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# THE PRESBYTERIAN

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## CONTENTS.

	Page
NOTES OF THE WEEK.....	545
Fourth General Assembly Presbyterian Church in Canada— <i>Continued</i> .....	546, 556
BOOKS AND MAGAZINES.....	550
SCIENTIFIC AND USEFUL.....	550
PRACTICAL PAPERS.....	551
EDITORIALS—	
The Verdict—The Moderator.....	552
Queen's Endowment.....	553
SABBATH SCHOOL TEACHER.....	554
PASTOR AND PEOPLE.....	554
BRITISH AND FOREIGN ITEMS.....	555
OUR YOUNG FOLKS.....	558
ADVERTISEMENTS.....	559, 560

## NOTES OF THE WEEK.

THE members of the Presbyterian Church, Walton, intend erecting a new manse for their pastor.

THE address of the Rev. Roderick Henderson, until October 1st, will be Tiller's Ferry, Kershaw Co., South Carolina.

DOMINION DAY will be celebrated at Granton by a grand temperance pic-nic, the proceedings to close up in the evening with a lecture by Rev. G. M. Milligan, Old St. Andrew's, Toronto, on "Words for the Times."

ON Monday evening, 17th inst., Rev. Mr. Burns, of Knox Church, Perth, was presented with a purse of money by his Bible class. On the following Wednesday Mr. Burns set out for Europe with the view of re-establishing his health after his late illness. He will visit the Paris Exhibition while away.

THE sermons before the General Assembly last Sabbath were preached by Rev. McLean Sinclair, of Halifax, in the morning, and Rev. Wm. Armstrong in the evening—the services being held in the Central Presbyterian Church. The sermons were appropriate to the occasion, and were listened to by large congregations.

THE induction of the Rev. D. B. Whimster into the pastoral charge of English Settlement and Proof Line in the Presbytery of London, is appointed to take place at Proof Line on the 3rd of July, at 11 a.m.—Rev. J. M. Munro to preach; Rev. Dr. Proudfoot to preside and address the minister; and Rev. John Ferguson of Lobo to address the people.

THE Sabbath school breakfast annually held in connection with the Free Church Assembly took place on the 29th ult., in the Free Church College, Glasgow, under the presidency of Mr. Thomas Morrison, rector of the Training College. Among other gentlemen who delivered addresses was Mr. William Dickson, Edinburgh, who reported that in connection with the Free Church schools were 186,979 pupils, placed under the care of 16,937 teachers.

TWO missionaries have recently arrived at the mouth of the Congo from Liverpool, as pioneers of a band to be organized to penetrate the very heart of Africa. One of them, Mr. Strom, is a Dane, of about forty years of age, a linguist, a man of great executive ability, and possessing, with true missionary zeal, great decision of character and practical common sense. Mr. Craven has had much experience in evangelistic work, and by his earnestness and enthusiasm, and his scriptural knowledge, is eminently fitted for so important a mission. These go for a two years' service, equipped with goods to be exchanged in the interior for pro-

visions, and with things needed for their support. A few Christian friends in England are responsible for their support.

ON Wednesday evening, 19th inst., a social and concert were held at Mount Forest under the auspices of the Ladies' Aid Society of Knox Church. During a short intermission in the programme, Rev. John McMillan, pastor of the congregation, was presented with a purse containing \$100. An address presented at the same time hinted at a five weeks' holiday trip during the heated term, and suggested that the contents of the purse should be devoted to defraying the necessary expenses connected with it.

THE Free Church Assembly closed on the 4th of June. The closing address of the Moderator was characteristically striking and impressive. Dr. A. Bonar's geniality is one of his finest qualities. He mingles no acrimony or austerity with his exalted spirituality, and invariably speaks like a cultivated, kindly, earnest Christian. He happily congratulated the Assembly on the spirit that had pervaded its debates, and the success of its manifold labours. Alluding to the discussion of cases relating to the Word of God, he noticed with satisfaction that all the brethren had professed full belief in the inspiration of the Scriptures and in the doctrines taught in the Confession of Faith. In such a solemn, impressive, and satisfactory way closed the Glasgow Assembly of 1878.

THE news from the Labrador coast is disheartening. Last fall there was a failure of the fisheries, and the traders who used to supply the fishermen with provisions in exchange for fish and oil have abandoned the territory, leaving whole families to live through the winter on fish offal, for crops are impossible on that sterile shore. There have been many deaths from starvation. Of five families, containing forty souls, in one settlement, only five persons survived the winter. Scurvy is epidemic, and the women haunt the shores like spectres, picking up the dead seal, while the men and boys gather sea moss or shell fish. The people have been cut off from the outside world since last September, when they found death staring them in the face, but it was too late to make their wants known, for navigation had closed and they were 200 leagues distant from Quebec without any means of overland communication in winter.

ON the 4th inst. there was read before the General Assembly of the Free Church of Scotland, sitting at Glasgow, a copy of the recent deliverance of the Established Assembly on the subject of Presbyterian Union, sent by Professor Charteris, and accompanied by a short letter from himself. Principal Rainy, in a kindly and courteous speech, moved that this communication should be remitted to the Assembly's Arrangements Committee, who would return to it a suitable answer. Dr. Begg, with special cordiality, seconded Dr. Rainy's motion, and commended the spirit in which it was made. The proposal was unanimously agreed to, and the incident was felt to be more of a singular than of an important character. Exchange of courtesies and good wishes between rival Churches can never do harm, and may even be expected to be useful in various ways. But this communication from the Established to the Free Church, while it may help to mitigate acrimonious feeling, will not do much in the way of removing the obstacles that prevent the

desired union. The grounds of difference, as hitherto understood, are fundamental, and the Established Church cannot and will not satisfy what the Free Church, as a matter of principle, considers her just and lawful claims.

THE annual meeting of the subscribers and friends of the Church of Scotland College for Daughters of Ministers and Professors was held recently in Edinburgh. Lord Balfour, of Burleigh, occupied the chair. The Rev. Dr. Esdaile, Rescobie, read the nineteenth annual report, in which the council stated that during the last twelve months fifty boarders had been maintained, and the classes had been attended by nine day pupils. Last session the expenditure exceeded the income by £121 15s. 7d., and they expected about the same deficit this year. The council wished that a capital of at least £5,000 should be raised. Though in one sense the financial position was not satisfactory, it was much improved since last year by the payment, free of income tax, of a legacy of £1,000 from the late Rev. Alex. Torrence, minister of Glencorse. On the 1st May the treasurer reported to the Finance Committee that the capital of the college amounted to £3,608 1s. 2d. The chairman, in moving the adoption of the report, said he thought the Church at large was in duty bound to help their ministers, more especially as many of them had shown a desire to help themselves. It was a striking proof of what could be done by co-operation. Captain Kinloch of Gilmerton seconded the adoption of the report. After addresses from several other gentlemen, the proceedings terminated.

THE General Assembly of the Presbyterian Church in Ireland commenced its annual deliberations on Monday evening, 3rd inst., in Belfast. There was a large attendance of ministers and elders, and an overflowing assemblage of the general public. The outgoing Moderator, Rev. Geo. Beltis, of Belfast, preached, after which the court was duly constituted. The election of a Moderator was proceeded with, when it appeared that thirteen Presbyteries had nominated Professor Witherow, of Magee College, Londonderry; that seven had nominated Rev. Professor Watts, Assemblies College, Belfast; that two had nominated Rev. William F. Stevenson, of Dublin; two had nominated Rev. Robert Black, of Dublin; one had nominated Rev. Jackson Smyth, of Armagh; one had nominated Rev. Mr. Brick, of Ahoghill; and eleven had nominated nobody. Professor Watts withdrew from the contest, and begged to move the election of Professor Witherow. The Assembly unanimously elected Professor Witherow amid loud applause. The Moderator-elect then ascended the platform and delivered an able address.—On Tuesday a committee was appointed to confer with the deputation from the Free Church of Scotland and the Presbyterian Church of England on the subject of deputations. The Rev. William Park, Convener of the Committee on Statistics, reported that the sum total raised for all purposes by the congregations during the year was £154,953, by far the largest total ever reached, and more than £12,000 in advance of last year. The average contribution of each family is less than £2 a year, or exactly 9d. a week; or of each communicant less than 30s. a year, or 6½d. a week for all religious purposes. The report was adopted. Reports were also submitted and adopted on the State of Religion, Sabbath Observance, and Temperance.

**FOURTH GENERAL ASSEMBLY,  
PRESBYTERIAN CHURCH IN CANADA.**

(Continued.)

**THIRD DAY—EVENING SEDERUNT.**

The evening sederunt opened at 7.30.

**HOME MISSION WORK.**

Rev. Dr. Cochrane presented the report of the Home Mission Committee of the Presbyterian Church in Canada (Western Section.) The Committee after returning thanks to the great head of the church for the success which had so far crowned their efforts stated that in consequence of the continued financial depression, many givers had been obliged to curtail their subscriptions, owing to which the receipts had not equalled the disbursements, and the operations of the Committee had been somewhat restricted. The Committee had continued its grant to British Columbia of \$1,200 a year, the congregation of New Westminster agreeing to guarantee \$800. In Manitoba the mission work had extended from Rat Portage to Battleford, and from Pembina to Battleford, and the demands of that district were increasing from year to year. There are now two self-sustaining congregations, and forty-four preaching stations there. The report gave a minute account of the work there, referring with pleasure to the appointment of Messrs. McKellar, Ross, Campbell and Strath, as missionaries in the district. Fort Frances and Fort Macleod were still unoccupied. Mr. J. R. McLeod, a graduate of Montreal, had succeeded Rev. Mr. Stuart at Sault Ste. Marie; and at Prince Arthur's Landing, Rev. Mr. Keracher, was continuing his labours with acceptance. In Muskoka district there had been numerous missionary meetings, and on Manitoulin Island there were fifteen stations at which service had been held during the winter. The state of religion on the Island was, however, very discouraging. Boats called there on Sundays as well as week days, and saloons and stores were open. A change for the better was looked for and indeed there was every evidence of it. The Owen Sound Presbytery had charge of the Indian Peninsula and Parry Sound District, and with reference to the latter it was stated that a proposal had been made to join it with the Muskoka missionary district, and put it under one Presbytery. The Hamilton Presbytery had reported that spiritual deadness was characteristic generally of the people of the Niagara District, with individual exceptions. A generation indeed seemed to have grown up without the knowledge or fear of God, and the mission stations had consequently languished. Unless continuous support could be given to this field little could be accomplished. In the Presbytery of Toronto two new congregations had been formed during the year, one at Ballinacree and one at Leslieville. Three new mission churches were in process of erection and Horning's Mills Station had become a self-sustaining congregation. The report also added an account of visits to the missions under the Kingston and Ottawa Presbyteries, which were generally flourishing. The total missionary contributions had been \$30,435, while the expenditure had been \$36,302, or a balance against the Mission Fund of \$5,867. The Committee recorded its indebtedness to the Students' Missionary Societies of Knox, Queen's and Montreal Colleges for their assistance in overtaking hitherto neglected districts. It urged upon Presbyteries the necessity of dealing with such congregations as made no contributions to the Mission Funds. It was hoped that the Mission might be relieved from supporting the Manitoba College. It was hoped that Queen's College Association, like that of Knox College, and that of the Montreal College, would find neglected fields to work and raise the money to support students in them. The rev. gentleman strongly urged the sending of more missionaries to Manitoba, and suggested that in the future the Assembly should state how much was wanted for mission and other schemes, and expect the people to furnish the amount specified. The statistics of the Home Mission were as follows:—120 mission fields, 355 preaching stations, 89 supplemented congregations, 102 churches, a Sabbath attendance of 24,400, 7,908 families in connection with the Church, 4,700 communicants in the mission stations, and 4,336 in the supplemented congregations. In conclusion, the rev. gentleman stated that having a somewhat large congregation, he did not feel able to continue the work of Convener of the Home Mission Committee, and he hoped the Assembly would receive this as his last report. The work could, in his opinion, be very well done by one of the Professors in the College.

The Rev. Dr. McGregor presented the report of the Home Mission Board of the Eastern section of the Church, or in the Maritime Provinces. The work had not been so large as that of the Western section of the Church, but it had been a good one. There were now fourteen preachers and an increased number of young men in the field; one of the fields was Newfoundland. A Presbytery had been formed there since the union, and two new churches had been erected; New Kincardine, N.B., also a new church, had been erected. The work was very much like that of the Western section, but the mission fund was more necessitous there. The report expressed great regret at the loss of Principal Grant, who was the Chairman, and who had become Principal of Queen's College, and the Committee hoped that in the great work of Christianizing the world, he would not only have many followers, but many equals. (Applause.) The receipts of the Eastern Section Mission Committee were \$9,572, and its expenditure \$10,202.

**THE FREE CHURCH OF SCOTLAND.**

The Moderator at this point expressed his pleasure at having received a commission from the Colonial Committee of the Free Church of Scotland, which had been handed in by its bearer, appointing Rev. W. Russ, of Rothesay, to represent that Church at the Assembly. The Commission expressed regret at being unable to do more in assisting evangelistic work in Canada, but gave a promise always to lend a helping hand. (Applause.)

**HOME MISSIONS.**

Rev. Mr. Sedgwick read a supplementary report from the

Eastern section of the Home Mission Board, giving details as to contributions to the Mission Fund.

Rev. R. N. Grant moved:—"That the reports before the House be received, and that the thanks of the Assembly be tendered to the Home Mission Committee, and especially to the Conveners, for their diligence; and further, the General Assembly expresses its gratitude for the many encouraging tokens of God's blessing on the Home Mission work of the Church during the past year; and refers the reports to a committee to consider and report on at a future sederunt." In making the motion, he expressed his regret that there was a deficit of \$6,000, but he rejoiced that the receipts had raised from \$4,000 in 1861 to \$36,000 in 1877. That, however, was not a very large amount considering that some congregations spent \$30,000, \$40,000, and \$100,000 in building churches. As to the depression, he quite agreed with Principal Caven that when it was considered that each member of the Church only gave a certain number of cents for Home Missions and colleges, it was not to be expected that the state of trade should affect the Church to any great extent. He strongly advocated the sending of more missionaries to Manitoba. It was necessary to send ministers to Manitoba and the North-West now that people were going there. In fact missionaries ought to go on in advance of the people, so that when our sons and daughters went up there they would find ministers up there to look after them, and when missionaries went up there they should not go up with their hats in their hands, apologizing for being there. They should go believing and stating that their system of Church government and doctrine was the best in the world for the prairie Provinces. (Laughter.) He was strongly opposed to the supporting of mission stations within five miles of a regular congregation, and he could not bring himself to ask those who drove seven or eight miles to Church to give of their means to build up mission stations for persons who did not feel disposed to drive five miles to Church. He was of opinion that the Gospel would not be preached effectively unless the missionaries were sent out by organized bodies, because the tendency on the part of those who were not thus sent out was to stay where travelling was reasonably comfortable and board tolerably good. The mission work was a great work. It had for its object the preaching of the Word all over the country, and nothing would make this country worth living in, or fighting for, unless it was well leavened by Gospel influences.

Rev. Mr. Simpson, briefly seconded the motion.

Hon. Alex. Morris gave a brief account of the Church in Manitoba. He referred to the fertile soil, vast resources, and healthy climate of the Prairie Province, and said he had often wondered whether if that country had been better known the Eastern Provinces would have been filled up as they were. The accession of that territory to the Dominion was one of the greatest boons which had ever fallen to Canada, for as cities and towns had sprung up like magic in the Western States, so they would in our North-West, and no longer would the sons of our farmers feel it to be necessary to forfeit their allegiance and go to a foreign country to seek a living. He found Winnipeg, a hamlet of 500 people, and he left it a city of 7,000, and he was happy to say that there was a Presbyterian Church being built there which would cost \$20,000. In his opinion the rush of population to the North-West and Manitoba could not be checked, and the question now was whether the Church in this part of the country would allow people to go there and remain there without pastoral care. He thought not. Another point was the care of the Indians, which he hoped to speak on at another time. The Church of England, he said, was doing a noble work in Manitoba, and in the North-West—(Applause)—and God bless her in it. When the Scottish Church forgot her children, the Church of England took care of them until Dr. Black was sent up there. He hoped the Church in the more thickly populated portion of the Dominion would see to it that assistance was sent up there to the Presbyterian Church.

The motion was carried, and the Assembly adjourned.

**FOURTH DAY—MORNING SEDERUNT.**

The General Assembly opened this morning at ten o'clock. Devotional exercises were conducted by the Moderator and Rev. Mr. Mason of Galt.

**THE HOME MISSION REPORT.**

The Moderator nominated the following committee to which to refer the Home Mission Report:—Revs. Dr. Waters, Dr. Cochrane, D. M. Gordon, Principal Grant, A. Simpson, R. N. Grant, D. H. Fletcher, John McKinnon, Dr. McGregor, Thomas Sedgwick, John Scott, T. G. Smith, J. Gray, George Cuthbertson, and A. Currie; Hon. A. Morris; Messrs. Thomas McRae, Hon. J. McMurrich, J. Pardee, J. McLennan, M. Lindsay, John W. Robson, and Alex. Leask.

**COMMISSION.**

The Chairman of the committee on Commissions read a report recommending that Mr. George Black, of Hamilton, be allowed to sit in the Assembly in the place of Rev. Dr. Duncan, of Miramichi.

The report was adopted.

**APPEAL OF THE SYDNEY PRESBYTERY.**

Rev. Mr. Farquharson asked that Rev. Thos. Sedgwick and Rev. Robert Murray be permitted to support the appeal of the Sydney Presbytery before the Judicial Committee of the Assembly.

The request was, on motion of Principal Caven, granted. Rev. Dr. McNeil requested permission to have associated with him in watching the case for the Synod:—Rev. Dr. Waters, Kenneth McLennan, Prof. J. McKnight, and John McKinnon.

Objection was taken to the large number of gentlemen asked for, and Rev. Mr. McNeil accepting a suggestion from the Moderator asked only for the assistance of Dr. Waters. The request was granted.

**LEAVE TO RETIRE.**

The Clerk read a request from the Presbytery of Sydney for leave for Rev. Dr. McLeod to retire from the active duties of the ministry.

The matter was referred to the proper committee  
**LEAVE TO RECEIVE A PROBATIONER.**

An application from the Presbytery of Toronto for leave to receive as a probationer Mr. Samuel R. Wallander, was referred to the proper committee.

**THE QUEBEC APPEAL.**

The Clerk announced that a telegram had been received from Mr. McMaster appointing Rev. Mr. Lindsay to appear for him in the case of the appeal of the Quebec Presbytery.

**REV. MR. CHINIQUY.**

Rev. Dr. McVicar, of Montreal, said he had been requested to ask the General Assembly to be kind enough to allow Rev. Mr. Chiniquy to address the Assembly for a few minutes on the subject of missionary work among French Canadians, also that the Assembly would grant Mr. Chiniquy leave of absence for some months in order to recruit his failing health.

Leave to speak before the close of the sederunt was granted.

**HYMNOLOGY.**

The Clerk read overtures from the Synods of Montreal and Ottawa, Hamilton and London, Toronto and Kingston, and from the Presbyteries of Whitley, Paris, Miramichi and Hamilton, respecting the hymnology of the Church. The overtures referred to the diversity of hymn books and psalmody, and suggested that it was desirable that in the future there should be something approximating to uniformity.

A discussion having arisen as to whether all the parties appointed to support the overtures should be heard,

Rev. Dr. Robb said he had a point to raise which he thought would dispense with the speeches altogether. The overtures asked that the Assembly should proceed to the compilation of a hymn book. That was, in the first place, proceeding on the assumption that the Church found warrant in Scripture for the use of a book of uninspired hymns. He held that the Church had never affirmed that there was such warrant.

A delegate said Dr. Robb would first have to show that the overtures did hold that the hymn books were desirable; they only introduced the question for consideration.

The Moderator ruled that the overtures could be considered, and the speeches in support of them made.

Rev. Mr. Wilson objected to the overture from the Presbytery of Whitley, in which it was stated that the Assembly had already given its sanction to the use of hymns in the Church. He contended that no legislation sanctioning the use of hymns had been passed.

The Moderator said the overture was correct, inasmuch as the Assembly had allowed congregations to use hymns.

Rev. Mr. Armstrong supported the overture of the Synod of Montreal and Ottawa. He held that the question of hymnology was in such a state that the Assembly should take action with reference to it. It was, in his opinion, the duty of the Assembly to regulate the worship of praise, but the question now was not whether hymn books should be used. Hymn books were used and would be used, and the question was, what books should be used. Great difficulty was felt in consequence of the variety of hymn books used. In Ottawa, for instance, there were four different hymn books used—the United Presbyterian hymn book, the English Presbyterian hymn book, the Presbyterian Hymnal, and in one church the pastor had several books in use. What he wanted to see was a good hymn book, one from which worthless hymns were excluded, and in which good hymns and the Psalms of David were included. He did not care how long the Assembly was in getting a hymn book prepared, but he hoped one would be prepared sooner or later.

Rev. Mr. Laing supported the overture of the Presbytery of Hamilton. He quoted from the terms of union that it was the duty of the Supreme Court to deal with matters concerning worship. He also said that at the time of union it was resolved that further action in the matter of worship should be left to the legislation of the United Church.

Rev. Dr. Robb said the word was "future" action and not "further" action.

The Moderator after referring to the terms of union said the word was "further."

Rev. Mr. Laing said it was evident that action could be taken in the matter and he thought that those who were overturning were taking legal course.

Rev. Dr. Robb—No.

Rev. Mr. Laing contended that overturning the Assembly was the legal course. No one, he said, would deny that there were hymns of an objectionable character in use. There were twenty-six different collections of hymns in use in the churches and Sabbath schools, and many of the hymns instead of producing a strong religious feeling brought on a kind of weak sentimentalism. What was wanted was uniformity in the hymns. The use of hymns in churches had already been sanctioned by use.

Rev. Dr. Robb—No.

Rev. Mr. Laing—Yes.

Rev. Dr. Robb—No.

Rev. Mr. Laing—Well, if Rev. Dr. Robb wants to contradict what everybody knows, I cannot help it. There was no denying it that many of the churches did use the Psalms, paraphrases, and hymns in the church. In concluding, he contended that the use of good hymns was advisable, and he moved, "That the overture be received, and that a committee be appointed to consider the subject in accordance with the prayer of the overture."

Rev. Dr. Robb objected to the introduction of a motion until all the overtures had been heard.

The Moderator thought it would be as well to wait until the overtures had been heard.

Rev. Mr. McMullen, in supporting the overtures, said he never could see why—if it was his privilege to stand up and pray in words of his own—he should not be allowed also to worship, and why it should not be equally scriptural to worship, in words carefully composed. (Hear, hear.) It required a very intelligent and mature Christian to sing the Psalms with intelligence; and if the Psalms were strong meat, he did not see that in singing some of the milk of the

word of the New Testament in verse men could be farastray. He pointed out that according to the terms of Union, it was agreed that the practice of congregations as to worship at that time should be allowed to continue, and he held that the agreement was made to cover hymns as well as psalms, and if it had not covered hymns the Union would not have taken place. The Assembly should not imagine that by throwing out this overture it would be throwing out the use of hymns. It might as well try to drive back the genial breezes of spring by legislation, and he implored it not to take an action so adverse to the views of so many in the Church. While the use of hymns would be continued, something like order was desirable, and he hoped a hymn book which could be used by the whole Church would be compiled. He did not care if the hymn book only contained 150 hymns, so long as there was a good hymn book.

Rev. M. Fraser, on behalf of the Synod of Hamilton and London, urged that action in the matter should be taken now.

"Now's the day, and now's the hour."

Rev. W. M. Roger, in behalf of the Presbytery of Whitby, said he was convinced that it was possible for the Church to introduce a hymn book which would supersede the variety of books now in use. There were three courses for the Assembly to take; first, to stop the use of hymns in the Church entirely, and he did not think the Assembly would do that; secondly, to let things go on as they were, and that would be very unsatisfactory; or, thirdly, to try and prepare a good selection. It was to take the third course that he asked the Assembly.

Rev. Mr. Laing moved, "that the overtures be received and remitted to a committee for consideration, with instructions to prepare a deliverance which may give effect to the prayer of the overtures in their general terms."

Rev. Dr. James seconded the motion.

Rev. Principal Caven advised the Assembly to move in the matter with the greatest care. He would not like the Church to take any action that would have a tendency to put the Psalms in a subordinate position, and if the question were raised as to whether the Church should have the Psalms alone, or the hymns alone, he would, without a moment's hesitation, favor the Psalms. Before the General Assembly came to any decision he would like to find the mind of members of the Church on both sides of the question. He would suggest, in the first place, to any committee that might be appointed, that it would not be desirable to enter into the question of the scripturalness of the use of hymns. That subject had been discussed until he was quite hopeless of some brethren ever receiving any more light upon it. He would move "that the General Assembly recognizes the great importance of the subject brought before it in the overtures on hymnology now submitted, as well as the evils involved in the use of so great a variety of hymn books as are at present found in our churches, and is earnestly desirous of having the service of praise regulated and conducted within the Church in the way that shall best promote the glory of God and the edification of the brotherhood; it therefore appoints a committee to prepare a remit on the whole subject to be submitted to the General Assembly at an early Sederunt, to be sent down to Presbyteries in terms of the Barrier Act in order that the mind of the Church may be ascertained, and to be transmitted afterwards to the General Assembly." He would also suggest that the overtures be sent down to the Committee.

Rev. Mr. Black suggested that the remit should be sent down to sessions instead of to Presbyteries in order to find the real mind of the Church.

Rev. Mr. McMullen questioned whether it would be desirable to send the matter to Presbyteries seeing that the Moderator had already ruled that the use of hymn books was allowed already.

Rev. Principal Caven said he did not propose to send the general question to the Presbyteries; he wished to send only the matters raised in the overtures.

Rev. Mr. Sedgwick said there was this difficulty in Principal Caven's motion. If the Presbyteries reported against hymns it would prohibit the use of hymns in the churches which now used them, and that would be unconstitutional and contrary to the terms of union.

The Moderator thought Principal Caven's motion could be constructed with a greater regard for the constitutional position of the Church on this question. It seemed to him to bring up questions which had been settled on a constitutional basis.

Rev. Principal Caven agreed to change the form of his motion so as to read that the subject of hymnology should be considered by the Presbyteries only so far as raised in the overtures.

Rev. Dr. Reid protested against appeals being made to the Moderator on constitutional questions instead of questions of order.

Rev. Principal Grant said Principal Caven was no doubt right in proceeding on the principle that he had a right to send the matter down to Presbyteries, but the question was whether it was expedient to do so. He (Principal Grant) thought it was inexpedient to receive the overtures at all, and would advise that they should be dismissed. If the question was sent down to the Presbyteries they might vote to take away rights many congregations now enjoyed, and he would strongly object to that. Besides it was inexpedient to raise a question which was now at rest, upon which so many differences of opinion existed, and which if sent down to Presbyteries or sessions might result in dividing many Presbyteries and many congregations. There was a danger of a concussion of opinions, and he would say that the honest opinions of others should be guarded as well as his own or any one else's. The Assembly must, on both sides of this question, remember that men may hold opinions honestly, even though others had no intellectual sympathy with those opinions, and no course should be taken which should take from any one his liberty on matters of this kind. He held that there were good collections of hymns in use; there were certainly inconveniences, but all must put up with certain inconveniences rather than incur a danger on the one hand or a danger on the other. He therefore thought the Assem-

bly should let the whole matter alone. The Assembly was composed of persons holding a great variety of opinions, and it was inexpedient to raise a question upon which there were such strong feelings. He would move that the overtures be dismissed.

Mr. Croll seconded the motion. He held that the Church had a good collection of hymns already, and if the Sabbath schools were bound to the use of one class of hymns, a rebellion would certainly be raised.

Rev. John Scott said no one need be afraid that hymn books would be voted down by the Presbyteries or sessions. He thought that two-thirds of the Presbyteries and two-thirds of the sessions were fully in favor of them. There was a serious danger, however, in allowing churches to introduce just such hymns as they like without the sanction of the church courts and that should not be permitted. There was one Sunday-school spoken of as having introduced hymn books of a denomination holding views on scriptural points different from the Presbyterians, and unless this was carefully guarded against, members of the church would drift into Arminianism or Arianism before they knew where they were.

Rev. Mr. McLennan thought the matter should be referred to a committee of the Assembly, and the expediency of moving on the subject at all reported upon. To do otherwise would be acting very discourteously to those who had overtured. He therefore moved "that the overtures be received and referred to a committee to be named by the Moderator, with instructions to report to the Assembly at its present meeting."

Rev. Mr. Laing asked Mr. McLennan wherein the motion he (Mr. McLennan) proposed differed from his (Mr. Laing's).

Rev. Mr. McLennan said Mr. Laing's motion looked for a report in the direction of carrying out the representations of the overtures, while his (Mr. McLennan's) left the committee unfettered.

Rev. Prof. Gregg said he thought the use of hymns was scriptural, legitimate, and highly desirable in many respects, but there was one objection to hymn books, and that was that they did not give sufficient prominence to the character of God. They did not represent him as a God of inflexible justice, unspotted purity and holiness, as well as of infinite love, mercy, and goodness. They spoke of the love, mercy, and goodness of God, but in very few of them was to be found a single line suggesting the idea that God was just and holy, as well as merciful and good. He would suggest that if a hymn book should be prepared, due prominence should be given to the attributes of God.

Rev. Mr. Campbell, (Montreal,) objected to the matter being sent down to sessions, because it would be exceedingly unfortunate to commit Kirk sessions to an expressed opinion on the matter.

Rev. Mr. Cameron, (New Edinburgh,) thought it was the duty of the Church to see that the hymns sung were according to the word of God. A great many hymns were sung in the church that he was afraid were not in accordance with the Confession of Faith, and he held that the Church was to a great extent responsible for it, for, in his opinion, it was just as much the duty of the Church to see that the hymns sung were not heresies, as it was its duty to see that heresies were not preached from the pulpit.

Rev. Principal McVicar said it was conceded on all hands that there was a wide-spread evil in the Church on this matter of hymnology. He thought it would be unwise to dismiss the matter altogether, but he was sure that its transmission to Presbyteries and sessions would lead to unnecessary debate and trouble. He favored the motion of Rev. Mr. Laing to move at once in the direction of a remedy for the evil.

Rev. Dr. Robb moved the adjournment of the debate, which was agreed to.

FRENCH EVANGELIZATION.

According to previous arrangement, Rev. Mr. Chiniquy was heard on the subject of French Canadian mission work.

Rev. C. Chiniquy expressed his gratitude for the great things his hearers were doing in the direction of the conversion of his countrymen. He stated that many people had come to him in Montreal asking what they should do to be saved. He had given them the Scriptures and many of them had gone home and read to their fellow men and had converted them in addition to being converted themselves. From Winnipeg he said he had received letters from persons desiring information. He had sent them the Gospel Book and they had been converted. To show what had been done, he stated that Lower Canada had put a Protestant at the head of affairs which would have been impossible five years ago. He expressed his gratitude at belonging to such a Church as the Presbyterian Church, which was doing so much for French Canadians. One reason why he had come to the Assembly was to ask for a year's leave of absence in consequence of an affection of the lungs from which he was suffering. He had been ordered to travel on the sea, and he intended to go to Australia and New Zealand, in which colonies he would be happy to represent the Church.

Rev. Dr. Robb moved, "that the Assembly grant Mr. Chiniquy leave of absence from his mission for one year, and while recognizing his eminent services in the past cordially commend him to the sympathy of lovers of Evangelical truth and supporters of Protestant principles with whom he may come in contact during his travels."

Objection was taken to the motion, and it was withdrawn to be considered by the Committee on French Evangelization.

FIFTH DAY—MORNING SEDERUNT.

The General Assembly met this morning at eleven o'clock in the Central Presbyterian Church. Devotional exercises were engaged in by the Moderator and Rev. Mr. Mitchell, of Mitchell.

Rev. Mr. Torrance read the report of the Committee on Bills and Overtures as to the order of proceedings for the day, which was agreed to.

A motion to print the order of proceedings was lost.

OBITUARY NOTICES.

The Moderator nominated the following Committee to

prepare obituary notices:—Mr. Croll (Convener), the Clerks of Assembly, Rev. Dr. McGregor, Professor Gregg, and Rev. Dr. Bennet.

RECEPTION OF STUDENTS.

Rev. Dr. Reid read a number of applications with reference to certain students pursuing their studies. There were two applications from the Presbytery of Montreal in favour of the reception of two ex-priests of the Church of Rome, Revs. G. A. Barnard Tanguay and Antonio Intermoscio, one from the Presbytery of Chatham in favour of the reception of Mr. John Cairns, one from the Ottawa Presbytery in favour of James Robertson, one from the Synod of the Maritime Provinces with reference to Mr. E. Gidies.

The applications were referred to the Committee on Licentiates.

APPLICATION TO BE RECEIVED.

An application was read from Rev. Geo. Coull who had been in connection with the Church of Scotland, to be received as a minister of this Church.

Rev. Mr. Duncan, of Halifax, moved that Mr. Coull be received.

Rev. Dr. Waters thought the proper course was to refer the case to the Committee on the Reception of Ministers, which he moved accordingly.

The motion was adopted.

CONTINUOUS SUPPLY OF MISSION STATIONS.

Rev. Dr. Cochrane presented the report of the Committee appointed to prepare a scheme for the continuous supply of mission stations. The following was the report:—

In drafting the following scheme, the Committee have had in view the continuous supply of Mission Stations in order to secure their more rapid development into congregations, and their early settlement as pastoral charges.

And in presenting their report, this Committee would respectfully call the attention of the Assembly to the serious loss the Church is sustaining in connection with the working of her mission field under the present system, according to which a large number of the stations are left virtually without supply during one-half of the year.

The result of this is painfully manifest in the weak and discouraged conditions of many stations which would have become vigorous, self-sustaining congregations under a system of supply, such as that contemplated by the Assembly in the appointment of this Committee.

The scheme herewith presented embraces the following points.—I. Mission Districts. II. Missionaries. III. Financial Arrangements.

On these points the Committee respectfully submit the following provisions, as, in their opinion, necessary to the working of the scheme, and practicable:—

I.—MISSION DISTRICTS.

1st.—Mission Districts, in connection with this scheme, shall be such as Presbyteries have formed in new or necessitous localities, where there is a reasonable prospect of the formation of pastoral charges at an early date.

2nd.—When a Presbytery desires any Mission District to be connected with this scheme, they shall apply, for this purpose, to the Home Mission Committee, and shall accompany the application with detailed information as to the extent, population, resources, and religious condition of the field.

II.—MISSIONARIES.

1st.—The missionaries employed in such districts shall be:—

- (1) Ordained ministers.
- (2) Licentiates.
- (3) Students of Theology, who are willing to engage in this work.
- (4) Laymen, whose gifts for edification have been ascertained to the satisfaction of the Presbytery within whose bounds they are to be employed.

2nd.—It shall be the duty of the Home Mission Committee to call the missionaries to the work, and to appoint them to their several fields with the consent of the Presbyteries.

(1) At the close of each college year, the Home Mission Committee shall secure the services of as many students as may be, by them, deemed necessary for the work.

(2) Students who have finished their theological studies, may, when employed under this scheme, be ordained by their Presbyteries as soon as convenient after leave has been obtained from the Superior Court.

(3) Missionaries shall be appointed for a term of not less than two years, and the appointment may be renewed.

III.—FINANCIAL ARRANGEMENTS.

1st. The salaries of missionaries shall be as follows, viz:—

- (1) The ordained missionaries, who are married, not less than..... \$700 per annum
- For unmarried men, not less than.. 600 "
- (2) For licentiates..... 550 "
- (3) For students..... 450 "

(4) The salary of laymen shall be determined in each case by the Home Mission Committee.

The above amounts shall be held to cover board, house rent and all other expenses.

2nd. The mission field shall contribute towards the salary of the missionary according to its ability, and the amount to be contributed shall be fixed by the Home Mission Committee in conjunction with the Presbytery.

3rd. When the contributions from any district exceed the amount promised by that district, the Home Mission Committee may augment the salary of the missionary if the circumstances seem to them to make such action advisable to the extent of one half the amount of such excess, but the total increase of salary shall not exceed one hundred dollars.

All of which is respectfully submitted. G. BRUCE, Acting Convener.

The report was referred to the Committee to consider the report of the Home Mission Board.

## STANDING COMMITTEES.

The report of the Committee appointed to name a Committee to strike Standing Committees was represented as follows:—that the Committee be composed of the Moderator, Rev. Dr. Reid, Rev. Dr. McGregor, Rev. Dr. McVicar, Rev. Dr. Bell, Rev. Dr. Waters, Rev. Professor McKerran, Rev. Professor Bryce, Revs. T. Duncan, D. M. Gordon, R. Torrance, A. McL. Sinclair, D. H. Fletcher, Messrs. C. Davidson, D. McVicar, D. Morris, T. W. Taylor, J. Charlton, G. McMicken, Mr. Croil (Convener.)

## HYMNOLOGY.

The consideration of the overtures on the subject of hymnology and the preparation of an uniform hymnal for use in the Church was continued.

Rev. Dr. Robb resumed the debate. He held that it was the duty of the Church to commit itself to no hymnology save that which God had provided in His own Word. He fully agreed that any matter calculated to promote the spiritual life of the Church should be considered by the Assembly, but the question now, was not, how men could best promote spiritual life? The question was what had God prescribed in His Holy Word for the promotion of spiritual life? He admitted that the state of the psalmody of the Church was, as represented, deplorable; the confusion, however, had been brought about, not by those who adhered to the Psalms, but by those who had used uninspired hymns in the Worship of God. He did not think that the confusion would be wiped out by introducing, as proposed, another to the twenty-six hymn-books now in use; the cure was to drop the use of hymn-books, which he repeated in addition to ending the confusion would put a stop to heresy. He stated that the principle of the Presbyterian Church was to have uniformity of practice, worship and praise. Those who had hymnals had broken through that desire for uniformity because they had said that it would produce beauty. Now they had found that ugliness instead of beauty had been produced, the hymn singers were anxious to return to uniformity and force everyone to use one hymn-book. Where, if they desired to force people to use one hymn-book, was the liberty now, of which they boasted? He denied that, as he said the Moderator had stated, the use of hymns had been sanctioned.

The Moderator—I said "allowed."

Rev. Dr. Robb said the Moderator had interpreted the word allowed to mean sanctioned. Hymns were not used where he came from. He had never heard any of the five hymns added to the Psalms given out in church anywhere, and he did not believe that the Church in Canada had sanctioned the use of hymns. He opposed the view that the use of hymns was to be allowed when the union of the churches was consummated; if such was the case, some people were very much mistaken in their views on that point. If the Church had tolerated the use of hymns, that was not to say that it had approved of them, for there was a great difference between allowing anything and approving of the same thing. And as to that matter of allowing the use of hymns, he might illustrate it by the reply of Christ when He was told that Moses had permitted divorces—"Moses, because of the hardness of men's hearts granted it to them, but from the beginning it was not so." He contended that it was because of the hardness of the hearts—not only of some of the people, but of the ministers—that the hymn-books were allowed, but from the beginning of the Apostolic Church it was not so. He was surprised to hear Mr. McMullen say—and no doubt he said it in consequence of the perverting influence of hymns upon him—that he could not see why he should not be as much at liberty to sing hymns as he was to compose prayers.

Rev. Mr. McMullen said he was sorry to interrupt Dr. Robb, but he wished to correct him. The statement he made was, that he was at liberty to address God in prayer in words composed on the spur of the moment, and he thought he was legally at liberty on Scriptural grounds, to worship Him by praising Him in words carefully put together in verse.

Rev. Dr. Robb said the acceptable way of worshipping God was instituted in His word, and men had no right to worship Him according to their own imagination and devices, or in any other way than that prescribed in Holy Scripture. There was this difference between the questions of praying and praising: a prescribed book of praise was given in the Word of God; but there was no prescribed book of prayer. Was it not for the principle of praising God in the words He had given that Presbyterians had suffered? Was it not because they would not be bound where God had not bound them, and that they would be bound where God had bound them that they endured every kind of pain? He was surprised to find that the admonition to sing praises and hymns and spiritual songs had been quoted in favour of the singing of uninspired poetry. Some people had thought the psalms meant Wesley's hymns—(Hear, hear)—but that could not be so. Some had thought that "psalms" were mentioned first, and that the term was applicable to the psalms of David, while the word "hymns" meant all the hymns or whims written down to the present day, even including the very latest edition of Moody and Sankey. Now, if there was that distinction between psalms and hymns, he would like some of those who favoured hymn singing to explain what was meant by songs. He contended that many of the Psalms of David were in the original called songs, that the word alleluia meant song, and that it was to psalms and alleluias that the Apostle referred, when he recommended the singing of songs. He sympathized entirely with the position of Professor Gregg. The Professor had stated he regarded hymns as legitimate. So did he (Dr. Robb). He also regarded sentimental and comic songs as legitimate under some circumstances. But he held that to sing a hymn, when a psalm should be sung, was to substitute a human production for the praise which had been provided by God. That was the position taken by the Westminster Assembly, and that was the principle to which the church should adhere. The Shorter Catechism put the matter in a very plain light when in answer to the question, "What is forbidden in the second commandment," it made the reply, "The second commandment forbiddeth the worship of God by images or in any other way not appointed." It was the de-

parture from that principle which had placed the Anglican Church in its present unhappy position with respect to ritualism. In the twentieth Article it was declared that the Church had the right to prescribe forms of worship. The present position of the Anglican Church would have been impossible if it had not been for that Article. He was surprised to find Mr. McMullen stating that it required so much intelligence to sing the psalms now-a-days.

Rev. Mr. McMullen—Allow me to correct Dr. Robb again. What I said was that the psalms of David required a very intelligent and mature Christian to sing them intelligently.

Rev. Dr. Robb asked if it had come to this; that in this nineteenth century Christians were not able to appreciate the hymns which were household words with the early Christians when they were just coming out of heathenism. He was strongly of opinion that the Church had forbidden the use of hymns.

A Voice—No.

Rev. Dr. Robb—What is not appointed is forbidden; is not that logic?

A Voice—No; it's rhetoric. (A laugh.)

Rev. Dr. Robb—Use does not imply either authorization or approval. (Hear, hear.) All he asked for was toleration for his own views and for those who thought with him. He did not believe that the circumstances of the Church at present would warrant him in getting up an agitation against the use of hymns. There were far more important matters than that to be considered. But he thought it would be better to conform to constitutional usage and procedure than to adopt a resolution in favour of hymns; for it had come to this, that those who did not agree to the use of hymns would either be obliged to retire from the Church or to debase their own consciences by taking a course to which their forefathers would never agree.

Rev. Mr. Scott asked Rev. Dr. Robb's view as to the paraphrases.

Rev. Dr. Robb—I will discuss that when it comes up.

Rev. D. J. Macdonnell said from Dr. Robb's remarks it was evident he maintained the position that under no circumstances should hymns be tolerated in the Church—not sanctioned, simply, but tolerated. Dr. Robb might draw a distinction between sanctioned and tolerated.

Rev. Dr. Robb—I do.

Rev. Mr. Macdonnell said that whatever difference there was, Dr. Robb's remarks all tended in the direction of saying that hymns should not be tolerated. He had said that the Church was limited to what God had prescribed to be used in His worship. All agreed to that as a general principle, but the question was the application, where did Dr. Robb find the authority for saying that God had simply prescribed for use in His service 150 psalms and no more? Some 3,000 psalms had been written but there was no place in the Old or New Testament that he (Mr. Macdonnell) was aware of in which it was said that only 150 psalms should be used. He held that the Church was not restricted and that there was the apostolic authority to sing psalms and hymns and spiritual songs. Dr. Robb had interpreted the word alleluia to mean "hymn." He thought it always meant "praise ye the Lord." He very much questioned whether the Apostle meant to limit the songs to the songs of degree. Certainly if that principle were to prevail the present metrical version of the psalms would have to be dispensed with and a translation of the psalms as literal as possible, would have to be furnished for use in Church.

Rev. Dr. Robb—Oh, no.

Rev. Mr. Macdonnell said he had no doubt that Dr. Robb did not see it. Then Dr. Robb had said that the principles of Presbyterianism meant uniformity in doctrine, worship, and government—therefore no variety of psalms or hymns was to be sung. Push that idea to its logical conclusion, and it would be found that there was a very questionable variety in the prayers, and if it were good to guard against the use of psalms and hymns in variety, it was also good to provide that there should be no variety in the service of prayer. He would venture to say this, that in the Presbyterian Church there were more devout people hindered occasionally from joining with solemnity and devoutness in the service of prayer, by reason of the way in which that service was conducted, than were hindered from joining devoutly in the service of praise because a hymn was sung instead of a psalm. With regard to the statement that God had prescribed a book of praise to be used, and that alone, it might also be said that God had prescribed prayers—for the Bible contained beautiful prayers—and that no other prayers than those found in the Bible should be used. One argument was as good as another, and indeed, in regard to prayers, the argument was stronger, for did not our Lord say, "When ye pray, say Our Father which art in heaven." Dr. Robb had said that the five so-called hymns which were appended to the psalms had not been sanctioned or approved of. A great many ministers and elders were astonished also when he said that he had never heard one of those hymns given out. He (Mr. Macdonnell) was sure he was speaking the views of the majority when he said that "Salvation and immortal praise to our victorious King" had been given out time and again. Rev. Dr. Robb said he drew a distinction between toleration and approval. This was a matter for the Assembly to consider. Dr. Robb claimed apparently that the Church had better tolerate twenty-six books of hymns than tolerate one. He (Mr. Macdonnell) confessed he could not see the practical difference in such a case, between tolerating and approving; if there was a difference it was so slight as not to be of any consequence. There were at least three books that had the allowance of the Church; they had so much approval that they were allowed to be used by certain congregations, and that allowance was stated in the basis of union. Let matters go on as they were, and any one of these books could be introduced into any congregation with no other consent than that of the Kirk session. He did not think that so very terrible, but he did think, as he had stated in an overture he introduced before the Presbytery of Toronto, that it would be better if there was a uniform psalm and hymn-book both at home and here and in the other Colonies. He knew there would be difficulties in introducing a hymn-book different from those now in use in

congregations, unless congregations might be satisfied that a better one than that they were using was to be brought in—and perhaps it might not be a better one. But, after all, all that was asked for was the toleration of one good hymn-book, or that the Assembly should select a book and say that congregations which wished to use hymn-books should use that and no other. There were in the New Testament two grand canons of worship: one was "God is a spirit and they that worship Him must worship Him in spirit and in truth." Whatever in his opinion was in conformity with worshipping God in spirit and in truth was allowed in the Christian Church. The other canon was "Let all things be done decently and in order." He believed that with the variety of hymn-books the first canon was being conformed to; but by securing a uniform hymn-book order would be obtained and the second canon would be carried out.

Rev. Mr. McBain, (Chatham, N.B.) contended that to declare that nothing but psalms were to be used would concuss many consciences. It had been stated that the psalms were alone sung in the early Christian Church. He would point out in reference to that that Mosheim had stated that the psalms of David were not authorized until the fourth century of the Christian era and there was authority for the statement that hymns were sung prior to that. A great heretic he said had in the early Christian times advocated the singing only of psalms. The Arian heresy in Ireland, too, arose among those who used psalms only. He contended that in view of all this those who did not wish to sing hymns should not prevent others from doing so.

It being one o'clock the Assembly rose for recess.

## AFTERNOON SEDERUNT.

The proceedings were opened by prayer by the Moderator.

## HYMNOLOGY.

Rev. Mr. McBain continued his remarks. He contended that in no sense had the Word of God been appealed to in proof of the statement which had been made that the psalms were alone prescribed for use in the Church. It had been claimed that the psalms were a perfect system of worship. If they were perfect, where, he wished to know was the use of the giving of the remainder of the Scripture? It was a strange thing, he said, that those who were opposed to hymns were also opposed to the use of the organ, and while they were very particular to use the psalms they were not so particular to follow out the injunction found in the psalms to "praise the Lord with loud trumpets, with cymbals, and with the organ." In the Psalms, he said, the Holy Spirit was only mentioned five times. The versification of the Psalms by Rouse was not a version, and as a versification it was not perfect, words and sentences being transposed and changed. Besides that, not one-half of the songs of Scripture were to be found in the Psalm book. And if people were to be confined to the Psalms, surely Zechariah and Mary and Elizabeth were heretical in singing hymns not taken from that book. The Scripture most directly contradicted the assertion that the Psalms alone were to be sung. The Songs of Solomon were called the song of songs, and surely they should be used if the Psalms had to be.

Rev. Mr. Black suggested that some means should be taken to come to a decision as to the length of time the debate was to be continued.

Rev. Mr. Wilson (Kingston) contended that the last speaker (Rev. Mr. McBain) had held that the Psalms were inappropriate for singing in church.

Rev. Mr. McBain said he did not say that they were inappropriate; he did say, however, that the Scriptures taught that they were not the only hymns which Christians were at liberty to use.

Rev. Mr. Wilson said the rev. gentlemen had intimated that the Psalms did not refer frequently enough to the Holy Spirit. The Psalms did refer to Christ; he was to be found in every psalm. And as to hymns, he would say, in the language of a holy man: he would like to find a name for the man who pretended he could write better hymns for the use of the people of God than the Holy Spirit could. The Psalms, he said, were quoted approvingly by Christ and His disciples. They were written not in one year, but at various times, and they were collected through the means of the Holy Spirit. They were spiritual songs; they were of spiritual and divine origin. They were the spiritual songs to which the Apostle Paul referred. Paul must have referred, when he enjoined the singing of psalms and hymns and spiritual songs, to those then in existence. If those psalms and hymns and spiritual songs were not the Psalms of David what had become of the other hymns and songs of human—

A delegate here took objection to the discussion of the whole question of hymnology.

The Moderator said that objection should have been taken before.

Rev. Mr. Wilson, continuing, said no hymns of human composition were used earlier than the second century, and what had the Church done in the meantime he wished to know? It must have sung the Psalms of David. He held that Rouse's version of the Psalms was a good version, the proof of which was to be found in the fact that it was approved of by the Westminster Assembly of Divines, and they were just as able to judge as the divines of Chatham, New Brunswick, or Miramichi. He had never given out, or heard given out, the five hymns at the end of the Psalms. How did they get there, he asked? The manner in which they got there was, it was said, this: A bookseller had added them to oblige some friends, and printers had continued them there ever since. The departure from the use of the Psalms was a great danger; it was a departure from the sheet anchor of the Church. Principal Grant had said that he had preached in many pulpits, and he had found no difficulty as to the hymns. Well, all kinds of people might find no trouble with some of the hymns. An Unitarian might sing some of the hymns.

Rev. D. J. Macdonnell—So could an Unitarian sing the Psalms.

Rev. Mr. Wilson—Yes, but without finding his errors there. He contended that some of the hymns—one of which he quoted as saying:

"My broken body thus I give  
For you, for all; take, eat, and live;"

taught sacramentarianism. (Cries of "No, no.") If that hymn did not teach sacramentarianism, he did not know what sacramentarianism was. (Expressions of dissent.) Those who hissed reminded him of his very good friends the Evangelical Episcopalians, who could say that baptism made them "a child of God, and an inheritor of the kingdom of Heaven," and who at the same time protested that they did not teach baptismal regeneration. "Let me make," he said, "the songs of a country, and I care not who makes its laws." "Let me sing what psalmody I like, and I care not what our professors teach in their theological halls." He contended that the introduction of hymns was most dangerous; they had been introduced into the Church in the United States. Where they were used not a psalm was sung now. Nothing but psalms used to be sung in the Episcopal Church in this country once, but now hymns had been let in, and the use of "Hymns, Ancient and Modern," which contained some of the leading errors of Popery was permitted; and not only that, but that hymn-book was used in one of the church institutions and persisted in. In the Presbyterian Church, the state of matters was bad enough already; those who could not sing hymns, could not preach in the pulpits of those who knew them, neither could they get a call, and yet they were called upon to assist to maintain missions at which hymns were sung and organs used. There would be nothing for it, so far as he could see, but to leave the Church. He would move as follows:—"Receive the overtures, and inasmuch as the remedy therein proposed for the evil to which they refer, appears to be doubtful if not unsafe, allow them for the present to lie on the table; and appoint a committee to consider the feasibility of revising the authorized version of the psalms, and of adding to them other versions of the same in different metres, and to report to the next General Assembly."

#### THE NEXT MEETING OF THE ASSEMBLY.

Rev. Mr. Laing, (Dundas,) moved that the next meeting of the General Assembly be held in St. Andrew's Church, in the city of Ottawa.

Mr. Civil, (Montreal,) seconded the motion.

The motion was carried.

On motion, it was also decided that the meeting should commence at half-past seven on the second Wednesday of June.

#### HYMNOLOGY.

Rev. Mr. Black asked how long the debate was to continue.

The Moderator said it could be continued till this day fortnight if the Assembly liked, but the duration of the speeches could, on motion, be limited.

Motions were then made limiting the speeches to three, ten and fifteen minutes respectively.

The motion limiting the speeches to ten minutes was carried.

Rev. Dr. Robb called for yeas and nays on the motion. He was proceeding to state that if speakers were limited the matter would be carried somewhere else for settlement, when

Rev. Principal Grant said a discussion on this matter would be out of order.

The Moderator said no discussion was necessary. He then called for the yeas and nays, and, on members rising, instructed that they should be counted.

Several members—Oh, no, no.

The Moderator said the members must be counted.

They were counted, and the ten minutes limitation was carried by a vote of 185 to 8.

Rev. Dr. Waters then submitted that the amendment of Rev. Mr. Wilson was out of order and not an amendment because it proposed a revision of the psalter whereas the main motion had reference only to hymn-books.

The Moderator ruled that the amendment was out of order; but it looked at something different to the overtures and must be introduced as an original motion or a substitute motion. He would, however, be very glad if he were overruled.

Rev. Dr. Topp was also of opinion that the amendment was out of order.

Objections being taken to the ruling by Dr. Robb and Mr. John Charlton,

Rev. Mr. Wilson rose to explain his view of the amendment.

The Moderator said no discussion could be allowed after a ruling had been given. If there was any objection to his ruling he would call for a vote.

Rev. Principal Grant—Who challenges the Moderator's ruling.

Rev. Mr. Laing—I do.

The Moderator—Then a division shall be taken.

A division was then taken and the Moderator was sustained almost unanimously.

Mr. John Charlton, M.P., moved the adoption of the first part of Mr. Wilson's resolution, viz:—"That the overtures should be allowed to remain on the table." In doing so, he said there would be a division in the Church if any uninspired hymns were allowed to be used in the place of psalms. Psalms were appointed by God, and "the Deity was a little fastidious as to how He was praised." A jingle of hymns did not meet His requirements. Besides, the psalms were alone sung by the early Christians, by the Waldenses, and the Huguenots, all of which were a sufficient warrant for their use. He concluded by submitting a psalm book to the Assembly for its examination. The psalm book was that of the revised psalms of the United States Church.

Mr. A. J. Mackenzie (Hamilton) contended that there was no desire to exclude the psalms from the churches, and he held that to vote down hymns was to say that many of the congregations of the Church were unscriptural in their practices now. He believed that Dr. Robb was a fine reader, and if he would get up and read "Rock of Ages," "Jesus Lover of my Soul," or the child's hymn, "Jesus loves me this I know," he would be reading a whole gospel itself, and he would be repeating something very much better than was heard from the pulpit sometimes.

Rev. Mr. Thompson (Nova Scotia) held that the superseding of the psalmody by a book of uninspired hymns would be to declare that the Church had lost faith in the form of praise prescribed by God. The adoption of the resolution would lead to the use of a human production instead of a divine production in the worship of God, and he would be no party to such a transaction. The signs of the times indicated clearly that God's word should be adhered to in His worship, and there was one great principle which should be followed, and that was to introduce nothing into the worship of God for which there was no divine warrant. The Psalms satisfied apostolic piety and early Christian simplicity, and not until that simplicity was departed from was another series of songs required.

Rev. Mr. McCrae (St. John, N.B.) held that Dr. Robb could not say that Rouse's version of the Psalms were inspired, for it was not an accurate translation. And that being the case the Church ought to use, according to Dr. Robb's own argument—that was if Dr. Robb was consistent—the Hebrew original. He did not believe that the privilege of expressing thoughts that breathe in words that burn should be taken from men. He knew that many congregations were awaiting the approval of a hymn-book by the Assembly, and unless some decision were arrived at another variety of hymn-books would be introduced which would make confusion more confounded. He believed also that by the use of hymns the people could be educated up to admire those grand old Psalms, Rouse's version, which he admired although he did not believe it to be inspired. He was of opinion that those who desired to use hymns should be allowed to use them.

Mr. J. C. Smith (Oshawa) said he believed there was a majority in the Church who could not give up those favorite hymns, "Rock of Ages," and "Jesus, Lover of my Soul," and they would not if they could. He could not understand the consistency of those who said they would go out of the Church if hymns were allowed, because hymns were used now and none had gone out of the Church.

Mr. Sinclair (Nova Scotia) held that in the early period of the Christian dispensation hymns were sung, for when the angels came down to announce the birth of Christ did they not sing—not a psalm but a hymn—"Glory to God in the Highest, and on earth peace, good will towards men?" Then again Hillary and Ambrose prepared hymns for the use of Christians, and in the seventh century sanction was given to hymns. But, if hymns were unscriptural why did not those who thought so complain of them before Church Courts. Surely, if a minister gave out "Auld Lang Syne" in the pulpit, he would be told that he was giving out a profane song, and would be immediately brought to task. If the use of hymns was wrong those who were opposed to them should, if they were consistent, bring those who used them before the Church Courts. He did not wish to compare things in heaven to things on earth, but he must say that in his opinion, if the angels and saints in heaven could sing hymns without conscientious scruples, Christians on earth could do so too. Those who were opposed to the singing of psalms he understood, did not mind using the paraphrases, and he was told that Dr. Robb used them sometimes.

Rev. Dr. Robb—Moderator, I want to know if that question is before the House. I am prepared to enter into this controversy when it comes up.

The Moderator—It is not before the House; it was merely an incidental reference, I suppose.

Mr. Sinclair—Yes, it was an incidental reference, and I want to give Dr. Robb an opportunity of denying it. He held that it was as much the duty of the Church to see that the hymn singing was of a proper character as it was its duty to see that the preaching was of a proper character. Arius, he said, spread his heresies by means of hymns, but Chrysostom made better and sweeter hymns to correct that heresy. He would like to find those who were opposed to hymn singing on the ground that it led to heresies doing like Chrysostom, and like him preparing a hymn book containing nothing but sound doctrine. He objected to Principal Caven's motion on the ground that it would create strife. He also opposed Principal Grant's motion because it aimed at nothing. The Principal admitted that things were not as they ought to be, and the proper thing to do was to take those things which were out of order and try to bring them into order.

Rev. Mr. Black (Montreal) thought that if a hymn book were prepared bearing the statement that it was issued by the toleration of the General Assembly, it would meet the views of both parties. Referring to the statement of Mr. Charlton, M.P., (to the effect that the Waldenses sang nothing but psalms, he said it was a matter of fact that some of the hymns that were sung in the Valdois valley were the finest we have to-day. The same gentlemen made the statement that the Huguenots sang nothing but psalms. He would just remark that the hymns of the Huguenots formed quite a respectable literature, and he hoped that any new hymnal that was introduced would contain some of them. Those hymns were used by the French Protestant congregations at Montreal, and to hear them sung by the French did one good. With regard to the singing of psalms, he said that 200 years ago there were 800 Presbyterian churches in England. They used the psalms only; the dry rot of Socinianism came into them and they dwindled away. The Presbyterian Church in England to-day was not the successor of that Church; it was the offshoot of the Scotch Presbyterian Church. Regarding the statement concerning the introduction of hymns into the Church in the United States, he stated that one Church which used the hymns had been rent with the strife of orthodoxy to an extent that the Church in the United States had never been rent—hymns and all.

Mr. Wm. Adamson (Toronto) was sorry if all the clergy felt as strongly on the question of hymns as Mr. Wilson did, that the matter had not been discussed in the pulpit. He did not believe that the singing of hymns was the committing of a sin, and he was sure that no harm would be done by the matter being fully discussed in sessions. In the interests of the Church he hoped the matter would not be thrown over.

Rev. W. C. Windle said the sooner the door for the introduction of the hymns prepared by anybody was closed, the

better. That door could be closed by the introduction of a hymn-book which everybody could accept.

Rev. Mr. Bell (Peterboro,) moved, "that inasmuch as in the terms of union the congregations forming this Assembly were allowed to continue their established practices in the service of praise, the Assembly receives the overture and without infringing on the liberty already allowed to congregations and in order to correct, as far as possible, the evil complained of, appoint a Committee to consider the whole question and report to next Assembly."

Rev. Principal Grant said it had been represented that his motion was somewhat curt. He would therefore withdraw it in favour of Mr. Charlton or Mr. McLellan's motions.

Mr. McLellan withdrew his motion in favour of Mr. Charlton's.

Rev. Mr. Laing said the object of his motion was to elicit discussion, and it had been very successful in that respect. There were three motions before the house, two of them were in favour of doing nothing, his was in favour of doing something. He would, therefore, speak to it. He was in favour of taking a good step; Dr. Robb was in favour of a step at a time, so he had got so far as using the paraphrases. It was to be hoped he would soon take another step on the subject of hymnology.

A division was then called for, and Rev. Mr. Laing's motion for the reception of the overtures and the appointment of a committee favourable to their recommendation, was carried.

Rev. Dr. Robb dissented from the finding of the Court, on the ground that it was unconstitutional, the Court having acted on a principle which had never been adopted by the Church.

The Sederunt was then closed.

#### EVENING SEDERUNT.

The Evening Sederunt was opened with prayer.

#### A DELEGATE FROM SCOTLAND.

Rev. Mr. Ross, of Rothesay, Scotland, delegate appointed by the Colonial Committee of the Free Church of Scotland was introduced. He congratulated the Canada Presbyterian Church on its progress, and stated that for a church to break the bread of life with one hand in Newfoundland and another in Vancouver's Island, and yet to continue the churches within the settled districts, was a very satisfactory state of affairs. He hoped the home churches would be able to contribute more largely than heretofore to the Canadian Home Mission work, and that something like \$30,000 would be given annually by them. The Canadian Church approached closer to the early Christian Church than any other. The power of God was with it, and He would bless it. Having referred to the connection between the home Church and the colonies, he said there was at work in the colonies that which tended to their isolation, and he was afraid there was being introduced the wedge which would lead to the disintegration and weakness of the Empire. He felt that the time had come when the British Empire should be more united, and in a unity of the kind which he favored, he felt Presbyterians would take a leading part. If the time should come when the colonies were united in one Supreme Court, upon one common platform, each colony sending its representatives there, he felt satisfied the genius of Presbyterianism would not only suggest the idea, but would assist in bringing it to a triumphant issue, and thereby solve one of the greatest questions which divided the politicians of to-day. It might be said, "Why not let well alone?" Every one knew that there were people who favored separation and a shirking of the responsibilities which might rest upon them in the case of any question concerning the Empire arising. A union, such as he suggested, would strengthen the British Empire, and would make it a greater power in spreading God's Word. He mentioned this thought in respect to the connection between the Church at home and the Church in the colonies. He then gave an account of the very successful mission work of the Presbyterian Church at home and abroad.

Rev. Dr. Topp introduced a resolution welcoming Mr. Ross, and stating that the Church in Canada rejoiced to hold close fraternal relations with the Free Church of Scotland, expressing satisfaction at the remarks of Mr. Ross, and requesting that gentleman to convey to the Colonial Committee the cordial thanks of the Colonial Churches for its generous aid to missions in Canada.

Prof. Gregg seconded the motion, and it was carried unanimously.

#### FOREIGN MISSIONS.

Rev. Dr. McGregor read the report of the Foreign Mission Committee, Eastern section. Canada, he said, supported three missionaries in the New Hebrides, an account of whose work and sufferings was given. It was proposed to erect a Memorial Church on the spot where Williams, Harris, and Gordon were martyred for their testimony to the Gospel, the cost of which was to be two hundred pounds. During the past year the Gospel had been published in four different languages. The "Messenger of Peace," the vessel for the accommodation of the missionaries, it was reported, was an excellent ship. The Canadian Church paid two hundred pounds sterling annually to her support. No accident had befallen her and she had done good work. The report raised the question of increasing the number of missionaries there, that subject, however, being left to the Assembly for decision. A proposal was made to send laymen out, but the Committee would propose on this matter the following resolution:—

"That while the Committee see no objection to the proposals, our great distance from the field, and the consequent expense of sending agents so far render them impracticable."

The report then referred to the mission among the coolies of Trinidad. Seven hundred were reported as having received Christian education, and many were said to have given up their heathen ways. The proprietors of estates had assisted by paying one-fourth of the expenses of the mission, and Canadian Presbyterians had paid £135 sterling. Another missionary, however, was wanted. The expenditure on mission work had altogether been \$15,213. The

(Continued on page 556.)

## BOOKS AND MAGAZINES.

### Harper's Magazine.

New York: Harper & Brother.

Among the contents of Harper for July we notice: "Some Landmarks of Old Virginia," with two illustrations; "Hospital Life in New York," with sixteen illustrations; "Old Flemish Masters," with four illustrations; "Owlet," with two illustrations; "Old-time Militia Musters," with eleven illustrations; "Juggernaut," with four illustrations; "A First Week in England," with nine illustrations. The editor's Literary, Scientific, and Historical Records are full of timely and important information, and the "Drawer" is entertaining as usual.

### The Fortnightly Review.

Toronto: Rose-Belford Publishing Co.

The May number of this periodical has come to hand with the following contents: "The Eastern Crisis," by Goldwin Smith; "The French Workmen's Congress," by Frederick Harrison; "An Anniversary," by George Saintsbury; "The Political Adventures of Lord Beaconsfield," "Mazzini," by T. W. H. Myers; "Liberals and Whigs," by Hon. George Brodrick; "Catullus," by Henry Nettleship; "Diderot at St. Petersburg," by the Editor; "Ceremonial Government," by Herbert Spencer; Home and Foreign Affairs; Books of the Month.

### The Atlantic Monthly.

Boston: Houghton, Mifflin & Co.

Among the articles in the July number of the "Atlantic Monthly," the "Will of Peter the Great" is particularly interesting. It appears that the Will in question is nothing more or less than a carefully devised programme for subjugating Europe, and in fact most of the world to Russian sway, in fulfilment of an alleged decree of Divine Providence, and that it points out the various methods of aggressive war, meddling diplomacy, and corrupting and delusive alliances by which this can be accomplished. The remaining contents are varied and attractive as usual.

### The International Review.

New York: A. S. Barnes & Co.

The following are the contents of the May-June number of the "International." "Science and Theology, Ancient and Modern," by James Anthony Froude; "The New King of Italy and the New Pope," by Professor Angelo de Gubernatis, of Italy; "War," three sonnets, by Ray Palmer; "United States Provisional Court of the State of Louisiana," by Judge Charles A. Peabody; "Reason and Sentiment," by Henry C. Pedder; "Egyptology and the Bible," by Philip Schaff; "The Gospel according to John," by Lyman Abbott; "Learned Women of Bologna," by Madame Villari; "The Moral Problem," by Mark Hopkins, of Williams College; "The Future of the Erie Canal," by John B. Jervis, C.E.; "Elements of National Wealth," by David A. Wells; Contemporary Literature.

### The Complete Preacher.

New York: The Religious Newspaper Agency.

The June number of this publication contains: "The Voice of God in Us," by R. S. Storrs, D.D.; "Concerning Jesus as a Poet," by Thomas Armitage, D.D.; "Catholicity in its Relations to Protestantism and Romanism," by F. C. Ewer, D.D.; "The Signs of the Times—Is Christianity Failing?" by Henry Ward Beecher. The following paragraph is from Dr. Storrs' sermon on Acts x. 20: "Arise, therefore, and get thee down, and go with them, nothing doubting; for I have sent them."

"The errand on which God sends is always a practical errand, provided there be a sincere desire on our part to accomplish the errand, to do the work; and in proportion to the effort demanded, to the self-denial required, His authority of the message concerning the work becomes more evident to the thoughtful and reflective Christian mind. We usually judge in exactly the opposite way. We say, 'That is a good work, and I can do it in a minute; therefore I will do it, that is God's errand for me. It is a good work, and I can help it by a little gift which I never shall miss. That is evidently God's plan for me.' Thus we reason: ah! but God's plan exactly reverses that. He makes duty the more obligatory the more difficult it is, because for the development of Christian energy in us, Christian generosity, Christian patience, He gives us the work to be done by us. God can do His own work without us, and when one by one the great teachers of the Church have passed away, and the Christian Church tarrying behind has felt that the horse-men and chariots of Israel had gone from its sight forever and there was no more guardianship and no more inspiration, God has raised up others to take their places, or has carried on His work without such signal and illustrious spirits to be

leaders in it, to show that He never depended upon any one human soul, upon any twenty, upon any million human souls for the accomplishment of His plan. He carries them forward by His own might as the ocean carries the log—because of His own majesty and buoyancy. God does not need our help. Why then does He ask for it? Why put us to the trouble of working for Him, why put us to the strain of giving for Him, why put us to the long endurance of patiently planning and waiting that we may accomplish His design? Because thus He develops us. This is His spiritual universality in the world. Thus He applies not tests merely, but incitements, stimulants, means of instruction, to whatever is best in us. The man who has given himself to his country loves it better, the man who has fought for his friend honors him more, the man who has labored for his community values more highly the interests he has sought to conserve. The man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it."

### Sunday Afternoon.

The number for July has come to hand. Were the title of this magazine changed from sacred to secular, we should then have no fault to find with it. The following extract will be interesting. It is from a "Tale of a Tornado," by Helen M. Smith; and reveals why the congregation wanted a new minister:

"Had a hard time to-day, Jennie?" inquired Esther of her junior partner, as that young lady threw herself down and tossed off her hat, with a disturbed and sour aspect.

"No worse than usual," was the reply. "I hate children; especially in such hot weather. But, Esther, Sarah Brown walked down with me this morning, and made me so furious, that I have been just boiling ever since. 'While I was musing, the fire burned,' as David says. Oh, I know he had his trials; he does speak so to the point at times. But just listen. You know that man who preached at the other church, last summer. Well, they are talking of him for papa's place."

"Why, Jennie!" cried Esther, "papa said he wasn't orthodox."

"Can't help it," replied Jennie; "probably they like him all the better; they must have novelty, you know; and maybe it's a pleasant excitement to hear a minister blaspheming in the pulpit and to try and believe what he says. They'll be tired of going to Heaven, some day, and will want to take the other place, by way of a change; and then set to work to develop themselves out of it."

"Oh, dear!" sighed Esther, "do you suppose it was last Sunday's sermon?"

"Oh, no; but it helped on; they say it was Calvinistic and doctrinal; but the real trouble is, that they want a younger man, and a live man; that means a man who hangs to the platform by one foot, while he stamps the other and throws both arms in the air, leaning over at an angle of forty-five degrees, and shouting himself hoarse; and then rushes to the other end and suddenly becomes as meek as a lamb and remarks, 'My friends, let us love each other and develop our humanity.'"

"Oh, Jennie!"

"It's true; Mr. Howe did all that, and they call him a live man."

"Poor papa!" sighed Esther again; it is hard on him."

"Yes," said Jennie, with a slight sideways nod of her head, "but it will be harder for them some day, you mark my words. If he doesn't look at them from his throne of glory across a great gulf, I'm mistaken. He is just as good as an angel. He has baptized them and married them and buried them, and brought them into the church and shown them how to serve the Lord all these years. Why, good gracious!" cried the young lady, "even if he were stupid, what words could make a sermon equal to that preached by such a holy life! And now because he quotes the Bible in his sermons oftener than Shakespeare or Emerson they desert him in his old age. They are tired of the strait gate and the narrow way. They want to be saved by anecdotes and a résumé of the daily papers, with bits from the classics thrown in so that they may feel themselves familiar with Homer and Plato. They want 'freedom of thought,' and above all 'to be developed.'"

"It is well papa doesn't hear you," said Esther, while the twins laughed.

It is as important to leave the minor mean things undone as to do the minor good things.—*Sunday-School Times.*

A NEW contagion is now abroad. The debt-paying period has come. The revivalism of the time has taken the form of financialism—the evangelism of church finance.—*Advance.*

WHEN a man has persisted in throwing lighted matches into a powder-magazine, he cannot plead that he did not mean to kill anybody if there is an explosion and somebody gets killed.—*Tribune.*

ONE feature of this Decoration-day which is quite noticeable and full of promise, is the growing friendliness of feeling between the different sections of the country, as seen in the words spoken over the honored dead.—*Religious Herald.*

IF every travelling Christian could carry the sunshine of heaven in his face, the peace of heaven in his heart, and the good-will of heaven in his whole aspect, and particularly in his open hand, it would be a blessed revival of religion simply to have them work or play.—*Congregationalist.*

## SCIENTIFIC AND USEFUL.

**SPONGE CAKE.**—Three eggs, one cupful flour, one cupful sugar, three tablespoonful milk, one half teaspoonful soda, one teaspoonful cream tartar; flavor to taste.

**DRIPPING PAN.**—Put a few drops of ammonia and a little water into the dripping pan after taking the meat from it. By the time that dinner is over, the pan will be as easy to wash as a teacup.

**POLISHING COPPER VESSELS.** A copper vessel, badly tinned, Miss Severn found in the kitchen, which had never been properly cleaned and was covered with that deadly poison, verdigris. She had it cleaned with vinegar, rotten stone and oil.

**SCOTCH SHORTBREAD.**—Rub together into a stiff short paste two pounds of flour, one pound of butter, and six ounces of loaf sugar. Make it into square cakes, about a half-inch thick, pluck them all along the edge at the top, dock over the whole surface of the cake, and bake in a moderate oven.

**TESTING BUTTER SALT.**—A Pennsylvania butter-maker tests his salt by dissolving a little in a glass tumbler. If the brine formed is clear and free from bitter taste, he pronounces the salt good; if, on the other hand, it presents a milky appearance, leaves any sediment or throws a scum to the surface, he rejects it.

**FOOD FOR AN INVALID.**—The following is recommended as a good dish for an invalid. Crumb crackers into a bowl—more or less, according to the size of the crackers. Pour boiling water, sufficient to soak them, over the crumbs. Break a fresh egg, and add quickly, stirring the whole rapidly. The boiling water cooks the egg. Season according to discretion, with salt, pepper, cream, or butter.

**EAR-ACHE.**—The "Journal of Health" gives the following: "There is scarcely any ache to which children are subject, so hard to bear and difficult to cure as the ear-ache. But there is a remedy, never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil, and insert in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief."

**TO KEEP MEATS FRESH.**—For years I have preserved beef as fresh and nice as just from the meat-shop. Cut in convenient pieces, wash and weigh; in every one hundred pounds take from three and one-half to four pounds salt, two pounds sugar, one-half ounce saltpetre, dissolve in enough water to cover the meat, put in a tight tub that will not leak; after it has been in the brine for two or three weeks take out the meat, wash it, boil the brine, skim it, and put it back again. This receipt is worth many dollars to persons far from market.

**THE WAX OF BEES.**—Wax is generated in the bodies of bees at will, oozing out between the scales of their abdomen in little plates no larger than the top of a pin's head. When bees are engaged building rapidly the floor board is often thickly sprinkled with the wax scales which have fallen from the workmen's mouths. Each bee generates two scales at a time, and is unable to do so on scanty diet, but must feed liberally on honey during the time. The consumption of honey is very great when wax production is going on. Leibig was of opinion that twenty pounds of honey was required to manufacture one pound of wax.

**VENTILATION.**—Carbonic acid gas, which destroys life in a very short time, is generated by breathing; at every expiration some of it is thrown out into the room; it is its presence which gives the disagreeable odor observed on entering a close apartment in the morning in which several persons have slept all night. This gas, in combination with the moisture of the breath, is heavier than the common air; hence, its tendency is to the surface of the floor. Cold condenses this gas and makes it heavier; hence, the colder a room is, the more does this gas seek the floor; for these two reasons persons should avoid sleeping on the floor. The poverty of the humble poor sometimes compels them to part with some of their furniture; the bedstead is supposed to be one of the things which can be most conveniently spared, thus adding the risk of sickness to the misfortune of being poor.

**HINTS ON WORKING BUTTER.**—Do not work too much or too fast. Work slowly until all is thoroughly and evenly absorbed, otherwise the butter will not be of uniform color. Working it too fast will destroy the grain, and the butter becomes salvy and lardlike in its texture. Let it stand or put it away in the tray for twenty-four hours. Then work it enough to remove all the buttermilk or surplus brine, so that the butter may become dry or like a piece of cheese. Mould into rolls, and set them away for twenty-four hours, or until they become hard and firm. The cloth should now be put on, so as to cover one end, while the other is left open for the stamp. The cloth should be cut in pieces of exact size and dipped in brine and the butter rolled when the cloth is dripping wet. Butter should never come in contact with the bare hand. When in bulk it can be easily handled with a ladle and a flat paddle.

**WHAT COMES FROM SMOKING.**—A certain doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucus membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored. Now this is no "old wife's tale," as these facts are given on the authority of the "British Medical Journal."

## PRACTICAL PAPERS.

## WHAT IS PLYMOUTHISM?

BY THE REV. JAMES CAMERON.

## ITS ORIGIN.

There lies before me, as I write, a little book, which is, I fancy, rarely seen in Canada. Its title is "Journal of Mr. Anthony N. Groves, Missionary, during a Journey from London to Bagdad (in 1830) through Russia, Georgia and Persia, also a journal of some months' residence at Bagdad."

Mr. Groves, while a student at Dublin University, formed the acquaintance of a few earnest Christians belonging to the Episcopal Church. Dissatisfied with the lifeless formality of their own Church these earnest "believers" formed themselves into an association something like the "Praying Societies" that kept religion alive in many a parish in Scotland during the dark days of Prelatic ascendancy, or like the "re-unions of edifications," as the French call them to-day. The sole aim in these private conferences was prayer, reading the Scriptures, and religious conference. From Dublin, Mr. Groves, who was the leading mind in these gatherings, removed to Plymouth, where he fell upon a very lucrative practice as a surgeon-dentist. Filled with an earnest desire to work in the service of the Lord Jesus, Mr. Groves resigned his professional work in Plymouth to go on foreign mission service under the Church of England. Finding himself unable honestly to sign the thirty-nine Articles of that Church, he refused ordination and came to the conclusion that he ought to go out to Persia on his own account, and depending on his own earnings and the contributions of private friends. With these views he set out for Bagdad in 1829 accompanied by his wife and two children, his sister and another lady, a young Scotch missionary, and a deaf and dumb boy "of great talents" who had the special charge of the two little boys. The deaf and dumb boy of "great talent" was none else than he who, afterwards, became famous as Dr. Kitto, who, it seems, thus owed his education, training and knowledge of Bible lands to Mr. Groves. It is interesting to find such references as these in the journal to the boy Kitto. "K.'s connection with the dear little boys appears most promising and leads us to feel assured that he really is sent us by the Lord for that very end and others important to the mission. I feel that K. has a deep sense of neglect, or apparent want of respect. May all things be so ordered that he may not feel this. I feel his heart is worth winning, even on natural grounds, for he has affections that are strong and true: but on spiritual grounds it is our duty, and it may be felt also by us that it is our privilege."

In Mr. Groves' journal, from which the above interesting extracts in regard to Kitto are taken, we find much that is commendable in good sense, deep piety, and large charity, though here and there we find cropping up those incipient aberrations from the old paths that have since been pushed to such unhappy extremes by Mr. J. N. Darby and the Dublin Section of *Brethrenism*.

## THE NAME.

It often happens that a religious body or a religious movement receives its name from an accidental association rather than from any essential feature in itself. It is so in the case in hand. There were two societies of the "Brethren," one in Dublin and one in Plymouth. After Mr. Groves' departure to Persia, the Rev. B. W. Newton, formerly a clergyman of the Church of England, became leader in Plymouth, while the Rev. J. N. Darby remained leader in Dublin. In the course of time an attempt was made at Plymouth to set up something like a modified Presbyterian code, Mr. Newton acting as presiding elder for the purpose of preventing disorder and unprofitable discourse at their open meetings. When overtures were made to the first brethren to sanction this movement towards the recognition of a regular ministry, Mr. Darby replied: "We will not be overruled by the Plymouth Brethren." According to Dr. Reid, whose book on Plymouthism is now before me, this incident explains the origin of the term "*Plymouth*" as applied to the Brethren. But the designation is always repudiated by them. "I do not own the name," says Dr. Davis, a Brother from Aberdeen; "I am a brother of every believer in the Lord Jesus: and if I lived in Plymouth the Elder might call me a Plymouth Brother: but I do not live there; hence I do not own the name."

## TENDENCY TO EXTREMES.

We have just seen that Plymouthism had its origin in a revulsion of earnest pious minds, from that ceremonialism, clerisy, ritualism which has been developing so fast, of late, into Puseyism in the English Church. Dr. John Duncan, one of the acutest thinkers of our day, and one whose thoughts have often the pith and terseness of oriental proverb, has put the whole history of the movement in six words. "*Puseyism a carcass: Plymouthism a ghost.*" These two opposite, contending religionisms did not at once assume the extreme form attributed to them by Dr. Duncan; but no sound, intelligent Protestant, no matter what Church he belongs to, can fail to see that as the tendency of Puseyism is to eliminate from the Church individual life, energy, independence, thus perverting it into a *soulless carcass*; so the tendency, on the other hand of Plymouthism is by eliminating organization, order, rule, government, to pervert the Church into a *bodyless ghost*. There is no doubt, as every year that passes is clearly showing, that in the direction indicated above there lies the inevitable development of these two opposite poles of the religious thought of our day—extreme formalism and extreme spiritualism.

Mr. Groves little suspected what seed he had sown in Plymouth and to what wide and baneful issues it would grow when he with the self-denial characteristic of the early Christians set out for Persia. On his return to England in 1836, he found to his grief that the Brethren had abandoned their original ground. "In a letter to Mr. Darby he deeply deploras this, and predicts that 'a step or two more in advance' was all that was needed to 'see all the evils' among themselves of the systems they denounced."

The separatist principle, in the society had made so much progress, indeed, that the men who began their career by protesting against *sects* and *denominations* were fast becoming the strictest of sects and the most bigoted of denominations. "The Sects," Mr. Groves remarked, with a sad heart, "have changed their position from being witnesses for truth to be witnesses against error." They who had begun with the tenderest love among each other, showed, alas, how it often happens that the sweetest wine when it once spoils becomes the sourest vinegar. In the emphatic words of Mr. Groves, "out of theories implying the greatest spirituality and heavenly-mindedness has been developed a system wherein the worst vices of human nature—those defiling things that proceed from the heart of man—are brought into exercise and sanctified in being made the foundation of union and communion at the Supper of the Lord,—a system that accuses godly men with blasphemy and then makes the acceptance of such charges a ground of Christian fellowship."

Thus does it often happen that the virtues of the child are belied in the faults of manhood; and often the sun that rises in a cloudless sky advances on its course in darkness accompanied with storms that destroy many a fertile field.

The Evangelical Churches devote considerable attention to one extreme—Ritualism,—its doctrines, its progress, its evils; but towards the other extreme,—Plymouthism,—(which is a more threatening evil in Canada within the bosom of congregations than the former), the eye of the Church is less wakeful, and its attitude less watchful. It has, however, more than once happened to the Church that while crowding all sail to clear Scylla it has run into Charybdis. Safety lies in the golden channel of middle ways. "Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

## THE ORIGIN OF THE TIDES.

All bodies attract each other; the power of the force exerted depending upon the weight of the bodies and their distance from each other. The weight of any body is, in fact, the force with which the earth attracts that body to itself. The celestial bodies are all chained together by this force of attraction. The sun and the moon both exert an attractive influence on the earth, inducing our planet to approach to them; this attraction being counterbalanced by the centrifugal force, we describe a curve, which is the resultant of these two forces. But the surface of the earth consists of fluid and solid; the former, owing to its mobility, exhibits a greater tendency to obey the attractive influence, and therefore rises to meet the sun or the moon. The sun on account of its enormous bulk

exercises a much greater attractive force on the earth than the moon, but the solar tide is much less than the lunar tide, for this reason—that the moon being nearer the earth, attracts the surface of the sea far more than its solid bed, and, therefore, the water rises in a heap underneath the satellite. The sun, on the other hand, being so distant, exerts nearly as much force on the ocean bed beneath as on the surface, and, therefore, lifts up the water but very little. The identically same effect is produced on that part of the earth most distant from the sun and moon, only in this case the ocean bed is drawn towards those bodies more rapidly than the water, which is, in fact, left behind. When the sun and moon are either in conjunction or opposition—that is, when the line joining them passes in the neighbourhood of, or directly through, the earth—then their attractive forces being united, the tidal wave will be at a maximum, forming "spring tides." If they be in "quadrature" that is, if the lines drawn from their centres to the earth's centre form a right angle then the tides will be at a minimum, or "neap tide" will result. It will be evident, then, that if the earth were a world of waters, each tidal wave would pass completely round the earth in twenty-four hours. The existence of continents materially modifies its transit, and it is driven from its course, and consequently retarded. The great tidal wave takes its rise in the deep Antarctic Ocean. As it traverses the ocean the water is not raised above a few feet; but when it enters a shallow sea, or an estuary, where the tide finds itself in a sort of funnel, then the rise is sometimes as much as seventy-feet, as is the case in the Bay of Fundy. The wave is not a wave of transmission, but one of motion, and if the particles of water were destitute of all cohesion or friction among themselves, they would only rise and fall into the same place after the attraction had passed. A wave of this nature is illustrated by throwing a stone into a pond; the wavelets expand from the point of disturbance, but do not carry to the shore anything which floats on the surface of the water, such bodies only rising as it were to allow the wave to pass beneath them; this proves that the water had only an upward and downward movement as it formed the wave.

## MISTAKES ABOUT TURKEY.

One of the greatest errors, writes Dr. Hamlin, current in the West about Turkey and the Moslems, and the most fruitful source of misjudgment as to the possibility of reform, is the notion that the sole Moslem law is the Koran; and that, consequently, it never can be changed. It would be almost as true to say that Christian law is the Old Testament. When the Sultan put forth his decree to prevent the execution of "the Christian who is an apostate," adding, "neither shall Christianity be insulted in my dominions nor shall Christians be in any way persecuted for their religion," the subject was widely discussed in the Moslem and Christian world. It was asked, can the Sultan set aside a law of the Koran? It was proved, first, that the law was not in the Koran; and, second, that the Koran is not law. And yet it is constantly asserted, as beyond all doubt, that the Koran is the law of the Mussulmans, and that it is administered by priests! "The most respectable reviewers assert it almost every month. Mr. Boswell Smith, an ardent friend of the Mussulmans, and Mr. Freeman, an ardent enemy, both received it as true. Both are guilty of the same degree of ignorance. The Mussulman code of law, as reduced by Ibrahim Hnleby, by direction of Solyman the Magnificent, is accepted as law by all Mussulmans. With its accepted commentaries, it forms several volumes, each one larger than the Koran, and treating of scores of subjects not referred to in the Koran. The Koran has but little in it that is capable of being law."

AUTHORITY, custom, or chance are, in fact, the great sources of law in primitive communities, as we know, not contract.—*Maine*.

"FALSE teachers have ever abounded in the Church. All the apostles were called upon earnestly to oppose them. Witness the Epistles of Paul, John, Peter, and James. Especially bear in mind the warnings of Jesus against false prophets which should arise."

THE human mind needs the kindling of a great faith, an inspiring love and worship, to set its spiritual mechanism at work. Give it motive power and it will overcome temptation and achieve seemingly impossible results. Christ does not begin at the duty end but at the faith end.—*Evangelist*.



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TORONTO, FRIDAY, JUNE 28, 1878.

## THE VERDICT.

IT is, we are rejoiced to say, the unanimous verdict of all who were members of the General Assembly held at Hamilton, or were spectators of its proceedings, or who have been attentive readers of the reports in the daily papers, that the Assembly was most harmonious and satisfactory. The spirit exhibited throughout all its sessions was delightful to witness. If there was diversity of opinion in regard to several important matters, there was one desire to reach safe and sound conclusions and to preserve the most friendly relations. It is questionable if in any one of the Synods and Assemblies that have recently been held either in America or Great Britain, there was anything to excel the General Assembly of the Presbyterian Church in Canada, in point of the ability of its speakers or of the substantial unanimity of the whole. This Assembly has done much to set forth the thoroughness of the union of the four churches that have become one in name. In itself it was an outward and visible emblem of the union that prevails throughout the Canadian Church. It is a guarantee that the old lines are rapidly disappearing, and we have in it an earnest of the triumphant progress of the Church in the years that are to come.

We have already commented at length upon the work which has been done on behalf of Home Missions as reported by its Conveners, Drs. Cochrane and MacGregor. Since our last issue the report of Foreign Missions has been received and adopted. It may be called the two-fold report of the Foreign Mission Committee proper, and of the Juvenile Committee. Their returns show that there is a growing interest taken in this work by all the congregations. The great enterprise of our Church in India and China is being prosecuted with zeal and liberality. If the income of the Church for this undertaking be still too straitened, that is hardly to be wondered at when we consider the depressed state of commerce. But it is satisfactory to know that the contributions as a whole show an increase over previous years. We are glad that the Foreign Mission cause has kept its

own during the past year, and we are satisfied that the year upon which we have entered will be one of marked activity and liberality in support of this work. The report of the Juvenile Committee was one of much interest and promise. Viewed in reference to the double aspect of this special department, viz., the aid it gives to Foreign Missions, and the education of the young in the matter of missionary enterprise, nothing could be more satisfactory than the results which have been gained. It is cause for rejoicing that the benevolence of the Sabbath schools is thus swelling the main stream of the benefactions of the Church. But what shall we say of the effect upon the young themselves? It is securing the valuable result of making the Presbyterian Church thoroughly missionary in its spirit and character. The day is coming when our youth, who are being educated into this work, will compose the membership of the Church, and then there will no longer be anything heard of those refusing to give who do not believe in Foreign Missions when we have so much to do at home. The Sabbath school missionary box is an invaluable factor in the benevolence of our Church, and upon it depends far more than the swelling of contributions. For educated thus to give, it cannot but be that missionaries will go forth from our Sabbath schools to undertake for the Master in the foreign work of the Church.

The report of Principal McVicar upon French Evangelization is also highly satisfactory and promising. This is a cause which, in common with the general work of Home Missions, appeals to our patriotism. The French speaking people in the Dominion is an important element of our population. They are hereditarily Roman Catholic, and yet as the young generation take the place of the old, their attachment to the Church of Rome is being lessened, and the influence of education and literature upon them is being greatly increased. From the number of conversions which have taken place amongst the priests and the French speaking people in the lower provinces, a work is being done that calls for gratitude to Almighty God. It is an encouraging work. This enterprise is promising for the future. It needs to be prosecuted now with more than the ardour and earnestness which have marked the past. The appeals for aid to this cause cannot be disregarded, and will not we are satisfied be set aside. The future of French Evangelization is secured, and the committee going back to their sphere with the endorsement of the General Assembly, will feel strengthened and encouraged to prosecute their cause with the utmost zeal and hopefulness. The various other schemes reported upon at this Assembly are in an efficient and promising condition.

The important question of Hymnology is now settled, and we venture to say settled according to the general mind of the Church. We respect the opinions of such gentlemen as Dr. Robb, Mr. Wilson and others. They are conscientious men. They have at heart the best interests of the Church. At the same time, were their views to prevail, it would necessarily entail a long period of keen contention, and foster and encourage the very evil which they are seeking most strenuously to resist. They cannot now prevent the use of Hymns in public worship. They ought

not to prevent a movement which is intended to secure this most desirable result of the best and most orthodox hymns being sung. It seems a matter of common sense, if not of necessity, that the Church should legislate upon the subject. It is promising for the future that a large and influential committee has this matter in charge, which has been instructed to prepare a collection, and to submit it to the various Presbyteries. This committee will be largely confined in its selection to the hymn books now in use, and there cannot be much discussion upon the adoption of those which may be named. And it will doubtless exercise a discriminating taste in regard to any hymns which may be proposed to be added from other sources. There is consequently now the prospect of the Church obtaining a book which will be adopted by the next General Assembly, and which will pass into speedy circulation amongst those congregations which are in the habit of using hymns in public worship. The churches which do not use hymns will of course be free to pursue their own way, in the employment of the Psalms of David exclusively, or in addition to these of the version of paraphrases and the five hymns.

It is gratifying to the many friends of the Rev. Dr. Fraser, lately of the Formosa mission, that substantial justice has been done to that gentleman. He is approved by the General Assembly as a Christian man, and his fitness for the work of a missionary is earnestly commended. He needs the condolence of the Church in his many afflictions, and he now goes forth armed with the sympathy and prayers of the Assembly. That Dr. Fraser has a great future before him we cannot for a moment doubt. With his acquirements as a medical missionary, and with his knowledge of the manners and customs and language of the Chinese, he is fitted for this special work as few men can be. And with the experience he has had of actual work, we are sure he will live to prove himself a nobler soldier of the Cross in heathen lands than he has ever been. We bespeak for Dr. Fraser the sympathy, prayers and benevolent aid of the Church at large.

We cannot conclude without saying at the risk of repeating ourselves, that we regard with grateful delight the Assembly at Hamilton. We pray that the spirit which animated it will show itself throughout the entire Church. It is our earnest prayer that its work may have an untold influence upon the activity, zeal and benevolence of all the congregations; and our only wish is that the next Assembly may prove its superior in regard to the ability of its members, and to the interest and value of its proceedings.

## THE MODERATOR.

THERE is another verdict which is quite as unanimous as that to which we have referred in our article, and that is that the Rev. Dr. Jenkins proved himself to be an excellent Moderator. Uniting firmness with gentleness, he was able to control the Assembly without any self-assertion of authority. His decisions on point of order were given promptly and were accepted by the House without discussion, or were sustained in every instance of appeal. He received the delegates

from other churches with calm dignity, and the words spoken by him in welcoming these brethren were well chosen and most courteous, while his manner was all that could be desired of a Christian gentleman. The discussions were conducted in a decorous manner, and every one felt he had justice done him by the Moderator. From the close attention which he gave to all the debates, and the unremitting care and anxiety with which he discharged the duties of the chair, Dr. Jenkins could truly say that he did not envy him who should prove to be his successor in another year. The closing address of the Moderator was admirable in point of both its spirit and matter, and was a fitting termination to an Assembly distinguished by the amount of business transacted and by the tone and temper in which the proceedings were carried on. We wish Dr. Jenkins many years of usefulness and honour in the ministry of the Church.

QUEEN'S ENDOWMENT.

PRINCIPAL GRANT and the friends of the University of Queen's College are to be congratulated upon the success with which their scheme was launched in Toronto, at the meeting held in St. Andrew's Church, on Tuesday evening. The proceedings at the public meeting were exceedingly instructive and promising. After an eloquent address by the chairman, the Hon. O. Mowat, the Right Hon. John A. Macdonald, the Rev. G. M. Milligan, B.A., and Rev. D. J. Macdonnell, B.D., gave effective speeches in support of the first resolution congratulating Principal Grant on the success which had thus far attended his efforts in raising an additional endowment of \$150,000 for Queen's. The second resolution endorsed the twofold ground upon which the present action is taken, viz.: That the General Assembly of the Presbyterian Church in Canada had officially recognized the necessity of an additional professor to the Theological staff of Queen's, and that the Church of Scotland had intimated to the authorities of this university its intention of withdrawing its annual grant of nearly \$3,000. This resolution was ably supported by James McLennan, Q.C., Rev. Principal Caven, Rev. David Mitchell, and Rev. Principal Grant. The last speaker spoke warmly and eloquently upon the benefits of the higher education. He contended that money could not be expended in a better way than by adequately endowing schools and colleges, and that it would lead to the most valuable returns in favour of the wealth, influence and prosperity of the country at large. He argued that those who are to live in Canada should be educated in Canada, and not be compelled to go to the older countries for their equipment for the professions, or for the education they required in these times to take an honourable place in public affairs or in merchandise. He then fully unfolded his plan of covering a period of five years with the subscriptions. Everyone giving \$100 would be entitled to send a student to Queen's free of class charges, and those contributing \$500 would have this right vested in them for life, and it would be inherited at death by their representatives. A resolution followed which was moved by Mr. James Michie and seconded by Mr. Jardine, to the

effect that a subscription list be now opened. The opportunity for subscribing was then given, when a few gentlemen put down their names for nearly \$11,000.

We believe Principal Grant has succeeded in obtaining pledges for well nigh the full amount set down for Toronto. We do not doubt, from the manner in which this cause has been taken up, that the Principal will at an early date be able to report the successful termination of his efforts in this direction. Before the meeting adjourned a hearty vote of thanks was given to the Hon. O. Mowat for his able occupancy of the chair.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVII.

July 7, 1878. } BIRTH OF CHRIST THE LORD. { Luke 11, 8-20.

GOLDEN TEXT.—"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Verse 11.

HOME READINGS.

- M. Luke i. 26-33.....The annunciation.
- T. Luke i. 46-56.....Mary's Song.
- W. Luke ii. 8-20.....Birth of Christ.
- Th. Matt. i. 18-25.....Jesus the Saviour.
- F. Micah v. 1-7.....Out of Bethlehem.
- S. Isa. ix. 1-7.....The Prince of Peace.
- S. John i. 1-14.....The Word made flesh.

HELPS TO STUDY.

If you were at Jerusalem, you might take a beautiful walk over the hills towards the south, and six miles off you would come to a pretty little town, standing on one of the hills, and having a wide view eastward over the wilderness of Judea (Note 2). Who used to live there? Ruth i.; 1 Sam. xvi.

Bethlehem full of people—come from all parts—many happy meetings. The Emperor of Rome is taking a census of his subjects, and people have to go and be numbered at the place where their forefathers lived (Note 1). Those who have no friends to take them in seek shelter in the great building intended for travellers (Note 3), and it is soon full.

Then come a man and woman who have journeyed all the way from Galilee to be registered here (Note 1). There is no room for them, except where the horses and asses are put up—dark, crowded, noisy, and uncomfortable (Note 3). And there, in the night, is born a little baby. There is no cradle for it—it is laid in a manger.

WHO WAS THAT BABY? Did any one know it was God the Son come down into the world?

1. Joseph and Mary knew. How did they know? Who told them? What were they told? No one else on earth knew. But—

2. The angels in heaven knew. How they must have wondered! Their King, so great and so high, whom they could scarcely look at (Isa. vi. 1-3; comp. John xii. 41), "made a little lower" than themselves (Heb. ii. 9)! They did not fully understand it (1 Pet. i. 12); yet they could rejoice and sing. Why? Look at their song, ver. 14.

(a) They knew it would bring glory to God—by showing His power, wisdom, love (Ps. lxxxv. 10; 1 Cor. i. 24; 1 John iv. 9). They loved God—wished him to be glorified—so rejoiced.

(b) They knew it would bring peace on earth—peace between men and God (Rom. v. 1)—peace in men's hearts (Phil. iv. 7)—peace among men (Eph. iv. 32). They knew the enmity to God (Rom. viii. 7), the misery of soul (Isa. lvii. 20, 21), the "envy, hatred, malice, and all uncharitableness" (Rom. i. 29-31) in the world. They longed to see peace everywhere—so rejoiced.

(c) They knew it would bring good will to men. Had God ever had a bad will to men? See Ezek. xxxiii. 11. But now God's love would be seen and felt (1 John iv. 9; Rom. v. 8)—so they rejoiced.

3. There were men whom God sent to tell. How the angels would have liked to have proclaimed the birth of Jesus throughout the world! There were great men living then: the Emperor at Rome, able generals, wise statesmen, clever writers—some whose books we read now; but would they have believed? Jesus must live, die, rise again first—then to be proclaimed; now only to a few, to those who would listen to and believe God's messages. Who were the first to be told?

It is night in the fields near Bethlehem. Here are men not gone home—why are they out? To guard their flocks—from what? (1 Sam. xvii. 34; John x. 10, 12.) It is dark—they can dimly see the outline of the hills—perhaps a distant light in the town—it is very quiet—they only hear their own voices and the flocks bleating. Suddenly—a dazzling light—the glory of the Lord—brighter even than the sun (Acts xxvii. 13). No wonder they are "sore afraid!" How gently God's angel speaks! What has he to tell?—nothing dreadful—good tidings—for them—to you. What is there for them? A Saviour. No doubt they were men who longed to be saved from their sins, and this is just what the angel meant (Matt. i. 21). And who is He? He is Christ—the Messiah, promised of old, come at last; He is the Lord—not a mere man—not even an angel—not a

subject at all—but "the Lord of all," "the Lord from heaven" (Acts x. 36; 1 Cor. xv. 47). And then they hear that song. They truly hear—

"The herald angels sing  
Glory to the new-born King!"

They will go and worship Him at once (comp. Ps. xxvii. 8; cxix. 60). Where shall they find Him? Surely in the greatest house in Bethlehem. No—lying in a manger. Can it be? They do not doubt a moment—let us go and see this thing which is come to pass. And so they find the child—the worst lodged of any child in the town! Then see what they did—(1) praised God—(2) told others. What an example!

SEE THE CONDESCENSION OF THE SON OF GOD.

1. How does this history show His condescension? He condescended—

(a) To be born to poverty. Can children choose whether they will be born of rich or poor parents? But He could. Do not be discontented if you are what He chose to be.

(b) To be born just when and where there were no comforts for the mother or child.

(c) To be welcomed to the earth, not by the great and rich, but only by poor shepherds.

2. What was His motive and aim in such condescension? His motive—what made Him do it? Love for us sinners. His aim—what did He do it for? "That we through His poverty might be rich!" 2 Cor. viii. 9.

3. For whom did He so condescend? For all men: 1 Tim. ii. 6; 2 Cor. v. 14, 15. But all do not get good from that condescension. Who do? See to whom it was given to know the Son of God even in His infancy. It was to those who, when God sent messages to them, listened, believed, obeyed. See Matt. i. 24; Luke i. 38; ii. 15. Do we care for God's messages to us? Are they glad tidings of great joy to us? If so, see how the Lord Jesus will condescend to us: Rev. iii. 20; John i. 11, 12; xiv. 23. Are we too poor and humble? What were Joseph and Mary and the shepherds? See Isa. lxvi. 2; Jas. ii. 5; 1 Cor. i. 26-29.

EXPLANATORY NOTES.

1. "Taxed," rather "enrolled" or "registered." The same Greek word occurs in Heb. xii. 23 ("written in heaven.") It was, in fact, a general census. The governorship of Cyrenius was eight years after Herod's death, and many solutions of this difficulty have been suggested. Zumpt has adduced strong evidence that Cyrenius was twice governor; but if not, the verse would probably mean that the actual taxing was carried out some years later than the census on which it was based, which took place at our Lord's birth. The mixed rule then subsisting in Palestine had a remarkable influence on the fulfilment of prophecy. Had the census been purely Jewish, Mary need not have gone to be registered, the names of men only being taken. Had the census been purely Roman, both might have been registered at Nazareth. The Roman law required her enrolment, the Jewish held that it should take place at the hereditary city.

2. Dr. Kitto thus describes Bethlehem:—"The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, and has a rapid descent to the north and east. The white stone of which the hill is composed, and of which the town is built, makes it very hot, and gives it a dusty appearance. It is surrounded by small valleys or depressions, devoted to the culture of the olive and the vine, and has, in the distance, a massive and imposing appearance.

At the easternmost extremity of Bethlehem, on the edge of a steep rock overhanging a plain of several miles in extent, stands the Convent of the Nativity, containing within its precincts what is said to be the place where the Saviour was born. . . . The windows, which are all in the upper story, and still more the terrace, command an extensive view over the east country, even to the mountains of Moab beyond the Dead Sea."

3. The "inn" or caravanserai of Eastern countries is simply a large walled inclosure, looking from the outside like a prison or fortress. In many of them there is a large building within, comprising numerous cells and a sort of public room, but all unfurnished—in fact, just the bare walls. The vacant open space which runs round between the inner building and the outer wall serves as the "stable;" and there, in all probability, Joseph and Mary had to take refuge among the camels and asses belonging to the travellers who had pre-occupied the cells. For a detailed description of these caravanserais, see Kitto's Daily Bible Illustrations.

A VERY successful pic-nic and concert was held in connection with St. Andrew's Church, East Oxford, on the 12th inst. The proceeds were for the debt on the manse. About \$70 were realized.

INGERSOLL, May 11, 1878.

Dr. W. L. Smith.—Dear Sir: I feel myself called on, in gratitude to you, and from a regard to any of my fellow-creature who may be afflicted, as I had been for several years, with a malignant sore, to publish and make known your gentle, easy and most successful treatment in my case. When I consider that some who were eminent in the medical profession failed in removing my complaint, the more do I admire your knowledge and skill in this department of the healing art, and the more do I desire that others who are suffering from sores similar to mine, should not delay in applying to you for a cure, which, under God, you were instrumental in affording me. I beg to add that I will not forget your civil and courteous manner towards me for nearly two months' residence under your care. I have the honor to be, dear sir, yours very respectfully, Rev. DONALD MCKENZIE, Presbyterian minister, formerly of West Zorra, Ont.

For the benefit of the public, and those afflicted with cancers, tumors, ulcers, etc., we may here state that Dr. Smith has scores of references of cases in London and adjoining counties skillfully treated, who received alike benefit as the above testimony bears.

The Doctor is now permanently located in Hamilton, Ont. See card.

## PASTOR AND PEOPLE.

## PRAYER.

Prayer, it has commonly been taught, has four elements—adoration, confession, thanksgiving, petition. I hold that we must always add a fifth part, namely, total surrender. All the four parts without the fifth are what the Scriptures call vain repetition and not prayer. If a man offers prayer in the full sense, he may be assured in the name of natural law that he will obtain religious aid of a kind that he can receive from no other source. Men who revere the scientific method will admit that experiment is the crucial test of truth. Who dares try the experiment of prayer in the sense of total and affectionate self-surrender to God? A Boston scholar has lately told the public that a somewhat rough man of affairs in this city, in the presence of the American evangelist, thought he would be manly enough to try the experiment of offering prayer. "But," said the evangelist, "you must be sincere." "I know very little of this thing," the man replied, "but I am willing to be sincere in one prayer at least." "Very well," said the evangelist, "let us kneel down here now, together, and do you say from the depths of your heart, 'God be merciful to me a sinner.'" The merchant did that; and I suppose from what followed that he did it in a genuine way. Certain it is that there struck across that man's countenance a beam of light from the sun behind the sun; a peace and an illumination unknown to him before. He rose up saying: "This is a singular experience. My partner, do you do as I have done, and perhaps there will be similar results." The partner was a sceptic, but he knelt and offered the prayer: "God be merciful to me a sinner," and he, too, rose up, smitten across the forehead with the light that falls out of those ancestral spaces, from which all souls come and into which all men haste.

Facts like these are the chief news of this serious day. Boston loves clear ideas. You say, "All this is a mystery." It is fact, however, as age after age can witness. But analyze this greatly suggestive scene a little; what is implied in the words: "God be merciful to me a sinner?"

1. That there is a God.
2. That there is a moral law.
3. That the moral law represents the will of a Person.
4. That the law and the Person have unconditional authority.
5. That I ought to obey that authority.
6. That I could have done what I ought.
7. That my will is free.
8. That I freely refused to do what I ought.
9. That the ill-desert of that refusal is wholly mine.
10. That I cannot remove that ill-desert from myself.
11. That there is obligation existing on my part to satisfy the violated majesty of the law.
12. That my own future good works cannot meet this obligation.
13. That God's mercy must meet it for me, if it is to be met at all.
14. That I implore God's mercy so to meet it.
15. That I trust myself implicitly to his mercy.
16. That I do so with entire freedom from the spirit of self-righteousness.
17. That I do so in the spirit of rejoicing personal loyalty to a personal Father, Redeemer, and Sanctifier; one God, who was, and is, and is to come.
18. That in all these beliefs I hold propositions which, in my business and my family, in public and in secret, I mean to transmute into action.

This prayer: "God be merciful to me, a sinner," is the articulate voice of an organic instinct. But it contains these eighteen and more propositions, which are thus not slightly emphasized by the structure of human nature! Transmute these beliefs into deeds, saturate society with these propositions, and have they any force? Is it any mystery that men who offer this prayer sincerely are smitten through and through by a solar self-culture? These rays are javelins out of the light of the Great White Throne. Let them permeate business, politics, education, the newspaper press, literature, and private life. The mystery of conversion! If there were not conversion when a man takes upon himself to make a practical application of all these propositions, that would be a mystery? I am not denying at all that there is supernatural action in every case of conversion, but I defy any form of clear

thought to show that these propositions are not all in the prayer, "God be merciful to me a sinner." I defy any man to justify in the name of science the Finns of Flanders or of Boston for not offering that prayer.—*Rev. Joseph Cook, in Boston Advertiser.*

## REASONS FOR GIVING LIBERALLY.

We may not know all the causes of the divine conduct. It is often inscrutable. But we may sufficiently know why we are called to do thus and so. If we are called to submit to God's will, we know His will is always holy, just, and good. If we are called to repent, it is because we are sinners, and so need a thorough change of mind and heart. So the Lord, knowing our closeness and covetousness, our selfishness and lack of tenderness, often calls on us to be liberal in giving our worldly substance where it is needed. The reasons are often assigned.

1. The divine example is often urged upon us: "Be ye perfect, as your Father in heaven is perfect;" "Be ye followers [imitators] of God, as dear children." As Creator, how God has lavished his gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, he has done the same. "He hath given us all things richly to enjoy." As Redeemer, his bounty is transcendent. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.

2. It is very foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away; or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat." "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord and that which he giveth will He repay him again."

4. When it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."

"Would'st thou from sorrow find a sweet relief?  
Or is thy heart oppressed, with woes untold?  
Balm would'st thou gather from corroding grief?  
Pour blessings round thee like a shower of gold."

5. Very few things have a worse effect on character or on happiness than the spirit and habit of hoarding. Mankind have agreed to denominate such a miser, and miser means miserable. The Scriptures in many places warn us against hoarding. Matt. vi. 19-34; James v. 1-6.

6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate as we should heavenly mindedness, if we spend our time and energies in heaping up riches here. But some urge

## REASONS FOR NOT GIVING LIBERALLY.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavors to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust him.

2. Some say, others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God his due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good, and do it.

5. But, one says, my property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the

legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense, it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But, one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to him. Rely on him, and not on your accumulations.

Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Lay up your treasure above, and when you die you will enjoy it forever.—*Weekly Review.*

## FAMILY GOVERNMENT.

Essays and sermons innumerable have been written on family government. Excellent rules and rules not so excellent have been framed. But the true secret of family government is in the governor; the parents, not their rules, make the child.

For children are in the first place natural imitators. Going into the library, the other day, we found the youngest member of the household busy with pencil and paper at the desk. "Don't disturb me," said he, solemnly, "I am busy editing my paper." A few weeks later we happened in at the shop of a neighbor. He was building a shell. His boy of eight was at work with a knife and a bit of shingle, also boat-building. Principles, sentiments, habits of thought, no less than methods of action, descend from parent to child. The boy is an ardent partisan as soon as he can speak, and hurrahs for Hayes or Tilden, as the case may be, before he can pronounce the names. "I'm a 'publican." And what's a 'publican?" "I don't know; but father's one." How often you may hear that.

It is generally safe to assume that the child reproduces the faults of his parents; or, to speak more generally, those of his older companions. Sometimes it is a nurse, an aunt or a grandmother that the little child mimics. Mirror some one he almost always does; if she be well and strong and capable of doing her maternal duty, it is his mother whom he is most likely to mirror. If, then, in the glass you see faults you do not like, first attend to yourself. If there are blemishes visible in the mirror, attend to the skin, not to the glass. It is worse than idle for the father to deliver temperance lectures and have wine on his table, or admonish his boy against smoking with a cigar in his own mouth. It is worse than useless for the mother to allow herself the conventional deceptions of society and condemn lying in her boy, or to feed her own vanity in dress and to rebuke flaunting in her daughter. If the child is a little liar, be very sure that there is somewhere a big liar under the same roof. If he is self-willed, watch for obstinacy in your own life.

In the long run, character produces character. Purity, truth, fidelity, courage, love, in the mother's heart, will beget a brood of like virtues in the children. This was the secret of the Puritan's training. It is a marvel that it is still a secret to so many. The Puritan did not spare the rod; and, therefore, it is thought, he did not spoil the child. But it was not the rod that drove foolishness out of the Puritan children. Whatever may have been the faults of the Puritans want of earnestness was not one of them. They were good lovers; they were admirable haters. One text of Scripture they thoroughly believed in: "Abhor that which is evil." They did. They hated a mean, a cowardly, a despicable action with all the strength of stalwart and noble natures. It was this generous hatred of all the vermicular vices that belong to a luxurious age which was the potent influence in driving these vices from the hearts and lives of their children. It would have been just as efficacious without the rod as with it; was just as efficacious in hundreds of families where the rod was unknown as in the thousands where it was kept in constant and vigorous exercise.

We answer your inquiry, then, generally, by saying, Be full of the Spirit of Christ; and then pour out of your fullness into your child. Be worthy of his reverence; be worthy of his imitation; keep him sympathetically bound to you; have patience; and be sure that in time he will imbibe your spirit and imitate your ways.—*Christian Union.*

## IMPORTANCE OF CHARACTER.

There is a difference between character and reputation. Character is what we really are. Reputation is what others suppose we are. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is, that we form our opinions of men from what they appear to be, and not from what they really are. Some men appear to be much better than they really are, while others are better than they appear to be. Most men are more anxious about their reputation than they are about their character. This is improper. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness depends not so much on what is thought of us by others, as on what we really are in ourselves. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right, and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.

The influences which operate in the formation of character are numerous, and, however trivial some of them may appear, they are not to be despised. The most powerful forces in nature are those which operate silently and imperceptibly. This is equally true of those moral forces which exert the greatest influence on our minds, and give complexion to our characters. Among these, early impressions, example, and habits, are, perhaps, the most powerful.

Early impressions, although they may appear to be but slight, are the most enduring, and exert the greatest influence on the life. By repetition they acquire strength, become deeply rooted in the mind, and give bent and inclination to its powers. "The tiniest bits of opinion sown in the minds of children in private life, afterwards issue forth to the world, and become its public opinion: for nations are gathered out of nurseries." Examples, it is said, preach to eyes; and there are but few persons, especially among the young, who can avoid imitating those with whom they associate. For the most part, this is so unconscious that its effects are almost unheeded, but its influence is not on that account the less permanent. The models which are daily placed before us tend to mould our character and shape our course in life. Habit results from the repetition of the same act, until we become so accustomed to it, that its performance requires no mental effort, and scarcely attracts our attention.

By the influence of early impressions, the force of example, and the power of habit, the character becomes slowly and imperceptibly, but at length decidedly formed; the individual acquires those traits and qualities by which he is distinguished, and which bear directly upon his happiness and welfare. It is very important, then, for every one, and especially for the young, to be very careful as to the impressions he cherishes, the example he imitates, and the habits he forms. These are important elements which go to constitute character, and if they are of an improper nature, the result will be ruinous. Character is everything. It matters not what a man's reputation may be, without a good character he cannot be really happy.—*Methodist Recorder.*

## PARAGRAPHS FOR PREACHERS.

**PREACHING OVER PEOPLE'S HEADS.**—We hear a good deal about preaching over people's heads. There is such a thing. But generally it is not the character of the ammunition, but the fault of aim, that makes the missing shot. There is nothing worse for a preacher than to come to think that he must preach down to people; that they cannot take the very best he has to give. He grows to despise his own sermons, and the people quickly learn to sympathize with their minister. The people will get the heart out of the most thorough and thoughtful sermon, if only it really is a sermon.—*Phillips Brooks.*

**PREACHING DOCTRINES.**—It is the merest mockery to constantly iterate the invitation, "Come to Christ," or to repeat perpetually, "Believe on the Lord Jesus Christ," without at the same time telling who Jesus is, and explaining what is meant by believing on Him or having faith in Him. But to do this involves doctrine, and at this point we are met with a popular outcry

against doctrinal preaching. "Preach Christ," they say, "and leave the doctrines alone!" This is impossible, and the demand is absurd. Any explanation about Christ is based on some doctrine as to His person. If we attempt to explain His crucifixion and death, we also involve doctrine. Even beneath the clamor itself there is the doctrine that it is no matter what a man believes, so long as he is resting in Christ. But doctrinal preaching is not confined to the evangelical ministry alone. They who teach that Christ is but a man, or that His death is but the death of a martyr, are equally teaching or preaching doctrine. The truth is, that if men would preach that there is any significance whatever in the Gospel, it is impossible to escape the use of doctrines.—*Wm. M. Taylor, D.D.*

Prune thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul  
And change to purpose strong.

But he who lets his feelings run  
In soft, luxurious flow,  
Shrinks when hard service must be done  
And faints at every woe.

Faith's meanest deed more favor bears,  
Where hearts and wills are weighed,  
Than brightest transports, choicest prayers,  
Which bloom their hour and fade.

—*John Henry Newman.*

**EXTEMPORANEOUS STYLE.**—If you determine—as I trust you will not to read, you will do well to master the materials you have prepared for a sermon in the same way in which men master the materials they have prepared for a speech. On a few sheets of note-paper—if you cannot trust your memory—you may indicate your leading lines of thought, and the illustrations which you are most anxious not to forget. You will find it expedient to prepare two or three opening sentences; it is still more expedient to make sure of an effective close. One of the best speakers I have ever heard was often in the greatest difficulty through his inability to hit upon a perfectly satisfactory sentence to finish with. Those of us who knew him used to watch him with the greatest amusement while he was hunting to the right and to the left for what he wanted. We used to say that he was "running after his tail." If you have an illustration which requires perfection of form, you may write it out carefully and commit it to memory. You may also prepare a few keen, epigrammatic, or passionate sentences, in which to concentrate the effect of extemporaneous passages which lead up to them. I believe that Plunket, one of the greatest of our orators, was accustomed to prepare his speeches in this way. It is generally understood that on great occasions Mr. Bright follows the same method. As for the extemporaneous passages, let them be perfectly extemporaneous. Make no attempt to recall the words in which your thoughts occurred to you in your study. Never permit yourself to criticise the form of your sentences. Grasp your thoughts firmly and let the sentences take their chance. The advice of Mr. Pitt to Lord Mornington was admirable: "My Lord," he said, "you are not so successful as you ought to be in the House of Commons; and the reason, as I conceive, is this: You are more anxious about words than about ideas. You do not consider that if you are thinking of words you will have no ideas; but if you have ideas, words will come of themselves." Lord Mornington—who is better known as the Marquis of Wellesley—took Pitt's advice, and he became one of the most eloquent of English orators. But, though you ought not to think of your style while you are preaching, you must think of it at other times. Whether you read your sermons or preach extemporaneously, it is equally necessary that you should take a great deal of trouble to acquire a mastery of the English language. Do not imagine that a knowledge of your own tongue will come to you by instinct or inspiration. The power of writing and speaking in clear, strong, racy, picturesque, and musical English is as truly the result of culture and hard work as the power of reading a play of *Æschylus* or a difficult speech in *Thucydides*.—*R. W. Dale, D.D.*

If we are children of God we ought to use the children's privileges, and, enjoying the blessings, seek the rewards that are furnished in the Father's house. It is very common to tell of our duty of service, and of the blessings that are in store for us in a better world, but we are all too apt to forget the grace that, while we are here, will fill us with the rest of believing.

## BRITISH AND FOREIGN ITEMS.

THE voluntary contributions to Church of England schools during the last year amounted to £620,034.

AROUSSED by the progress of Christian missions, the Buddhist and Shinto priests of Japan are collecting money to send missionaries of their respective beliefs to other lands.

JOHN JACOB ASTOR, of New York, is erecting a Shelter for Destitute Women and Children, in connection with St. Barnabas House, Mulberry street. The corner-stone was laid by Bishop Potter last week.

THE English Church Missionary Society being compelled to contract its operations, very properly abandons its work in Constantinople and in Smyrna where the American missionaries are laboring so efficiently.

THE income of the Established Church of Scotland last year was about £370,000, and of the Free Church £570,000. Nearly three-fourths of the 1,000 ministers of the Free Church have a stipend of not less than £200 (\$1,000).

THE Church of St. Raphael's, Bristol, which has been closed since Christmas, when Mr. Ward was inhibited, was re-opened on Sunday, but only members of St. Raphael's League were admitted. The whole service was conducted by laymen.

AN interesting feature of the anniversary of the Dauphin Co. Bible Society, held in the First Lutheran Church, Harrisburg, Pa., June 4, was the fact that three of the Judges of the Supreme Court addressed the meeting in earnest commendation of the work of the Society.

REV. DR. NATHANIEL BOUTON, an eminent divine and citizen of New Hampshire, who died June 6th at Concord, where he was a settled pastor forty-two years, attributed the origin of the American Home Missionary Society to a remark made by him in a stage-coach, January 27, 1825.

THE Moravian Church mourns the death in Germany of Bishop Levin T. Reichel, an able and faithful minister, and one of the most active members of their Mission Department. Mr. Reichel was the first editor of the "Amerikanischer Botschafter," the German monthly paper of the American Tract Society.

ON Monday afternoon Cardinal Manning laid the foundation-stone of a new Roman Catholic Church about to be built in Quex Road, Kilburn, by the Oblate Fathers of Mary Immaculate. The ground on which the edifice will be built formerly belonged to a Priory, dating as far back as the reign of Henry I.

EARL RUSSELL was buried on Tuesday in the family vault at Cheneys. Early in the morning his remains were removed from Pembroke Lodge in a hearse. The mourners and the invited guests joined the procession at Rickmansworth. Owing to the expressed wish for privacy there were comparatively few spectators.

STEPS have been taken, under the Public Worship Act, in the form of a complaint to the Bishop of the diocese, by aggrieved parishioners, against the alleged illegalities practised by the Rev. Mr. Enraght, vicar of Holy Trinity, Bordesley, in conducting the services of the church. Fifteen distinct charges are brought against him of excesses in ritual, and so on.

REV. ALFRED SAKER, missionary at the Cameroons on the West Coast of Africa, at the May anniversary in London, told of his labors in civilizing and training the natives, for whom he had translated the Bible, and among whom he numbered over 2,000 converts. By means of the Dualla language he was enabled to speak with Africans from all parts of the continent.

THE New Testament Company of Revisers assembled on Tuesday in the Jerusalem Chamber for their eighty-first session. The Bishop of Gloucester and Bristol presided. The other members present were the Dean of Lincoln, the Dean of Rochester, the Master of the Temple, Archdeacon Palmer, Canon Kennedy, Professor Brown, Professor Newth, Dr. Angus, Dr. Scrivener, and Mr. Humphry. The Company proceeded with the second revision of the Second Epistle to the Corinthians.

THE Rev. Crauford Tait, the only son of the Archbishop of Canterbury, has just died at Stonehouse, St. Peter's, Isle of Thanet. He was twenty-nine years of age, and had been unwell for some time.—The death is also announced of the Rev. J. W. Carter, of Christ Church, Stratford, after a lingering illness. For many years Mr. Carter had sought to influence for good the reading public, by inserting paragraphs of religious matter as advertisements in the ordinary columns of weekly newspapers.

AN application was on Saturday made to Lord Penzance, on the part of the Rev. Joseph Charles Edwards, rector of Ingomells, in the diocese of Lincoln, that he might be restored to his living. The defendant was suspended by Sir R. Phillimore for five years for immorality, and he was not to be restored unless he filed in the registry of the court certificates of three beneficed clergymen of his good conduct during the last three years of his suspension. Certain certificates had been lodged, and Lord Penzance made an order that he be admitted to his living.

ACCORDING to a return lately presented to the House of Lords, on the motion of the Earl of Powis, no less than 2581 "separate incumbencies or districts" have been created in the Church of England since 1842, or within the last thirty-five years. In other words, seventy-four new parishes have, on an average, been constituted in England every year during that period. Of course the increase has been largest where the presence of the population is greatest. In the diocese of London 286 new parishes have been formed; in Ripon, 234; in Lichfield, 216; and in Manchester, no less than 296. Even in the diocese of St. Albans, only constituted last year, an increase of two new parishes is already recorded. When we remember that, in addition to a permanent pastor and a new church, schools and parsonage-houses have generally been provided, we see how actively church extension is going on in the Episcopal Church.

FOURTH GENERAL ASSEMBLY,  
PRESBYTERIAN CHURCH IN CANADA.

(Continued from page 549.)

receipts last year were \$3,363 less, which, with the deficit of last year, left the fund \$4,000 in debt. The Committee were not, however, depressed at this, for as God had supplied the men, he would furnish the money.

Rev. Prof. McLaren presented the report of the Foreign Mission Fund of the Western Committee. The work included missions to the Indians in the North-West territories. In China, it was pointed out, the healing art and preaching the Gospel went on together, and one missionary, Mr. McKay, had healed many of the sick, extracted 943 teeth, and found the way for the reception of the Gospel. Statistics were given as to the mission in Formosa. 155 members had been added since last year, and six new converts were recently baptized, while the fourteenth mission station had been opened. The mission to Central India had been strengthened during the year. Rev. Mr. Douglas had been joined there by his wife and three children from Canada. Requests for the opening of schools at Brahmin villages had been received, and Mr. Douglas had been privileged to gather in the first fruits of the coming harvest. Rev. J. F. Campbell, who had lately arrived, had also been blessed with applications for baptism, while the ladies who were in various parts of Central India were doing good work. Buildings were, however, the first great want of the mission, and the Committee were of opinion that special efforts should be made to raise \$8,000 for that purpose. The receipts, with the balance of \$400 from last year, were \$22,054. There was a large increase in the receipts over last year, but the Committee was sorry to have to report a debt of \$1,008. The report concluded with a recommendation to establish a Woman's Foreign Missionary Society in every Presbytery, each society to be in connection with a central society, to enjoy the rights and privileges of membership of which a fee of one dollar should be paid.

Rev. Mr. Thompson, of Sarnia, moved:—

"That the reports be received and sent to a Committee to bring in a deliverance, and that the thanks of the Assembly be given to the Foreign Mission Committees, and especially to the conveners for their deliverances, and very able and encouraging reports; further, that the Assembly desires to express its gratitude to the Great Head of the Church for the success which He has been pleased to vouchsafe to the labours of our missionaries during the year in the various fields occupied by them." He accompanied his motion with a brief speech.

Rev. Thos. Duncan, of Halifax, seconded the resolution. The missionaries, he claimed, were the representatives of those who sent them, and as such they must not be forgotten.

Rev. Principal Grant moved an amendment to the motion:—"That the Mission Committee be instructed to strike out the section referring to the juvenile mission in the Church." The Juvenile Mission was just as much a mission of the Church as the Foreign Mission Board, and from whatever quarter the mission assistance came it was acceptable.

As the hour for adjournment had arrived, the discussion was held over for a day.

SIXTH DAY—MORNING SEDERUNT.

The General Assembly met this morning at ten o'clock. Devotional services were conducted by the Moderator and Rev. J. S. Burnet, of Martintown.

HYMNOLOGY.

The following is the committee appointed to consider the subject of Hymnology:—Rev. D. M. Gordon, Dr. Gregg, Dr. Bennett, Rev. Mr. Laing, Rev. D. J. Macdonnell, Rev. J. A. F. McBain, Rev. J. L. Black, Messrs. A. J. McKenzie, W. Adamson, R. Murray and R. Bell.

KNOX COLLEGE.

Rev. Dr. Topp read the annual report of the Board of Management of Knox College. The different departments of the college had been conducted with their wonted efficiency, and it was gratifying to observe that, unlike other denominations, the number of candidates for the ministry studying in this college was above the average. There were forty students in the theological department, 112 in the first year, thirteen in the second, and fifteen in the third. There were twenty-seven in the literary class, ten in the first class, eight in the second, and nine in the third; altogether, with the students at the University, there were about 100 candidates for the ministry.

The available amount for the support of the college last year was \$12,402.65; the expenditures \$13,426, so that there was a deficiency of nearly \$1,000. There was still a debt on the college, and it was hoped that all congregations would subscribe liberally in order to liquidate the debt, to do which an addition of \$5 forming the constituency of the College would be sufficient. The endowment fund with the \$5,000 left by Mr. John McCulloch, and \$200 left by Rev. George Cheyne with some other property, amounted to \$51,492.10. The Bursary Fund had been added to by \$500 of a bequest by Miss Galbraith, of Princeton; \$500 as a bequest by Rev. George Cheyne, and \$900 which had been invested. The total amount raised for the building fund was now \$92,566; the balance required was \$38,433. The library had received a considerable addition by the bequest of his whole life library by the late Rev. George Cheyne. The students lodging outside had asked to be allowed to use the boarding accommodation of the house, and the request would be granted on the condition of a small payment for board.

Rev. Principal Caven read the report of the Senate of the College, which stated that there were last year forty students in the theological department; fifteen had passed their curriculum. The report also gave statistics as to the work of the professors and students. Gratification was expressed at the founding of a scholarship for necessitous students. A list of the scholarships awarded was also given. One of them was given by the Central Presbyterian congregation of Hamilton. It was instituted by the late Rev. Mr. McColl,

late pastor of the church, and had been continued since by the congregation. The librarian reported that the number of books given out was 574, and the consulting department was largely used.

Rev. Dr. Reid read the report of the Examining Board, which gave a list of those students who had passed successful examinations. He also presented the financial statements.

QUEEN'S UNIVERSITY.

Rev. Principal Grant presented the report of the trustees of Queen's University and College, of which the following is a summary:

Since the year 1841, when the institution was founded by Royal Charter, no session has been more fruitful and more promising than the one which closed yesterday. This is cheering, because a very short time previous to the commencement of the session the friends of the College were thrown into despondency by the resignation of the Principal, Rev. Dr. Snodgrass. His claims to the gratitude and respect of all Canadian Presbyterians are well known, but all may not know the obligations we feel under towards him for his services to Queen's College, for his devotion and his unflinching firmness in her days of deepest darkness. Had the Trustees not been in a position to take immediate action in the matter of appointing a successor, the consequences would have been most injurious to the Institution. They met at once, and unanimously appointed the Rev. G. M. Grant, A.M., D.D., Minister of St. Matthew's Church, Halifax, N.S., to the position of Principal and Primarius Professor of Divinity. They feel that it is a matter of congratulation that they had not to go outside the ranks of their own Canadian Church for a successor to Dr. Snodgrass; and that they were able to secure one who, as Moderator of one of the four bodies which united three years ago to constitute the Presbyterian Church in Canada, must be supposed to have the confidence of the whole Church.

It is our pleasing duty to state that the number registered as actually attending last session was one hundred and six. Of this number forty-five are studying for the Ministry of our Church.

Five students of Theology have completed their curriculum and are under trials for license.

Of the undergraduates, twenty-one completed their examinations, and obtained the degree of Bachelor of Arts. This is the largest graduating class the College has ever had. Four Bachelors sent theses to the Senate that led to the degree of Master of Arts being conferred on them.

We would take this opportunity of respectfully requesting that congregations should remember the Bursary Fund, which is specially intended for deserving students for the ministry, whose own means are insufficient to enable them to prosecute their studies.

Our warmest thanks are due to the Colonial Committee of the Church of Scotland, and to those congregations and liberal benefactors that enable us to offer so many valuable scholarships and University prizes. Also to those gentlemen who give nominations to a full course in arts, free of class fees.

In the course of the session, John McIntyre, Esq., Mayor of Kingston, and a graduate of the University, offered a third gold medal to be known as "The Mayor's Gold Medal," and which, it is hoped, will be continued by succeeding Mayors. An account was also given of the various lectures given.

The University Council, "College Journal," and College societies continue to manifest a healthy and increasingly vigorous life. The election of seven members to the University Council, for the term of five years, to take the place of the seven who retired on March 15, according to rotation, showed a general interest on the part of registered graduates and alumni that is very gratifying. The "Journal" is managed by a committee of the Alma Mater Society, and by its circulation among old and new friends, stimulates their interest in the College. The College Societies have all been well sustained during the past session, though the Elocution Association suffered in consequence of Professor Mackerras' illness during part of the session. Mr. Alexander Melville Bell was to have commenced his course last year, but his time was so much occupied in connection with his son's invention of the telephone that his brother, Mr. D. C. Bell, took his place, and did his work in a most efficient manner. The meetings of the Missionary Society are always of a profitable kind. The library now consists of 11,000 volumes. Every year valuable additions are made to it and to the museum, partly by purchases, but chiefly by presentations generously forwarded by friends and former alumni. The Treasurer's financial statements show that the general financial condition of the College is sound, but that our estimated revenue and expenditure is, as usual, justified by the result, except in the one item of the amount received from the Church. The deficiency of revenue this year is \$1,930. The explanation is that the Church for the past two years has given us less than half the moderate sum we asked for. Had the sum the College asked for been given, the Treasurer would have been able to show a respectable balance to credit. In connection with this, attention was directed to the severe economy which is practised in connection with the administration of the College, but for which we would have to ask for a very much larger sum, much of the credit for which is due to the late Principal.

A reason for the apparently inadequate sum required by us in the past, has been the great liberality of the Church of Scotland. Its annual grant of £550 sterling, given to aid in training a native ministry, has always been considered to belong specially to the Theological department of the College. This liberal appropriation we have no right to expect to be long continued. Another explanation of the small amount hitherto asked from the Church is, that the much-needed third Professorship in Divinity has not been instituted until adequate financial provision has been made for the chair. Another reason is, that we have not hitherto had in connection with our Divinity Hall tutors to train those students who are unable to take a regular course in arts.

The Assembly has already recognized the desirableness of Queen's College appointing an additional Professor in The-

ology, and has "recommended the friends of the College to exercise all possible liberality in the way of increasing the endowment, so that such appointment may be made without unnecessary delay." While considering this at its meeting on April 24th, the Board could not shut its eyes to other imperative financial necessities of the College, some of which emerged since the meeting of the Assembly; and the whole question was brought before it in a lucid and comprehensive manner by an influential deputation from the University Council, who pointed out that, in order to have three Professorships in Theology endowed, the sum of at least \$60,000 was required, in addition to the amount now asked from the Church as part of our ordinary revenue; that the sum of \$40,000 was needed for buildings, and \$50,000 for the Arts Faculty. The Board appointed a Joint Committee of the University Council and Trustees to consider carefully the whole matter. Next day the Joint Committee reported, and, after much earnest deliberation, the following resolution was unanimously adopted:

"That the Board receive the recommendation of the University Council, relative to the proposed additional endowment of the University; that they endorse the opinion of the Council that an additional endowment, to the extent of one hundred and fifty thousand dollars, is essential to the adequate equipment and efficiency of the University; that they take the earliest opportunity, through the individual members, of consulting the benefactors and friends of the University regarding the best method of securing this amount; and appoint a Committee, consisting of Principal Grant, Rev. Dr. Jenkins, Rev. Dr. Wardrope, Rev. D. J. Macdonnell, B.D., Hon. Alex. Morris, J. Michie, Esq., and James MacLennan, Q.C., to take such measures as may seem to them most suitable for this purpose, especially in connection with the approaching meetings of the Synod of Toronto and Kingston in the City of Kingston, and of the General Assembly in the City of Hamilton."

The duty of this Committee is to develop among the friends of the College a sentiment in favor of its adequate endowment, and the best way of developing such a sentiment is by getting subscriptions from congregations or individuals for the object. Friends in one quarter may prefer to give for the buildings; others for the Theological department; and others for the Arts Faculty. The sum asked for is large, but Queen's has many friends in every quarter of the Dominion, and we have little doubt that in a short time the whole sum required shall be subscribed, though it is not proposed that it should be paid at once, but in four or five annual instalments. It is possible that by the time the Assembly meets, the Committee may have received information or developed plans that the Principal in presenting this report may be able to communicate to the Assembly. It is not intended that there should be organization for general and energetic action unless sufficient encouragement is given. In this proposed work, the Trustees are assured that they are travelling in the line of the Assembly's expressed sentiments, and that they shall receive the cordial Godspeed of the Assembly.

The rev. gentleman, referring to the remarks on the Home Mission report concerning the students of Queen's College, said there was no necessity for urging them to raise money and put it into mission work, because the students of Queen's did subscribe, putting their contributions into the general treasury of the Church instead of organizing a separate organization. Alluding to the proposed new endowment, he spoke very highly of the liberality of the city of Kingston and the generosity of ten gentlemen, two of whom were ministers, by whom \$75,000 had been subscribed towards the endowment. It would not do for the colleges to be rolling up deficits and eating into the capital, and the only solution for the problem was the endowment. He dwelt upon the necessity of supporting all the colleges of the Church, and pointed out that they would all be necessary in furnishing ministers for the North-West, for he believed that at no very distant date there were destined to be more Presbyterians west of the Red River than there are now in the East.

THE MONTREAL COLLEGE.

Mr. D. Morrice read the report of the Montreal College. It stated that there were seventy-two students in the college; thirty-three in the theological department and thirty-nine in the literary department. Sixteen were French Canadians. An increased endowment was recommended as the only means by which to put the college on a proper financial basis. The reports of the Senate and Examining Board were appended. The receipts had been sufficient to meet the ordinary expenditure.

Rev. Principal McVicar concurred with Principal Grant on the matter of the endowment of all the colleges. The endowment of the Montreal College had not been pressed, however, because of the temporary depression and some local reasons. He indicated that there were only two regular professors and they occupied several chairs at the Montreal College, and the endowment of another professorship was very much needed. If he would be allowed to go through Ontario and ask for support for an endowment scheme he thought he could do a great deal.

THE HALIFAX COLLEGE.

Rev. Dr. McGregor presented the report of the Halifax College. There were eighteen students in the College, which showed an increase over previous years. The library had been increased. The expenditure had been \$719 over the receipts, which made the total debt \$1,161. A gratifying account was also given of the progress of the Endowment Fund, \$100,000 having been raised. \$25,000 additional was, however, required, and the ability to raise that amount could not be doubted.

THE MANITOBA COLLEGE.

Prof. Bryce presented the report of this institution for 1877-78. There had been a larger number of students and a closer attendance to the curriculum than before. Seven students had gone forward to the University of Manitoba. The number of students in attendance had been forty-two—senior class, twenty-four; junior, eighteen. The ordinary revenue had even at that increased, but a part of the sum promised by the General Assembly in the year of the Union

was still due. The local receipts had been \$2,395.97; expenditure, \$2,402.36. He also read the report of the Senate. The rev. gentleman then advocated the representation of the state of their college in Manitoba to the churches in England, Scotland, and Ireland, and thus endeavor to raise money to endow the institution. The Board of Management would be quite content with \$100,000, but no less a sum would enable them to do the work properly.

Rev. Principal Caven said the colleges had no interests apart from the Church, and those who took a desponding view of their condition forgot the great progress these College had made, and the large amount raised for the endowment of these institutions. For Knox College they had got nearly \$183,000 for the endowment fund. The people, therefore, contradicted the statement that they took no interest in the colleges. He concluded by moving that the reports of the several colleges should be remitted to a special committee, and with instructions to consider them carefully and report to an early meeting.

Rev. Mr. Wilson, of Kingston, seconded the motion, which was agreed to.

The Moderator named a very large Committee.

#### THE BUXTON FUND.

Mr. Croil applied for leave for the Standing Committee to appoint a committee to manage the Buxton fund, in connection with the Synod of Hamilton and London.

Leave was granted.

#### TRANSFERENCE OF CHARGES.

An application was read from the Presbyteries of Owen Sound and Barrie, requesting the transference of the charges of Parry Sound and Collingwood Mountain from the former to the latter Presbytery.

On the motion of the Rev. Mr. Wilson, the overtures were received and the prayer granted.

#### REPORT PRESENTED.

The report of the Committee on the Minutes of Assembly, Synods, and Presbytery of Manitoba, was presented, received, and the records ordered to be attested.

The Assembly then took recess.

#### AFTERNOON SEDERUNT.

The Moderator took the chair at three o'clock.

#### BRANTFORD YOUNG LADIES' COLLEGE.

The Rev. Dr. Cochrane, the President of the Young Ladies' Presbyterian College at Brantford, gave in the annual report of the progress of the institution—the report in substance was as follows: The Directors are happy to state that notwithstanding the wide-spread commercial depression, which has been felt severely in similar institutions, the number attending the College has been nearly equal to that of last year. The College, which has been in operation four years, will have graduated at the close of the present session fifty-eight young ladies, who have finished the curriculum and passed the requisite examinations, namely, in 1876, twenty-two; in 1877, thirteen; in 1878, twenty-three. Many of these graduates are already occupying positions of influence and usefulness in different parts of our land.

An analysis of the attendance at the College during the present year shows, that of the 100 students seventy-two are Presbyterians, and of the twenty-three in the present graduating class, twenty-one belong to our own Church. These statistics show beyond all question, that a denominational college for the training of our Presbyterian young women has not been established too soon, and indicates how highly it is appreciated by the members of our Church. It is as yet with us the day of small things; but sufficient has been accomplished to indicate what may be attained ere many years elapse. The Directors, encouraged by the patronage accorded them in the past, and the valued recognition and commendation of the General Assembly from year to year, are determined to spare no expense or efforts to render the College in every way worthy of the Church.

The written examinations in the higher classes during the past year have been for the most part conducted by ministers of the Church, eminent in the departments of literature and science. The reports of these examiners which are now in the hands of the Board of Directors, speak in the highest terms of the exact scholarship and intelligence displayed in the large majority of the papers brought under review.

During the year in addition to the regular lectures and lessons given by the teachers of the College, short courses of lectures have been given on "Rhetoric and Elocution" by Professor Melville Bell, and on "Science and Revelation" by Dr. George Bell, of Walkerton. It is the intention of the Directors to continue such lectureships during the coming year.

The health of all the pupils has been uniformly good, from the opening of the College in 1874 to the present date. Every possible precaution is taken against anything that might engender disease, and the sanitary regulations of the College are most complete. The deportment of the young ladies has been beyond all praise, not a single case of discipline having occurred during the year. Along with a marked devotion to study there has also prevailed a deep religious interest, and fourteen have made a public profession of their faith and united with the Church.

The Board of Directors in closing this report feel that they have done something to provide a felt want in the Church, and that they can with perfect confidence look to this General Assembly for encouragement and support in the carrying out of their plans for the steady advancement of the institution.

Rev. Mr. Torrance spoke in high terms of the Ladies' College, and introduced a motion to the effect that the report be adopted, and that the Assembly express its gratification at the work of the College and commend it to the Church.

Rev. Mr. Grant (Ingersoll) seconded the motion. He said he had been an examiner at the College and he could testify to the good work which it did. The teaching was of a very high order, and parents could depend upon their children receiving a thorough Christian training there. He was glad to know that Mr. T. M. McIntyre, M.A., Principal of the

Ingersoll High School, was appointed Principal of the College. Mr. McIntyre was a gentleman of high character and good literary attainment, and was well qualified to discharge the duties which would devolve upon him in his new position. He could assure the Assembly that young ladies placed under his care would be well taught and well cared for. The citizens of Brantford too treated the College students with much courtesy and kindness.

The motion was adopted.

#### APPLICATIONS FOR LICENSES.

Rev. Mr. McRae presented the report of the committee to consider applications for licenses. The committee recommended that leave be granted to the Presbytery of Toronto to take on probationary trials for licenses the following:—Messrs. P. Wilkie, F. Ballantyne, J. McCoy, F. R. Beattie, and D. Johnson.

Presbytery of Kingston—A. H. Scott, T. S. Glassford, T. Moody, A. McLean, and H. Taylor.

Presbytery of Guelph—J. Hamilton.

Presbytery of Lindsay—A. Fraser, and A. W. Smith.

Presbytery of Barrie—D. Ross.

Presbytery of Owen Sound—A. Leslie, and D. G. Mackay.

Presbytery of Whitby—T. Atkinson.

Presbytery of Manitoba—J. Duncan, and S. Polson.

Presbytery of Montreal—C. McKillop, J. R. McLeod, W. D. Russell, A. C. Crachet, and F. Walker.

Presbytery of Quebec—W. Pringle.

Presbytery of Saugeen—A. P. Cotter.

Presbytery of Glengarry—J. Geddes.

Presbytery of Chatham—Donald Currie.

The report was adopted.

Rev. Mr. McRae also presented a supplementary report with reference to special cases, recommending that the Presbytery of Toronto be allowed to take on trial W. D. Fotheringham, that the Presbytery of Barrie be allowed to take Wm. Rothwell, that London be allowed to take Mr. Galloway, that Montreal be allowed to receive Antoine Internoscio and George Bernard Tanguay, ex-priests of the Church of Rome, that John Cairns be placed under the care of the Presbytery of Chatham, that the request of the Presbytery of Ottawa, with reference to Mr. James Robertson, be granted, and that the action of the Synod of the Maritime Provinces, in admitting Mr. E. Gillies without having attended the Arts Curriculum be sanctioned.

The report was adopted.

#### PROPOSED NEW PRESBYTERY.

An application was read from three ministers of the Presbytery of Stratford, eleven of the Presbytery of Huron, and nine of the Presbytery of Bruce, to form a new Presbytery on the line of the southern extension of the Wellington, Grey and Bruce Railway, to be called the Presbytery of Maitland.

Rev. Mr. Brown, of Wroxeter, supported the overture on the ground that it was a great difficulty and waste of time and money to get to the Presbyteries as they at present existed, and that by the formation of a new Presbytery the meetings could be more easily attended, ministers and elders would be nearer home, the attendance would consequently be larger and the proceedings more interesting.

Rev. Mr. Cameron (Kippen) also supported the application.

Rev. Mr. Cameron (Lucknow) declared the difficulties members of the Presbytery had to undergo in reaching the place of meeting, and stated that when the Presbytery of Huron met in the north the business was conducted by those of the north; while if it met in the south the business was conducted by the members of the south.

Rev. Mr. Fraser (St. Thomas) moved that the request be granted.

Rev. A. Tolmie opposed the application, contending that no benefit would be derived from the proposed change.

Rev. Dr. Bell, of Walkerton, contended that the granting of the prayer would result in breaking up the Presbytery of Bruce. The Presbytery of Bruce was against the petition unless the Assembly would re-adjust the bounds of that Presbytery.

Rev. Dr. Reid moved that the matter be postponed for a year in order to give each Presbytery an opportunity to send in an opinion as to the plea.

Rev. Mr. Fraser said he would be willing to withdraw his motion for the granting of the prayer if the Assembly would grant him leave to do so.

Leave was granted.

Rev. Mr. McMullen moved that the matter be referred to the Synod of Hamilton and London for decision.

Rev. Dr. Reid said he would withdraw his motion then.

Rev. Prof. McKerras said he would be sorry to see Dr. Reid's motion withdrawn and the matter sent to the Synod because some of the Presbyteries affected were not in the Synod.

Rev. Dr. Reid thereupon said he would not withdraw his motion.

Rev. Mr. Pringle moved that the prayer of the overture be granted.

Mr. McRae moved that a committee be appointed to consider the matter and to report at the next meeting of the Assembly.

A vote was then taken, and Rev. Dr. Reid's motion was carried.

#### NEW PRESBYTERY OF SARNIA.

An application was then read from the Presbytery of London for leave to erect a new Presbytery in the Synod of London and Hamilton, to be called the Presbytery of Sarnia.

Objection was taken to proceeding with the application, inasmuch as the petition was incomplete, and the number of mission stations and congregations being omitted, and reference to them being made in the following manner: "There are blank congregations and blank mission stations in the Presbytery."

The matter was left over in order that the blanks might be filled up.

#### PRESBYTERY OF OTTAWA.

An overture in favor of the erection of a new Presbytery

out of the Counties of Lanark and Renfrew, which forms part of the Presbytery of Ottawa, was then brought up.

The overture was agreed to.

#### FOREIGN MISSIONS.

The report of the Foreign Mission Committee was then taken up, and in connection with it an overture from the Presbytery of Manitoba for permission to form a class of workers composed of young Indian men and boys for education as missionaries.

Rev. Prof. Bryce supported the overture. In doing so he said it was necessary to have workers with Indian blood in their veins. There were two young men now whom the Church had in charge—Donald McVicar and John Black—and it would not require a great deal of money to educate them for the ministry.

Rev. Dr. Reid moved that the overture be remitted to the Foreign Mission Committee, which was agreed to.

Rev. Principal Grant continued his remarks with reference to the Foreign Mission Report, from which he had moved that a paragraph disapproving of the course of the Juvenile Mission Society be expunged. He repeated that the Juvenile Mission was just as much a mission of the Church as any of the missions, and it had been fully recognized by the General Assembly. He contended that the Juvenile Mission could not properly confine itself to receive subscriptions from one section of the Church—the section to which it had belonged before the Union. He was also of opinion that the Committee had the right to assist any of the foreign missions, and especially proper was it for the Juvenile Mission to send its money to the missions of the Church of Canada abroad, instead of sending it, as heretofore, to the wealthy mission corporation of the Church of Scotland. To follow in that course tended to obliterate the old lines and force the Church into one harmonious whole. He found out that the complaint in the Foreign Mission Report was against the Juvenile Mission Committee raising money for buildings. Money had been received from the Juvenile Mission towards the support of agents, and surely the Foreign Mission Board could not object to receive subscriptions from the same quarter for buildings—buildings which the report itself had set out to be very much needed. Such a good work on the part of the Juvenile Mission Board certainly did not call for snubbing. On the ground of Christian efficiency he claimed that it was improper for the one Mission Board to snub the other. The matter could have been brought privately to the notice of the Convener of the Juvenile Mission Committee, and it could have been settled without taking public notice of the matter, and making it appear that there was an apparent collision between the committees. If there was a collision and if the two committees ought to be fused, the course which the convener of the Foreign Mission Committee had taken was not one which would be very likely to bring about that fusion. In conclusion, he expressed a hope that Professor McLaren would withdraw the paragraph and save him from the necessity of pressing his motion to a vote.

Rev. Mr. Burton (Belleville) seconded the amendment of Principal Grant.

At the suggestion of Dr. Reid, Principal Grant changed his motion so as to read that the report should be returned to the Foreign Mission Committee for alteration.

Rev. Mr. Burton said the statement in the Foreign Mission report was a reflection on the Juvenile Committee, and had the latter Committee known that such a reflection was about to be made, it would have been prepared with a reply before the Assembly. The Juvenile Mission Committee had done the best it could in mission work, and in the course of its work circulars were issued asking for aid for the buildings at Indore. The first intimation that Committee had that it was infringing on the rights of another Committee, was a publication in the "Presbyterian Record." In matters like that, it was generally the custom to give a private intimation of a supposed wrong, and not to publish it abroad without giving those who committed the wrong an opportunity to explain their action.

Rev. Prof. McLaren, in reply, read the paragraph complained of. Principal Grant had, he said, made an unnecessary assault on the Foreign Mission Committee, and the motion he proposed was a very unusual one. Some of the reasons Principal Grant had given in support of his motion, were as uncommon as the motion itself. He had said that the Juvenile Mission Committee was an independent Committee, and not amenable to the Foreign Mission Committee, and, consequently, the Foreign Mission Committee should not call its proceedings in question. It was simply because the Foreign Mission Committee had no right to call in question the action of the Juvenile Mission that it brought the matter before the Assembly, and asked it to call the action complained of into question. He contended that it was unusual in complaining of the report of a Committee to attack the Convener, especially as—as was the case in this instance—the report had been adopted unanimously by the Committee. If the terms used in the Committee with reference to the Juvenile Mission Committee had been introduced into the report it would have been found that the language was a little more stringent than the language in the report. He claimed that the Juvenile Mission Committee was instituted as an auxiliary to the Church of Scotland Mission and it was not its practice until recently to interfere in the work which specially belonged to the Foreign Mission Committee. The new work had been admitted by the Juvenile Mission Committee to be a new departure and that departure was never authorized by the Assembly.

It being six o'clock, Rev. Dr. Robb said there were many committees yet to sit and he would ask that there be no meeting of the Assembly to-morrow morning in order to give the committees an opportunity to meet.

The suggestion was adopted and the Assembly rose.

(To be continued.)

THE revenue of the Established Church of Scotland was £11,000 less this year than last, and the revenue of the Free Church of Scotland was more than £10,000 larger than last year.

## OUR YOUNG FOLKS.

### A BEAUTIFUL WOMAN.

IN a little white house on a hillside green,  
Lives a beautiful woman as ever was seen;  
In the sixty-five years that she's lived, I may say,  
She been growing more beautiful every day.  
You do not believe it? Ask Susie, my sister,  
She's the very first person that ever had kissed her.  
And if she'd not nursed her by night and by day,  
Poor Sue would have been in a very bad way.  
I can bring other witnesses whom you may face,  
They will tell you the same—they were in the same case.  
"Has she lovers?" Yes, surely! No less than eleven!  
She has seven on earth, and four more up in heaven.  
Her hair is so beautiful—faded and thin,  
There are beautiful wrinkles, from forehead to chin.  
Her eyes are as charming as charming can be,  
When she looks o'er her glasses so fondly at me,  
And I know by her life, which has beautiful been,  
She is like "the king's daughter"—"all glorious within."  
Ah, you've guessed who it is! It could be no other,  
I'm sure, than my beautiful, darling old mother.

—Joy Allison, in *Youth's Companion*.

### THE APPLE ORCHARD.

"YOU girls keep out of this barn if you don't want me to set the dog on you, d'ye hear?"

"Of course we hear you, polite boy; how could we help it when you holler so loud; we're not deaf, I guess." I declare Tom does nothing but scold, scold, scold. I'm tired of hearing it, and am driven to paying my chicks a visit; good-by Mr. Crosspatch, I hope when we call again we'll find you in a better humor."

The girls walked away to play with the little speckled hen who had but lately strutted off the nest with ten tiny seabrights. When left alone, Tom said crossly, "I'm not a crosspatch, it was mean in the girls to say so; they think they know everything, but they are mistaken." Suddenly he remembered that he once had the mumps, and how very uncomfortable he felt, especially when he could eat none of the spring chicken which the rest had, but had to have his face tied up in a silk handkerchief, and drink broth like a baby. It was strange that it had never occurred to him before, that it was Ellie who made some delicate jelly, because it slipped down his throat easily; and he forgot until now how pleasant it was to hear the delightful adventures of Robinson Crusoe read aloud when he felt too sick to read it himself. But, better late than never, is a wise saying, and he did not forget to call to mind his sister's kindness; so, changing his mind, he patted the pony's neck, whistled to Carlo, and ran out of the barn in search of the girls.

In the meantime they had visited the chicken yard, discovered the little hen and her lilliputian brood sunning themselves in the hay field, and had likewise squeezed through a hole in the fence into the apple orchard, where they were filling their pinafores with ripe green boughs that had dropped from the limbs. Tom felt sheepish; he dared not trust himself in the girls' society quite yet. He knew he would say something in trying to make up that would turn his good resolutions topsy-turvy; so he hung over the fence pretending to pet Carlo, and wishing with all his heart they would ask him to come over where they were.

They were too wise for that: so waiting a long time and receiving no encouragement he finally climbed over the fence and confronted the girls quite boldly.

"Do you find any good apples?" he stammered, trying to conceal that he felt ashamed

of himself. "Maybe if I shook the tree some better ones would fall."

Seeing they were not inclined to be angry, he scrambled up the straight trunk, clinging with his arms and feet, and lifting himself to a limb, he shook it well, sending down a shower of lovely boughs.

"Oh, Tom! Tom! that's enough," they cried, "we never could eat so many," and Tom, once again in a good humor, suggested, "how would you two girls like to climb this tree? Then we could tell stories and pull the apples off as we wanted them."

"Yes! let's do it," they exclaimed, "but how can we? I'm afraid we are not such good climbers as you are."

"Suppose I get a ladder," said Tom, "then you can."

The ladder was brought; the girls carrying one end and Tom the other. By this means they all three climbed into the tree, which formed a bower thick enough to hide them, and with its crooked branches afforded arm-chairs where they could take their ease.

"Let's pretend Tom's grandfather," said Ellie, "he always tells such delightful stories. Tom shall tell us about the king who hid in the oak while his enemies passed by; what a splendid old tree that must have been; how I wish it grew in this field."

"I'd rather have this old apple tree," Tom said feelingly, "oaks are not half so good, and Robinson Crusoe's more interesting than the king."

"But oh, Tom! Robinson Crusoe is not true," the girls exclaimed.

"Who says it's not?" retorted Tom. "If it was not true it would never have been written." He pulled the book from his pocket, and finding the place where Crusoe killed the cannibals, read aloud while Ellie and Lucy listened, only occasionally venturing to make an exclamation when Tom read anything particularly horrible.

A book like that was far more interesting than dinner, and they never thought of the time until their names were called.

"Hush!" said Ellie, laying her finger upon her lips, "they will never find us here; don't any one speak."

But John, the gardener, thought those vines over the porch needed trimming, and marching over to the tree, carried away the ladder without their knowing it. This was an unlooked-for piece of fortune. Bidy would never find them now.

"We might imagine we were Robinson," Tom said. "Ellie can be my man Friday, Lucy can be his father, and Bidy shall be the captain who sailed up in his big ship and rescued them."

"Where can the children be," Bidy called loudly. "Tom, Ellie, Lucy, don't ye hear me calling yez?"

Nobody moved or spoke until Bidy stood right under the tree; then very slyly Tom let fall an apple which frightened poor Bidy, so that Lucy putting her hand over her mouth to keep from laughing made a queer little giggle through her fingers which revealed them at once.

"Oh, we are having such fun," Ellie called. "I'm Friday and Tom's Robinson Crusoe. Must we go in? Do, dear Bidy, let us stay a little longer."

"Indade no, it's a cold dinner ye'll get now,"

and Bidy ran to find John to bring back the ladder.

"Biddy's an old cannibal," said Ellie.

"That's so," said Tom, "and we'll play we are going to a feast after the battle. That will do, won't it?"

So John helped them down the long ladder and they hurried home to put on clean aprons for dinner and attend the feast.

It was a happy morning while the three children played they were on a desert land. Try it yourself some day, and see if you can do what Tom did, and if you cannot guess what it was, ask mamma and she will tell you.

### WHEN IT IS SAFEST TO RUN.

"GO the other way! go the other way!" cried Mr. Grace, a thoughtful neighbor, as Samuel Hawkes was about to get over the fence into Mr. Benson's orchard. Sad complaints had been made of the boys for pelting the fruit-trees, and Mr. Grace would have felt ashamed of any Sabbath scholar who would dare to take what belonged to another.

Mr. Grace had a good opinion of Samuel Hawkes, for he was a steady lad; but he thought the temptation might be too much for him, so he persuaded him to take the other path.

"Samuel," said he, "listen to me. I once saw a man running from the door of a public-house, while two or three other men were hallooing after him. Aye, thought I, this fellow has been drinking, and is running away without paying for his liquor. Presently after, however, I overtook the man, and asked him what made him run away so fast from the tavern door.

"Why, sir," said he, "not a very long time ago I was a sad drunkard; my wife and children were in rags, and I was about going to jail, when a good friend stepped forward and agreed to save me from prison, if I would promise never to drink another glass of spirits as long as I lived. Up to this hour the promise I then made has not been broken. Having walked a long way to-day, I called at the door of the public-house yonder for a draught of water; but no sooner had I drank it, than an old companion of mine came up, and offered to treat me with a glass of gin. Having drank my glass of good pure water, and seeing the landlord pouring out the gin, I fairly took to my heels, for I knew too much of my own heart to trust myself. If I were to pause, and stop to talk in a place of temptation, it would be too strong for me; but so long as I can run away from it I am safe."

"Well, thought I, I must take example from this man, and run away from temptation whenever it approaches me. Now it will be a good thing if you will do just as he did; for a boy is as likely to be tempted by a cherry-checked apple as a man is by a glass of gin.

A RECONCILED and quiet conscience is the work-shop of spiritual joy.—*Osiander*.

"HOWEVER much the church may for a season be distracted and troubled, error and its advocates can not finally prevail, God will frustrate their schemes."

IF one should seek fire in snow, or ice in fire, he would not find it; so he who seeks life, righteousness, and salvation in the law, and not in Christ, will never receive them.

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