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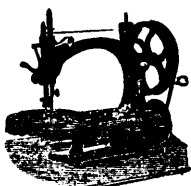
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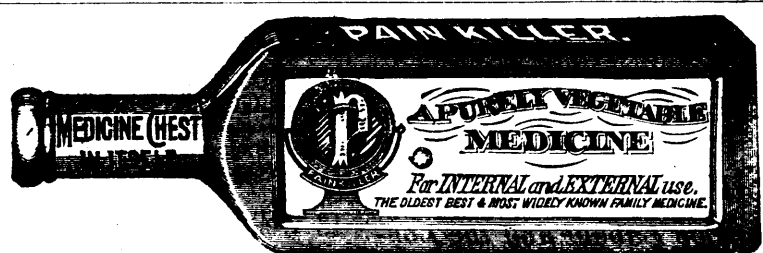
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**CAKE FOR CHILDREN.**—Mix well two pounds of flour in one pint of warm milk, and a table-spoonful of yeast; let it rise about half an hour; then add one-fourth pound of molasses, one-half pound of brown sugar, one-half pound of raisins stoned and chopped, two ounces candied peel shred fine, one-half pound good fresh beef dripping; beat the mixture well for a quarter of an hour and bake in a moderate oven.

**TO WHITEN LINEN THAT HAS TURNED YELLOW.**—Take a pound of fine white soap, cut it up into a gallon of milk, and hang it over the fire in a wash-kettle. When the soap has quite melted, put in the linen, and boil for half an hour. Now take it out, having all ready a lather of soap and warm water; wash the linen in it, and then rinse it through two cold waters, with a very little blue in the last.

**HOT LEMONADE FOR COLDS.**—Hot lemonade is one of the best remedies for colds, as it acts promptly and efficiently and has no unpleasant after-effects. One lemon should be properly squeezed, cut in slices, put with sugar, and covered with half a pint of boiling water. Drink just before going to bed, and do not expose yourself the following day. The remedy will work off an attack of chills and fever if it is properly used.

If owners of canaries would see that the cage is kept perfectly clean, and well supplied with plenty of gravel or gravel paper for the bird to peck upon, and that the seed is of the very best quality, and that they are fed and given a bath at a regular hour, daily, the birds, if kept from draughts of air, and no sugar, candy, figs, raisins or cake fed them, will sing from ten to eleven months out of the year. Canary and rape seed is the best every-day or staple food you can supply them with. Avoid too much hemp seed.

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**DUCKS ROASTED.**—Cut off the heads, pick them carefully, take out all the pin feathers, singe them well, put the feet in boiling water to remove the yellow skin. Let them be well washed and dried when drawn. Make a seasoning of onion, sage, pepper, and salt, and put it inside, taking care to fasten it well in by putting a string round the neck and back part; truss them plump, and turn the feet on the back. Paper the breast bone, baste well, and when the breast is rising, take off the paper and allow it to brown all over; serve with plenty of gravy, which can be made from the neck and giblets. Many persons eat apple sauce with duck the same as with goose.

**CELERY SALAD.**—Two boiled eggs, one raw egg, two table-spoonfuls of melted butter, or one of oil, one table-spoonful of sugar, one tea-spoonful of mustard, one-half tea-spoonful of salt, one-half tea-spoonful of pepper, one-half tea-cupful of vinegar. Rub the yolks of eggs smooth, then add the oil, mustard, etc., the vinegar last. Cut the celery into pieces half an inch long. Set all in a cool place. Just before serving, sprinkle over a little salt and black pepper, then pour over the dressing. If you have any cold fowl, chicken or turkey left from dinner, chop it up and mix it with some of the above—equal proportions of both—and it will make a delicious salad; or a few oysters left in the tureen will be a great addition to the celery salad.

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JUNE 25th, 1880.

No. 34.

## NOTES OF THE WEEK.

Of course among large numbers there has been any amount of excitement over the defeat of Hanlan in the recent boat race. Charges of fraud are not wanting. The moral tone among the patrons of such things is throughout so low that when the result is different from what they expected the most odious imputations are freely indulged in. Perfect honesty does not appear to be thought possible if a sufficient temptation to the opposite is presented.

A PARIS despatch says the Minister of the Interior has told the Prefects to make a clear distinction between the Jesuit and other unauthorized orders. The Jesuits are not to be invited like others to have themselves authorized, but are ordered to dissolve, and by the 30th of June the company of Jesuits must disappear and evacuate their establishment. The other unauthorized orders will receive, before the 30th inst., official summons to declare whether they intend submitting to the decrees.

THE Burials Bill, introduced by the Gladstone Ministry, seems a very fair, reasonable thing. Yet many cry out against it as if it were simply infamous. It provides that interments should take place in the national churchyards either in perfect silence or with such becoming religious services as those in charge of the funeral may deem proper. The proposed permission to ministers of the Established Church to modify the burial service according as each may see fit, is strongly objected to, as likely to be taken advantage of in some cases to have a hit at the dead and to wound the feelings of the living.

It would seem as if a wave of suicidal mania were passing over this and other countries at present. There is scarcely a day without its record of attempts of the kind, successful or unsuccessful. And what is strange, the majority of these occurrences seem to take place in the country, where it is generally supposed people are peculiarly healthy, happy, and prosperous. How is this? Has the new philosophy and the decay of vital goodness anything to do with it? Or are all who make such attempts to be regarded as really insane and consequently irresponsible? It shews something at any rate far wrong some way.

Is the offering of a handbill to a passer on the street a criminal offence? It would seem to be so in Ireland at any rate, for we are told that a tract distributor, named King, was tried recently in Dublin, Ireland, and fined \$5, with the alternative of fourteen days' imprisonment, for handing a priest a handbill inviting to a meeting for "friendly discussion." An appeal was taken to the Court of Queen's Bench; but the Court refused to quash the conviction. It was not proved that the man had used offensive language or obstructed the priest; but the judge held that the offering of a handbill of the kind was an insult to the priest, and might have led to a breach of the peace.

WHILE a good many are crying out against the appointment of the Marquis of Ripon to the position of Governor-General of India, a notice of motion has been made in the United Presbyterian Synod of Edinburgh to the effect that "the Presbytery welcomes such appointments as a testimony to the principle of religion not being a test of eligibility to civil position," and "as fitted to maintain the peace and consolidation of the Empire, inasmuch as they assure our Roman Catholic fellow-subjects that, however strongly the governing class in the nation may be opposed to their religion, official position in national affairs is yet to be free to them equally with Protestants."

A CORRESPONDENT of the "Western Christian Advocate," writing from Edwards Co., Ill., tells what it has done in that county. The correspondent writes as follows: "There has been no place for eighteen years where a man could buy intoxicating liquors as a beverage. On a recent visit to Albion, a seat of justice, I learned some facts in reference to the subject that are

worth knowing, which would settle some questions satisfactorily to everybody, unless it would be to whiskey sellers and political demagogues. Here are the facts. The terms of court in that county are from two to three days in length. The imprisonments in the county gaol are from one to two persons in a period of five or six years. Only one person has gone to the State prison from that county, and he went outside of the county and got drunk, went home and killed his wife. But little litigation is had before justices of the peace. The people are not in debt. In May, 1879, there were but two mortgages on record in the county. The poor expenses of the county are but \$500 a year, while in a neighbouring county, only half as large, where they sell liquors, it is \$6,000 a year. The taxes assessed and paid are 33 per cent. less than in any county in Illinois. A large per cent. of the citizens are German and English. A very large per cent. of the people are religious. I visited that county last May and saw great evidence of thrift. I found Albion a quiet town, no billiard saloons, no horseshoe pitching, no store-box whittling. When men come to town they come because they have business. I was impressed with the thought that these were good places to live in."

DURING the past two or three years the Swedish missionaries in Abyssinia have encountered many obstacles and much persecution. Many of them have fallen by disease and violence, and the others have been driven from one place to another, and their labours hindered in every possible way. The latest news from the unfortunate mission states that last year Mr. Soensson and Mr. Carlsson and their colleagues had an interview with King John, who received them courteously and provided them with quarters and food. The missionaries presented him—when at last they had permission to state their request—with a watch and an umbrella, with which he was much pleased. But, in response to their request to be allowed to preach the Gospel, he gave an unfavourable answer. He said he could not allow them to teach in the country, because he did not want two sorts of Gospels. Abyssinia had been Christian 250 years. The Falashes he had assigned to Mr. Flad's disciples; the Comanties and Waities he was teaching himself. In conclusion, he told the missionaries to return to their own country and teach the Falashes and heathen there. He ordered them away at once and forbade them to stop anywhere along the road more than one night. The missionaries had a long and wearisome journey, and were badly treated by the people, because of the king's contemptuous dismissal of them. They returned to Massowa, the rest of the missionary force residing at Mensa. At last accounts, those at Mensa were fearing an assault by the rebel Waldo Mikael's forces, and those at Massowa a raid by the Mohammedan governor of Hamazan.

JAMES ABRAHAM GARFIELD, the Republican nominee for President, is a striking illustration of the possibilities of American citizenship. Born of poor parents, on the 19th of November, 1831, in the township of Orange, Cuyahoga County, Ohio, with none of the connections, social or pecuniary, with which to facilitate him in life, his early career was characterized by many hardships and heart-burnings. But he was industrious, ambitious, and studious; and, in order to acquire the means of getting an education, worked successively at the carpenter's bench, on the farm, and finally, on the Ohio Canal, the means thus acquired enabling him to attend an academy, preparatory to entering the junior class in Williams College, which he did in his twenty-third year. He graduated from that institution in 1856, and subsequently connected himself with Hiram College, in Portage County, Ohio, as instructor of the ancient languages, and afterwards became its president. While still acting as president of the College, he was elected, in 1860, to the State Senate. At the breaking out of the war, in 1861, he became colonel of the Forty-second Regiment of Ohio Volunteers, an infantry regiment, many of the soldiers in which had been his former students. For his conspicuous military service at the Battle of Chickamauga he was promoted to a major-generalship, and

while still in the field, his constituents, without consulting him, placed him in nomination to succeed Joshua R. Giddings in the National House of Representatives. He was duly elected, and took his seat in 1863, where he has remained ever since. He was elected to the United States Senate by the last legislature of Ohio, to succeed the Hon. A. G. Thurman, Democrat, whose term of office expires on the 4th of March, 1881.

As very many of our readers are aware, the great Presbyterian Council meets in Philadelphia in September next—the sessions continuing from September 23rd to Sabbath, October 3rd. The prospects of this important meeting being a great success are, we are glad to learn, ever becoming always brighter. Various important measures of a practical kind will be inaugurated, and the attendance of prominent representatives from all parts of the Presbyterian world will be large. The programme is of course not yet perfected, but it is understood that between thirty-five and forty papers, on as many different topics, will be presented, and that as many as seventy different persons will take part in the discussions. Dr. Elyden, from Africa, has already arrived, and among others the Rev. Narayan Sheshadri is fully expected from India. The Scotch Churches will be ably represented by Dr. Main, Moderator of the Free Church, Dr. Calderwood, Moderator of the U.P., the Earl of Kintore, Dr. Adam, Profs. R. Flint, W. G. Blaikie, Principal Rainy, Dr. John Cairns (all of Edinburgh), and others; the Reformed Churches of the Continent will be represented by papers from Dr. Edmond de Pressensé, of Paris, Dr. Van Oosterzee of Utrecht, Dr. Krummacher of Stettin, etc. On the subject of Bible Revision, a paper will be read by Prof. William Milligan of Aberdeen, and by Dr. Chambers of New York. On Monday, Sep. 27th, Dr. Schaff will report from the Committee on Creeds and Confessions. The Churches of the States and Canada will be largely and effectively represented. Dr. William Adams, of New York, will preach the opening sermon, and Dr. Henry A. Boardman, of Philadelphia, was chosen to deliver the address of welcome, but he has been suddenly, after a very short illness, removed by death, and another appointment has not yet been made.

VERY serious charges, we are sorry to say, have been made against the missionaries of the Church of Scotland at Blantyre Station near Lake Nyassa, Central Africa. These charges, of which painful particulars are given, have been printed in pamphlet form in London, by a Mr. Chirnside, and have been reproduced in the British press. It is alleged that the missionaries have taken it upon themselves to try and sentence two natives for the murder of a native woman, and that a habit of "horrible flogging and inhuman imprisonment" has been in force at the station. The chairman of the Committee on Foreign Missions has made a statement to the Assembly, giving such facts as are in possession of the Committee. He admitted that the murderers had been tried, Dr. Machlin presided over a jury of head men of the villages, who pronounced a verdict of guilty. The natives demanded the death penalty on the offenders; but the missionaries hesitated to pronounce it until one of the murderers escaped, when the other was shot. The Committee, on receiving an account of these facts expressed the "deepest distress" at hearing that the missionaries had thought it necessary to take into their own hands the power of life and death, disavowed all responsibility for the matter, and forbade the repetition of such an act. In regard to the charges of flogging and inhuman imprisonment the chairman said: "These charges must be thoroughly sifted. Meanwhile, they were incredible. It is true there have been cases of corporal punishment. The first was in 1877, when Mr. James Stewart was in charge. The Committee believe the instances to have been rare." The Assembly, seeing the gravity of the case, directed that a special commissioner be sent out to make an investigation. The good name of missions is involved in these charges, and if they are established, the missionaries at Blantyre should be immediately removed and their act condemned by all friends of missions and of Africa.



## OUR CONTRIBUTORS.

### JOTTINGS FROM THE GENERAL ASSEMBLY.

MR. EDITOR,—Apart from the discussions in the General Assembly, reported elsewhere, these jottings of a general character may be of interest to your readers.

The opening services of a gathering of this kind are so similar on all occasions that it is needless to speak of them in detail. The sermon of the retiring Moderator, the calling and correcting of the roll, the choosing of a new Moderator, the thanks upon the laying down of office by the one and taking it up by the other, were all of the kind that custom has rendered familiar to all Presbyterians. The present new Moderator is younger in appearance than those who have for the most part, in the past, been called to such a post, nevertheless it is filled with becoming dignity and firmness, and as this promises to be quite a peaceful gathering there will probably be little opportunity for the display of the higher qualities needed for keeping ecclesiastical debate within proper limits.

No one, who last year saw

#### OUR LATE CLERK

discharging his duties could suppress a feeling of mingled pity and admiration, pity that so evidently the mark of death was set upon him, and admiration at the spirit, determination and loyalty to duty which kept him to his post to the last. The fact of his being no more was soon and sadly brought to the notice of the Assembly by his absence from his accustomed place. It has been filled for the present by one of long and well tried experience, Dr. Fraser, of Bondhead. Of others missing the most noticeable is the prominent figure and benevolent face of the late Dr. Topp. The Church has reason for thankfulness that so many familiar faces are here, faces that every friend of our Church will not only be glad to have long preserved for us to look upon, but also to see as members of Assembly, Drs. Reid, Jenkins, Cook, Caven, Proudfoot, Grant, McVicar, Gregg, Bennett, Cochran, and Waters; Profs. Bryce and McLaren; Rev. Messrs. King, Laing, Warden, Pitblado and many others. Among prominent elders are Messrs. Croil, Hay, Root, Blain, Adamson, Morrice; the Hon. Messrs. McMurrich, Creelman, McCurdy, and too many more to name.

It is a pleasant,

#### HOPEFUL AND HEALTHFUL FEATURE

in the discussions of the Assembly that the elders are both attending in larger numbers than formerly, and taking a more prominent part in the deliberations of the supreme court. As the country advances in intelligence and wealth, and consequently the number of men of leisure and means becomes greater, this may be expected to be increasingly the case, and we have no doubt with benefit to the Church. It is also a pleasant feature of the discussions of the Assembly, and we should think a desirable one, that they are not monopolized by any favoured class of ministers or elders, the youngest, the least known member of it, if he has anything to say that can possibly throw any light upon any subject, will secure a respectful and patient hearing. Patience, indeed, is shewn at times at the expense of precious time, but perhaps this is a failing which leans to virtue's side, especially at such a time and among such men as compose the Assembly. The chief discussions so far have taken place upon the mode of the appointment of standing committees, from which it would appear that Presbyterians, and these even ministers and elders, are not altogether proof against the little jealousies and envies which are among the besetting sins of ordinary mortals. Other subjects which have provoked discussion are, the proposal for a mileage fund to pay the expenses of Commissioners, and the report upon the Aged and Infirm Ministers' Fund. It has been rather a noteworthy characteristic of the debates so far, that most of those who have in past years taken a prominent part in them, have as yet said little or nothing, and this we fancy has not always, at least, been favourable to the despatch of business.

Of important reports which have been presented are the following, upon the

#### STATE OF RELIGION

whose tone and spirit, in connection with that important subject, were such as appeared to be almost faultless. Some were inclined to think the view taken on

the subject as being somewhat too favourable, and it was well, no doubt, to have the other side of the shield exposed to view. But upon the whole no one member of the Assembly could speak on the subject with so full a knowledge of all the facts as the Convener of the committee, and it must be gratifying that, amidst much which is very discouraging to individual ministers in their own localities, the report as a whole was so encouraging. The reports on Sabbath schools and Home Missions have been read but have been arrested in their progress to be taken up again. The latter was delayed to hear the

#### REV. DR. STEELE,

a delegate from a sister Church at the antipodes, New South Wales. His address was long, but we venture to think gave to many of the members of the court a more vivid and complete idea of the state of things as respects educational and religious matters there than they have had or could have obtained, but from the living voice of one who has been identified with them. It was, however, his accounts of mission work in the New Hebrides that most enlisted the sympathy of the large gathering which listened to him, and many of the incidents he mentioned were told in such a way as to excite a thrilling interest. His appearance amongst us cannot but awaken and sustain a deeper interest in the Church which he represents, and especially in the mission work in the Pacific islands. Delegates have also been heard from the Congregational Union sitting in this city, and Prof. Bruce, from the Free Church, is also here but has not yet addressed the Assembly.

Sabbath was a

#### GREAT DAY IN MONTREAL,

as regards preaching. The only difficulty was to choose among so many who were to fill the principal pulpits in the city. For ourselves we chose to hear Dr. Cairns in the morning, and his discourse was such a feast of fat things that what could we do in the evening but just go and hear him again? It is no disparagement to others whom we did not hear to say of him whom we did that those who from previous acquaintance with his writings or speeches, expected lofty elevation of thought, an eloquence oppressive almost by its massiveness, and a view of truth majestic in its sweep, were not disappointed. There he stands now with his genial, kindly face beaming before me as I write.

A united

#### SABBATH SCHOOL GATHERING

was held in the afternoon, in Crescent street Church, presided over by the Superintendent of the school of that church, Mr. David Morrice. The large edifice was filled with scholars, teachers and others who had come to participate in the meeting. Addresses were delivered by the Rev. Mr. Donald, formerly of Port Hope, and now of Pictou, Nova Scotia, and by Dr. Steele, of Sydney, New South Wales. The latter was largely missionary in its character, and the youth who heard it will, I venture to say, never forget the work of the missionary ship, and the grand success that has attended the carrying of the Gospel to the natives of these sea-bathed islands, and the noble devotion of the servants of Christ, men and women, native and European alike, who are labouring to spread there the saving knowledge of our Lord Jesus Christ, and extend and build up the Redeemer's kingdom.

A MEMBER.

Montreal, June 14th, 1880.

### ANOTHER VIEW OF THE MEN AND DOINGS OF THE ASSEMBLY.

The Editor will see that I headed this letter, "How I looked at the General Assembly." When my eye caught the words, I forthwith discovered that the reader might not unnaturally understand my intention to be to discourse on my own personal appearance, a misconception as startling as that to which Charles Lamb was subjected when he asked a Scotch acquaintance, "What do you think of my Beauty?" Charles referred to a picture which he greatly admired, and which, in consequence, he called by that name. Imagine his utter discomfiture when the Scotchman, looking at him fixedly for a little, answered that he had a high opinion of his talents, but that he had not bestowed much thought on his personal pretensions. Poor Lamb was almost paralyzed by the ludicrous misapprehension, as I too would have been, if I had not perceived the ambiguity of my words.

I wished simply to give the readers of THE PRESBYTERIAN my impressions of the General Assembly. The vast majority of the most loyal sons and daughters of our Church have never seen her supreme court in session. Will some of them look at it through my eyes?

Here we are, then, on the evening of Wednesday, June 9th, in Crescent street Church, a truly magnificent building, which is at the same time—what such buildings often are not—attractive and comfortable. The acoustic properties of the church are said to be extremely good, but it must be confessed that it was often a matter of some difficulty to hear with distinctness some of the speakers who took part in debate. Punctually at half-past seven, the well-known figure of Dr. Reid, the retiring Moderator, appears in the pulpit. The service proceeds, Dr. R. preaching an excellent sermon from John iii. 30, making very touching references to the brethren who are with us no more, particularly Dr. Topp, Prof. Mackerras, and Mr. Breck. enridge of Streetsville. Service over, the Assembly is duly constituted. The Rev. Donald Macrae, of St. John, N.B., is chosen Moderator, and the choice proves to be an extremely satisfactory one. The newly elected Moderator retires to be robed and speedily returns to the chair. His opening address is well conceived, well expressed, and well delivered. In the chair he shews himself attentive, ready, incisive, clear, with voice somewhat high-pitched indeed, but which has yet in it some sympathetic vibrations, and rings out well under the touch of thought or feeling. We look around and are struck with the intelligent look of the Assembly, which seems to us more orderly than any of its predecessors. We soon discover that business is this year to be despatched with much celerity and with little unnecessary talking. When the roll is called, we are further struck with the punctilious care with which all academic and other distinctions are mentioned in connection with the names of the members who wear them, and with the number of elders who are entitled to the prefix "Honourable." A cynical member suggests in a tone which does not reach the Moderator's ear that a certain elder should have appended to his name the symbol, "ex-M.P." I hope no one will be offended while I point out to my friends, Messrs. Brown, Jones and Robinson, and their excellent wives, some of the members who are accustomed to take a somewhat prominent part in the business of the house. There on the platform, to the right of the Moderator, sit the two venerable clerks, Drs. Reid and Fraser. To the left, at another table, sit two members who are extremely diligent in committee work as well as in the business transacted on the floor of the Assembly—Dr. Cochran, all spirit and life, buoyant and energetic, and Dr. Waters, always ready, vigorous and untiring. Yonder is Principal Caven, rarely occupying a front seat, slight in figure, with the true student look, extremely gentle in manner, but ever alert and attentive to business. His quiet words, always laden with thought, carry great weight with his brethren. Yonder, moving quietly through the Assembly, is Principal Grant, light-footed, warm-hearted and clear-minded, with a bright look on his face, and kindling words coming readily to his lips. Who is that gentleman, tall in figure, and with flowing beard? That is Principal McVicar. This year he has spoken extremely little, far too little indeed, for his speeches are always given with much deliberation, force and emphasis. Beside him sits Mr. M'Ewen, Convener of the Sabbath School Committee, whose work he directs with great enthusiasm. He is rendering most valuable service in deepening and quickening interest in the religious training of the young. There too, is Prof. Gregg, somewhat venerable in appearance, but very fresh in mind, modest, and self-poised. On the other side sits Dr. Kemp, white-headed now, but with unabated vigour and with much of the warrior-fire of old. Time would fail to do more than look at Mr. John Laing's keen, clever face with its clear-cut features, the sturdy figure of honest, fearless Mr. Hall of Nissouri, the strongly built form and vigorous speech of Mr. McLeod, of Stratford, the sincerity and ardour of Mr. D. J. MacDonnell, and the quiet earnestness of Mr. Gray, of Orillia. But we must not omit to point out the thoughtful face and listen to the thoughtful speech of Mr. John M. King. We must listen also to the remarkably distinct articulation of silver-tongued Dr. Jenkins. I may mention a little incident to which I would make no reference had it not been specially interested. Dr. Jenkins opposed with great

vigour the reception of an *averture* on the payment of expenses incurred by commissioners to the General Assembly. He did so on the ground that certain regulations intended to secure absolute fairness in the payment of such expenses were couched in language disrespectful to the Assembly. After discussion, Mr. Root, an elder who has been honourably conspicuous in debate, explained that the provision objected to had been for twelve years among the rules of the American General Assembly, and no one there had felt himself insulted. He closed by remarking in a very significant way that he had imagined that no one would take exception to the rule unless he was prepared to act in the way which the regulation was intended to prevent. There was much merriment over the remark which Dr. Jenkins himself acknowledged to contain a very good hit.

I have pleasure in mentioning that reports in reference to the more important operations of the Assembly have been brought down in good time by the different conveners, have been printed, and put into the hands of members. Would it not be an improvement were the Assembly to hold as *resol* the reports which are thus circulated beforehand? My friends, Brown, Jones and Robinson, and their wives, are all of opinion that this arrangement would avoid a tedium which is sometimes felt, and make the proceedings much more interesting.

The reports in reference to the great schemes shew that most of the funds are in a very flourishing state. Of these one of the highest importance is the report of the Home Mission Committee. It is the most satisfactory document of the kind that has been before the Assembly for many a day. During the year the expenses necessarily involved in carrying on our Home Mission work, which is of vast extent, have all been met, and the very heavy debt which had been accumulating for several years has been swept away. For this very gratifying and remarkable result the thanks of the Church are especially due to Mr. John M. King and Mr. R. H. Warden. The latter was instrumental in collecting upwards of \$3,000 in Montreal alone, in addition to the ordinary contributions of our city congregations.

With this very pleasant glimpse of Assembly work, I must close the present letter. I shall be very thankful if, in a future communication, it shall be permitted to me to furnish glimpses equally cheering and delightful.

I am glad to state further that the present Assembly deserves, so far as it has yet gone, to be characterized as the "peaceful and happy one."

**EXEMPTIONS.**

MR. EDITOR,—Permit me to call attention to a phase of this subject which I think has not been touched in the late discussion. It has been assumed that inasmuch as large and magnificent churches and manses are exempt from taxation the revenue which these ought to pay has to be made up by citizens who consequently bear more than their share of municipal burdens. Churches, manses and the like, require protection, streets and municipal privileges. Why should they not pay their share of the required revenue? This logic will appear sound to those who look only at the surface of things. Who pays the taxes? Is it the property or the people to whom it belongs? Fancy a tax-gatherer trying to get money from a church, a house, or an acre of ground! He calls on the proprietor who pays according to the value of what he owns. The amount of taxes to be paid by a municipality in any one year is a *fixed quantity*, according to estimate of what may be required—neither more or less. It follows that each one assessed would have exactly the same amount to pay even if three-fourths of all the property were exempt, provided the exemptions are as equally proportioned as the assessment. If a congregation has a church valued at \$20,000, the taxes on it, if assessed, would be, say \$200, which the congregation would pay as a *church* tax. If exempt the congregation would pay it as a charge on their personal effects. Suppose our school-houses were taxed, every rate-payer would have to pay for his personal property and his share for the school-house, but his assessment in the sum would be exactly the same, into whatever parts it may be divided. Substitute the church building for the school-house, and the argument is the same. The voluntary offerings of the church often are larger from those who have less wealth, there-

fore the lion's share of the burden would fall on such if exemptions were abolished, and these buildings, which are and ought to be the ornaments of our Christian land, would doubtless be erected at a minimum expense in order to avoid heavy taxes. Ordinarily the church edifice of any congregation will be proportionate to their numbers and wealth, so that when all are exempt there can be no just cause of complaint on the ground of undue burdens or unequal favours unless we break our hearts in pity for that class which need our generous protection—the ungodly, infidel and irreligious, who take no stock in church buildings. The abolishing of all exemptions means that the country farmers, merchants, mechanics, etc., are to send a stream of money into the municipal chest of cities and county towns as taxes on Parliament buildings, governors' residences, universities, asylums, penitentiaries, gaols, and county buildings. The country gives a full share to erect these edifices and support those that use them. The municipality may afford to repair the sidewalk and keep the boys from breaking the windows. I hope I shall not see the day when the temple of the Lord shall be treated as "a house of merchandise." The heathen pay respect to their idol temples. Shall a Christian people lay violent hands on the place dedicated to the worship of the *true* God and treat it as they would a dog kennel? J. S.

*Bruce County, June 15th.*

**MISSIONARY ADVENTURES AMONG THE LAURENTIAN MOUNTAINS.**

On one of the very stormy days of the past winter, being within reach of a few scattered families in the far back forest in the midst of the Laurentian Mountains, I resolved to spend the day visiting. The road connecting some of the small clearances was merely a very winding foot-path through the bush. Hence, I started on foot, with a parcel of literature for distribution under my arm. I reached the first house very well, in which I spent two hours. I went on to the next hoping there to get some dinner. The path was but little beaten through the deep snow, also, it was very rugged and hilly; this, ere long, made me weary and faint. I was compelled to sit and rest two or three times before I got through. But I comforted myself with the thought of getting some refreshment at the next house (or rather shanty, for all the houses are shanties in this region). After a while I arrived, tired and hungry, at a shanty about thirteen by fifteen feet square in which live a large family. I naturally looked at the table, the stove, and the open shelves, if haply I could perceive some signs of dinner. But, alas! the dinner was all gone. The only signs left were a very few crumbs on the table, and the unwashed dishes, which were two plates, two cups and one saucer. I saw at a glance that the dinner had been very scanty. Therefore, I could not think of asking them to appease my hunger. The father was away working in a lumber shanty, and came home occasionally to bring the family a little flour on his back. I learned afterwards that this family had neither bread nor flour at the time of my visit. Here I spent two hours, doing the best I could to comfort them, and to preach to them the free Gospel of Christ. Then I started for the next family, though dinnerless, yet thankful that my family had a good supply of the common necessities. The snow was now deep and the path precipitous. My strength failed. In climbing one mountain I was obliged to sit down in the snow to rest several times, being entirely overcome with fatigue and hunger. At last I reached a little shanty about ten by twelve feet square. Here live a family of six. Suspecting that I had no dinner they immediately prepared tea. Sweet indeed was the bread and pork with which I then regaled myself.

Although it was now night I was anxious to get on and stay with another family till morning, so that I could meet my engagements the next day. Accordingly I pushed on. By the way I called at another house. The family had no means of making a light to read by, so I put off my visit until morning, and went on. The darkness and the storm made it now impossible to keep on the right way. I wandered in the bush, wallowing through the snow with great difficulty, when I was about giving up, I heard a dog bark; then I took courage for I knew I was near the desired haven. Having arrived, though it was late the benevolent mother asked me if I would like some

supper. I assented as my former meal was now well settled. So she cooked some cornmeal porridge and gave it me with a tea-cup partly full of milk. She said they had neither bread, meat, nor butter, but was thankful they had cornmeal and that their cow still gave a little milk once a day. They had neither lamp-oil, candle, nor grease of any kind wherewith to make a light, so I ate my supper in the dark. As I had no light to read by I quoted from memory a few of the most important passages of the Gospel, made a simple and practical exposition, prayed, and went to bed. I had a bed to myself. The mother and six children slept in two small beds. We were all in a little shanty eleven by twelve feet square.

Next morning I breakfasted with the mother. The bill of fare was corn porridge, a cup of milk, an egg, and a cup of tea. There was another egg which each of the six children was craving. Their mother decided the matter by dividing it between the two youngest.

It being now daylight I took a glance at the corner cupboard, it being a few open shelves, and saw that the whole stock of delf was on the table, consisting of two plates, two saucers, one cup and two little dishes. The mother took her tea in an old battered tin cup.

After religious worship I left and returned to visit the family on which I had called the previous evening. I had put off my visit till daylight as they had no means of making a light to read by, but I now found another difficulty. The shanty had no window and no way of admitting the light, when the door was shut, except a crack in the wall between two of the logs. At first I could not see anything but the crack. In about an hour I became somewhat accustomed to the situation, so I could form some idea of the countenances of the inmates. I was also enabled to read by holding the Bible close to the crack in the wall.

From thence I went to a house four or five miles distant, where I preached in the afternoon to a portion of half a dozen families that had gathered together.

Some of these people prize this means of grace very highly, and are exceedingly anxious that they could have it at least three or four times a year, whereas the most that has been done for them so far is two visits during the year, and generally only one. No other missionary ever visits or preaches among them.

In the evening I went, with my horses, twelve miles and put up for the night. I was very tired but had much joy in my soul, inasmuch as the Lord, my gracious Master, had permitted me to give to so many of his most needy children the cup of salvation—the water of life. J. GANDIER.

**PRESBYTERIAN TEACHING.**

MR. EDITOR.—In your issue of the 28th ult., I find a correspondent making inquiry as to what Presbyterian author uses the expression, "There are infants in hell not a span long."

Like your correspondent, I have frequently had these words cast up to me as expressing the belief of what they are pleased to term *hyper-Calvinists*, Presbyterians of a severe and awful type, by men who are as ignorant of Presbyterian theology as a new-born babe, and as bitter and blatant as they are ignorant. I have asked them to name any Presbyterian author, of even third rate ability, who, in his writings, makes any approach to such teaching, and invariably have received the reply your correspondent did, "I can't exactly remember the particular writer, but I am sure the quotation can be found in some old writer a century or two back." I would like very much to get the author, his work, and the page, mentioned. This would be an end of all debate. The statement is so frequently repeated by men who claim a fair education and the right to wear a white tie, that one need not wonder that the *profanum vulgus* think it is probably correct.

Presbyterian theologians are unanimous in their belief that *we have no Scripture warrant for saying that any child dying in infancy will be lost*. I feel confident no such view is held by any Presbyterian writer who has any claim to call himself a theologian. Many, with the late distinguished Dr. Hodge, of Princeton, assert that we have good Scripture grounds for believing that *all children dying in infancy will be saved*—that there are no non-elect infants. Others, whilst they have the fullest confidence in the salvation of the children of believing parents who are called away in infant years, think that Scripture is absolutely silent regarding the future state of the children of un-

## PASTOR AND PEOPLE.

### PAUL AND NERO.

Paul before Nero! If indeed it was so, what a contrast does the juxtaposition of two such characters suggest—the one the vilest and most wicked, the other the best and noblest of mankind! Here indeed, we see two races, two civilizations, two religions, two histories, two *æons* brought face to face. Nero summed up in his own person the might of legions apparently invincible. Paul personified the more irresistible weakness which shook the world. The one shewed the very crown and flower of luxurious vice and guilty splendour, the other the earthly misery of the happiest saints of God. In the one we see the incarnate Nemesis of past degradation, in the other the glorious prophecy of Christian sainthood. The one was the deified autocrat of paganism; the other the abject ambassador of Christ. The emperor's diadem was now confronted for the first time by the cross of the victim before which, ere three centuries were over, it was destined to succumb. Nero, not yet thirty years of age, was stained through and through with every possible crime, and steeped to the very lips in every nameless degradation. Of all the black and damning iniquities against which, as St. Paul had often to remind his heathen converts, the wrath of God forever burns, there was scarcely one of which Nero had not been guilty. A wholesale robber, a pitiless despot, an intriguer, a poisoner, a murderer, a matricide, a liar, a coward, a drunkard, a glutton, incestuous, unutterably depraved, his evil and debased nature—of which even Pagans had spoken as “a mixture of blood and mud” had sought abnormal outlets to weary, if it could not sate, its insatiable proclivity to crime. He was that last, worst specimen of human wickedness—a man who, not content with every existing form of vice and sin in which the taint of human nature had found a vent, had become “an inventor of evil things.” He had usurped a throne; he had poisoned, under guise of affection, the noble boy who was its legitimate heir; he had married the sister of that boy, only to break her heart by his brutality, and finally to order her assassination; he had first planned the murder, then ordered the execution of his own mother, who, however deep her guilt, had yet committed her many crimes for love of him; he had treacherously sacrificed the one great general whose victories gave any lustre to his reign; among other murders, too numerous to count, he had ordered the deaths of the brave soldier and the brilliant philosopher who had striven to guide his wayward and intolerable heart; he had disgraced imperial authority with every form of sickening and monstrous folly; he had dragged the charm of youth and the natural dignity of manhood through the very lowest mire; he had killed by a kick the worthless but beautiful woman whom he had torn from her own husband to be his second wife; he had reduced his own capital to ashes, and buffooned and siddled and sung with his cracked voice in public theatres, regardless of the misery and starvation of thousands of its ruined citizens; he had charged his incendiaryism upon the innocent Christians, and tortured them to death by hundreds in hideous martyrdoms; he had done his best to render infamous his rank, his country, his ancestors, the name of Roman—nay, even the very name of man.

And Paul had spent his whole life in the pursuit of truth and the practice of holiness. Even from boyhood a grave and earnest student of the Law of God, he surpassed in learning and faithfulness all the other “pupils of the wise” in the school of the greatest Doctor of the Law; and of the impetuous ardour of his nature, and that commonest infirmity of even noble minds—the pride of erroneous conviction which will not suffer itself to be convinced of error—had for a time plunged him into a course of violent intolerance, of which he afterwards repented with all the intensity of his nature, yet even this sin had been due to the blind fury of misdirected zeal in a cause which he took—or for a time thought that he took—to be the cause of God. Who shall throw the first stone at him? Not even these learned and holy men whose daily lives shew how hard it is to abdicate the throne of infallible ignorance, and after lives of stereotyped errors to go back as humble learners to the school of truth. But, if for a moment he erred, how grandly, by what a life of heroic self-sacrifice, had he atoned for his fault! Did ever man toil like this man? Did

ever man rise to a nobler superiority over the vulgar objects of human desire? Did ever man more fully and uncomplainingly resign his whole life to God? Has it ever been granted to any other man, in spite of all trials, obstructions, persecutions, to force his way in the very teeth of “clenched antagonisms” to so full an achievement of the divine purpose which God had entrusted to his care? Shrinking from hatred with the sensitive warmth of a nature that ever craved for human love, he had yet braved hatreds of the most intense description—the hatred not only of enemies, but of friends, not only of individuals, but of entire factions; not only of aliens, but of his own countrymen, not only of Jews, but of those who professed the same faith with himself. Shrinking from pain with nervous sensibility, he yet endured for twenty years together every form of agony with a body weakened by incessant hardship. The many perils and miseries which we have recounted are but a fragment of what he had suffered. And what had he done? He had secured the triumph, he had established the universality, he had created the language, he had coordinated the doctrines, he had overthrown the obstacles of the Faith which is the one source of the hope, the love, the moral elevation of the world.

And now these two men were brought face to face—imperial power and abject weakness;—youth cankered with guilt, and old age crowned with holiness; he whose life had consummated the degradation, and he whose life had achieved the enfranchisement of mankind. They stood face to face the representatives of the two races—the Semitic in its richest glory, the Aryan in its extreme degradation. The representatives of two trainings—the life of utter self-sacrifice, and the life of unfathomable self-indulgence; the representatives of two religions—Christianity in its dawning brightness, Paganism in its effete despair; the representatives of two theories of life—the simplicity of self-denying endurance, ready to give up life itself for the good of others, the luxury of shameless Hedonism which valued no consideration, human or divine, in comparison with a new sensation; the representatives of two spiritual powers—the slave of Christ and the incarnation of Antichrist. And their respective positions shewed how much, at this time, the course of this world was under the control of the Prince of the Power of the Air—for incest and matricide were clothed in purple, and seated on the curule chair, amid the ensigns of splendour without limit and without control; and he whose life had exhibited all that was great and noble in the heart of man stood in peril of execution, despised, hated, fettered and in rags.—*Farrar's St. Paul.*

### “SAY IT AGAIN.”

A lady called upon a young man wasting away in consumption. The shadows of death were already darkening his face. He was not a Christian. Like a poor wanderer, he was about journeying into eternity with no House of Refuge for his soul.

The lady sat kindly down by his side and talked of heaven, the bright, beautiful home beyond. He felt that he was not fit for that home. Then she comforted him with the assurance that though our sins be as scarlet they shall be as white as snow.

“Say it again,” he said. It was the cry of a soul in its fever-thirst that eagerly clutches at the cool and cold water offered him. The lady repeated Calvary's sweet, sweet invitation and assurance. That night, while the death shadow was creeping nearer and nearer, covering him at last, he repeatedly referred to the subject, saying, “The lady told me so,” dying in peace and hope.

I have thought of these words, “Say it again!” They come to me and stay with me, echoing repeatedly in my ears as a ringing motto of duty, as a stirring battle cry, with which God's hosts may fittingly go into the fight against sin.

“Say it again”—in the pulpit. It is an old truth with a constantly new power. No doctrine so wins men as that of Calvary. No Gospel so comforts and cheers as this Gospel of the Cross. It is the string of a harp that rests the weary with its gentle music, and yet a bugle, whose clear, ringing blast stirs the flagging columns again to battle. Let it come out clear, distinct, strong, this blessed truth that Jesus Christ died as the Saviour of sinners.

“Say it again”—in the Sabbath school. There is nothing that comes so close to children's hearts as that crimson cross. “The man on the cross,” as a

believing parents. The latter are content to form no doctrinal view as to them but simply to leave them in the hands of a just and holy God, who will do right. I believe if the quotation your correspondent refers to be traced through all its variations it will be found in Burns' *Tam O'Shanter*. The poet describes his hero's ride on horseback until he came in front of Kirk Alloway all “in a breeze.” Inside were music and dancing and dancers that made Tam “glower richt sair astonished,” and as there he glinted “through the groaning trees,” we are told he was able “to note upon the holy table,

“A murderer's banes in gibbet arms,  
Two span-long, wee, unchristen'd bairns;  
A thief new cutt'd free the raps,  
Wi' his last gasp his gab did gape;” etc.

Now if I am right, and I feel confident I am, as to the real source of this much disputed quotation, which maligners of Calvinistic theology so often repeat, the very mention of Burns' name ought to silence forever such ungrounded statements. Whatever Burns' character as a poet may be (which I esteem very highly) no one will hold him forth as a theologian, or even as a man of unblemished moral character. Further comment is needless. CANADIAN PRESBYTERIAN.

### BURIAL, WHAT IS IT?

MR. EDITOR,—Will any of your readers be pleased to answer the above question? My reasons for putting it are these:—

1. In the description of the burial of the late Czarina it was stated that the Emperor and each of the Grand Dukes threw three handfuls of earth on the corpse, after which it was removed to its last resting place in the vault.

2. Whilst the body of a young man was being buried, the other day, the clergyman, who is a Baptist, in his prayer repeated the words “ashes to ashes and dust to dust,” when his church officer, by the minister's direction, twice sprinkled earth over the corpse.

This ceremony appeared to me to be altogether inconsistent with the notion that “buried in,” or “by baptism,” must be by immersion. Properly speaking it is only at sea that a body is buried by immersion.

Did not these burials take place by sprinkling earth on the bodies? If not the body of the Czarina is not yet buried, and that of the young man was so by subsequently pouring earth upon it.

Perhaps a Baptist reader will furnish the information. N. N. T.

### ROMAN CATHOLIC SERVICE.

MR. EDITOR,—Would you kindly inform your readers whether it is compatible with the loyalty to the British Constitution, and the allegiance and duty which the representatives of royalty in this Dominion, and the children of our gracious and Protestant Queen, should observe and practise, for the Princess Louise and the Prince Leopold to attend the raree show denominated *Fete Dieu* at St. Michael's, Toronto, on a recent Lord's day, thus giving countenance, aid and comfort to what our illustrious sovereign asseverated to be “damnable idolatry,” when she took the coronation oath and ascended the throne?

OLD PRESBYTERIAN BLUE.

June 2nd, 1880.

THE way of salvation is an open, straight, daylight way; the man who walks in it is seen, heard, and felt at every point, until he reaches the glorified end.

I HAVE peeped into quiet “parlours,” where the carpet is clean and not old, and the furniture polished and bright; into “rooms” where the chairs are uncushioned and the floors are carpetless; into “kitchens” where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station; as tone and temper, that makes life joyous or miserable, that render homes happy or wretched. And I see too, that in town or country, good sense and God's grace make life what no teachers, or accomplishments, or means, or society, can make it—the opening stave of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*John Hall, D.D.*



little one said to me when looking at a picture of the crucifixion. How he wins the children. How their young hearts go out like tender vines feeling for the support of a trellis.

"Say it again"—in your work, on the street, in the shop, from house to house. Tell it to that man at the saloon door, trying to break his chains. Whisper it to the youth wavering before temptation, and stay him up with the cross behind his back. Let it fall on the despairing ears of the aged.

"Say it again"—in that room of sickness, by that bedside of death. "We have the blood of Christ," said the dying Schleiermacher, and into the gloom of eternity he went, as into a night radiant with stars. Said an estimable officer of my church during his last sickness: "My sufferings are now so great I can think of little else. I can only lie and trust. I have been a poor, sinful, unworthy servant of God, and have nothing to look to but the blood of Christ." A friend repeated these words, "His blood can wash us white as snow." He said: "Yes, if it were not for that what could I do now? 'Tis wonderful, wonderful grace that saves a sinner like me."

**DRIFTING.**

Some years ago there was graduated from an eastern college a young man of wonderful promise, whom we will call Mr. X. His mind was scholarly, his talents varied, his intellect profound, sagacious, penetrating. Socially he occupied a most desirable position. Early drawn to the ministry, his progress in theological knowledge was rapid. While young in years he was a successful preacher in a large and important city. At this time his religious opinions began to converge strongly towards those entertained by the Broad Church school. Indeed, his mind being characteristically speculative in its tendencies, it is not strange that the ground held by this party should prove attractive. Had he chosen to remain here he would have found saintly lives and godly fellowship. But soon restless thought carried him further on until his late associates were left in the background. He could not now conscientiously continue in the Church. He therefore withdrew from its ministry. All the authority of traditional homage to Christ's heritage was thus removed, and buried in thought, pantheistic, materialistic and scientific, the subject of our sketch drifted out upon the sea of unbelief.

Abundant wealth was at his disposal. Art, literature, history, philosophy, all departments of knowledge were eagerly absorbed. Choice paintings adorned the walls of his home. The best and latest books were on his study-table. God had generously bestowed all that could make life sweet. But as the months rolled on, faith in God became more and more obscure, until at length the childish fables of Providence and Immortality were dismissed as delusions of the human mind. What was left? An acceptance of that form of materialism which Lewes and Frederic Harrison have expounded to the world. Herein this man rests to-day. Strange to say, he is not unhappy in this belief. His nature is as royal as ever. Generous, sympathetic, charitable, he has many friends. Pure as virgin snow, sincere as sincerity itself, and stainless in all the relations of life, no man breathes suspicion on his name. A master of logic, evangelical neighbours cross lances with him in vain. An unflinching memory commands the arguments and facts of infidel science with unerring skill. His influence is subtle, direct and powerful.

Sad is the picture I have drawn. Will it serve as a warning? The writer is acquainted with many who stand where this one stood when he began his career as a thinker. Without fully sharing in some opinions which the Orthodox Church jealously sustains, they are yet believers in the grand truths of revelation. What is needed to keep them where these truths will continue to be the profound convictions of the heart? The answer is plain: A habit of conservative thought, coupled with absolute avoidance of the snare which has detained so many intelligent minds, viz., a disposition to demand mathematical proof of spiritual facts. A leader in thought once advised the writer "to cultivate a wise radicalism in all things." In the present state of theological belief the advice does not apply, for in the tug of war between faith and no-faith men gravitate toward the latter side with ease and readiness. Brethren, who are on the verge of that gulf of spiritual negations whose fogs have rolled across the Atlantic from German universities, make no unwise

haste toward so-called liberal standards. To be in harmony with the age is not to be out of harmony with God and revelation. Feverish desire to keep in the van of advanced religious thought leads men to ignore the evidence for the faith once delivered to the saints. More than this, it often leads men to downright infidelity, when speculation usurps the place of knowledge promised in 1 Cor. ii. 9. When we aspire to the attainment of truth alone, we are on safe ground, if devoutness accompany the searching. Carlyle says: "Thought without reverence is barren." Will those who are beginning to tread the path that leads a little beyond the received evangelical view profit by the lesson of this sketch, and save themselves from drifting, by anchoring to the rock of faith, on which are ever-burning lighthouses of intuition and spiritual consciousness?—*Root.*

**JEST AND EARNEST.**

During the Seven Years' War, Frederick the Great accompanied his soldiers on a mountain march. Count Schmettau was his lieutenant, and a very religious man. The king, impatient over the tedious route of the artillery on foot, up the narrow mountain pass, indulged in jesting to drive away ennui—he liked a little to tease Schmettau. He knew of a confessor in Berlin whom the Count would visit, and allowed a stream of jokes and derision to flow freely.

"Your majesty is more witty and much more learned than I," answered Schmettau, at last finding utterance. "More than this, you are my king! The spiritual contest is in every respect unequal; nevertheless you cannot take from me my faith, and as it now goes you will certainly injure me immeasurably, and at the same time make yourself insignificant."

The king remained standing in front of Schmettau; a flash of indignation came from his majesty's eye. "What does that mean, monsieur? I injure you by taking your faith! What does that mean?"

With immovable tranquility, answered the general: "Your majesty believes that in me you have a good officer, and I hope you are not mistaken. But could you take from me my faith, you would have in me a pitiful thing—a reed in the wind; not of the least account in council or in war."

The king was silent for a time, and, after reflection, called out in a friendly manner: "Schmettau, what is your belief?"

"I believe," said Schmettau, "in a Divine Providence; that the hairs of my head are all numbered; in a salvation from all my sins, and everlasting life after death."

"This you truly believe," said the king; "this you believe is right with full assurance?"

"Yes, truly, your majesty."

The king moved, seized his hand, pressed it strongly, and said: "You are a happy man."

And never from that hour has he derided Schmettau's religious opinions.—*From the German.*

**ON THE SPOT.**

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sunday school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master.

The other person was a young fellow from the country, who had come into New York to earn his living, but was in great danger of falling into the traps of the drinking saloons and the dance halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled through the street and blew the snow in their faces; but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to decide."

An hour passed. The storm howled on; but the teacher was so much in earnest that he did not mind the cold. At length the youth said, "Mr. P—, I will decide for God to-night. I will give myself to Christ and to His service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter college and prepare to preach to others the glad message he himself had accepted. By-and-by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now;

but when I saw him a few weeks ago he was as happy as a lark. All his long, useful and honoured life has turned on that winter night talk at the street corner, when he decided, on the spot, to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to the divine Master. His reason was convinced that he would be a better man, and a nobler man, if he did what it is the duty of every person to do, and this is to acknowledge God's claims for love and obedience, and accept them as a rule of life. It then took him no more time to say yes than it would have taken him to say no. When anything to be done is right, the quicker you do it the better.

One of the greatest generals in the world was asked how he had gained so many victories. His answer was, "By never putting anything off." Young friends, you will conquer evil and win heaven at last, if you will resolve always to obey God, and to do right on the spot.—*Yonik's Companion.*

**SELF-HELP.**

Fight your own battles, hoe your own row, ask no favours of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one can ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one perhaps; but carving your own way up the mountain, you make each one lead to another. Men who have their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will" and some day you will conquer. Too many friends hurt a man more than none at all.

**HOW TO TREAT BROTHERS.**

Girls, be kind to your brothers. Don't be afraid you will spoil them by shewing them plenty of sisterly attention. They are tiresome chaps sometimes, consequential and overbearing, treating their sisters like inferior beings. But never mind that, girls; carry with you the two bears—bear and forbear. The consequential age generally passes off with the growth of the incipient moustache, and when real manhood dawns upon them, they will realize how gentle and kind their sisters have been. Make home pleasant to them; let them see and feel you enjoy their company sometimes equally as well as that of some other girl's brother. If you sing or play the piano, do your best for brother Will or Bob, or whatever his name may be, and reward him with a smile when he turns over your music or gives up his seat to you, just as you would any other gentleman. Lay aside your work or book to have a pleasant chat or innocent game with your brother; draw out of him with whom and where he spends his evenings outside of the family circle. Encourage him to speak of his associates. A sister has often more influence with a brother than a parent. If he can confide in his sister regarding his friends and amusements, you need have no fear of how he spends his time away from you. Let him see you take an interest in his studies or his business. When he asks you to sew on a button or mend his glove, don't put on an aggrieved air; do it cheerfully, willingly. He will reward you in his secret heart with wealth of brotherly love, though he may not shew it, for some think it unmanly to display affection. Treat his friends with politeness, even if they are not your style. Throw all the safeguards you possibly can around your young brothers, by sisterly kindness and forbearance. Try to make home the happiest and dearest place on earth.

WHEN Latimer was on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was taken down, and he says that he was very careful what words he uttered. Behind the veil that hides eternity is a record-book in which our every syllable is taken down.



## THE CANADA PRESBYTERIAN.

SEMI-WEEKLY IN ADVANCE.

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OFFICE NO 8 JORDAN ST. TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 25, 1880.

## THE TEMPORALITIES CASE.

JUDGMENT was rendered on the afternoon of Saturday last by the Court of Appeals affirming the judgment recently delivered by Mr. Justice Jette in the Superior Court, Quebec, in the case of *Dobie vs. the Board for the Management of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland*. This judgment maintains the constitutionality of the Act of the Province of Quebec, 38 Vic., cap. 64, passed in 1875, subsequent to the Union of Presbyterian Churches which took place on the 15th June, 1875. An appeal to the Privy Council was immediately taken.

## THE LAW OF DIVORCE.

ONE of the most interesting and important discussions at the late meeting of the Assembly was undoubtedly that which arose over the case of Mrs. Phillips. As everyone now knows this individual went to the States for the purpose of securing a divorce from her husband, and after being successful in this, returned to Canada and contracted a second marriage. She had previously been a member, in good standing, of the Presbyterian Church, and the question then came up whether or not she had rendered herself liable to ecclesiastical discipline by thus acting, as confessedly she had done, in opposition to the laws of Canada. Her married life had been an unhappy one, and to all appearance her husband had so acted that a divorce could have been secured in Canada in the ordinary tedious and expensive manner. This, however, was thought in the circumstances either not desirable or not practicable, and accordingly the injured wife, with the full knowledge of her husband, went to Illinois for the express purpose of, by residence for a certain time in that State, securing a domicile, and being thus able to sue out a divorce in the usual way. This was accordingly done, but instead of the plea for such divorce being based on the husband's infidelity, it was put entirely on his continuous cruelty and subsequent desertion. The divorce was secured, and Mrs. Phillips returned to Canada free by the law of Illinois, but confessedly still as much as ever bound to her husband in the eye of that of Canada. By her subsequent marriage she became legally a bigamist and liable as such to prosecution and punishment, but had she committed any moral offence or rendered herself a proper subject for church discipline? The majority of the Assembly ruled that she had, but an able and earnest minority contended that she had not. It is very evident that she had not necessarily and *ipso facto* compromised her Christian standing and character by acting in opposition to Canadian law, for that law might have been bad, and the moral offence might have resulted from obedience to its requirements, not from setting them at defiance. Notoriously, cases may also occur in which individuals who have punctiliously complied with every requirement of the civil law of the country must, very properly and on that very account, be put out of the fellowship of the Church. Civilly they may have done no wrong, but morally and ecclesiastically they may be grievous offenders. In all such cases Church courts will have to be very sure of the ground they take, but that in some instances they have to go contrary to the law of the land, if they are to be loyal to their convictions of what is due to truth and righteousness, is beyond all controversy. It would never do to say that the Church of Christ was to be regulated in the admission or rejection of members by the shifting and it may be the immoral regulations of mere human legislation. However obedient to every ordinance of man for the Lord's sake, the Church as well as the individual Christian has the ultimately highest standard from which there can be no appeal—"God before man"—"the Divine law before and above all human enactments." When

that human law cannot be honoured by active obedience, it can be by passive—that is by suffering its penalty. And surely it is not necessary in these days to add, it may in certain extreme yet well defined cases have to be actively resisted even, if necessary, to the death. It is no doubt, in ordinary circumstances, to be presumed that what is legal is proper and becoming, but any one knows that this is not always or necessarily the case. The contention of the minority in the Phillips case was accordingly not to be barred by a mere reference to Canadian law, for that law might be bad, and disregard of it therefore not a sin but a duty. Here, however, another point is to be kept in view. A law may be bad or may be thought to be so, but it does not follow that the Christian would be justified in disregarding its requirements except he were convinced that in obeying what was human he was setting at naught what was divine. In this case then, and in every similar one, two questions have to be settled. First, is the law complained of bad or good, and second, if bad, is it so bad that it cannot be obeyed even for a single hour without a direct offence against the law of Heaven? The Canadian law of divorce may be partial, oppressive and positively cruel. If so it is very desirable that every legitimate means should be taken to have it changed, but surely no one could argue that there would be no sin in breaking it while it was still legally in force unless it could be shewn to individual satisfaction that there would be positive sin in *not* setting it at defiance. Now it is a great way from being established that the Canadian law of divorce is a bad law, or that it is too limited in the range within which it permits the matrimonial bond to be dissolved. On the contrary we are persuaded that the overwhelming preponderance of Canadian public opinion is in favour of the law as it stands, so far as the main grounds for divorce are concerned, and more than that, we are persuaded that it would be remarkably difficult to shew that that law is not in accordance with the requirements of Scripture and, upon the whole, with the best interests of the community. There may be anomalies about the provisions for carrying it out, but as to the range of the law itself we have yet to learn that any in the Presbyterian Church would like to see it extended or the reasons for divorce which it sanctions in any way increased. In the meantime whether or not all legal and proper means are being employed to have these anomalies in the working of the law removed, will any Church say that obedience to it as it stands necessarily involves sin against God? If not, then disobedience does, for the disregard of and rebellion against *human* law, unless under the pressure of conscience is, according to all Scriptural teaching, an offence against the divine, and, consequently, sin. It was a hardship, perhaps, for Mrs. Phillips to live undivorced under Canadian law, but it could not be said to necessarily involve sin. If not, was not the plain law of Christian duty either to submit to that law as it stood or frankly and openly to remove from under its jurisdiction till it were satisfactorily changed? Mrs. Phillips did neither, but tried by a side wind to set aside its requirements and to escape its penalty. In even attempting this it will be difficult to shew that she committed no sin. In attempting and not only failing but positively breaking another Canadian law it will be still more difficult to shew that she was guilty of no moral obliquity, whether she were conscious of it or not. She plotted to set aside Canadian law while she hoped to continue to live under its jurisdiction and protection. Was that not sin? It has very much the appearance of it—quite as much so as smuggling at any rate. She secured a divorce for a reason which she *knew* would have been pleaded in vain before any and every court in Canada and which therefore, in the circumstances was nothing better than a quibble and a subterfuge. She finally took a step to which she could not say she was forced by the high requirements of conscience, for she was not at all obliged to remain in Canada, and which made her amenable, as a criminal, whether she intended it or not, to Canadian courts; and it would be strange indeed if in this respect also she could be regarded as guiltless of any moral offence.

She could not in any case have secured a divorce in Canada for the reason for which it was granted in Illinois. But though this had been possible it would not by any means have followed that on her remarriage her standing in the Church would have been good and her freedom from ecclesiastical discipline unquestionable. If the Canadian law of divorce were so re-

laxed that what Mrs. Phillips secured in Illinois would have been legal in Canada and desertion and bad treatment could set an injured wife at liberty legally to marry again, would the Presbyterian Church in Canada quietly acquiesce in that change and say nothing to those who took advantage of the newly secured freedom? We more than doubt if it would; we have no doubt at all whether or not it ought. It is mere trifling to say that Mrs. Phillips had good reason, even according to scriptural and Canadian law, for securing the wished for divorce. What *might* have been done could only be known by actual legal investigation. What *actually* was done was and is the only thing upon which action could possibly be taken.

The relaxation of the marriage bond in the States has confessedly done an immense amount of moral and social injury, and it will not be well when Canada follows in the same course or when the Canadian churches even seem to give countenance to similar laxity.

## EXEMPTIONS.

THE argument of "J. S." calls for little or no commentary. If it is a fact that the amount of taxes needed is a fixed quantity, as it undoubtedly is, and if each person will pay just so much less on his house if he pay on his church, then it is a question merely of book-keeping, and as such it is surely wise and well that it should be definitely seen how much each portion of property costs—so much for house, so much for garden, so much for church, etc.

But no one can tell whether or not justice is done without first knowing what is due upon each individual piece of property. Each ought to pay on his *own* church and not on his neighbour's, and for that "J. S." makes no provision. The tax is in any case to be levied. How does he know that each pays his own share? Let the rich pay for their fine church and let the poor man pay for his humble one. As it is, it seems this is not the rule, for, according to "J. S.," if church edifices were actually taxed all would go in for poor ones. They must not then be paying the taxes on their own churches at present, for if they did it would come all to the same thing whether each paid so much upon his church and so much upon his house, or all upon the latter. If then they don't pay who reap the benefit from the fine churches, who does? This is just the question, and here comes in the injustice which has to be rectified.

As for the other matters, "J. S." must know that cities and towns pay their full share of the expense incurred in building Parliament houses, gaols, etc., as well as the farmers. What justice, then, is there in making them *in addition* pay for protecting these places from fire any more than supplying them with coal or for giving their inmates food? Take the new Parliament buildings. Toronto will pay its full share of the cost of that erection. If it does not, make it do so. If it does, why should it in addition be forced to pay for protecting it from fire and robbery, and for putting down sidewalks and roadways to make it accessible? If Toronto people are to do all that above *their proper equitable share*, then why not make them build and maintain the whole thing for all time to come? It would be equally fair and equally reasonable. The same thing with the judges, and the whole crowd of Dominion officials both in Osgoode Hall, the Custom House, the Post Office, etc. The whole country, speaking by Parliament, says that these officials shall be paid certain salaries. These salaries come out of Dominion funds, to which all contribute—the people of Toronto among the rest *pro rata*. But in addition, that whole country, speaking by that same Parliament, says that Toronto shall in addition *out of its own local taxes* pay the share of local burdens which fairly and rightly would lie upon these officials for value received in the shape of lighted and paved streets, well-made common sewers, police protection, etc. And this is called justice! And the defence of the wrong is called argument! It might as reasonably be argued that the city should pay the bakers' and the butchers' bills of the whole of these well-salaried officials. Not a tittle of difference in the principle has ever yet been thought of or pointed out. And why the city should pay these additions to salary (for what is saved is gained) and not pay the salary altogether, it would puzzle a conjuror either to think out or verbally to define.

OCCASIONS of great adversity best shew how great virtue each one hath. For occasions make not a man frail, but shew what he is.—Thomas A' Kempis.

**MINISTERS AND CHURCHES.**

THE annual public meeting of the Chatsworth branch of the Religious Book and Tract Society of Upper Canada was held on the evening of Monday, 14th inst., in the Presbyterian church. The President of the Society, the Rev. James Cameron, was in the chair. After prayer, praise, and the reading of the Word of God, the President explained the nature of the work as being: 1st, to collect money to be given to help the Bible and Tract Societies of Britain in their noble enterprises; 2nd, to keep always open a place where the Word of God can be purchased at the cheapest rates; 3rd, to see after the purchase and distribution of religious tracts. In reference to the two former matters, the Secretary and Depositary read reports; but in reference to the purchase and distribution of tracts, which was more especially under the care of the President, Mr. Cameron said that Chatsworth and the surrounding district, from Rockford to Williamsford, and from Shen's Mill to Peter McGregor's school-house was divided into some sixteen sections in which tracts were distributed each Sabbath, chiefly by young men. The President also remarked that he was glad to say that he found no difficulty in getting young men fitted and willing for this self-denying Christian work, a fact that said well for the young men of the different churches. It was further explained that this annual meeting was held by the local ministers without the presence of a paid agent from the Society, thus costing the Society not one cent, and that they all could notice that we never had a meeting so largely attended. The Secretary, Mr. Simpson, then read the annual report, from which it appeared that \$15.47 was collected last year, which the committee had divided thus: they gave \$5 as a donation to the National Bible Society of Scotland; \$5 as a donation to the Religious Tract Society of London; while \$5.47 were spent in keeping distributors supplied with new tracts. Mr. Gilchrist, the Depositary, gave an account of the sales. The meeting then elected the following office-bearers for the ensuing year: President, the Rev. James Cameron; Vice-President, the Rev. Thos. Reid; Secretary, Mr. B. Simpson; Depositary, Jas. Gilchrist; Committee, Messrs. Foster, Graham, McGill (Chatsworth), Mr. Mitchell (Sullivan), and Mr. John Cameron (Holland). The Rev. Mr. Mordy, of Leith and Annan, then spoke to the meeting about the work of God carried on through the printing press, especially in the shape of Bibles and tracts. He told some very interesting incidents of the work by colporteurs in carrying the Word of God into remote and destitute places. At the close a collection of close on five dollars was taken up for the work of God by books and tracts. With prayer and singing a very interesting and useful meeting was brought to a close.

**BRANTFORD YOUNG LADIES' COLLEGE.**

The graduating sermon to the senior class of the Brantford Young Ladies' College was preached on Sabbath last, in Zion Church, Brantford, by the Rev. Dr. Cochrane. The congregation was, as usual, large, and a deep interest prevailed throughout the entire service. The attendance this year has been large. Eight young ladies, who have completed their studies, received the college diploma. Dr. Cochrane chose for his text these passages found in Ecclesiastes and John's Gospel; "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." At the outset the rev. gentleman spoke on the necessity for culture, and then ably contrasted the value of spiritual knowledge with natural, shewing that whilst the latter was desirable, to the former they must look for lasting benefits and enjoyments. At the close, addressing himself to the graduates, who stood up in front of the pulpit, Dr. Cochrane counselled them that although no longer under the direction of teachers, they should pursue their studies with a view to higher attainments. 1. They should cultivate in all their researches a spirit of reverence and devotion. Divine guidance is needed in order to appreciate the beauties of nature, as well as to anticipate the glories of the future world. A firm faith in the existence of a personal God, and implicit trust in His Son Jesus Christ, will not detract from the claims of philosophy. 2. Those who would go forth to engage in the practi-

cal duties of life were not to undervalue their labour. A mere recluse, however vast and varied the subjects mastered, is often of less value to the world than a less capacious mind. The useful and the elegant should be combined. It is not so much the occupation, as the spirit that actuates the worker, that gives dignity to the life.

Every day's toil is every day's blessing,  
Though poverty's cottage and crust we may share;  
Weak is the back on which burdens are pressing,  
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter  
Just when we mourn there are none to befriend,  
Hope in the heart makes the burden seem lighter  
And somehow or other we get to the end.

3. And finally, he warned them against unholy alliances in after life, for to choose riches without goodness is to choose perdition. Many promising young women sacrificed their fairest hopes upon the unhallowed shrine of mammon. "May God go with you," he added, "through all the changing scenes of life, and when you have well and wisely served your generation, bring you to His presence above to receive the reward of faithful service."

**THE GENERAL ASSEMBLIES IN SCOTLAND.**

The closing session of the Established and Free Church Assemblies, Scotland, presented nothing of interest or importance to outsiders.

The Lord High Commissioner took farewell of the Established Assembly; as from the change of Government he was, he felt, not likely to be again appointed. Among other things for which thanks were expressed in that address, particular notice was taken of the "eloquent" prayers which had been presented on behalf of Her Majesty's representative.

In the Free Assembly also the business was chiefly of a routine description. The Widows' and Orphans' Fund was shewn to be in so flourishing a condition as to warrant an addition of £4 to the widows' allowance and £9 to the orphans'. A considerable number of prominent ministers were put upon the Aged Ministers' Fund, and the Assembly closed in the usual way.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XXVII.**

July 4, } **THE CREATION.** { Gen. i. 1-3;  
1880. } ii. 4-8.

**GOLDEN TEXT.**—"In the beginning God created the heaven and the earth."—Gen. i. 1.

**HOME STUDIES.**

- M. Gen. i. 1-31..... The Creation.
- T. John i. 1-18..... The Word, the Creator.
- W. Gen. ii. 1-25..... Man and Eden.
- Th. Ps. viii. 1-9..... "What is Man?"
- F. Prov. viii. 17-36... Divine Wisdom.
- S. Rev. xxii. 1-27... New Heaven and a New Earth.
- Sab. Rev. xxii. 1-21... The New Paradise.

**HELPS TO STUDY.**

We now enter upon a six months' study of the Book of Genesis.

This book was written by Moses, under Divine inspiration, probably after the giving of the law on Mount Sinai.

It is generally supposed that the Mosaic writings originally formed one book which was at a much later period divided into five. The name Pentateuch (five books) is not Hebrew but Greek, so is the name Genesis (origins).

This book may well be called the Book of the Origins for it gives an account of the origin of the universe, of the human race, of the different nations, and especially of that nation which is so closely connected with the preservation and dissemination of the knowledge of God and the establishment of His kingdom on earth.

In studying the sacred Scriptures, and nowhere more so than here, it is necessary for us always to bear in mind that it is not a scientific treatise we have in hand, but the history of redemption. Let astronomy, geology, physiology, and the cognate sciences have each its own province in ascertaining those facts which are within reach of the intellectual powers bestowed by our Creator; but for a knowledge of "what man is to believe concerning God and what duty God requires of man" let us go to the Bible, for this man cannot "by searching find out," and this is, therefore, the exclusive province of divine revelation. At the same time we may rest satisfied that the book of revelation and the book of nature will not contradict each other if they are both accurately read; and in the face of apparent discrepancies it is our wisdom to exercise a patience which, judging by past experience, will not go unrewarded, for, as a rule, the difficulties raised by the scientific discoveries of one decade have been removed by the more advanced scientific discoveries of the next. The cure for the infidelity that arises from scientific knowledge is just a little more scientific knowledge. That Genesis and geology may be ultimately

reconciled is rendered extremely probable by the success of the attempts already made in that direction. (See Hugh Miller's "Testimony of the Rocks" and "Footprints of the Creator," and the still more recent writings of Principal Dawson, of Montreal, on similar subjects.)

In our present lesson we find the following topics: (1) *The Universe Created*, (2) *The Earth Prepared for Man*, (3) *Man Created and Placed in Eden*.

**I. THE UNIVERSE CREATED.—Ver. 1.** The idea of creation—that is the calling into existence, by absolute power, of that which did not previously exist—has its origin in the Bible and there alone. The heathen had no conception of it. The primary idea of their most profound sages was *chaos*. The very first words of the Bible, then, convey to us a truth which otherwise had "not entered into the heart of man."

In the beginning. The Bible neither tells when the creation of the matter that composes the material universe took place, nor fixes the age of the planet on which we live, nor states how much time was occupied in bringing it into its present condition. The expression "in the beginning" gives ample space for an extended archaic chronology, and the opinion is gaining ground, although it is not yet generally accepted, that the six creative "days" represent periods of indefinite length, and that the seventh, the day of Divine rest from the work of creation, is still running its course.

**II. THE EARTH PREPARED FOR MAN.—Vers. 2-6.** "How do we know anything about creation," says Dr. C. S. Robinson, "so as to be certain that the story in Genesis is true? The answer to that question is found in one most important verse of the New Testament. Writing to the Hebrews, the inspired servant of God declares: 'Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear.' We receive our convictions, therefore, by *faith*. That is to say, the Bible asserts these facts and explanations, and we admit their truth and wisdom without any further questioning. Moses in the Pentateuch never disputes nor argues; he relates and describes, that is all. And the apostle says he believes Moses. But how did Moses know about these things? So far as we can date these events, creation took place full two thousand years before Moses was born; who told him the story with such details and explanations? God told him, most likely. Moses learned his facts of the past just as Isaiah or Ezekiel knew his facts of the future. The Holy Ghost communicated to Moses what transpired two thousand years before, precisely as He communicated to any other prophet in the sacred history what was going to transpire two thousand years later. His gift of knowledge pointed backwards as theirs pointed forwards; that was all the difference, so far as I can see."

Without form. The surface of the earth had not the appearance which it now has. Void means empty—destitute of animal and vegetable life.

The Spirit of God moved upon the face of the waters. "Even from the beginning," says the "S.S. Times," "there was need of the work of the Holy Spirit in bringing order out of confusion. And even from the beginning the Holy Spirit lovingly brooded over the face of disordered nature, to bring harmony and beauty where were discord and unsightliness. The work of the Holy Spirit then, is the work of the Holy Spirit now. What if the elements of our spiritual nature are without form and void? What if darkness is upon the face of our heart—deeps? What if confusion and discord prevail in our whole being? The Holy Spirit is ready to brood dove-like over the face of the dark waters of our gloomy souls, and has power to make a world of beauty out of seemingly hopeless chaos. In the darkest hour of our soul's despondency we 'may abound in hope through the power of the Holy Ghost; and as we cry for help in our weakness and bewilderment, 'the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.'"

Let there be light. Where could it come from if there was no sun? It came nevertheless, but it was at the voice of Him that "callesth things that are not as though they were." What if the sun and the fixed stars are themselves only centres of forces at work for the (say) development of light which has a latent existence independent of them? Again there is no date specified, and if the geologist should ever be able to furnish conclusive evidence that light shone upon the eyes of the megalosaurus and the iguanodon millions of years before man appeared, the Bible says nothing to the contrary.

These are the generations of the heavens and the earth. Generations here means origins. All the attempts made to trace the phenomena of existence to "natural causes" without a creative hand are utterly futile. "Protoplasm," and "germs" and "simple cells," are just as difficult to create as anything else. The man who first discovered that trees were produced from seeds surely did not jump at the conclusion that God did not make trees; but such a conclusion would not be more irrational than that of the atheistic evolutionist.

**III. MAN CREATED AND PLACED IN EDEN.—Vers. 7-8.** An old catechism has the following questions and answers: "Of what are you made?" "Of dust." "What should that teach you?" "To be humble and mindful of death."

Breathed into his nostrils the breath of life. This is not said of the lower animals. They received life from the Creator but it is not said that *He breathed into their nostrils* the breath of life. This was man made, as elsewhere stated, in the image of God. This image or moral likeness is the badge of sonship which was lost in the fall and which is restored in Christ.

The Lord God planted a garden. The name Jehovah is here first used instead of Elohim (the mighty). The "garden" was probably much larger than the enclosures commonly so called. The exact locality of Eden (delight) is not known. The earthly paradise was lost by sin, but a fairer and a more enduring paradise awaits those who through Christ are redeemed from the curse of the fall.

SIXTH GENERAL ASSEMBLY OF THE  
PRESBYTERIAN CHURCH IN CANADA.

(Continued.)

MONDAY, 14TH JUNE.

EVENING SEDERUNT.

The evening sederunt was taken up with the reading and reception of the Foreign Mission Reports, and with addresses from the delegates of the Free and United Presbyterian Churches of Scotland.

Dr. McGregor, of Halifax, read the report of the Eastern Section, of which the following outline may give some idea of the extent of the field and the work accomplished.

The Eastern Section of the committee have charge of the New Hebrides Mission in the Polynesian Archipelago, and the Mission to Trinidad, in the West Indies. In the former place the work is carried on in three islands. In the island of Anicteum there are two stations with a communion roll of 506, out of a population of 1,150. The Old Testament is being translated into their tongue. In Estate there are three Christian villages, with 280 Christian natives. For the island of Erromanga no statistics are given, but signs of encouragement are noted. The work in all these engages eleven missionaries, besides native helpers, etc. The work in Trinidad shews decided progress, as shewn by the details given in the report. Special progress is noted in each of the three stations, while the whole field shews improvement in several aspects. There are 17 mission schools, with 766 pupils enrolled, while there is a high school at Princetown, and another at San Fernando, both well attended. There is also an increasing tendency towards self-support. The receipts of the committee for the year were \$13,239.10, and the actual expenditure \$11,479.53. This would leave a balance of \$1,759.57, but the debt at the beginning of the year was \$4,121.27, to the reduction of which the balance was appropriated. The balance of the bequest left by Mr. James Crerar, of Pictou, N.S., has, however, been exhausted, so that expenditures met from it will have to be paid in future from the current revenue.

Professor McLaren read the report of the Western Section, from which it appears that the Western Section of the Foreign Mission Committee has in charge the missions to the Indians in the North-West, the mission to China, and the mission to Central India.

In the first of these fields a mission school is carried on at Prince Albert settlement, which has for the last year been taught by Miss Bradshaw. The Indian work at Prince Albert has during the year been conducted by Rev. John Mackay, whose report, the committee say, is in some respects the most encouraging received from that field. At Okanase and the associated stations the work has been carried on by Rev. George Flett, who reports sixty-eight baptisms among the Indians during the year. The Indians suffered much through the scarcity of food, and Mr. Flett had much difficulty in relieving their wants. Among the Sioux, near Fort Ellice, the native missionary, Rev. Solomon Lukansuicye, has laboured as in former years, and apparently with good results. Of the mission to Formosa the report says:—

"Your committee have always been able to turn with satisfaction to this department of the work. The blessing which so early crowned the labours of your first missionary continues to attend the work in Formosa. Marked progress has been made during the year. Five new chapels have been opened, and two old ones rebuilt. When the last report was presented to the General Assembly, there were fifteen chapels and fifteen trained native helpers, now there are twenty chapels, each of which is supplied by a trained native helper. There were then 255 members in full communion, now there are at least 300. More than 2,000 persons have abandoned idolatry, and wait regularly on the means of grace in connection with the various chapels. Elders and deacons have been ordained, two Bible women carry the Gospel to their heathen sisters, and eight schools are giving elementary instruction to the young. There has also been erected during this year, through the liberality of Mrs. McKay, of Windsor, Ontario, a large hospital at a cost of \$3,000."

In connection with the Indian Mission the report notices the change by which Mr. John Wilkie became treasurer of the mission, with charge of the work at Indore. At Mhow, where Rev. J. F. Campbell has charge, a morning service is held, with an average attendance of 38, besides well attended Bible classes, Sabbath schools, etc. With regard to finances the report states the receipts from all sources to be \$22,471.59, and the expenditure \$39,030.42, which leaves a balance against the committee of \$16,558.83. The debt at the beginning of the year was about \$7,000, and the increase is explained by the expenditure incurred in building missionaries' residences, etc. The amount estimated as necessary to meet the expenditure of the coming year and the interest on the debt is \$24,400.

Professor McLaren made some short supplementary remarks explaining the peculiarities, difficulties, and encouragements of the different fields, especially that in India, after which Principal Grant moved as follows:—

"That we receive the reports, express gratitude to God for the manifest signs of progress in the work of preaching the Gospel to the heathen in our five foreign mission fields indicated therein, and agree that the reports be now laid on the table and their full consideration be made the order of the day for Wednesday forenoon."

He observed that it might be thought that the five foreign mission fields of the Church—India, China, the Canadian North-West, Trinidad, and the New Hebrides—were too much for it to bear. Perhaps they were, but which would they give up? It might be reasonably expected that the Australian colonies should take those in the Southern Seas which were near to them, but the other three the Church appeared disinclined to abandon. These divided themselves into classes—those to India and China, possessing an ancient heathen civilization, which were dear, and those to the aborigines of this continent, which were cheap. Yet, the former must be sustained equally with the latter. The extravagant committee had built twenty chapels in China, at

a cost perhaps nearly as great as that of this church, and they were in debt to the extent of \$16,000. This must be wiped off, and he believed it could be done, and done this year. It was often said that this was a sceptical age. He rejoiced that it was, for the essence of Protestantism was that men should inquire—that they should not follow blindly. It was a sceptical because it was an earnest age, because it would not accept words without deeds, and men had a right to inquire if the Church was in earnest when it did no more than was indicated by these records of Christian efforts in foreign lands. This was an age in which the whole world was thrown open to the Church as it never had been before, and glorious would be their reward if they rose to the emergency, but great would be their condemnation if they did not.

Rev. L. G. McNeil, of Newfoundland, in seconding the motion, contrasted the denseness, ignorance, and stagnation of heathenism with the enlightenment and progressiveness of Christianity. The success hitherto of the foreign missions of the Church in China, India, Africa, and the islands of the Pacific shewed that the heathen world was waiting with eagerness for the Gospel. The only difficulty was that the Church was not ready. There appeared to be plenty of money for the frivolous things of the world, but comparatively little for the work of Christ. Their foreign missions, to be successful, required the prayers of the Church, but prayer without work was a mockery. If the Churches arose to the work that God called them to He would give them the heathen for an inheritance, and the uttermost parts of the earth for a possession.

The motion was then carried, after which the Assembly sang

"O God of Bethel by whose hand  
Thy people still are fed."

SCOTTISH DELEGATES.

The Assembly then proceeded to hear the two delegates from the Free and United Churches of Scotland.

Rev. Dr. Bruce, who was first called upon, was most cordially received. He said he was commissioned by the Colonial Committee of the Free Church of Scotland to express in its behalf the feeling of brotherly regard cherished by all members of that committee and the whole Free Church towards the Presbyterian Church in Canada, and to express the deep interest felt by the Free Church in all their operations, and especially in their own mission in the North-West. He had a brother a minister in the distant colony of New Zealand, and he narrowly escaped being a colonial minister himself in this very land. The Presbyterian Church in Canada displayed many attractions to a stranger from the old land. One was the vastness of the territory committed to its spiritual care. He felt that they needed help in their great work, and that they had a right to demand it, when it was considered whence the people came who went into the North-West, and he would do his best to represent their claim. Another attractive feature of their Church was that it was youthful, vigorous and buoyant. The Church from which he came was old. It looked to the past while this Church looked to the future. A still more attractive feature was that they were a united Church. He congratulated them upon it, and he longed for the time when they in Scotland would be as they were in Canada. He believed that if they would humbly cherish a spirit of brotherly love and liberality it would come in God's own good time. This was also an established Church in the highest sense of the word. What was an established Church? A Church co-extensive with the nation, united in spirit and at peace, and that was the condition of this Church. Referring briefly to the condition of the Free Church, he expressed gratification at the way in which the case of Professor Robertson Smith had been concluded. He had expressed anxiety at the present course of youthful thought in the Free Church. He was prepared to admit that there were errors in this new wine of the Kingdom—it was never so good as old wine. But he denied that there was any such thing as conscious or intentional rationalism in the Church, and the few errors would be purged out in due time. He produced a copy of a new hymnal of the Free Church, remarking that over two-thirds of its contents were common with those of the new hymnal just adopted by the Canada Presbyterian Church, shewing that it was possible to have something like a standard of taste in hymnals. They had been talking about foreign missions, and he felt that there was great lack of earnestness in the Churches on this subject. Christianity was intended and destined to be the religion of the world, and he trusted that the Church would go in and possess the land.

Rev. Principal Cairns, on being invited to speak, was welcomed with prolonged applause. He expressed his gratification at standing here in association with a delegate from the Free Church, and he had equal reasons with him to be thankful for his visit to this country. It was only a few days since he began at Detroit to explore Canada, and every fresh sight had struck him with increased wonder, increased hope— even with a certain sense of awe in view of the grandeur of the future which he trusted and believed was in store for this great country. He hoped they would all be worthy of that great destiny. He was charged to convey the warmest sentiments of brotherhood and affection to the Canada Presbyterian Church from the United Presbyterian Church of Scotland, a Church which had always manifested a warm interest in this country. He congratulated this Church on the union it had consummated all along the line. They were bound in a triple cord, which he trusted would never be broken. He looked forward to the time when they should have a similar experience in Scotland, and he trusted to follow up the agitation of the things that made for peace. Alluding to some features of the recent history of the United Presbyterian Church of Scotland, he remarked that one was the successful step towards union which they had taken in 1873. They secured a measure of mutual eligibility which gave them hope and assurance for the future. Out of the strife two incorporated unions had come, one between the Reformed and the Free Church of Scotland, and another between the congregations of the United Presbyterian Church in England and about 200 congregations of the Presbyterian Church of England. This

united Church was most successful and harmonious. At considerable length, the Dr. then gave an account of the recent changes made in the Theological curriculum of the United Presbyterian Church; the endowment of the Theological chairs to the extent of £40,000, and the purchase and fitting up of church premises for Synod meetings, etc., of the largest and most commodious character. Touching on the Foreign Missions of the same Church he said that it had 343 persons, European and native, labouring in their foreign mission fields, of whom 43 were ordained missionaries. There were some 10,000 communicants, and the expense of their foreign missions was £30,000 or £40,000 per annum. They had missions in some of the fields brought to the notice of the Assembly to-night, and they helped the churches on the continent to a considerable extent annually. He rejoiced that all sections of Christian Churches appeared to be feeling that they had as yet touched comparatively few of the populations that know not God. By means of an augmentation fund the United Church had succeeded in elevating the great body of the stipends of its ministers to £200 and a manse, which they regarded as the minimum which should be paid for an educated and trained Christian ministry; and he advocated that not on behalf of the ministry so much as on the high grounds of the claims of Christianity to such a ministry. They in the United Church had also to pass through a crisis which caused much anxiety and uneasiness. They had gone through the work of revising the Westminster Standards. They had not been desirous to escape from what might be considered the fetters of Westminster Calvinism, and they had come through the struggle more attached to that system than they had been before. A large Committee of the Synod having gone over the whole Confession, had recommended, not the repeal of anything, not even a modification of the Confession, but certain explanations, which they thought removed some difficulties in the way of its acceptance. They had adopted something that they thought gave a larger statement—the love of God to sinners in harmony with His purposes towards the elect; that reconciled election with man's free will and responsibility; that retained the doctrine of depravity without excluding such natural goodness as the standards of the Christian Church had always recognized; that granted a certain liberty with respect to the belief regarding the salvation of infants and the heathen world which it was believed the Confession itself sanctioned. He believed these explanations would prove to be useful and needful. A modification was also made in the declaration in the direction of permitting a degree of liberty in interpretation of matters of faith, but this liberty was only to be exercised with a just regard to the Church's unity and peace. The Church refused, however, to grant any such liberty in relation to annihilation or restoration, or the destiny of the unsaved, which the standards recognized. The Church had come out of that inquiry strengthened in its faith. While he was favourable to a broad measure of liberty, still it was necessary for them to maintain the truth and the faith once delivered to the saints. He closed by thanking them for the reception they had given him, and resumed his seat amid loud applause.

The Moderator, in returning thanks for the addresses with which the Assembly had been honoured, expressed the hope that at no distant day all the Presbyterian Churches in Scotland would be united, as they had become here.

TUESDAY, JUNE 15TH.

The report of the Judicial Committee on the cases submitted to it was received, and its recommendations adopted.

The Committee on the Reception of Ministers reported to the following effect: 1st. In the case of Mr. James Christie, for restoration to ministerial standing, the Committee having examined all the documents in the case, find that Mr. Christie is in full communion with our Church and that his condition during the past few years has been certified as being in keeping with his application, the Committee therefore recommended that the Assembly remit his application to the Presbytery of Truro with full instructions to restore Mr. Christie to the ministry, should all the circumstances in the case seem to them to justify such action. 2nd. That the Presbytery of Truro have leave to receive Mr. F. W. Archibald as a licentiate of this Church. 3rd. That the application of Mr. Rees be not granted. 4th. In the case of Mr. Wm. Doak, that while the Committee cannot approve of the conduct of ministers leaving the active duties of the ministry to engage in secular business without the sanction of the Assembly, they recommend that the Presbytery of London have leave to recognize the full status of Mr. Doak as a minister of this Church. 5th. That in the case of Mr. Christopher Smith the Committee recommend that in its present state and in the absence of all the necessary information the case be not issued. 6. That the application of the Presbytery of Manitoba to receive Mr. Dugald McGregor as a minister of the church be granted.

The recommendations of the Committee were adopted.

APPLICATION TO RETIRE.

Rev. Mr. Sedgwick read the report of the Committee on the applications to retire upon the list of Aged and Infirm Ministers' Fund. The following ministers were given leave to retire from active duties and to be placed on the list of annuitants:—Rev. Dr. Duff, Presbytery of Lunenburg; Rev. W. C. Young and Rev. G. Lawrence, Presbytery of Toronto; Rev. M. Barr, Presbytery of Huron; Rev. J. Hanran, Presbytery of Quebec. The Rev. Mr. Wright's application was reported as not desirable to be granted.

On the question as to not granting the application of Mr. Wright, Muskoka, considerable discussion ensued.

Principal Caven and Dr. Kemp stated that they had known Mr. Wright for a number of years, and they held that he should have the benefit of the fund, as having been twenty years in the Church.

Mr. Middlemiss stated the facts of the case opposing Mr. Wright's claim, as he had not been doing work actually for the Church for ten years at the least, and the fund, the speaker considered, was for the benefit of those doing active work. If Mr. Wright was entitled to come upon the fund let him do so, but he thought that he was not so entitled.



Dr. Waters moved in amendment that as the matter was a difficult one to deal with in open court it be referred to the Committee of the Western Section of the Aged and Infirm Ministers' Fund, which was carried.

WIDOWS' AND ORPHANS' FUND.

The report of the Committee of the Western and Eastern Sections of the Widows' and Orphans' Fund was read.

Dr. Reid read the report of the Western Section. Six annuitants have been added to the fund during the year, making now forty-five. Several congregations returned large contributions, thus avoiding a deficiency which was threatened owing to the special collections usually taken up having last year been devoted entirely to the Aged and Infirm Ministers' Fund. The total receipts during the year, including a balance from last year, were \$26,752.27. The expenditure was \$13,220.67, leaving a balance on hand of \$13,431.60. A list of annuitants was appended to the report. The congregational collections for the year ending 31st of May, were \$1,721.39, the ministerial contributions at the uniform rate of \$12 per annum being \$1,556. The receipts and expenditure for the year were as follows:—Receipts, \$19,633.99; expenditure, \$16,468.75; leaving a balance in the Merchants' Bank of \$3,165.24.

Rev. Mr. Campbell presented the report of the fund of the Presbyterian Church of Canada in connection with the Church of Scotland, which stated that during the year three annuitants had been removed from the roll and two added thereto, the present number being 50, who received \$5,695 per annum. The total assets were \$91,873 exclusive of 50 shares of Consolidated Bank, of uncertain value. The total receipts for the year, were \$19,633, and the expenditure \$16,468, leaving a balance of \$3,165.

Rev. Dr. McGregor, of Halifax, presented the report of the fund of the Presbyterian Church of the Lower Provinces, which shewed the receipts of the year to be \$2,500, and the expenditure \$1,440, leaving a balance of \$1,060 to the credit of capital fund, the total amount of that fund now being \$25,000.

Mr. James Brenner, of Halifax, presented the report of the fund of the Church of Scotland in the Maritime Provinces, which shewed the capital fund to be \$9,415, the income for last year \$698, and the expenditure \$241. The last two reports recommended the amalgamation of the two funds in the Maritime Provinces.

After some discussion the reports were received and adopted.

Rev. E. A. McCurdy, New Glasgow, seconded by Rev. Mr. Laing, moved "that the General Assembly receive and adopt the reports of the committees of Widows' and Orphans' Funds of the late Presbyterian Church of the Lower Provinces in connection with the Church of Scotland; and in view of the fact that there is no immediate prospect of the amalgamation of the four funds of this Church, the Assembly agree to comply with the request made by these committees to authorize them to negotiate an amalgamation of the funds under a central committee."

After some discussion the motion was adopted. Mr. Campbell held that now was the time to amalgamate all the funds in connection with the Aged and Infirm Ministers' and the Widows' and Orphans' Funds, and he moved "that the Moderator name a convener to call together the committee appointed last last year, with a view to discussing amalgamation."

Mr. Croil moved in amendment "that only two representatives be sent from each of the various section committees of the funds to form a general committee to discuss the question."

Mr. Campbell agreed to this amendment, which was carried.

SABBATH SCHOOLS.

The report on Sabbath Schools was taken up and disposed of in the following manner:—

Rev. James Gordon, of Clifton, moved, "that the report be received.

"That the Assembly, while regretting that so many congregations have failed to make returns, yet rejoice in the growing interest and increased efficiency indicated by the report in the work of Sunday schools;

"That the Assembly commend its recommendations to the consideration of Sunday school workers, and enjoin congregations to furnish the information asked for and to use every legitimate means to promote the religious nurture of the young; and

"That the thanks of the Assembly be given to the committee, and especially its convener, for their valuable services."

Mr. James Croil seconded the motion. He said the statistics given in the report, owing to their incompleteness, were entirely misleading. Instead of 33,000 scholars being in their Sabbath schools there were about 80,000, and instead of the schools having last year contributed only \$3,600 to missions they had contributed about \$12,000. Normal classes for the training of teachers were the great want of their Sabbath schools. What they required was not more teachers but better teachers. He referred to the importance of sessions taking an oversight of and being represented in the Sabbath schools.

The motion was carried *unanim.*

AFTERNOON SEDERUNT.

At the afternoon sederunt certain rearrangements of congregations and Presbyteries were agreed to.

The report on the Hymn Book was presented by Rev. Dr. Jenkins, who afterwards moved in the following terms:—

1. "To receive the report, approve generally of the hymn book submitted, and commend it to such congregations as desire the use of a hymn book in their services of praise.

2. "To thank authors and proprietors for their generous response to the application of the committee for permission to insert copyright hymns.

3. "To ratify the arrangements provisionally made by the committee with Messrs. James Campbell & Son for the publication of the hymn book.

4. "To reappoint the committee to authorize them to arrange for the publication of editions of the book in various

sizes; also to publish with as little delay as possible an edition with suitable music; and further, to receive from the publishers a royalty to repay to the Assembly fund the sums requisite for the publication of the book, furnishing a complete statement of receipts and expenditures to the next General Assembly."

Rev. Mr. Pitblado, of Halifax, in seconding the motion thought this Church had now one of the best hymn books in existence, and the congregations were at liberty to accept or not as they thought fit. There was no desire or attempt to force it upon any congregation.

Dr. Cook took strong ground against the hymn book, and upon the motion of Dr. Jenkins being carried entered his dissent.

The Assembly then resumed the consideration of overture from the Presbytery of Ottawa anent preparatory classes and their abolition.

Dr. Waters proposed—That the overture be remitted for consideration to the boards of the several colleges.

This was seconded by Principal Grant.

The Rev. J. M. King, Toronto, defended the preparatory department of Knox College from the aspersions cast upon its efficiency.

The Rev. P. McF. McLeod, of Stratford, also spoke in favour of the preparatory course being retained.

The Rev. J. Laing, Dundas, moved that the overture be sent down to Presbyteries to report to next Assembly.

Dr. Kemp seconded this. After considerable discussion, the motion of Dr. Waters was carried by 74 to 42.

EVENING SEDERUNT.

At the evening sederunt the report on French Evangelization was read and considered. This report shewed that considerable progress had been made during the year.

"The continued prosperity of the cause in the stations formerly occupied by the Church; the large addition of ten new fields, which during the year have been placed under the care of the board; the raising up by God of missionaries peculiarly adapted for these fields; the encouraging increase in the contributions in a year of continued commercial depression, and of special appeals for other departments of the Church's work; and above all, the marked increase in the number of the converts, and the general prosperity and advancement of the cause of French evangelization in connection with the board, all call for deep and heartfelt gratitude."

Details of the work in the various districts were given, from which it appears that there are occupied by the society the following fields:—Three in New Brunswick; two in Nova Scotia; four in Ontario; and one in Manitoba. Of course the Province of Quebec is the great scene of operations. In it twenty-six stations are occupied. The report closed with the following: "A careful estimate of the expenditure for the ensuing year shews that at least \$25,500 will be required efficiently to carry on the work with the present staff. This is \$4,000 in excess of the receipts for the past year. The withdrawal of the permanent British agency will affect the fund to a considerable extent, so that from the congregations of the Church and the friends of the mission generally, \$5,000 will be required above the amount received last year. At no former period has the work of French evangelization seemed more hopeful. The power of the priests is evidently on the wane, while there is good reason to believe that many of the better class of them are restless and uneasy under the iron yoke of Rome, and are longing for the day of their deliverance. The people generally are more accessible, the spirit of persecution is fast disappearing, and the missionaries and colporteurs of the board enjoy, with few exceptions, perfect immunity in carrying on their work. It must not, however, be forgotten, that there still remains very much of the land to be possessed, and nearly a million and a quarter of our French-speaking fellow-subjects are yet in spiritual darkness. Self-interest, the political, social, moral and religious liberties of our children, and the future weal of the Dominion, all demand that the most vigilant and unremitting effort should be put forth for their evangelization."

The following important addendum to the report was submitted:—"For some time past negotiations have been going on with the French Canadian Missionary Society, with a view to the transfer of the mission schools at Point-aux-Trembles to the board. The negotiations are now completed and only await the sanction of the General Assembly. The terms which have been agreed upon between the society and the board are substantially as follows: 1st. The value of the property to be determined by two competent persons. This has been done, and the price fixed at \$5,500. 2nd. The terms of payment and other details to be arranged by the board and a committee of the society appointed for the purpose. 3rd. The proceeds of the sale of the property and effects at Point-aux-Trembles to be expended, after meeting all existing liabilities and engagements of the society, in the support of colporteurs, circulation of the Holy Scriptures, and of French religious literature as hitherto. 4th. On the completion of the sale to the Board of French Evangelization, and the consequent withdrawal of the French Canadian Missionary Society from its mission school work at Point-aux-Trembles, the society has decided to withdraw from all missionary work, and to bring its existence to a close so soon as the funds derived from the sale of the property at Point-aux-Trembles, together with any other unsolicited contributions meanwhile received, will have been expended, it being further understood that the society will not solicit contributions as heretofore, and will at once issue a circular explanatory of the decision come to and the providential indications of its duty now to withdraw from the field of missionary work among the French Canadians which it has been honoured of God to occupy for the past forty years with such important results. 5th. That the balance of a legacy from the late Mr. B. Gibb, as received by the society from the Craig street Church, Montreal, be handed over to the Board of French Evangelization, subject to the interest being appropriated for educational work at the mission schools. The board, believing that this transfer will, by the blessing of God, greatly tend to the ad-

vancement of the cause of French Canadian Evangelization, and to the progress of the Redeemer's work, unanimously recommend: 1st, that the sanction of the General Assembly be given to this agreement between the board and the French Canadian Missionary Society; 2nd, that the General Assembly empower the board to secure the services of the Rev. C. A. Tanner, who is open for engagement to canvass for a time in America and in Great Britain, with a view to convey information as to the work of the board, and especially as to these new arrangements, and to raise contributions for the purchase and maintenance of the schools at Point-aux-Trembles."

It was stated that Rev. Mr. Chiniquy had realized a considerable amount from lectures delivered by him in Australia, which he had disbursed in aid of French Missions in the United States, in remittances to the Treasurer of the Board, in the purchase of a mission property at St. Anne, Kankakee, which he had transferred to this Board, in assistance to ex-priests—in the erection of a house at St. Anne, in which rooms were provided for ex-priests. The Board had received a petition from the congregation of St. Anne, Kankakee, praying for the services of Mr. Chiniquy as pastor, offering a salary which Mr. Chiniquy had expressed his willingness to accept, at the same time holding himself free to undertake such special mission work in Canada as the Board might deem serviceable.

Rev. Principal McVicar, commenting on the report, dwelt upon the growth, the extent, and importance of this work, and in the unanimity and enthusiasm with which the Church had entered upon it, and continued to conduct it. He expressed gratification at the contributions received for this work from Sabbath schools, and remarked that if each of the Sabbath school children in the Church contributed one cent per month the Board would receive an income from this source of \$10,000 a year. The work was divided into three branches. First, preaching; and by this means their first aim was to carry the Gospel to those who should have had it all along, viz., the descendants of Scotch settlers in Quebec who had forgotten their own language, who now spoke French, and who had gone over to the Church of Rome in consequence of the neglect of the Presbyterian Church. The second branch of their work was the schools, and the third colportage. They wanted at least 100 colporteurs to overtake the work of providing with the Gospel the million and a half of French-speaking people who were now without it. They should not cease this work until they saw this great country rejoicing in the freedom of the truth. He moved that the report be received and its recommendations be adopted.

Rev. Dr. Waters, in seconding the motion, forcibly presented the claims of this work to the energetic support of the Church. They would be unmindful of their trust if they failed to do the work which God had thus placed in their hands.

The motion was then carried. Rev. Mr. Warden announced that a lady member of the Church had signified her intention of hereafter supporting one Bible woman from her own means, at the expense of \$240 per annum. He hoped other ladies would follow her example.

The Rev. Mr. Chiniquy was then introduced and received a most cordial welcome. He gave an eloquent and interesting account of his experiences and success in Australia.

WEDNESDAY, JUNE 16TH.

MORNING SEDERUNT.

Rev. P. McF. McLeod, of Stratford, convener of the Special Committee anent the method of drawing standing committees, reported that in view of the difficulty of framing an overture to be sent to the Presbyteries on the subject, the Committee recommended that a small Committee be appointed to take the whole subject into consideration, with a view of presenting to the next Assembly a scheme which might secure efficiency in the general committees of the Church and an equitable representation of Presbyteries thereon.

The report was on motion adopted, and the Committee re-appointed in accordance with the suggestions therein.

The Assembly then resumed the consideration of

FOREIGN MISSIONS.

The Rev. Dr. McGregor, of Halifax, moved the adoption of the report of the Eastern Section in the following terms: "The General Assembly records with profound gratitude to God the progress of our mission in the New Hebrides and in Trinidad during the year past, noticing more especially in the New Hebrides the publication of the entire Bible in the language of the Aneiteumesc, at their own expense, and of the Acts of the Apostles in the languages of the Erromangans and of the Talenacs, and in Trinidad the increase of schools, the opening up of a new field for a fourth missionary, the praiseworthy liberality of the proprietors and the gratifying developments of a self-support among the coolie converts. Also, the General Assembly accepts the following recommendations of the Committee: (1) To approve of the training of a native ministry in Trinidad, and authorize the Presbytery to proceed to license and to ordain if they are satisfied with the qualifications of the candidates. (2) To authorize the sending of a fourth missionary to Trinidad, so soon as the finances of the Eastern Section will, in the judgment of the Eastern Committee, warrant that step, and express the hope that our people in the Lower Provinces, hitherto so liberal in the support of Foreign Missions, will remove the existing hindrance without delay. (3) To approve of the raising of the salaries of our missionaries in the New Hebrides from £150 sterling to £175 sterling, with an allowance of £10 for each child, as formerly paid."

The motion and recommendations were unanimously adopted.

Rev. Professor McLaren moved, with reference to the report of the Western Section, "That the General Assembly call upon the congregations to make a special effort to double their contributions for Foreign Missions for the present year, and enjoin upon Presbyteries to use all due diligence to secure this end." He said the object of the Committee was to remove a debt of \$16,568, which had



been incurred for the erection of churches, an hospital, and houses for the missionaries in India and China. This was an exceptional expenditure, which would not be necessary in another year.

The motion was carried.  
The next matter taken up was a petition from the Presbytery of Lanark, agent

#### KNOX CHURCH, PERTH,

asking the Assembly to appoint a Commission with Assembly powers to visit that Congregation and try to settle differences. The petition was received and its prayer granted.

#### SUPPORT OF COLLEGES.

Dr. Reid read the report of the Committee on the support of the Theological Colleges, which made the following recommendations.

1. The Committee, believing that the financial support of the Theological Colleges will not be satisfactory until the General Assembly the necessity of undertaking the ultimate establishment of a general endowment fund, and in the meantime of using measures to develop and strengthen throughout the Church the sentiment of such a movement.

2. That the principle hitherto adopted of supporting the Colleges by division of territory be continued for some time longer.

The report was adopted without discussion.

#### HOME MISSIONS.

Dr. Waters, Convener, presented the report of the Home Mission Committee of the Eastern Section, of which the following is a summary:—

In the report of the Eastern Section, which embraces the Maritime Provinces and Newfoundland, it is stated that during the past year fifty-seven agents were employed under the Committee as against fifty-one during the preceding year. Fourteen of these were ordained ministers, ten were licentiates, thirty were students preparing for the ministry, and three were men of piety and zeal, recommended and asked for by Presbyteries on account of special aptitude for the work. The average of the time given by the students is about five months, but as two of the catechists were employed during the whole year, the average of the non-licentiates is thus raised to about six months. In the matter of finance, the Committee say their report will compare favourably with last year. At the beginning of the year their debt amounted to \$1,307 04, and the expenditure to May 1st, 1880, amounted to \$4,679.41, making a total of \$5,986.45. The receipts for the year were \$5,487.14, leaving a balance due the Treasurer of \$499.31. The work had been carried on by their own funds. Details of the work in different fields of this section are also given, which generally indicate satisfactory progress.

Rev. Mr. Sedgwick moved a resolution adopting the report, and expressing approval and gratification with reference to its various features.

The motion was carried.

#### AFTERNOON SEDERUNT.

The Assembly proceeded to receive reports of Young Ladies' Colleges in connection with the Church.

Dr. Cochran presented the report of the Brantford Young Ladies' College, which stated that 82 pupils had been in attendance during the past year; that the graduating class for the year numbered eight, making the total number of graduates since the establishment of the College in 1874, 73. At the local examinations of the University of Toronto, held in the College in July, 1879, six candidates presented themselves in the various subjects of junior matriculation—Mathematics, English, French, History, and Geography—all of whom were successful. In the month of September the College was favoured with a visit from the Governor-General and Princess Louise. His Excellency had been pleased to offer for competition in the College a medal, to be awarded to the candidate who stood highest in the University examinations, to be held in the College at the close of the present month. During the second term of the year a course of lessons on cookery was given by Miss Dods. Rev. John Thompson, of Sarnia, had, during the present term, delivered a course of six lectures on philology and literature. The aim of the directors was to establish an institution where the daughters of the Church might find the essentials of a Christian home combined with scholarship and accomplishments.

Dr. Cochran in presenting the report commented on the satisfactory exhibit contained therein, and strongly pressed its claims for generous support.

On motion of Rev. D. D. McLeod a resolution was passed adopting the report, expressing satisfaction thereat, commending the institution to the support of the Church, and appointing a Board of Directors for the year.

Principal McVicar and Rev. Mr. Fletcher, of Hamilton, were appointed visitors to the College.

Dr. Moore presented the report of the Ottawa Young Ladies' College, which stated that the number of pupils during the year was 30 boarders and 75 day pupils, in all 105. The directors looked forward to a successful career for the College on the return of prosperity to the Ottawa Valley, as it had never been better equipped than it now was for the work it had to do. He dwelt upon the necessity of an education for women suited to their special requirements.

Professor McLaren moved a resolution with respect to this College similar to that passed with respect to the Brantford College, and appointing Principal Grant and Rev. A. B. Mackay, of Montreal, visitors for the current year.

The standing Committees for the year were then appointed.

1. Knox College Board of Management.—Mr. W. M. Clark, Chairman; Principal Caven, Professor McLaren, Professor Gregg, Dr. Proudfoot, Dr. Ure; Revs. J. B. Edmundson, H. Gracey, F. R. Beattie, J. Little (Bowmanville), J. Hastie, J. Smith (Toronto), J. Leiper, J. Mordy, J. McMillan (Mount Forest), J. Davidson, D. H. Fletcher, W. T. McMullen, J. R. Battisby, J. W. Mitchell, Archibald

McLean, J. I. Murray, J. Straith, J. Thompson (Sarnia), J. M. King; Messrs. J. McDougall, S. G. McCaughey, W. T. Root, J. Fairbairn, W. Alexander, T. W. Taylor, J. Harvie, A. McMurchy, J. McLennan, Q. C., W. Wilson (Toronto) Senate—Principal Caven (Chairman); the professors and lecturers in the College, Revs. H. M. Parsons, D. J. McDonnell, J. A. Murray, Dr. Reid, G. M. Milligan; Messrs. Thomas Kirkland, W. B. McMurrich, Board of Examiners—Mr. J. Laing, Chairman; the Senate; Revs. R. Torrance, G. Bruce, H. H. McPherson, E. D. McLaren, J. Carmichael (King), J. Gray (Orillia).

II. Montreal College, Board of Management Mr. D. Morrice, Chairman. Senate—Principal McVicar, Chairman.

III. Presbyterian College, Halifax, Board of Management—Dr. Burns, Chairman. Senate—Principal McKnight, Chairman. Board of Examiners—Mr. R. Laing, Chairman.

IV. Queen's College, Kingston—Bursary and Scholarship Committee—Professor Williamson, Chairman.

V. Manitoba College, Board of Management—Hon. A. G. Bannatyne, Chairman; Professor Hart, Dr. Black, Messrs. Allan Bell, Jas. Robertson, Alex. Campbell, John Scott, Hon. G. McMicken, Messrs. D. McArthur, D. A. Campbell, P. R. Young, Wm. Fraser, John Sutherland, A. W. Ross.

VI. Home Mission, Western Section—Dr. Cochran, Convener; Revs. A. F. Tully, R. H. Warden, D. H. MacLennan, F. W. Farries, C. Campbell (Renfrew), Geo. Burnfield, T. Smith, J. Cleland, A. A. Drummond, E. Cockburn, J. M. King, R. Moodie, J. Somerville, J. Campbell (Harriston), A. Stewart (Clinton), R. Torrance, G. Bruce, G. Cuthbertson, W. Walker, R. Hamilton, D. Cameron, A. Tolmie, D. J. Macdonnell, J. Laing, J. Robertson; Messrs. T. Gordon, T. McCrae, T. W. Taylor, J. M. Stevenson.

Eastern Section—Dr. Waters and Mr. C. B. Pitblado, joint Conveners.

VII. Supplements—Mr. Thomas Sedgwick, Chairman.

VIII. Distribution of probationers—Rev. R. Torrance, Convener.

IX. Foreign Missions, Western Section—Professor McLaren, Convener; Revs. S. Gallagher, T. Lowry, John Smith, M. W. McLean, J. Ballantine, Dr. Moore, J. S. Black, A. D. McDonald, D. D. McLeod, R. Campbell, (Montreal), S. Lyle, J. Gray, A. H. Scott, R. D. Fraser, W. Burns, J. W. Murray, T. G. Smith, John Scott (Bruce), Messrs. J. B. Fairbairn, W. B. McMurrich, Dr. McDonald, A. Macalister, J. V. Reid, A. McMurchy, Hon. Alex. Morris, Charles Davidson. Eastern Section—Mr. Alex. McLean (Hopewell), Convener.

X. French Evangelization—Principal McVicar, Chairman. The members residing in Montreal to form an Executive Committee.

XI. Mission to the Lumbermen—Rev. D. M. Gordon, Convener.

XII. On the State of Religion—Mr. T. Duncan, Convener.

XIII. Sabbath Schools—Mr. John McEwen, Convener; C. Robb, A. Mathieson, T. Kirkland, D. Fotheringham, J. Croil.

XIV. Sabbath Observance—Messrs. W. T. McMullen and Dr. McCulloch, joint Conveners.

XV. "The Presbyterian Record"—Dr. Jenkins, Convener.

XVI. Widows' and Orphans' Fund of the late Canada Presbyterian Church—Messrs. W. Alexander and T. W. Taylor, joint Conveners. Late Presbyterian Church of the Lower Provinces—Mr. D. B. Blair, Convener. Of the late Presbyterian Church of the Lower Provinces in connection with the Church of Scotland—Mr. J. J. Bremner, Convener.

XVII. Aged and Infirm Ministers' Fund. Western Section—Rev. J. Middlemiss, Convener. Eastern Section—Mr. A. McL. Sinclair, Convener.

XVIII.—Finance. Toronto section—Hon. J. McMurrich, Convener. Montreal section—R. H. Warden, Convener. Halifax section—Mr. J. S. McLean, Convener.

XIX.—Statistics—Mr. R. Torrance, Convener.

XX.—On the protection of church property—Mr. James McLennan, Convener.

The principal change made in the formation of the above Committees was the substitution of the name of Rev. J. Laing, of Dundas, for that of Rev. J. M. King, as Chairman of the Board of Examiners of Knox College. It was stated on behalf of the Committee that representations were made to them that it was desirable a minister living outside of Toronto should occupy that position, and consequently the change was made.

#### AGED AND INFIRM MINISTERS.

The Rev. Thomas Lowry, Convener of the committee appointed to confer with the Conveners of the various sections of the Committee on the Aged and Infirm Ministers' Fund, reported an overture to be sent to the Presbyteries recommending,

1. That when a minister was allowed by the Assembly to retire after ten years' service in this Church he should receive \$150 a year and \$5 for each additional year up to forty years' service, if the state of the funds permitted. This rule to apply to those who were now upon the fund, as well as to those who should hereafter be placed thereon.

2. That ministers who ceased to pay their rate should receive only such amount as they might have paid into the fund.

3. That ministers in arrears should pay not only the amount of their arrears, but ten per cent. interest thereon.

After discussion, this report was referred to the Standing Committee on Aged and Infirm Ministers to report to next Assembly.

#### EVENING SEDERUNT.

Rev. P. McLeod, Stratford, Convener, presented the report of the Committee on the Sustentation Fund, submitting a scheme for the working of such a fund, with the recommendation that it be sent down to Presbyteries to report upon to next Assembly. The chief features of the scheme reported were as follows:

The object of this fund is to secure to all ministers in settled charges a minimum stipend of not less than \$750 per annum under certain regulations, of which the following are the chief:

1. As to aid receiving congregations. No congregation shall be entitled to receive a minimum stipend agreed upon unless it remits to the fund the sum of not less than \$500. Every congregation receiving aid from the fund shall be required to send into the fund its whole revenue after paying the usual congregational expenses. It shall not be lawful for any aid-receiving congregation to pay their minister a supplement. In the event of any congregation failing to fulfil its engagements towards the fund the Committee will communicate with the congregation directly, and through the Presbytery, and if necessary bring the case before the Assembly, which may, if it see cause, remove it from the minimum stipend platform. All congregations on the supplemented list not able to reach the amount necessary to place them on the minimum stipend platform shall be dealt with specially.

2. Self-sustaining and aid-giving congregations. All self-sustaining and aid-giving congregations shall be required to participate in the fund, sending in their amount of minimum stipend, plus whatever they may be able to give to the help of the fund, and receiving back the minimum stipend for their minister. When such congregation gives a call it will promise its minister the minimum stipend, plus any amount it may feel able to give as supplement. The amount such congregations will be expected to contribute to the Sustentation Fund will be adjusted by negotiation between the Committee and each congregation, subject to the sanction of the Presbytery, on a common basis applicable to the whole Church.

He said that they must all agree that something should be done to place the support of the ministers on a more satisfactory basis than it was upon now. Of the ministers of this Church 154 received from \$200 to \$600 per annum, and 209 from \$600 to \$740 per annum. There were, therefore, 154 men doing ministerial work for a salary which no skilled mechanic in this country would work for. While ministers with large salaries were punctually paid, it was those ministers who received mere pittance whose salaries were kept back. He believed \$11,000 or \$12,000 would raise the salaries of all the ministers in the Church to a minimum of \$750 a year. This was a specially opportune time to establish this fund. There was a tendency creeping into the congregations to resent interference by the Assembly with their financial affairs, and it was for them to consider whether or not they could not do much to stem this tide of congregationalism and give the ministers proper spiritual independence over the people, by passing such a scheme as this at this stage. He could mention instances of the poverty of some of their ministers which would stir the deep feelings of this Assembly. All the Committee asked the Assembly was to receive the report, and without committing itself to its recommendations transmit it to the Presbyteries, so that it might be fully considered and reported upon to the next Assembly. He moved to that effect. In reply to the Hon. John McMurrich, Mr. McLeod stated that there were fifty-eight congregations in the Church which contributed less than \$500 to the support of their ministers. Under the proposed system those congregations which did not contribute \$500 would receive a grant, but would not be placed on the minimum platform.

Rev. J. D. Macdonnell, seconding Mr. McLeod's motion, said the first question to consider was whether a Sustentation Fund was desirable. He thought it was, if for no other reason than that a minister should not be the servant of the congregation, but a servant of the Church in the congregation, that his appointment should not be between him and his congregation, so that they could hire him for six months and then dismiss him. This could be secured only by a Sustentation Fund, and it would enable every congregation to feel that it did not stand alone as a unit, but as one of the many parts of a great body. As to the impracticability of a sustentation scheme, it was objected that their wealthy congregations had only to do with themselves. That was to encourage ecclesiastical selfishness, and he thought it was not vain to appeal to congregations on higher principles than that. They would have no difficulty in convincing congregations that it would be their glory to contribute to this scheme. He believed this scheme was one the main features of which could be worked out, and the best general scheme they had yet seen.

Mr. Arch. Matheson thought this overture should be sent to Sessions as well as to Presbyteries. That was the only way in which they could learn the mind of the Church.

Mr. G. M. Underwood, of New Glasgow, held that this scheme was not approved by the Committee themselves. They expressed no opinion upon it. It was revolutionary, theoretical, and impracticable. He agreed with the general principle that rich congregations should assist the poor ones, but this scheme could not secure that end.

After further discussion the motion was passed with an *addendum* suggested by Rev. Principal Caven to the effect that Presbyteries should be requested to consider the whole question of ministerial support, whether by a Sustentation or a Supplementary fund, and report to the Committee in time enough to enable them to consider the entire question of ministerial support and report to next General Assembly.

#### MISSION TO LUMBERMEN.

Rev. D. M. Gordon presented the report of the Committee on the mission to lumbermen in the Ottawa valley, which represented the work to have been progressing in a most satisfactory manner. Of the persons visited 70 per cent. were French. Sixty-five shanties, sixty-three families, and 3,485 persons were visited. The report expressed the need of an ordained missionary for the lumbermen, and recommended that this work hereafter be under the control of the Synod of Montreal and Ottawa, and form part of the regular Home Mission work of the Church.

The report was received and adopted.

#### RETURNS TO REMITS.

Rev. D. J. Macdonnell, Convener, presented the report of

the Committee on Returns to Remits to Presbyteries as follows:

1. Returns anent the retaining of the names of ministers who retire with the permission of the General Assembly from the active work of the ministry, on account of age or infirmity, on the rolls of their respective Presbyteries. Fourteen Presbyteries approve; six approve provided the ministers whose names are retained engage in no secular calling; four disapprove *simpliciter*.
2. Returns anent the Presbyterian University. Seven Presbyteries approve *simpliciter*; four approve with modifications; twenty-two disapprove, of which two recommend that each theological hall should secure the power of granting degrees in theology; one expresses no opinion on the principle, but judges the establishment of the University inexpedient; one sends no report.
3. Returns anent the validity of ordination by the Church of Rome. Sixteen Presbyteries regard Roman Catholic ordination as invalid; seven regard it as valid; six recommend that each case be dealt with as it arises; two express no opinion; four send no report.

This report was adopted.

THURSDAY, JUNE 17TH

MORNING SEDAERUNT.

An overture was read from the Presbytery of Barrie, which asserted that the Home Mission Committee shewed a preference for missionaries in Manitoba as against those in Muskoka, and asked that absolute fairness should be exercised in the distribution of the funds. The Rev. J. Leiper and Mr. J. M. Stephenson supported the overture.

Rev. Dr. Cochrane said that eighteen months ago the Home Mission Committee found it necessary to deduct twenty-five per cent. from the payments to missionaries, and the Assembly of last year had by a large vote ordered the Committee to pay the twenty-five per cent. to the missionaries in Manitoba. The Home Mission Committee were not to blame. No field in the Church had received such kindly treatment from individual members of the Committee as the Muskoka field.

After discussion the question involved in the overture was remitted for consideration to the Home Mission Committee. Two or three special cases from the same Presbytery were also referred to the Committee.

MANITOBA COLLEGE

Principal Grant submitted an interim report of the Committee upon affairs in connection with the Manitoba College, as follows:—First, that the General Assembly approved the allowance of \$600 voted by the Committee of the Ordinary Fund of Manitoba College to Dr. Patterson for his services as agent of the Assembly, and agree that \$300 of this amount be paid out of the Assembly Fund, the other \$300 in part collected by Dr. Patterson, having been paid out of the Ordinary Fund of Manitoba College. Second, that the Assembly regret that only 300 congregations should have responded to the Committee's circular. The General Assembly having repeatedly expressed its conviction that the maintenance of Manitoba College is essential to our work in the North-West, instruct the Committee to press the matter committed to them until a sufficient sum is raised by congregational collections or donations, to relieve the Eastern and Western Sections of the Home Mission fund of the burden now borne by them, and instruct the Committee to bring the matter specially before the parent churches. Third, that the General Assembly express satisfaction at the growing prosperity of the College indicated in the reports, and the increase of contributions to its support from local sources, and urge upon the board of management the duty of looking specially to local sources for the new buildings required, and for the extension of the college work by additions to the teaching staff. Fourth, that the thanks of the Assembly be given to the Committee of the Ordinary Fund, especially to the Convener, and that the Committee be re-appointed with the addition to it, of the Rev. Mr. Bruce, of St. Catharines, and the Rev. Mr. Torrance, of Peterborough. Fifth, that as regards the burden on the Home Mission Fund, for the support of Manitoba College, the Eastern Section be instructed to pay \$250, and the Western Section \$1,000 for the current year, in the hope that congregational collections and donations, and the grants from the parent Churches will prove sufficient, not only to make up the amount required, but also to reduce the debt now standing against the Ordinary Fund. The recommendations were discussed *seriatim*.

Principal Grant moved the adoption of the report, which was carried without a division.

AFTERNOON SESSION.

Rev. Dr. Jenkins read the report of the Committee of the "Presbyterian Record," and moved its reception. Agreed to.

Rev. Mr. Sinclair moved that the Committee be instructed to consider the advisability of enlarging the "Record," and also that they consider the possibility of lessening the expenses connected with the publication thereof. Carried.

DEGREES IN DIVINITY.

An overture was read from the Synod of Hamilton and London, setting forth that it was the intention of the Synod of the Presbyterian Church of Canada and of the General Assembly of the Canada Presbyterian Church, as shown by various acts of those bodies, that the Senates of Knox and Montreal Colleges should have power to confer degrees in Divinity, and that it was desirable and equitable that the Senates of the Theological Colleges of the Church should possess co-ordinate powers in this matter, and recommending that the Boards of Knox and Montreal Colleges be appointed a joint Committee, and be instructed to take such steps towards securing the amendment of the charters of those institutions as might be necessary to give the Senates the desired powers.

Rev. R. N. Grant, of Ingersoll, supported the overture, which, he remarked, came from a Synod possessing eight Presbyteries, 199 ministers, and something over 200 Congregations, and constituting nearly one-half of the constituencies of Knox and Montreal Colleges.

Such a Synod, he felt, was justified in asking the serious attention of the Assembly to this matter, more especially as, he believed, they had a large proportion of the people behind them. Some slights had been cast on this movement as indicating a decline of piety on the part of Presbyterian ministers. He repudiated any such idea. Ambition for literary honours had never been one of the besetting sins of their ministers. He had never heard of a congregation that failed because its minister devoted too much time to reading up for B.D. examination or an examination of any other kind. On the contrary, he held that an opportunity to obtain degrees in Divinity afforded a healthy stimulus to young ministers. He hoped no one would talk about the friends of Queen's or the friends of Knox in this matter. All their colleges had or should have an equal interest for them, and it was on that very ground that he supported this overture, that they might all be placed on the same footing, and that Knox and Montreal colleges might be placed in the same positions they were nine years ago. He reviewed the legislation which had been obtained with respect to the charter of Knox College, shewing that the legislature had accidentally omitted from the charter the provision he advocated, along with certain provisions relating to the tenure of property. An attempt might be made to pooh-pooh this matter, yet he thought it was right that all these theological halls should be placed on an equal footing, and that a graduate of one college who wanted to write for B.D. should not be obliged, as he was now, to go to another for that purpose instead of to his *alma mater*.

Mr. Grant's speech was here interrupted by the arrival of the hour for recess.

EVENING SEDAERUNT.

DEGREES IN DIVINITY.

Rev. R. N. Grant continued his remarks. To shew that the overture was not asking anything novel, he stated that the late British Government had proposed, before leaving office, to grant powers to some of the Irish colleges similar to those asked for Knox and Montreal. It might be objected that the proposed enactment would degrade the degrees in Divinity. That, he held, was a reflection not only on the senates of their colleges, but on the Assembly which appointed these senates. He ventured to predict that the giving of this power to the colleges would not be followed with a shower of degrees on the members of the Assembly. He moved to receive the overture, and empower the boards of management of Knox College and the Presbyterian College of Montreal respectively to apply to the provinces in which such colleges are situated to bestow on them the power of conferring degrees in Theology in such manner as this Assembly shall enact, the boards to report to the Assembly for its approval the examination on which the degree of B.D. shall be conferred.

Rev. C. Pitblado, of Halifax, seconded this motion. He thought there could be no objection to its passage.

Principal McVicar suggested that the motion should include the senates of the two colleges as well as the boards of management.

Rev. Mr. Grant agreed so to alter his motion.

Rev. J. Laing, of Dundas, in support of the overture, said that before the Union the Canada Presbyterian Church always sought to have accomplished the very thing the overture asked for. They were, therefore, only asking that the terms of Union in that respect be carried out. Anyone from any college who passed the examinations would be entitled to the degrees.

Rev. D. M. Gordon objected to this overture, because it asked that the power of granting degrees, which was a university power, should be granted to theological colleges. He denied that the colleges were on an equal footing in the matter. The Colleges of Knox and Montreal were on the same footing as Queen's College, but they were not, and should not be, on the same footing as Queen's University. The overture asked that the conferring of these degrees should be under the control of the Church. It was a matter in which the Church should take no part. These colleges might secure all they aimed at by inducing the universities with which they were affiliated to confer degrees in Divinity. He was informed that the University of Toronto when called King's College had conferred degrees in Divinity, but had since given that power up. He did not see why that University should not revive this power, which was now possessed by McGill University, and which would secure the object in view in the proper and regular way.

Principal McVicar—Every university has that power.

Rev. J. Laing—No. I have a letter from Prof. Daniel Wilson to shew that Toronto University has not that power.

Rev. Mr. Gordon could not see why the theological halls could not avail themselves of the full benefits of the universities with which they were affiliated.

Principal Caven—Knox College is not affiliated.

Rev. Mr. Gordon—What is its connection with the University of Toronto?

Principal Caven—Only the connection of proximity.

Rev. Mr. Gordon said it might be desirable then that Knox College should be affiliated with some University. Another proposal which would secure the end in view was that the professors of Knox and Montreal Colleges should form part of the Board of Queen's University for the purpose of conferring degrees in Divinity. He believed that was a practical method of arriving at the object in view, and one which would be serviceable to the general interests of the Church and the education of their ministers. Moreover, he felt a strong objection to acceding to a proposal which would require the Assembly from time to time to regulate this matter. He therefore moved that the overture lie on the table till next year. He made this motion in order that the mind of the Church should be ascertained on the subject. Dr. Bennett, of St. John, seconded the amendment.

Professor Gregg thought it was absurd that Universities constituted as they now were should confer degrees in Divinity upon any person. In former times, when the professors in the Universities had to sign articles of faith there was some show of reason for their doing so. But at the present time the professors in the University of Toronto, for instance, were not required to sign any articles of faith, and it seemed

to him absurd that degrees in Divinity should be conferred by an institution which did not teach Divinity. The proper institutions to confer degrees in Theology were Theological Colleges. He held radical views on this subject perhaps. He held that all the ministers of their Church should drop the title of "reverend," and that the General Assembly should designate them Doctors of Divinity.

Dr. Cook said the only point upon which there appeared to be any difference of opinion in the Assembly was as to the exercise of the power of the Church in the matter of conferring degrees. He saw no reason why Knox and Montreal Colleges should not proceed to the Legislatures and get all the powers they desired for this purpose, but he did not think this Church should form rules and regulations upon the subject. It was not part of the duty of the Church at all.

Mr. Robt. Murray, of Halifax, was disposed to support the overture. He agreed that the Church should not have any part in or be held responsible for the granting of these degrees, but he regarded that part of the motion merely as a matter of form.

Principal McVicar was prepared to support the overture although he still held the opinion that the proposition of a Presbyterian University for the conferring of degrees in Divinity was the true proposition. He held that theologians were the only competent persons to confer degrees in Theology. It would take a good deal to persuade him that medical doctors or lawyers or other laymen were better qualified for that duty than those who devoted their lives to the study of God's truth. It was alleged that if this power were divided among the colleges it would be degraded. He had no apprehension that the colleges were going to create a batch of doctors in a hurry, but he wanted to examine, and he thought these two colleges should have power to do so. Why, the degree of D.D. could be secured almost anywhere at various prices.

On the vote being taken Mr. Gordon's amendment was lost.

Rev. D. J. Macdonnell then moved an amendment that the Assembly take no action in the matter, but allow the Senates of Knox and Montreal Colleges to take steps, if they consider it necessary to do so, to secure the power of granting degrees in Divinity. He hoped they would not do it.

Prof. Gregg remarked that the motion in the first clause asked the Assembly to take no action and in the second committed to an action.

Rev. Mr. Macdonnell consented to drop the latter clause.

He contended that as the Church had now a University which granted degrees in Divinity, there was not the necessity for Knox College obtaining that power which there was in 1871 before the Union. A degree in theology ought to be considered an *academical distinction*, not a *theological one*, and still less a denominational one, as the proposal before them would make it. There never had been a full consideration of the possibility of having an arrangement made by which the powers of Queen's University could be utilized for the good of the whole Presbyterian Church in the conferring of these degrees, neither had there been any attempt made to obtain such degrees from other universities. If they agreed to this overture they would neutralize the opinion of twenty-two presbyteries who, out of the thirty-five in the Church, disapproved of the principle of a denominational university remitted to them for consideration by the Assembly of last year.

Rev. Thos. Sedgwick seconded the amendment. He thought jealousies in the Church would be created and aggravated if the power asked for were given to these two colleges.

Principal Grant observed that ever since this subject had been mooted he had not said or written a word upon it, but now he thought he should state frankly and in the kindest spirit the reasons for the vote he was about to give. He had very little feeling on the subject one way or another. These two colleges desired to get university powers so far as degrees in Divinity were concerned. He was willing out of deference to the feelings of the members of the Boards of those colleges that they should get that power, even if a degradation of the degrees in Divinity should be the result. They would have to give in the same way the same power to all the Methodist, Baptist, Swedenborgian, and other denominational colleges who asked for it. If that were done Canadian Divinity degrees, which had hitherto been respectable in Europe, would be brought lower than American degrees. There was not a man among them who did not feel that it would be nobler to get those five colleges to unite in conferring these degrees. At present they had only one institution which distributed these honours, and had it not done so impartially? If every college had the same power no student would take a degree except from his own, and the old lines would thus be perpetuated. If they were to go on the principle of giving one college as much as the others, would they not next year give Queen's two chairs in Divinity? Since he consulted the feelings of his brethren by sinking his own preferences in the matter, he asked them to consult his by not asking him to be a party to the mistake which they were about to commit.

Principal Caven said he did not wish to represent any of his brethren in this Assembly as doing anything foolish, or as acting blindly or doing what would discredit the Church. He wished to maintain a deliberative state of mind, and not give way to any feelings that might be roused within him. One of Mr. Macdonnell's objections to this scheme was evidently fallacious. It was that by this scheme they would make the degrees denominational, and he then spoke of their having a college in the Church which gave those degrees. If it did were they not denominational?

(To be continued.)

"ON the cultivation of the mind of woman depends the wisdom of men. It is by woman that nature writes on the hearts of men."—*Sheridan*.

"NOTHING so hinders a soul coming to Christ as a vain love of the world; and till a soul is freed from it, it can never have true love for God."—*Bunyan*.

## CHOICE LITERATURE.

## SHADOWS.

A little word—soon spoken,  
In petulance and pain—  
A golden link once broken  
And never whole again.

Upon the brow a shadow,  
Upon the lip a play,  
The wealth of El Dorado  
Can never buy away.

A shaft of sin and sorrow,  
From heart to heart of love—  
And O, the sad to-morrow  
And the one heaven above!

O why should the true-hearted  
Be to its own unkind,  
Why should sweet love be parted  
And scattered to the wind?

O why to all so smiling  
Save to the one alone—  
And other hearts beguiling,  
But that we call our own?

O mystery of loving—  
O wilful, tearful way,  
That lingers in the shadow  
And trifles with the day!

## THE BOARD FENCE.

"Shoo, shoo, get home you plaguy critters!" cried Mr. Babcock, waving his arms, as he chased a dozen sheep and lambs through a gap in the fence.

It was a wooden fence, and when he had succeeded in driving the animals to the other side of it, he lifted it from its reclining position and propped it up with stakes. This was an operation he had found himself obliged to repeat many times in the course of the season, and not only of that season, but of several previous seasons.

Yet Mr. Babcock was neither slack nor thrifless; in fact, he rather prided himself on the ordinary appearance of his farm, and not without reason. How then shall we account for his negligence in this particular instance?

The truth was that this fence formed the boundary line between his estate and that of Mr. Small; and three generations of men who owned these estates had been unable to decide to whom it belonged to rebuild and keep it in repair. If the owners had chanced to be men of peaceful dispositions, they would have compromised the matter, and avoided a quarrel; but if, on the contrary, they belonged to that much larger class who would sooner sacrifice their own comfort and convenience than their so-called rights, this fence would have been a source of unending bickerings and strife.

And of this class were the present owners. Again and again had they consulted their respective lawyers on the subject, and dragged from their hiding-places musty old deeds and records, but always with the same result.

"I say it belongs to you to keep it in repair; that's as plain as a pike-staff," Mr. Babcock would say.

"And I say it belongs to you—any fool might see that," Mr. Small would reply; and then high words would follow, and they would part in anger, more determined and obstinate than ever. The lawyer's fees and the loss by damages from each other's cattle had already amounted to a sum sufficient to have built a fence around their entire estates, but what was that compared to the satisfaction of having their own way?

At last, one day, Miss Letitia Gill, a woman much respected in the village, and of some weight as a land-owner and taxpayer, sent for Mr. Babcock to come and see her on business; a summons which he made haste to obey, as how could it be otherwise where a lady was concerned?

Miss Letitia sat at her window sewing a seam, but she dropped her work and took off her spectacles when Mr. Babcock made his appearance.

"So you got my message; thank you for coming, I'm sure. Sit down, do. I suppose my man Isaac told you I wanted to consult you on business—a matter of equity, I may say. It can't be expected that we women folks should be the best judges about such things, you know; there's Isaac, to be sure, but then he lives on the place; maybe he wouldn't be exactly impartial in his judgment about our affairs."

"Yes, so," said Mr. Babcock.

"Well, the state of the case is this: When Isaac came up from the long meadow to dinner—they're mowing the meadow to-day, and an uncommonly good yield there is—when he came up to dinner, he found that stray cows had broken into the vegetable garden."

"He did, hey?"

"You can fancy the riot made. I declare Isaac was almost ready to use profane language. I am not sure that he didn't; and, after all, I couldn't feel to reproach him very severely, for the pains he has taken with that garden is something amazing; working in it, Mr. Babcock, early and late, weeding, and digging, and watering, and now to see it all torn and trampled so that you wouldn't know which was beets and which was cucumbers. It's enough to raise anybody's temper."

"It is so," said Mr. Babcock.

"And that isn't all, for by the looks of things they must have been rampaging in the orchard and clover field before they got into the garden. Just you come and see;" and putting on her sun-bonnet, Miss Letitia shewed Mr. Babcock over the damaged precincts.

"You don't happen to know whose animals did the mischief?" said Mr. Babcock.

"Well, I didn't observe them in particular myself, but

Isaac said there was one with a peculiar white mark, something like a cross on its haunch."

"Why, that's Small's old brindle," cried Mr. Babcock. "I know the mark as well as I know the nose on my face. She had balls on her horns, didn't she?"

"Yes, so Isaac said."

"And a kind of hump on her back?"

"A perfect dromedary," said Miss Letitia. "I noticed that myself."

"They were Small's cows, no doubt of it at all," said Mr. Babcock, rubbing his hands. "No sheep with them, hey?"

"Well, now I think of it, there were sheep—they ran away as soon as they saw Isaac. Yes, certainly, there were sheep," said Miss Letitia.

"I knew it—they always go with the cows; and what of me—?"

"It's to fix damages," said Miss Letitia. "As I said before, women folks are no judges about such matters."

Mr. Babcock meditated a moment, and then said, "Well, I wouldn't take a cent less than seventy-five dollars, if I were you—not a cent."

"Seventy-five dollars! Isn't that a good deal, Mr. Babcock? You know I don't wish to be hard on the poor man; all I want is a fair compensation for the mischief done."

"Seventy-five dollars is fair, ma'am—in fact, I might say it's low. I wouldn't have had a herd of cattle and sheep trampling through my premises in that way for a hundred."

"There's one thing I forgot to state; the orchard gate was open, or they couldn't have got in; that may make a difference."

"Not a bit—not a bit. You'd a right to have your gate open, but Small's cows had no right to run loose. I hope Isaac drove them to the pound, didn't he?"

"I heard him say he'd shut 'em up somewhere, and didn't mean to let 'em out till the morning calls for 'em. But, Mr. Babcock, what if he should refuse to pay for the damages? I should hate to go to law about it."

"He won't refuse; if he does, keep the critters till he will pay. As to law, I guess he's had about enough of that."

"I am sure I thank you for your advice," said Miss Letitia, "and I mean to act upon it to the very letter."

Scarcely was he out of sight when Miss Letitia sent a summons for Mr. Small, which he obeyed as promptly as his neighbour had done.

She made to him precisely the same statement she had made to Mr. Babcock, shewed him the injured property, and asked him to fix the damages. It was remarkable before he did this, that he should ask the same question Mr. Babcock had asked; namely, whether she had any suspicion to whom the animals belonged.

"Well, one of them I observed had a terrible crooked horn."

"Precisely—it's Babcock's heifer; I should know her among a thousand. She was black and white, wasn't she?"

"Well, now I think of it, she was; one seldom sees so clear a black and white on a cow."

"To be sure, they're Babcock's animals fast enough. Well, let me see; what you want is just a fair estimate, I suppose?"

"Certainly."

"Well, I should say ninety dollars was as low as he ought to be allowed to get off with."

"Oh, but I fear that will seem as if I meant to take advantage. Suppose we call it—say seventy-five."

"Just as you please, of course; but hanged if I'd let him off for a cent less than a hundred, if it were my case."

"And if he refuses to pay?"

"Why, keep the animals until he comes around, that's all."

"But there's one thing I neglected to mention—our gate was standing open; that may alter the case."

"Not at all; there's no law against keeping your gate open; there is against stray animals."

"Very well; thank you for your advice," said Miss Letitia; and Mr. Small departed with as smiling a countenance as Mr. Babcock had worn.

But at milking-time that night he made a strange discovery—old brindle was missing! At about the same hour Mr. Babcock made a similar discovery; the black-and-white heifer was nowhere to be found. A horrible suspicion seized them both—a suspicion they would not have made known to each other for the world.

They waited till it was dark, and then Mr. Babcock stole around to Miss Letitia's, and meekly asked leave to look at the animals which had committed the trespass. He would have done it without asking leave, only that thrifty Miss Letitia always shut her barn doors at night.

While he stood looking over into the pens where the cows were confined, and trying to negotiate with Miss Letitia for the release of the heifer, along came Mr. Small in quest of his brindle. The two men stared at each other in blank dismay, then hung their heads in confusion.

It was useless to assert that the damages were too high, for had they not fixed them themselves? It was useless to plead that Miss Letitia was in a manner responsible for what had happened, on account of the open gate, for had they not assured her that that circumstance did not alter the case? It was useless to say she had no right to keep the cows in custody, for had they not counselled her to do so? As to going to law about it, would they not become the sport of the whole town?

"He that diggeth a pit, he himself shall fall into it," said Miss Letitia, who read what was passing in their minds as well as if they had spoken, for the light of Isaac's lantern fell full on their faces. "However, on one condition I will free the cows and forgive the debt."

"What is that?" Both thought the question, but did not ask it.

"The condition is that you promise to put a good new fence in place of the old one that separates your estates, dividing the cost between you, and that henceforth you will live together peacefully, so far as in you lies. Do you promise?"

"Yes," muttered both in a voice scarcely audible.

"Shake hands upon it, then," said Miss Letitia.

They did so.

"Now let the cows out, Isaac; it's time they were milked," said she. And the two men went away driving their cows before them, and with a shame-faced air, greatly in contrast with the look of triumph with which they had before quitted her presence.

The fence was built, and the strife ceased when the cause was removed; but it was long before Miss Letitia's part in the affair came to the public ear; for she herself maintained a strict silence concerning it, and she enjoined the same upon her man-servant, Isaac.

## SELFISHNESS AND RUDENESS AT THE TABLE.

Among the small things which, if unchecked, would prove life-long annoyances, none are more conspicuous or more disagreeable than the rude, boorish, selfish habits so frequently developed in the conduct of children at the table. Here, as in all that is connected with the early training and education of children, parents should realize that they will be held accountable in a large measure if those committed to their care and guidance grow up with careless and reprehensible table manners.

If parents commence in season it is not hard to teach any child old enough to be brought to the table (and that should be as soon as they can be taught to feed themselves, if only with a spoon, we think), to be quiet, and wait patiently until the older ones are served, instead of allowing the child to call for its portion the moment it is seated, and, if delayed, demand something vociferously, emphasizing its wishes with loud screams and violent blows on the table and dishes. If this mode of gaining its own way is attempted, and the parent removes the little tyrant from the table for a short season of private admonition, the discipline will be found efficacious, and will not require repeating often. Of course, this will interrupt for a few moments the pleasant harmony which should be the crowning pleasure of each meal, but it will not recur often, and is a small price to pay for the comfort and honour of having our children become well-mannered, pleasant table companions.

Neither would we advocate bringing very young children to the table when one has company. That would not be courteous or respectful to guests. But when only the family are present we think the earlier children are taught to sit at the table with parents, brothers and sisters, and behave properly, the more surely will they secure good, refined table manners.

It is not difficult to teach a very young child to make its wants quietly known to the proper person and at the proper time. But what can be more uncomfortable and annoying than to sit at a table where the children, from the oldest to the youngest, are the dominant power, never waiting patiently for their turn to be helped, but calling loudly for whatever they desire; impatient if it is not brought to them on the instant? If attention is not given as soon as the words are out of his mouth, how unpleasant to see a child standing on the rounds of the chair, or reaching over other plates to help himself to whatever he desires! Parents can, with very little trouble to themselves, save their guests from witnessing such rudeness if they begin when every habit is yet unformed.

As soon as a child can speak he can be taught to ask for what he needs in a gentle, respectful manner, when requiring service of the nurses, or the waiter, as well as of his parents and superiors. "Please push my chair up closer." "Please give me some water." "Please pass the bread." And when the request is complied with, accept it and say, "Thank you." What hardship is there in requiring this from children just beginning to talk as well as from older lads and lasses? It will require but a very few repetitions of the lesson for the youngest to understand that it is the only way by which their wishes will be complied with; and it is surprising to see how soon this mode of calling attention to their wants becomes as easy and natural as breathing. Parents are culpable who do not give their children the advantage of such instruction and enforce it until they have no idea of asking in any other way.

And yet how many give no heed to this duty. How many hear their young charges calling impatiently or arrogantly, "Give me the butter, Jane." "Pass the bread this way." "Can't you hear, Jane? I've told you two or three times to give me some water." Or some may soften their imperious demands a little by saying, "I'll take the bread, please;" or "hand me the salt, Jane, please;" but the "please" is too far off to be very pleasant. It seems an after-thought.

Whispering, loud talking, abrupt calls for any article on the table, beginning to eat or calling to be helped the moment seated, before the oldest are served, is, in the highest degree, rude and vulgar, yet by far too common. Some natural feeling of restraint or diffidence may keep the young more quiet when at a friend's table, for part of the meal at least; but they can lay no claim to refinement or good manners if they use politeness only when among strangers—keep it laid away, like a new garment; to be put on occasionally, and to be thrown off as speedily as possible because not being in habitual use it becomes irksome.

Many other habits creep in and find permanent lodgment if the parents are not watchful of their children's behaviour at the table. Picking the teeth; handling the hair; carrying food to the mouth while leaning back in the chair; rocking, or tilting the chair back and forth while eating; filling the mouth too full; eating rapidly and with much noise from the lips; sitting with elbows on the table—all these, and a multitude equally vulgar, can be met by a careful mother's vigilance before they have time to take deep root, but if neglected will stamp a child with coarseness and vulgarity, no matter how exalted the station he was born into.—Mrs. H. W. Beecher.

THE Gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "stand and deliver. All thine is mine." And the difference is infinite.—Doolittle.



**Words of the Wise.**

IN the matter of converting a soul to God all human power is reduced to zero.

A LIFE of carnal ease, a death of stupor, and an eternity of horror, are closely allied.

THE excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date.

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

THE greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion humanity.

ALL sects are different, because they come from men; morality is everywhere the same, because it comes from God.

To become an able man in any profession whatever, three things are necessary—capacity, study and practice.

JOHN STUART MILL says all reforms "have to pass through three stages—ridicule, argument and adoption."

ONE great reason why the work of reformation goes so slowly is because we all of us begin on our neighbours, and never reach ourselves.

DAILY intercourse with a cultivated mind is the best method to rivet, refine and polish the hoarded gems of knowledge.—Mrs. L. H. Sigourney.

THERE should be, methinks, as little merit in loving a woman for her beauty as in loving a man for his prosperity, both being equally subject to change.

A MAN should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.

TRUTH is a naked and open daylight, that doth not shew the masks and mummeries of the world half so stately and daintily as candle-lights.

SPEAKING of dancing, a clergyman hits the nail on the head with the remark that "people usually do more evil with their tongues than with their toes."

THERE is something charming in nature and rural life. It is so natural, so pure, so unalloyed by the manœuvring, the hypocrisy, the turmoil of social existence.

WE should act with as much energy as those who expect everything for themselves; and we should pray with as much earnestness as those who expect everything from God.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—Pascal.

PRESERVE your conscience always soft and sensitive. If but one sin force its way into the tender part of the soul and is suffered to dwell there, the road is paved with a thousand more iniquities.

"FOR my thoughts are not your thoughts." I have always seen God justify Himself in the long run; I am continually discovering that I misunderstood Him, and murmured when He was kindest.—Lacordaire.

WHAT WILL PEOPLE SAY?—This question makes the mind homeless. Do right and fear no one: thou mayst be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question "What will people say?" then thou becomest subject to the world.—Auerbach.

WHO can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in Paradise.

To me there is something almost pathetic in the sight of a young girl standing on the threshold of the world, so innocent and hopeful, so ignorant of all that lies before her, and usually so ill-prepared to meet the ups and downs of life. We do our duty better by the boys; but the poor little women are seldom provided with any armour worth having; and, sooner or later, they are sure to need it, for every one must fight her own battle, and only the brave and strong can win.—From "Rose in Bloom," by Louisa M. Alcott.

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Plans, specifications, etc., will be ready for examination on and after

**TUESDAY, THE 8TH DAY OF JUNE.**

By order,  
**F. BRAUN,**  
Secretary.

Dept. of Railways and Canals,  
Ottawa, 13th May, 1880.



**Lachine Canal.**

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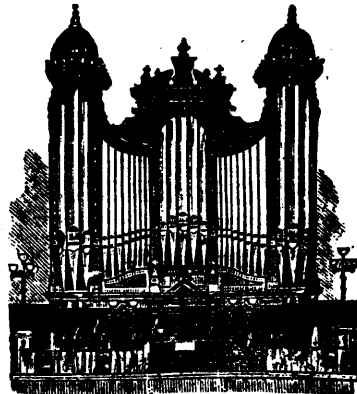
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MEETINGS OF PRESBYTERY.

- 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.
SAUGEN.—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.
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.

Births, Marriages, and Deaths.

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At the house of Miss de Broen, Rue Clavel, Belleville, Paris, on the 3rd inst., Rev. Hamilton M. Macgill, D.D., of 9 Doune Terrace, Edinburgh, late Foreign Missions Secretary of the United Presbyterian Church, Scotland.

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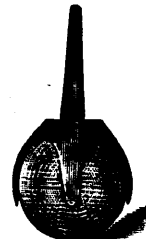
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