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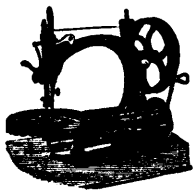
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HOW TO EXTINGUISH FIRES.—Better than all elaborate and costly apparatus for extinguishing fires are constant care and watchfulness, and quick and intelligent action on the part of those who first discover a fire in progress. The fire, which at the beginning could be smothered with a pocket handkerchief, or dashed out with a bucket of water, neglected a few hours lays waste millions of dollars' worth of property. If there is any time in which a person should be cool and calm, in perfect command of himself, it is when he discovers a fire that threatens the destruction of life and property. The first thing to do is to learn precisely where it is; the second to consider the chances of extinguishing it. Of course, in cities an alarm should at once be sent out, but at the same time a vigorous effort should be made to put out the fire with the means at hand; for sometimes what the fire engine is unable to accomplish when it reaches the scene, can be done by one or two persons who act promptly before the flames have had time to gain headway. First, then, do not be alarmed on account of smoke. Frequently there is a great deal of smoke before the fire has made much progress. Remember that one can pass through smoke by keeping his head near the floor or by enveloping it in a wet woollen cloth. On entering a room to fight down a fire single-handed keep the door closed behind, if possible. A pail of water and a tin dipper in the hand of a resolute person can be made to work a miracle at the beginning. If the fire has progressed too far to admit of this course, and it is necessary to depend entirely on outside help, then see to it that every door and window is closed. By so doing, if there is a fire engine in the neighbourhood, it will often be possible to confine the fire to one room. Every person who stops at a hotel should take special pains before retiring to note the location of the stairways, so that in case of an alarm he can find his way out, even though the halls are filled with smoke. Never leave a room where there is an alarm of fire without first securing a wet towel, or, if possible, a wet sponge or piece of woollen cloth through which to breathe. If escape by the stair is cut off, seek an outside window and stay there till help comes. Above all things, be cool and have your wits about you. When a lady's dress takes fire let her fall on the floor at once and call for help, in the meantime reaching for some rug or woollen cloth with which to smother the flames. There is nothing new in this advice; it has been repeated in one form or other hundreds of times, but it will bear repeating thousands of times.—American Builder.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JUNE 18th, 1880.

No. 33.

NOTES OF THE WEEK.

THE Brahmans in India are divided by the question whether the water of the Ganges, their holy river, will not lose its sanctity after it has been bridged over by Europeans.

THE movement in Britain for the Establishment of Public Coffee Houses, or "public houses without drink," widens and deepens. Wealthy and benevolent men are starting them all over the country and are finding to their gratification and surprise that in a very short time they are not only self-supporting but actually pay a handsome dividend on the money invested. To succeed, however, they must have everything of the very best. Cold slops—called by courtesy tea and coffee—stale buns, and cheerless surroundings, such as too often have been found in temperance establishments, won't empty the taverns; but good, cheery, cleanly, comfortable coffee houses, where everything can be had good and at moderate prices, will. The London and Provincial Coffee Palace Company, of which the Earl of Aberdeen is a director, has eleven establishments in London alone, and it is said that at least 50,000 people patronize these every week. The largest yet tried was opened a few weeks ago, and others are planned.

WE suppose that by the time these lines appear in print the sentence of the law will have been carried out on Robert De Coursier. Such cases bring up very forcibly the transparent injustice of having no punishment whatever for wrongs such as this poor wretch suffered at the hands of his still more wretched brother. So long as such a state of the law continues there will always occur, every now and then, just such tragedies as this De Coursier one, for so long as the seducer goes scot free as far as law is concerned, so long will private revenge find its excuse, if not its justification. The great remedy, of course, is to raise so far the tone of sentiment and feeling, among all classes, as to render such a wrong impossible. But, in the absence of this, there ought surely to be some provision for bringing down the heavy hand of the law upon such wretches as Edward De Coursier. Perhaps there are not many quite as bad as he was, but there are some, and not by any means in the lower ranks of life either, notoriously not much better.

THERE is dissatisfaction in the Church of Scotland with the present method of electing ministers to parish churches. An overture was submitted to the Presbytery of Haddington, at a recent meeting, by Rev. John Kerr, and in support of it he said: "That it is found that the competitive preaching at present customary in the election of ministers to vacant parishes in the Church of Scotland demoralizes the order and worship of the Church, degrades the office of the minister, deters many of the best ministers from becoming candidates for vacant charges, and in many other respects is a fruitful source of scandal and division in the Church." Mr. Spratt, of North Berwick, held with Mr. Kerr "that the present competitive system of preaching and praying was a scandal." He denounced the present Act of Parliament as "a most Erastian enactment, and one calling for amendment," and he desired to see restored "the state of things which existed at the Revolution Settlement, when a board of patrons, consisting of the heritors and elders, elected the ministers." There is no plan altogether free from difficulty; but popular election is about as satisfactory as any plan that we have yet heard of.

THE Presbyterian Church in Canada need not reckon on receiving for any considerable time longer pecuniary assistance from the Churches in Scotland. The grants from the Church of Scotland to Queen's College are, we observe, to be reduced every year by the sum of £100 until the vote is extinguished. The grant to the Divinity Hall, Halifax, is to be discontinued after two years, and all the operations connec-

ted with organized congregations in the older settlements of our Eastern Provinces are to be wound up as speedily as possible. We cannot for a moment regret the resolution thus taken. The Presbyterian Church in Canada will do its proper work all the more effectively by being left to its own resources. The North-West regions are, no doubt, fields of a missionary character, and if the Churches in Britain help in the great Evangelistic work to be done there, as we believe they ought, they will do all for Canada which any one could reasonably either expect or desire. Thankful for the generous sympathy and assistance of past days, Canadian Presbyterians have, we are sure, no words of complaint over the proposed withdrawal of these grants. They will rejoice still in the sympathy continued, and if possible increased, and will only be too rejoiced that the pecuniary help is no longer needed and that they can be co-workers with the friends in Britain in sending the Gospel to the "regions beyond," in which multitudes from the old land are now making their new homes.

OUR Canadian civilization is after all not so advanced as many of us thought it was. We were aware that we had many devices prevalent among us which, though called by the convenient name of "sport," were simply excuses for gambling and for allowing the "knowing ones" to make money at the expense of the stupidly vicious and ignorant. Tavern keepers and others may get up walking matches to bring grist to their own mills, and rowing and racing encounters still flourish with the same gambling taint confessedly about them all. All this was notorious enough, but we were scarcely prepared for the following item of news which appeared in one of our Toronto papers the other day: "Cocking Main.—The long talked of cocking main between Toronto and Hamilton came off at Woodstock on Tuesday. There were seventeen battles fought, of which Toronto won sixteen, the eastern men carrying off about \$900 of the money of those from the Ambitious City. The agreement was to fight all the birds that fell in, and as the Toronto ones were heavier and better bred than the Hamilton fowl, there was a large mortality in the ranks of the latter. There was a fair sprinkling of Toronto men present at the fight, which was conducted in the quietest manner. The Torontonians returned to the city highly elated with their victory." We had thought that we had outgrown such doings, just as we had outgrown professional pugilism. It seems not however. If such cruel exhibitions, misnamed "sport," are not illegal, surely they ought to be.

THE United Presbyterian Church of Scotland is, no more than the Free, without its ecclesiastical sensations. It had a good deal of trouble with Rev. David Macrae and also with the Rev. Fergus Ferguson, of Glasgow. The former, as most of our readers are aware, was put out of the United Presbyterian Church, and the latter apparently will not be satisfied till he is treated in the same fashion. His case came up at the last meeting of Synod, but simply on a side issue with which, in fact, Mr. Ferguson had nothing whatever to do. On a mere technicality the matter was shelved, but now we learn that Mr. Ferguson is dissatisfied with the manner in which it was disposed of. He is especially indignant at the manner in which Dr. Marshall, of Cupar Angus, spoke and acted in reference to it, and has, it seems, made up his mind to bring charges of "gratuitous slander" against the doctor before the Presbytery of Perth, with which the doctor is connected. These charges are as follows: (1) That Dr. Marshall uttered against him in the Synodical Committee that dealt with Mr. Macrae a "gratuitous slander" in affirming that the position of Mr. Macrae, since cut off from the United Presbyterian Church for heresy "was an enviable position compared with Mr. Ferguson's;" (2) that thereafter, in the "Dundee Advertiser," he repeated the offence with such aggravations as made it clearly actionable at civil law; and (3) that at the late meeting of Synod, Dr. Marshall was again at this unworthy work, that is, "gratuitous slander." Dr. Marshall, as all

who know him might have anticipated, is not backward in taking up the gauntlet thus thrown down. He declares that the charges are false, and challenges Mr. Ferguson either to apologize for making them, or, alternatively, to bring him to the bar of some competent court, either civil or ecclesiastical, to answer for the alleged slander. If Mr. Ferguson does neither, Dr. Marshall "will probably feel that a painful necessity is laid on him to take measures for vindicating his character." Mr. Ferguson is not a whit less ready for the contest. He intimates his intention to support his charges by evidence in the Perth Presbytery, while at the same time he declares that the whole question of the authenticity of certain documents and publications, in reference to which doubts were expressed, may be easily and finally settled by a reference to himself. He is not at all anxious to shelter himself from any consequences which may flow from anything he has ever spoken or written by mere doubts about the authenticity or correctness of the documents in which they are recorded. Altogether this gives promise of becoming a very complicated and disagreeable case, in which much personal animus seems mixed up with zeal for orthodoxy and apparently with something very much the reverse.

THE eighty-first anniversary of the Religious Tract Society finds that noble organization increasingly prosperous and useful. We learn from the report that during the year the total circulation from the home depot reached 65,616,690, of which 27,216,190 were tracts, being an increase upon the previous year of 5,274,940. The issues from foreign depots were estimated at 12,000,000, making a total circulation of 77,616,690, and of 1,930,958,440 since the formation of the Society. These are wonderful figures. One tract has often accomplished incalculable good. What measureless benefits must have flowed from this vast array! The total amount received from sales, missionary receipts, and all other sources was over \$750,000, and the total expenditure somewhat less, leaving a balance in favour of the Society of about \$13,000. It is worthy of remark that the total amount received from subscriptions and other contributions, amounting to nearly \$125,000, was available for the missionary objects of the society, without any deductions. The missionary expenditure exceeded \$200,000, and consisted of foreign money grants, foreign grants of paper, electrotypes and publications, grants to emigrants, to domestic applicants for tracts, circulating libraries, school libraries, seamen's libraries, prison, police, lighthouse, coastguard, and workhouse libraries, and grants to colporteurs. There is not a single department of Home Missionary work which has not thus received invaluable assistance. The Tract Society has one peculiar and valuable feature. It has two departments, one publishing, conducted on strictest business principles; the other missionary, which is, as in other societies, benevolent. The affairs of the Society are so well conducted that last year the publishing department, after paying the entire management of the Society, yielded \$75,000, which were devoted to its benevolent missionary operations. Besides its work in England and English-speaking lands, the Tract Society is carrying on extensive operations in foreign countries. In France it has published a new series of tracts in connection with Mr. McAll's mission. In Spain it has started a new periodical for the educated classes. In Italy it has published important theological works and distributed large numbers of tracts among the soldiers. It has assisted an Evangelical periodical in Servia, published a work on Christian Evidences and numerous tracts in Bulgaria. In Syria a new illustrated periodical in Arabic has been started. In China, Japan, and India it is doing immense service in forming a pure and Christian vernacular literature. These are but samples of its good works. The press is being nobly utilized. Through its instrumentality Christians are only beginning to awake to a sense of their opportunity and their responsibility in this respect; but there is already grand promise of a future brighter and more powerful for good than any age the world has seen.

OUR CONTRIBUTORS.

THE MYSTERY AND GLORY OF "GOD'S WAYS."

BY REV. JOHN CAIRNS, D.D., PRINCIPAL OF UNITED PRESBYTERIAN THEOLOGICAL HALL, EDINBURGH.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah lv. 8-9.

The whole Bible is but the expansion of one sentence, one utterance of the Eternal, "I am the Lord." Hence the revelation must be incomplete, for a god that could fully reveal himself to his creatures would be no god; and it must also be astonishing and amazing, for a professed record of any part of God's thoughts and ways that did not land in mystery, and tend to wonder would be self-condemned, and proved to be neither true nor divine. It is not only here and there that God's thoughts and ways are superhuman, but throughout; just as a circle is everywhere a circle, and nowhere a square or capable at any point of being reduced to the other figure. How man can at all lay hold of God, or frame any conception of Him with his finite and infinitely inferior mental faculties, this is the wonder and has sometimes been the stumbling-block of philosophy; and it is only removed out of the way by devoutly and thankfully accepting the fact that we do know Him (though darkly), and are so far made in his image that there may be and ought to be reverential contact and communion with Him. This opening up of the mind of God to the mind of man, with the very assurance that, worms of the dust though we be, we are reading the thoughts and exploring the ways of the Creator, is at once the starting point and the goal of all human knowledge, is the treasure of history, the consecration of science and philosophy, the inspiration and essence of religion, natural and revealed; so that whosoever cuts off this intercourse between God and man through the manifestation of his very mind and heart to us, involves all things in darkness and covers us with the shadow of death. But while God is not so above us as to be utterly beyond us, rather through his condescension brought down and linked on to our finite existence, or better still, pleased to link us on to Himself so as to be around and within us, the light of our day and the eye of our seeing, we must be constantly reminded that though brought near we are not brought up to Him, though companions we are not equals, and that while our line touches his, it cannot run parallel with it as it sweeps in its own awful circle from eternity to eternity. The lesson is one of humility but also of consolation; for the depths of God's mind are depths of truth, of wisdom, and of love; and therefore we may be not only cast down, but lifted up as we study together in this lofty chapter the great words: "For my thoughts are not your thoughts, neither are your ways my way, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is with a profound sense of my inability to do justice to this sublime topic, that I now in humble dependence on divine grace direct to it your attention, and in order to give unity to the subject I shall say nothing of the ways of God in creation and natural providence, but limit myself to redemption, shewing how in various departments the ways of God are superhumanly mysterious and yet divinely glorious.

I observe then, *first*, that God's ways are not our ways nor our thoughts his thoughts in regard to the *occasion of redemption*. Take the entrance of sin into our world, and its continuance in it, which occasioned the need of redemption—can anything be less like what man would have anticipated and conceived? Had man been able to make a creature like himself, he would either have made him without any inward liability to fall, or any possible risk from without, and if he could not or would not exclude both, he would have made no creation at all. This is the way in which an earthly philanthropist would act in such a supposed case, and therefore in his hands sin could never enter at all, and hence the extreme difficulty, we may say impossibility, of accounting for the origin of evil on any theory framed in the present state by the human mind. I have read over many such theories and considered them; but to my mind this one verse is far more true and far more philosophical than all of them put together: "My thoughts are not your thoughts, neither are your ways my ways, saith the

Lord." We are sure on the one hand that there is a God, we are equally sure also that there is evil in his universe. Hence there must be something yet to be cleared up, something that without alienating from God his moral attributes, and making Him either the author of sin, or the accomplice in it for any fancied exaltation of his character, would, if known, vindicate his ways and shew them to be not only mysterious but right, as far above ours as the heavens are above the earth. Absolute faith might here come in and wait the disclosure of the mystery, why evil entered and wrought its ravages, and why it remains and works them still. But there are in the Gospel some further glimpses, not in the way of full explanation, but of indirect reference to this awful subject, whereby simple and naked faith in God may be assisted. These do not warrant us to say that evil entered *in order that* God might glorify Himself in overcoming it, or that the fall was a necessary stepping-stone to redemption; for language like this aspires to rise to a giddy height where the finite mind cannot support itself and where it mistakes its own reasonings or fancies for the thoughts of God. But the lessons of Scripture, while leaving the entrance of evil in its awful mystery, assist our faith by shewing first that nothing derogatory to God could be implied in its introduction, and then that God dealing with it as a fact has overruled it for his own glory. The shadow which the entrance of evil casts on God redemption rolls away. It was not for want of power in God that sin entered, for in Christ he defeats it. It was not for want of righteousness, for redemption is one continued death-blow to its dominion. It was not for want of wisdom, for the wisdom that cures is higher than the wisdom that was required to prevent. It was not for want of love, for the love that provided the second Adam to humanity could not have been wanting in the trial of the first. There is thus a reply on Calvary to the vexing thoughts that cluster around Eden, and while the mystery remains it loses its terror. And further, the undoubted outburst of the glory of God on the darkened theatre of sin, though we dare not say that the theatre was darkened *for the purpose*, assists our faith in God. It has been conclusively shewn that evil can be overruled for good, that attributes of God are brought out that might otherwise have slumbered, and emotions called forth in his creatures which without danger and deliverance would have been impossible. Where sin abounded grace has much more abounded. God has become more glorious in his dealings with sin for its expulsion; saved sinners more blessed, angels more instructed and confirmed. The thoughts of God all through have been unlike the thoughts of man, and yet there are gleams from a higher heaven sufficient to relieve the darkness and point to the day when it shall be dispelled; and thus is vindicated the assertion that in this matter his ways are as much above our ways as the heavens are above the earth.

Secondly, I observe that God's ways are not our ways nor his thoughts our thoughts in regard to the *purpose of redemption*. Man is not the only being who has fallen, and yet man is the only being who is redeemed. When we inquire as to the reason of this arrangement we find none. It is one of the deep things which belong to God. It is an impressive display of sovereignty, where all that is left for us is to bow and to adore. We might have supposed that the higher race would have been selected, and that God would have glorified his mercy on the still more conspicuous theatre from which they had sought to cast themselves down. And altogether independently of the example of their rejection, we might have anticipated that man's ruin would have been final and hopeless. Man does not forgive where he has been insulted as God was in man's rebellion. Nations do not tolerate blows aimed at their independence and their very existence, and therefore man's revolt might have been expected to draw down swift and remediless destruction, for it was a blow aimed at God's throne and being. That God's thoughts should in such a crisis have been thoughts of peace is the wonder of unfallen beings and of those who are redeemed. They cannot rise in thought to that awful council wherein, though every foreseen trespass demanded vengeance, mercy yet rejoiced against judgment, without exclaiming, "This is not the manner of man, O Lord God." "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."

I observe, *thirdly*, that God's ways are not our ways nor his thoughts our thoughts in regard to the *plan of*

redemption. How utterly unlike to any means of man's devising are those which God has chosen for the recovery of his lost creation to his favour and image! That God's Son should become incarnate, and die on the cross for the world's redemption, and that God's Spirit should descend into the guilty and polluted hearts of sinners, and work out there a blessed transformation, and that all this should be effected by the free and sovereign grace of God Himself, and laid open to the very chief of sinners as the unconditional gift of God's love, this as universal experience attests is something so far from having entered into the heart of man, that it needs incessant effort to keep it before him even when it has been revealed. The world had four thousand years to learn the lesson. God had made the outline of it known to his Church from the beginning. He had raised up a special people to be the depositary of the revelation; and he had taught them by priests and prophets, by types and signs without number, and yet when redemption came how few received it, how few understood it, so that when the Saviour was actually hanging on the cross and finishing the work given Him to do, it is questionable if so much as one, even of his disciples, comprehended the design or saw the glory of his sacrifice. Man sees so little of the evil of sin, that he cannot understand why an infinite satisfaction is needed. His own heart is so narrow that he cannot embrace the love of God in the gift of an infinite sacrifice. His own benevolence is so contracted that he distrusts the offer of an unlimited pardon, and his moral perceptions are so blunted that he is affronted rather than consoled by the promise of an Almighty Spirit to work out his deliverance from the bondage of evil. Hence when man is left to work his will upon the plan of redemption, he strikes out all its characteristic features, away goes the incarnation, and Christ is no more the co-equal Son of his Father, but the son of Joseph and Mary. Away goes the atonement; and the cross is no longer the means of reconciling God and sinners, but the testimony to a God from the first reconciled. Away goes the offer of pardon through a Saviour's blood; and back comes the voice of the law "Do and live," and as there is now no call for a Divine Spirit to renew and sanctify, the last pillar of redemption falls amidst its other broken columns, and man's own effort and struggle return as the source of his repentance and reformation. What is Socinianism, what is Mahomedanism, what is Judaism, sinking from the level of Isaiah to the Talmud, but so many testimonies that God's ways in redemption are too high for man's fallen reason, and that it is easier to bring down heaven to earth than to lift up earth to heaven? All the opposition to evangelical religion wherewith we are surrounded, and that incessantly repeats "Give us a Christianity that is rational, give us a Christianity that we can believe, give us a Christianity that meets the advancement of the age," what does it amount to but this: "Give us a Christianity without God; give us a Christianity without that element of grandeur, of mystery, of overwhelming superiority to man's thoughts and ways which compels awe and humbles pride." We accept the demand, come from what quarter it may, as an involuntary homage to the superhuman glory of the faith we stand by, as a tribute to the Christianity which still moves in her own orbit, and though surrounded by cloud and darkness, refuses to leave her native heaven. Nor do we lose anything, but gain everything by retaining the Gospel at its original elevation. Pointing to Him who is the Son of the Highest, we can say to the wandering children of men, "Here is God Himself come to seek and to save you!" Appealing to the matchless virtue of his sacrifice we can turn, not to the whole who need no physician, but to the sick and sore-wounded, and testify, "He is able to save to the uttermost all that come unto God by Him." Taking our stand upon the completeness of his work and the freeness of his salvation, we can ply the most distrustful and desponding with the overtures of his love; "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord for He will have mercy upon him, and to our God for He will abundantly pardon." And when the pardoned sinner feels his utter weakness, blindness, worthlessness and helplessness, then can we, standing by the fountain of spiritual influence which Christ has opened, invite all to be washed and sanctified as well as justified in the name of the Lord Jesus and by the Spirit of our God. The grandeur of these provisions comes home with a consoling and peace-giving as well as purifying power

to the sin-burdened conscience and heart. They reveal the majesty and strength as well as the love of the Godhead, and are thus the support and stay of dying men. Who has ever ventured his soul upon a human saviour, or said to any of the vanishing shapes of reason, "Guide us through the valley of the shadow of death?" When the storm arises and the winds beat, and the heaving deep yawns restless to devour, think you that the loftiness of the dark beetling rock, as it lifts itself far above the spray of ocean, is anything but a confidence and a joy to the drowning mariner, if he can only cling to its solid breast and, escaping from the foam below, rise by a sure pathway to the upper heaven! Even so is it with the Rock of Ages, which rises heaven-soaring, and we by it, from amid the surge and wreck of sin and misery; and it is because of its unearthly grandeur and elevation that it strikes the eye and wins the confidence, and attracts the clinging embrace and trembling yet hopeful footstep of those who were else lost forever. Never can we surrender this godlike greatness of the Gospel or suffer this high stronghold to be dismantled and destroyed. It were to surrender our own souls' refuge, and that of all the guilty, and with a heaven above that stooped not to our rescue, and an earth at our foot that crumbled to our tread, to sink unpitied in the waste of sin and ruin.

I observe *fourthly* that God's ways are not our ways nor his thoughts our thoughts in regard to the *progress* of redemption. Redemption has a history, and this is, of all others, the most difficult to scan, not only as its lie in the Bible, but in uninspired records. It has been said "Interpret the Bible as any other book;" but this ultimately means "Interpret God as you interpret man," and you cannot even interpret Church history as you do other history. It is in a sense which belongs to no other history the story of a battle not yet fought out, or of a campaign not yet ended; and there are combatants at work beyond the range of human observation, and a supreme celestial Leader whose point of survey none can share. It was to be expected, therefore, that the progress of redemption, as surveyed by human eyes, would present many anomalies and many difficulties, while, at the same time, true to the analogy of the substance of redemption, there would be a lofty, all-pervading grandeur that spoke to the devout observer the presence and the hand of God. I will illustrate this union of mysteriousness and divine greatness in regard to three features in the progress of redemption: the rate of its progress, the instruments of its progress, and the hindrances of its progress.

Look then at the *rate* of the progress of redemption. How much is there here, unlike the thoughts of man! To say nothing of the Old Testament dispensation, which spread over a period of four thousand years, during which redemption was indeed developed, but very little diffused, how strange and startling does it appear at first that even under the New Testament dispensation, whose law was expansion, notwithstanding the express precept of the Saviour, "Go ye into all the world, and preach the Gospel to every creature," his religion has, even after eighteen hundred years, been carried only to a minority of the human family, and not only so, but large regions have been lost to the Gospel, corruptions and depravations of the most lamentable nature have widely and long prevailed even where it was professed, and Christianity has been not only deformed by error, but marred by impurity and weakened by division. This is the mystery, which, if seen only on one side, could shake our faith and subvert our comfort; but which when seen on another side positively strengthens our faith, and brightens our hope. For this religion, thus struggling for existence and often apparently defeated and well nigh crushed, not only lives but spreads; it is unspeakably more powerful in the earth now than it was in the days of the apostles, at the Reformation, or at any former period, and who can tell how powerful it may ere long become. Though its history is full of great contractions, it is also full of great and sudden expansions, and how far would an expansion carry the present Church—an expansion that bare it beyond its present bounds as far as a Pentecost did the early Church, or the Reformation the pre-existing Christianity? There may be something disappointing and tantalizing in a progress like this which resembles the advance of a ship by tacking, and not in a straight course, or the rise of the tide by the alternation of flux and reflux, but no one can deny that there is a divine hand in the onward movements, and that *it is all the more* glorious for its incessant recovery from

retardation and retrogression. When the whole is known it will be pre-eminently godlike, and it will be seen that God's law of progress, both as to time and space, was as far above man's law as the heavens above the earth.

Look next to the *instruments* of the progress of redemption. How unlike all that man would have conceived or devised! This applies even to the Old Testament dispensation, but far more to Christianity. The enemies of Christianity in the early ages said to its converts "You are the disciples of a carpenter; you are the capture of fishermen and publicans," to which the reply was easy, "Be it so; we are taken captive by one who has conquered the world, we are enclosed in a fisherman's net which contains philosophers, captains, senators, kings, emperors." Never was a kingdom founded like this kingdom of heaven? not by the sword like that of Alexander; not by learning like that of his great master; not by a mixture of superstition and force like that of the successors of the false prophet. It was founded by preaching, it was propagated by prayer, and no weapons but those of truth and love ever contributed to its real progress. Its leaders were the poor; its soldiers were slaves and women; its heroes were martyrs. How unlike the agents in any other revolution, and yet God chose the weak things to confound the mighty, and base things and things that were despised, and things that were not, to bring to nought things that were! By similar instrumentalities has Christianity perpetually renewed its strength. When banished from courts and camps and high places, its revivals have begun with the common people who have heard it gladly, and all through this last and divinest religion, only possible through woman's help, and appealing to a latent power in the sex, which Paganism in its blindness had disowned, and Judaism with its hardness of heart had but faintly and dimly recognized, has found its best auxiliary in her who was last at the cross and first at the sepulchre. What new development of glorious possibilities, undreamt of before, has the Gospel everywhere achieved and made tributary to its progress! Not only in the peasants of Galilee has it found the teachers of the world; but it has raised up its Luthers and Whitfields from the humblest places to agitate kingdoms and continents, its Baxters and Bunyans to lead millions to glory, and its Careys, Williamses and Livingstones to explore new lands for Christ, or bring old races to his feet! Nothing so unlike human predictions, nothing so far above human thought as the march of this Gospel. If we confine it to apostolic successions, to consecrated channels, to time-hallowed boundaries, it spurns them all. Where we dig a path for it, it ceases to flow, and the buried river breaks forth in the desert. Hence our prayer should be that of Moses, but with more faith, "O Lord send by whom thou wilt send," and never should we despair of a religion which bloweth where it listeth, and comes from all the four winds at will to breathe on the slain that they may live.

One word only as to the *hindrances* to the progress of redemption. Man would have thought that hindrances would be speedily removed, or, if suffered to remain or to return, would constitute unmingled evils to the Church. But God, on the other hand, we can see, by giving the victory slowly, trains the faith and courage of successive generations; and by permitting old enemies to return or new ones to spring up, shews the unexhausted and inexhaustible power of his Gospel to face and put down every hostile power. The variety and vicissitude of attack when it is once surmounted, surrounds the Gospel with richer trophies and places on its head more crowns. We are the heirs at this day of all the persecutions of the Cæsars, of all the massacres of Rome. The blood of martyrs enriches us, and the books of apologists and confessors; we divide the spoils of infidelity, and turn the poison of heretics into food; the wrath of Satan is our security, and the gates of hell are the pillars of the truth. As it has been so it shall be. The onsets of unbelief that now disturb us shall be the consolation of our successors, and its scarce-remembered names and war-cries shall swell their song of peace.

Let me briefly notice in the *fifth* and last place that God's ways are not our ways, nor his thoughts our thoughts in regard to the *limits* of redemption. Why should redemption have limits at all? Why should not all be saved as God wishes, and come to the knowledge of the truth? Thus man fondly argues, and by arguing like this not a few are in our day plausibly deceived, in forgetfulness of the warnings of consci-

ence and the solemn voice of God, to the effect that he that believeth not shall not see life, but the wrath of God abideth on him. On this awful subject we cannot in this darkling state profess to justify the ways of God to man, for this He will do himself in the day of the revelation of his righteous judgment. But it may be seen, even here, that whatever God appoints for the impenitent, cannot be inconsistent with his moral attributes. If the cross clears God from every aspersion in regard to the entrance of evil, not less does it do so in regard to the continuance of evil in his universe. What else has done in Christ's a sufficient proof that the fault is not his, and that man is the author of his own undoing. The hell of the Bible is prepared for the devil and his angels, and if men voluntarily share their sins, and that in spite of every divine remonstrance, they must share their plagues. Nor is this hell an arbitrary infliction, but the outgrowth of remorse, which in its most awful sufferings and penalties acquits God, and takes home the guilt of its self-destruction. Hell is darkness; hell is hardness; hell is hatred; hell is lust; hell is sin come to maturity, and weighing the sinner down under a sense of his own odiousness and the frown of God; and if the sinner would not, though warned and wooed by love a thousand times over, escape all this, is there not a point at which divine justice may say, "It is enough; *entreary* is exhausted. Now must you eat of the fruit of your own ways, and be filled with your own devices?" I repeat, we are not called on to vindicate these awful ways of God, for this is his own prerogative; but surely considerations like these may make the bold accuser pause and tremble who would arraign them, and may prepare for the full disclosure in another world that while in this solemn matter God's ways are not our ways, nor our thoughts his thoughts, his ways and thoughts here also are as far above ours as the heavens above the earth.

And now, dear brethren, what should be our sentiments this day, as we draw near to a God so condescending and yet so great and awful. Let us approach with reverence and godly fear. Let us put off our shoes from our feet, for the place where we are is holy ground. Let us bow down before Him whose way is in the sea, and his path in great waters, and whose footsteps are not known, and yet whose counsels of old are faithfulness and truth. Of this let us be sure, that though his ways are above us, they are so only as the heavens to supply a pathway for the sun and a fountain for the dew, and that every cloud shall break in blessings on our head. Oh that we all proved Him, trusted Him, served Him in this mortal darkness with loyal service. Then should the day break and the shadows flee, and the solution of every mystery should be love! Amen.

THE GENERAL ASSEMBLIES IN SCOTLAND.

ESTABLISHED CHURCH.

Thursday, 27th May, the Foreign Mission report was received and discussed. The following table shews the present and past state of the funds, with the concurrent expenditure.

Income of	Collections	Donations, etc.	Legacies	Total
1875,	£8,619	£3,353	£2,444	£14,416
1876,	7,091	3,215	4,490	14,796
1877,	6,363	2,795	1,155	10,313
1878,	6,093	2,700	4,892	13,685
1879,	5,560	2,800	2,554	11,014

The expenditure has been as follows:—In 1875, £8,679; in 1876, £13,881; in 1877; £11,541; in 1878, £13,367; and in 1879, no less a sum than £16,062. The cause of this increase of expenditure has been an expansion of operations. It is a permanent cause; and, in consequence, the close of the current year is likely to see the entire surplus of £5,242 exhausted.

The report on Church work in the Highlands, was next taken up. It shewed a large amount of successful labour expended.

Other reports were read and disposed of.

Friday, 28th, the Assembly received and discussed the report on the increased liberality of the Church. From this it would appear that the income from the people from all sources, for Church and Mission purposes, had fallen off as compared with that of the preceding year to the extent of £52,000.

The rest of the sederunt was taken up in disposing of applications for admission to the ministry of the Church from members of other bodies. One we notice from Ontario.

In the evening the Assembly did not sit.

FREE CHURCH

On Wednesday, 26th, the Disestablishment question came up for consideration. The discussion was introduced by Principal Rainy in a very long and able speech, which he closed by moving to the following effect.

"That the Free Church, in conformity with the Claim of Right, has constantly denied the right of the Church now established to the position and the historical inheritance of the National Scottish Church. That in the present circumstances of Presbyterian denominations in Scotland, the possession by one of them of the exceptional position and privileges of an Established Church is most unjust, and thoroughly unreasonable. That the termination of the existing connection between Church and State in Scotland, with due regard to life interests, and leaving the Church now established to carry on its important work by the Christian zeal of its members, would remove a great obstacle to the religious well-being of the country, and to the prospect of a harmonious and flourishing Presbyterianism in Scotland. That, in present circumstances, the funds set free ought to be employed in objects connected with the welfare of the community, and among these are an improved and completed system of education, in conformity with the convictions of the people of Scotland. That the time has come at which the justice and necessity of these steps ought to be resolutely pressed upon the Scottish community, and ought to be firmly maintained and asserted by the office bearers and members of this Church. That the same claim, on the same grounds of justice and necessity, ought to be by this Church placed before Parliament; and, therefore, that a petition be prepared for presentation to both Houses of Parliament in conformity with the first four of the foregoing resolutions, and praying that steps be taken to do right and justice in the premises.

Sir Henry Moncreiff, on the other hand, proposed—

"That the Assembly, while denying the right of the Church now established to the position and historical inheritance of the Scottish National Church, do not see their way, in present circumstances, to petition Parliament on the subject, or to take any action regarding Disestablishment."

This was also duly seconded.

Afterwards there was a motion, by Dr. McGregor, to petition Parliament to appoint a commission of inquiry as to the condition of the Established Church of Scotland and the number of its adherents. The debate throughout was very keen, being substantially carried on the anti and pro-establishment line. When the vote came between Sir H. Moncreiff's amendment and that of Dr. McGregor for a Parliamentary commission, 57 voted for the former and 75 for the latter. Dr. McGregor's proposal was then put as the amendment in opposition to Dr. Rainy's motion, when 91 voted for it as against 417 in favour of Dr. Rainy's, and consequently in support of Disestablishment. This is a very strong vote, and when it is remembered that the motion in the U. P. Synod, by Principal Cairns, in favour of Disestablishment was carried with only one dissenting voice, it will be seen how strong the current runs in this direction, both in the Free and U. P. Churches.

In the evening of the same day it was reported that a Chalmers Lectureship had been founded by Mr. Macfie, of Airds, giving £5,000 for the purpose. The first lecturer on the foundation was at the same time announced, viz., Sir H. Moncreiff—subject, "The Headship of Christ."

The Irish deputies were also heard, and the report on the Highlands received and discussed.

Thursday, 27th May, the Robertson-Smith case came up and, as was to have been expected, caused a very large amount of excitement. How great that excitement was may be judged of from the fact that ladies began to assemble in that section of the hall set apart for them as early as half-past six a.m., and that by a little after nine a.m. every part of the house allotted to the public was crammed to suffocation. The ministers' and students' galleries were also densely packed fully half an hour before the Assembly met, and the part reserved for members of Assembly was also quite filled shortly after nine o'clock. The demonstrations of approval or the reverse given to the more prominent members of the Assembly as they entered the hall were of the most pronounced and secular description, cheers being abundant, and groans and hisses not by any means wanting. The theological students were especially excited, and shewed their zeal for truth and righteousness in the manner usual to rollicking boys rather than to thoughtful Christian men. As a sign of the times, as far as these young hopefuls were concerned, Principal Rainy was, on his entrance, pretty generally hissed from the students' gallery. Of course Professor Smith was enthusiastically cheered by the same young gentlemen.

When the Moderator took the chair, every sitting and standing place was more than fully occupied,

and in a short time after the usual preliminaries, the Smith case was called.

There was at first a considerably lengthened discussion over the question as to the stage at which Professor Smith should be allowed to address the Assembly. Some were anxious that he should be heard after the discussion and immediately before the mover of the first motion replied. But this was finally disposed of by the very reasonable objection that it would be absurd to allow a party at the bar to review all the arguments and pleadings of his judges, and that this plan would necessitate the whole case being gone over again by those who might be anxious to meet the professor's arguments and objections. The result was that the professor declined to speak at all, and almost immediately left the House, though he returned by-and-by and listened to part of the debate from the audience gallery occupied by ministers and members.

The Assembly then proceeded to consider the motions of which notice had been given. Sir Henry Moncreiff proposed his motion, which was to the effect of stopping the process at its present stage, in consequence of the anxiety and alarm excited by the discussions in the case, and for other reasons, find that Professor Smith has so lost the confidence of the Church that he cannot with advantage retain his chair, and must cease to hold it, a committee being appointed to arrange such matters as might in the circumstances arise. He admitted at starting that the motion was peculiar—an admission at once received with an answering shout from the gallery—but the question was whether the circumstances were not sufficiently extraordinary and peculiar to warrant the adoption of that motion. He was quite prepared to go on with probation if he were not sensible that their doing that might involve them in questions that would protract the case further, and that would keep it before the court for another year. The idea of this motion had not originated with him, but he had taken it up because he had been made fully aware of two things—that some persons who had hitherto rather seemed to lean to Professor Smith's side of the case, so far as not to agree with the conclusions which had been arrived at by the previous Assemblies were now disposed towards some adjustment of the kind which the motion recommended, and also because he had become aware of the great prevailing desire on the part of those who had supported these decisions of the Assembly that the case should be brought to a close in the present year. He wished also to say that if the case had gone to probation and the charge had been proved—as he believed it could be proved—he would not have proposed any further sentence except to exclude Professor Smith from the chair. He took this ground because he had long maintained that the charge against Professor Smith as it had been found relevant was not the same thing as a charge of directly or even constructively denying the fundamental doctrine of the Church—the doctrine of inspiration or any other—but the charge of maintaining publicly the opinion respecting a book of Scripture, or a portion of a book of Scripture, which, in the judgment of the Church, could not be logically reconciled with the doctrine of the Standards. This was not the same thing as if they had convicted him of denying the doctrine of the Standards, and therefore the judgment to be pronounced in such circumstances ought not to be the same as it would have been in the other case. Sir Henry having thus shewn that the course he proposed was open to the Church, proceeded to argue that the alarm and anxiety prevailing in the Church was of such a kind, and was so increasingly prevalent as to justify the conviction that Professor Smith could not look for the confidence of the Church in the conduct of his chair. He shewed that this anxiety had prevailed from the beginning, and that nothing of Professor Smith's subsequent pleadings had allayed the alarm. With respect to the personal part of the question relating to Professor Smith's office, he said the temporalities were not now in question—the only subject before the House was whether, in the circumstances, he was to continue to exercise the spiritual functions in the Church of Christ, for the right arrangement of which the Church was responsible to its Great Head. So far as temporalities were concerned, the question was relegated to the committee which the motion proposed. Sir Henry spoke for nearly an hour. He was followed by Dr. Adam, who spoke as one who has not been in favour of the relevancy of the libel. He desired the Assem-

bly, however, to remember that the position which he and others had taken up, had been consistent with anxiety and alarm as to the tendency of Professor Smith's views, and that anxiety and alarm had been from the first expressed, and was contained in the motions which had been defeated in successive Assemblies. He repudiated, with emphasis, the statement that this anxiety and alarm had been the result of clamour. It was a delusion to suppose that the alarm and anxiety were decreasing. These statements were challenged by cries of "No" on the one side, and supported by cheers on the other. Another interruption of Dr. Adam's speech attended the statement that, in the dealing of the committee about compensation with Professor Smith there would be no "higgling." This was received with cries of "Oh," which were not altogether appeased by the modified form of the statement that there would be no disposition to act in anything but the most liberal and generous spirit.

Dr. Laidlaw moved a different resolution, which also agreed to drop the libel, but guarding the Free Church, by declaring that the views of criticism held by Professor Smith were not the views of the Church, nevertheless, in respect that his opinions were not of such a character that they could be declared as condemned by the Standards, and in view of his great ability and usefulness, resolve to repon him in his office. He did not deny the abstract right of the Church to take the course proposed with respect to a professor who had lost the confidence of the Church. But they were in this peculiar position, that it was proposed to take this course at a time when they were in the thick of the case. He found no relief in this proposition, but, on the contrary, looking along the line of the future, it increased present perplexities, and raised new ones. How were they to contemplate the initiation of judicial processes if they were to learn from this painful instance that such processes might be broken off in the supreme court, and that a person under libel be set aside from his office without any conclusion being come to? How were they to regard the status of professors if this strange method of procedure was to be peculiarly applicable to them? Would not such a method of procedure raise a danger that it would tempt their people to listen to those who insinuated that some form of legal bondage—some kind of State-regulated discipline—might be preferable to such freedom. But he did not desire Professor Smith to come out with a verdict of "Not proven." He did not accept his theory of Deuteronomy. He desired a distinct declaration that Professor Smith's views were not the views of the Free Church. But, while he condemned the views, he desired to save the Professor to the Church in a chair where he would be eminently useful. The deprivation of Professor Smith would not stamp out his views, whereas, if they reponed him with such a declaration as he proposed, an admonition to attend to his valuable linguistic studies and spiritual exegesis of the Old Testament, which he was so well fitted to illustrate, they should have a better chance of seeing these questions relegated to the subordinate place of dull un-eminence which really belonged to them. Dr. Laidlaw's motion was seconded by Professor McGregor, who held that Sir Henry Moncreiff was proposing a wrong thing, to change the law of the Church, and to dogmatize about a thing which no Church in the world had ever even appointed a committee to inquire into.

Dr. Begg followed with a motion that the court should now proceed to probation in the case. He held the course proposed by Sir Henry Moncreiff to be unprecedented, and injurious to the interests alike of professors and ministers, whose rights to a fair trial it suspended in a way that might make of Presbyterianism an instrument of intolerable tyranny. He also objected to the abrupt and summary ending of the case, inasmuch as it did not protect the rights of the people; inasmuch as it left the question undecided whether Professor Smith was to be entitled, as a member of the Church, to promulgate the views for which he had been deposed as a professor. Dr. Begg's speech was attended with the unusual accompaniment of approving cheers from the students' gallery—a favour which was not extended to a vigorous, but unduly long-winded oration, with which Mr. Wood, Aberdeen, seconded his motion.

Dr. Beith appeared in support of a motion to restore Professor Smith with an admonition. He craved that his son, Mr. Gilbert Beith, might be allowed to read his statement. This was granted. The

substance of that statement was that, in the estimation of the writer, no question of doctrine, but only a question of criticism was before the House, and that a professor did not lose the confidence of the Church on account of a difference of views from those generally accepted in such a matter of criticism. He also held that authoritative decisions dictated by motives of expediency, however good the motive might be, ultimately availed nothing, and were always perilous in view of the future, both as regards the Church's peace, and the honour and glory of the Great Head of the Church.

The debate was then opened by the House, and was proceeded with for a long time with great eagerness and in many cases with marked ability. About five o'clock p.m., the House, exhausted and excited, began to show a good deal of impatience, and efforts were once and again made to force a vote. These, however, were unsuccessful as it was felt that nothing but the fullest and freest discussion would serve the purpose in such a case. Instead of forcing a vote an adjournment to the evening was ultimately proposed and carried. When the Assembly dispersed a very large portion of the audience, especially of the ladies, did not stir, though the interval was to be two hours. In spite of heat, excitement and hunger they kept their seats, and the friends of a good many of them by and by appeared on the scene with satchels, presumably filled with eatables and drinkables. The House was again filled long before seven o'clock. The audience was much less demonstrative than in the morning, and the House appeared to wear a chastened and anxious aspect. The debate was resumed by Professor Lindsay, who developed an unsuspected humorous faculty in his criticism of Sir Henry Moncreiff's resolution, as made up of a preamble and a conclusion so remote and disconnected, that if the one were infected with scarlet fever the other would be perfectly secure from contagion. He gave the testimony of his own experience that Professor Smith's speeches at the Glasgow Assembly, at the Assembly of 1879, and his answer to the amended libel had relieved many minds from difficulty and anxiety in the case. As the experience of six months' evangelistic work in various parts of the country, from Aberdeen to Wigtonshire, which had brought him into frequent contact with the eldership, he had never heard opinion adverse to Professor Smith, but a contrary hope had been expressed by many that the present Assembly would do nothing to Professor Smith. He complained of the cruelty of the position in which Professor Smith had been placed, where, being bound hand and foot by a libel, it was impossible for him to make an act of self-sacrifice for the sake of the Free Church.

After Professor Lindsay's, various speeches were delivered in favour of this or the other motion.

Dr. Beith found an influential supporter in Mr. Mackintosh, a champion of orthodoxy, and a valiant upholder of Free Church students, who had passed through Professor Smith's hands as a student. He bore characteristically enthusiastic testimony to the inspiring and elevating nature of Professor Smith's influence upon his students, his unvarying fidelity to the doctrines of grace, and the freedom of his teaching from unsettling tendencies. As one who held the plenary and even verbal inspiration of Scripture, he had no difficulty in reconciling Professor Smith's views with the oldest and strictest view of plenary inspiration. If Professor Smith were guilty of logical error in reconciling his views with the Confession, he pleaded guilty to the same logical error, but he was not afraid of being convicted of logical error in this matter by the process of reasoning Sir Henry had found it necessary to follow in order to establish it. If it was true that Professor Smith was not condemned by the Confession or by Scripture, why was he to be condemned? Because he had lost the confidence of the House? If they went on this want of confidence principle it would give an encouragement to turbulent people to bring about want of confidence, and if they were only long enough and loud enough they would succeed. But if this sort of thing went on there would soon be a want of confidence in their Church's justice, in Presbyterian order, and ecclesiastical righteousness.

Mr. Mackintosh's speech was received by the galleries with tumultuous cheers, and when Principal Rainy rose immediately afterwards there were cheers and counter cheers mingled with hisses in the most approved fashion of political and not over dignified meetings.

The Principal said that it was only natural that there should be expressions of feeling in such a case, while he sincerely deprecated them. He rose with a heavy heart, never with a heavier heart, in the Assembly, but with perfect decision in his own view. If there was responsibility or odium in Sir Henry Moncreiff's motion, he claimed his share of it. His difficulty was that while he had been against a libel, and against holding the present libel relevant, he could not go back upon the decisions of previous Assemblies, and adopt an obstructive course. He could not accept either Dr. Laidlaw's or Dr. Beith's motion as a way out of the difficulty, because neither would settle the case, but would most probably be a new beginning of the case. He was prepared, if the Assembly chose it, to go to probation, but he was not prepared to propose that, because of what would be the position of those who had conscientiously carried the case against him. They must look at the practical difficulties into which this libel had landed the Church. Though technically the decisions of the Assembly hitherto proved nothing against Professor Smith, he asked whether morally and really there was not in these successive decisions a great proof of want of confidence in Professor Smith. He saw no other extrication out of the difficulty. He denied that there was anything in the motion about punishment. Towards the close of his speech, which was marked by great solemnity and elevation of tone, he was called to time and immediately sat down.

After Principal Rainy's speech another attempt was made to force a vote, but it was overruled and the debate went on, the speeches however being confined afterwards to ten minutes each. As was to be expected there was manifested a growing amount of impatience, and the tone of remark was too frequently such that the discussion threatened to degenerate into an unseemly wrangle. Another attempt was made to get a hearing for Professor Smith but it was unsuccessful, for unless he were allowed to review the whole debate, the Professor declined to be heard merely in the way of giving explanations on particular points.

At last Sir Henry Moncreiff, as the mover of the motion, replied. In the course of his speech there was a little scene of an unpleasant kind, arising from Sir Henry saying that there was apparently a different standard of morality in judging such questions between commercial men and ministers. This was resented by Mr. Beith as reflecting upon him. All that Sir Henry said in reply was that he named no names, leaving every one to apply the remark or not as he pleased. He acknowledged that his motion was a peculiar one, but then the circumstances were very peculiar, and it was necessary in the highest interests of the Church to secure that an end should be put to this case, and with it a removal of their troubles be secured.

The Assembly proceeded to the vote at a quarter past eleven p.m. The divisions occupied an hour and a half, and were watched with breathless interest by what might well be designated, as it was, "a magnificent audience."

The first division was taken between Dr. Begg's motion and that of Dr. Beith. There voted—

For Dr. Begg's.....	256
For Dr. Beith's.....	287
Majority for Dr. Beith's.....	31

The result was announced amid enthusiastic applause from the galleries. In the second division Dr. Beith's motion was put against that of Dr. Laidlaw's, when the result was as follows—

For Dr. Laidlaw's.....	51
For Dr. Beith's.....	244
Majority for Dr. Beith's.....	193

The final and decisive division then came, when the hitherto successful motion was pitted against Sir Henry Moncreiff's. The result was announced at twenty minutes to one a.m.:

For Sir Henry Moncreiff's.....	292
For Dr. Beith's.....	299
Majority for Dr. Beith's.....	7

Even before the figures were officially announced, and though from the state of the exits it seemed to be going the other way, the result passed like wildfire through the whole House, and raised the greatest enthusiasm. It was some time before Sir Henry Moncreiff was able to give out the figures, which, when actually announced, caused the building to resound with cheering, which was all the louder because the result was hardly expected.

Dissents were entered by Sir Henry Moncreiff and Dr. Begg, to one or other of which various members gave in their adherence.

After the final vote was announced, Professor Smith was summoned to the bar, and as he proceeded down the House was loudly cheered. When the deliverance had been read, the Moderator addressed the Professor in the following terms.

Professor Smith, it is my painful duty, in accordance with the terms of the resolution to which the Assembly has come to, to admonish you with due solemnity as to the past, in the confident expectation that the effects referred to will be guarded against and avoided in time to come. The foundation of this lies in the fact that you are said to be 'blameworthy in the unguarded and inconclusive statements' of articles which you have written. Observe that whilst there has been very nearly a balanced vote upon the present occasion, it was solely in regard to what was fitting and proper to be done in the circumstances. Amongst all those who have voted there was no diversity of opinion in regard to the incompleteness and unguardedness of the statements you have made. The unanimous judgment of the Assembly is that these views have been unguarded and incomplete, and the anxiety created throughout the Church at large has been great indeed. I can scarcely imagine but that you yourself feel very deeply with regard to that, and the confident expectation of the Church, therefore, is this, that seeing the solicitude that has been awakened, realizing the solemnity of the circumstances in which you have been placed, and the confidence that is reposed in you, that in the time that is to come you will carefully guard against all approach in the same line and the same tone of statement, and that by your future line of action the confidence which the Church has expressed shall be found to have been fulfilled, and, if so, there will be great satisfaction throughout the Church at large. I fulfil my duty in these statements, and admonish you, therefore, in regard to the line of the past to be guarded against and the course it is fitting and becoming for you to 'take.'

Professor Smith, speaking in the profound silence of the House, said—

"Moderator, I hope I am not out of place when I say that, while I thank God for the issue of this evening—an issue which, I trust, will be for His glory and for the maintenance of His people, I have never been more sensible than on the present occasion of the blame that rests upon me for statements which are proved to be so incomplete that even at the end of three years the opinion of this House has been so divided upon them. I feel that in the providence of God this is a very weighty lesson to one placed as I am in the office of a teacher, and I hope that by His grace I shall not fail to learn by it."

This speech was followed by cheers. When the cheering subsided, the Moderator said:

"I know of nothing to unseemly, after four days' discussion, and after a division, and when I have been called upon to do the painful duty of admonishing Professor Smith at the bar, and when he has acknowledged, as he has done so becomingly, his blameworthiness in the past, and promised that he will strive to avoid cause of offence in the time to come—I know nothing more unseemly and more to be regretted than the manner in which we have been treated by the audience. And it will be—I say it from this chair—a solemn and weighty consideration for the Church at large against the time that is to come to guard against the possibility of a recurrence of the scene we have had this evening. I know not how the Church can expect any man to occupy the honourable place of Moderator if he is to be the witness of such scenes as we have had."

The Assembly then adjourned, after one of the most painfully exciting and important sittings in the history either of it or of any preceding Assembly.

As was to be expected there was not much inclination on Friday, 28th, to revive discussion about the teaching in the Colleges. Accordingly when that subject came up, the following motion by Dr. Adam was after a short debate adopted by a large majority without the roll being called:

"The General Assembly, having considered the overtures, while recognizing the duty of watching over the teaching in the chairs of theology, as one of the greatest interests entrusted to their care, do not see good cause for taking action in accordance with the overtures. But, having had their attention largely and anxiously occupied with one important case, and believing that the whole course and issue of the proceedings connected with it are fitted to produce a deep and salutary impression on the minds of ministers and people alike—an impression with which measures such as those proposed would seriously interfere—the Assembly exhort all parties to benefit by the lesson which this case suggests, to avoid occasions of offence and stumbling, and to study ever to maintain truth in love. In a special manner they exhort the brethren in the professoriate, whom they esteem highly in love, for their work's sake, to consider well the solicitude the Church feels in the character of their teaching, on which, in these times, so much depends, and to give constant care to build up their students in a great reverence and love for Holy Scripture. And the Assembly, persuaded that their beloved brethren are abundantly willing of themselves to welcome such exhortation, do earnestly commend the colleges, in the special circumstances of the present time, to the prayerful interest and loving regard of all their faithful people."

The deputies from the English Presbyterian Church were then heard.

In the evening the Foreign Mission Report was received and discussed, as well as some others. Our space will not allow us to give even the meagrest outline of the transactions.

(To be continued.)

THE CANADA PRESBYTERIAN.

SEMI-ANNUAL IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE NO. 6 JORDAN ST. TORONTO

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 18, 1880.

THE ASSEMBLY.

ALL are united in their expressions of satisfaction at the manner in which the business of the Church has been transacted during these past days in the Assembly at Montreal. The work, it is declared, has been done thoroughly, and yet with very praiseworthy despatch. Mere speech-making has been at a discount, and the slightest attempt at individual dictation has been unknown. Too often, in times past, the first days of the supreme ecclesiastical Court used to be consumed in very profitless discussions which often threatened to degenerate into something very like mere wranglings. The result of this was that the actual business of the session had to be rushed through with indecent haste, when many of the members were already away and all of those present were anxious to go. At the present meeting it has been very different, for from the first, business has been systematically and persistently taken up and disposed of, not without due discussion, but without vague and pointless and interminable talk. It has in short been a happy, profitable and peaceful meeting. There is one thing specially noticeable and gratifying as well. We refer to the fact that even at this early stage, the component elements of the Assembly are so thoroughly amalgamated that it would be impossible for any one to mark the original dividing lines or to raise any possible issue which would resolve the united body into its constituent elements. In the Canadian Presbyterian Assembly, at any time, there is neither "Right" nor "Left," neither "Mountain" nor "Plain," neither "High" nor "Low." There have been of course points on which individuals have felt keenly and on which they may have expressed themselves warmly, but the associates in one discussion and vote very likely came to be the opponents in the next, and the equally zealous coadjutors once more in those which succeeded. The Church throughout all its borders will we trust every day feel more fully the beneficial influence of this state of things, and will go forward to its great proper evangelistic work with ever quickening zeal, ever gathering power, and ever accumulating resources. As more than one of the members of Assembly remarked, never had a Church a more extensive, nobler or more worthy field of labour for Christ than that which lies before the Presbyterian Church in Canada to-day. It remains to be seen how the work so evidently assigned to her shall be performed. The indications are encouraging in no ordinary degree, and prayerful, united and sustained effort will realize more than even the most sanguine may now anticipate.

IS IT RIGHT?

WE deprecate anything like officiousness, and have no desire to intrude into matters properly to be regarded as private, either in the wider or more restricted sense of that word. There are, however, proceedings and assemblies which, though conventionally of this character and therefore generally regarded as "privileged," have a certain character of publicity about them, and may so far, therefore, be noticed and discussed as public property. We are of opinion that entertainments of a more or less public description, whether in honour of a man, or in the promotion of a political party, or in celebration of some epoch or incident in the history of an educational institution, are of this description, and are therefore fairly amenable to public criticism, if anything be said or done at any of them calculated either to scandalize the feelings or injure the morals of a portion of the community. This, we take the liberty of saying, is being frequently done by the manner in which intoxicating liquors are used at most of such entertainments. Is it, we respectfully ask, a right and proper thing, for instance, that the close of the Uni-

versity winter course, as well as that of others which could easily be mentioned, should be so celebrated as to result in some of the students as well as others of the guests being more or less intoxicated? For years upon years past this fact has been a common talk and an acknowledged scandal, yet no one has cared to say anything about it. Its very commonness has been its excuse, though a most inadequate and preposterous one. Once and again have we heard gentlemen of the highest integrity and the most unquestionable veracity say that they would never go back to such meetings because of what they had both seen and heard at them. Nor was the last of the kind, we have been assured, either different or better. We are not careful to have it scientifically settled when a man may be properly called drunk; but this we affirm that at almost all of such meetings there are too many instances of what is neither creditable nor proper in the ultimate condition of some of those present, both old and young. Is this right and proper? Is it a becoming example to be set before the young or the lowly? Is it a proper branch of education in which to initiate our "ingenuous youth." Who shall say with how many lads these same entertainments, with toasts and wine *ad libitum*, have been the sure precursors of absolute and total ruin? Of course we know very well how the barest hint at such things will be denounced as "fanatical" and "scandalous" and how "maw-worm," or some equally favourite and elegant brickbat will be thrown with affected contempt at our devoted head. But all that is of very small importance and most easily discounted. In this matter we court no man's favour and as little fear any man's frown, when we assert that a radical reform is needed in the way of conducting such *gaudamuses* whether they be disguised under a pretended zeal for the honour of some departed genius, or set on foot for the celebration of some political victory, or it may be for the encouragement of so-called intellectual "culture." It is a matter of no consequence whether they are intended to shew due hospitality to distinguished visitors, or to mark with triumph the educational progress of the land. In all, the same baneful example is given in favour of those drinking usages which are wrecking more characters and laying desolate more homes than any other agency which could be mentioned; and it is too bad that even the youth at our schools and colleges, as well as those in our counting-rooms and warehouses, should be encouraged in such ways by the presence and proceedings at these drinking meetings of their seniors and superiors who certainly ought to shew them a better example and lead them in a more excellent way. We merely hint at such things in the meantime, and we do so with great regret. To talk of the Scott Act being enforced and of sobriety being diffused among the lowly while such guzzlings and toast drinkings proceed unchecked and unremarked on among the educated and even the quasi religious classes, is a fond delusion, fast hastening to something little better than the broadest farce.

Of the thirty-seven graduates of the class that graduated lately from the Union Theological Seminary, New York, seven are going as missionaries to foreign lands.

THE poor tried wife of the Czar has at last got free from all her earthly sorrows. Perhaps a sadder, more desolate-hearted woman than she was not in all the wide extent of the empire of which, ostensibly, she was the first lady. Why talk of the immorality among humble folks when those in the first ranks, like this Emperor Alexander, set all decency so ostentatiously at defiance, and apparently are thought not the less of either by priest or courtier?

"GOOD HEALTH," a monthly magazine devoted to hygiene, says: "That alcohol is a necessity in any department of human science is fast becoming an exploded idea. Not only is the medical profession in its highest circles now seriously debating whether alcohol is absolutely essential in the materia medica, but advanced science is taking still higher ground and asserting it totally unnecessary in any case, a terrible injury to mankind, a deadly poison, the production of which should by powerful legislation be at once arrested and forever prohibited. We hail the aid which enlightened savans are proffering the good cause of temperance as auguring the overthrow of the most monstrous evil under the sun."

BOOKS AND MAGAZINES.

HISTORY OF THE CITY OF NEW YORK. (A. S. Barnes & Co.)—Part VIII. enters upon President Washington's second term of office.

THE INTERNATIONAL REVIEW, June, 1880. (New York. A. S. Barnes & Co.) The International Review is always a welcome visitor. The present number is a fully average one. The articles of most general interest are, one by Wilkie Collins on the International Copyright question, very tart but very truthful, and another by Walter Chamberlain on "The Lessons of the General Election in Great Britain and Ireland." The latter takes up three points as specially settled by the recent election. (1) That the beer interest is not nearly so powerful as it was thought to be, for though its weight was all thrown into the Conservative scale, the defeat was as overwhelming as it well could be; (2) That "society" Englishmen and metropolitan newspapers have but little influence on general public opinion and even little knowledge of how it tends; and (3) That the English people as a whole have little sympathy with "Jingoism," but greatly prefer their chances of "peace and prosperity" at home to "gunpowder and glory" abroad.

IMMERSION: (1) Not the Only Mode of Baptism; (2) Not a Scriptural Mode at all, but an Invention of the Church of Rome. By Rev. W. A. Mackay, B.A., Woodstock, Ont. (C. B. Robinson, Toronto, 1880.)—We are glad to see that Presbyterian ministers are making increasing use of the press in the defence and propagation of the truth most surely believed among them. Among other recent publications the one whose title we have given above, by Mr. Mackay, of Woodstock, deserves a wide circulation and careful perusal. We are deeply convinced that such publications are much needed at the present day, for there is truth in what Mr. Mackay says about the "ordination of Christian Baptism in its nature, design, mode and subjects not receiving the attention in our Presbyterian pulpits which its importance demands, especially in view of another fact that our people are being constantly assailed as to the Scriptural warrant of our practice." However praiseworthy the reluctance shewn by Presbyterians to engage in controversy, that reluctance when carried too far is apt to be both abused and misapprehended. If any doctrine is worth the holding, it is worth the defending in every proper way, and surely Presbyterians most fully believe that the doctrine of their Church on both the mode and the subjects of Baptism is at once so Scriptural and reasonable as to deserve to be held with all tenacity, and to be defended with the greatest confidence and vigour. We commend Mr. Mackay's pamphlet as a timely contribution. Our Baptist friends about Woodstock and elsewhere sometimes seem to have adopted the idea that their views on the subject of Baptism are so buttressed by reason, learning and Scripture that nothing worth while can be advanced on the other side, while their expressions on the subject as quoted by Mr. Mackay and others are too often characterized by a greater amount of vigour than of good taste and Christian propriety. We are quite sure the Presbyterians of Oxford can give a very good account both of themselves and of their doctrines whether on Baptism or anything else. They don't seek controversy, but we are confident that when it comes, they won't go out of their way to avoid it. No more catholic or kindly Christian man than the late Rev. Dr. John Brown, of Edinburgh, could easily be found, or one more inclined to live in peace and harmony with all the different sections of the household of faith. Yet even he was occasionally led to say when his Baptist neighbours and friends became rather too persistent or somewhat offensively arrogant, "A little learning and a little piety will sometimes make a man a Baptist. A little more learning and a little more piety will generally bring him back again." There was a good deal of both truth and point in the remark when Dr. Brown first made use of it, and it has lost neither by the lapse of years.

A MEETING was lately held by a portion of the Presbyterian congregation of Durham who are opposed to the introduction of instrumental music into the church, and they have decided to petition the next Presbytery, that meets in Durham in July, to form a separate congregation, as they believe their number and influence sufficient to support a minister themselves.

MINISTERS AND CHURCHES.

THE Presbytery of Manitoba met in Knox Church, Winnipeg, on the 19th of May. A large amount of business was transacted, but chiefly of local interest, such as the rearranging of the different fields of labour and the stationing of the different preachers labouring within the bounds of the Presbytery.

THE Harriston "Tribune" says: "The second annual meeting of the Sabbath School Convention of the Presbytery of Saugeen will be held in Guthrie Church, Harriston, on Tuesday, 27th July. It is expected that each Sabbath school in the division will be represented. A very interesting programme has been prepared, which will go far to make this meeting one of the most successful yet held. The teachers and scholars of Guthrie and Knox Sabbath schools are now preparing vocal music, and when the time arrives they will be quite competent to entertain an audience.

ON Wednesday evening, 19th ult., a large number of the members and adherents of Knox Church, Acton, met at the residence of Mr. D. Henderson and proceeded to the manse, for the purpose of presenting to their esteemed pastor a purse of money as a token of appreciation of his labours and regard for him as a minister of the Gospel. As Mr. Cameron intends to visit his native land and remain for a few months, the ladies heartily went to work and raised a respectable sum of money, the better to enable him to take in a wide range and avail himself of any opportunities that would likely give him pleasure and relaxation. After the presentation, to which Mr. Cameron made a fitting reply, the invaders spent a pleasant hour in conversation, singing, etc., then wished the reverend gentleman a safe voyage to old Scotland, and left for their respective homes.

AT a regular meeting of the Young People's Association of Cooke's Church, Toronto, the Rev. R. H. Abraham, now of Burlington, was presented with an illuminated address and French marble timepiece as a token of esteem on the occasion of his removal to the above named place as pastor of the Presbyterian church there. The chair was occupied by the Rev. John Kirkpatrick, who appropriately referred to the services rendered by Mr. Abraham to the congregation during his long connection with it, both as a Sabbath school teacher and former President of the Association, in whose welfare he (Mr. Abraham) took a lively interest. The address was read by the President, Mr. T. A. Lytle, to which Mr. Abraham suitably replied, after which short addresses were delivered by Rev. Professor Gregg, D.D., Messrs. William Hunter, William Wilson, and R. J. Hunter.

ON Monday, 7th inst., the corner stone of the new Woodland (Egremont) Presbyterian church was laid by the Rev. D. Fraser, M.A., pastor of St. Andrew's Church, Mount Forest, and Woodland congregations. At the hour appointed large numbers were assembled at the church. Rev. Messrs. Fraser, J. Campbell, Morrison, and Straith took part in the ceremony. The hundredth Psalm was first sung, Rev. Mr. Campbell read appropriate selections from Scripture, Mr. Morrison engaged in prayer, and then the pastor read a historical sketch of the church. The usual documents having been deposited, the stone was laid by Mr. Fraser in due form. After the ceremony there was a social gathering in the old church, at which addresses were given by Rev. Messrs. Morrison, Campbell and Straith, Mr. J. Murdoch, Reeve of the township, and Mr. F. W. Stevenson. Everything passed over in the most pleasant and encouraging manner.

THE amount required for the erection of Knox Church, Port Sydney, Muskoka, is only \$300. The following sums have already been received at Toronto to this date: S. C. Duncan-Clark, and Alexander & Reid, \$5 each; Gordon McKay & Co., \$4; J. K. Macdonald, W. Mortimer Clark, A. M. Wade, J. Maclean, J. Kerr, W. B. McMurrich, W. Thomson, Principal Caven, Rev. Dr. Reid, J. L. Blaikie, F. Banks, Greenhow Banks, John Kay, John Macdonald, \$2 each; Dr. Thorburn, J. McGaw, J. & A. Clark, A. Jardine, W. Davidson, Arch. Young, R. S. Baird, J. S. Playfair, J. S. Lochie, J. B. Browning, J. L. Thompson, Alex. Fraser, W. B. Scarth, James Scott, Robert Baldwin, Dr. W. B. Geikie, Dr. Fulton, Rev. W. Inglis, A. W. Darling, J. A. Dobbie, T. O. Anderson, Daniel McLean, W. Adamson & Co., Mrs. D. McEwen, J. Y. Reid, Geo. Banks, Rev. J. M. King, Thos.

Henning, Copp, Clark & Co., \$1 each; smaller sums, \$3.50: total, \$74.50, received by Miss Agnes Kay, Port Sydney, to whom remittances may be made, or if sent to Mr. J. T. Boyd, Upper Canada Bible Depository, Toronto, they will be duly forwarded, and acknowledged in the CANADA PRESBYTERIAN. There are only about fifteen poor families in this part of Muskoka trying to erect this modest church, and they hope for help to open it free of debt. The frame is erected, and the roof shingled.

THE Rev. J. Smith, of Erskine Church, Toronto, was recently invited to visit his old parish at Enniskillen, where he had laboured for eighteen years. Enniskillen is eight miles north of Bowmanville, and a little more than forty miles east of Toronto. For several years Bowmanville and Enniskillen were united under one pastoral charge. Mr. Smith was ordained and inducted into the united charge on September 2nd, 1851. After labouring for eighteen years the congregations had grown so large that he felt it necessary to sever his connection with Enniskillen, and devote the whole of his time to Bowmanville, where he remained until he took charge of the Bay street Church, Toronto. Under the pastorate of Mr. Thom and Mr. Stewart the congregation of Enniskillen had suffered a good deal, chiefly from families removing from the neighbourhood, and not from any want of faithfulness on the part of the respected brethren. Rev. Mr. Atkinson took charge of the congregation in October, 1878. His work since that time has been very much blessed in building up the congregation and increasing its numbers. At the time of his settlement they were receiving aid from the Home Mission Fund; last April, however, they declared that they would receive it no longer, and they are once more a self-sustaining congregation. The old church had become uncomfortable, and accordingly last fall it was determined to erect a new building. A subscription was opened, and with the assistance of kind friends, chiefly in Bowmanville, \$2,000 have already been subscribed; the contracts have been let, and the new building is now in course of erection. Mr. Smith preached twice at Enniskillen and once in Cartwright on Sabbath, 6th June, to crowded houses. On Monday a large audience assembled to witness the ceremony of laying the corner stone of the new church. Rev. Mr. Little, of Bowmanville, and many of his people were present. After the usual formalities connected with this interesting ceremony, addresses were given by the Rev. Messrs. Atkinson, Little and Smith, after which the congregation adjourned to the basement of the Methodist Episcopal Church where a sumptuous tea was provided by the ladies. In the evening the Presbyterian Church was again crowded to hear Mr. Smith's lecture on the "Model Church." After the lecture short addresses were given by Mr. Little, and Mr. Howard of the Methodist Church. The Bowmanville congregation, both pastor and people, have been very kind to the Enniskillen friends in their present undertaking. "Behold how good and how pleasant it is for brethren to dwell together in unity." Mr. Atkinson is doing a great and good work at Enniskillen. He is an excellent preacher, a painstaking and faithful pastor, and a great favourite not only with his own people, but also with the whole community. May the Great King and Head of the Church bless his labours more and more.—COM.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVI.

June 27, } 1880. } **MISSIONS.** } Rom. x. 9-17.

GOLDEN TEXT.—"How shall they believe in Him of whom they have not heard."—Rom. x. 14.

HOME STUDIES.

- M. Rom. x. 9-17... Trusting and proclaiming Jesus.
- T. Isaiah lv. 1-9... Salvation offered.
- W. Acts ii. 37-47... Salvation accepted.
- Th. Eph. i. 7-14... Grace for the penitent.
- F. Eph. ii. 4-13... Grace for the believer.
- S. Mark xvii. 9-20... Missionaries commissioned.
- Sab. Acts viii. 2-8... Missionaries scattered.

HELPS TO STUDY.

Such a lesson as this may be considered suitable to supply the blank left in the prescribed list at the end of the second quarter.

The degree of interest which a Sabbath school takes in mission work is one of the most accurate measures of its real prosperity.

Our lesson is taken from a letter written by one of the greatest and earliest missionaries to some foreigners among whom he had established a mission.

The two prominent and all-important topics of the less are: (1) *Our own Salvation*, (2) *The Salvation of Others*.

1. **OUR OWN SALVATION.**—Vers. 9-13. Above and before all things this demands our attention. Until we have attended to this matter we are in a wrong condition, and can do nothing aright.

1. **Confession on the Lips.**—Ver. 9. What the Bible calls "confession" of Christ, or what is ordinarily called "a profession of religion," is right and necessary. There are those who excuse their immorality on the ground that they "make no profession," thus taking credit to themselves for consistency; but surely there is no merit in being consistently bad; and no one need be very proud of a garment on which mud spots will not shew, simply because it is all over filthy. Some even of those who have to a certain extent been brought to a knowledge of the truth do not seem to see the necessity of making a profession. To such the passage now before us ought to be conclusive.

2. **Faith in the Heart.**—Ver. 9. Although an outward profession is the first mentioned here among the terms of salvation, it is evidently not the root of the matter; for a true profession implies a previous faith in Christ; and those who believe, in the heart, that God hath raised Him from the dead believe also that He "was delivered for our offences and raised again for our justification" (Rom. iv. 25). This is the Gospel, the "glad tidings," that has brought peace and happiness to their own souls, and that they are therefore eager to communicate to others.

3. **Holiness in the Life.**—Ver. 10. It is true in two senses that with the heart man believeth unto righteousness: (1) Believers are endowed with the righteousness of Christ, whereby they are justified. (2) Believers (otherwise they would never have become such) have the Spirit of God working holiness in them, and enabling them more and more to die unto sin and "live unto righteousness" (1 Peter ii. 24). Those who are holiest can most clearly see the enormity of sin, especially of their own sin. Paul, for example, considered himself the chief of sinners; and he proclaims this opinion to the world in order to prove that no one is too much of a sinner to be saved. His heart burned with eagerness to let Jew and Gentile know that whosoever shall call upon the name of the Lord (that is Christ—see verse 14, and then verse 9) shall be saved. This is the missionary spirit, and by it all true believers are more or less actuated.

II. **THE SALVATION OF OTHERS.**—Vers. 14-17. It is plainly the duty of believers to use their utmost endeavours to make known to others the salvation that they themselves have found in Christ. It is for this purpose, as well as for their own instruction and edification, that they maintain the Gospel ministry among themselves; and this is not sufficient to remove their responsibility, for "the field is the world;" by "neighbours" Christ means, not merely those who live on the same street, but those who live on the same planet; in their descent from Adam, in their ruin by the fall, in their need of redemption, all men are brethren; and it was not a Christian but a murderer who said, "Am I my brother's keeper?"

1. **The Heathen.**—Ver. 14. How sad it is to think that Paul's earnest call for missionaries (vers. 14, 15) has not yet met with anything like an adequate response. There are still unnumbered millions of the human race who have not believed because they have not heard; and the question is quite as unanswerable now as it was in Paul's time, how shall they hear without a preacher?

2. **The Missionary.**—Ver. 15. Within the present century, in greater number than ever before, noble men and women, actuated, like Paul, by the self-sacrificing spirit of Christ, have gone forth into the dark places of the earth to preach the Gospel of peace and bring glad tidings of good things. In some places they meet with abundant and speedy success; in others they meet with martyrdom. But where a missionary is killed another is found ready to step into his place; now as in the early ages the blood of the martyrs is found to be the seed of the Church; the islands, for instance, where Williams and the Gordons were put to death are now more thoroughly Christian than some parts of the world in which the Gospel has been proclaimed for centuries; and the ultimate success of Christian missions is certain, for we are assured that the time must come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 9).

3. **The Senders.**—Ver. 14. The word missionary is derived from the Latin verb *mitto*, I send. A missionary then is one who is sent. Paul asks, How shall they preach except they be sent? Who sends them? In one sense God sends them. They have an errand from God, that is they have themselves received the Gospel and are properly qualified to proclaim it, otherwise they ought not to go. But in another sense the contributors to mission funds send them; and very much depends upon their liberality, their heartiness, their prayerfulness, and their unwearied perseverance. The sent are few; the senders are many. One goes down the dangerous precipice to save the life of his fellow; hundreds hold the rope at the top; are not they also necessary to the success of the undertaking? Verily their labour of love shall in no wise lose its reward.

THE following resolution, moved by Dr. McCulloch, of Truro, and seconded by Dr. Jardine, of Chatham, was adopted by a unanimous vote at the recent meeting of the Presbyterian Synod of the Maritime Provinces, at Chatham, N.B.: "That this Synod feels deep aggrieved at the continued desecration of the Sabbath by running of trains, and the work on the Intercolonial Railway and sailing of steamers subsidized by Government on the Miramichi River on the Lord's day; and in the interests of the country, would most earnestly appeal to the General and Provincial Governments that prompt measures be adopted to put a stop to a practice so dishonouring to God and demoralizing to the country."

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The Assembly met according to appointment in Crescent street Church, Montreal, on the evening of Wednesday, the 9th inst. The spacious church was filled by members of the Assembly and the general public.

The opening services were conducted by the Rev. Wm. Reid, D.D., the retiring Moderator. The sermon preached was from the text John i. 30: "He must increase, but I must decrease." The doctor concluded an excellent sermon in the following words: "And now, fathers and brethren, we are about to proceed to the work of the General Assembly. Let us seek to do it in the spirit of the words which we have been considering. Let the Redeemer's kingdom and glory be ever the great object before us in our discussions and conferences, in our words to one another, in the spirit and temper which we shall exhibit. Let us seek to have a single eye to the glory of God. Let us not seek our own things, but the things of Jesus Christ. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem others better than himself. And may the Divine presence be with us, and the Divine blessing rest upon us. Let the beauty of the Lord our God be upon us, and the work of our hands may He establish it, and to His great name be all the praise and glory through Jesus Christ for ever. Amen."

After the service was concluded the Moderator constituted the Assembly in the usual manner, and, after the roll had been called, addressed the Assembly and called upon it to proceed to the election of another Moderator.

According to the plan of nominating by Presbyteries seven ministers were on the list as eligible for the Moderatorship, but the only one besides Mr. McCrae proposed was Professor McLaren, and, as he declined to stand, Mr. McCrae was chosen by acclamation and took the chair accordingly, amid general applause.

In thanking the Assembly for the honour thus conferred the Moderator elect said that he would have greatly preferred to have seen Dr. McKnight or Professor McLaren in that chair, but he deferred to the wishes of the Assembly and would do his best to discharge the duties of his position. The recollection of the highly distinguished men who had presided over the Assembly in the past convinced him that no member of the Church from ocean to ocean could confer additional lustre on the Chair, much less an humble individual like himself. With the assistance of them all he would endeavour to make this Assembly remembered in our future history as one at least equal to those which had preceded it in the order and despatch of business. He desired to offer a few remarks on their difficulties and some of the conditions of their success in the working of the ministry and the Church. A writer in the June "Record"—he presumed the editor of that periodical—had ventured to predict that this would be the best Assembly held in the history of the Church, and some of the reasons given he thought justified that expectation. To him it was a matter of gratitude to God that they were met in the city, in which five years ago, by the blessing of the Great Head of the Church, their happy union was consummated. Painful reminiscences pressed themselves upon them. Some who had taken part in the Assembly had since been called away. Another ground for expecting a prosperous meeting was that they would listen to a number of distinguished visitors—Dr. Steele, from Australia, who would speak of the progress of the work of Christ under constellations unknown to us; Dr. Bruce and Dr. Cairns, of Scotland; Dr. Mackay, who would bear tidings of the wondrous work done in Formosa. There were other grounds. There had been financial and numerical progress in the Church, the extent of which could not be gauged by the number of delegates to the Assembly, for they but imperfectly represented the vast field extending from Cape Breton in the east to Manitoba in the west. The Province of Quebec, in the Presbyterian point of view, might be called still a desert, and the work of French Evangelization and of the Home Missions, he believed, demanded their special attention. What were the conditions of their healthful growth as a Church? He need go no further than refer to such vital essentials as the godliness of their pastors. Another condition was a robust faith in their Presbyterianism, in the intelligent and faithful working of the organization which their Presbyterianism gave to them. There was something like a divine common sense in their system which adapted it to the wants of the people in this Dominion, and every one of the other denominations was more or less following in their tracks. The Church of England had their Synods, their Methodist brethren their Conferences, and their Congregational friends their Unions. And what were these but Presbyteries under other names. Some complained of the rigidity of their system. He had no sympathy with these cries. He believed that within their limits there was, consistent with order, the amplest scope for individuality, and room for every man and woman among them to manifest what vitality, godliness, and spiritual life there was in their hearts. Another condition was a genuine resolve to maintain in healthful action their colleges as a source of means of having an intelligent and abundant ministry. He believed it had been demonstrated that in the light of the wants of our country and people every one of these institutions was a necessity, and as they could not have simultaneously the instruction of all their professors the next best thing was to maintain the colleges in as efficient condition as possible. The aim of the pulpit was to induce the people to accept the Bible as the law of national and individual life, and how could they hope that the pulpit would attain so high a name but by the able and effective preaching and expounding of the Word of God? Let it be felt that the Bible was no scrap-book, filled with a number of vacillating texts, but the living Word, and ministers that would so present the Gospel must be owned of the Lord. It used to be hurled as a reproach that Presbyterianism neglected the service of song, but that reproach had to a large extent been removed, and at a later period a report would be presented by means of which he hoped a hymn-book would be adopted which would form a fresh bond of their union and a pioneer of its future progress. He should be glad if a manual of services were

prepared, not in the form of a ritual, to which he was opposed, but providing something for the celebration of the ordinances, for marriages, the sick bed, and family prayers. Nobody could fail to see what a bond of influence the prayer-book of the Church of England had been to its members, and the Presbyterian Church might, without incurring itself in any respect, take a leaf out of the book of that great Church. From east and west cries came to us of growing infidelity and growing practical irreligion. An English historian had said that during thirty years of attentive church-going he had never heard a sermon on such commands as, "Thou shalt not steal," "Thou shalt not lie," and he gave his opinion that these vices were on the increase. It was well to have an eloquent sermon, and voices tuned to music, and a beautiful prayer, but vainly they spoke to their people about dying the death of the righteous unless they earnestly appealed to them and shewed them the importance of leading the life of the righteous. They were met under happy auspices. There were no heresies among them that he knew of; there were no semi-political discussions to be entered into; there was not a single case, he believed, of scandal or discipline to be dealt with. Their distant visitors would see them a Church intent upon holding forth their lamp of life, intent upon shewing their belief that right was the only might, truth the only honour, and, as had been well said, honesty not only the best but the only policy.

After replies to the loyal addresses, presented last year to Her Majesty the Queen and His Excellency the Governor-General, had been read, and a vote of thanks tendered to the retiring Moderator, the Convener of the Committee on Bills and Overtures reported the order of business as agreed upon. This report was adopted and the Assembly adjourned at a quarter to eleven, p.m.

THURSDAY, JUNE 10TH.

The Assembly met at half-past ten. Moderator in the chair.

Various applications were made for leave to receive certain ministers of other denominations into the Presbyterian Church. On motion, they were referred to a committee to consider and report.

Applications were also made in favour of the retirement of certain ministers, viz.: Rev. Messrs. Wm. Duff, James Hanran, Wm. C. Young, George Lawrence, Walter Wright and Matthew Barr. These were also referred to a committee.

Steps were also taken for the rearrangement of certain Presbyteries.

AFTERNOON SEDERUNT.

At the afternoon sederunt Rev. Dr. Fraser was invited to undertake, for the present session, the duties heretofore discharged by the late Professor Mackerras. The commission from the Colonial Committee of the Free Church of Scotland to the Rev. Dr. Bruce, as its delegate, was read, and the doctor was invited to take his seat on the platform beside the Moderator.

A committee to prepare obituary notices of the ministers who had died since last Assembly was appointed.

The overture from the Presbytery of Paris anent the payment of the expenses incurred by members attending the Assembly was disposed of by each Presbytery being directed to take care that the expenses of its own delegates be defrayed.

The rest of the sederunt was taken up in hearing delegates from the Congregational Union.

EVENING SEDERUNT.

At the evening sederunt the report on the State of Religion was read by the Rev. Mr. Duncan, of Halifax, Convener of the Committee. It expressed gratitude at a considerable increase in the number of sessions which had sent returns, although about one fourth of the sessions had not reported at all. In the support of the Gospel at home and abroad there was a fair degree of liberality, while the part taken by the people in Sabbath schools, prayer meetings, and many other departments of Christian work afforded reason of sincere thanksgiving. The attendance on ordinance was said to be encouraging with very few exceptions. The general neglect of family training was such as to lead the Committee to fear that the Church was sowing seeds of future trouble. The reports of the different Synods on this subject gave cause for anxiety and alarm. There was too general a tendency to regard and use the Sabbath school, not legitimately as a valuable coadjutor of family training, but as a substitute for it. The Committee trusted that the sessions would give such attention to this subject as would ere long relieve the Church of much of its present concern. Considering whether there were any unusual tokens of Divine blessing enjoyed by the congregations during the year, the Committee noted with pleasure that in several congregations there had been well-marked revivals of religion. With regard to young people, their attendance on the ordinances of the Church, at Bible classes and prayer meetings, was steady and good, and large numbers every year found their way to the Lord's table; yet there were many complaints of indifference, the fashionable frivolity, and the want of thorough Christian training among the young. It was undeniable that these drawbacks existed to some extent. They always would, but looking at the matter from every point of view the Committee were persuaded that there was good ground for hope on the subject of hindrances to religion. The Committee rejoiced to know that intemperance, although still prevailing to a large extent, was decidedly on the wane. Perhaps the greatest enemy the Gospel had to contend against was the spirit of worldliness, which manifested itself in the two forms of desire for wealth and desire for pleasure. In this connection the report commented on the daily story of crime detailed in the newspapers as inimical to the just claims of the Gospel on the hearts and lives of the people of the Church. Another hindrance was the want of the Bible in the public schools. The Lord's day appeared to be well observed among their own people. There were complaints of its desecration by people visiting from house to house, thereby disturbing people in their leisure and their spiritual meditations. Complaint was also made of railway companies carrying on their traffic on the Sabbath and sometimes dis-

turbing congregations in the midst of their worship. To submit to this without protest was to admit that the supreme, eternal law of God must yield to merely worldly business. In conclusion, the Committee expressed its opinion that on the whole the cause of religion was prospering, and after recording its thanksgiving to God for the abundance of His grace vouchsafed during the year, made the following recommendations:

1. That the attention of parents and sessions be again earnestly and affectionately called to the important duty of religious training in the family.

2. That the sessions be enjoined to send full and prompt replies to the clerks of their various Presbyteries, and that the schedules be sent in future to the clerks of Presbyteries, to be distributed by them amongst the congregations; and

3. That each Presbytery be requested to hold a Conference yearly upon the state of religion within their bounds.

Rev. Dr. Waters, of St. John, N.B., then moved "That the Assembly receive the report and adopt its recommendations; thank the Committee and especially the Convener, for their services, and express their gratitude to Almighty God for the many marks of His favour that the Church has enjoyed during the past year. The Assembly would again urge upon the Presbyteries the necessity of procuring full returns from the congregations under their care. In reference to the evils complained of, as intemperance, engrossing worldliness, especially the neglect by not a few of family training, the Assembly must enjoin upon the sessions the duty of using all the means within their power in order that pure religion may flourish in the families under their care.

The Rev. John Ferguson, of Vankleek Hill, spoke at considerable length. He said there was a contradiction between the statistics in the reports presented at the last General Assembly and those found in the Government census of 1871. He had taken the statistics of this report for Ontario, Quebec, New Brunswick, Nova Scotia, and Prince Edward Island, and found that there were in 1874, 71,937 Presbyterian families, while in the census of 1871 the number is given at over 100,000 families. He wished to know how it was that there were some 30,000 of Presbyterian families unknown to this body. He also went on to shew that out of some 400,000 calling themselves Presbyterians, only 100,000 were communicants. He considered that the Church had not too much to congratulate itself upon, that there was an immense unworked field of labour opened among their own people, and that immediate and earnest attention should be given to this question.

The Rev. M. Mackay of Summerside, P.E.I., pointed out that there was a considerable number of Presbyterians in Canada who were not connected with this Church. The condition of things, he believed, was worse in a statistical form than in fact, as a large number of members of their churches felt a sort of reluctance about attending the Lord's supper. He wished to emphasize that part of the report which spoke of the worldliness of their people as manifested in their amusements. The amusements of their people were fairly running wild, especially among the young. He had seen, for instance, young people in the communion of the Church leaving prayer meetings and Bible classes to go to the skating rink and to places where public dances were carried on. He was not objecting to legitimate amusements. He was no alarmist in that respect, but when these two things came into collision their young folk should be taught that there should be no hesitation in making the choice.

The Rev. Robt. Campbell, of Montreal, spoke at some length on the same question. He conceded that there was much truth in the statements made by the Rev. Mr. Ferguson, still he did not consider that the matter was as bad as the statistics quoted by him seemed to shew, for which opinion he gave cogent reasons.

Principal Caven made a few eloquent and earnest remarks upon the report, in the course of which he said that were they to choose between a highly cultured and learned body of pastors or less erudite but earnest, evangelical workers, he would decide for the latter, which assertion met with the evident approval of the meeting.

Dr. James, of Hamilton, spoke strongly against the custom of entertainments got up for the purpose of inducing the young to take an interest in the Church. He believed that earnest religious teaching and example, under the grace of God, would effect the desired result without catering for the amusement of unbelievers.

After some further discussion the motion of Dr. Waters was adopted, and the Convener duly thanked by the Moderator.

Rev. John McEwen read the report on Sabbath schools, but before any action could be taken on it the hour of adjournment had arrived.

This report gave the following comparison of returns from the various Synods for the past two years:—

	1880.	1879.
Schools reporting	362	369
Scholars	33,200	18,457
Teachers and officers	3,766	3,099
Communicants under Sabbath instruction	848	578
Communicants during the year	426
Expended on schools	\$8,097
Given to missions	\$3,603
Volumes in Sabbath school libraries	26,724

One of the most important points touched upon in the report was the question, "How can we elevate the standard of attainment in our Sabbath school teachers, and thus increase their teaching power?" In answer to this inquiry, a scheme of reading and study was submitted with a view of stimulating and directing the best efforts of Sabbath school teachers and the young people of the Church, and a graduated plan of examinations and rewards for such, so as to make the teachers in Sabbath schools as efficient for their work as those in the ordinary educational schools of the country.

FRIDAY, JUNE 11TH.

The Assembly met at 10 o'clock a.m., and after devotional exercises proceeded to business.

Dr. Waters, on behalf of the Committee on Bills and Overtures, nominated the following as a Judicial Committee,

to act under instructions given by the last Assembly: Dr. Bennett, Dr. McKnight, J. F. Blanchard, Hon. D. McCurdy, John McMillan, Dr. Matthews, David Morrison, John Durie, John M. King, Mr. Middlemiss, D. J. Macdonnell, Alex. Belth, W. B. McMurrich, Dr. Bell, Dr. Proudfoot, Mr. Ault, Dr. Dunsmore, C. E. Hamilton, Hon. A. Morris, Joseph McKay, and Wm. Robb. The instructions of the last Assembly were as follows:—"That it be an instruction to the Committee that when parties have been heard and a finding arrived at, that finding shall be intimated to the parties, so that they may have an opportunity, if they see fit, of availing themselves of their right to be heard by the Assembly before the report of the Committee is finally disposed of."

Principal Caven remarked that the Committee on the Brookdale case was a quasi-judicial Committee, and he suggested that the Committee should be discharged or fused into a general Judicial Committee.

Principal Grant moved that both Committees should be fused into one general Judicial Committee, with Principal Caven convener.

Dr. Kemp, of Ottawa, contended that the General Assembly could not delegate its judicial powers to any committee, and that even if it could it would be highly injudicious to do so. He moved that the judicial business of the Church be conducted as heretofore.

Principal Grant observed that every right of parties was conserved by the instruction under which the Committee was to act, and the proposal was merely for the expedition of business.

After remarks by Dr. Cook and Dr. Cochrane in favour of the appointment of the Committee, Principal Grant's motion was carried by a vote of 130 to 12.

Dr. Kemp asked that his dissent from this decision should be recorded.

An overture from the Presbytery of Kingston was read, recommending that the present regulation be so amended that the election of Moderator be without nomination by the Presbyteries.

Rev. Mr. Gracey, of Gananoque, supported the overture. The present system admitted of a good deal of wire-pulling and manipulating of Presbyteries, and of gentlemen being nominated who had no desire for the office, or who might not be members of the Assembly. Besides, the Assembly often treated the nominations of a Presbytery in a very cavalier manner. Three methods of nomination were proposed:—First, by each of the Synods; second, in the General Assembly on the first day of meeting, without any previous nomination; and third, Moderators should constitute a committee, or board, who would nominate some time before the meeting of the General Assembly a gentleman in their judgment fitted for the office. There were several objections to the first two methods. If the second were adopted the nomination might be sprung upon a man who had no idea of filling the chair. The third method was that in operation in the Established and Free Churches in Scotland. The man nominated might or might not be accepted by the Assembly, but a great advantage was that the man who would most likely be chosen would be aware of it some time beforehand, and be able to make suitable preparation. He moved the adoption of the overture.

Mr. James Croil seconded the motion. Dr. Gregg argued that the present system had worked well, and had been productive of no complaint. He moved against the adoption of the overture and in favour of a continuance of the present system.

Dr. Proudfoot took the same position. Dr. Bell, of Walkerton, remarked that if the overture had proposed nomination by ex-Moderators, he would have supported it, but it was merely negative, and made no proposition. It therefore amounted to nothing.

Principal Grant said the adoption of the overture would still leave it open to the Assembly to adopt any method. He believed any other would be better than the present, which was productive of evils which he need not indicate.

Dr. Waters thought that until they found that the present system failed in giving them good men they had better adhere to it.

After further discussion the overture was rejected.

An overture was read from the Presbytery of Toronto recommending, in order to stimulate the liberality of congregations in their contributions to various schemes of the Church, that Presbyteries be instructed to call for returns at stated periods, from the congregations under their care, of their contributions; that in each Presbytery one member be appointed to take charge of each scheme; and that all missionary and other organizations be requested to use legitimate means to increase liberality.

Dr. Reid, in support of the overture, said it involved no new principle, but was simply a matter of detail and arrangement. It was to induce Presbyteries to exercise more intimate care than at present over their congregations in respect to their contributions, and to have the returns looked after several times in the year instead of only once, as was at present the case.

Rev. D. J. Macdonnell thought the important part of the overture was the appointment of a man in each of the Presbyteries to take charge of each of the schemes. The overture must commend itself to everybody, and did not require discussion, he thought, to secure its adoption.

Rev. Mr. McNeil, of Newfoundland, moved its adoption. After remarks by Rev. Messrs. Carmichael, of Markham, Campbell, of Montreal, and McPherson, of Stratford, in favour of the overture,

Principal Caven said he would like to see the motion made more energetic. He believed it was no secret that this very valuable overture had originated with their respected ex-Moderator, Dr. Reid. He suggested that the motion be worded as follows:—"That the General Assembly receive and adopt the overture, express its sense of the great importance of the subject to which it refers, and earnestly recommend the Presbyteries of the Church to act in accordance with its suggestions."

Rev. Mr. McNeil accepted this as the motion, which was carried *scm. com.*

An overture was read from the Synod of Hamilton and

London, recommending the adoption of the following plan of appointing committees to manage the schemes of the western section:—

1. That these committees should be composed each of a small executive, say of not less than five and not more than nine members appointed annually by the General Assembly, and of delegates from all Presbyteries according to a ratio to be agreed upon, say of two delegates from each Presbytery containing thirty or more congregations and one delegate from those Presbyteries containing less than thirty, these delegates to be members of all the committees and to be chosen annually at the first meeting of the Presbytery after the General Assembly.

2. That the executive committee for each of the schemes shall be chosen by the General Assembly from the men of experience in the special work allotted to them, and with regard to their residence or near the place of the Committee's half-yearly meetings.

3. That the city of Toronto shall be the place of meeting for all the committees of the western section, with the exception of the Board of Management of Montreal College.

4. That the meetings of these committees shall be held within the same week half-yearly at a date to be agreed upon, and at hours which will enable the delegates from Presbyteries to attend them all.

5. That all business of importance shall be brought before the general meetings, and the executive shall be empowered to carry out the instructions of the General Committee, and to carry out the routine business now devolving principally upon the conveners and the agents of the Church.

6. That it shall be the duty of these committees to have their reports printed and in the hands of members of the Assembly one week before the meeting of the Assembly.

Rev. P. McLeod, of Stratford, supported the overture. The present system led to the appointment of a number of men who did not work. The proposed scheme was workable. It would provide opportunity to all ministers of the Church of being placed on the committees. The work of the Church was now confined to a narrow circle, and there were many members of the Assembly who had never been placed on any committee. There was no intention of striving at centralization in recommending that the meetings of the committees be held in Toronto. It was simply a matter of convenience. He moved that the overture be received and remitted to the Presbyteries, with instructions to consider the whole question and to report to the next General Assembly.

Rev. R. N. Grant, Ingersoll, in seconding the motion remarked that this scheme was necessary in one respect. It would put an end to the everlasting grumbling which was heard with regard to the constitution of these committees. He was glad the matter had come before the Assembly, as it would enable the members to express their opinion freely as to the best way of appointing these committees.

Rev. A. M. Sinclair, of Nova Scotia, was addressing the Assembly in favour of the overture when the hour of recess arrived.

AFTERNOON SEDERUNT.

At the afternoon sederunt the reports of the different Colleges were first taken up. Principal McKnight presented a report of the Theological College at Halifax. It stated that fourteen students attended during last session, that the regular course of instruction embraced Natural Theology, Evidences and the Rule of Faith; that \$134.97 had been expended in replenishing the library; that students were aided by bursaries to the extent of \$972; that up to May 1st, 1886, \$54,735 altogether had been received on account of the building and endowment fund, of which \$35,245 was expended, leaving a balance invested of \$19,490, the current receipts for the year exceeding the expenditure by \$448.

Professor Weir presented the report of Morin College, Quebec, which had issued four graduates during the past year for the work of the Church.

Mr. David Morrice read the report of the Presbyterian College at Montreal. The report shows that the number of students in attendance last session was 62, 39 being theology. Ten finished their course last session, three being able to preach in French. The total number of graduates are 61, 28 being ministers within the bounds of the Synod of Montreal and Ottawa. The finances of the College are in a better position than last report, all the funds having increased except that of the endowment. Receipts, ordinary fund, \$8,336.36; expenditure, \$8,192.45. Receipts, ordinary scholarship fund, \$1,490; disbursement, \$852.50. Four additional scholarships have been provided by friends. The library has 282 volumes, 69 being from Mrs. Redpath, Terrace Bank. Dr. McNish is engaged for a course of lectures on Gaelic language and literature.

Principal Grant presented the report of Queen's College, Kingston. It shows that the attendance in arts and theology during the late session was 115, 51 being registered as studying for the ministry. Gratitude is expressed for bequests from various benefactors, especially from M. C. Cameron, M.P., of Goderich, and A. Gunn, M.P., of Kingston. The Board has appointed Rev. T. F. Fotheringham and Rev. Robert Campbell lecturers for next session on apologetics and Church history respectively. No progress has been made in the endowment. The new college building is to be completed on September 1st next, and to be opened on next University day, October 16th. The preparatory department, established two years ago, is abolished, faith being kept with those who entered upon it. There is a balance in the treasury. Ordinary revenue, \$19,375.84; expenditures, \$18,268. Receipts for the bursary funds, \$3,510.78.

The reports of Knox and Manitoba Colleges not yet being ready, the above were on motion received and their further consideration postponed.

The next meeting of Assembly was fixed to be held in Convocation Hall, Queen's College, Kingston, it being understood that the year after the Assembly should be invited to meet in St. John, N.B.

The discussion of the overture on the appointment of standing committees was then resumed.

Rev. J. M. Sinclair concluded his remarks in favour of the Free Church plan of electing committees.

Dr. Cochrane thought no side issues should be brought into the discussion upon this overture.

Dr. Bennett, of St. John, would like to see the plan extended to the eastern section as well as to the western.

Principal Grant suggested that the words "western section" should be struck out so that the plan should apply to the whole Church.

Dr. Cook, of Quebec, did not believe the Church was dissatisfied with the present method of appointing its committees.

Rev. Mr. McLeod agreed to Dr. Grant's suggestion and also to expunge clauses three and four.

Rev. J. M. King, of Toronto, thought this overture was one on which the Assembly should ask the opinion of all Presbyteries of the Church. Some of the propositions made in it were impracticable, notably that requiring all the committees to meet in one week. He moved that a committee be appointed to frame an overture on the appointment of the standing committees of the Church, that the overture of the Synod of Hamilton and London be remitted to this committee, and that the overture on approval be sent down to the Presbyteries with a view to receive their consideration, and be reported on by them to the next Assembly—that committees might take whatever good things there were in this overture.

Dr. Jenkins seconded this motion.

Dr. Reid had no objection to the overture going down, but he thought Mr. King's suggestion was the safest. It was not practicable to have all reports in the hands of members a week before the meeting of the Assembly. Besides, committees were appointed to report to the General Assembly and not to its members.

Rev. Mr. McCurdy, of Nova Scotia, thought that whatever scheme was sent down to the Presbyteries of the Maritime Provinces it should be something embracing the whole Church.

Rev. Mr. McLean thought this overture should be sent down, and it would do no harm to do so, if for no other reason than that it would gratify a certain desire among many members of the Church.

Rev. D. J. Macdonnell moved an amendment that this overture be dismissed. The overture had been shown to contain many impracticabilities, and there was not time to mature a good general scheme during the present meeting of the Assembly.

Principal Caven supported Mr. King's motion. If they wanted to learn the minds of the Presbyteries, they should send them something more comprehensive than this overture. The whole matter could then be definitely dealt with by the Assembly of next year.

After further discussion,

Rev. Mr. McLeod replied to the objections raised against the overture. Most of them had reference to the details of the scheme and not to its general features. It had been proved to be practicable, being now in vogue in the English Presbyterian Church.

Rev. Mr. King's amendment was carried by a vote of 102 to 45.

EVENING SEDERUNT

was largely attended both by the members of the Assembly and the members of the Church in the city. After the usual exercise of prayer and praise, the first question taken up was that of a petition from the Presbytery of Lindsay, praying that Mr. McLeod, student, be allowed to proceed with his studies with a view to entering the ministry.

Principal Caven spoke at some length on the question, and advocated the allowance of the petition, which was granted.

The Rev. Dr. Steele, of New South Wales, was then introduced to the meeting by the Rev. Mr. McGregor, who referred in eulogistic terms to the life and work of the gentleman who had come from such a distant colony to join in their exercises.

Dr. Steele delivered an eloquent address, in which he reviewed the history of the Presbyterian Church in New South Wales, shewing how, from a number of antagonistic bodies, who had carried from the old country the animosities that had severed the Presbyterians of the mother land, they had established a united Church, which is now flourishing far in advance of the most sanguine expectations of those who first brought the discordant bodies together. The Church, thus formed, had taken a great interest in the question of education; but in Australia he explained that the Presbyterian Church, though taking this deep interest, did not do so in a sectarian but in a national spirit, which resulted in the union of the Church and national schools under one head and management, with the exception that the Church schools still taught their own creed, while in the national schools the Bible alone was used. The speaker paid a high tribute to the Rev. Father Chiniquy, and the courageous work in which he engaged in Australia, and was glad to see him present before him safe and sound after his many trials and dangers. He spoke in an eloquent and enthusiastic manner of the courage of the missionaries, and paid a special tribute to the heroism of their wives, who have proved themselves indispensable to the missionary cause. He gave an interesting account of the usefulness of a knowledge of music in the work, music having great influence over the natives, and told of one minister who, being able to play the guitar, was in the habit of singing a hymn and accompanying himself on that instrument, when he soon had an audience, into whose minds he instilled many precious truths of the Gospel ere he allowed them to depart.

At the conclusion of his interesting speech, the thanks of the meeting were conveyed by the Moderator to Dr. Steele.

The report of the Home Mission Committee of the Presbyterian Church in Canada, western section, was presented by Dr. Cochrane. Passing over the first part of the report, which referred more to the older portions of the country, the speaker touched at some length on the missions in the Muskoka district, and those lying further west at the Manitoulin Islands, Sault Ste. Marie, Prince Arthur's Landing,

Manitoba, the Far West, and British Columbia. He urged very strongly upon the committee the necessity for great exertion in the work in these remote sections. To conduct the work with any degree of satisfactory progress, one or two of these outlying sections would take as great an amount as they were able under the present circumstances to spend on the whole work. The financial statement for the year ending 30th April, for the Home Mission Fund showed that \$46,832.77 had been contributed and paid over to the Presbyteries. The report concludes with the following recommendation:—

"In view of the repeated deficits in the Home Mission funds for several years, and with the prospects that with the rapid opening up of the North-West, demands will be made upon the committee for missionaries, the committee agreed to bring before the Assembly the urgent necessity of adopting such means as would tend most effectually to draw out the liberality of the Church in Canada, and the Churches in Great Britain, on behalf of the great work. The amount expended on the North-West, British Columbia, the stations in and along Lake Superior and in Manitoulin and Muskoka now reaches a sum greater than the entire amount raised ten years ago for home missions. But while putting forth every effort to occupy these more distant fields, the committee feel that they cannot neglect equally destitute localities in Ontario and Quebec. It is from these provinces that the greater part of the contributions come that enable the committee to do so much for Manitoba. Neglect, therefore, to supply the many necessitous districts in Central Canada, and the rapidly growing stations in the west, and the handfuls of Protestants in the east, who are struggling to maintain the Gospel ordinances would inevitably weaken our Church in the older provinces and materially diminish our resources."

Dr. Cochran stated that the committee were gratified to be able to state that through a special effort the entire indebtedness of the fund had been wiped out during the year, and now instead of being burdened with a debt of ten or twelve thousand dollars they were able to present a balance on the right side of \$116. This success was largely due to the Presbyteries, he supposed. The amount raised for this fund in the western section during the last six months reached \$48,000. If the facts relating to this work were laid before the congregations by the ministers, he believed the committee would be able to enlarge their work in the North-West without incurring any further debt. He dwelt upon the necessity of efficiently maintaining the work among the lumbermen in the Ottawa district and in the sparsely-settled districts of Muskoka, where there had grown up during the last five or six years fifty-five stations. Unless the funds in the hands of the western section were considerably increased, they would be unable successfully to cope with the rapidly growing work in the North-West. An appeal to the British Churches had been suggested, but the funds of the committees of those churches were now very low, and it would be useless to appeal to them. If there was to be an appeal, it should be made directly to the congregations by an agent sent to the mother country specially for the purpose. It would be of great advantage if there was a fund for church building in Manitoba, as the Gospel was preached in many private houses in that Province. The Canada Pacific Railway mission had cost the committee nothing, the men employed on the road having paid the missionaries themselves. In respect to the support of home missions the Presbytery of Toronto stood first, it having given 75 cents per head. Next came Kingston, which gave 65 cents per head. When he said that their entire home mission field now comprised 530 stations, 8,961 females, 11,128 communicants, and 28,008 regular attendants, they would see that the work was no trifling one. He concluded by paying a tribute to the energy and ability of the members of the committee.

Rev. J. M. King moved the following as a deliverance of the Assembly:

1. That the report be received and adopted, and that the thanks of the Assembly be given to the committee, especially to the convener, for the attention given to this important part of the Church work.

2. That the General Assembly acknowledge with deep thankfulness to God the success which has attended the efforts to raise an amount of money sufficient to meet the requirements of work throughout the year, and also to remove the large debt resting on the fund at the date of the last meeting of the Assembly.

3. That the Assembly regard with much satisfaction the great extension which our Church is receiving through the committee's efforts in Manitoba and the North-West, and the consolidation of the work in Ontario and Quebec, and view with much satisfaction the efforts of the students' missionary societies in Montreal, Kingston, and Toronto, as contributing to this result.

4. That the thanks of the Assembly be given to the Free Church of Scotland and the Presbyterian Church of Ireland for their deep interest in our home mission work, and for their liberal donations.

5. That the approval of the Assembly be given to placing on the roll those supplemented congregations mentioned in the report, notwithstanding that they did not meet the minimum contribution per member required by the Assembly.

6. That the sanction of the Assembly be given to the reduction of the amount to be paid by the Home Mission Fund of the Western Section to Manitoba College to the amount £259 stg. granted to the college by the Free Church of Scotland and the Presbyterian Church of Ireland.

7. That the Assembly express its regret at the inability of the Rev. Donald Ross to proceed to the important field in the North-West to which he had been appointed, and its sympathy with him in the illness which disqualified him from the work there.

8. That in the obligations of its contracts for the current year the Home Mission Committee be appointed to be instructed to keep its expenditure within the amount which the fund may be expected to reach.

Rev. Mr. King expressed his high sense of the efficient manner in which Dr. Cochran had discharged his duties as the convener of the committee. He alluded to the growth of the work in the West, where he believed in a short

time the very best talent the Church could supply would find its largest and most important fields of exercise. They should regard with gratification to God the financial results of the year. Nothing could give them more confidence as to the Church's future.

The hour of adjournment having arrived the further consideration of this subject was deferred, to be the first order on Monday.

SATURDAY, JUNE 12TH

After the devotional exercises and the reading of the minutes, the report of the Committee on the Aged and Infirm Ministers' Fund (Western Section) for the year ending April 30th, 1880, was read by the Rev. James Middlemiss. The report showed that \$5,339.70 had been paid to retired ministers. Dr. Barrie, Dr. Willis and Mr. Adams had been removed from the fund by death. The income for the year was \$5,631.39 and the total expenditure \$5,665.30. The Committee feared that a reduction of the larger annuities will be inevitable unless the income of the present year be considerably larger than that now reported. They anticipate that nearly \$7,000 will be required. The report, which is a lengthy but an admirable one, submits several suggestions for the improvement of the management of the fund to the Assembly.

The Rev. A. M. Lean Sinclair, Convener, read the report of the Committee on the Aged and Infirm Ministers' Fund in the Eastern Section for the year ending May 1st, 1880. The report mentioned that one venerable father, about the first person placed upon it, the Rev. John Stewart, of New Glasgow, had been removed by death. The income of the fund was as follows:

Collections from congregations	\$755.84
Ministers' rates	412.07
Interest	216.77
Dividends	74.50
Bequest	74.00
Donations	69.90

Total \$1,603.78

The expenditure for the year was \$1,383

The state of the fund at present was \$6,176.44.

The Convener wished to impress three points upon the Assembly: First, it was the duty of the Church to have a strong efficient fund; it was reasonable that the fund should be provided for the support of men who were willing to work for the Church as long as they could. The State provides for its officials in old age, and it was the obvious duty of the State to do so. In the Old Testament we find that the best provision was made for the priests, and were we under the New Testament to be less liberal or less just. A number of objections were urged against the fund. Some elders said, why not provide a fund for other old men, for old elders? He answered, because they are not compelled to leave their office or their store and devote themselves wholly to the work of the Church. The people say ministers may lay by something for old age. The average salary of the ministers was about \$850, and what could a man with a family lay by out of that if he is to live as he ought to live. Others said that the congregations provided for the ministers—a very proper thing, and some did it. But every congregation was not able to do that. Some were scarcely able to pay their ministers—how could they pay two? Then it was said the fund was not properly managed. There was some force in that, and if it was not well managed by all means let it be. His own opinion was that the regulations were not all that was to be desired. He urged the duty of supporting the fund not as a charity but as a matter of duty. The ministers should pay their own rates and make collections among their congregations.

The Rev. Neil McKay, of Summerside, P.E.I., rose to address the Assembly.

Mr. Pitblado interrupted with the request that the eastern and western sections of the fund be not considered together.

The Moderator was of the contrary opinion.

Mr. McKay continued, and charged that the rules under which the existing fund was administered were dishonest—he could find no softer term. He believed it to be dishonest to ask ministers to contribute money to a fund, perhaps for twenty years, then when their time of need came—if they for a couple of years had been unable to meet their annual payments—to tell them they were not entitled to any money. He was opposed to the east iron rules under which the fund was administered. He knew a minister who had paid on year after year out of his small salary. At length the time came for him to ask for assistance. What was the result? His answer was that a letter was placed before him from the Managers of the fund, telling him that he was not entitled to any benefit, having been in arrears for some time. This he (the speaker) characterized as inhumanity and barbarity. The Widows' and Orphans' Fund he believed was no better.

Here a member reminded the Moderator that the Widows' and Orphans' Fund was not before the Chair, and the Moderator so ruled.

The Rev. Thomas Sedgewick said they had been charged with inhumanity and barbarity, and that these words should be withdrawn.

Mr. McKay regretted that any one thought he charged the Committee with such epithets: he did not, but had alluded to what he believed were inhuman and dishonest rules. He had attacked the rules, not the management.

The Moderator called him to order.

Mr. McKay—I think you are too hard upon me, Moderator.

Rev. J. M. King was a great deal astonished at the speech to which they had listened because he believed that the danger to the fund was really to be apprehended from too lenient an administration precisely the opposite direction to which the speech referred. If there was to be any dishonesty apprehended in the matter—and he hoped there would not be if anyone had to complain of dishonesty, it would be that the Committee would not rigidly enforce the rules. For instance if the fund were forced to make a reduction in the allowance of aged and infirm ministers, because any number of members of the ministry failed to

make their payments, that would be far more like dishonesty. He admired the report of Mr. Middlemiss, and had never listened to a report which brought facts so clearly before his mind. He admitted the judiciousness of the report. In fact he had shown such a fair spirit that he would be willing to leave the whole matter in his hands. He believed that if Mr. Middlemiss or his Committee had erred at all it was because they had not enforced more rigidly the instructions of the Assembly. He had no right to say anything that was disrespectful to his brothers—he would not do that—but he would earnestly urge upon them punctuality in paying their quota to the fund.

Mr. Root was a member of the Committee, and felt very much hurt indeed at the charge of dishonesty. The Committee on Aged and Infirm Ministers was one of two committees of the Assembly which had given their services gratuitously, and each member had paid his travelling and other expenses during the whole year. So much for the dishonesty of the Committee.

Mr. McKay, Mr. Moderator, I did not charge the Committee with dishonesty. If anyone thinks that I did I most sincerely withdraw it.

Mr. Root continued in advocacy of increased liberality on the part of both ministers and people in supporting this fund. He said it was easy to raise money for the great schemes of the Church, but not so easy to get a favourable answer to a request for the relief of an aged and infirm minister, who had given the best of his days in the service of his God, and whom God had seen fit to afflict. He trusted that they would put the fund upon such a basis as would enable them to meet its wants.

Rev. Mr. Black, of Montreal, pointed out some anomalies in the present system of collecting money for this fund, and thought there should be a personal rate as in case of the Widows' and Orphans' Fund.

Rev. D. J. Macdonnell asked if a minister was blame-worthy who resolved that he would not share in the benefit of this fund, and therefore did not consider himself under obligations to contribute to the rate? Some of them were in that position, and he did not think they merited a special lecture in the Assembly.

Mr. Hall, of Nissouri, remarked that when it was sometimes learned that ministers who had been receiving large salaries did not contribute to the rate he must feel that the rules were not stringent enough.

After some further discussion it was moved by Dr. Gregg and seconded by Mr. McKay, "That the General Assembly, having heard the report of the Committee on the Aged and Infirm Ministers' Fund of the Western Section of the Church, do receive and adopt the same; thank the Committee, and especially the Convener, for their diligence and efficiency in the matter entrusted to them; express their gratification at finding that while there had been a slight decrease in the receipts, the increase in the income available for the current expenditure had been such as to warrant the Committee in paying all the annuities in full, though insufficient to pay the reduction of last year, urge upon the ministers the prompt and regular payment of the rate, whose non-payment involves, according to present regulations, total forfeiture of claim to benefit from the fund; recommend, as last year, that congregations in contributing to the two beneficiary schemes have a due regard to the fact that the Aged and Infirm Ministers' Fund has a very small capital, about one-twentieth of the Widows' Fund, and in accordance with the suggestion of the report appoint a commission to confer with the conveners of the committees of the fund and to report to the Assembly at a future sederunt recommendations, the adoption of which may secure uniformity in the administration of the two funds and improve their capabilities."

Rev. Mr. Pitblado, seconded by Mr. Blair, moved in reference to the Eastern Section, "That the report be received and adopted, and that thanks be returned to the Committee and Convener."

Both motions were carried.

The Assembly then adjourned.

MONDAY, JUNE 14TH.

The reports on Knox and Manitoba Colleges were read and considered.

That from Knox was read by Dr. Proudfoot, chairman of Board of Management. It stated that last session forty students were in the theological and twenty-one in the preparatory department. About forty more were taking the Arts course in Toronto University with the view of entering the college and the ministry. The expenditure of the year recently terminated was \$12,854, and the income \$369 less—a much better financial exhibit than has been shown in previous years. While this improvement was partly due to special donations, \$371.95 greater than the donations of the previous year, to an increase of \$128 of interest from the endowment fund, and to the termination of the late Dr. Willis' retiring salary, yet it was also due to an increase of \$621.20 in congregational contributions, the amount accruing to this college from such contributions being \$7,180.42, against \$6,559.22 of the previous year. It was regretted that after deducting \$400 contributed during the year there was still \$10,784 of debt on the ordinary fund. The report urged that a special effort should be made to clear this debt off, and that the more intelligent and wealthy members of the Church should evince deeper interest in the college, as they were most specially in a position to know the great cost and value of a liberal education. The endowment fund now amounted to \$51,992, being \$500 more than was reported last year. Contributions to the extent of \$1,323 were during the year made to the bursary fund, which now amounts to \$8,000. The building debt fund was reduced by \$4,897 during the year, leaving the debt at present at \$26,000. To meet this there were subscriptions unpaid amounting to upwards of \$30,000, but making allowance for the expense of collection and for interest on debt, it was evident that the congregations belonging to the constituency of the college which had not yet contributed to the building fund must be thoroughly canvassed. The board had made arrangements for having this done during the coming year. The report referred with regret to the death during the year

of the late chairman of the Board, Rev. Dr. Topp, who was one of the best friends of the college, and evinced his interest in it by bequeathing 370 valuable volumes to its library. It also referred to the retirement from the chair of systematic theology of the late Principal Willis, who at great personal inconvenience discharged the duties of that chair with much acceptance for three months. During the year the students had special classes for the cultivation of elocution and sacred music. The Students' Literary Society was prospering, and with regard to the Students' Missionary Society the report of last summer's work in the several fields occupied was very cheering and stimulating. The students laboured in connection with the society in remote and necessitous places, and eleven had been appointed to fields during the coming summer. The report of the Board of Examiners stated that through various liberal donations and bequests they had been enabled to offer eleven scholarships, ranging in value from \$30 to \$60, to young men taking a full course of study at University College with a view to entering the ministry of the Church. Fifteen students presented themselves as competitors, a larger number than on any previous occasion. Dr. Proudfoot in presenting the report urged the necessity of clearing off the debt on the college, which hung like a millstone about its neck. He also commented on the valuable services rendered by students in the home and foreign mission fields, and dwelt upon the necessity of maintaining a pious and well-educated ministry as the sheet anchor of the Church.

Rev. Professor Bryce presented the report of the Manitoba College. It stated that the rapid increase of population in the province was leading to a much greater demand than hitherto upon its educational capabilities. The number of students who attended the college during the year was 47. The colleges of the Roman Catholic, Anglican, and Presbyterian Churches had worked harmoniously together, and from the three twenty-five students had gone up to the Provincial University examinations during the year, of whom sixteen went from Manitoba College, and the first to receive the degree of B.A. in the North-West, came from that College. The total amount raised during the year from local sources was \$776, being \$600 in excess of the amount received from the same source in the previous year. The report expressed thanks for the assistance received hitherto from the British Churches, and urged the necessity of keeping the claims of the college before those Churches. The present college building had become so contracted that a new building, which might be erected at a cost of \$15,000 or \$20,000, was urgently necessary. The college library had now reached nearly 3,000 volumes.

Dr. Reid presented the report of the Board of Revenue of Manitoba College, which expressed the opinion that a more generous local support should be given to the college, and recommended the Assembly to devise some means whereby the debt on the college, of something over \$4,000, might be removed.

On motion, the reports of the Halifax and Morin Colleges previously read, were received and adopted.

The Rev. Principal Cairns here entered the Assembly and was very warmly received. His credentials were read and he was invited to take his seat on the platform.

The College Reports were then proceeded with.

On motion of Rev. Principal McVicar, the Assembly adopted the recommendation of the Board of Montreal Theological College to appoint Rev. Daniel Coussirant, M.A., D.D., now pastor of the Presbyterian Church of Orthez, France, French Professor of Theology, at a salary of \$2,000 per annum, to be paid by the Board of French Evangelization, and to re-appoint Rev. John Scrimger, M.A., lecturer on Greek and Hebrew exegesis in that College.

Principal McVicar explained that Mr. Coussirant, although a comparatively young man, had very high attainments. He had been employed by the Bible Revision Commission of France to revise the French translation of certain portions of the Old Testament, had been six years Professor in the Presbyterian College of Montreal, and was a distinguished philologist and learned theologian. He was precisely the kind of a man they required.

On motion the report of Queen's College was received and adopted, and the satisfaction of the Assembly therein placed on record.

On the report of Knox College Rev. Principal Caven moved as follows:—

"1. To receive and adopt the report. The General Assembly are gratified that the revenue of the College arising from congregational contributions has increased during the past year, and that the expenditure has been nearly met. They urge upon congregations to continue and increase their liberality, so that revenue and expenditure may be equalized.

"2. To instruct the Board to complete as speedily as possible the measures adopted for the removal of the debt remaining on the ordinary fund and the College building fund.

"3. To remit to the Board of Management for their careful consideration the revision of the rules which govern the procedure of the Board, with a view of reporting to the next General Assembly any important amendments to the rules which the experience of the Board may have suggested."

In the course of his remarks upon the report Principal Caven expressed his opinion that the preparatory course was doing good work and should not be abolished. He thought it would in the course of two or three years work itself out, as many of those who now availed themselves of it had been induced to take the full Arts course at University College, and that course he thought would be more and more followed in future. He highly commended the mission work done by the students.

Rev. Mr. Carmichael, of Markham, in seconding Dr. Caven's motion, estimated highly the standing and work of Knox College students. He was glad, however, that there was a tendency among the colleges to raise the standard of entrance, and to do away with the preparatory school. There was in every profession now a movement towards heightening the admissory qualifications, and it was quite necessary in the ministerial ranks.

Rev. Mr. King, of Toronto, also was content that the pre-

paratory training generally should be abolished, but thought it would be injurious at this stage should the preparatory training in Knox College be done away with, in favour of a B.A. qualification for entrance. He adduced the benefit of bursaries and scholarships in connection with the college course.

Dr. McVicar supported the latter remarks of Mr. King with reference to the importance of such pecuniary foundations.

Principal Caven's motion was then carried.

The report of the Manitoba College was on motion received and referred to a special Committee to report a deliverance at a future sederunt.

An overture was read from the Presbytery of Barrie recommending that, with the view of securing uniformity and affording to students the best possible facilities for doing Home mission work, the sessions in theology of all the Colleges in future open in the first week of November and close in the first week of May.

Rev. Mr. Gray, of Orillia, and Rev. Mr. Leiper, of Barrie, supported the overture, and respectively moved and seconded that it be received and adopted.

Rev. Mr. Thompson, of Sarnia, pointed out the importance of the classes of Knox College beginning at the same time as those of University College early in October.

Rev. Principal Caven moved that the overture be sent to the Boards of Management of the several Colleges and to the Home Mission Committee, with instructions to consider the subject and report thereon to the next General Assembly. Carried.

An overture was read from Ottawa Presbytery praying that the Assembly repeal the authorization of the Assembly of 1872, or any other authorization bearing upon the matter to institute and to have preparatory courses of instruction for students aspiring to the ministry—that in future no student shall be received into said preparatory courses, and that, excepting such students as are now in such preparatory courses, no student shall be received into the theological courses of the colleges of the church unless they shall have passed a regular curriculum of Arts in some university, college, or in such classes as the Assembly may from time to time appoint.

Dr. Moore, of Ottawa, in supporting the overture, remarked that the facilities for a general education, in the shape of collegiate institutes, grammar and high schools, colleges, etc., had become so general throughout the land that these preparatory courses were deprived of the original reasons in favour of their establishment, and were now quite unnecessary. There were about three propositions for every vacancy in the Church, and if there should be a diminution in the supply of ministers for the next two or three years no harm could result.

Rev. R. Torrance, of Guelph, Chairman of the Committee on the Distribution of Probationers, asked on what authority Dr. Moore made this statement.

Dr. Moore replied, on the authority of several members of the Home Mission Committee.

Rev. Mr. Torrance said that there had been sixty-five vacancies in the Western Section alone last year, which was far more than the supply. In the whole Church there had been about ninety vacancies. The fact was that there were about three vacancies to every probationer.

Dr. Moore—I am glad to hear that. Principal Grant asked how many had been referred to the committee on probationers for supply.

Rev. Mr. Torrance—About eighteen for the last quarter.

Rev. Mr. Gordon, of Ottawa, also supported the overture. He maintained that in these days, when the mass of the people were more highly educated than was the case a few years ago, a much higher standard of culture was demanded in the ministry of the Church, and for this reason a university arts course should be substituted for the preparatory course in a theological college.

Dr. Waters moved that the overture be remitted to the boards of the colleges to consider and report upon to the next General Assembly. He believed that if they had required a full university course in all aspirants to the ministry, the Church would have lost the services of many able and useful men.

Principal Grant seconded the motion. He thought this was a matter in respect to which they should hasten slowly.

AFTERNOON SEDERUNT.

At the afternoon sederunt the consideration of the Home Mission Report was resumed.

The Rev. J. M. King, Toronto, spoke to the motion he had previously laid before the Assembly. He said he thought the Assembly should emphasize its faith in a central fund for the Home Mission, and in the application of the money in the most necessitous fields irrespective of their localities. He would like to see the North-West field supported not only by Ontario and Quebec, but by Nova Scotia and New Brunswick as well. At the same time the Church was committed to sustain an effective ministry in the destitute districts of Ontario and Quebec. By means of some modifications in the management of the supplemental fund, they might effect a great improvement in the way of evoking the liberality of the congregations. He knew of no Presbyterian Church in the world which had a greater work before it than the Church of Canada had in its home mission field, and they should address themselves heartily to it. The very discipline which the Church would derive in so doing would, he believed, benefit them in respect to all their other schemes.

Rev. Mr. Gordon, of Ottawa, in seconding the motion, dwelt upon the large and growing burden being laid upon this Church and the Home Mission Committee by increasing the number and extent of their mission fields in the North-West. He believed that they had not yet begun to comprehend the greatness of that territory. Old Canada, relative to it, was only as one square upon the chess-board. The Presbyterian Church should recognize the fact that the Roman Catholic, the Anglican, and the Methodist Churches had gone ahead of them and established missions in many places where they had not. Not only was much of the ab-

original population of that territory without missionaries, but there were many Presbyterians who lacked the ordinances of their own Church. Though the flow of immigration into that country might not be so great in coming years as some editors and politicians fancied it would, he believed it would exceed the ability of this Church to keep pace with it. They must in the first place follow and care for the children of the Church when they went in there, and he ventured to submit the question whether the time had not come when the Presbyterian Church should have a superintendent of missions in the North-West. An early visit by one or more commissioners of the Church to inquire into its condition and the expenditure of the Church funds there, would, he believed, be productive of great benefit. This was the supreme work to which they as a Church should gird themselves, and if they did they would find it to be much vaster than they had ever dreamed of.

Hon. Alex. Morris considered this the most vital subject which could come under the notice of this Assembly, because in it were involved the possibilities of the Church in the future.

Rev. Mr. Bruce of St. Catharines, drew attention to two pleasing features in the report. One was that in the ninety stations or so opened in the North-West, twenty-four or twenty-five were opened in the same year as settlement took place, and twenty-four or twenty-five in the next year after. Mission work had therefore kept pretty fair pace with settlement. The other feature was that the supply by the stations themselves was very encouraging.

Rev. Mr. McKellar, of High Bluff, Manitoba, being called for, expressed his satisfaction that the Assembly was realizing the importance of the Church's work in the North-West, and he bespoke the sympathy of the Church with the missions in their arduous work. He reiterated the necessity of the Church keeping abreast of settlement.

The resolution was then adopted. A proposition to appoint a committee to proceed to the North-West for the purpose of fixing on the most eligible centres for evangelical effort was not adopted.

Rev. Mr. Becket, of Thamesville, moved that instructions be given to the Home Mission Committee to repay the supplemented ministers the 25 per cent. deducted from their salaries.

Rev. Dr. Cochrane thought it would be unwise to commit the Assembly to this motion.

Rev. Mr. King moved, in amendment, that the Home Mission Committee be directed to inquire into the instances in which the 25 per cent. deduction has not been made good by the Presbyteries of the bounds, with a view to redressing any case of hardship.

The discussion of these motions was interrupted by the recess.

(To be continued.)

SAD STORY OF A WRETCHED LIFE.

The most thrilling and sadly suggestive temperance lecture is in the sight of a once noble, talented man, left in ruins by intoxicating drink. A Washington paper tells of a ragged beggar, well known in the streets of that city, who once held an important command in the army, having been promoted, for personal bravery, from a cavalry lieutenant to nearly the highest rank in military service. One night recently, when he had been too successful in begging liquor to satiate his craving, and while lying helplessly drunk in the rear part of a Third street saloon some men thought to play a joke on him by stealing his shirt, and proceeded to strip him.

Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened and found it contained his commission as brevet major-general, two congratulatory letters—one from General Grant and one from President Lincoln—a photograph of a little girl; and a curl of hair—a "chestnut shadow" that doubtless one day crept over the brow of some loved one.

When those things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness, and pity for his fallen condition, and quietly returned the bag and its contents to where they found them, and replaced the sleeper's clothes upon him.

When a reporter tried to interview the man, and endeavoured to learn something of his life in the past few years, he declined to communicate anything.

He cried like a child when told his right name and former position were ascertained, and with tears trickling down his cheeks, said:

"For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you promise that much? It will do my friends a great deal of harm, as, fortunately they think I died in South America, where I went at the close of the war." Intemperance and the gambling table had wrought his ruin.

—TURKISH RELIEF.—Previously acknowledged, \$153.75; S., \$4; Byron, \$1.50: in all, \$159.25.

HE that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.

FRIVOLITY, under whatever form it appears, takes from attention its strength, from thought its originality, from feeling its earnestness.—Madame de Staël.

DO not stop to pick flaws in others, when God sees in thee the huge sin of rejecting the blood of Jesus. Do not prate about the "inconsistencies of Christians," when your whole life is one long inconsistency of admitting that religion is the only one thing needful, and yet making it less than nothing. There is no inconsistency on earth that compares with his who knows that Christ Jesus is willing to save him and yet persists in damning his own soul! Whatever you say now in self-excuse, we warn you that at the judgment-seat you will be ready to confess with bitterness of spirit, *God was right, and I was wrong*. Why not confess that now, and act upon it, before it is too late?

CHOICE LITERATURE.

THE MINISTER'S OLD COAT.

"Ministers' sons are very apt to turn out badly," said I to the gentleman who sat next to me in the car. We had met in the train, bound for Chicago, and had struck up an acquaintance.

He stopped me with his hand on my arm and with an earnest look which I shall never forget.

I paused at once in what I was saying, and it seemed for a moment almost as if the rushing train had stopped to listen too.

"Let me tell you a story," he said. "I know it is a common belief that ministers' sons are wild, but this is because people talk about the bad ones, while those who turn out well are taken as a matter of course. I gathered statistics about them once, and found out of a thousand sons of ministers, there were very few who did not grow up useful and industrious men."

"But what is your story?" I asked, settling back in my seat.

"Well," said he, "it begins with a class supper in Boston, a dozen years ago. A number of old college friends had gathered in the evening for their annual reunion. Among them was the rich merchant, J. E. Williston—perhaps you have heard of him—and a poor pastor of a country church in Elmbank village, out in Western Massachusetts, whose name was Blake. A good many of the class had died, and the dozen or so elderly men who were left felt more tender than ever towards each other, as they thought of the bright old days at Harvard, and how soon no one would be left on earth who shared in that happy time.

"The dishes came and went, the lights glowed brilliantly, and at last the friends grew quite gay. But the tender feeling I have spoken of would come uppermost, now and then; and in one of the musing moments Williston's eye was attracted by something glistening about the coat which his friend Blake, who sat next to him, had on.

"He looked closer, and saw that the black cloth of which it was made had been worn so thin and smooth that it was very shiny.

"Well, Blake," said he kindly, taking hold of his friend's arm cordially (which he somehow hadn't thought of doing before) "how has the world gone with you lately?"

"Blake naturally had a sad and thoughtful face; but he looked around quickly with a warm smile.

"No need to ask," he said laughingly. "You can read the whole story on my back. This old coat is a sort of a balance sheet, which shows my financial condition to a T."

"Then he spoke more seriously, adding, 'It is a pretty hard life, Williston, that of a country parson. I don't complain of my lot, though sometimes I'm distressed for my family. The fact is, this coat I've got on is hardly fit for a man of my profession to appear in; but I'm going to send my boy Sam to Harvard this year, and must pinch here and there to do it. I really ought to be thankful though, that I can get such advantages for him by a few little sacrifices of personal appearance and convenience.'

"Don't you give a thought to your coat old fellow," returned Williston, "Nobody who knows you will ever imagine that the heart inside of it is threadbare, however the garment may look."

"Blake was pleased with his kindly expression; and both men after that exchange of confidence felt happier. But, among the various incidents of the evening, this one almost passed out of the minister's mind by the next day, when he started for Elmbank.

"Speedily as his return was, however, something meant for him had got to his destination before him. It was a letter. Taking it up he broke open the envelope, and found inside a few words from Williston, with a check for \$500 to defray the first year's college expenses of his old class-mate's son."

"You are a stranger to me, sir," said my travelling companion, at this point; "but I think you will appreciate the feeling with which poor Mr. Blake stood in his dingy study in the old farm parsonage, holding that letter in his hands, and lifting his faithful eyes in thankfulness to God."

"Yes," I replied. "Williston did just the right thing, too. And how was it? Did the son shew that he deserved the help?"

My acquaintance looked away from me at the rich country through which we were passing. Then he said:

"Sam Blake was a good natured, obedient fellow enough, and was greatly pleased to have the expense of his first college year taken from his father's shoulders; but his sense of duty didn't go very far. The Rev. Mr. Blake bought a new coat and Sam entered Harvard that fall; and here matters stopped for a while.

"A freshman has a good deal to learn, as you know; but I think the chief thing Sam learned that term was the great difference there is between Harvard and a little village like Elmbank, and the great difficulty of working and playing at the same time.

"Here he had Society meetings to attend, and rooms of his own, with a chum, where a good deal of smoking was done by himself and his friends. And then there was base ball, into which it appeared indispensable for the honour of the class that he should enter actively, on account of his strong legs, wonderful wind and ground batting.

"He could not refuse to go to the theatre occasionally, with his richer companions. Sam took a natural interest in the society of young ladies, too, and had given up some time to its cultivation. He also thought a moderate amount of practice in the gymnasium was desirable, to prevent his health breaking down under the confinement of study. So, on the whole, the actual work that he did in the college course was not very extensive.

"This didn't seem to have any very bad effect until well along in the winter when the habit of shirking work had grown so strong, without noticing it, that he fell easily into reading novels when he ought to have been in the recitation room. Gymnasium, theatre, billiards, smoking—and I

am afraid I must say a little drinking—frittered away his time.

"One horribly snowy, sleety morning, when he had got up too late for prayers the postman brought him a note from the faculty—an 'admonition.'

"He dropped the pipe he was just lighting, and bolted off to recitation. But he 'deaded' immediately and that discouraged him.

"He soon began to make light of the warning, and did himself no credit in his studies. Though he managed to squeeze through the examination at the end of the freshman year, he came out far down towards the foot of his class.

"He wasn't quite contented with himself, and thought he'd try to do better the next year. But during the journey home he recovered his usual spirits.

"When he walked up the village towards the parsonage farm, he was thinking that—since he was a sophomore now—he would buy the knottiest and biggest headed cane in Cambridge when he should go back there. And what do you suppose was the first sight that met him at home?

"It was his father out in the field, digging for new potatoes, his coat off and his spectacled face perspiring!

"The sight struck shame into the boy. He vaulted the fence, and running up with hardly a pause for greeting, cried,

"Oh, father, let me do that! I don't like to see you at such work."

"Mr. Blake stopped and looked earnestly and rather sadly at him.

"Well, Sam, I think that's about as good a 'how-do-you-do?' as you could have offered me. There's something right about you after all."

"It hadn't occurred to Sam that there was any doubt on that point before. He blushed as he asked:

"Where's the hired man?"

"I've discharged him. I can't afford one at present, my son," was the answer.

"Sam was rather puzzled and began to reflect.

"They went into the house, and there when the minister reappeared after making his toilet, his son noticed that he wore the old shabby, shiny coat. At this he was more than ever astonished.

"The supper, also, notwithstanding that it was the first night of the prodigal's return, was very meagre. Not a single luxury was on the table, and Sam observed that his father and mother took no sugar nor butter. His own appetite began to fail at seeing this, and his perception was sharpened accordingly. He was now aware that his father looked very thin, as well as sad. Suddenly he laid down his knife and exclaimed to his sister Kitty:

"Sis, what does all this mean?—this going without the hired man, and starving ourselves?"

"His sister looked at him, then glanced at Mr. Blake and her mother, and made no answer.

"I thought," said Sam, petulantly, "that Williston's money was going to make it easy for you, father; and here pinching is going on five times worse than ever."

"I don't own my friend Williston's money," said the minister, quietly.

"Of course not. But the five hundred dol'—Sam stopped suddenly on an entreating gesture from his sister.

"The subject was not resumed. But before he went to bed Sam obtained an interview with his sister alone. He felt secretly that he was responsible for the depression and trouble which seemed to fill the household, but that only made him speak more impetuously. "Now, sis," he began, "can I get two words of sense out of you?"

"Not until you ask politely," she replied.

"Well, then, please tell me what the mystery is."

"It oughtn't to be a mystery to you, Sam, that you haven't done well at college. Papa is terribly disappointed."

"I don't see why he should commit suicide, if he is," Sam retorted. "I haven't cost him much this year."

"Oh, yes, you have. Do you know he actually sold the new coat?"

"Why?" Sam frowned.

"Because he'd been trying every way to save money since he began to get reports of how you were wasting your time."

"What for?" asked Sam, though he began to suspect.

"Well, he—how should I know?—Don't you see? He's afraid to have that money from his old classmate, and he's nearly saved enough, and he's going to pay it all back. There, I was to keep it secret and now I have told you! and his sister burst into tears. You've nearly broken his heart Sam—poor papa."

"The next day Mr. Blake's son went off directly after breakfast, and was not seen again till afternoon.

"Coming back, he overtook his father coming from the post office.

"I know all about it!" he exclaimed, in his excitement. "Katy told me last night. I wish, though, you'd held on to the new coat a while."

"Why?" asked Mr. Blake, imperturbably.

"Because," said Sam, "I'm going to pay my own way now. I've been off to-day and hired out for the season to Farmer Hedgeburton. You won't send that money to Williston, will you, father?"

"You are too late," was the minister's answer. "I've just mailed the letter to him."

"In fact, next day the kind merchant's eyes were dimmed as he read these words:

"DEAR WILLISTON:—My boy—it almost breaks my heart to say so—has not proved worthy of your generosity. I have decided to return the sum which you sent me for him last year, and you will find a draft enclosed for that amount."
"BLAKE."

Here I interrupted the narrator

"Doesn't this story prove what I said in the beginning?" I asked.

"No; for that isn't the end of it. Sam went down to Boston in the autumn with a few dollars of earnings in his pocket. He had decided to give up college, and so applied to Mr. Williston for a clerkship.

"He told him:

"I proved myself unworthy, as my father said. Now give me a chance to shew myself worthy."

"Williston gave him a position, and he worked there two years. Then an opportunity offered to go West and take a partnership in—what do you think? The clothing business! Sam jumped at it; and you may believe he sent his father, next Christmas, the finest coat that concern could produce.

"I am a well-to-do man now, sir, continued my acquaintance, suddenly speaking in the first person, and when we get to Chicago, if you will come to my establishment, I will shew you my father's (the minister's) old shiny coat, which I preserve because it was the beginning of my fortune and made a man of me."

"Then," I exclaimed, taking him by the hand, "it is you yourself you have been talking about all this time! You are!"

"Sam," concluded my new friend, nodding and smiling.
—George P. Lothrop, in *Youth's Companion*.

WHAT THOMAS CARLYLE THINKS OF DARWINISM.

Carlyle is now very feeble through age, but his memory is still marvellous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this as a sample:

"I have known three generations of the Darwins, grandfather, father and son; atheists all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraved with this legend: 'Omnia ex arctis;' everything from a clam-shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

"A good sort of man was this Darwin, and well-meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and now I stand upon the brink of eternity—the more come back to me the sentences in the catechism, which I learned when a child, and the fuller and deeper the meaning becomes. 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—Exchange.

THE VALUE OF SUNLIGHT.

Whether your home be large or small, give it light. There is no house so likely to be unhealthy as a dark and gloomy house. In a dark and gloomy house, you can never see the dirt that pollutes it. Dirt accumulates on dirt, and the mind soon learns to apologize for this condition because gloom conceals it. Flowers will not healthily bloom in a dark house; and flowers are, as a rule, good indices. We put the flowers in our windows that they may see the light. Are not our children worth many flowers? They are the choicest of flowers. Then, again, light is necessary in order that the animal spirits may be kept refreshed and invigorated. No one is truly happy who in waking hours is in a gloomy house or room. The gloom of the prison has ever been considered as a part of the punishment of the prison. It is so. The mind is saddened in a home that is not flushed with light, and when the mind is saddened the whole physical powers soon suffer: the heart beats languidly, the blood flows slowly, the breathing is imperfect, the oxidation of the blood is reduced, and the conditions are laid for the development of many wearisome and unnecessary constitutional failures and sufferings. Once again, light—sunlight I mean—is of itself useful to health in a direct manner. Sunlight favours nutrition; sunlight favours nervous function; sunlight sustains, chemically or physically, the healthy state of the blood. Children and other persons living in darkened places become blanched or pale; they have none of the ruddy, healthy bloom of those who live in light. Lately, by an architectural perversity which is simply astounding, it has become a fashion to build houses like those which were built for our ancestors, about two centuries ago, and which are called Queen Anne houses or mansions. Small windows, small panes, overhanging window-brows, sharp, long roofs, enclosing attics with small windows—these are the residences to which I refer—dull, red, dark, and gloomy. I am told that their excellence lies in their artistic beauty, to which many advantages that we sanitarian artists wish for must necessarily be sacrificed. I would be the last to oppose either the cultivation of art in design or art in application, and I do not for one moment believe that such opposition is necessary. But these beetle-browed mansions are not so beautiful as health, and never can be. I am bound to protest against them on many sanitary grounds, and on none so much as on their interference with the work of the sun. They produce shade, and those who live in them live in shadow.—Good Words.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

OUR present frail existence is the unsubstantial basis upon which too many are building the fabric of their happiness; but it is building a nest upon the wave.

THE missionary's work? Ah! the work of a minister at home, as compared with that of a missionary, is but the lighting of a parish-lamp to the causing the sun to rise upon an empire that is yet in darkness! The missionary's grave is far more honourable than the minister's pulpit.—Alexander Duff.

Words of the Wise.

ENVY shooteth at others and woundeth herself.

VIRTUE is the safest helmet—the most secure defence.

NO rank can shield us from the impartiality of death.

HE who foresees calamities 'suffers them twice over.

THOSE who repeat evil reports frequently invent them.

IF money is not your servant, it will be your master.

THE ingredients of conversation are truth, good sense and wit.

THERE is nothing that needs to be said in an unkindly manner.

A GOOD conscience is to the soul what health is to the body.

THE power of eloquence is sometimes superior to military force.

IT is in the power of the meanest to triumph over fallen greatness.

HE who murmurs at his lot is like one baring his feet to tread upon thorns.

HE who refuses justice to the defenceless will make every concession to the powerful.

PRESERVE the privacy of your house, marriage state, and heart from relatives and all the world.

GODLY sorrow, like weeping Mary, seeks Christ; saving faith, like wrestling Jacob, finds and holds Him.

WHAT keeps me from being saved is pride, heart-pride, wanting to come to God as something else than a sinner.

WHENEVER you see persecutions there is more than a probability that truth lies on the side of the persecuted.—*Latimer.*

ALL that we possess of truth and wisdom is a borrowed good. You will be always poor if you do not possess the true riches.

WE take lessons in art, literature—a thousand things; but that high sense of honour, man's moral obligation to man, is forgotten.

Real glory Springs from the silent conquest of ourselves And without that the conqueror is naught But the first slave.—*Thomson.*

THE Infinite has sewed his name in the heavens in burning stars; but in the earth he has sown his name in tender flowers.—*Jean Paul Richter.*

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

A MAN may be a very imperfect man, yet if he is honest, sincere, trying hard each day to be better, he may be a very good man, and the world will give him due credit.

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

He that Fortells his own calamity and makes Events before they come, thrice over doth Endure the pain of evil destiny.—*Davenant.*

THE Gospel idea of a Christian is a man's every day life. No matter what he professes to be; no matter what he was yesterday; what he is to-day and every day, that question will have to be answered.

Grief should be Like joy—majestic, equable, sedate, Confirming, cleansing, raising, making free, Strong to consume small troubles, to command

Great thoughts, grave thoughts, thoughts lasting to the end.—*Aubrey de Vere.*

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

WE should practise all things at two several times, the one when the mind is best disposed, the other when it is worst disposed; that by the one you may gain a great step; by the other you may work out the knots and stores of the mind.—*Bacon.*

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



WELLAND CANAL.

Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, } Ottawa, 20th March, 1880.



Canadian Pacific Railway

TENDERS FOR ROLLING STOCK.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:

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- 2 Snow Ploughs.
- 2 Flangers.
- 40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS & CANALS, } Ottawa, 7th February, 1880.

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Welland Canal.

NOTICE TO CONTRACTORS.

The construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates:

Tenders will be received until TUESDAY, the 22nd day of JUNE next.

Plans, specifications, etc., will be ready for examination on and after TUESDAY, THE 8TH DAY OF JUNE.

By order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS, } Ottawa, 13th May, 1880.



Lachine Canal.

NOTICE TO CONTRACTORS.

The construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates:

Tenders will be received until TUESDAY, the 22nd day of JUNE next.

Plans, specifications, etc., will be ready for examination on and after TUESDAY, THE 8TH DAY OF JUNE.

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DEPT. OF RAILWAYS & CANALS, } Ottawa, 13th May, 1880.

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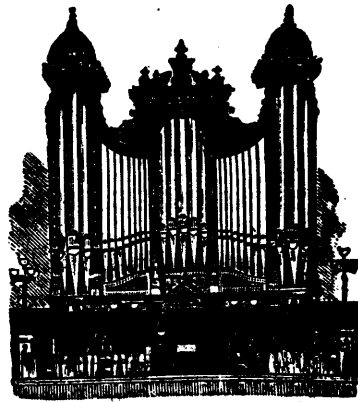
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MEETINGS OF PRESBYTERY.

- GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HAMILTON.—At Burlington, on 1st of June.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m.
GLENGARRY.—At Alexandria, on 2nd Tuesday of July, at ten a.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.
PETERBORO'.—At Millbrook, on Tuesday, 6th July, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of July, at eleven a.m.
LINDSAY.—At Lindsay, on last Tuesday of August, at eleven a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th day of July, at eleven a.m.
SAUGREN.—In Durham, on 6th July, at eleven a.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.
BRUCE.—In Knox Church, Paisley, on the first Monday of July, at two p.m.
KINGSTON.—At Belleville, on the first Tuesday of July.
BROCKVILLE.—At Spencerville, on Tuesday, July 6th, at three p.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday in May, at ten a.m.
WHITBY.—At Bowmanville, on the third Tuesday of July.
PARIS.—At Norwich, on first Monday of July, at half-past seven p.m.
TORONTO.—In the usual place, on the first Tuesday of July, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, July 6th, at half-past nine a.m.

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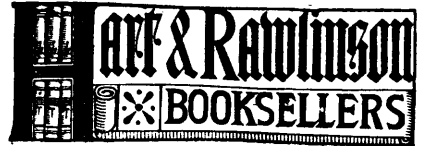
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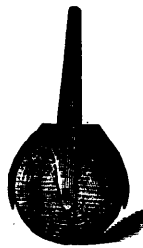


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