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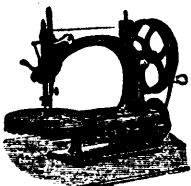
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IRONING SILKS.—In ironing silks, cover them over with paper or fine cotton, and use only moderately heated iron, taking great care that the iron does not touch the silk at all, or it will make the silk look glossy, and shew that it has been ironed. Any white article, if scorched slightly, can be in part restored, so far as looks go; but any scorching injures the fabric.

FURNITURE POLISH.—Take of alcohol, twenty-one ounces; gum shellac, two ounces; linseed-oil, fourteen ounces; gum benzoin, two ounces; oxalic acid, one ounce; white resin, two ounces. Dissolve the gums and acid in the alcohol, let it remain twenty-four hours, and then add the oil. This polish has been in use in my family for fully fifty years in a damp climate, and has been found to keep the furniture in perfect condition.

POISONING HERSELF WITH PAINT.—In Pennsylvania there lives a young woman about nineteen years old, who has a fine complexion, but to improve it, she began to use white lead on her face instead of powder. She used the lead on several occasions, and the result was her right side became entirely paralyzed and she was helpless. The poisonous material entered her body, and for several days caused very painful vomiting. She is better now, and not likely to again paint her face with lead; and ought not to paint it with anything else.

HYGIENE OF THE DINNER.—Dinner-table hygiene, says the "Medical Examiner," practically divides itself into two. First, how are we to secure that each day's dinner, whether taken at home or abroad, shall do us no injury? and, secondly, how are we to derive from each dinner the greatest possible amount of good? The ideal dinner is not simply that which supplies a man's tissue-waste, but that which places him altogether in a happier and better frame of mind. Regarded in this light a dinner may be made the means not only of bodily, but of mental edification. To this end the body or the dinner must be placed under such conditions that the function of digestion can be carried on with the least possible strain on the general nervous force, while his whole environment must be such as to conduce to a cheerful and contented frame of mind. Much might be written as to the preparations and antecedents necessary to a healthy meal, but it will suffice here to say that all forms of appetite-coaxers, such as alcohol in its various forms and bitters, are likely to do more harm than good, and should be rigidly eschewed by the philosophical diner. The two most important preparations are a moderately long fast, and a period of complete mental and bodily rest before dinner. Afternoon tea is utterly antagonistic to a successful meal, and any worry of mind or fluster of body is equally to be avoided for at least half-an-hour before the dinner hour.

CHANGE OF TREATMENT IN DISEASE.—Dr. Harris, the distinguished statistician, said a few months ago in conversation with a friend: "You know that we physicians have been compelled, during the past twenty years, to change our entire course of administration. It has not been change of theory merely, but compulsory change of practice. Twenty years ago, if a man had an attack of pneumonia, we bled him and took away his strength, and in most cases, even after this process of depletion, he would rally and recover. But now, we, from the outset of the attack, must stimulate and build up his strength, and still, in most cases, if at all severe, he gives way and dies. Now what has brought about this great change? If the altered state of things were confined to civilized lands alone, we might look for some cause in the changed habits of this generation, or the use of gasses and furnaces, or other enfeebling luxuries of domestic living; but the same facts existing in savage and uncivilized countries, shew that the cause lies outside of these influences. Now, for a universal evil there must be a universal cause. My opinion is that some cause has been in operation affecting the whole world, and the constitution of the race. Whether it be atmospheric or planetary, or whatever the source, there has been some agency which has gradually, but surely, been lowering the tone of the human system, and making it more difficult to rally it from the attacks of violent disease. This, the testimony of all medical men everywhere will most surely corroborate."

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JULY 2nd, 1880.

No. 35.

NOTES OF THE WEEK.

THE number of Sabbath school teachers in Great Britain and Ireland is estimated at 400,000 and the scholars at 4,000,000.

FROM the annual report of the Upper Canada Bible Society it appears that the total issue of Bibles or portions thereof for the year have been 31,184, and since its commencement 1,114,884. During last year the circulation fell off by 2,369. The total receipts were \$28,085.83.

THE two candidates for the Presidency of the United States have now been nominated. It so happens that both are military men, and both had a good record on the Northern side in the great war. Personally they are both very respectable, and that is so far well, though it does not follow as a mere matter of course.

THAT Rome does not want the Scriptures, and cares not to give them to the people, is manifest from the fact that its missionaries were in Japan from 1549 to 1587, but attempted no translation of the Scriptures, though they claimed to have 300 priests, a college, and 300,000 converts, in the country. Protestants have been there for a quarter of a century and the translation of the New Testament is complete. The difference is palpable, and it is an immense difference.

BENNETT, who shot the Hon. G. Brown, has been tried, convicted of murder, and sentenced to be hanged on the 23rd July. That the verdict was in accordance with the evidence can scarcely be doubted, and the sentence followed as a matter of course. There has been some talk of a petition in favour of having the sentence commuted, but on what grounds, except on that of opposition to all capital punishment, it is not very easy to make out. The doomed man is more than usually callous and defiant. More, we suspect, from persistent animal indulgence than from any mere speculative unbelief.

THE London City Mission Society reports 447 missionaries in its employ. Its income the past year was \$259,820. Of the 447 missionaries, sixty-nine are set apart for special work, nineteen of whom are employed in visiting public houses and coffee houses, nine among foreigners from various lands, four among the Jews, three among Welshmen in London, eight in hospitals, work-houses, and infirmaries; others among omnibus and tram-car men, letter-carriers, telegraph boys, factories, workshops, railway stations, hotels, soldiers in London, and one special missionary to thieves. Canal boatmen, drovers, Billingsgate fish people, and bakers have each a separate missionary.

A STRIKING illustration of the weakness of infidel arguments may be found in the remarks of an English miner, at the close of a lecture by Mr. Bradlaugh, who challenged any one present to reply to his argument. The collier arose and said: "Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending prayer-meetings; but one day, in the pit, a large cob of coal came down upon Jim's head. Jim thought he was killed—and, ah mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh—with a knowing look—he said: "Young man, there's nowt like cobs of coal for knocking infidelity out of a man!"

IN a sermon lately preached in Manchester, by the Bishop of the diocese, reference was made to the superior or contemptuous indifference which there seemed to the preacher to be at the present day in regard to the result of great issues which were being tried at the bar of public opinion, and said he thought there never was, perhaps, more excitement about questions of the hour and of the surface, and less seriousness about questions that went down into the depths of every

matter affecting the welfare of the Church or of society for centuries. He urged the necessity of unity amongst Protestant Churches, but said he had no scheme of union to produce. Men's minds were hardly yet in the temper to entertain schemes. They were too captious, or too critical, or too prejudiced.

BRADLAUGH is trying to become the hero of the hour, and some not very wise people are doing their best to help him, by making him a martyr. He is not a very encouraging illustration of what Atheism does for anyone's manhood. He first said that an oath could have no binding force with him, and that, therefore, he could not take it. When he found he could not retain his seat without taking the said oath the poor creature was quite ready to "eat his leek" and swear, and his only regret was that he was not allowed to complete his personal degradation. Honour must not be much to such folks, though it is as much in this case as with those who are ready to sign confessions of faith in which they do not believe or to appeal to a God whom they neither reverence nor love.

THE \$2,500,000 which George Peabody left to establish homes for the poor of London had grown to over \$3,500,000 last December, through additions of rent and interest money to the principal. The trustees of the fund have already housed 9,905 persons in 2,355 separate dwellings, and have made arrangements to buy nine acres of land in Glasshouse street, near the mint; Whitecross street, St. Luke's; Bedfordbury; Great Wild street, Drury Lane; Peartree court, Clerkenwell; and Old Pye street, Westminster. To cover these sites with buildings the trustees have obtained a loan of \$1,500,000 from the fund, in yearly instalments of \$500,000, and on the condition that the whole shall be repaid in fifteen years. They calculate that this sum will provide homes for 10,000 persons. The average weekly earnings of the head of each family in the Peabody buildings last year was about \$6, the average rent of each dwelling about \$1, and of each room about fifty cents.

THE General Assembly of the Presbyterian Church in Ireland met in Belfast on the 8th of June. The attendance was large. The Rev. Dr. Smyth, of Armagh, was chosen Moderator by acclamation. After the new Moderator had delivered his opening address various matters of detail were disposed of and the Assembly adjourned. The deputation from the Free Church of Scotland was heard on the Tuesday evening, and the Report on the State of Religion received and discussed. From the latter it would appear that while there has been nothing of a very remarkable character to record the state of matters has been upon the whole encouraging. The report on temperance was very encouraging, shewing a marked diminution in the consumption of intoxicating liquors and a marked growth of opinion in favour of prohibition by Local Option. The state of the funds was encouraging though a slight diminution in income had to be noted. The next meeting of Assembly is to be in Dublin.

THE following decree is taken from a proclamation by the King of Siam issued at the request of Rev. Mr. McGilvray: "That religious and civil duties do not conflict, and that any religion that is seen to be true by any person may be embraced without any restraint; that the responsibility of a correct choice rests on the individual making it; that there is nothing in the foreign treaty, nor in the laws and customs of Siam, to throw any restrictions upon the religious worship of any. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely allowed to follow their own choice; and this proclamation is designed from this time forth to remove any fear that may have existed to the contrary. It is, moreover, strictly enjoined on the princes and rulers and friends of those who may wish to embrace Christianity, that they throw no obstacle in the way, and that no creed be enforced upon the Christians, nor work demanded of them, which their religion forbids

them to hold or to do, as the worship and feasting of demons or departed spirits, and working on the Sabbath day.

A CORRESPONDENT of the New York "Times" says: "It is not to be wondered at that some of the Nonconformists and Liberal churchmen who voted for Gladstone and his party at the last election should have taken alarm at his appointment of Lord Ripon to India, the Lord Ripon who, being converted to Rome, submitted so promptly to the Papal discipline as to resign the proud position he occupied at the time of Grand Master of the English Freemasons. Now, without impeaching the Premier on religious grounds, or indorsing the agitation which has already commenced, it is just as well to look the business 'straight in the eye.' Mr. Gladstone's sister, who lately died, was a Roman Catholic. His cousin, Mr. Hugh Gladstone, is a Roman Catholic. Earl Spencer, Lord President of the Council in the present Government, is a Catholic. The mother of the Duke of Argyll, Lord Privy Seal, is a Catholic. Earl Cowper, the Viceroy of Ireland, is a 'Prince of the Holy Roman Empire,' and therefore, in alliance with the Pope. The wife of Milner Gibson is a Roman Catholic, and Mr. Gladstone has raised him to the peerage."

THE Bishop elect of Liverpool is likely to get into trouble from an unexpected quarter. Bishop Ryle has been marrying too much, and so a very zealous Church paper has attacked him and a very zealous clergyman has even forwarded to the Archbishop of York a protest against his consecration, in which he says: "Having read an announcement in the newspapers that your Grace proposes to consecrate Dr. John Charles Ryle a bishop on St. Barnabas' Day, I venture to draw your attention to St. Paul's express statement that a bishop 'must be . . . the husband of one wife' (1 Tim. iii. 2), on which I would respectfully remark that if this apostolic law does not mean one absolutely and one only, and not one after the other, it has no meaning at all, for it would then imply that a person not a bishop might have two or more wives at the same time. Now, as Dr. Ryle has married four wives in succession, it appears to myself and to many others that your Grace, as guardian of the truth in the province of York, might with no impropriety interpose your high authority and desist from consecrating that clergyman because of this undoubted bar." This will be hard not only on diocesan bishops but on all clergymen, for we suppose that it is not now a matter of dispute that "bishop" in that and other passages of Scripture has not its present conventional meaning.

PROTESTANTISM makes encouraging progress in Spain. The Act of Religious Liberty was decreed by the Cortes, May 5th, 1869. There are now six congregations and missions in Madrid; three in Barcelona, one in Granada, Cordova, Huelva, Jerez, San Fernando, Uterera, Puerto de Santa Maria Algeciras, La Linea, Malaga, Camunas Zaragoza, Valladolid, Salamanca Bilbao, and in over twenty cities besides. It is estimated that there are at least ten thousand attendants on Protestant worship and over five thousand children in the schools. When King Alfonso came to the throne in 1875, it was supposed that religious liberty was at an end. The new constitution conceded religious liberty to non-Catholics, but prohibited public manifestations of religious dissent. This left the whole very much at the mercy of those who administered the law. One might think everything a public manifestation of dissent, while others would view matters differently. As it is generally understood no inscription can be put over schools or rooms for public worship, or for the sale of Bibles, etc. Bibles, however, can be exposed for sale in stores or by colporteurs, and new churches and schools have to give twenty-four hours' notice. All this may appear to Protestants to be the day of small things, but it is a mighty step in advance in Spain, and it has been taken in spite of the Roman Catholic Church, which there, as wherever it has power, is the enemy of free discussion and anything like freedom, even of thought.

OUR CONTRIBUTORS.

GLIMPSSES OF THE GENERAL ASSEMBLY. NO. II.

The Assembly services on the Sabbath were conducted by the delegates from Scotland, Professor Bruce preaching in the morning, and Principal Cairns in the evening. In consequence of being myself engaged elsewhere in the forenoon, I had not the pleasure of hearing Professor Bruce. I am told that his sermon was admirable. In the evening I found myself in Crescent street Church, where a very large congregation had assembled to hear Principal Cairns. The sermon was a right noble one on the words, "His name shall endure forever." He shewed first that that name is *filled*, and secondly that it is *destined*, to endure. Under the first head he analyzed with mingled power and simplicity the laws of memory. While he was discussing this part of his subject, I was again and again reminded of one of John Duncan's striking aphorisms. "Baptize philosophy, let her be called *Mary, ancilla Domini* (the handmaid of the Lord). She may serve but must not rule in Christ's house." The discourse was lighted up here and there with the loveliest imagery. Perhaps, indeed, I should hardly say *lighted up*, for it was pre-eminently distinguished by luminous, as well as massive and majestic thought. A friend of mine pronounced a very just criticism upon it, remarking that it was "the sermon of a very good as well as a very great man." Would the readers of THE PRESBYTERIAN care to have a sentence or two in regard to the great preacher's appearance and manner? Well, he is a man of large frame and lofty stature, wearing a crown of abundant gray hair. His manner is far from graceful, and his tones are somewhat heavy and monotonous; but all this is forgotten as we listen to the flow of chaste and beautiful language which, like some full and placid stream, bears on its bosom a burden of clear and weighty thought, while the thought again is penetrated through and through with strong but restrained feeling.

When writing in my former letter in reference to the way in which the Home Mission Committee had been freed from their incubus of debt, I failed to mention a circumstance which seems to me in a more than usual degree worthy of record. The day before that on which the accounts of the Church would close for the year, Mr. Warden received a telegram from Toronto announcing that a debt of eleven hundred dollars still remained. He set to work immediately, and before the day was done, the required sum was collected, and the indebtedness of the Home Mission Committee had melted away. What a dead set he must have made on the great, liberal, and wealthy firms of Montreal like Bullion and Gould, and L'Argent and Cashit. All honour to his pluck and energy!

The report of the committee on Ministers' Widows' and Orphans' Fund was in a very high degree satisfactory. The same statement cannot be made regarding the Aged and Infirm Ministers' Fund. I suppose it is well known—it ought at least to be well known—that this fund is sustained by means of collections from congregations and assessment on ministers' professional incomes, the assessment being graduated by the amount of salary. This feature of the scheme was objected to by certain brethren, while others took strong ground against the regulations in accordance with which the fund is managed. Whatever reason there may have been in the complaints on the latter score, I feel very strongly that the provision which requires that the fund shall be in part sustained by means of assessment on ministers' incomes—the assessment being proportional to the amount of stipend—is very reasonable and equitable. Mr. William Root made some very telling remarks with reference to the readiness which had been manifested by ministers with very small salaries to pay their assessment. They out of their deep penury often met the demand cheerfully. The fund, which is designed to make some provision for servants of God who in consequence of failing health or advancing years are laid aside from active duty, is one which commends itself to the best instincts of our nature. It is true that it yields to no beneficiary more than \$250 *per annum*; but the assurance of even that meagre provision, which he himself, perhaps with manly self-denial has done something to secure, may do much to sustain many a tried and toiling heart. May a great blessing rest on the Aged and Infirm Ministers' Fund!

It is sometimes said that we must always read reports and listen to speeches under the remembrance that those who make them have an almost irresistible, even though it may be an involuntary, tendency to get things to look as pleasant as possible. Some one makes the remark that in the preparation of such pictures, one is tempted even in spite of himself to use a very large amount of that very agreeable pigment—*couleur de rose*. Perhaps there is some truth in this statement; but, if so, I think that the compilers of our chief reports have guarded against the danger, as will be admitted by those who are acquainted with the facts and are thus qualified to form a judgment. I do not at all mean that the reports are in the least despondent in their character. On the contrary, they are characterized by a tone of buoyancy and hopefulness; but there appears to be no attempt to select and magnify merely pleasant and favourable details, and suppress or minimize those of an opposite kind. Notably is this the case with the Report of the Western Branch of the Foreign Mission Committee which was submitted by Professor McLaren. The professor, who is always very calm and careful in his statements and perhaps inclined to be reticent even, has set forth the state of our foreign mission work with much candour. He is enabled to state that "the work has, on the whole, been steadily advancing, new doors for missionary labour have been opened, the missionary staff has been strengthened, and the divine blessing has not been withheld. It is also satisfactory to find that if the contributions have not come up to the estimate made for the year, they are at least somewhat in advance of any previously received for foreign missions." All this is set forth clearly and in detail. That is the obverse side of the medal; but the reverse is also carefully shewn. Two matters are specially dwelt upon, viz., the existence of dissensions among the members of the mission staff in Central India, and the startlingly large increase which marks the expenditure for the year. In reference to the former matter, it appears that "all the members of the mission staff both at Indore and Mhow have come in some way to be involved in the difficulties which have arisen." Certain changes have been made in the mission, and the committee express the hope that their action will issue in the restoration of harmony among the labourers in that distant field. What urgent need is there for the exercise of patience and forbearance, as well as for zeal and diligence, on the part of missionaries among the heathen. In reference to the greatly increased expenditure, the report itself admits that the statement reveals a state of things which demands explanation. It appears that the debt was considerably greater at the beginning of the year than it was supposed to be at last Assembly. Further, it is shewn that a very large sum was expended in purchasing or repairing mission property both in Formosa and Central India. While the Church may consider that the addition of \$11,500 to the foreign missionary debt can thus be accounted for, every one will approve of the committee's procedure in securing, both from India and Formosa, estimates in advance for the expenditure during the current year.

As was recently shewn in THE PRESBYTERIAN, the work carried on by the Eastern Section of the Foreign Mission Committee was on the whole of an extremely gratifying character. W. D.

OBITUARY NOTICES.

MR. JOHN MCKENZIE.

Mr. John McKenzie, of Petrolea, whose death took place on the 20th of May, was born in the town of Strathy, Sutherlandshire, Scotland, in the year 1839, where his aged parents still reside. Endowed with an active and enterprising mind, he entered the dry goods business at an early age. When about eighteen his thoughts turned towards Canada as a field of labour. Arriving at Montreal soon after, his amiable disposition and his business ability soon secured for him an opening in the town of Picton. After remaining in this place for a time, he removed to St. Mary's, where he established himself in business. Petrolea presenting an inviting field for business enterprise, there he removed with his family, where he carried on his favourite pursuit until death called him home to rest from his labours. During his stay in Petrolea he took an active interest in the prosperity of the town, for a season giving his time and talents in this respect, as a representative of the people in the town council. Whilst a diligent man of business he ever shewed a

deep interest in the cause of Christ. As an elder in the Presbyterian church of Petrolea, he was ever faithful in attendance upon the various services of worship, he was ever earnest in the furtherance of anything that was for the good of the congregation. For a time he was Superintendent of the Sabbath school, and after he was relieved from that position he still continued a faithful worker in the school until compelled by sickness to withdraw. To the last the welfare of the congregation was on his heart, his prayer for it that God would send times of refreshing, that others might enjoy the happiness in Christ that he was blessed with. As a husband, he was loving and devoted; as a father, he was watchful, kind and indulgent. His end was not merely peaceful, it was one of joy. So bright was his hope, so assuring his faith in the atonement of Christ, that for days, though on earth, he was not of it. The love of Jesus, the brightness of his heavenly home, the fulness of his joy were the themes on which his mind dwelt, and of which, though weak in body, he continually gave utterance in songs of praise. His was a death scene that was a living exposition of the words of Peter, "Whom having not seen he loved, in whom, though now he saw Him not, yet believing, he rejoiced with joy unspeakable and full of glory."

MR. NATHAN IRWIN.

Mr. Nathan Irwin was born in the County Monaghan, Ireland, in the year 1807, and came to this country in 1830. For the greater part of seven years he lived in Prescott. At the end of that time, in the troublous year of '37, his wife, who survives him, arrived in this country, and, true to an early attachment, and to an early plighted troth, they were married, and came that same year to the 9th concession of the township of King, where, by energy, industry and perseverance they made a very comfortable home for themselves and family.

For a time they had no Presbyterian church nearer than Bondhead, where they frequently attended. But while Mr. Irwin was yet a young man, he and others were ordained to the eldership, and the congregation on the 9th of King organized by the Rev. Dr. Burns, of fragrant memory. From then till his death he took a very active part in carrying on the affairs of the West King congregation, for a quarter of a century under the pastoral care of the late Rev. J. Adams. On the 22nd of March last, in the midst of plans and work for the advancement of that cause which he loved, he was suddenly laid aside, and in one brief week of suffering—"endured as seeing Him who is invisible"—and surrounded by his sorrowing family, he passed away, calmly and peacefully, to his eternal reward. Amongst his last words, in answer to a question put by one soon to be a widow, he said, "I have that peace which passeth all understanding." And now, we trust he enjoys that peace where faith is sight and hope fruition.

MAKING CHURCH ATTRACTIVE.

MR. EDITOR,—Under the above caption there appeared in THE PRESBYTERIAN of the 28th ult., a selection from "The Christian at Work," which seems to require a little friendly criticism. I can hardly suppose that the insertion of the article means the adoption or recommendation of what it teaches, and probably, when it has called forth a rejoinder or two, it will have served its purpose. Judging from the efforts made in that direction, one would be led to conclude that, at the present time, in not a few quarters, making church attractive engrosses attention much more than anything else about the church. All right, provided this be done in the right way, in a way consistent with the character of the Church, and the great purposes for which it has been instituted, to be the means of the salvation of immortal souls through the preaching of the Gospel and the observance of its divine ordinances. We question very much whether the methods recommended by the "Christian at Work" be at all in this direction. The Church is to be made attractive, to accomplish the Herculean labour of "keeping our young people." They are so hard to keep, these young people. Right here, let me say, to borrow a phrase from your contemporary, I am rather thankful not to be now among our young people, as I should think some of the means made use of to keep them far from being a compliment to either my head or heart. Such are some of those advocated by the article in question.

Three things, according to this authority, appear to

be thought indispensable, and exhaustively answer the question—How to Keep our Young People. The first is a bouquet of flowers on the pulpit platform, or on the communion table, especially when these are skilfully adapted to the successive months of the year. Dear, innocent young people! What a pity they should be lost for the want of a bouquet of flowers! I wonder if this has been proved to be an infallible remedy. If there have been found to be any failures, I would modestly suggest that, to make the thing perfectly safe, the plan might be tried of stationing the deacons at the church door of a Sunday morning, with baskets of flowers pendant upon their arms, and give a bouquet to every young person as they go into the church to engage in the worship of God. And as some of the old people are not very easily kept, the plan might be tried of giving to such as are of that character a posy too.

But flowers alone are hardly enough. They must be followed up by entertainments for the young people. Yes, that is the thing; "entertainments, Church sociables, tableaux," and, it is added, with a liberality that is quite overpowering, "other entertainments for the young." Seriously, there is good reason to fear that this idea has already gone quite far enough amongst us, that it is a great part of the work of the Church to provide entertainments, not only for the young but for anybody who is willing to pay his quarter, and it is about time it was being put a stop to, instead of being in any way encouraged. So much in many places is being done for the young people in that way, that the practical tendency of it upon them is to lead them to think that, whatever may be the chief end of other people, that of the young is, to be entertained. It is rather discouraging to be told that, "after all this has been done, it may not be sufficient to give a church prosperity; but unless something" of this kind, that is, "is done to interest them, success and prosperity are impossible." Indeed, it would be interesting to know how many flowers and entertainments it took to found and give the Church of Christ a fair start. Has it come to this that, unless the Church can furnish flowers, music, tableaux, sociables and "other entertainments" our young people cannot be kept hold of? What kind of a Church would it be that laid out its strength in this direction, and what kind of young people would they be who were brought into the Church and kept in it by such means? Such teaching may be found acceptable to the readers of the "Christian at Work," but it is to be hoped that it will be rejected by our churches and our young people. Permit me to say with all diffidence, "right here," that a vast amount of what is written about and for our young people is the most utter trash, and in the article referred to we have a good specimen of it. It would be worth while making a careful examination into the facts to discover if that be really true which this article takes for granted, that the Church is really losing her young people. Should it be found that they are not being lost, then it will be altogether unnecessary to resort to such questionable expedients to retain them. Again, why should it be taken for granted that if the Church is not holding the young people it is the Church which is necessarily at fault, and must be changed. May it not be the young people who need to be changed?

This is the third specific to be made use of, according to this patent plan for keeping hold of our young people:—constant change and variety in the church. It is true that it is "only elasticity and a freedom which shall secure whatever of variety may be desired," that is asked for. And truly one would think that is enough to ask. "Whatever of variety may be desired." By whom? Who is to say when there is enough of variety? Where is the limit to be fixed? Is there to be any kind of settled order or regularity at all, things so essential to decorum in the house and worship of God? If so, who is to decide what that shall be, and who are to see to its being observed? Why, as this article sets the example of doing, should those who are charged with the ordering of the service of worship according to prescribed forms, or as long use and wont have shewn to be helpful to right feeling, be held up to ridicule and contempt for doing what they have been solemnly ordained, and have solemnly promised, to do? "Deacon Quirk, Elder Sniffin." The very names indicate a prejudiced mind on the part of the writer. Flowers, music, tableaux and change, to please anybody's whim, are all mere matters of taste, and involve no principle whatever. So says the "Christian at Work." We decidedly decline to accept its dictum.

Questions of taste in such matters, and questions of principle, will usually be found to have a far closer connection than the writer appears ever to have dreamt of.

The views which have been animadverted upon prevail to far too great an extent amongst ourselves, and the publication of the article in question may do good, should it lead either yourself or some of your able contributors to draw attention clearly, forcibly and frequently to the purposes for which the Church really exists, and how she may best accomplish these, and how, in order to perpetuate her existence and increase her usefulness, she may, by all worthy and legitimate ways, get and keep hold of her young people, so as to enlist them, in a far greater degree than their fathers, in her prosperity, and fit them in a far greater degree for extending and building up the Church.

W. D. BALLANTYNE.

Pembroke, June 23, 1880.

BOOKS AND MAGAZINES.

THE ODE OF LIFE. By the author of "The Epic of Hades." (Roberts Brothers, Boston; Willing & Williamson, Toronto; 1880.)—One of the most original poems that has lately appeared in our language may well merit more particular attention than is usually given to works of the kind. If we are to adopt Lord Macaulay's views on the subject, and consider that alone as poetry which makes use of "the art of employing words so as to produce an illusion on the imagination," then with him we must also go further and regard the advance of civilization as almost necessarily involving the decline of true poetry. But we cannot agree with such an opinion and banish from the lofty regions of the truly poetical everything that does not produce an "illusion" on the imagination. It is no more to be expected from the race that the glorious fancies of its infancy should find a secure and lofty place in its maturer years, than that the unreal dreams of the child should be the thoughts of the grown man. And yet can anyone say that there is anything less poetical in the one than in the other, though not so largely the product of mere imagination? If it were necessary for a true poet to produce an illusion on the imaginations of his readers, we fear the author of "The Ode of Life" could have but small pretensions to that high name. But if instead of confining poetry to the often uncongenial task of bodying forth "the forms of things unknown," and giving to "airy nothings" their "local habitation and a name," we enlarge its scope, then we remove any necessity on the poet's part of seeking to cast a glamour over the minds of his readers. "The Ode of Life" deals with the mystery of our existence in a series of smaller odes, each a separate link, though not an independent one, and together forming a really noble chain. Thus we have odes on creation, infancy, childhood, youth, love, etc. As the author himself says in the preface "the ode, which has such splendid, and yet so few, representatives in English verse, is carried somewhat further than has hitherto been the case in the direction of a continuous plan," and the effort we think has been highly successful. The author so combines purity, clearness, and depth of thought with elegance and fertility of expression as to produce a poem in every way worthy of a high place in our literature. We have but room for a single extract. It is taken from the first part of "The Ode of Youth," that entitled "Early Manhood."

"Oh, happiest age of all!
When hope is without measure,
And life a thrill pleasure,
And health is high and force unspent,
Nor disappointment yet, nor sordid care,
Nor yet satiety, nor the cold chill
Which creeps upon the world-worn heart to kill
All higher hope, and leaves us to despair,
Nor doubt of God or men can touch, but all
The garden ground of life is opened wide;
And lo! on every side
The flowers of spring are blooming, and the air
Is scented, and sweet song is everywhere,
And young eyes read from an enchanted book,
With rapt entranced look,
Love's legend, and the dream of days to be,
And fables fair of life's mythology,
Rapt hour by hour till dewy twilight fall."

THE GOSPEL MIRACLES IN THEIR RELATION TO CHRIST AND CHRISTIANITY. By William M. Taylor, D.D. (New York: A. D. F. Randolph & Co.; Toronto: Wesleyan Book-Room.)—Dr. Taylor in this series of seven lectures on "The Relation of the New Testament Miracles to Christ and His

Religion," deals first with the question of the nature and possibility of miracles. These points, of course, must first be determined—what is meant by the term miracle?—and when that has been settled, whether or not in the very nature of things such occurrences be possible. The first thing that strikes any attentive reader of the Gospels is the impossibility of removing the miraculous element in them without thereby virtually destroying their character. From first to last they are not merely tinged, but deeply coloured with the supernatural. "The supernatural—whether rightly or wrongly claimed for it—is its differentiating quality; and if that be taken from it, nothing really distinctive or peculiar remains." By a miracle we are not to understand a violation of the "laws of nature." That would be a violation of such a law which from precisely the same causes should produce entirely different effects. But a miracle is due to the introduction and action of an altogether new cause, just as a boy introduces the new cause of his own volition when he disturbs the force of gravity for the moment by throwing a stone into the air. The "law" of gravity is not thereby destroyed, but still continues to act though superseded for the time being by a new "law." Nor can a miracle be truthfully described as the *suspension* of any law of nature. Any laws that were in action before, still continue in action though so far modified by their co-operation with other laws. The ground usually taken by those who object to miracles is that nature's laws are absolutely rigid in their uniformity and admit of no interference or modification. But this can only be granted when speaking of the physical world, and in this case it must be admitted that all things move on unvaryingly. But when we speak of the uniformity of operation in the laws of nature, we must first determine just what we are to understand by the terms "laws" and "nature." If by nature, *e.g.*, we are confined to mere physical phenomena, then it is true that we must acknowledge the unvarying uniformity of her operations. But if we include "human nature" under the term, the case is greatly changed. All triumphs of science, art, and mechanics over mere physical nature have been due to the introduction of this new power, and if the existence of a personal God be admitted at all, the same privilege must be granted to Him of interfering with the monotonous course of the purely material. In such a case there is no reasonable foundation for rejection of miracles the truth of which is seen in the fact that those who persistently deny the supernatural have been driven to positive denial of the existence of a God, or to Agnosticism. Passing now to the great miracle—the supernatural in Christ—Dr. Taylor asks on what can argument for the truth of this be based? and answers, on these two facts—on the one hand the life story, told by four different narrators, of a young carpenter born in the most degenerate age of Jewish history, in a district a very proverb for its coarseness, and in a village notorious for its wickedness. This young man begins to teach publicly when he is about thirty years old, gathers around Him twelve fishermen, travels round the country for three years teaching and preaching, gets into trouble with the rulers of the people, whom He has provoked with His criticism, and is at last crucified in Jerusalem. All this somewhat more than eighteen hundred years ago. On the other hand, we have the fact that this young man's life, as written by his followers, has been the most potent force this world has ever seen, that in fact it has made an entirely new world, 'bringing life and immortality to light.' This young man with the perfect, moral and intellectual nature that even His enemies grant him, claimed to be the son of God, and to have power to forgive sins. He appealed to the works of healing wrought by Him as proofs of the truthfulness of His claims, and called on all men to believe in Him: Millions have since done so and found in Him all that they need, and have gone down into the dark valley of the shadow of death in full confidence that what He has promised He is able also to perform. No true explanation can be given of this life and death, and the wonderful effects that have followed them on purely natural causes. Dr. Taylor, in the remaining lectures, deals in his usual clear and masterly style with "The Credibility of Miracles," "The Testimony in Behalf of Miracles," "The Mythical Theory," "The Evidential Value of the Miracles," and "The Spiritual Significance of the Miracles." As a clear, able, and concise discussion of one of the greatest questions of the day, this volume of lectures ought to be highly popular and very widely read. In any case it well deserves to be, for it shirks no difficulty, and its style of argument is calm as it is cogent.

PASTOR AND PEOPLE.

FAMOUS PREACHERS.

THE ELOQUENCE OF CHRYSOSTOM.

The following description of the eloquence of Chrysostom at Antioch is given in the "Leaders of our Church Universal:"

His first sermons produced a marvellous effect. People said such convincing preaching had never before been heard. Notwithstanding his repeated requests that they would leave off their pagan practices, he was once and again interrupted in his burning eloquence by loud and stormy manifestations of approval. And indeed his rhetoric, with all the enlightenment shed on it by the Gospel, had in it a strong flavour of Greek culture and an Attic elegance, reminding one of the eloquence of a Demosthenes, rather than the simple form of speech of the apostles and evangelists.

But the chief power of his sermons lay not in choice of language, nor turning of sentences, nor originality of simile and metaphor, but in their fulness of thought and striking argument, in their noble spontaneity, as of classic days, in their adaptation, and in the fresh, buoyant, nervous style of delivery—like a stream that has burst through its rocky barrier, gushing forth from the very depths of his heart. "I speak," he says of himself, "as the fountains bubble, and still continue to bubble, though none will come to draw. I preach as the rivers flow—the same, though no one drink of their flood of waters." . . . In his sermons he exposed with great fearlessness the moral sores he had found alike in high and low in the luxurious capital. He characterized the positive dogmatic tone affected by so many, as a mask behind which a child of hell might be concealed. He lashed, without sparing, the avarice of the rich, the extravagance in dress of the women, and the eager running of everybody to the theatre and circus—"those devil-kitchens of paganism." He insisted upon a spiritual frame of mind and its preservation in every relation. As in Antioch, here again, when uttering the most vital truths, he was frequently interrupted, to his sore pain, by the stentorian applause of the crowded congregation. "Friends," he cried out to the excited multitude, "what am I to do with your applause? It is the salvation of your souls I want. God is my witness what tears I have shed in my secret chamber that so many of you are still in your sins. Anxiety for your saving has almost made me forget to care for my own." His tears and prayers won a rich harvest of souls. Multitudes were by the word of fire from his tongue led to God. By degrees the city put on a different aspect. In him, it was said, the fable of Orpheus was verified—by the melody of his speech wolves and tigers were subdued and changed to gentle lambs.

GEORGE WHITEFIELD.

This man, who now saunters up to join the assembly, is of a very different type from the gentlemen of the court. His brow is knit; at intervals he murmurs some word to himself as if he wished not to forget it; something very like a proof-sheet is peeping out of his pocket. People stare at him, half with curiosity, half with wonder, as though they were surprised to see him here. David Hume has, in truth, not much time to spare from his history, but he cannot deny himself such an intellectual treat as listening to Whitefield. In and out among the well dressed many, there moves a crowd of people who wear neither silk nor velvet. There is the artisan, with his wife and children, who have come out here chiefly for the sake of the fresh, sweet country air; there are the city clerk and his sweetheart doing a little flirting to while away the time; there is the poor needle-woman, whose pale face has such a wistful look, that we fancy her heart must be beginning dimly to guess that if she could grasp the meaning of the great preacher's words, it might possibly bring into her life even more warmth and colouring than there is in the dresses she stitches for the grand ladies. Suddenly the murmur of voices which has been running through the vast assembly is hushed. The duchesses and countesses incline their heads a quarter of an inch forward; the fans of the actresses cease to flutter; the mass of the people make a little rush all in the same direction. Every eye is fixed on a man who is ascending slowly a green bank near at hand. At first sight there is nothing very remarkable in his appearance. His figure is tall and spare, his dress is homely; when he returns towards

the audience we see that he squints, and he has no especial beauty of feature. But the moment he begins to speak, his face is forgotten in his voice. How does it thrill with holy passion as he tells of his dear Lord; how does it ring with stern indignation against sin, and yet how does it melt with tenderness over the sinner! It is so clear, that it is heard at the further end of the wide assembly; and yet so sweet, that music is the only word that can give an idea of its tones. His face too, and his figure have changed since we last looked at him. Meaning has come into every movement of his hand; each feature answers to the theme upon his lips, as does the lake to the lights and shadows in the sky above; his form seems to have grown majestic, and to be like that of the desert preacher, or of him who cried against Nineveh. When he speaks of heaven, we almost believe he has been there, when he tells of the Saviour's love and sufferings, it seems to us that he must have walked with Peter and John at His side; when he tells a story by way of illustration, as he often does, the description is so vivid that we listen breathlessly as though we really saw the scene he paints, with our bodily eyes. For two hours the tide of eloquence flows on unceasingly, and still the listening crowd remains enthralled. Different signs of emotion appear among them. The daughters of the people stand with clasped hands, looking up at the preacher as though he were an angel bringing them the good tidings which are the especial birthright of the toil-worn and weary, the actresses sob and faint; the great ladies actually sit upright to listen. The sterner sex, too, are affected in their own way. The hard faces of the mechanics work with unwonted feeling; the brow of Hume grows smooth; even Chesterfield, who hitherto has stood like a statue of one of his own ancestors, so far forgets himself when the preacher in a lively parable is describing a blind beggar on the edge of a precipice, as to start forward and murmur, "O save him, save him." No wonder they are thus moved, for the preacher himself sets the example. Sometimes his voice trembles so much in his intense earnestness, that he hardly can go on; sometimes he even weeps. At length the sermon ends in a grand wave of heaven-aspiring prayer; then the crowd disperses, some to spend the night at a masquerade or at the gaming-table, some to criticise, some to forget, some to keep the good seed silently in their hearts.—*Sunday Magazine.*

DR. CHALMERS.

Those who never heard Chalmers never knew what true eloquence is—eloquence alike of speech and of the thing spoken—nor felt the mastery of it all their lives. I am sometimes conscious of a sort of pity for my younger brethren in the ministry, when I am reminded that, being "of yesterday," they really "know nothing" about it. They never can. Its effect was perfectly unique. We can all understand what it is to be impressed, riveted, charmed, even melted; and many of us can associate such pleasurable sensation with the preaching of such noble pulpit orators as were Andrew Thompson, Robert Gordon, James Buchanan, Robert Candlish, Thomas Guthrie, and not a few more—alas! no longer with us—without going beyond our own borders; but it was Chalmers alone who electrified, galvanized us. The difficulty in listening to him, was to remain seated or silent. Sometimes the whole congregation started from their seats under the dynamic power of his appeals. One felt inclined to shout, yet afraid to breathe, far more afraid to cough, for fear of losing a word. It is scarcely conceivable that Demosthenes could be a match for him. The quiet beauty of his "shining" was equal to its brilliancy. His life was as eloquent as were his lips. He was one of the most lovable of men. All good men loved him, and there was nobody of whom I ever heard, who hated or even disliked him. His students all but worshipped him. So catholic was he, that he was esteemed by Christians of every other denomination almost as much as by those of his own. Edward Bickersteth, John Angell James, and he were the triumviri of the "Evangelical Alliance" at its formation. Dr. John Brown, of Edinburgh, designated him as "The Apostle of Charity." Though unquestionably of homely, if not somewhat uncouth exterior, his countenance was so beaming, "his eye, though turned on empty space, beamed so keen" with what was even more and better than "humour," that Tholuck, the great German theologian, spoke of him as "a beautiful old man." This man was "full of good works and alms-deeds which he did." He was not a

meteor or a comet, but a star.—*Dr. Burns, in Free Church Assembly.*

DSET.

On this subject Mr. Spurgeon says.

Living beyond their incomes is the ruin of many of my neighbours, they can hardly afford to keep a rabbit, and must needs drive a pony and chaise. I am afraid extravagance is the common disease of the times, and many professing Christians have caught it, to their shame and sorrow. Good cotton or stuff gowns are not good enough now-a-days; girls must have silks and satins, and then there's a bill at the dressmaker's as long as a winter's night, and quite as dismal. Show and style and smartness run away with a man's means, keep the family poor, and the father's nose on the grindstone. Frogs try to look as big as bulls, and burst themselves. A pound a week apes five hundred a year, and comes to the county court. Men burn the candle at both ends, and then say they are very unfortunate—why don't they put the saddle on the right horse, and say they are extravagant? Economy is half the battle in life; it is not so hard to earn money as to spend it well. Hundreds would have never known *want* if they had not first known *waste*. If all poor men's wives knew how to cook, how far a little might go! Our minister says the French and the Germans beat us hollow in nice cheap cookery; I wish they would send missionaries over to convert our gossiping women into good managers; this is a French fashion which would be a deal more useful than those fine pictures in Mrs. Frippery's window, with ladies rigged out in a new style every month. Dear me! some people are much too fine now-a-days to eat what their fathers were thankful to see on the table, and so they please their palates with costly feeding, come to the workhouse, and expect everybody to pity them. They turned up their noses at bread and butter, and came to eat raw turnips stolen out of fields. They who live like fighting cocks at other men's costs will get their combs cut, or perhaps get roasted for it one of these days. If you have a great store of peas, you may put the more in the soup; but everybody should fare according to his earnings. He is both a fool and a knave who has a shilling coming in, and on the strength of it spends a pound which does not belong to him. Cut your coat according to your cloth is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a pettifogging lawyer, or a priest, or open a loan office, or go out picking pockets, but I would scorn the dirty art of getting into debt without a prospect of being able to pay.

You have debts, and make debts still,
If you've not lied, lie you will.

Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot:

Now, if owing leads to lying, who shall say that it is not a most evil thing? Of course, there are exceptions, and I do not want to bear hard upon an honest man who is brought down by sickness or heavy losses; but take the rule as a rule, and you will find debt to be a great dismal swamp, a huge mud-hole, a dirty ditch; happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether. If you once ask the devil to dinner it will be hard to get him out of the house again: better to have nothing to do with him. Where a hen has laid one egg, she is very likely to lay another; when a man is once in debt, he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound, and when a man is over shoes, he is very liable to be over boots. Never owe a farthing, and you will never owe a guinea.

My motto is, pay as you go, and keep from small scores. Short reckonings are soon cleared. Pay what you owe, and what you're worth you'll know. Let the clock tick, but no "tick" for me. Better go to bed without your supper than get up in debt. Sins and debt are always more than we think them to be. Little by little a man gets over his head and ears. It is the petty expenses that empty the purse. Money is round, and rolls away easily. Tom Thrifless buys what he does not want because it is a great bargain, and so is soon brought to sell what he does want, and finds it a very little bargain; he cannot say "No" to

his friend who wants him to be security; he gives grand dinners, makes many holidays, keeps a fat table, lets his wife dress fine, never looks after his servants, and by-and-by he is quite surprised to find the quarter-days come round so very fast, and that his creditors bark so loud. He has sowed his money in the field of thoughtlessness, and now he wonders that he has to reap the harvest of poverty. Still he hopes for something to turn up to help him out of difficulty, and so muddles himself into more trouble, forgetting that hope and expectation are fool's income. Being hard up, he goes to market with empty pockets, and buys at whatever prices tradesmen like to charge him, and so he pays them double, and gets deeper and deeper into the mire. This leads him to scheming, and trying little tricks and mean dodges, for it is hard for an empty sack to stand upright. This is sure not to answer, for schemes are like spiders' webs, which never catch anything better than flies, and are soon swept away. As well attempt to mend your shoes with brown paper, or stop a broken window with a sheet of ice, as to try to patch up a falling business with manœuvring and scheming. When the schemer is found out, he is like a dog in church, whom everybody kicks at, and like a barrel of powder, which nobody wants for a neighbour.

They say poverty is a sixth sense, and it had need be, for many debtors seem to have lost the other five, or were born without common-sense, for they appear to fancy that you not only make debts, but pay them by borrowing. A man pays Peter with what he has borrowed of Paul, and thinks he is getting out of his difficulties, when he is putting one foot into the mud to pull his other foot out. It is hard to shave an egg, or to pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming. As to borrowing money of loan societies, it's like a drowning man catching at razors; Jews and Gentiles, when they lend money, generally pluck the geese as long as they have any feathers. A man must cut down his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has a clear prospect of doing so in due time; those who stave off payment by false promises deserve no mercy. It is all very well to say, "I'm very sorry," but

A hundred years of regret
Pay not a farthing of debt.

BETTING.

A strong protest against the "time honoured" practice of adjourning the House of Commons for the Derby is uttered by the "Fountain." The editor contends, and we think wisely, that this national recognition of horseracing is an outrage upon Christian propriety:

"To say that it is a national holiday is simply false. How can that be a national event which is attended by but 200,000 persons, or less than one in ten of the adult population of London alone? Moreover, looking at the question more generally, every sensible man knows that the people who are interested in horseracing are a minority, and that they belong mainly to the most disreputable classes of society. Why, then, is this called a "national" pastime? Is it because a few titled idlers, who have more money than wit, are engaged in it? And as to the talk of sporting lords and squires about "a manly and noble sport," it is sheer nonsense. One can understand something of the sport of the hunter, but what sport is there in watching a five minutes' struggle of horses and jockeys? Besides, who goes to see the sport? The very life and soul of the thing consists in betting. Take that away and there would be a total collapse. The Turf is an essentially immoral institution, and Sir Wilfrid Lawson used words not one whit too strong when he declared that "the whole system was an organized system of rascality and roguery." By means of betting thousands of lazy villains are enabled to prey upon society, and to exert an influence which is evil and corrupting. This is not exactly the kind of system that ought to be supported by the legislature of a Christian country."

We trust this protest will be repeated by the Christian people of England, and that the British Legislature will cease to countenance this most unchristian amusement. Thomas Hughes, M.P., has more than once lifted up his voice in Parliament against this sin. He says, "Of all the cankers of our old civilization, there is nothing in this country approaching in unblushing

meanness, in rascality, to this belauded institution, the 'British Turf.'" These warnings against betting need to be repeated on this side of the Atlantic. There is a canker amongst us. There are not a few "lazy villains" in Canada who get their bread and broadcloth by betting. The men at the head of pedestrian tournaments, boat races, as well as horse-races, belong to this fraternity. Every such saturnalia is a rich harvest to the professional gambler. The philosophy of betting is that you may get something for nothing, that you may win money without working for it. It is attempting to get money in some other way than by honest industry and enterprise. This is wrong. We have no hesitation in classing the man who seeks to get wealth in this way on a level with the professional tramp. The gambler or betting man is first-cousin to the pick-pocket and brother of the sneak-thief. The young men of Canada are being led into this temptation, and a terrible temptation it is. Horace Greeley said, "The darkest hour in the history of any young man is when he sits down to study how he can get money without honestly earning it." It is the duty of all good, honest men to set their faces like a flint against this iniquitous practice of betting. The regatta season has begun. Now is the time to utter the warning. Let the pulpits not be silent, and let Sunday school teachers cease not to warn the young of this evil. - *Canadian Independent.*

THE PERFECT DEATH.

Disce mori.

Where shall we learn to die?
Go, gaze with steadfast eye
On dark Gethsemane,
Or darker Calvary,
Where, through each lingering hour,
The Lord of grace and power,
Most lowly and most high,
Has taught the Christian how to die.

When in the olive shade,
His long last prayer he prayed;
When on the Cross to heaven
His parting spirit was given,
He shewed that to fulfil
The Father's gracious will,
Not asking how or why,
Alone prepares the soul to die.

No word of angry strife,
No anxious cry for life;
By scoff and torture torn
He speaks not scorn for scorn;
Calmly forgiving those
Who deem themselves his foes,
In silent majesty
He points the way, at peace, to die.

Delighting to the last
In memories of the past;
Glad at the parting meal
In lowly tasks to kneel;
Still yearning to the end
For mother and for friend
His great humility
Loves in such acts of love to die.

Beyond His depths of woes
A wider thought arose,
Along His path of gloom
Thought for His country's doom,
Athwart all pain and grief,
Thought for the contrite thief—
The far-stretched sympathy
Lives on when all beside shall die.

Bereft but not alone,
The world is still His own;
The realm of deathless truth
Still breathes immortal youth;
Sure, though in shuddering dread,
That all is finished,
With purpose fixed and high
The Friend of all mankind must die

Oh! by those weary hours
Of slowly ebbing powers,
By those deep lessons heard
In each expiring word;
By that unflinching love
Lifting the soul above,
When our last end is nigh,
So teach us, Lord, with Thee to die!

—Arthur Penrhyn Stanley.

POVERTY-STRICKEN PREACHERS.

We have for long cherished the opinion that a vow of perpetual poverty was not a necessary condition for a pastorate in the Presbyterian Church of this country. The people of that religious persuasion constitute, for the most part, an intelligent, well-meaning, and well-to-do portion of this commonwealth. There are certain grave facts, the existence of which appear un-

known to them, or if they know them they are too much affected with the weakness of shrinking from looking them squarely in the face. They claim to act in accordance with the excellent principle of ministerial parity. It is, it must be admitted, a poor exemplification of that principle to find that nearly a fourth of its settled ministers are existing on what the plainest use of language can only describe as starvation salaries. There are, it is freely conceded, diversities of gifts, and it cannot be expected that a pastor in a poor and remote struggling country parish can command the comfortable income a large and wealthy congregation gives to its talented and accomplished clergyman. For all that, the disparity should not be so striking as it unfortunately is. The least brilliant of these country parsons must at all events possess some qualifications for his important office. He has gone through many years of special training for his work. This of itself implies painful self-denial and enhanced qualities eminently helpful to him in his chosen profession. He has passed the ordeal of professorial and Presbyterian examinations, more or less strict. His congregation has seen, or thought they have discerned in him certain popular gifts and qualifications that induced them to give him a "call." This at least entitles him to just and kindly consideration.

At the General Assembly just held in Montreal, a proposal was submitted for the establishment of a sustentation fund, from which inadequate stipends should be augmented. The plan was ably proposed by Rev. Mr. McLeod, of Stratford, now under call to Toronto, and as ably seconded by Rev. D. J. Macdonnell. In his advocacy of the scheme, Mr. McLeod stated that there were 154 ministers whose salaries ranged from \$200 to \$600, and 209 whose incomes were \$600 to \$740. This state of things ought to give rise to reflections, and prompt speedy endeavours to wipe away reproach. Before entering on his work a minister must pass a long peculiarly unproductive period of preparation. When he enters upon active duty he is supposed to be equipped with an ample and costly library, and this it is necessary from time to time to replenish with the latest results of theological and scientific inquiry. It is required of him to exercise an ungrudging hospitality, and practically to exemplify the graces of benevolence and charity. He is human, and possesses the feelings and affections of our common humanity; the chances are that amid obstacles all but insuperable he will enter on the burdens and responsibilities of domestic life. Let any one imagine the fret and worry ministerial life must occasion under such conditions. Beneath the awful pressure life's noblest ambitions are gradually but surely crushed, efficiency becomes hopelessly impaired, and a blighted life drags wearily to a close, cheered by the hope of promotion to the service and rewards of the upper sanctuary, since all gleams of possible happiness in the service of the Church militant fade into darkness.

The plan proposed in so excellent a spirit is, in the Canadian Church, impracticable. Congregations will not forego the right of absolute control over their own resources. The good work must be done. It is pressingly urgent. The machinery is already in existence. The present system of supplementing weak congregations only needs remodelling and extension. Many wealthy laymen of eminent business ability take an active interest and share in church work. The duty lies at their door. A clergyman, unless lost to all self-respect, cannot with propriety plead for his own pecuniary maintenance. Let business men take the case in hand, and the people, when once they understand it, will speedily remove this cause of reproach to our common Christianity. The same evils exist in other communions, and the same efficient means for their removal lie to their hand. "A scandalous support makes a scandalous ministry."—*St. Thomas Journal.*

NEW ZEALAND, by the last census, taken in 1878, had a population of 414,412. In addition to these there were 43,595 Maori, making in all 458,007. Of these 10,564 objected to making any statement as to their religious belief. Of the rest 334,745 declared themselves to be Protestants, and of Roman Catholics, including the Greek Church, there were 58,881. The largest body of Protestants were connected with the Church of England. These amounted to 176,337. The Presbyterians came next, 95,103. We notice that thirty registered themselves as Atheists. The ratio of Presbyterians to the entire population has for the last twelve years been on the decrease. In 1867 it was 25.12 per cent., while in 1878 it was only 22.95.

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THE CASE OF PROFESSOR ROBERTSON SMITH.

IT was at first anticipated by not a few that the recent decision in the Robertson Smith case of the Scottish Free Church Assembly would certainly issue in large secessions from that body, if not in what might be called another Disruption. Some cases of such secession on the part of office-bearers in different parts of the country have no doubt already taken place on account of that decision, but as time passes there appears to be less and less likelihood of such being either very numerous or very important. With the great body of the ministers who felt themselves aggrieved by the decision, it is said wiser, or at least more moderate, counsels are likely to prevail. Even with such men as Drs. Begg, Moody Stuart, Kennedy and Mackay, who took the most uncompromising view of the case, there is no present intention of pushing matters to extremity. Conferences on the subject have been held, and the outcome, it seems, of these has been the appointment of a committee to prepare a statement indicating the various phases which the case had assumed, and the full effect of the recent deliverance of the Assembly. It is also said that in the proposed statement it will be pointed out that the discussions which have taken place from time to time in the Assembly have clearly shewn that the views of Professor Smith on the Pentateuchal Scriptures are not those of the Free Church, and that the knowledge of this, no less than the admonition addressed to the Professor, is likely to make him more careful in future as to promulgating speculative opinions.

As soon as the statement has been drawn up and sanctioned by those authorized to act in the matter, it will be sent to ministers and elders in all parts of the country for signature, after which it will be extensively circulated throughout the Church with the view of allaying the anxiety and alarm said to have been awakened in many quarters, but more particularly in the Highlands, during the three years in which the case now supposed to be ended has been under the consideration of the Church courts.

In this connection we may also mention that the Moderator of the Assembly in his closing address earnestly counselled the avoidance of all irritation, and the studying of the things which made for peace. If brethren, he said, went away with on the one hand the exultation of triumph and on the other with the soreness of defeat, nothing but mischief could follow. They must do Professor Smith the justice to believe that, if he had supposed that his article "Bible" would have been productive of such painful results, he never would have published it; and, in regard to some of the other Professors, too, if they had believed that their course of action would bring down suspicion on the collegiate institutions of the Church, they would have been careful to avoid it. All this is so far well, but still it is difficult to see how those who thought Mr. Smith's teaching so disturbing and dangerous as to warrant his being put out of his Professoriate, should comfortably, not to say cordially, work along with those who are of opinion that while the Professor had been rash and inconsiderate in some of his expressions, his case could be fully met and the mischief done fully rectified by his being admonished to be for the future more careful in the phraseology he employed, and in the speculations in which he indulged.

That the case has now been finally and satisfactorily settled is more a matter of earnest hope than of assured confidence. The action of the Assembly in restoring Mr. Smith may not necessarily be equivalent to its expressing sympathy with his critical opinions, and we do not believe it is, though such is the conclusion which very many have come to—some with unfeigned regret and others with even boisterous exultation.

But, "it remains," as the "Chicago Interior" puts it, "to be seen whether the Free Church has finally extricated herself from the difficulties which have grown out of this controversy. It may be possible for her to abstain, for the present, from giving expression to any judicial opinion respecting the sentiments that are being advanced in the region of the 'higher criticism.' The time will come, however, when it will be found that these sentiments stand in such obvious and logical relation to the doctrine of inspiration that though not explicitly anti-confessional, they are inconsistent with the teachings of the Confession. The Free Church in the exercise of what it thinks, and what we would fain hope is, its wisdom, has postponed the consideration of this question. But unless we greatly err, the day is at hand when she will be called upon to repudiate the teachings of destructive criticism as (to use Dr. Laidlaw's words) contrary to her 'testimony, if not contrary to her 'Standards.'"

ROBERT RAIKES.

THE "father of Sunday schools" has come suddenly and generally into prominence by the inevitable centenary having to be celebrated. This centenary work, with its inflated declamation and painful histrionics, is, no doubt, becoming quite too common and oppressive. It will soon, apparently, be an institution of a permanent and perennial character by which the fussy and insignificant living will manage to spread and parade themselves, professedly for the honour, but really at the expense, of the illustrious dead. If, however, we are to have centenaries and celebrations with all their painful concomitants, we know of few more deserved and more becoming than that which is now in progress. A good deal of stilted rant will, no doubt, be perpetrated on the occasion, just as there was, some twenty years ago, when poor Robert Burns was made to pass through the trying ordeal of those terrible cataracts of frothy declamation and more or less formidable whiskey punch, which, at the time were so painful and so notorious; and as Walter Scott and other worthies subsequently suffered at the hands of many who were physically thirsty as well as more or less disposed towards the exhibition of their own eloquence and hero-worship. But, after all, if this celebration bring out into the sunlight of the present the all but forgotten form and features as well as history of Robert Raikes it shall be abundantly welcome, in spite of the eloquence, and notwithstanding the extent and the character of much of the declamation.

The Gloucester "editor and printer" was a worthy, excellent man, who did the work which lay next to him with untiring energy and a great deal of singleness of purpose and simplicity of aim. He was born at Gloucester, in 1735; succeeded his father as editor, publisher and proprietor of the Gloucester "Journal" in 1757; married ten years afterwards; carried on the business thus handed to him with steady industry, very considerable skill, and uniform success, till in 1802, he sought his well-earned repose by retiring from business, though not from that work of benevolence to which he had been so long accustomed and in which he had so long found at once his pleasure and his reward.

Robert Raikes had been actively engaged for a good many years in seeking to alleviate the condition of the prisoners in Gloucester gaol before he turned to that work with which his name has come to be specially associated. Of course, everyone knows that the general condition of the prisons of England at that time was as terrible as could well be imagined. That of Gloucester was no exception to the general rule. Perhaps, in some respects, it might even be worse.

Let anyone read the following appeal, put out by Raikes in one of his issues of 1768, and say if anything could be more horrible:

"The persons confined in the castle, without allowance and without the means of subsistence by labour, most humbly entreat some little assistance from those who can pity their wretchedness. The favours they have heretofore received will ever be remembered with gratitude.

"The unhappy wretches who are confined in our county gaol for small crimes which are not deemed felonies (for felons have an allowance of bread) are in so deplorable a state that several of them would have perished with hunger but for the humanity of the felons who have divided with them their little pittance. A person who looked into the prison on Saturday morning was assured that several had not tasted food for two or three days before. Were a county bridewell established they might then work for their subsistence. The boilings of pots or the sweepings of pantries would be well bestowed on these poor wretches. Benefactions for their use will be received by the printer of this journal."

Raikes did what he could to alleviate the terrible misery, at the same time continually warning, through his paper, the young and the foolish against drink and crime, in some such language as the following:

"Could unhappy wretches see the misery that awaits them in a crowded gaol they would surely relinquish the gratifications that reduce them to such a state of wretchedness."

The great work, however, with which this excellent man's name has come to be indissolubly connected, was not yet entered upon. An apparently very casual and insignificant occurrence gave him the first idea of the Sabbath school enterprise. He, himself, describes it in the following terms:

"The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the streets. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah, sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot, playing at 'chuck' and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than of any other place. We have a worthy clergyman,' said she, 'curate of our parish, who has put some of them to school, but upon the Sabbath they are all given up to follow their own inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the mind of their children principles to which they themselves are entire strangers.'"

This conversation led Mr. Raikes to think something might be done to check this deplorable profanation of the Sabbath and to lift some of those helpless ones from the state of utter degradation and savagery into which they had fallen.

He accordingly bargained with four decent women, who kept day schools, that on Sabbaths they should instruct in reading and the Church catechism as many children as he could collect, on condition that he paid each of them a shilling for their day's labour. This pleased the women, who entered heartily into the scheme. The clergyman of the parish was also induced to take part by visiting and examining the schools in turn, and so the affair was started on a very small scale at first, but it grew and prospered till, as all know, it has reached its present gigantic dimensions, when the teachers in Sabbath schools have to be reckoned by hundreds of thousands and the scholars by millions.

It was not long before a marked change took place in the conduct of those ragged little wretches, in Gloucester, for whose good none had cared. It could be said within three or four years after the first start in July, 1780, that "from being idle, ungovernable, profligate and filthy in the extreme, the boys and girls had become not only more cleanly and decent in appearance, but greatly humanized in their manners; more orderly, tractable and attentive to business, and, of course, more serviceable than ever they were expected to be to their employers. Cursing and swearing, and other vile expressions, which used to form the sum of their conversation, were now rarely heard among them."

Who shall say what a mighty influence for good has in this way been exerted now for a hundred years when the results were so marked and so gratifying within so short a time after the first attempt was made. It is not necessary for us to follow the beneficent career of good worthy Robert Raikes. He was emphatically one who was at once "not slothful in business, fervent in spirit, serving the Lord." Till he was sixty-seven years of age he continued, as we have said, his patient successful course of business and benevolence. He then retired on a handsome competency, and for nine years more found his pleasure and employment in forwarding the cause of Sabbath schools with which he had become so prominently identified, and in helping also as he could every undertaking which aimed at the material and spiritual improvement of his fellow-citizens.

At the ripe age of seventy-five, Robert Raikes passed to his rest and reward, leaving, as his latest biographer—Mr. Alfred Gregory—has remarked, another illustration in proof of Tennyson's couplet:

"Not once or twice in our rough island story
The path of duty was the path to glory."

THOSE who reject Christianity because the system has unworthy examples, do not thus avoid their individual responsibility. It is every man's duty to hear and investigate for himself; it is his privilege to think and decide for himself; and it will be his inevitable lot to be judged by himself.

MINISTERS AND CHURCHES.

THE Rev. Hugh McPhadyen, probationer, will please forward his address to D. H. MacLennan, Alexandria, Ont.

THE Rev. Dr. Mackay, of Formosa, preached on Sabbath last in Erskine Church, Toronto, in the morning, and in Knox Church in the evening. The Doctor also addressed the Woman's Foreign Missionary Association on Tuesday afternoon, and a public meeting in Old St. Andrew's Church, Jarvis street, on Wednesday evening. We are glad to learn that Dr. Mackay is in much better health than he was, and we trust that his visit to Canada will be greatly blessed, both to the advancement of the cause of missions throughout the country, and to the full re-establishment of his own health.

ON the evening of the 17th ult. a parlour social was held in the new manse of St. Andrew's congregation, Pickering, which has just recently been completed. It proved an entire success, numerically, socially, and financially, and more than realized the most sanguine expectations. The programme consisted of music, readings, and refreshments, which were provided by the ladies in overflowing abundance and in the most approved fashion. An interesting feature of the entertainment was that it was conducted, from the chairman down to the waiters, entirely by ladies. It was thus, in thorough harmony with the spirit of the age, and clearly indicated the claim of the ladies to walk and work in other spheres than those usually assigned them. The new manse is large and commodious, an ornament to the village, and a credit to the congregation. What is now wanted is a new church to accommodate the increasing congregation, and it is anticipated that action will very soon be taken to supply this pressing want.

THE fiftieth anniversary of the establishment of St. Andrew's Church congregation was celebrated on Sabbath, 27th ult., by special services in the new edifice, corner of King and Simcoe streets. In the morning the sermon was preached by the Rev. Donald Macrae, Moderator of the General Assembly, from the text, Revelations xxii. 4: "And they shall see His face." The rev. gentleman, after explaining at considerable length what was comprehended by the reward of being permitted to see the face of our Saviour in heaven, commented upon the inadequacy of any labour we could perform in His service compared with so disproportionately great a blessing. In God's ineffable love, however, all that was required of a believer to gain so inestimable a reward was to become His servant on earth, and to be persevering in His service. No man could answer the question as to how best this service could be performed by another. That was a matter between God and his soul. It was necessary, however, that every adherent of the Church should be a worker, and must take upon himself some branch or part of the work of the Church, as a token of love for the Redeemer. The work was not to be done to please one's self, or at the solicitation of another, or to gain popularity, or to put others under an obligation, but to fulfil an obligation to our Lord. There was plenty of work to do by those seeking it in the Sabbath school, the mission field, and in benevolence. Heaven would be crowded with sinners who had been transformed by grace, but not a solitary idler would be there. He failed to see how a man who had done nothing for Christ could hope to see His face. In referring to the celebration of the fiftieth anniversary, which they called their Jubilee Sabbath, he said the congregation could look back with gratitude for what had been vouchsafed them, as they looked forward with the hope of one day seeing Christ. For fifty years the congregation had kept to the faith of their fathers, and still trusted for light to come. After an exhortation to his hearers to be assiduous in their labour for Christ, he invited them to attend the afternoon service and approach the Lord's table. In the afternoon a large number of the past and present members of the congregation attended the communion service. In the evening the service was conducted by Principal Grant who preached a very interesting and excellent sermon on the "Year of Jubilee."

ENTER upon life as you would wish to retire, from it, and spend time on earth as you wish to spend eternity in heaven.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

July 11, } THE FALL AND THE PROMISE. { Gen. iii. 1880. } 1-15.

GOLDEN TEXT.—"By one man sin entered into the world, and death by sin."—Rom. v. 12.

HOME STUDIES.

- M. Gen. iii. 1-15.... Fall and Promise.
- T. Gen. iii. 16-24.... Banishment from Eden.
- W. Luke ii. 8-20.... Promised Saviour.
- Th. Ps. li. 1-19.... Pardon and Purification Sought.
- F. Rome v. 1-21.... Death by Adam, Life by Christ.
- S. Matt. iv. 1-11.... Jesus Tempted and Triumphant.
- Sab. Gal. ii. 10-13.... Redeemed from the Curse.

HELPS TO STUDY.

God having, as we found in our last lesson, created Adam (earth) and placed him in the garden of Eden, made a covenant of life with him in the following terms: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Eve (living) was then created and brought to Adam as a companion or "help meet"—that is, meet or proper help—for him.

Our first parents do not appear to have continued very long in their holy and happy state; the sad record of our present lesson follows closely. We find in it the following topics, (1) Temptation, (2) Sin, (3) Shame, (4) Trial and Conviction, (5) Promise of Salvation.

I. TEMPTATION.—Vers. 1-5. The fall of man from a state of holiness and happiness into a state of sin and misery is neither a myth nor an allegory; its consequences are all too evident within us and around us.

The Serpent. That was all that Eve saw, but Satan was there—"that old serpent called the devil and Satan, which deceiveth the whole world" (Rev. xii. 9). In this passage "old serpent" evidently means the serpent that appeared to Eve in Eden, for that is the oldest serpent of which we have any particular account; and his appearance there was the beginning of his characteristic work of deceiving the "whole world." See also John viii. 44. It was only from without that he could tempt Eve, as she was holy in heart; he meets with no such obstacle now in deceiving fallen humanity.

Yea, hath God said, ye shall not eat of every tree in the garden? This question expresses surprise at such a restriction, the object being to make Eve discontented. Such insinuating questions form part of Satan's tactics still; but instead of a serpent, he now employs men and women to propose them.

And the woman said. In Eve's version of the terms of the covenant of life there are certain variations from the original which seem to indicate that the tempter's question was already producing its intended effect. She leaves out the words "every" and "freely," and she introduces "neither shall ye touch it," thus giving the covenant an aspect of severity.

Ye shall not surely die. First a confusing question, then a bold denial. Satan is still busy at this sort of work. How is it that this old lie is so favourably received in the present day among people who affect to despise old things?

II. SIN.—Ver. 6. Humanity, placed upon its trial in the persons of Adam and Eve, had the best possible chance of winning eternal life by works. These two alone came into the world at maturity; all others came as children. We were favourably represented in Eden, and all we can say is "we with our fathers have sinned."

Seeing that sin means a breach of the moral law, wherein did Eve's sin consist? In acting contrary to a particular injunction given by God, no matter how indifferent in itself the act might be, she broke the first commandment. When she listened complacently to the blasphemous words of God's open enemy, she no longer loved the Lord with all her heart and with all her soul. When she coveted the forbidden fruit she broke the tenth commandment. When she stretched forth her hand and took what did not belong to her she broke the eighth.

And when the woman saw. Human reason is not at all to be despised, but even at its best it has its limits. God knows best. But the adversary prevailed. He got these hitherto innocent beings to accept bondage under the name of liberty; and their descendants, listening to the same specious plea, rivet their fetters and multiply their chains.

III. SHAME.—Vers. 7, 8. "God made man upright but they have sought out many inventions" (Eccles. vii. 29). And the eyes of them both were opened. They had now acquired the coveted knowledge but the acquisition was a terrible loss. A feeling, not hitherto experienced by them, because incompatible with perfect innocence, now took possession of them. Shame follows sin, and that closely in the case of inexperienced sinners; in every case it will catch up sometime.

IV. TRIAL AND CONVICTION.—Vers. 9-14. In their state of holiness our first parents loved God, and revered Him, and feared Him—that is feared to offend Him—but now they were afraid of Him; and this improper feeling still continues in the heart of man except where it is removed by that "perfect love which casteth out fear."

Where art thou? God evidently asks Adam this question in order to get him to realize his position, not locally, but morally and spiritually. God also puts that question to each one of us now individually. All who have not yet found life and salvation through Jesus Christ, "the second Adam," are where the first Adam was when the question was put to him—in a state of spiritual death, and therefore exposed to death eternal.

V. PROMISE OF SALVATION.—Ver. 15. In this verse we have the first intimation of a deliverer from the state of

sin and misery into which man had just fallen. The first clause may be taken as referring at least in its most literal sense to the how well known antipathy towards serpents that man as a rule almost instinctively feels—I will put enmity between thee and the woman, and between thy seed and her seed; but in the second clause there is no mention made of the seed of the serpent; the reference is evidently to the serpent himself that is to Satan—it (the seed of the woman) shall bruise thy head and thou shalt bruise his heel. "It is to be observed" says a writer on this passage, "that in this clause, while one party is the seed of the woman, the other is not the seed of the serpent, but the serpent itself. The great adversary will do much injury to men, but in the end will himself be totally overcome. He will bruise the heel of his opponent but in return his own head will be trodden under foot. But who is meant by the seed of the woman? Undoubtedly, in the first instance, the human family, the term seed being itself indefinite. But as Satan is a spiritual foe the opposing party must be modified so as to denote the spiritual seed, the succession of the pious in all time. This spiritual posterity culminated in the person of Christ who gave Satan his death-blow on the cross."

EXPOSITORY BIBLE READINGS.

BY REV. J. A. R. DICKSON, GALT.

No. I.—"Covetousness which is Idolatry." Col. iii. 5.

Idolatry is in its essence putting something in God's place, and giving it the homage of the heart and the service of the life, that is due to Him, Lev. xxvi. 1. God is jealous of His glory, Isai. xlii. 8.

I. How covetousness is idolatry: Exod. xx. 3; Matt. xxii. 3 compared with 1 Tim. vi. 9, 10; Luke xii. 15-21.

II. In the last days it will be seen in preachers of the Gospel, 1 Pet. ii. 1-3, and also in professors of religion, 2 Tim. iii. 2.

III. It is a fruit of the evil heart, Mark. vii. 22, Rom. i. 29, therefore to cherish it is to make provision for the flesh, against which Christians are warned, Rom. xlii. 14.

IV. It is to be mortified, Col. iii. 5; and avoided, Ephes. v. 3; Heb. xiii. 5; 1 Cor. v. 11; Exod. xx. 17.

V. God hates the covetous: Ps. x. 3; Isai. lvii. 17. His woe rests on them: Heb. ii. 9; Isai. v. 8.

VI. The fruits of covetousness are: (1) Theft, Josh. vii. 21; (2) Lying, 2 Kings, v. 22-25; (3) Oppression, Micah. ii. 2; (4) Foolish and hurtful lusts, 1 Tim. vi. 9; (5) Trouble at home, Prov. xv. 27; (6) Erring from the faith, 1 Tim. vi. 10; (7) Murder, Prov. i. 19; (8) Punishment, Job xx. 15; Jer. xxii. 17, 19; Micah. ii. 2, 3; (9) Exclusion from heaven, Ephes. v. 5; 1 Cor. vi. 10.

VII. Prayer is offered for protection against this spirit: Ps. cxix. 36; Prov. xxx. 8, 9.

VIII. Examples for imitation: Paul, Acts xx. 33; Samuel, 1 Sam. xii. 3.

No. II.—"Thy Stewardship," Luke xvi. 2.

God is the alone possessor of all things, men are only His stewards, Matt. xxv.

I. God is the possessor of silver and gold: Haggai ii. 8; Joel iii. 5; and of all riches, Ps. l. 10-12.

II. God gives riches to men: 1 Chron. xxix. 12; Deut. viii. 18; Eccl. v. 19; Rom. xi. 36; Prov. x. 22; Hosea ii. 8.

III. Use to be made of riches: Not to be trusted in, Prov. xi. 28; Prov. xxiii. 5; Ps. lxxii. 10; Eccl. v. 13; Mark x. 17-25; 1 Tim. vi. 17; Matt. xliii. 22.

(a) Use made by good men: Employed for the Master, Matt. xxv. 16, 17, 19-23. For the furtherance of God's glory, Matt. vi. 19-21. For helping the needy in the Church, 2 Cor. viii. 7; and the poor in the world, Ps. cxli. 5, 9.

(b) Use made by bad men: It is the city of their confidence, Prov. x. 5; Luke xii. 16-21, their instrument for oppressing the poor, Job xx. 19; James ii. 6; Isai. iii. 13-15; Ps. x. 2.

IV. Riches are to be recognized as God's gift: Prov. iii. 9; Exod. xxii. 29, 30; Mal. iii. 8, 10.

(a) The Old Testament recognition was by tithings: Gen. xiv. 20; xxviii. 22; Levit. xxvii. 30, 32. These were given to God through the Church: Num. xviii. 21; Deut. xiv. 22, 23; 2 Chron. v. 6, 12; Neh. xx. 35, 39; Mal. iii. 8, 10.

(b) The New Testament recognition is left to the measure of our love and the sense of our indebtedness, 2 Cor. 8, 9; yet there is to be (1) A cheerful giving, 2 Cor. ix. 7; Phil. iv. 17; (2) A regular and proportionate giving, 1 Cor. xvi. 2; 2 Cor. viii. 8, 12. (3) A giving for the glory of God, 2 ix. 12; 2 Cor. viii. 1-4.

V. Reward in the present time for obedience to this law: Phil. iv. 19; 2 Cor. ix. 8; Prov. iii. 10; Ps. xli. 1-3; Luke vi. 38; Prov. xix. 17.

VI. Warning in case of disobedience: 2 Cor. ix. 6; Prov. xi. 24.

NOTHING can constitute good breeding that has not good nature for its foundation.

AN English Church Association in Manchester has hit upon an admirable device for relieving distress. The ladies purchase materials and cut out garments for distribution among the poor, and then hire needy women to make them at low wages. The sewing women work from eleven to four, are given a good dinner and paid an English sixpence for a day's work. The advantage of this system of relieving the poor is that it brings them out of their homes into a room which belongs to the ladies, and where the latter can exercise some beneficial influence upon the poor women whom they thus gather together. None but the really destitute care to work for such low wages, and the fact that they are thus willing to help themselves is proof that they are at least deserving of assistance.

CHOICE LITERATURE.

"LIFE'S REWARD."

Have you found your life a shadow,
And your fondest hope a dream?
Have your pleasures turned to sorrows?
Casts your setting sun no beam,

That reminds you of bright moments,
Golden moments, quickly sped?
Is there not one ray of gladness
In your heart so cold and dead?

Has Fate dealt with you so hardly,
Turned all love for you to hate,
And at last is Hope forbidden
Longer in your breast to wait?

Life has much of sun and shadow,
And must have some cloud and rain,
Ev'ry heart its sorrow knoweth,
Ev'ry soul its secret pain.

Let not care nor disappointment
Mar your short life's brightest hour,
Let not "hope deferred" e'er darken
Stifle all love's sweetest power.

For to him that overcometh
And a perfect faith retains,
Looking upward, striving onward,
An immortal crown remains.

—Godley's Lady's Book.

"MISS HANNAH'S BOY."

It was a cold, dark afternoon, and Miss Hannah Reed drew her shawl more closely around her as she came down the school-house steps. She was a teacher in the public school, and since her father's death, had found urgent need for all that she could earn. Miss Hannah's strength was not great, and her work pressed heavily, so that often when night came she was too tired to read.

The day had been a trying one, and Miss Reed felt unusually weary; the Sunday before she had given up her Sunday-school class, because her week's teaching generally ended in a severe headache. Thinking over this fact, Miss Reed gave an audible sigh, and said half aloud:

"Well, well, there is no use in my trying to do anything but earn a living; I have time and strength for nothing else."

At this moment she found herself opposite a locksmith's shop, and, remembering that she wanted a key altered, entered the shop. The master was out, but a pale, not very attractive looking boy sat at work, and he said that she could have the key by the next day. As Miss Hannah turned to leave, a weary look in the boy's face caught her eye, and she said in a kindly way:

"Do you like this work, my lad?"

The boy looked up surprised, but seeing a look of interest in her face, said timidly:

"I like it pretty well, ma'am, but I get very tired; I'm not used to be shut up so much."

"What have you been used to do?" said Miss Reed.

"I lived on a farm," said the boy; "but father didn't need us all to help him, so he said I had better come to the city, and I found this place."

"Do you earn enough to live on?"

"I only get about enough to pay my board, and have very little left."

"Where do you board?"

"Not far from here; there are six other fellows that board in the house."

"What do you do in the evening? Do you sit with your landlady?"

"She don't often sit anywhere, I think, for she's working most of the time, and we don't say much to her, except when we pay our bills. When I can earn a little extra, I go to the minstrels; it's right jolly there?"

"Do you ever go to church?"

"No, ma'am, I don't know much about the churches, and my clothes are not good enough to go."

"Do you ever read?"

"Not much; there are not many books at our house, one fellow takes a newspaper, and he lends me that sometimes."

It was getting late, and Miss Reed, after learning that the boy's name was Joseph Steele, said pleasantly: "Well, Joseph, we have had quite a talk, haven't we?"

When she went home, two voices seemed to be speaking to her; one voice said: "Here is a friendless boy, with no good influences around him, can you not help him a little?"

The other said: "I wouldn't trouble myself about him; you have enough to do." The first voice must have been the strongest, for the next day, when Miss Reed called for the key, she said to Joe:

"Wouldn't you like to go to Sunday-school with me next Saturday?"

Joe looked reflective, and said:

"I don't care much about it, but if you want me to go, I will."

"I would wish you to go once, and see how you like it," said Miss Reed; "and if you call on me at two o'clock next Sunday, we will go together."

When Sunday came, Miss Reed had a headache, and almost hoped that Joe would not appear; but as the clock struck, he came, looking quite clean and neat, and they soon reached the school. The room was a very attractive place, and Joe gazed curiously around. The superintendent shook hands with him very kindly, and then placed him in the class of a very earnest, faithful teacher. After school, Miss Reed found a chance to tell Joe's teacher a few facts about his new scholar, and then she walked some distance

with Joe, and was delighted to hear him say that he liked that teacher first-rate, and he meant to come next Sunday.

This was the beginning of new things for Joe. Miss Reed never did anything by halves, and her interest in the boy did not wane. In a few weeks she was rejoiced to discover Joe Steele, dressed in a new coat, sitting in the church gallery. He smiled as he caught her eye, and, after church, he told her that his teacher had helped him to get the coat, and to please him he had come to church. Before long the good teacher invited his whole class to spend the evening with him. Joe told Miss Reed that it was the best evening he had ever spent; he said that they had "nuts and oranges, and the teacher's sister played on the piano, and the boys hardly wanted to go home when the time came."

A good many times Miss Reed purposely passed the little shop so that she might give a kindly nod to Joe as he worked, and it always seemed to Joe that he could work better after she passed by. Another ill-fitting key took Miss Reed again to the shop. And this time she invited Joe to come and see her some evening; and Joe ventured to call, a little scared at first, but greatly pleased. Miss Reed showed him the pretty things in her parlour, and exerted all her tact to draw him out. She was pleased to hear him speak quite intelligently of his farm life, and showing him her stereoscope, and treating him to fruit, it was time to go. Joe remarked that he had enjoyed himself wonderfully, and then Miss Reed lent him an interesting book, and after promising to come again, Joe took his departure.

Miss Reed felt very tired when her guest had gone, but to the boy the evening had been worth more than gold. The thought that any one in the great city cared anything about him was a great stimulant to his better nature. The contact with a refined, educated lady had given him a glimpse of a different life from that which he had known. Henceforth, Miss Reed became a synonym for all that was good and wise in the eyes of Joe.

The Reed household began to be interested in Joe, and they fell into the fashion of calling him "Hannah's boy." Even Mrs. Simmons, the old lady in the next house, became interested in him, and when he passed her window, she would nod at him and say, "There comes 'Hannah's boy;' what a deal of pains she would take for that lad; well, well, it may do him good," and then her thoughts would wander to her own boy far away, and she hoped somebody might care for him.

One day Miss Reed met Joe coming out of a beer-shop, and as she came up, he looked a little confused. "Why, Joe," she said, "do you need to drink beer?" Joe said that he generally got very thirsty by noon, and liked to take one glass, and did not see any harm in that. "I don't know as there is," said Miss Reed; "but, Joe, many who begin by going to a beer-house, end by taking something stronger, and I would be glad if you never went again." Joe looked very grave as she passed on; but he told her afterwards that he was not going any more.

As the time passed on, a gradual change was visible in the locksmith's boy. Joe's coat was neatly brushed; his hair was smooth, and both language and manner changed for the better. Patient influences were at work, and there came a look of intelligence and resolution into his face which it did one good to see. Some time after this the locksmith had to give up his shop, and Joe was without work; but his Sunday-school teacher succeeded in finding a situation for him in the large house in which he himself was employed, and Miss Reed was delighted at this good fortune, for though she saw Joe much less frequently after this she knew that he was going steadily on, winning the good opinion of his employers. Whenever she met Joe, the pleased look in his face showed that she was still a dearly valued friend.

Two years have slipped away; and if you had been in Dr. C's church last Sunday, you would have seen a pleasant sight. Six young men walked into the church, and took their stand as true servants of God. Among them, with gentlemanly bearing and reverent face, stood "Miss Hannah's boy." Could that young Christian soldier be indeed the same boy? Yes, for in her pew sat Miss Reed, and as she looked at him, sacred joy shone in her face. The good teacher was also there, and as he and Miss Reed shook hands with Joseph Steele after church, there was a light on their faces akin to that which the angels wear when a soul is delivered from sin.

Miss Hannah Reed is still teaching, and is often weary; but in the better country her rest will be sweet, and to her the Master will say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Are there not many in our great cities who, like Miss Hannah Reed, might help one boy or girl to a better life?

USE THE BRIDLE.

A bridle is very necessary in guiding and restraining an unruly horse; and it is very useful in controlling that unruly member, the tongue. "Don't go without the bridle, boys," was my grandfather's favourite bit of advice. He heard any one cursing or swearing, or giving too much vain and foolish talk, "That man has lost his bridle," he would say. "Without a bridle the tongue, though a little member, 'boasteth great things.' It is an unruly member, 'full of deadly poison.' Put a bridle on, and it is one of the best servants body and soul can have. 'I will keep my mouth with a bridle,' said King David. Be sure, too, to keep a bridle on your appetite. Don't let it be your master. And don't neglect to have one for your passions, or they will get unmanageable, driving you down a headlong course to ruin." My grandfather was speaking of the bridle of self-government. Good parents try to train and restrain their children; and you can generally tell by the children's behaviour whether they have such wise and faithful parents. But parents cannot do everything. Boys and girls must have their own bridles; they must learn to check and govern themselves. Self-government is the most difficult and the most important government to teach us; but it becomes easier every day if you practice it with a steady, resolute will, and a firm trust in Him who alone can teach us wisely to rule our own spirits.

A BRAVE LITTLE WOMAN.

In his response to the words of welcome spoken to him in New York, October 30th, 1879, on his return from a prolonged absence in Europe, John B. Gough related several interesting incidents. Among other things, he spoke of his desire to meet Mr. Spurgeon, whom he had repeatedly been disappointed of seeing in consequence of his ill-health and pressing engagements.

"At length," he says, as reported in the "Temperance Journal," "I met his brother, and said: 'I am determined to see your brother Charles, and I will see him.' Spurgeon very kindly wrote: 'You wish to see me not more than I wish to see you.' I went to his house and he captured me."

"I fell in love with him at first sight, and I believe my wife fell in love with his wife. They are wonderful people. He took me with him to see his orphanages. I said to him: 'What is necessary for admission here?' He said: 'Utter destitution. There is nothing denominational. We have Roman Catholics, Church of England people, Baptists, Congregationalists, and Independents, and it don't make a bit of difference who they are, so long as they are utterly destitute.' He gathered around him two hundred and forty boys, and made them go through their exercises, and asked me to speak to them. I could not say anything. He said: 'You must say something.' After the speech, he gave each of those boys a penny, and away he went with the cheers of those boys following him."

"I wish to say here distinctly, that Mr. Spurgeon is a thorough total abstinence. His wife, too, is a pronounced total abstainer. She has not been out of her house, except taken out in a chair, for twelve years. She has some internal disease that is exceedingly painful, so that about one day in three she is confined to her bed and can see no one. Mr. Spurgeon said to me:

"My wife is a brave little woman. She said to me when she was taking wine and ale by the doctor's prescription, eight years ago: 'Charles, did you ever know of a lady becoming a drunkard?'—'Yes, my dear.' 'Did you ever hear of a lady in my position becoming a drunkard?'—'Yes, my dear, I have.' Then she said: 'You will never hear that of me for I will never touch another drop.'

"But, my dear, you must; the doctor will oblige you to do it."—'No, the doctor will not oblige me to do that, for I will never taste it—it shall never pass my lips.' From that time to this, in all her sufferings, and spasms, she has never used intoxicating liquor."

"Mr. Spurgeon says that she is very slowly getting a little better. He said to me that a certain physician prescribed for her, and said that she must learn to be an opium-eater, if she would be relieved from her pain. 'That doctor,' said Mr. Spurgeon, 'has been dead for several years, and my wife is living yet.'

"I wish to say that Mr. Spurgeon has not been a total abstainer for a great length of time. He said to me: 'My constitution is such that I need and must have bitter. I am very fond of bitter beer; I enjoyed it and drank it freely. But now I have substituted something that is bitter without a particle of intoxicating spirit in it, and that I use.' He asked me to taste it, and I did. It was very bitter, but there was no alcohol in it."

"One reason why Mr. Spurgeon stood aloof from the temperance movement is, that there were so many infidels and so much irreligion connected with it; but the whole movement is being leavened with the love of Christ and with religious influence."—*The Army*.

RULES FOR HEALTH.

We should not leave our souls to the ministers nor our health to the doctors. So the following simple rules for the preservation of health, especially through the changeable seasons of autumn, winter, and spring, should not be left entirely to health journals. We are right in the midst of the time when they apply:

Never lean with your back against anything that is cold.

Never begin to journey until breakfast is eaten.

Never take warm drinks and then immediately go out into the cold air.

Keep the back—especially between the shoulder blades—well covered; also the chest well protected.

In sleeping in a cold room establish a habit of breathing through the nose, and never with the mouth wide open.

Never go to bed with cold or damp feet; always toast them by the fire for ten or fifteen minutes before going to bed.

Never omit regular bathing; for unless the skin is in an active condition, the cold will close the pores and favour congestion and other diseases.

After exercise of any kind never ride in an open carriage nor near the window of a car for a moment. It is dangerous to health and even to life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat produced.

Merely warm the back by a fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating.

When going from a warm atmosphere into a colder one, keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing upon ice or snow, or where the person is exposed to a cold wind.—*Albany Argus*.

"Did the Eternal fulfil His gracious promise on the instant, where would be the trial of faith, and our confidence in prayer?"—*Grace Aguilar*.

"I cannot understand why those who have given themselves up to God and His goodness are not always cheerful; for what possible happiness can be equal to that? No accidents or imperfections which may happen, ought to have power to trouble them, or to hinder their looking upward. Be tranquil, and abide in gentleness and humility of heart."—*Lx*.

SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

(Continued.)

DEGREES IN DIVINITY.

Rev. D. J. Macdonnell said the degrees were not granted there simply to those who took the course of study there, or only to members of the Church.

Principal Caven—Neither would the degrees granted in Knox or Montreal Colleges. They had students there who belonged to the Methodist, Baptist, and other denominations, and any student who fulfilled the conditions under which the degree was granted would be entitled to it. Was there any reason to believe that the authorities of Knox or Montreal or the Halifax College were less anxious to keep up the dignity of a degree, or less anxious to sustain theological education in all its sweep or research than their respected brethren of Queen's College? He dare not and could not use that argument if he belonged to the only college that possessed the degree-conferring power. If the existence of four or five colleges in the Church did not degrade the ordinary theological work of the Church what reason was there for the Church to suppose that they would degrade the degree conferring power? To lay this matter on the table for a year would be to exhaust their patience. It has been before the Church for many years, and it could not be said with truth to be sprung upon them now. They did not want the power to multiply D.D.'s. So far as he was concerned he attached very little importance to them. He should not be grieved if the title were dropped by every brother who wore it. He felt pained by the remark of Principal Grant that their ground was that no college should have anything that another had not. He (Principal Caven) had never used that argument. They wanted the power asked for, because the possession of it would help them to develop theological education. Their students were every year pressing them to do something in that direction. The decision of the Presbyteries last year was upon another question, and did not interfere with this one.

Principal Grant said he had not implied that Knox College was not as worthy to be trusted with the power of conferring degrees as Queen's.

Mr. Macdonnell's amendment was then put, and lost.

Principal McKnight, of Halifax, had an amendment which he thought they might adopt unanimously. It was that the Assembly, having considered the overture, authorize the Boards and Senates of the Colleges at Toronto and Montreal to take such steps in the matter as they may deem advisable. This would leave the matter with the Colleges without committing the Assembly.

Rev. Mr. Campbell seconded this motion, which was accepted on all hands, and carried unanimously.

FRIDAY, JUNE 18TH.

MORNING SEDERUNT.

The Assembly met at nine o'clock a.m., and, after adopting loyal addresses to the Queen and Governor-General, proceeded to the consideration of the finding arrived at by the Judicial Committee in reference to the divorce case of Mrs. Phillips.

Principal Caven, Convener of the Committee, stated the facts of the case. Maria Jane Bushnell married one Henry C. Lewis, in the village of Arthur, in the year 1870. After they had lived together about two years Lewis went to New York, where the evidence taken before the Presbytery shewed him to have been guilty of adultery. When he came back, the facts having come to the knowledge of his wife, they separated. There was no evidence to shew whether he deserted her or whether she forsook him. She went and lived with her father in the village of Arthur, taking her only child, a son, with her, and sustaining herself by teaching music. After some time she wrote to her husband, informing him that she intended to apply for a divorce. He replied that she might do as she liked in the matter. In 1876, six years after her marriage, she became a communicant in the church at Arthur. In 1877 she went to the United States in order to be domiciled there for the purpose of securing a divorce. After living there the required time she sued for and obtained a divorce on two grounds, first drunkenness, and second desertion, on the part of her husband. The Committee had been told by the representatives of the Presbytery that she had been advised to follow this course, although she might have prosecuted on the stronger ground of adultery. She obtained a divorce in April, 1879, and returned to her father's house at Arthur. In the following month, the month of May, she was married to one Thomas J. Phillips. After that an "informal agitation" about the case began in the congregation, and "the matter was on the minds of the office-bearers and members of the congregation, and was pressed upon the session." The session took the matter up, and referred two points to the Presbytery, viz.: (1) whether the minister who celebrated the second marriage, Mr. D. Stewart, was justified in doing so; and (2) whether Mrs. Phillips had a right to remain in the communion of the Church. The Presbytery's first action was to appoint assessors to the session to investigate the case more fully. An investigation was held, and two witnesses, one of them Mrs. Phillips' mother, testified that Lewis had admitted his guilt to them. The session reported the case to the Presbytery without taking any action. The Presbytery referred it to the Synod of Toronto and Kingston for advice, and the Synod referred it to the General Assembly. When the vote was taken in the Committee eight voted that the finding be supported, while seven voted for the opinion of the minority. The finding of the Committee was as follows:

"Inasmuch as marriage is a civil contract as well as a religious ordinance, due regard to the law of the land and to the interests of public morality requires that the Church should not lend her sanction to divorce or re-marriage which our law, in this matter conformable to Scripture, does not recognize.

"Whilst in the case before us there is evidence that a divorce might have been sued for on the ground recognized by Scripture and the law of Canada as adequate, yet the party whose relation to the Church is in question obtained,

in a foreign country, a divorce which the law of this country does not hold to be valid. The divorce, therefore, and the marriage which followed, should not by any action of the General Assembly be regarded as having fully satisfied the requirements which Christian duty enjoins us to respect.

"In these circumstances the judgment of the General Assembly is that the party should be instructed and encouraged to seek divorce from Henry Lewis in the way provided by the law of Canada. And without questioning the good faith of the party in the steps which she has taken, expressing also sympathy with her in the painful and trying position in which she has been placed, the Assembly deems it necessary, to avoid all offence, that she should not be regarded as in full communion with the Church until the requirements of the civil law have been duly complied with.

"In regard to the conduct of the Rev. D. Stewart in marrying to Thomas Phillips the person above referred to, the General Assembly find that they have no evidence before them upon which to pronounce any judgment."

If marriage was a civil contract—which no member of this Church would deny—they should not do anything which would ignore that fact. Marriage could not be complete and valid unless the conditions of the civil contract were observed—conditions which were allowed to be Scriptural, and which were imposed by the law. This divorce was not secured on the ground recognized by Scripture, or by the law of this country, viz.: adultery. They all sympathized with the woman, who, without doubt, was entitled to a divorce. But if the Assembly said that there was nothing wrong in this case they would be saying substantially that any person might cross the lines and seek a divorce under a law which we do not recognize as a law in this country. They would be saying, in fact, that if the ground of a divorce existed the parties might divorce themselves without even going to the States. He should deplore the Church placing itself in any such position as that. He believed the finding of the Committee was kindly in spirit towards Mrs. Phillips, and he thought they should stand by that woman and assist her to obtain a legal divorce. He would subscribe his last cent for that purpose, and if she were willing to take steps to secure a divorce that would satisfy the law of this country and the law of the Assembly he believed they would stand by her. Unfortunately, the state of our law in this matter was not very satisfactory. The obtaining of a divorce was certainly far too difficult. But they had been advised that parties could sue for divorce *in forma pauperis*, and there was nothing degrading in that. But he thought they should not ask this woman to sue *in forma pauperis*. The Committee did not say that she should be excommunicated, but that her connection with the Church should be interrupted until the requirements of the law were complied with. He moved that the finding of the Committee be the decision of the Assembly.

Prof. McLaren asked if it was possible for Mrs. Lewis to obtain a divorce now, she having married a second time, and being recognized in the present state of our law as living in a state of bigamy.

Principal Caven referred this question to the Hon. Alex. Morris.

Hon. A. Morris said it was impossible for the Committee to say what the course of Parliament would be in the matter.

Mr. W. B. McMurrich, of Toronto, in seconding Principal Caven, argued that the divorce obtained by the woman was not one that the laws of this country recognized as valid. This Assembly should not so recognize it. Those parties today stood before them as man and wife, although this woman if prosecuted would certainly be convicted of bigamy. And if this Assembly condoned her action they might have as members of their Church children who, according to the law of the land, were illegitimate.

Rev. D. J. Macdonnell, in amendment, moved the following deliverance of the minority as the judgment of the Assembly:

"The minority of the Judicial Committee, while concurring in the historical statement prepared by the Committee in the case of Mrs. Phillips, and in the deliverance proposed down to the word 'placed,' desire to have the following substituted for the remaining portion of the finding:

"Considering the acknowledged difficulty of obtaining a divorce in Canada, considering further that there were sufficient grounds in this case for obtaining a divorce according to the law of Canada, the General Assembly does not deem it necessary in the present position of the matter to disturb the Church standing of the parties, inasmuch as there has been no moral offence committed."

It was stated before the Synod and the Committee that when the woman went before the Court of Illinois she was advised by the judge that it would be better for the sake of her child to fall from the plea of adultery, and to rest her case on the pleas of drunkenness and desertion.

Hon. A. Morris said that was not part of the evidence, and should not be alluded to.

Mr. Macdonnell said it had not been denied by any one. The minority all agreed in the strongest statements that could be made about the sacredness of marriage. They were agreed that they should not lend their sanction to a marriage that was not recognized by the law of the land. They were agreed that there was sufficient cause for obtaining a divorce on the ground our law did recognize. They were agreed also that if the divorce had been obtained in Illinois on the ground our law and the Scriptures recognized it would have been equally worthless in Canada with the divorce she had obtained. But though it was worthless he thought there could be no doubt that this woman thought it valid in this country; and the minister who married her to Mr. Phillips, as well as the issuer of the marriage license, knew all about the case and thought it valid. The question, therefore, was, Had there been in the action of this woman any such grievous moral offence as would render necessary her excommunication? He submitted that there had not been evidence of any very strong dissatisfaction in the Arthur congregation. No one had charged her with being an immoral woman.

Principal Caven read a finding of the session expressing doubt as to the validity of the divorce.

Rev. D. J. Macdonnell said that was no condemnation. An expression of doubt as to the validity of the divorce was

a very different thing from declaring that this woman was an immoral woman. There was no such feeling as would create scandal or agitation in the congregation or community if the woman remained. In his judgment, if the Assembly were to exclude this woman from the Church they would certainly give offence instead of avoiding it, because some he knew would think that the Assembly had done an unjust thing. That a person had done a wrong or was not perfectly immaculate was no reason why he or she should not remain in the Church. The minority also agreed that the party should be "instructed and encouraged" to seek divorce in accordance with the law of Canada. They agreed that her position did not satisfy the law of Canada, and they wanted to see her placed quite right in relation to it. But the point on which the minority differed from the majority—the only point—was, that they did not think that while the process was going on she ought to be cut off from the Church, for the reason that she had done no moral wrong. A public and orderly course of procedure was followed in this case, and although it did not come up to the requirements of the law of Canada it came up to the requirements of the law of the Church. He denied that by adopting the deliverance of the minority the Assembly would be encouraging people to go to the United States for divorces or to divorce themselves. It depended on a chapter of accidents whether a divorce could be obtained in Canada. It depended on the Protestant members of the Senate being present in full force, or a number of French Canadians choosing to absent themselves. When our law was in that condition it was a very difficult matter to obtain a divorce in Canada. He did not think we should expect this woman to sue *in forma pauperis*, and that was why the minority inserted the words "considering the acknowledged difficulty of obtaining a divorce in Canada." This marriage would not have taken place but for ignorance of the law on the part of the officers appointed to execute it—the issuer of the license and the minister—and it was only under similar rare circumstances that a similar marriage could possibly take place in the future. In short, this woman had violated the law of the land in a technical sense. She had not done so in intention, and therefore he moved that the minority report be the judgment of the House.

Mr. Proudfoot, in seconding the amendment, expressed his belief that the woman had acted candidly and conscientiously, feeling that it was impossible to obtain a divorce in this country. She had made no secret of her actions. She notified her husband of her intention, and when she came back from the States she got her license at Arthur and was married by her own minister there. Therefore he thought they should not suspend her from membership. If they found that she did not take their advice it would be time enough to do that. The recommendation that the Church should help her to do that was an indication of the severity of the Committee's judgment.

Rev. Mr. Black, of Montreal, asked if this woman were guilty of bigamy how came it that no civil action had been taken by the Committee?

Principal Caven—The Committee had no intimation on that subject.

Rev. Mr. Black, Montreal, asked if the suggestion had come before the Committee that spiritual and comfortable advice should be given to this woman; that her duty meanwhile was to leave her present husband and return to her first husband until the issue was settled according to the requirements of the law.

Hon. Alex. Morris warned the Assembly of the evil result of its seeming to give its sanction to an action which made a man and woman husband and wife in one country, while they were simply strangers in another. He was prepared to say that this woman was not the wife of Phillips, but was still the wife of Lewis. Great scandal had already been caused by people in the Dominion taking advantage of the laxity of the marriage laws of the United States, and he hoped this Assembly would not sanction such conduct.

Professor McLaren—How comes it that neither the motion nor the amendment takes any notice of the husband, Mr. Phillips, who is a member of the Church?

Principal Caven—Because no reference was made to us in regard to the husband.

Dr. Matthews, of Quebec, contended that Mrs. Phillips had been guilty of nothing more than a mere technical irregularity. She had simply applied to the wrong tribunal for a divorce. But that did not make it invalid. A great many marriages in Scotland were irregular, but they were not invalid, and he questioned how far the Church of Christ was at liberty to apply her discipline for a technical irregularity in connection with the law of the land. The law of the land might notice it, but the Church should not. The Church was not bound to respect all the laws of the country. It was subject to a higher law, the law of Christ, and when the law of the land coincided with the law of Christ they should comply with it, primarily because it was the law of Christ, and secondly because it was the law of the land.

Principal Caven—In this case the law of the land and the law of Christ coincide.

Dr. Matthews—That is the very point I question. Only for this technical irregularity not a particle of scandal had arisen, and it was a matter with which the Assembly was not required to meddle.

Mr. Arch. Matheson declared that no one could say that this woman had done right, and no minister would stand up in his pulpit and tell others to do as she had done.

Rev. A. M. Sinclair supported the report of the Committee.

Dr. Bennett, of St. John, maintained that what was regarded as moral in one country ought to be held as moral in another. All the Presbyterian Churches in the United States would say that the divorce and the subsequent marriage were perfectly legal. Suppose these persons had applied for admission to the Presbyterian Church in the United States they would have been received, and if they obtained a certificate and presented it for admission to the Presbyterian Church in Canada would they not receive it? He thought they ought to. He held that our divorce law in Canada was not Scriptural. It was a law for the rich and not for the poor. He thought the proper course for this

Church to pursue was to take no action until the civil law decided her to be blameworthy. If the Church condemned her action, and she were afterwards brought before the Civil Courts on a charge of bigamy and acquitted, in what position would they have placed themselves? Let them not assume her to be guilty before the law until she was proved to be so.

Dr. Waters said the question was, Were they prepared to admit into full membership in this Church a woman who was living with a man who was not her legal husband? There was no doubt that she would be convicted of bigamy if tried, and then they would have the spectacle of this Church receiving into its membership one guilty of the crime of bigamy. If they adopted the finding of the minority they would be saying that persons who found it inconvenient to adopt our methods in this country might avail themselves of the services of those persons in the United States who advertised to obtain easy divorces for a consideration, and then be recognized as members in full communion of their Church.

Dr. Bell, of Walkerton, held that if the arguments of Dr. Waters and those who agreed with him were correct they should instruct the session to proceed against the parties by discipline; otherwise the conclusion of the minority was the more logical.

Principal Caven remarked that discipline was recommended. It was that this woman be not regarded as in full communion with the Church.

Principal McVicar said it was admitted by those who supported the minority report that the divorce in question was worthless legally. Therefore the woman must be legally the wife of Lewis, though living in the meantime with another man, and the Assembly was asked to retain her in the membership of the Church. It seemed to him that the mere statement of the case in that short way was conclusive. It was said that she was justified in evading the law of Canada in going to the United States to obtain a divorce. If the law in Canada was a good one upon the whole—and he believed it was—they were not at liberty to encourage anybody to evade it or come in conflict with it. If the law was bad to a great extent there was a proper and constitutional way to seek to have it changed. He concluded, therefore, that the woman was culpable in the sight of God and man in having sought to evade the law of Canada. But it was said she thought the divorce and subsequent marriage were legally valid. He did not know, and this Court did not know, what she thought. And even if they did know what she thought that had nothing to do with their decision, because men and women often thought wrongly. He had been exceedingly perplexed by the wide distinction some had made between law and morality. He held that it was immoral to set aside any good law of this country. It was said that the offence was not likely to be repeated, and that, therefore, they should be kind. He wanted to be as kind as anybody, but if the Assembly should by any misfortune sanction the offence, he thought it was exceedingly likely to be repeated. But if it were never to be repeated that was quite immaterial to them in forming a judgment. They were bound to deal with the case solely upon its merits. It was said that they should take no action until the civil law took its course. He conceded that as a general principle. But in this case the facts which had come before them were so very plain, that he held they were bound at least to suspend the person in question from membership, and then let civil courts deal with the case as they saw fit. The case would hereafter become so generally known that the Assembly should pronounce judgment.

Professor McLaren expressed his intention of moving an addition to the main motion which would require both the woman and Thomas J. Phillips, to whom she had been married, to make all due effort to comply with the requirements of the civil law before they should be regarded as in full communion with the Church. If the woman's present relation to this man prevented her from getting a divorce from Parliament, and excluded her for life from the possibility of getting a divorce which would be legal in this country, the motion of Principal Caven would exclude her for life from the fellowship of the Church. Having done everything they could to satisfy the law, these two persons, he held should be allowed to continue their connection with the Church.

In reply to Professor Gregg.

Principal Caven said he proposed to insert in his motion the words "as well as Thomas J. Phillips to whom she is said to be married."

Professor Gregg thought this was a very necessary addition. If they sanctioned Mrs. Phillips' present marriage they would encourage Mr. Lewis, whom he knew, to marry a lady whose name had been mentioned to him. He observed that there were 460 cases of divorce in the state of Illinois every year, and that recently there were 110 cases in one month, the most of them obtained not for adultery, but for minor causes. By placing their imprimatur on the action of this woman, the Assembly would be encouraging a similar state of things in this country.

Dr. Jenkins opposed the minority report. If our civil law was a little defective that was no reason why they should encourage people to violate it.

Principal Grant said there was an acknowledged difficulty in this case. The close division of the Committee shewed that. There were six points on which they were all agreed:—(1) That Lewis was guilty of adultery; (2) That no divorce Mrs. Lewis could obtain in the United States would be a valid legal instrument; (3) That in the eye of the Great Head of the Church the parties were divorced when Lewis committed adultery, because adultery, like death, dissolved the obligation, though it was most right that the civil magistrate should pronounce judgment; (4) That she obtained what she understood to be a legal divorce; (5) That the officials of the law, the minister, and issuer of the license interposed no objection; (6) That our law on the subject is a wrong one, because it does not recognize the law of Christ, which was that adultery should dissolve. It was the duty of the state to provide a simple court where everybody, rich and poor, could get a divorce easily and cheaply. There were six principles on which he thought they should

act. First, that while a conflict between law and justice of the higher and lower law was undesirable in any case, should such a conflict take place the Church must take the side of justice. Secondly, as yet there was no conflict between law and justice, and before condemning this woman let them wait till the law did so. Thirdly, the Church should always consider the essential facts of a case, and not merely its legal aspect. Fourthly, the Church should not put itself before the world as bearing hardly on the ignorant, the helpless, or the poor. Fifthly, the Church should deliver the case on its own merits, without regard to consequence as far as other persons might hereafter be concerned, because they could deal with other cases as they came up. Sixthly, the Church should not keep any one from Christ's Table except for undeniable sin.

AFTERNOON SEDERUNT.

The consideration of the divorce case was resumed.

Rev. Mr. Campbell, Montreal, supported the majority report, holding that Principal Caven had there put the opinion of the Assembly as gently as possible. Brethren had talked about there being no moral fault in the "intention." But as Dr. McVicar had well put it, the Church could not deal with intentions. If Mrs. Phillips wished to have undoubted standing let her return to Illinois. Her sin might have been one of ignorance, but at the best the Assembly could not condone it. He could not, in conclusion, sympathize with those in the Church who wished to see divorces rendered easy of accomplishment in Canada.

Dr. Proudfoot, London, suggested the appointment of a Committee to investigate and consider the matter more fully, and if necessary to take legal advice thereon.

Dr. Reid, Toronto, said he could not vote for the finding of the minority, because he felt that the result would be to lower the safeguard surrounding the marriage relation. His difficulty in regard to the majority report was that it was a delusion to offer to encourage the woman to go to Parliament to get a divorce, because he felt that no Court could give her what she wanted. She could only go to Parliament and say that she had violated the law, and before Parliament could grant her a divorce she would be tried for bigamy. As a Church they could not enter on the course proposed. He should therefore be inclined to fall in with Dr. Proudfoot's suggestion.

Rev. Messrs. Smith and Sedgwick supported the majority report.

Mr. Middlemiss, Elora, held the same opinions and believed that no question had of late come before the Assembly of greater importance to church morality.

Principal McKnight, Halifax, considered there were two issues to the question. One was to deal with Mrs. Phillips as a bigamist pure and simple, and exercise discipline accordingly. The other was to take the whole case with its history and palliations. In looking at the second, the conclusion reached was, that she had taken a short cut to evade the difficulties of the Canadian divorce law, and the question was, whether the Church was to excommunicate her for that. Now, when the woman and her first husband had actually been living apart for six and a half years before she took the extreme step of divorce and remarriage, surely the technical provisions of the English law of Domicile should not be allowed to condemn her, as it did in the opinions of many who had spoken. The case at the least was so grave a one that the Church was justified in holding it in suspense.

Principal Grant moved in amendment to the majority report that the Assembly receive and adopt the minority report amended, so that the words "even on the grounds recognized by Scripture" be inserted after the word "Canada" in the second paragraph of said (minority) report, and also with the omission of the concluding clause of the same paragraph, viz., the words "inasmuch as there has been no moral offence committed." Principal Grant continued that the whole point was this: that where Christ insisted on divorce, it was the duty of the Church to make that divorce easy. Further, that it was absolutely essential for the Church to deal with such matters on the moral aspect of the case, and not on its strictly legal aspect. Shylock's claim was a strictly legal one. It was not well that the Church should appear to bear hardly upon its children without undeniable cause.

Principal Caven closed the debate, saying that all the members of the Assembly were anxious about the matter, and desirous of doing justice. As had been repeatedly said, there could here be no opposition between justice and mercy; for if under the impression that it was acting mercifully the Assembly did not do justice in this matter, the result would be far other than merciful to the parties in question. When the Church was dealing with the case, it had nothing to do with the fact of the woman having received bad advice, or with other statements calculated to arouse sympathy for her. These merely cumbered the case. Yet he did not materially object to the last amendment (by Principal Grant), but would have preferred that the clauses which it had amended had been omitted in the first place. With reference to the points apparently made by the supporters of the minority report, the term "technical" had been used as defining the sole offence of the second marriage. It was a very convenient term, but it was a complete misnomer, and as to the method in which it was to be used, it was most earnestly to be hoped that divorces as obtained for instance in Indiana, would never prevail in Canada, and as to the law of our land, it would not be well to assume that it would never deal with this case. In conclusion he expressed his belief that in deciding this particular instance, the Presbyterian Church was expressing its general holding upon the keeping of the marriage relation and the subject of illegal divorce.

Principal Grant's amendment in favour of which Mr. Macdonnell withdrew the minority report, was put and lost by a vote of 51 to 19.

Professor McLaren moved anew in amendment to the main motion to receive the majority report, that all the words in the third paragraph after the word "offence" be struck out, and the following substituted: "That she and Thomas J. Phillips, to whom she is said to be married, be not continued in full communion with the Church until in

the opinion of the Presbytery of the bounds they shall have made all due efforts to comply with the requirements of the civil law." Professor McLaren moved his amendment in order that the parties concerned might not be entirely shut out from the Church in case the Dominion Senate refused to deal with the case if requested. The General Assembly was not by this course bound to any particular holding; it was left to do what it pleased when the question came again before it, and it also left the Presbytery to do what it pleased.

Rev. Mr. Laing moved in amendment to the amendment, that all the words in the majority report after the word "offence" in the third paragraph be struck out, and the following inserted: "and instructs the session in the case to suspend Mrs. Phillips and Thomas J. Phillips from all communion in the meantime, and instructs also the Presbytery to report again to the Assembly should a divorce not be obtained." This, said Mr. Laing, was instructing both Presbytery and session; it left nothing in doubt. There were three possible lines of conduct which might result from the discussion of this case. First, Mr. and Mrs. Phillips might act on the recommendation and seek divorce. Second, they might leave the Church. Third, they might go to Illinois, as suggested. Now, only the first issue would concern the Church, and the amendment proposed by the speaker would meet the result of the first issue; namely, the seeking of a legal divorce. The Presbytery was instructed to report on that seeking, and the Assembly could then finally act on the report.

Mr. McMillan (Mount Forest) spoke very earnestly and feelingly on behalf of Mrs. Phillips. Feeling as he did, he would support the very small modicum of comfort afforded to her by Professor McLaren's amendment.

Another vote was taken on the amendments, Mr. Laing's being put first and lost.

Professor McLaren's amendment was put and lost by 48 to 32.

Rev. Mr. Fraser moved anew in amendment to the main motion that the fourth paragraph of the majority report be struck out as irrelevant. Carried.

The main motion as thus amended was put and carried by 57 to 16, leaving the deliverance of the Assembly on the much vexed question, as follows:—

"That, inasmuch as a marriage is a civil contract as well as a religious ordinance, due regard to the law of the land and to the interests of public morality requires that the Church should not lend her sanction to divorces or re-marriages which our law, in this matter conformable to Scripture, does not recognize.

"Whilst in the case before us there is evidence that divorce might have been sued for on the ground recognized by Scripture, and the law of Canada, as adequate, yet the party whose relation to the Church is in question obtained, in a foreign country, a divorce which the law of this country does not hold to be valid; the divorce, therefore, and the marriage which followed, should not, by any action of the General Assembly, be regarded as having fully satisfied the requirements which Christian duty enjoins us to respect.

"In these circumstances, the judgment of the General Assembly is that the party should be instructed and encouraged to seek divorce from Henry Lewis in the way provided by the law of Canada; and without questioning the good faith of the party in the steps which she has taken—expressing also sympathy with her in the painful and trying position in which she has been placed—the Assembly deems it necessary, to avoid all offence, that she and Thomas J. Phillips, to whom she is said to be married, should not be regarded as in full communion with the Church until the requirements of the Civil Law have been duly complied with."

JUDICIAL CASES.

Rev. Mr. Laing (Dundas), seconded by Principal Grant, moved, "That whereas it is desirable that all the members of the Assembly be fully informed regarding cases referred to the Judicial Committee by the Assembly, with a view to this end, Resolved that it be an instruction to Presbyteries and Synods in sending up causes to the General Assembly to have the papers in all such cases printed for the use of members of Assembly at the expense of complainants or appellants or parties interested, in a reference, as the case may be."

Dr. Proudfoot opposed the motion because it would prevent poor church members from carrying complaints or appeals to the General Assembly. The matter was accordingly left over until next Assembly.

PRESBYTERY ROLLS.

Dr. Reid read the remits from the Presbyteries ancient the placing of Ministers' names on the rolls of Presbyteries.

Mr. Middlemiss moved in effect that a majority of Presbyteries having reported in favour of keeping on their rolls, with right to deliberate and vote, the names of their retired ministers living within their bounds, the Assembly enact accordingly.

Mr. Sedgwick moved that consideration of the question be deferred until next Assembly. Lost by 26 to 17. Another amendment was lost, and Mr. Middlemiss' main motion carried against 11 dissenting votes.

The Assembly adjourned.

EVENING SEDERUNT.

The returns of Presbyteries to the remit on the validity of ordination by the Church of Rome were read, sixteen reporting their opinion that it was invalid, seven that it was valid, and six that each case be dealt with as it arose.

Dr. Reid thought the matter should be deferred for a year. He did this in the expectation that the subject would be discussed by the Presbyterian Ecumenical Council this year, and it was desirable to have the decision of that body.

Dr. Proudfoot moved, "That Romish ordination be recognized, but as there are points of difference between Romish ordination and Presbyterian ordination, a Presbytery proposing to apply to the General Assembly for leave to receive a Romish priest into the ministry of our Church must ascertain that he has correct views of ordination, and that he has reasonable evidence that he is called by Christ into

the ministry, and that he understands and embraces our doctrinal standards; and further, that in the case of leave being obtained the person to be received shall be required in open Court to answer satisfactorily the questions put to students when they obtain licenses." He thought they should throw as few obstacles as possible in the way of receiving priests from the Church of Rome who were pious men. He had been told they felt humiliated by re-ordination, because it implied that the Roman Catholic Church was not a Church of Christ in any sense. They were willing to admit that it was a very corrupt Church, but not that it was no Church at all. His motion recognized the validity of ordination by the Church of Rome, but so hedged it round with conditions that they preserved everything except the imposition of hands. The Church of Rome in Europe was contending for the inspiration of the Scriptures and the great doctrines of Christ, and was far nearer to this Church than the sceptics who denied many of the leading doctrines of Christianity.

Dr. Jenkins—I second the motion for the purpose of pointing out the undesirableness of carrying it. So important a subject should be left over till there was more time for considering it.

Rev. J. Laing, of Dundas, was glad the Assembly regarded this as an important question. It had taken them four years to so regard it. He was quite willing that it should stand over for a year. When it came before the next Assembly he would, if present, move the following:—

"That when an ex-priest who is a member of this Church desires to exercise the functions of the ministry in this Church, and applies to a Presbytery with this view, the Presbytery, having satisfied itself as to his acceptance of the reformed faith, his Christian character and fitness for the work of the ministry, shall apply to the Synod of the bounds, who may, if they see fit, grant leave to receive such applicant as a licentiate or probationer."

On motion of Principal McVicar the matter was deferred to the next Assembly.

DENOMINATIONAL STATISTICS.

Dr. Waters laid the report of the Committee on Statistics before the House.

The report stated that the information collected during the past year was more extensive than it had been for some time past. Reports had been received from 813 Congregations, about 105 not reporting. The Presbytery of London was the most faulty in this respect, 13 of its 48 Congregations, or nearly one-fourth, sending no report. The entire number of pastoral charges, settled and vacant, was 740, and of ministers 659, some of whom had retired. The number of vacancies was 95. The regular charges of the 659 ministers comprised 1,350 churches or stations, being an average of more than two to each, 142 churches or stations were without ministerial oversight, nearly one-half of which were in the Maritime Provinces. The number of families reported was 63,843, giving a population of upwards of 300,000. The number of communicants on the rolls of the Kirk sessions was given as 107,871 of whom the greatest number was in the Synod of Toronto and Kingston. To the membership of the Church 10,748 persons had been added during the year, and 7,129 removed by death, change of abode, and other causes; showing an increase of 3,619. Weekly prayer meetings in different congregations were attended by 35,315 persons. Those receiving instruction in Sabbath schools and Bible classes numbered 83,265, who were under the instruction of 8,574. Sitting accommodation was provided in the churches for 135,693 worshippers. Congregations provided 383 manse and 79 rented houses for their pastors. The financial statistics show that the total income for all purposes was \$1,612,154, or an increase of \$51,774 over the previous year. The Presbytery of Toronto headed the list with the largest income for all purposes, the amount being \$137,876. Montreal came second, Hamilton third, London fourth, Paris fifth, and Guelph sixth. The report intimated that these returns were necessarily in some cases incomplete. The Committee recommended that Presbyteries be enjoined to send full returns at the earliest possible date, and that Presbyteries be enjoined to deal with congregations within their bounds who are in arrears of stipend.

The report was adopted.

BIENNIAL AND TRIENNIAL ASSEMBLIES.

An overture from Dr. Proudfoot concerning Biennial and Triennial Assemblies was submitted.

The Rev. Mr. Laing moved it be laid on the table.

The Rev. McLean Sinclair in amendment moved that it be referred to a Committee to report next Assembly.

Principal Grant seconded the amendment.

The Rev. Mr. Laing insisted on the motion being tabled.

The Rev. Mr. Warden rose to a point of order that the overture had not been read.

The Moderator ruled the matter in order to be read.

Principal Grant read it as follows:

"To the venerable the General Assembly now in session the following overture is most respectfully submitted:

"Whereas the Synods of our Church have almost nothing to do, and scarcely any apology to offer for their continued existence, and both the members of the Synods and our people generally have to a considerable extent lost interest in them. Whereas there is too much machinery, and that too costly, employed in the administration of the government of the Church. Whereas there is a decided tendency to concentrate the administration of the various schemes of the Church in Committees or Boards.

"It is, therefore, overtured that a Committee be appointed to consider whether the meetings of the Assembly should not be biennial or triennial instead of annual, or whether the Synods might not be entirely abolished or whether the management of Home Mission business within their respective bounds might not be entrusted to Synods, said Committee to be instructed to report to next General Assembly."

John J. A. Proudfoot, J. Thompson, John Cook, Wm. Moore, Daniel M. Gordon, J. Somerville, Thos. Macpherson, Robert Hall, George Cuthbertson, John James, Alex.

Gillray, A. F. Kelop, J. Allister Murray, William Peattie, R. N. Grant, Arch. McLean, J. L. Murray, James Bennett, Malcolm Mackenzie, W. Gordon, Acad. Tullie, A. D. McDonald, James Cleland, Thomas McGuire, R. Maclean, George Sutherland, N. McKinnon, D. M. MacIse, John Jenkins.

Montreal, June 15th, 1880.
The overture was laid on the table by a vote against which there were only four dissentients.

THE DECEASED WIFE'S SISTER BILL

Dr. Gregg moved that the overture of the Deceased Wife's Sister Bill be read.

Dr. Reid read the overture, as follows:

"Whereas there is reason to fear that a renewed attempt may be made to secure the passage of the bill to legalize marriage with a deceased wife's sister or a deceased brother's wife at a future session of Parliament, it is hereby overtured by the Presbytery of Toronto, That in view of the position which the Presbyterian Church in common with the Churches of Christendom has taken upon this subject, and of the great importance of the interests involved, that the General Assembly take the whole subject into consideration and adopt such measures as in its wisdom it may deem best to avert such legislation as that recently proposed."

Dr. Gregg held that the attempt to have it passed here in Canada was made for the purpose of giving the promoters of such legislation in Great Britain fresh courage to ask the House of Commons to make the same bill law there. He moved that the report be received and adopted, and that the Assembly appoint a committee to watch the legislation on the subject, and take measures to avert such legislation.

Principal McVicar, in the absence of Principal Caven, seconded the motion and had no difficulty in doing so.

The Rev. J. S. Black had an amendment to propose. He pointed out that the United States, Australia and Switzerland—the mother of Presbyterianism—themselves had enacted it. He held that in view of the fact that many ministers of the Assembly had made such marriages, and that the offspring of these marriages were honoured members of their churches, and held communion with their brethren, it was not consistent under these circumstances for the Church to take the steps the motion proposed. Besides, he protested against any Committee of the Assembly at its last hours of meeting being sent to the country as the voice of the whole Church. He moved,

"That the whole question be sent down to Presbyteries with instructions to report to a Committee of this Assembly on or before the 1st of January, who will take such action as they may see fit."

Dr. McVicar rose to a point of order, and asked if a Committee could be granted these powers.

The Moderator ruled that to grant such doctrinal powers to a Committee was unprecedented, and he would rule accordingly.

Dr. Proudfoot believed that as a Church they were opposed to any such legislation, and especially on account of the manner in which it had been sprung upon the country. He held it to have been an outrage to have such a law without any very great agitation from the country, or desire by petition for it to be brought up in the manner in which it had been. It did not reflect credit upon the guardians of their morals—and members of Parliament were such guardians—that they had permitted the matter to come up and so nearly become a law. But he was still more surprised that any member of the Assembly would be found to oppose such a law—certain as he was that it would, if passed, revolutionize the whole system. The argument that ministers and sessions had acted in the spirit of the law sought was no reason that the Church should not oppose the making of it. It was not very much to their credit that they had done so.

Dr. Waters believed, no matter what his own opinions were, in granting the prayer of the overture.

Principal Grant held that the Assembly, by ruling Mr. Black's amendment out of order, had refused the request for a voice of the Church, and he would, therefore, move that the motion lie on the table, with the result:—For, 16; against, 25.

Dr. Gregg's motion was then put:—For, 35; against, 14.

TEMPERANCE.

An overture from the Presbytery of Toronto and Kingston, that the Assembly take the whole subject into serious consideration and appoint a standing Committee on Temperance was read. Also an overture from the Rev. Mr. McKay in the same direction, asking that steps be taken to find the opinion of the Presbyteries on the Canada Temperance Act.

The Rev. Donald Fraser, M.A., of Mount Forest, supported the first overture and shewed that the quantity of strong drink consumed in Ontario the year past was greater than for any one of ten years, and that if it had not been for the decrease in the Lower Provinces the amount consumed in the Dominion would be larger too. He held that too often men who were not ministers took a greater part in temperance reform than did the ministers. He held that the policy of the Church should be distinctly heard on the point and that when it was it would give no uncertain sound. If so it would be a great benefit to the cause. He also counselled organization, and then moved the resolution as follows:

"That the overture be received; that the Assembly appoint a standing Committee on Temperance with authority to make inquiries of the various Presbyteries within the bounds regarding the prevalence of intemperance and the best means of promoting a healthy scriptural temperance sentiment; and further, that Presbyteries be enjoined to hold conferences on the subject and frame and forward to the Convener of the Temperance Committee such answers as they may be able to give, together with such views and suggestions on the whole question as they may deem proper; that the Assembly recommend the appointment of Synodical Committees on Temperance where such do not exist; that this Committee consist of a Convener and one member from each Presbytery in the Church."

The Rev. Neil McKay moved the following:

"That the Assembly is much pleased to mark the progress recently made in temperance legislation, especially in the enactment of the Permissive Act, known as the Canada Temperance Act, and rejoices to know that in several sections of the Dominion, notably in Prince Edward Island, the people, by their votes, are putting the Act into practical operation."

The motions were agreed to.

SABBATH OBSERVANCE.

A report of the Committee on Sabbath Observance was read, and the recommendations therein are as follows.

"First—That every minister in the Dominion connected with the Presbyterian Church in Canada be recommended to preach a sermon upon the importance of duly observing the Lord's day on some Sabbath, as may be found most convenient.

"Second—That ministers of the Church be instructed as far as possible to discourage the holding of funerals upon the Lord's day—such funerals may sometimes be necessary, but generally they can be avoided, and they are always undesirable as interfering with the public religious services in Church and Sabbath school.

"Third—That the Committee of Assembly be authorized to co-operate with the Synodical Committees in any practical steps in which such co-operation may be desirable; and especially that this Committee shall be instructed to use its influence in co-operation with the Synodical Committee toward securing such legislation in the different provinces as may meet the requirements of the case."

The report and recommendations were adopted.

The Rev. Mr. Murray moved, seconded by the Rev. Mr. Laing, that the report be received and adopted. Carried.

In the matter of the report of the Committee to confer with the Dominion Government no report was read, but Dr. Reid remarked that the proper steps had been taken.

An overture from Ottawa Presbytery asking for uniformity in examination of students was, on motion of Dr. Waters, received, and was postponed until next year.

Dr. Reid submitted the obituary notices, and moved that he and Dr. Wright be a Committee to have them published. Agreed to.

THE FINANCE COMMITTEE'S REPORT.

The following report of the Finance Committee of the Toronto section was read:

The Committee, in accordance with the instructions of last General Assembly, proceeded to consider the overture from the Presbytery of Barrie, having reference to the lessening of the expenses of the General Assembly. The overture was read. The overture suggested that one copy of the minutes of Assembly should be sent to the clerk of each court of the Church, instead of one for each member of session, as at present. The Committee, after fully considering the subject, agreed in the opinion that three copies for each Congregation, namely, one for the Moderator of session, one for the clerk and one for the use of members of session, should be sent except when the session is exceptionally large, when a few additional copies should be sent, it being understood that copies could be obtained by those requiring them at a reasonable price. The number of copies required last year was 5,300, and it was considered that by issuing 3,000 there might be a saving of from \$400 to \$500. It was resolved that the report be received and the usual course adopted.

Dr. Waters from the Committee on these matters reported that to Congregations were allocated collections as follows:—

French Evangelization, first Sabbath in July; Widows' and Orphans' Fund, third Sabbath in August; Assembly Fund, first Sabbath in September; Home Mission Fund, first Sabbath in October; Foreign Mission Fund fourth Sabbath in January; College Fund, first Sabbath of March; or on such other Sabbath as Congregations find most convenient.

After the usual votes of thanks, and the reading, correction and adoption of the minutes, the Assembly was finally adjourned to meet on the 2nd Wednesday in June, 1881, in Kingston.

ACKNOWLEDGMENT.

MR. EDITOR,—Mr. John Biggar, elder of the church at Port Carling mission station, in Muskoka, wishes me to forward to you the following statement of moneys raised by him to relieve the debt on the church in said station, and also to express to the friends who have done so much to remove the debt which was pressing so heavily upon them, the heartiest thanks of the Session and members of the church at Port Carling: Burns' & Dunn's churches (£55a), \$31; Townline and Ivy, \$16; Berlin, \$13.10; Guelph, \$55; Galt, \$64.80; Doon, \$3; Milton, \$3; Hamilton, \$10.25; Toronto, \$43; Dunbarton (Pickering), \$19.50; Whitby, \$6; Bondhead, \$10; King, \$25.10; Scotch Line (Gwillimbury), \$20; Winterbourne, \$8.

The above sums will leave the church almost free from debt, and will encourage the handful of Presbyterians there to go on and complete the work which they have undertaken.

A. FINDLAY.

Bracebridge, June 22nd, 1880.

"He who makes a great fuss about doing good will do very little; he who wishes to be seen and noticed when he is doing good will not do it long."

"LET us serve God in the sunshine, while He makes the sun shine. We shall then serve Him all the better in the dark, when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes."—F. W. Faber.

OUR YOUNG FOLKS.

THREE IN A BED.

Gay little velvet coats,
One, two, three;
Any home happier
Could there be?
Topsy and Johnny
And sleepy Ned,
Purring so cozily,
Three in a bed.

Woe to the stupid mouse,
Prowling about!
Old mother Puss
Is on the lookout.
Little cats, big cats,
All must be fed,
In the sky parlour
Three in a bed.

Mother's a gypsy puss—
Often she moves,
Thinking much travel
Her children improves.
High-minded family,
Very well bred;
No falling out you see!
Three in a bed.

GOING TO JESUS.

"BUT I'm too little."

"Oh, no, because He says, 'Suffer the little children to come unto Me.'"

"But that means when they die to come up to heaven."

"Oh, no; mamma says it means for as all to love Him, and pray to Him, and let Him see us love Him now."

"He's so far off, maybe He won't know anyhow."

"But it 'most frightens me to think of His looking away down from heaven every minute, and how can He hear when He is so far off?"

"God is not far off; He is ever near, taking care of us, putting pleasant thoughts in our minds, and helping us do pleasant things."

"I am so little, I don't believe He sees me."

"Mamma says He sees the birds and fire-flies, and even watches over the flowers, and that He loves little children."

"I'm sure I don't know how to go to Him except by dying."

"Oh, no, you need not go out of this room, for He is here, and mamma says that going to Him is only giving ourselves to Him—giving Him our love."

Kitty's blue eyes were full of tears.

"Jesus is so good and great and I am so bad."

"He loves you and me a great deal, and though He is so great, He is Jesus after all. He was a little child once, and had every kind of trouble, so that He can feel for little children."

"But, Florrie, I'm so bad; you don't know how bad I am sometimes, and Aunt Harberger says, 'There is no place in the kingdom for such evil ones.' I upset her splatters yesterday night on the kitchen floor because I was careless and pouting, and let the tea-kettle go dry and crack, and swept the dirt into the corner instead of into the dust-pan. I know I'm too bad and too small for Jesus to care about;" and Kitty's apron was held close to her eyes as she sobbed herself out of breath.

"Aunt Harberger is cross and cruel," thought Florrie, but she kept her thoughts to herself. "If I had Aunt Harberger, instead of a dear mamma, who knows how bad I might be,"

and the thought made her sigh, wondering, as she did, if she had really gone to Jesus, or if she was only good because those around her were good.

"I'm always forgetting and upsetting; always making mistakes and making trouble; nothing but trouble have I brought to Aunt Harberger. Do you think Jesus would ever care for me?"

"Mamma says He cares for the most wicked men and wicked women in the world, and you are only a little girl trying to do right and getting wrong sometimes."

"If Jesus is close by and sees me every minute He knows how bad I am, and He can hear how often aunt Harberger tells about it. Oh, dear, if I could only find some place where Jesus did not come, but now He sees me all the time and what can He think?"

Florrie's face was very serious as she said, "Jesus came to save sinners; mamma says that knowing He sees us is the best thing in the world to help us do right, because it stops us when we go to do wrong and remember He is just close by."

"What are you crying for?" said Aunt Harberger, popping her head in the door and thinking the little girl was complaining about her.

"Oh, nothing," said Florrie, blushing and looking down, "only we are talking about Jesus, and Kitty is crying because she cannot please you and Him better."

"Humph!" said aunt Harberger bustling down stairs, the tears bubbling up in her eyes. "Humph!" and though it may seem odd, aunt Harberger, from that time, found no more "dirt in the corners," no more "splatters spilled on purpose," for the little girl, growing bigger and stronger every day to work, was also learning to remember that Jesus saw her, and that Jesus loved her through everything; and if aunt Harberger did not tell, as she had done before, fifty times a day, to the walls up stairs and down, and to the people indoors and out, what "a bad child that pesty Kitty Holcomb was," it was hard to say if it was altogether because she remembered the scene in the attic with Kitty crying over her bad ways, or altogether because Kitty, without going further than her own trundle bed and her own little attic room, had found and given herself to Jesus.

HOW STRONG IS GOD?

"HOW strong is God, papa?" asked Willie Dale,— "strong as a giant?"

"Who made giants?" said his father.

"Why, God, of course," answered Willie.

"Then will not God be stronger than the men he makes?" asked papa.

"Yes, sir. But, then, how strong is God?"

"Stronger than all men put together," said Mr. Dale; "stronger than all angels and devils; strong enough to dash all the worlds and every living thing to pieces in a moment."

"I'm afraid of Him," said Willie, nestling to his father's side.

"You need not be, dear. He is strong enough to keep you safe."

"But I am a naughty boy," said Willie.

"Well, God loves you, and He is strong enough to make you a good boy. Ask Him

to take you for His own. Let Him help you to be good; and then God will be on your side."

ELLA AND THE MAY-BUG.

ELLA is two years old, and who do you think she has for a nurse? Why no one else but faithful old Carlo, who belonged to Ella's papa when he was a boy. Mamma is very busy during the mornings, so she finds a nice shady spot on the soft green grass, sets baby down and says: "Now, Carlo, you must take good care of her and not let her get hurt."

The faithful creature looks up into her face, wags his tail, and then lies down beside Ella; then he looks up into his mistress' face again, which is his way of telling her that he understands and will do as she says.

So they spend morning after morning, and mamma goes about her work feeling that baby is perfectly safe. Ella is plump and strong and rosy from living out in the bright sunshine so much. She is not afraid of any living thing that she sees. She talks to all of them. Even the bees sometimes come and sit for a moment on her little fat fingers, but as they have never stung her she does not fear them.

Just now a May-bug has lighted upon her hand. She is looking at it and wondering what it is. Carlo is looking too. She is trying to say a little verse that Aunt Fannie taught her:

"Fly, May-bug, fly,
Spread your wings
And go up high."

Tiny as the bugs and bees are, they can all do something that Ella cannot do or you either, little boy or girl, what is it? "I know," I hear some one say: "we cannot fly and they can."

Yes, while we are in these bodies we are tied to the earth, but the day will come when we shall leave them and fly away to a happier and more beautiful land, if all our enjoyments are as innocent as that of the little girl with her May-bug, and if we are as faithful to our duty as old Carlo.

A LITTLE ADVICE.

I WANT to give you three or four rules: One is, always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is, speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Another is, do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh! children, remember it all your lives—think three times before you speak once!

Have you something to do that you find hard and would prefer not to do? Then listen. Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first; and then with a clear conscience do the rest.

PUBLISHER'S DEPARTMENT.

POVERTY AND SUFFERING.—"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it. A Workingman."

MEETINGS OF PRESBYTERY.

GLENGARRY.—At Alexandria, on 2nd Tuesday of July, at ten a.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.
PETERBORO'.—At Millbrook, on Tuesday, 6th July, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of July, at eleven a.m.
LINDSAY.—At Lindsay, on last Tuesday of August, at eleven a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th day of July, at eleven a.m.
SAUGREN.—In Durham, on 6th July, at eleven a.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
KINGSTON.—At Belleville, on the first Tuesday of July, at ten a.m.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
WHITBY.—At Bowmanville, on the third Tuesday of July.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.
TORONTO.—In the usual place, on the first Tuesday of July, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, July 6th, at half-past nine a.m.
MAITLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past two p.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m. Visitation of congregation at half-past seven p.m. In Peabody on day following at ten a.m., and in Desboro' at half-past seven p.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.

S. S. TEACHERS.

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We have made a careful selection of VALUABLE HELPS on this portion of the Word of God, Catalogues of which will be sent postpaid, on application to
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Until further notice will run regularly between the city and the Park, leaving Church street Wharf at 11 a.m., 2 and 4 p.m.; York street 15 minutes later. Returning, will leave the Park at 12.30, 3 and 6 p.m. 50 tickets for \$5.

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