old Catholics, a resolution favouring the marriage of the clergy was adopted by a vote of seventy-five to twenty-two.

REV. JOHN DOWLING, for nearly a quarter of a century pastor of the Berean Baptist Church, New York, has become insane from the effects of a fall upon his head a few months ago.

AMONG the many thousand petitions and addresses presented to the Berlin Congress will be one from the American branch of the Evangelical Alliance, praying for a guaranty of Christian liberty in the Turkish provinces.

THE Reformed Episcopal Church has now an excellent chance in Ireland with those of the Disestablished Church who have been unsuccessful in having the word "regeneration" deleted from the baptismal offices.

JOHN FENN, James Fenn, Hattie Sands and Mary Welsh, of Oswego, were drowned on Tuesday at Pleasant Point, Lake Ontario. They belonged to the St. John's Church excursion party which left Oswego in the morning.

REV. W. MILLER, Principal of the Free Church Institution in Madras, has, by the death of an uncle, come into a fortune of something like £40,000. This circumstance will not, it is said, deprive the college of Mr. Miller's services.

IT is stated that a number of gentlemen in London have combined, in order to raise a sum of not less than £60,000, to build and endow a church in London in connection with the Established Church of Scotland. A site has already been secured.

THE following telegram has been received from the committee of the famine relief fund in Shanghai: "Distress must increase until October. A hundred thousand families are receiving relief. Our means are exhausted. We appeal for prompt transfer of £5,000." Sir Rutherford Alcock, chairman of the London Committee, who forwarded this telegram, adds that in the present state of their finances they are utterly unable to send more than about one-sixth part of the sum asked for. He feels sure that the extent of the need for help only requires to be thoroughly realized in this country in order to secure a continuance of the support which has been so generously afforded to them up to the present time.

ON Monday evening, at six o'clock, preparatory to the removal of the remains of the Duchess of Argyll from Westminster Abbey for interment in the ducal house of Argyll's ancestral burial place in Scotland, many of the nearest relatives met privately in the Chapel of St. Faith, in Westminster Abbey, and in their presence Dean Stanley read a short service. On Wednesday the remains of the late Duchess were buried at Kilmun. The Dukes of Sutherland, Northumberland, and Westminster, with Mr. Gladstone and several other distinguished gentlemen, were present. The Rev. Dr. Story, of Roseneath, and the Rev. Dr. M'Gregor, of St. Cuthbert's, Edinburgh, conducted the service in the parish church, after which the body was conveyed to the vault.

As the question is often asked, Who are the American Committee on the Revision of the Scriptures? we give their names:—Old Testament Company,—Prof. Wm. Henry Green, D.D., Chairman; Prof. George E. Day, D.D., Secretary; Rev. Drs. Charles A. Aiken; T. W. Chambers; Prof. Thomas J. Conant; John De Witt; George Emlen Hare; Charles P. Krauth; Taylor Lewis; Charles M. Mead; Joseph Packard; and Calvin E. Stowe; also Revs. Howard Osgood and James Strong, and C. V. A. Van Dych, M.D. New Testament Company: Ex-Pres. T. D. Woolsey, D.D., LL.D., Chairman; Prof. Charles Short, LL.D., Secretary; Rev. Drs. Ezra Abbot; J. K. Burr; Howard Crosby; Timothy Dwight; Horatio B. Hackett; Charles Hodge; A. C. Kendrick; Alfred Lee; Matthew P. Riddle; Philip Schaff; J. Henry Thayer; and E. A. Washburn; also President Thomas Chase. In England the expenses of the Committees are borne by the University Presses; in America by means of private contributions. The work of revision will probably be finished in three years; seven years' labor having already been given.

THE Rev. Mr. Spurgeon, in the course of a sermon preached at the morning service on Sabbath in the Metropolitan Tabernacle, from Prov. iv. 17, alluded to the difficulties presented at the present day to the holding fast the true faith of the Gospel of Christ. One of these was the spirit of doubt and infidelity to be witnessed around them. Many nowadays had made up their minds to doubt everything in regard to the Gospel; and so far was this spirit carried, that even a regard for the Lord himself became lost. A result of such doctrines was but lately witnessed in Germany, in the attempt to assassinate the aged Emperor—a fit result; for who feared not God could not honour the king. Young men nowadays, whose whiskers had scarcely grown, considered themselves the proper persons to decide questions regarding religious matters, and in proportion to their ignorance was their confidence and audacity in sneering at everything sacred. This spirit was abroad to a great extent—the air was replete with it—and perhaps the best thing for good Christians to do was to dispense it. Its existence, however, rendered it necessary that all Christian people should take a firm hold of what they knew, and which was contained in the Gospel.

FOURTH GENERAL ASSEMBLY,
PRESBYTERIAN CHURCH IN CANADA.

(Continued from page 565.)

ECCLESIASTICAL PROCEDURE.

Rev. Dr. Bell read the report of the Committee on Ecclesiastical Procedure. There had been no meeting last year owing to absence of members, and the re-appointment of the Committee was proposed.

Rev. Principal Caven proposed the adoption of the report, and the instruction of the Committee to avail itself of the suggestions of Presbyteries to make the work as complete as possible, and direct them to publish it thus amended as a useful guide to the office-bearers of the Church.

Mr. Jas. McLennan moved that the Committee should have Assembly powers.

The suggestion of Principal Caven was adopted.

The following names were added to the Committee:—Mr. Sedgwick, Dr. Robb, Dr. Jenkins, Mr. James McLennan, and Mr. T. W. Taylor.

The Assembly then rose for recess.

AFTERNOON SEDERUNT.

The Assembly met at three o'clock.

PROBATIONERS.

The report of the Committee on Probationers was adopted as amended, the principal amendment being that ministers resigning their charge, be allowed two years on the roll.

MINISTERS FROM OTHER CHURCHES.

Rev. Dr. Reid read the report of the Committee on the Reception of Ministers from other Churches, which recommended the reception of the following:—Rev. Mr. Paradais and Rev. Mr. Cameron, by the Presbytery of London; Rev. A. W. McLeod, by the Presbytery of Truro; Rev. J. Collins and Rev. S. L. Wallinger, by the Presbytery of Toronto; Rev. S. Roberts, by the Presbytery of Lunenburg and Yarmouth; Rev. D. J. Brown and Rev. G. Carl, by the Presbytery of Lindsay; Rev. R. Scrimger, by the Presbytery of Paris; and Rev. Mr. Carmall, by the Presbytery of Montreal.

The report, with the exception of some recommendations as to ecclesiastical procedure, was adopted.

LOYAL ADDRESS.

Rev. Dr. Topp presented the report of the Committee appointed to prepare loyal addresses to the Queen and the Governor-General, which was unanimously adopted.

Rev. Dr. James introduced a resolution expressing thanks to God for the progress of Temperance Reform, and offering the assistance of the General Assembly in all well-directed efforts to mitigate or remove the evils of intemperance.

The motion was carried.

LEAVE TO RETIRE.

Rev. Mr. Laing presented the report of the Committee on applications to retire from the active duties of the ministry. The following applications were granted:—Revs. W. Grange, F. Walker, A. Kennedy, and H. McLeod. The application of Rev. J. S. Mullen was not granted.

MISCELLANEOUS BUSINESS.

A report respecting the payment of Commissioners appointed by the Assembly was referred to the Finance Committee to be reported on.

The report of the Committee on Roman Catholic Ordination was laid over till next Assembly.

An overture from the Synod of Montreal and Ottawa anent the Waldensian Church, was laid on the table.

An overture from the congregation of St. James' Church, London, representing that, in consequence of the union, they had suffered financially, and asking for assistance, was received, and the case was recommended to the Church as one deserving of sympathy and aid.

Rev. Dr. Robb introduced a motion with reference to the devotional exercises of the Assembly, but, on the promise of the Moderator that uninspired hymns should not be sung in the Supreme Court of the Church, the motion was withdrawn.

An overture from the Presbytery of Manitoba, asking for the establishment of a fund to aid poor settlers in building churches, was received, and the proposal was recommended to the sympathy of congregations.

A communication with reference to the Registration Act, a report in regard to the use of the Bible in public schools, and a petition from the Presbytery of Pictou, were allowed to lie on the table for another year.

A petition from Mr. D. Sinclair, praying that the Assembly would recommend the establishment of a Divorce Court, was received, but the assembly declined to act upon it.

After some further business, the usual votes of thanks were given, the Moderator delivered a short address, and the Assembly was brought to a close.

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.

The Christian is not his own—he is "bought with a price," and therefore, in all things, he should seek to glorify God.

MINISTERS AND CHURCHES.

REV. J. L. MURRAY, of Woodville, has accepted the call to Knox Church, Kincardine.

THE pulpit of River street Church, Paris, was occupied on Sabbath, the 23rd ult., morning and evening, by the Rev. Principal Caven, D.D., of Knox College, Toronto.

THE Rev. Edward N. B. Millard, M.A., formerly of Kingston, Jamaica, West Indies, was inducted to the united charge of Singhampton, Maple Valley and Honeywood in the Presbytery of Barrie, at Singhampton, on the 22nd of May.

A SOIREE and bazaar held under the auspices of the ladies of Grafton Presbyterian Church on Wednesday, the 26th ult., attracted a large gathering, furnished amusement and instruction for all classes, and yielded the handsome sum of \$212.

THE handsome new Presbyterian Church at Strathroy will be opened for divine service on July 14th, by Rev. G. M. Milligan, Old St. Andrew's, Toronto. Mr. Scobie and his people are to be congratulated on the work they have so successfully undertaken.

THE Presbyterian congregation in St. Thomas has grown to such proportions under Rev. Mungo Fraser's ministry that it is necessary to provide a larger place of worship. At first it was proposed to enlarge the present building, but upon further consideration it has been decided to sell the building and erect a new one.

THURSDAY the 20th was a great and happy occasion for the Protestants generally, and especially for the Presbyterians of Eganville. This is largely a Roman Catholic village, and the Protestants are divided among the Presbyterian, Baptist, Methodist and Episcopalian bodies. For a long time the Presbyterians here have struggled gallantly to keep up services by means of student supply during the summer and occasional preaching in the winter. Almost uniformly they have contributed well to the support of ordinances and deserve great credit. Associated with this station has been Lake Dore for a long time, where there is a church, but heretofore the services at Eganville have been held in the Orangemen's Hall kindly given for the purpose. At length, after many discouragements and the persevering efforts and liberality of the handful of Presbyterians, kindly aided by members of other denominations, a church has been built, and everything being in readiness the opening was appointed to take place on the day named. A grand rally was desired and a grand rally was made. There were present the Rev. Messrs. Campbell of Renfrew, Muir of Metcalf, Hughes of Alice, and Ballantyne of Pembroke, besides the following student missionaries in the neighbourhood:—Messrs. McKillop (in charge of Eganville, Lake Dore and Scotch Bush), Blakely of Admaston and Douglas, McArthur of Ross and Cobden, Shearer, student without charge, and Merlock a German missionary in the neighbourhood. Public religious dedicatory services were held in the church at 10 o'clock, conducted by the Rev. Messrs. Campbell and Muir, after which an appropriate sermon was preached by the Rev. Mr. Ballantyne from Psalm cxxii. The church, holding about three hundred, was filled to overflowing by members of all denominations in the village, and from the surrounding country, and many could not gain admittance. After service the company repaired to a pine grove behind the church where a sumptuous dinner was done ample justice to. Then followed speeches varied with excellent music, at the close of which tea was served, when the company separated, all agreeing that it was one of the most agreeable days they had ever spent, and would be long remembered in Eganville. The chair was occupied by Mr. Smith, and too much praise cannot be given to Mr. McKillop and the committee by whom the whole was planned and carried through, and by whom no pains was spared to make the occasion the grand success it was. The proceeds of the day amounted to somewhere about \$100.—COM.

CONTRIBUTIONS PER REV. J. M. KING FOR
KNOX COLLEGE DEBT.

Ingersoll (Knox Church).—Rev. R. N. Grant, \$4; James Smith, \$4; Peter Stuart, \$4; O. B. Caldwell, \$4; William Sylvester, \$4; John Boles, \$4; Robert Stuart, \$4; J. J. Wilson, \$4; A. G. Murray, \$4; Robt. Vance, \$4; W. S. King, \$4; Dr. Springer, \$4; smaller sums, \$16;—in all, \$64.

HOME MISSIONS IN CANADA.

The following appeal from Rev. Dr. Wilson, of Limerick, appears in the "Missionary Herald," of the Presbyterian Church in Ireland, for June:

COLONIAL MISSION.—ANNUAL COLLECTION.

The annual collection for this mission has been appointed by the General Assembly, for Sabbath 23rd June.

Colonial claims continue clamant as ever. Openings for the preaching of the Gospel are more numerous than ever, while the inability of the Colonial Churches, unaided, to enter in, is as great and much to be deplored as ever. We have often dwelt upon the vast Home Mission field of

THE CANADIAN CHURCH,

stretching from the Atlantic to the Pacific, from Newfoundland to Vancouver's Island. It excites the deepest interest. While Foreign Missions and other departments of labour receive due and deserved attention, the Church has been led to realize as its chief work the evangelization of the field, which God has specially made its own. At the beginning of the ecclesiastical year, now closing, a stirring appeal was made to all its members as to their responsibility, and the extent of the mission to which God had called them. "Newfoundland needs us; we have only made a beginning in Home Mission work there. Labrador needs us; hundreds of our vessels, thousands of our people are on its coasts summer after summer. There are inviting fields in every one of the older Provinces calling for us, fields long neglected, and having peculiar claims upon our church. There are calls from a thousand places for us to enter in and to found, or to build up the Church of God. On the shores of our seas and lakes, by the banks of our majestic rivers, away in our lonely forests, and in the spreading prairies, our people are to be found often as sheep without a shepherd. *Men and means are needed as they never were before.* Will our Church heed and arise to her duty? We have to deal with French, Scotch, Irish, English, German—with Crees and Sioux. We are laying the foundations of a great nation, and it is the duty of the Church to see that these be laid in truth and righteousness and holiness to the Lord. One of the saddest sights that meet the eye in surveying any of our older provinces, is the number of places we have lost as a church through past neglect and lack of enterprise. Some of the places we have lost are, doubtless, well occupied by others who preach Christ and Him crucified; but of many, alas! this cannot be said. Idolatry, ignorance, and superstition, held sway where the Gospel in its purity should be supreme. We speak of the past in order to stimulate renewed exertion for the future." These are weighty considerations, strong arguments the force of which we should feel. Scotch and Irish settling in the Dominion have to be dealt with. The Gospel must be carried to them wherever they are, by lake or sea, in forest or prairie, in mine, or on the mountain side. Shall we not come to their help, as they labor to preserve our people and their offspring from lapsing into ignorance and superstition? Nobly is the Canadian Church aiming to fulfil the mission given it of God. Now is our time to be "workers together" with them in the same field, that we may rejoice together in the building up a great nation, which shall be to God for a praise and glory.

The Home Mission report, submitted at last Assembly by Dr. Cochrane, contained the names of seventy-eight congregations, or 101 churches supplemented by the fund; also the names of 264 mission stations, or 115 mission fields, under charge of the Committee, receiving aid. The families connected with these congregations and stations number 7,383, the communicants 9,548, and 24,190 attending upon ordinances. In addition to these there are the large territory of Manitoba, with its thirty-three preaching stations, and the Muskoka District, the Manitoulin Islands, the Hastings Road Mission field, British Columbia, and Prince Albert on the Saskatchewan. In addition to the band of missionaries in Manitoba, the Committee at its late meeting appointed three ministers to proceed to the province. Two additional laborers are required to meet its urgent demands. We have not space to dwell upon the requirements and action of the Church in the scattered mission field of the Maritime Provinces. Enough has been stated to show the earnestness of the Church of the Dominion to secure as the blessed result, that

Their valleys, plains and mountains,
May, in all coming days,
With rivers, lakes, and oceans,
Re-echo with God's praise.

The following appears in the "Free Church Record" for June:—

THE COLONIAL FIELD.—ANNUAL COLLECTION.

The history of the British Colonies during this nineteenth century has been a remarkable one indeed. Some of them, such as Canada and South Africa, have within that period received a vast accession of territory and population; while others in the southern hemisphere have, Minerva-like, sprung into existence fully equipped, with laws and parliaments of their own. Looking at the wide extent of this Colonial Empire, the variety of its climate, its mineral riches, its indefinite capabilities of production, and above all the energy of its people, we cannot doubt that it has a great future before it. These colonies must one day become great nations—confederated, let us hope, with the mother country, yet independent of it—exercising a powerful influence on the destinies of the human race.

If this be so, how loud and urgent is the call addressed in Providence to the Home Churches to see that these great countries are impregnated from the very outset with the seeds of Gospel truth! We do not grudge to send forth missionaries of the Cross to win souls to Christ from among the members of some feeble and rapidly-decaying race. How much more earnest should we be in seeking to awaken and increase spiritual life among the colonies of our own kinsmen in the West and in the South, which are so full of intense vitality, and so sure to prove important factors in the history of the world. Now, the first years of a colony are for this purpose the most important, upon the principle implied in the words—"Train up a child in the way he should go, and when he is old he will not depart from it." Let the Church but seize the propitious moment, and she will gain for herself a place in that young community which she will ever afterwards retain. Let her neglect to follow her expatriated children promptly with the means of grace, and she will lose an opportunity that may never again arise. Of this we have an illustration in the position of Puritanism in New England and Presbyterianism in Otago, where the first emigrants went forth with their respected pastors at their head, as compared with the state of religion in some other colonies that were too tardily cared for by the Church at home.

It is true that in most of the large colonies the Presbyterian Churches, having consolidated their strength by happily consummated unions, are organizing schools of theology, and doing everything in their power to provide a native ministry for themselves. But with so vast a home mission field to overtake, and so many emigrants from the mother country pouring in upon them every year, they must still look to us in great measure for the men and the means to enable them to accomplish the work which God in his providence has given them to do. It has been the aim and endeavor of the Committee to give them this assistance, and at the same time to maintain a number of isolated but most important stations in Europe, in the East and West Indies, and elsewhere, which are not in connection with any Colonial Church. So far as pecuniary support is concerned, they are thankful to say that the liberality of the Church has enabled them to render some material help in various parts of the field, especially to the Canadian Church in connection with the territory of Manitoba, and to the small but energetic Church of Queensland. They regret, however, to have to report that, notwithstanding all their efforts, they have not succeeded in sending out so many agents to the colonies this year as they did last year. They wish they could persuade young men to give themselves in large numbers to a field at once so necessitous and hopeful. And they wish they could so impress the membership of the Church with a sense of its importance as to lead parents to point their sons to it as a suitable and honest sphere of labor.

If young women are not honest and wholesome clean through, and if young women will not train themselves to the finest and sturdiest womanhood possible to their nature; if they will not eat brown bread, and work in the garden—if they have only some more grip than a bird scratching, and quit reading novels in a hot room, and devouring sweetmeats; if they dare not face the sun and wind, and try to outwalk, ay, and outrun their brothers, and let our wise mother, Nature, buckle their belt,—they had not better say, Amen, when the stalwart young husband cries, "Mercifully ordain that we may grow aged together."—*Kober's Collyer.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 14, } THE CHILDHOOD OF JESUS. { Luke ii. 1873. } 40-52.

GOLDEN TEXT.—"And Jesus increased in wisdom and stature, and in favor with God and man."—Verse 52.

HOME STUDIES.

- M. Luke ii. 25-39...The presentation in the temple.
- T. Isa. xlii. 1-17...."A light to the Gentiles."
- W. Matt. ii. 1-12....The visit of the wise men.
- Th. Isa. lx. 1-10....Gold and incense brought.
- F. Matt. ii. 13-23...The flight into Egypt.
- S. Luke ii. 40-52....In the midst of the doctors.
- S. John ix. 2-12...."The works of Him that sent Me."

HELPS TO STUDY.

In the first thirty years of the life of Jesus there is just one incident recorded. In connection with it, let us notice—

I. HIS CHARACTER—vers. 40, 52.

What does the Bible say of other children? see Prov. xvii. 25; xix. 13; Ps. lxxviii. 3; Job xix. 18—do we not all know how true these words are? Even the goodness of good children so imperfect, a meek boy generally weak, a resolute boy rough. But Jesus "strong in spirit," and yet a pattern of gentleness (Isa. xlii. 2). Nobody could see anything in Him which might have been altered for the better.

He was—
Strong in spirit—how often boys strong enough in body, yet weak when tempted, no control over temper, can't bear pain or disappointment. How much He had to bear—how painful to Him the sin around Him! (Comp. 1. Pet. ii. 18.)

Filled with wisdom (Isa. xi. 2-5)—then no room for folly—how many have no room for wisdom!

Increased in wisdom and stature—how many good and studious boys decrease in wisdom as they grow!

In favor with God and man—some do please men, but how often it is just by displeasing God—which of us pleases both? Where is the boy with whom God is always more and more "well pleased?"

See then next—

II. GOING TO THE PASSOVER—vers. 47, 42.

Once a year Joseph and Mary go away from home for a week or two, leaving the child Jesus behind. Where do they go? why? Deut. xvi. 1-8; comp. 1 Sam. i. 3. Little children did not go, but at last Jesus old enough [Note 1]. Now can become a "son of the law"—be admitted to all the privileges of God's chosen nation.

Two things appointed for Jews as signs of God's covenant with them; one of being brought into covenant—Circumcision; one of keeping in it—Passover; both indispensable, Gen. xvii. 14; Exod. xii. 14; Num. ix. 13. What did Circumcision mean? What did keeping the Passover mean?—commemorating Israel's deliverance from slavery and death, through their believing and obeying God about eating the lamb and sprinkling its blood.

So we have two great ordinances: Baptism, sign of entrance into Christ's Church; the Lord's Supper, of keeping in it (commemorating deliverance through the Lamb of God, feeding by faith—so life sustained, etc.)

Think of Him on the road—companies of people journeying from all parts of Jerusalem (Ps. xlii. 4; lv. 14; cxvii. 1-4)—many boys going for the first time, all eager to see the holy city they have read and heard of. Think of Jesus there, seeing David's royal city, Temple and worshippers (had been there when an infant, not since)—then the great night of the feast—solemn meeting—the lamb, bitter herbs, unleavened cakes—the hymns, etc., etc. How wonderful to look back and think *when this first done!*—and to think of one of the young "sons of the law" being Himself the true "Passover" to whom all Passovers pointed, the very Lamb of God whose blood to be sprinkled on our hearts!

III. TARRYING IN THE TEMPLE—vers. 43-50.

The week of solemn services over—companies [Note 4] journeying homeward—travelling all day—at evening the Child missed—how Mary and Joseph distressed, would think Jesus could not be absent of His own accord, so fond and dutiful always—perhaps kidnapped by His old enemies; how anxiously they seek Him, yet all in vain—then sadly back to the city, asking everywhere.

Where found at last? Room in Temple—great doctors sitting to teach and catechise—young students seated at their feet (Acts xxii. 3)—*One learner there, "full of wisdom," giving bright, clear answers, modestly asking questions in his turn, but such questions! The doctors amazed—never such a scholar seen before (Ps. cxix. 99, 100). (Note 2.)* See Mary—no thought of who else there—enough that *He* is found—what does she say?—too sad not to complain, too overjoyed to rebuke.

Look at that wonderful reply—"Why should they wonder where He was? Mary spoke of His Father—did they forget WHO WAS HIS TRUE FATHER? Where could He be but in that Father's house, engaged in that Father's work! did they think it was a boyish prank to stay behind—that He was dazzled by the city's splendor? was He not acting a good Son's part? MUST He not do this? (Note 3.)

IV. SUBMITTING TO EARTHLY TIES—ver. 51.

Might Jesus have refused to go back? might He have then separated Himself for God's work? What was it that He did? Eighteen years yet before Messiah to be manifested. Was He, then, to go on getting all Jewish learning, sitting at the Doctors' feet for years (like St. Paul)? see John vii. 15. Then what to do? to be subject—was that being "about the Father's business?" see how pleased the Father was (ver. 52), more and more until *that Voice* came to say so—Matt. iii. 17.

ABOUT MY FATHER'S BUSINESS. So we ought all to be. How can we?

We can—(a) observe God's ordinances: Jesus kept the Passover, though needing not the redemption it spoke of. (b) Observe the ordinances of God's Church: the rules about becoming a "son of the law" not from Moses, but from the Rabbis, yet, being good ones, Jesus obeyed them. (c) Resort to God's house—Ps. xxvi. 8; lxx. 4; lxxxiv. (d) Seek to learn more about God's Word: if Jesus studied it, under the appointed teachers, how much more should we! (e) Yet not neglect duties to earthly friends; submit to parents, etc.

But much more than all this in the word. "The locomotive engine very powerful—what heavy trains it draws!—but does not go of itself—something wanted to set it and keep it going—steam."

What then do we want? What was the secret of all Jesus did? He had the WILL—earnest desire and determination—to do God's will, Ps. xl. 7, 8. Having this will, He "MUST" be "about His Father's business"—could not help it—and did it not as hard duty—His delight, meat and drink to Him—John iv. 34.

Have we this will? Not naturally—all like to have "our own way," Isa. liiii. 6—dislike God's, Rom. viii. 7, 8. How to be altered? Rom. viii. 9. Every day, every hour, at every turn, ask, "Lord, what wilt Thou have me to do?" (Acts ix. 6). Then what is the promise? Matt. vi. 33.

EXPLANATORY NOTES.

1. The Jewish custom of admitting boys to be "sons of the law" at the age of twelve (or thirteen: it is doubtful whether Jesus did not go up a year before the strict time) is well known. The following passages from the Rabbinical writings refer to it:—

"Let a man deal gently with his son till he come to be twelve years old, but from that time let him descend with him into his way of living; that is, let him diligently, and with severity (if need be), keep him close to that way, rule, or art, by which he may get his living." (Quoted in Lightfoot, *Hor. Hebr.*, on Luke ii.) "Up to the age of thirteen a father has to care for his son's fulfilment of the duties of religion. But on his thirteenth birthday he may say, Blessed be He who has made me free from the burden of my son's sins." (Quoted in Plumtree, *Christ and Christendom*, p. 98.)

2. "Found Him in the temple"—i.e., probably in one of the three rooms in which the members of the Sanhedrim used to receive their pupils. It is not impossible that one or both of the two famous Rabbis, Shammai and Hillel, may have been present, or (as young men) some of those named in Scripture, Gamaliel or Nicodemus, or (as a scholar) Saul of Tarsus.

The old idea that Jesus "disputed" with the doctors has no foundation in the narrative. We must regard Him simply as a learner. "Hearing them," "asking them questions," "His answers," are all named. The instruction given by the scribes was sharply catechetical in form, and clever answers were much thought of.

3. "About My Father's business" seems to imply active work; but the original (literally)—"in the things of My Father" includes more passive occupations, as listening to instruction. Some would render it "in My Father's house," but the expression, though including this, comprehends much more. The word rendered "must" is the same so often used about our Lord's work: Matt. xxvi. 54; Mark viii. 31; Luke xxii. 37; xxiv. 7, 44; John ix. 4; xx. 9.

4. Company, *ver. 42*. The Greek word strictly means a "company of travellers," and is only used in this place. Perhaps "caravan" is the best equivalent.

HOW DRINKING CAUSES APOPLEXY.

It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol is to send the blood there faster than common; hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast in such large quantities that, in order to make room for it, the arteries have to enlarge themselves; they increase in size, and, in doing so, they press against the more yielding, flaccid veins which carry the blood out of the brain, and thus diminish their size, their pores, the result being that blood is not only carried to the arteries of the brain faster than is natural or healthful, but is prevented from leaving it as fast as usual; hence, a double set of causes of death are in operation. Hence, a man may drink enough of brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally, being dead drunk.—*Dr. Hall.*

MEETINGS OF PRESBYTERY.

KINGSTON.—At Picton, on Tuesday, 9th July, at 10 a.m.

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

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

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 9th 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.

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.

OTTAWA.—In Knox Church, Ottawa, on Tuesday, the 6th day of August, at 2 p.m.

SAUGREEN.—At Mount Forest, in Knox Church, on the 2nd Tuesday of July, at 2 o'clock p.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on third Tuesday (16th) of July, at 11 o'clock a.m.

OUR YOUNG FOLKS.

SMILE WHENEVER YOU CAN.

When things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown;
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus de- spoil to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse;
(And earth has many trials
Which I consider worse!)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

"SQUIRE BOASTFUL."

A KING had a squire called "Squire Boastful," because he promised a great deal and performed little. The king's jester thought he would teach "Squire Boastful" a lesson, and he did so.

One day the king had some very nice roast birds for dinner. He called his squire and said:

"Hans, go to the woods and shoot ten birds for my supper."

"Not ten only," answered the squire, "but a hundred will I shoot for you!"

"Good!" replied the king, "if you can shoot as well as that, you may bring me a hundred; you shall have a dollar for each."

The jester heard this and went to the woods before the squire, to where the birds were most plentiful, and said:

"Little birds fly! fly apace!
Hans the Boaster comes to this place,
Now for your lives pray run a race!"

So when Hans reached the woods there wasn't a bird to be seen; all had hidden in their nests. When he went back to the king empty-handed, he was sent to prison for a hundred days because he had not kept his word.

When he was free again the king said to him one day, "I must have five fishes for my dinner."

Hans remembered the hundred birds, and tried to rein in his boastful tongue, "I will bring you fifty fishes instead of five."

"If you are such a good fisherman you may bring me fifty," said the king, "and you shall have five dollars for each one."

So the jester ran to the sea and cried:

"Little fishes, swim apace!
Hans the Boaster comes to this place,
Now for your lives pray run a race!"

And when Hans reached the sea-shore not a fish could he catch. They had all gone to the other shore. When he returned to the king again empty-handed, he was put in prison for fifty days because he had not kept his word.

When he was once more at liberty the king said to him: "I must have a rabbit."

Hans remembered his imprisonment and replied:

"Sir, I will bring you at least ten."

"If you are such a good hunter bring me ten; you shall have ten dollars for each one," answered the king.

And the jester hastened to the forest and cried:

"Little rabbits, run apace!
Hans the Boaster comes to this place,
Now for your lives pray run a race!"

And Hans hunted all day and never shot a single rabbit, so he had ten days more in prison because he had not kept his word.

When he was at liberty the king said, "I must have a stag for my dinner."

Hans remembered the sufferings his previous boastings had brought upon, and replied, modestly:

"I will go to the woods and try and find one for you sir."

Scarcely had he got to the woods when he shot a very fine stag. He took it joyfully to the king, who exclaimed: "See! when you do not promise impossibilities you are able to keep your word."

And the jester laughed in his sleeve, for "Squire Boastful" never boasted after that.

THE SILKWORM.

IT is generally believed that silk was spun in China so long ago as 2,500 years B.C. For a long time the Chinese kept the secret to themselves, but about two thousand years after the discovery, the process of manufacture began to be known elsewhere. The Professor cannot tell all about the wonderful insect in this short column, but if you want to know more concerning it, you can read Louis Figuier's "Insect World."

The eggs of the silkworm are just about the size of mustard seeds. Before the silk time comes the insect passes through five stages. The final stage lasts about nine days, and during this time the little fellows eat like mad. If you were in a large silkworm establishment you would think there was a thunder shower without the thunder, the worms make so much noise as their little jaws crunch the mulberry leaves.

The owners have to be very careful with the eggs, for they must be kept on sheets of paper in a warm room, but where no sunlight can fall upon them. When the worms are ready to come out, nets are placed over the eggs, and on these nets mulberry boughs are laid. Then the worms crawl up on the green branches and are fed with leaves cut up into little bits of pieces—because they are babies, you know. How these little things will eat! Why, they have to feed them from the very first seven or eight times a day. After each moulting time fresh leaves are given to the worms, and when the chrysalis stage comes on, they are given sprigs of heather, into which they climb and spin the cocoons. This happens about thirty-six days after the eggs are hatched.

The worm spins its cocoon from threads of silk which come from large glands in the under lip. The length of this thread is about one thousand yards, and it is spun, without a break, in four days. Inside of this cocoon the worm becomes perfectly white. By and by this white skin is pushed off, and in sixteen days the moth appears. But he finds

himself a prisoner inside of the cocoon. He is, however, furnished with a liquid, and he uses this to effect his escape. He wets the silken prison at one end, so that the threads separate without breaking, and out flies the moth into the free air.

But only a sufficient number for breeding purposes are allowed to escape, because it injures the cocoons to have the threads moistened, so as soon as the covering is spun, the chrysalis inside is destroyed by steam which passes through wicker baskets. The cocoons are then sold to the silk-spinners, who put them into hot water to wash off the gum which sticks the threads together, and who then beat them gently with a tiny broom. The threads get caught on the end of the broom and can thus be separated and then wound on wheels in strands of any strength desired. This is, as you can imagine, a very delicate process. Indeed the whole business requires the greatest care, for the silkworms are often attacked with disease which will sometimes carry off whole establishments.

Men have tried to make silk directly from the mulberry tree, but with no success at all. They also took the sticky matter which the worm secretes and tried that in connection with the leaves; and although the result was a little more satisfactory, still it wouldn't answer the purpose, and it proved that not only must the worm manufacture the silk but also spin it itself before the perfect thread could be produced. And yet men call themselves "lords of creation!"

BORROWING.

HAVE your own things. Accustom yourselves to being careful to keep on hand your own stock of writing paper, pens, pencils and India rubber. Do not depend on mamma's work-basket for a thimble or needles, nor on her bureau-drawer for ruffles and handkerchiefs. Do not consider that you have a right to borrow papa's knife, nor to make a foray on Brother Tom's room for strings and wrapping paper. Everybody should be independent of the home world, so far as some personal belongings are concerned. If you allow yourselves to form the habit of going here and there with "Please lend me this," and "Do oblige me with that," you will often annoy people who are too polite to show their feelings, and you will sometimes incur mortifying refusals. It is usually much better to do without the use of an article, than to borrow it. This is especially true of things to wear. There are girls who put on their sisters' hats and aprons quite indiscriminately. There are boys who never have a collar in their box, nor a tie that isn't a perfect string, and not fit to be seen.

Remember that a very wise man has told you, "The borrower is servant to the lender." This has many meanings, or rather, the meaning of it makes itself plain in many ways, as you go on in life. You will have a truer self-respect if you decide that you will, so far as you can, stand on your own feet, and not borrow your neighbor's crutches.

THE fact that the Scriptures contain things hard to be understood, is no reason for laying them aside, but a very strong one for taking more pains to understand them.

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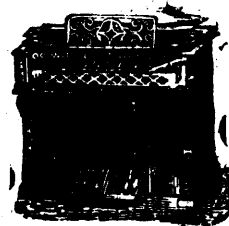
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