

THE PRESBYTERIAN

Toronto, Friday, June 20th, 1879.

TORONTO ENGRAVING CO.

Vol. 2.—No. 34. (New Series),
Whole No. 385.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

CONTENTS.

	Page
NOTES OF THE WEEK.....	529
OUR CONTRIBUTORS—	
Victoria Honoured: God Dishonoured—Rev. Principal	
Grant's Canvass for Queen's—Case of Drowning by Im-	
mersion: Answer to "Enquirer".....	530
Bishop Sweatman's Charge.....	537
Fifth General Assembly, Presbyterian Church in Canada.....	531, 541
BOOKS AND MAGAZINES.....	534
SCIENTIFIC AND USEFUL.....	535
ADVERTISEMENTS.....	535
EDITORIALS—	
Our Own Assembly—Church of Scotland—Cases of Libel.....	536
Rev. C. H. Spurgeon.....	537
CHOICE LITERATURE.....	538
MINISTERS AND CHURCHES.....	540
Death of Rev. James Adams, of Kings—Obituary.....	541
SABBATH SCHOOL TEACHER.....	542
OUR YOUNG FOLKS.....	544
ADVERTISEMENTS.....	543, 544

NOTES OF THE WEEK.

WE understand that the Hon. A. Mackenzie, Professor McLaren, Rev. John Thomson, and others are to take part in the closing exercises of the Brantford Ladies' College on Wednesday evening next.

So much of our space in this issue being occupied by the report of the meeting of the General Assembly, we are under the necessity of holding over several contributions and communications.

THE wife of Midhat Pasha, the new Governor of Syria, while recently at Beirut, told Miss Taylor, the principal of the Moslem Girls' School, that the Pasha meant to compel all Mohammedan parents to send their children to school.

THE American Education Society gives \$75 to each of the young men on its list for the past year. For the two previous years it gave them respectively \$65 and \$50. Would we had some such Society to relieve our overpressed College!

IN our report of the first evening's proceedings of the General Assembly we could not make room for the retiring Moderator's sermon, but we shall have the pleasure of laying before our readers a very full report of it in our next issue.

A SERIES of sermons for Sabbath evenings has been commenced by Rev. John Hogg of Charles street Church, Toronto. Last Sabbath evening's subject was "Communism," next Sabbath evening, "The World—its Malady and its Doctors."

A RELIGIOUS paper, called the "Christian Messenger," has been started in Servia, and has found rapid circulation. The Princess of Servia is among its subscribers. It is the only gospel paper in the country, where gross infidelity and socialism are the creed of the masses.

AS an illustration of the civilizing tendency of the labours of the Moravian missionaries among the aborigines of New South Wales, three of the native women at one of their stations have supplied themselves with sewing machines, and one family has bought a nice cottage harmonium.

THE Rev. J. Caswell having resigned the position of Clerk and Convener of the Home Mission Committee of the Presbytery of Ottawa, the Rev. J. White, Rochesterville, has been appointed Clerk, and the Rev. F. W. Farries, Convener. All communications should henceforth be sent to these parties.

THE "Osservatore Romano" publishes a Latin brief, wherein the Pope enjoins that, to the prayer, "Blessed be the Holy Immaculate Conception of the Blessed Virgin Mary," be added the words "Mother of God," and that to whoever devoutly recites these additional words will be conceded 300 days' indulgence.

SIX teachers of the London Missionary Society, landing recently on an island near New Guinea, were poisoned by the natives, who placed upas wood in their drinking water. Of twenty men landed in this district, only five remain, the rest having died of poison and fever. These teachers were converted Polynesians.

THE "Catholic Review" has waxed very hot, if not eloquent. It says the horrid tragedy of Pocasset "may be truthfully called the sublimation of Protestantism." How handy and easy for those who do not live in glass houses to throw stones. Everyone knows that whatever can be charged to Roman Catholicism it has never driven people mad, or supplied prisons with inmates and gallows with subjects!!!

A MINISTRY which fails to waken in men an interest in works of benevolence may well be set down as a failure. An exchange tells of an elder who was recently looking for a pastor, and while making special inquiries about a certain candidate, he discovered that the church over which this person had been settled, had contributed nothing to missions. He inquired no further, but simply remarked: "That man won't do."

THE Khedive of Egypt has received a despatch from Captain Gessi indicating that the slave trade at its chief centre has been crushed, and the rich territories of the Soudan are soon likely to be opened to civilization. Captain Gessi fought seven battles with the slave traders on the Gazelle river. All slave stations were destroyed, and the establishment of civilization will prevent any further raids from the region of the Gazelle.

THE third edition of the Canadian Conveyancer, and Handy Book of Property Law, carefully revised by J. Rordans (Toronto, J. Rordans & Co.) comes before us much improved in appearance, and the forms have evidently been prepared with great care, and revised by an eminent barrister. It is the result of the matured experience of the author, during the last quarter of a century, in his business of a law stationer, and will no doubt meet with a large amount of success amongst those concerned in the transfer of property, to whom it is calculated to be very useful.

FROM a glance at the report of the General Assembly of the Presbyterian Church in Ireland, we find that the Rev. Dr. Robb, lately of Cooke's Church, Toronto, after having rendered good service in Canada as a strong conservative in matters of ritual and form of public worship, just crossed the Atlantic in time to fight the self-same battle on the "old sod." Although we think that reform is necessary in the matter of hymnals and congregational singing, still we consider it eminently beneficial to have such men as Dr. Robb in order to prevent hasty or ill-considered legislation.

THE closing exercises for the present year of the Brantford Young Ladies' College, take place next week. On Sabbath evening first, the 22nd inst., the sermon to the graduates will be preached by the Rev. Dr. Cochrane. On Tuesday evening the annual con-

cert will be given in Wickliffe Hall, and on Wednesday evening the presentation of diplomas, medals, and prizes will take place. Addresses will be given by prominent ministers and members of the Church. We hope to see a large attendance of the friends of the college present on these different occasions. The annual report of the operations of the College, presented to the Assembly on Friday last, was highly satisfactory to the promoters and teachers in the institution.

WE have in this issue a most interesting article under the heading "An Appeal to our Young Folks." We have placed it in the department of our paper specially devoted to them in order that they will be quite sure not to miss it. The appeal is in favour of the Hospital for Sick Children. This institution is well conducted, and has nothing to depend upon except the voluntary contributions of thoughtful and charitable Christians, and the untiring energies of a few kind-hearted ladies in this city, who originated it, and who have carried it through to the present time in the face of difficulties that would have daunted ordinary courage and overcome weaker faith. We recommend this charity to the attention of our readers, old and young, and hope the required funds will shortly be forthcoming.

THE Editor of "The Canadian Spectator" must have his finger in every question that turns up, whether it legitimately comes in his way or not, and the trouble is that besides his finger he generally puts his foot in it. The most remarkable item in the last issue—as usual copiously spattered over with his peculiar editorial pronoun, "I"—is an uncalled-for attack on Professor Patton of Chicago. It seems that the professor has been telling his congregation—we take the quotation as furnished by Mr. Bray—that "the best brains are not going into the ministry; that Presbyterian parents encourage their most promising sons to go into secular callings; and that unless those Presbyterian parents pursue a different policy, the Presbyterian churches of this country will have to go to great Britain and Ireland for ministers of intellectual power." In the first place the critic finds fault with Professor Patton for not making "his remarks more general so as to include some other denominations." But had he taken such a course, captious criticism would most certainly have followed him, and told him to talk to his own people and leave others alone. The next fault is also a sin of omission: Dr. Patton has not stated the reason why the best brains do not go into the ministry; or at least he has not done so to the satisfaction of the enlightened and "advanced" "Spectator." Know all men—Dr. Patton included—that the reason why young men with brains do not enter the ministry is that they are afraid of being confined by Westminster strait-jackets and persecuted by Chicago professors. "There's the rub," says Mr. Bray; and, a few lines farther on, the inevitable singular pronoun comes in somewhat more fittingly than usual; for it is not the editor that speaks but the man, A. J. Bray, and he speaks from personal experience. Of course we do not insist that he is one of those people that "have brains," but he thinks he is; and he has met with such "rubs" as he refers to, and feels sore. We pass no opinion on Dr. Patton's statement as a matter of fact; but if the only indication of brains is the rejection of Scripture truth, then the fewer "young men with brains" enter the Christian ministry the better.

OUR CONTRIBUTORS.

VICTORIA HONOURED—GOD DISHON-
OURED.

MR. EDITOR, One thing in connection with the late celebration of the Queen's Birthday in Montreal every Christian must deeply regret. I speak of the Sabbath profanation caused by the departure on the following day of a large number of the troops who took part in it. For this, there was no necessity whatever. They could, without doing themselves or any one else the least injury in any way, have remained till Monday morning. When the Governor-General's Foot Guards arrived at Ottawa, on Sabbath morning, their band played "Hold the Fort." As this is a piece of sacred music, I suppose they played in order to—as it were—whitewash their sin of Sabbath profanation. They were attacking the fort, yet while doing so, they said to the defenders, "Hold it!" They remind me of an article in "Punch," in which a toy merchant is represented as advising a visitor to buy a Noah's Ark for her little boy. He says, "It's a werry excellent toy for Sunday, mum, for we read about Noah's Ark in 'oly Scripture." Some of the bands which escorted the Brooklyn regiment to the depot played "Yankee Doodle," "The girl I left behind me," and other pieces of a like nature. They were more manly than that of the Foot Guards was. If a man will break the Lord's day let him do it out and out, and not try to cloak his sin by putting on a long face, and singing hymns, or playing sacred music. But really, "Hold the Fort," considered merely as a tune, is not, in the least, more sacred than "Yankee Doodle" is.

One of the most pleasing features of the celebration of which I now speak was the presence of the 13th Brooklyn Regiment. May the day never come when our country and the neighbouring Republic shall be unable to exchange friendly visits. It is, however, much to be regretted that while the regiment just referred to honoured our Queen, it dishonoured the King of Kings by leaving Montreal on this day. It could have remained till Monday morning without either it or the people of Montreal suffering in any way thereby. It did a very proper thing in going to church in the morning. But the command, "Ye shall hallow My Sabbaths," is as binding as the one "Ye shall reverence My sanctuary." The act of the chaplain, the Rev. Henry Ward Beecher, who left with the regiment, is, however, specially to be regretted. For it there is—if that be possible—even less excuse. The plea that it was a very graceful thing for him to return with his regiment is a most contemptible one. He came to Montreal before it, and he could equally well have gone to Brooklyn after it. From his office, one would very naturally have expected better things of him. However, one need not be surprised at such conduct in one who, during the late war, professedly preached the gospel on Sabbath mornings and politics in the evenings. According to the Montreal "Witness," he stood on the platform of the Pullman car, and waved his hat and cheered when the train was leaving. It also says that "one of the Thirteenth had captured a discarded Artilleryman's tunic, and he passed through the cars, creating much merriment, and presented himself before Colonel Austen, who on perceiving him, called Captain Beecher's attention, and all the officers joined in merriment over the event." Look at these two scenes. See a gray-haired minister of the gospel waving his hat, and hear him yelling "hurrah" on God's day. See him on the same day, "getting" as "fine fun" with one profaning it as if he were an infidel. He is not only breaking the Sabbath himself, but he also has pleasure in one who is doing the same. He is "doing his own ways, finding his own pleasure, and speaking his own words." In the morning he preached about love. Well, Christ says, "If ye love Me, keep My commandments." The beloved disciple says, "This is the love of God, that we keep His commandments." Now, one of the Lord's commandments is, "Remember the Sabbath day to keep it holy." The best proof of the reality of love, as of faith, is *works*. The Psalmist says, "Ye that love the Lord, hate evil." He does not hate evil very much who "gets fine fun" with one who is in the very act of Sabbath-breaking. Beecher says in the sermon referred to, "Without love I am like a rattling snare drum and a noisy bass drum." There is a good

deal of these instruments in Master Henry Ward's composition.

The act of Beecher which I am now criticising will do an immense amount of mischief. Ignorant people will be encouraged by it to treat the Lord's day with contempt. We know how low views of baptism are fostered in the minds of ungodly persons by the conduct of those ministers who baptize, without hesitation, the children of drunkards, swearers, liars, Sabbath breakers, semi infidels, and strumpets. They point to them and say, "I cannot believe that such well-learned persons can be in error." A like use will be made of Beecher's Sabbath-breaking. Good old Lyman, his father, would not have acted as his son Henry Ward did on the occasion referred to. There was little of the "noisy bass drum" in him.

Beecher in his sermon before his regiment in Montreal says, "There is nothing more defensible, or needs defense less than the religion of Christ brought out in the lives of men." His conduct in the evening will only "give occasion to the adversary to speak reproachfully."

Many admire "Beecher's Life Thoughts." Well, some of Beecher's life acts are not very admirable. Canada has now had more than enough of him. His room here is better than his presence.

The Montreal "Witness" deserves great praise for its plain speaking about Beecher's late act of Sabbath-breaking. Ungodly people will, of course, yell about "Sabbatarianism" and the like, when they hear Beecher censured for leaving Montreal with his regiment on the Lord's day. However, if a blind man came against me, I should not be angry with him for going so. T. F.

Meliss. Que.

REV. PRINCIPAL GRANT'S CANVASS FOR
QUEEN'S.

MR. EDITOR,—In a recent issue of your paper there was an editorial bearing on the College question, and specially on the revenue of the Montreal Presbyterian College. From that article I learn that for the financial year preceding the one just ended, the congregations set apart by the Assembly for the support of Montreal College presented this very gratifying feature, namely, that those of them which before the union had belonged to the Kirk, freely sent their contributions for ministerial education as directed by the Supreme Court. This must be gratifying not only to the friends of Montreal College, but to all who could experience pleasure at beholding such tangible evidence of cordial and speedy amalgamation. It was one of those indications fitted to gladden the heart of all who cherished a desire that the union should be one not in name only but in deed and in truth.

The territory set apart for Montreal College is the only section of our Church field in which this rather crucial test could be applied; and to the honour of the Kirk congregations it seems they stood it well.

One would think it a pity to interfere with this happy condition of things, except to encourage and stimulate. One might well shrink from any step that would make loyalty to the Assembly a more difficult grace to exercise. And I deeply regret that Principal Grant of Queen's College has not seen things in this light. Scarcely is he installed into his new and influential position, when he makes a personal canvass of several congregations in Montreal College constituency, from which he receives according to acknowledgments in the "Record," as a first instalment already paid, *four thousand dollars* for the endowment of Queen's. And the inevitable result is, that the ability of these congregations to contribute to their own College must be greatly impaired during the period covered by remaining instalments.

In the west also, Principal Grant has been canvassing in the interests of Queen's in such quarters and in such a manner as to interfere very seriously with the support and with the moral claims of Knox College, Toronto. It is no argument to reply to this that the west is a common field for Queen's and Knox. Any one can see that Principal Grant can regard with very little concern or decline in the common fund when he knows the deficit is caused by the field being previously impoverished to enrich his own institution.

Now, in all seriousness I would ask, Is this right? Even assuming that Mr. Grant's method of presenting his case to those from whom he solicits subscriptions is characterised not by ingenuity but by ingenuousness. Yes, though it should be known that he sensi-

tively shrank from touching money he knew was intended for a sister college, and that he respected the scruples of those who in thought and purpose had so apportioned their means, the question as to the justice of the proceeding remains untouched. For the inevitable result of such a course in whatever spirit pursued is detrimental to other colleges whose claims are equally strong, and whose rights should be equally sacred. I think I am acquainted with all the arguments that have been alleged in favour of Principal Grant's course; but no consideration seems to bring it into line with that unselfish spirit which is the touchstone of all work distinctively Christian. To call on a few wealthy friends of Queen's in wealthy cities like Montreal or Toronto might probably be done without any great strain on the average Christian conscience; but to make an indiscriminate canvass of congregations whose entire resources are righteously claimed and urgently required by the sister institutions, surely this can never meet the approbation of candid men.

I should gladly have allowed these things to remain unnoticed were it not understood that Principal Grant contemplates prosecuting still further his peculiar methods. Before doing so, it is meet he should know how his action is likely to be regarded by those who can look at the proceeding with a disinterested eye. A magnificent endowment for Queen's College is a worthy object to aim at, but may undoubtedly be purchased at too high a price. Zeal, energy, tact and business ability will be prized in the Christian church according as the spirit that inspires these qualities is lofty, unselfish and pure. LOYALTY.

CASE OF DROWNING BY IMMERSION.—
ANSWER TO "ENQUIRER."

Many years ago, on the banks of the Tweed, near Coldstream, Scotland, stood an Anabaptist Church largely attended by the Cheviot shepherds and their dogs. The font, in front of the pulpit communicated directly with the river Tweed. In the depth of the winter, the pastor resolved to baptize more than twenty shepherds, who, with their collie dogs were sitting patiently awaiting the ceremony. Among the rest was Quintin Kerr, who had been converted from Presbyterianism through Anabaptist logic. Quintin's dog, called "Toper" had with the other collies gone right up to the font to examine the proceedings, as intelligent dogs will sometimes do. The ice cold water had so benumbed the preacher's hands, that he accidentally let go his hold when dipping the eighteenth subject, a burly Tweedside shepherd. The poor man in the water slipped away underneath the ice on the river and was drowned. After waiting in vain to see if the immersed man would not come to the surface the clergyman, reverently turning round to his congregation and holding up both his arms at full length above his head, cried out "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Then pointing to our friend Quintin called out in grave and measured tones, "Quintin Kerr come forward to receive the holy rite of baptism." Quintin immediately sprang to his feet picked up his blue bonnet and ran for the door, at the same time casting his grey plaid over his shoulders, and shouting to his dog, "Hyo! Hyo! Toper; Hyo! Hyo!" No Anabaptist can be found in those regions ever since. A SCOT.

WAYSIDE GATHERINGS.

He is no true friend who has nothing but compliments and praise for you.

He who gives up the smallest part of a secret has the rest no longer in his power.

Time never impairs the value of noble thoughts. They are indestructible.

We ought rather to act than to gaze—however brilliant the heavens may be.

Aim to an independence, solid, however small; no man can be happy, or even honest, without it.

True politeness is perfect ease and freedom. It simply consists in treating others as you would love to be treated.

Nature is graceful; and affectation, with all art, can never produce anything half so pleasing.

Never try to rob any one of his good opinion of himself. It is the most cruel thing you can do.

It is one of our nobler instincts that we cannot feel within us the glory and power of real conviction without earnestly striving to make that conviction pass into other minds.

FIFTH GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN CANADA.

FIRST DAY.

WEDNESDAY, JUNE 11th.

The fifth General Assembly of the Presbyterian Church in Canada opened in St. Andrew's Church, Ottawa, on Wednesday evening, June 11th. There was a very large attendance of commissioners, indeed unusually large for the opening of Assembly. The attendance of visitors was also large. The services opened by singing the 100th Psalm, reading the 122nd Psalm, prayer, reading the 16th chapter of St. Mark and singing the 60th Paraphrase.

The retiring Moderator, Rev. Dr. Jenkins, of Montreal, preached the annual sermon, his text was: "As thou hast sent Me into the world, even so have I also sent them into the world."—John xvii. 18.

A very full report of the sermon will appear in our columns next week.

After the benediction was pronounced, the Assembly convened, with the Moderator (Rev. Dr. Jenkins) in the chair. The roll was called. The nomination by the Presbyteries of candidates for the Moderatorship were read. The following were the nominations: Rev. Dr. Reid, by fourteen Presbyteries; Rev. Dr. Cochrane, by ten Presbyteries; Prof. McLaren, by two Presbyteries; and Drs. Proudfoot, Gregg, and Messrs. Kenneth, McLennan, John Fraser, and J. Laing.

Rev. Dr. Bain moved, seconded by Mr. Alexander Morris, "That Rev. Dr. Reid be the Moderator for the ensuing year." The motion was carried unanimously.

Rev. Dr. Reid, the newly-elected Moderator, was conducted to the chair and received with warm applause. He briefly addressed the Assembly, and was visibly affected by emotion whilst doing so. He described the position as one which any man would feel proud to occupy. It would have been much more satisfactory to him personally if his name had never been mentioned in connection with the position. One reason was that he had now reached an age when ambition might be safely looked upon as subsided. The names of the other brethren mentioned were those of persons much more able than himself, but he presumed he had been selected on the ground of seniority.

Rev. Dr. Burns (Halifax) moved, seconded by Dr. Walters, "That the cordial thanks of the Assembly be tendered to the retiring Moderator, Rev. Dr. Jenkins, for his impartial conduct in the chair, and for the remarkably suitable and interesting sermon he had delivered that evening." The motion was carried unanimously.

Rev. Dr. Jenkins briefly returned thanks for the honour done him, and expressed pleasure that he had filled the position of Moderator satisfactorily to the Assembly. He laid on the table a number of official documents received during the past year, including a letter acknowledging the receipt of the address to Lord Dufferin; the reply from Lord Dufferin; a letter acknowledging the receipt of the address to Her Majesty the Queen, also a telegraphic reply from the Colonial Secretary; a letter from Sir John Macdonald respecting the appointment of a general day of thanksgiving; the address to the Marquis of Lorne and Princess Louise on their arrival; the reply of the former; a letter to the Governor-General and Princess Louise on the death of the Princess Alice expressing condolence, and the reply; also a letter acknowledging the receipt of the petition in favour of closing post-offices on Sundays.

Committees on Bills and Overtures, also on Commissions, were appointed.

The Assembly was dismissed with the benediction.

SECOND DAY.—MORNING SEDERUNT.

The General Assembly resumed session at 11 o'clock, the Moderator presiding. One hour was occupied in devotional exercises.

An interim report of the Committee on Credentials was presented and adopted, also the report of the Committee on Bills and Overtures. An additional report of the latter Committee, recommending the limitation of time as to speeches, was adopted by a majority vote after some discussion.

Revs. Dr. Cochrane and J. Laing were appointed tellers during the sitting.

ADMISSION OF NEW MINISTERS.

The following applications were received for admission of ministers from other Churches: From Presbytery of Paris, in favour of W. N. Chambers, ex-American Presbyterian Church; from Presbytery of Montreal, in favour of Rev. A. Internascia; from the Presbytery of Stratford, in favour of Rev. John Kay, ex-Saginaw Presbytery, Michigan; from Presbytery of Toronto, in favour of Rev. T. M. Keikie, ex-minister of Congregational body; ditto in favour of Rev. J. A. R. Dickson, ex-minister of Congregational body; ditto of Rev. R. H. Hooken, from Presbytery of Saugeen, in favour of Rev. Gilbert A. Smith; from Presbytery of Sydney, in favour of Rev. W. Luke Cunningham, ex-Methodist probationer. Minutes were received from several Presbyteries referring to the proposal to admit certain persons to the ministry.

The Assembly then adjourned.

AFTERNOON SEDERUNT.

The Assembly met at three o'clock, and after devotional exercises resumed receiving applications to admit ministers from other Churches.

ADMISSION OF NEW MINISTERS.

From Presbytery of Halifax, in favour of Rev. E. R. Crockett, ex-Presbyterian Church of the United States; from Presbytery of Brockville, in favour of Rev. E. Blair, Inspector of Public Schools, county Grenville; from Presbytery of London, in favour of restoring W. Gask to full ministerial standing; ditto in favour of Rev. Mr. McClintock, ex-minister of English Presbyterian Church; ditto in favour of Rev. Mr. Elliott, ex-minister of the M. E. Church in Canada. The applications were referred to a Committee, to be appointed by the Moderator.

LICKENSING STUDENTS.

Applications to license students were made by the Presbyteries of Montreal, Guelph, Quebec, Owen Sound, Lindsay, Toronto, Chatham, Paris, and referred to a Committee to be named by the Moderator.

STANDING COMMITTEES.

A Committee to appoint Standing Committees was appointed.

RETIRING MINISTERS.

Applications were received from the following ministers, asking permission to retire from active service: Rev. D. Morrison, Presbytery of Owen Sound; Rev. W. Hancock, Presbytery of Hamilton; Rev. Mr. Forrest, Presbytery of Owen Sound; Rev. J. Dix, Presbytery of Toronto; Rev. Dr. Fraser, Presbytery of Barrie; Rev. J. Campbell, Presbytery Prince of Edward Island. Referred to a Committee to be nominated by the Moderator.

THE USE OF AN ORGAN.

An overture from certain elders of Knox Church, Perth, protesting against the decision of the Presbytery of Lanark and Renfrew forbidding the use of an organ in said church, was read. A reply from the Presbytery asking that the appeal be dismissed was also read.

After some discussion it was moved by Rev. Mr. McKinnon, seconded by Rev. Dr. Topp, that the matter be referred to a Judicial Committee to be appointed by the Moderator.

Rev. J. Laing, Dundas, moved, that it be an instruction to the Committee, that, having heard both parties, to acquaint them with the decision, and to state to the Court whether the parties acquiesce in the decision or not.

Rev. Principal McVicar seconded the motion. After discussion as to the best procedure to be adopted, the Assembly adjourned without voting on the question.

EVENING SEDERUNT.

After devotional exercises the Assembly was constituted.

SABBATH SCHOOL WORK.

Rev. Mr. McEwen, of Ingersoll, presented the report of the Committee on Sabbath Schools. The report stated that the Committee met at Peterboro' on the 9th of October last. A series of questions was prepared embraced, under the following heads: 1. Sabbath Schools, their number, teachers, and scholars. 2. Instruction, embracing a scheme of lessons, catechism, hymns, and methods of work. 3. Organization. 4. Benevolence and work. 5. Equipment. The returns were very limited, owing to only thirteen Presbyteries out of thirty-three having reported, or a little over one-third. The total numbers reported are these: Schools, 369; scholars, 18,427; teachers, 3,099; communicants, under school instruction, 517. Owing to limited returns no general conclusion could be arrived at as to the condition of this work among our people. After treating of the work under the various features enumerated, two central facts deduced from the data gleaned were emphasized: (1) the work, character, and equipment of the teachers, and (2) organization of the work in Sessions and Presbyteries in harmony, the doctrine, and Church teachings. In regard to the first the Synod of Toronto and Kingston recommended certain changes, among which were the following:

(1) That the international series of lessons be supplemented by a portion of the shorter catechism, to be committed with each day's lessons. (2) By adding a portion of Scripture, especially the Psalms, to be committed for each Sabbath. (3) Proof from Scripture to be required for leading doctrines held and taught by the Presbyterian Church, embracing also our Church polity and the Scriptural significance of the sacraments of Baptism and the Lord's Supper; and further, that teacher's weekly meetings be held for the study of the lesson, that teachers be members in full communion, that changes in officers and schools and appointments in new schools be subjected to ratification of Session, that a scheme of giving Normal class lessons be adopted. The report concluded with the following recommendation from the Synod of Hamilton and London:

That feeling convinced that much of the literature used in our Sabbath Schools is of an unholy character, and recognizing the difficulty of securing proper books, agreed that the General Assembly be memorialized to appoint a standing Committee, whose duty it shall be to examine books and periodicals prepared by societies and publishers for the use of schools, and to issue from time to time a list of such books as they may deem suitable for Sabbath Schools, and thus aid the Sessions and teachers in securing proper materials for this important department of church work.

He also read the report on Sabbath School literature, which recommended that a report of the Sabbath School Committee be presented annually on this subject, and that every book used in schools shall be submitted for examination to responsible persons, with instructions to examine on the following subjects—(1) What is the subject of the book—history, science, biography, narrative, fiction? (2) What is its religious character and tendency? (3) Are its teachings in sympathy with our doctrines and Church polity? (4) Are its teachings patriotic? (5) What is its style—whether natural, polished, pretentious, or sensational? (6) Do you approve of the volume as suitable for our schools and homes? (7) If so, for what department—primary, intermediate, or senior? The report concluded by stating that any book which appealed to the passions should be rigidly excluded.

Rev. Mr. Fletcher moved the adoption of the report. He urged upon the Assembly the necessity of providing proper training for teachers, of causing children to commit catechism to memory, of providing thorough instruction, and that the teacher should be a true Christian man or woman, and able to set a noble example to the scholars.

Rev. Principal McVicar in seconding the motion spoke in a similar strain, and said that with regard to secular schools it would not be permitted that a person should teach children who was not truly conversant with the subjects to be taught, so was it equally important that every Sabbath School should be conversant with the Scriptures and Church doctrines, and thoroughly imbued with the spirit of God's Truth.

Mr. Arch. Matheson, of Clinton, came forward as a Sabbath School superintendent and spoke on the importance of this branch of the Church's labours. The true means to achieve success in the position of a teacher was to keep the human being out of sight and put Christ to the front.

Rev. Mr. Murray said that a great many of the recommendations were impracticable, and it would be inexpedient to adopt them as a whole. He thought a vote of thanks to the Committee would obviate the difficulty.

Rev. Mr. Stralith, of Paisley, advocated placing Sabbath Schools under the supervision of the Sessions, and narrated the instance of a Sabbath School complaining because the pastor of the church in connection with it sought to exercise supervision. He did not think such a complaint was well taken. Surely it was the pastor's duty to exercise supervision when he was responsible for his charge.

Rev. Mr. Forest, of Halifax, said that if a little common sense were at times exercised there would be no struggle between pastor and teachers as to the mastery of Sabbath Schools. It was stated by Principal McVicar that young men left Sabbath School because the teachers were no better informed than themselves. He, however, was not of that opinion, but believed the cause of young people leaving the schools was that grown-up people never attended Sabbath School. When young people reached a certain age they desired to associate with adults, and therefore they left the Sabbath Schools because the adults did not attend.

The discussion was then adjourned.

The following Committees were then appointed by the Moderator:—Assembly Records, Revs. Dr. Patterson and Dr. McGregor, and Elder Hon. John McMurrich. Maritime Records, Revs. Dr. McNich and F. W. Farrie, and Elder J. Durne. Records of Montreal and Ottawa, Revs. P. Goodfellow and John McKinnon, and Elders J. K. Blair and John McMillan. Records of Kingston and Toronto, Revs. John Laing and John Thompson, and Elder Dr. McDonald. Records of Hamilton and London, Revs. A. Drummond and W. Markle, and Elder G. S. Hohart. Committee on Remits, Rev. Dr. Topp (Convener), and Revs. Dr. McKnight, C. B. Pitblado, J. C. Smith, and J. W. Mitchell, and Elders A. Morris, J. McLennan, Q.C., and M. Ballantyne.

The Assembly then adjourned.

THIRD DAY—MORNING SEDERUNT.

The Assembly was constituted in the usual manner.

COMMITTEES.

The Moderator appointed Committees on the reception of ministers; to draft address to the Queen and Governor-General; for the licensing of students; for considering applications for leave to retire, etc.; and for examining Manitoba records.

ORGAN DIFFICULTY.

The consideration of the difficulty between certain elders of Knox Church, Perth, and the Presbytery of Lanark and Renfrew, respecting the use of an organ in the former church, was resumed.

Rev. J. Laing substituted the following motion for that which he presented on the previous day: "That it be an instruction to the Committee that when the parties have been heard and a finding arrived at, the finding shall be intimated to the parties, so that they may have an opportunity, if they see fit, to avail themselves of their right to be heard by the Assembly before the report of the Committee is finally disposed of."

The motion was adopted after some discussion.

BRANTFORD YOUNG LADIES' COLLEGE.

Rev. Dr. Cochrane read the annual report of the Brantford Young Ladies' College. It showed that there were 84 young ladies in attendance. Seven young ladies will graduate next week, making 65 in all.

Rev. Dr. Topp moved, "That the General Assembly receive the report, and express gratification at the success of the College, and the efforts of the directors to raise the institution to the highest state of efficiency. Further, the Assembly cordially commends the College to the generous confidence and patronage of members of the Church, and in terms of application contained in the report nominate the following shareholders as directors for the ensuing year: Messrs. Alex. Robertson, William Watt, Thos. McLean, Robert Henry, Adam Spence, Wm. Grant, C. B. Heyd, W. McIntosh, J. Sutherland, R. Russell, Dr. W. Nichol, and Dr. Cochrane."

Rev. Mr. Thompson (Sarnia), after paying a tribute to the College, which he based on personal experience, seconded the motion.

It was carried.

FORMATION OF NEW PRESBYTERIES.

Several applications for the formation of new Presbyteries were received, also for transfers. The principal are these: Formation of new Presbytery of Maitland, to consist of ten congregations of the present Presbytery of Huron and Bruce; to transfer West Brant from Saugeen to Bruce; to transfer Embro from the Presbytery of London to that of Paris; also to transfer the township of Palmerston from Lanark to Kingston Presbytery.

On motion of Dr. Waters, the whole matter was referred to a Committee, nominated by the Moderator.

SOLEMNIZATION OF FUNERALS.

An overture from the Presbytery of Stratford, held over from last year, formulating certain complaints against the Provincial Act providing for the registration of births, marriages, and deaths, was read.

Rev. J. Laing explained that the Synods of Toronto and Kingston and Hamilton and London had lent their influence to remedy the evil.

Rev. Dr. Ure moved that a small Committee be formed to consider the matter, and to report to the Assembly.

Moved by Rev. Principal Caven, seconded by Rev. Dr. Jenkins:—

That the General Assembly approve of the action taken by the Synods of Hamilton and London and of Toronto and Kingston respecting the part of the Registration Act relating to burials, and desires to support by the expression of its

opinion the action which will yet be taken in accordance with the resolutions of these Synods.

Rev. Dr. Ure withdrew his motion, and Principal Caven's was passed.

ROMAN CATHOLIC ORDINATION.

The Assembly considered the report of the Committee on Roman Catholic ordination, which was presented to the Assembly last year but held over.

Rev. Mr. Laing, the Convener, addressed the Assembly on the question till the hour for adjournment.

The benediction was then pronounced.

AFTERNOON SEDERUNT.

OTTAWA YOUNG LADIES' COLLEGE.

After the devotional exercises and routine business, the memorial of the Board of Management of the Ottawa Young Ladies' College, praying that the institution be taken into affiliation with the Presbyterian Church of Canada, was considered. A deputation from the Board of Management appeared before the Assembly in support of the memorial.

Dr. Sweetland, Ottawa, briefly addressed the Assembly, and explained that it was thought the best interests of the College would be served by its affiliation with one of the Protestant denominations, and as the majority of the stockholders were Presbyterians, that Church had been given the preference. The buildings and grounds had cost \$60,000, and would be a credit to any people. The number of pupils in attendance was 100.

Rev. Mr. Moore spoke a few words in a similar strain.

It was moved by Rev. Mr. McMullan, that the memorial be referred to the following Committee:—Rev. Drs. Burns, Convener; J. Thompson, Principal McVicar, Dr. Topp, C. B. Pitblado, and Elders F. Gordon, J. C. Blair, A. C. Hutchinson, W. B. McMurrich.

The motion was passed.

JUDICIAL COMMITTEE.

The Moderator appointed the following as a Judicial Committee to consider the overture respecting the use of an organ in Knox Church, Perth:—Revs. Dr. Topp, Convener, Dr. Jenkins, Dr. McKnight, Dr. Waters, J. McKinnon, A. Young, J. Laing, Dr. Cochrane, W. T. McMullen, N. McKinnon, Dr. Ure, and H. McQuarrie; Elders T. W. McPherson, T. W. Taylor, Hon. J. McMurrich, J. MacLennan, Hon. S. Creelman, J. Hardie, Aeneas McMaster, D. Frothingham, Jas. Gordon, A. D. Ferrier, and J. K. Blair.

The roll was then called.

KNOX COLLEGE.

Rev. Dr. Topp read the annual report of Knox College, Toronto, which showed that the amount received in congregational collections during the past year was \$8,677.12. Of this amount the proportionate allowance to the Theological Department of Queen's University and College is \$1,331.90. The sum of \$750 also, by order of the General Assembly, is given to Montreal College. Deducting these two sums, there remains for Knox College from the regular congregational collections \$6,559.22. To this amount there have to be added the following sums:—\$3,868.84 from the endowment fund, \$600 from the house steward, \$85 from matriculation fees, \$300 from the Alexander estate, \$63 as contributions for library, and a special donation of \$100, making the whole revenue for the support of the College \$11,576.06. The expenditure of the College for the past year has been \$12,292.14. The income last year from congregations was \$7,385.55. The income from the same source this year is \$6,559.22, showing a difference of \$826.33. The amount at the credit of the endowment fund is \$51,491, there being no increase during the year.

Building Fund.—The amount received during the year consists of \$3,984.61 from subscriptions, and \$3,500 from the sale of Grosvenor-street lots. The debt is about \$26,000, but there are outstanding subscriptions very considerably above that amount.

Bursary Fund.—There has been received for this fund, including the balance of the previous year, the sum of \$3,200. Of this \$1,833 have been paid in bursaries and scholarships, whilst \$1,000 have been invested. The number of students in the theological department was 32.

The report was received.

QUEEN'S COLLEGE.

Rev. Principal Grant presented the annual report of Queen's College, Kingston, which showed that the number of students registered as actually attending classes in Art and Theology was 110. Of these 49 are studying for the ministry of our Church. This is the largest attendance that Queen's College has ever registered. In 1870 the number was 28, and in 1871, when we first reported to the General Assembly, the number was 69. Through the liberality of its friends the College is in a position to offer a liberal list of medals, prizes, etc., to students. The library has also been liberally augmented during the past year, and notably among the donations was a gift of valuable archives from Her Majesty's Government. A magnificent bequest was left during the year by the late Robert Sutherland, Walkerton, and \$8,190 has already been received from that source, independent of his law library, valued at \$2,000. The late Mrs. Spence, Ottawa, bequeathed \$3,800 for the University, and \$1,000 to found a scholarship. The ordinary expenditure for the year was \$18,076, and the revenue \$17,247, leaving a deficiency of \$829. The report was received, and the Assembly took a recess.

EVENING SEDERUNT.

The proceedings opened with the usual devotional exercises.

FRENCH EVANGELIZATION.

Rev. Principal McVicar read the report of the Board of French Evangelization.

A description of the labours in the various special fields was given. The financial statement closed the report. From it it was learned that although the receipts for the ordinary fund had somewhat fallen off by refusing applicants to enter on new fields the year was closed with a balance on hand of

\$112. The total receipts for the ordinary fund were \$20,694, or nearly \$2,800 less than the previous year. The contributions for the building fund were about \$2,200 in excess of those of last year. The Free Church of Scotland gave £100, and the Presbyterian Church of Ireland £55. The present expenditure of the Board is about \$2,000 per month, and the amount estimated as necessary to carry on with efficiency the work for the ensuing year is \$25,000, of which \$10,000 will be required prior to 1st October next, to meet salaries, etc., then due.

The Ladies' French Evangelization Society reported considerable success in their special labours, which lay among French-Canadian women. From the Treasurer's statement appended to the latter report it is shown that the receipts for the past eight months amounted to \$623.82, or, including the balance on hand at 1st October last, to \$677.27, and the expenditure to \$570.11, leaving a balance on hand of \$107.16.

The Principal supplemented the reports by a few extemporary remarks, in which he dilated on the importance of the work, both from a spiritual and national point of view. It was necessary to the good government of the country that work should be continued and extended.

Some discussion then took place as to the best method of presenting financial statistics.

Rev. Mr. McLeod, of Stratford, pointed out that as a million and a quarter of native Canadians were interested in this work it was the duty of the Church and its supporters to send the Word of God within the reach of all those people. He concluded by saying that he had been told that the \$10,000 given by Western Ontario to this fund was begrudged, but he was willing to make a second appeal and send for another \$10,000. He moved that the report be received and adopted.

Rev. Mr. Pitblado seconded the motion, and in a brief speech referred to the great importance of the work, and pressed upon the Assembly the necessity of continuing its support to the scheme.

Rev. Mr. Tully referred to the difficulty which the Protestants of Lower Canada experienced in maintaining the families of converts who were deprived of the means of sustenance by their conversion. The moment a man came from the Roman Church the doors of his late friends were closed against him, and the Protestants of Lower Canada, being few in number and poor, were unable to support them.

Rev. Mr. Armstrong, of Ottawa, referred to a recommendation in the report that Rev. Mr. Ami, the French Protestant pastor of Ottawa, be permitted under certain regulations to visit congregations elsewhere and obtain subscriptions for the construction of a new mission church here. Unless means were speedily taken the French mission in Ottawa would be without a church. To obtain a church, assistance must come from the outside, as the Presbyterians of Ottawa were too poor to give the necessary assistance. The city was bankrupt so far as such schemes were concerned.

Rev. R. Campbell, Montreal, defended the appointment of special agents in connection with this scheme, and said that the appointments had been fruitful of much good.

Rev. Principal Caven, after a few commendatory remarks on the report, said although he was not an alarmist he thought the encroaching position of the Church of Rome was worthy of their consideration. There were three influences working in favour of the Church of Rome. First, the political influence. It was painful to read the remarks in the newspapers about the Catholic vote. There should be no Catholic political vote any more than a Presbyterian political vote. Secondly, there was a kind of false liberal philosophy regarding the Church of Rome, not only found in the newspapers, but in the Church literature. It was said to be better that people should remain in the Church of Rome than to run the risk of being driven into a negative position by awakened doubts. This principle was bringing death to the Protestant Church, and should not be recognized. He favoured active attempts to proselytise Roman Catholics. Thirdly, there was the educational influences brought to bear by the Church of Rome. Not only did Roman Catholics attend Catholic schools, but Protestants also. A few days ago he read a report of the closing exercises at a Catholic school where a Protestant girl was awarded the first prize for piety. (Laughter.) Such proceedings worked an undesirable influence among Protestants, and caused them to acquire a feeling of indifference towards the Romish faith which was not desirable. He concluded by advising the Assembly to adopt the report.

Rev. Dr. Kemp, Ottawa, paid a tribute to Father Chiniquy, whom he described as the most successful missionary among Catholics the Church had at the present time, and he referred also in a warm manner to the importance of the whole scheme of French evangelization. There were now few parishes into which the Bible had not been carried by the Society's agents, and families were scattered all over the Province in the Catholic districts which had been presented by it with copies of the Word of God. He believed the distribution of this seed would by-and-by produce a bountiful harvest.

Rev. D. J. Macdonnell, Toronto, expressed the hope that Rev. Mr. Ami would not be sent to the west to collect for the erection of a church in Ottawa. Already there was a debt of about \$30,000 on the western section of the Church. Special appeals would have to be made for each of the several services which were included in this whole indebtedness. The Home Mission, for instance, had during the past year failed to increase its revenue, notwithstanding that a special and urgent appeal on its account was made. He did not say the western churches were not able to afford the money, but he doubted the willingness to subscribe to new schemes at present.

Mr. Thomas McCrae (Guelph) advocated the publication of a detailed statement, showing the expenditure on account of colporteurs, agents, etc.

Rev. Principal MacVicar said the Board could not convince the people of Great Britain that there was a mission of the kind in Canada without there was a special agent in that country to press the matter upon their attention.

The discussion was adjourned, and the Assembly dismissed with the benediction.

FOURTH DAY—MORNING SEDERUNT.

The proceedings were opened with devotional exercises. The report of the Committee on Bills and Overtures was received and adopted.

The hearing of college reports, adjourned from the previous day, was resumed.

MONTREAL COLLEGE.

Mr. D. Morrice, elder, Montreal, read the annual report of the Presbyterian College, Montreal, which showed that the whole number of students on the roll was sixty-four. For the past year the number was not so large as in former years, but the number of students in the theological classes has been increased. Of nine who completed their course four are prepared to enter upon the work of French evangelization, and are now actually in the field. The financial report shows that the whole amount to the credit of the College is \$27,347, or \$108 more than last year. Notwithstanding this, there is still a balance against the ordinary fund of \$150, besides a deficiency of \$6,000 reported last year.

The report was received.

HALIFAX COLLEGE.

Rev. Dr. Burns presented the annual report of the Presbyterian College, Halifax, which showed that the receipts were \$6,919, expenditures \$7,548, adverse balance \$629. The amount of endowment and building fund realized up to May 13 is \$45,336. The amount paid in at the same period last year was \$24,806. Nineteen theological students were enrolled last year. In presenting the report the Principal offered explanatory comments on the various features.

The report was received.

MANITOBA COLLEGE.

Prof. Bryce presented the annual report of the Manitoba College, which showed that on the whole the work was encouraging. The number of students was rapidly increasing, but owing to the superior class of buildings being erected in Winnipeg a better class of college building was now required. The fact that the Roman Catholic, Episcopal and Methodist denominations were taking steps to erect new buildings, was worthy of consideration. The College, however, had two acres of land in the city, which would be an excellent site when the erection of new buildings was determined on. The contributing power of the Province was likely to be largely increased shortly, as the Province was being rapidly developed by the extension of railway facilities. Already two congregations gave respectively \$39 and \$12 per head for each member in support of the Church's schemes. The agent, Dr. Patterson, who was sent to Scotland had not been so successful as was desirable, owing to the widespread commercial depression that existed in the mother country, but liberal subscriptions were expected in the future as a result of the mission. The receipts on ordinary account during the year were \$5,982, and the expenditure \$152 in excess.

Prof. Hart presented the report of the Senate of Manitoba College, which gave a satisfactory exhibit, and showed that the number of students last year was forty-four.

Rev. Mr. Fletcher presented the report of the Committee on the ordinary revenue of Manitoba College, which showed that there was a balance of \$3,400 against the fund.

Rev. Mr. Patterson, who was delegated by last year's Assembly to go to Great Britain for the purpose of raising funds for the Manitoba College, presented his report. He narrated his visit to Manitoba and subsequently to Scotland. When he arrived in the latter country he discovered that the destination caused by the suspension of the City of Glasgow Bank was much more intense and wide-spread than he supposed before leaving Canada. The Churches in Scotland expressed their willingness to aid the scheme he was advocating, but thought it would be inadvisable to make any special appeal at that time, because they did no more than expect to maintain their own church schemes during the present year. While his mission had not been productive of large subscriptions at the present time, he thought much good would result, as promises of liberal subscriptions in the future had been given, and no doubt would be redeemed.

The reports were received.

Rev. Principal Caven moved, "That the reports of the several colleges now made be committed to a committee to be named by the Moderator, with instructions to consider them carefully, and to report to the General Assembly as soon as convenient with regard to the finances of Manitoba College."

Rev. Dr. Jenkins seconded the motion.

Rev. Mr. Laing moved in amendment that all the words after "now" be struck out and the following substituted:—"That the reports of Colleges now received be considered by the Assembly, and for that purpose the Assembly do resolve itself into a Committee of the Whole after having heard the report on theological education."

Rev. Principal Grant moved "That all the words after the word 'Assembly' be struck out." The amendment would then read thus:—"That the reports of colleges now received be considered by the Assembly."

A discussion followed in which Revs. Prin. Caven, Mr. Laing, Dr. Jenkins, Dr. Cochrane, Prof. MacKerras, Prin. Grant, Dr. Kemp, and Dr. Waters took part.

The amendment was withdrawn in favour of Principal Grant's amendment to the amendment, and the latter was carried by a very large majority.

The discussion on the reports was then postponed.

THEOLOGICAL EDUCATION.

Rev. Principal Caven presented the report of the Committee on Theological Education, which was read, to be considered in connection with the College reports. The report made the following recommendations:—

1. Parents are earnestly and affectionately reminded of the duty of dedicating to the Lord for service in the holy ministry such of their children as by possession of the requi-

site qualifications seem marked out by the Head of the Church as proper persons to receive training for this office.

2. Sessions and Presbyteries are required to make diligent and careful enquiry whether any young men are to be found within their bounds whose attention should be specially directed to the claims of Christ upon them with respect to the ministry of the Church, and to aid and encourage in all proper ways such available young men as may declare their purpose to consecrate themselves to the sacred vocation, watchfully keeping their eye upon any in their congregations who are prosecuting a liberal education, and whose piety and abilities make it desirable that their thoughts should be turned towards the ministerial office.

3. Presbyteries shall exercise a kind and faithful supervision over students and intending students resident within their bounds, and shall always endeavour to inculcate upon them worthy views of the exalted office to which they aspire, and to encourage them in the arduous course of study by which the Church has wisely determined that her ministry should be reached.

4. It is the duty of Presbyteries to examine all persons presenting themselves as entrants on the study of theology respecting their moral and religious character, their motives, and their general fitness to study for the ministry, and, if satisfied, to certify them to the College or to the Board of Examiners connected with the College in which they propose to study.

5. It is required of Presbyteries to prescribe to students, whether in theology or in the preparatory course, resident within their bounds during the summer, a written exercise, and if satisfied therewith, as also with the deportment of the students and with any mission work done by them, to certify them accordingly to the Senate of their College.

6. Students on entering theology, or on intimating their purpose to study for the ministry, must be members of the Church in full communion, and all such students are required during their course to be in full communion with a congregation of the Church in the place where they are prosecuting their studies.

7. Students are recommended to take a full course in arts in some approved college and obtain the degree before entering on the study of theology.

8. With the view of encouraging students to take a full university course, Sessions and Boards of Examiners are enjoined to use their best endeavours to institute scholarships, which may be annually competed for by students taking each course.

9. Students who are unable to take the full course of graduates are required, after passing a preliminary examination, to complete a two-years' curriculum in some approved college, and to pass the examinations connected therewith, but in no case shall an actual attendance on the classes of less than six years be accepted unless by permission of the General Assembly.

A list of the subjects for preliminary examinations, and several minor recommendations completed the report. During the course of a few interpolatory remarks Principal Caven said that, in regard to the theological course, the representatives of the different branches of the Church were at one.

The report was received, and after transacting some formal business the Assembly was dismissed with the benediction.

FIFTH DAY—MORNING SEDERUNT.

OTTAWA, June 16.

The Assembly was constituted with the usual devotional exercises.

JUDICIAL COMMITTEE.

The Moderator appointed the following gentlemen as additional members of the Judicial Committee:—Revs. Kenneth MacLennan, Dr. Lamont, Prof. Bryce; Elders R. Cassels, T. W. Taylor, J. L. Blaikie, and A. Matchmor.

RETIREMENT OF MINISTERS.

Rev. Mr. Laing presented the report of the Committee appointed to consider the application of ministers to retire. The report recommended the granting of the applications of the following ministers to retire, viz.: Rev. Dr. Fraser, Rev. James Dick, Rev. W. Forest, Rev. W. Hancock. The applications of Rev. Alex. Campbell and Rev. D. Morrison were not granted in the meantime on account of insufficient evidence as to age, incapacity, infirmity, etc. The report was adopted.

CHANGES IN PRESBYTERIES.

Rev. Mr. Campbell, Montreal, presented the report of the Committee on changes in the constitution of Presbyteries. It recommended:—

"1. That the petition of Knox Church, Embro, to be transferred from the Presbytery of London to that of Paris, be granted.

"2. That West Brant, in the Presbytery of Saugeen, be transferred to the Presbytery of Bruce.

"3. That the petition for the erection of the new Presbytery of Maitland be granted.

"4. That the four pastoral charges of West Brant, West Bentinck, St. John's, Walkerton, Balaclava, Hanover, and North Normanby be transferred from the Presbytery of Saugeen to that of Bruce.

"5. That the petition for the transfer of the township of Palmerston from the Presbytery of Lanark and Renfrew to that of Kingston be laid on the table till the Presbytery of Kingston has expressed an opinion on the matter."

Rev. D. J. Macdonnell moved, seconded by Rev. Principal Grant, in amendment, "That the group of stations referred to be transferred to the Kingston Presbytery."

The report was adopted.

"6. The Committee directed attention to the necessity of attaching a portion of the mission field of the Presbytery of Bruce to that of Maitland."

The Assembly made the following orders:—

"A. That Rev. Samuel Johns, of Brussels, be first Moderator of the Presbytery of Maitland, and that the first

meeting of the Presbytery be held at Wingham on the third Tuesday in July.

"B. That the Presbytery of Maitland be placed under the jurisdiction of the Synod of Hamilton and London.

"C. That the question of giving the new Presbytery a share of the mission held of Bruce be referred to the Synod of Hamilton and London."

The report as amended was adopted.

DISTRIBUTION OF PROBATIONERS.

Rev. Mr. Fraser presented the report of the Committee on the distribution of probationers, which made several recommendations.

An overture from the Presbytery of Ottawa on the same matter was also read. It complained that the quarterly distribution of probationers by a Committee, at which the Presbyteries are not represented, is not satisfactory, and recommended that the following be ordered:—

"1. That the Committee on Distribution and the Home Mission Committee consist of the same persons, and that they meet twice in the year.

"2. That no Presbytery be expected to give employment to any probationer or preacher not chosen by their representative, and not coming into the bounds with his or their consent."

Rev. Mr. Moore moved "That the overture be received." Rev. Principal Caven opposed the overture.

Rev. Dr. Cochrane favoured the overture, excepting in so far as it proposed to increase the labours of the Home Mission Committee.

Rev. D. J. Macdonnell seconded the proposed reception of the overture.

After further discussion, Rev. Principal Caven moved in amendment, seconded by Rev. Dr. Proudfoot, "That with respect to the overture from the Presbytery of Ottawa, the General Assembly deem it inexpedient without further trial to depart from the scheme at present in operation."

A vote was taken on Principal Caven's amendment, which was carried on a vote of Yeas 88, nays 61.

Consideration of the report was postponed, and the Assembly rose for recess.

AFTERNOON SEDERUNT.

The Assembly was constituted in the usual manner.

OTTAWA LADIES' COLLEGE.

Rev. Dr. Burns, Halifax, presented the report of the Committee to which was referred the memorial of the directors of the Ottawa Ladies' College. The report made the following recommendations:—

"1. After consideration of the memorial to the Assembly and an examination of the Act of Incorporation of the College, the Committee are of the opinion that the request of the directors should be favourably entertained.

"2. The Committee recommend the Assembly that upon the directors of the College obtaining from the Legislature such amendments to their Act of Incorporation as will provide (a) that two-thirds of the directors shall be Presbyterians, the mode of election and the qualifications of directors in other respects remaining as at present, and (b) that the General Assembly may appoint annually two directors, to whom the books, accounts, and affairs of the College shall be open for inspection; and on these conditions the Assembly shall accord to the College the same recognition and support that has heretofore been accorded to the Brantford Ladies' College."

The report was adopted.

AGED AND INFIRM MINISTERS' FUND.

Rev. Mr. Middlemiss presented the report of the Committee on the Aged and Infirm Ministers' Fund for the Western Section of the Church. The report stated that there were on the list twenty-two retired ministers, and that three names appeared there this year for the first time. In all \$4,582 were paid as annuities, expenses \$93, the proportion of general expenses \$150, and proportion of agents' salaries \$200, total \$5,026. This year there was a prospect of an improvement in the condition of the fund. It was, however, requested that the Assembly would direct the attention of ministers to the necessity of their contributing regularly to the fund. The report proposed to fix the minimum annuity at \$200, and recommended that no annuity shall exceed \$250, where the retired minister receives more than \$400 from other sources. It was further proposed that the fund should be dissociated from the Widows' and Orphans' Fund.

Moved by Rev. Mr. McMullen, seconded by Rev. R. Burns:

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, receive and adopt the same and thank the Committee, and especially the Convener, for the diligence exercised in connection with this important matter, and record their gratitude in view of the great improvement in the state of the fund indicated in the report, but at the same time the Assembly expressed regret to find that the income available for current expenses has not been sufficient for the full payment of the larger annuities, and urge a further increase in the congregational contributions to this object. The Assembly calls the special attention of ministers to the regulations making their claim to the benefit of the fund conditional on the payment of the annual rate. Further, the Assembly cordially approve of the view of the Committee on the subject of having regard to the sources of retiring allowance, without committing itself to details or adopting in the meantime any regulations on that matter.

After discussion the motion was adopted.

Rev. Mr. Sinclair presented the report of the same fund for the Eastern Section of the Church, which showed the income last year to have been \$1,157 and the expenditure \$1,494, showing a deficit of \$337.

Rev. Principal Grant moved "That the Assembly adopt the report for the Eastern Section, and thank the Committee, especially the Convener, and instruct it to make no reduction in the invested capital,

and to add to it all the donations and bequests it may receive, except when otherwise ordered by the donors."

He expressed a desire that the two committees might be amalgamated, as the two sections were both parts of one Church.

Dr. Waters seconded the motion, and cordially endorsed the desire of the previous speaker that the two funds should be amalgamated.

The motion was adopted.

Rev. Mr. Sinclair moved, seconded by Rev. Dr. McGregor, "That in the meantime the Committee for the eastern section of the Church be permitted to give all who, by leave of the Assembly, retire after ten years' service an annuity of \$200."

After some discussion the mover proposed to add these words to the motion:—

"This alteration of regulations shall be subjected to revision in the event of the amalgamation of the two funds."

After further discussion it was withdrawn in favour of the following motion:

Rev. Principal Grant moved, seconded by Rev. Mr. Sinclair:—"That the two committees be instructed to consider the practicability of a speedy amalgamation of the two funds, and report to the next Assembly."

The motion was adopted.

WIDOWS' AND ORPHANS' FUND.

Rev. Mr. Campbell, Montreal, presented the report of the Committee on the Widows' and Orphans' Fund of the Presbyterian Church of Canada in connection with the Church of Scotland. It stated that the present assets, including principal due, amount to \$93,489, being an increase of \$3,262. Three annuitants had been added, two removed, leaving the total number forty-one. The receipts were \$20,776, and the expenditure \$18,465, leaving a balance of \$2,291. It is also recommended that a committee be appointed to receive the bequest of the late Dr. Spence of Ottawa, who gave thirty-nine shares of Montreal Consolidated Stock, bearing interest at 7 per cent., and other donations. The report was received, and a motion authorizing the Moderator to appoint the Committee suggested was adopted.

Mr. T. W. Taylor read report of Widows' Fund of the late Canada Presbyterian Church: 39 annuitants; receipts \$10,265; expenditure, \$8,095; present capital invested \$93,614.

Dr. Paterson presented report of Widows' Fund Maritime Provinces: Receipts, \$2,267; expenditure \$1,183; capital now \$22,179.

The reports were adopted and the several Widows' Fund Committees instructed to confer as to amalgamating the funds and to present draft act of amalgamation to next Assembly.

EVENING SEDERUNT.

The Assembly was constituted in the usual manner.

Rev. Principal Caven presented the report of the Committee on Correspondence with other Churches. Commission was given to James Croil to represent this Church before the General Assembly of the Church of Scotland, which met in Edinburgh in May last. The Rev. J. M. King was commissioned to the General Assembly of the Presbyterian Church in Ireland, which met in Belfast in the beginning of the present month. Commissions were also successively offered to Rev. Principal Grant and Rev. Principal Cook to appear in the General Assembly of the Church of Scotland but neither of these brethren were able to do so.

The report was received and adopted.

Rev. G. W. Spratt, minister of North Berwick, Scotland, and delegate from General Assembly of the Church of Scotland, at this stage was invited to take a seat on the platform. The delegate on accepting the offer was greeted with prolonged applause.

HOME MISSIONS.

Rev. Dr. Cochrane read the annual report of the Home Mission Committee in the western section. The report showed that the receipts were \$29,688, and the expenditure \$40,739, leaving an adverse balance of \$11,051.

DELEGATE FROM CHURCH OF SCOTLAND.

It was decided to suspend hearing the reports further, and to receive the delegate from the Church of Scotland.

Rev. Dr. Spratt, who was received with applause, conveyed the cordial greetings of the Mother Church, and informed the Assembly of the deep interest it took in the prosperity of the Presbyterian Church in Canada. He defined the attitude of the Church of Scotland towards the great Presbyterian Union in the Colonies as one of neutrality but sympathy—as they were all loyal to the Mother Church she treated them all alike. Every Union which had been formed in the Colonies received her approval, and when the Union was formed in Canada it was her desire that all branches of the Church should enter it, and she regretted that such was not the case.

The Moderator, in a very humorous speech, thanked the delegate for the address, and also desired him to convey the cordial greetings of the General Assembly to the Church of Scotland. He informed the delegate that everything had been done in the Dominion to make him feel at home. Not far distant from the church he would find New Edinburgh, true not so romantic or classic as that in the Mother Land, but then it must be given time. It was young yet. Everywhere he went he would find Scottish towns, cities, and villages duplicated, and even in the Maritime Provinces there was a New Scotland. Then personal names so familiar at home were also familiar here—such names as George Brown, Aleck Mackenzie, and John Macdonald were household words, and Scotland had given to Canada, besides the leaders of the Governments, several Governor-Generals, including Lord Elgin, and at present the Lord of Lorne, son of the great Duke of Argyll and husband of the daughter of Her Majesty the Queen. He concluded by expressing the thanks of the Assembly to the Church of Scotland for the assistance it had given to mission work in Canada.

The proceedings were then closed with the benediction.

(Continued on page 541.)

BOOKS AND MAGAZINES.

The Fortnightly Review.

Toronto: Belfords, Clarke & Co.

The May number of the "Fortnightly" contains a number of articles bearing upon topics of living and important interest. That is one of the characteristics of this magazine, as the following list of the contents of the present number will plainly show: "The French Republic and the Catholic Church," by the editor; "William Kingden Clifford," by F. Pollock; "Democracy in Victoria," by C. H. Pearson; "Philip the Second in England," by the Earl of Ducie; "The History of Games," by E. B. Tyler; "Canadian Protection Vindicated," by D. McCulloch; "Ancient Ideas as to the Arrangement of Codes," by Sir H. S. Maine; "A Problem in Human Evolution," by Grant Allen; "Egypt," by Sir George Campbell, M.P.; Home and Foreign Affairs.

The Development of Doctrine.

By the Rev. E. H. Dewar, D.D.

The Work of Christ.

By the Rev. E. A. Stafford. Toronto: Methodist Conference Printing Office.

The neat pamphlet now before us bearing the above titles contains—let us say—two books. If the bulk will not justify us in so designating them we shall be quite safe in resting our claim on the importance of the subjects and the able manner in which they are treated. Dr. Dewar's lecture on the Development of Doctrine is evidently the result of careful thought—sufficiently progressive, and still preserving the ancient landmarks. Mr. Stafford's sermon on "The Work of Christ" is not in any sense the least important part of the contents of the volume. It was delivered before the Theological Union of Victoria College on the 18th ult. The text is 1 Peter iii. 18: "For Christ also hath suffered once for sins, the just for the unjust, that He might bring us to God." The sermon is worthy of the occasion on which it was preached and it is also worthy of publication. In the treatment of the subject—intrinsically weighty and important—the hand of a master in Israel is evident. The thinking is correct and vigorous, and the language is well chosen. In view of the error so prevalent in the present day on this important subject, we are glad to find that Mr. Stafford recognizes the doctrine of substitution and insists on the expiatory nature of the atonement.

HATING REPROOF.

Suppose it were not true that "he that hateth reproof shall die?" Then folly would be rampant. Wisdom would be at a discount. The bigger the fool the greater would be his success. Confusion would be universal. It would not then be true that godliness would be profitable in this life.

There are many ways of knowing a wise and good man. Sometimes you can tell him by his treatment of good men, sometimes by his treatment of bad men; sometimes by his behaviour under affliction; sometimes by his conduct in prosperity; sometimes by his silence; sometimes by his speech. Even a child is known by his doings.

There are as many ways of knowing a bad and foolish man. His words condemn him; his company tells who he is; his shame is often written on his forehead; his crimes have a doleful record in the memory of his friends. In vain does he attempt to conceal his arts and his follies. Often does he dive deep, but he does not succeed in getting his heels out of sight. He doubles on himself, but the hounds of hell still pursue him. He protests his innocence, but no one believes him. He tells marvellous stories, but no one credits him. Even when he speaks the truth, people know not what to think.

If such a one is reproved, he shows his aversion to it by avoiding his reprover, by laughing at him when he mingles with the profane, by contumely, by telling him to mind his own business, and by not quitting his evil courses. He may become more artful, more cunning, more secret in his operations; but it is of the nature of sin to come forth to the light.

There is nothing more foolish than hating reproof. It is like the conductor of a railroad train neglecting all the signals given to him. It is madness. It is desperation. It is true that reproof may be given in a wrong spirit, in a harsh manner, with undue severity, or with needless publicity. In such cases a wise

man will dislike the manner or time of the warning, but he will not be averse to the counsel itself.

The most notable example of hating reproof found in very early history was probably that of Pharaoh. By words of authority and of kindness, and by ten awful plagues, he was warned to stop in his sinful career. He asked God's servants to pray for him. But he had at no time loved instruction. Duty was to him as nothing. His will and his passions had the mastery over him. His drowning in the Red Sea was as natural and unavoidable a result as one can conceive. He thought he was wiser than God. He was, in fact, as great a fool as ever lived. He loved death. He worked out his own ruin. He dugged into hell.

The same madness was manifested by Belshazzar. The awful judgment that befell his grandfather was fully known to him. No sublimer sketch of Jehovah's character and ways is found than that given by Nebuchadnezzar. Yet it was all lost upon his grandson. The prophet Daniel still lived in Chaldea; but Belshazzar had no use for him, and never sent for him till it was too late. All that Daniel could do, when at last sent for, was to pronounce sentence of death on this guilty prince. And that sentence was executed in a few hours. The sun rose only to shine upon the putrefying carcass of the tyrant, who opened not the house of his prisoners, and who mocked the God of heaven, and praised the gods of silver and of gold.

Sacred history tells us of many a wretch whose end was as cheerless as that of the monsters just named. Time would fail us to tell of the persecutors of ancient and modern times who died in horror. Read history. The course of the wicked is always toward ruin. Sometimes, for a short season, progress in that direction seems to be stopped, at least checked. But it is a delusive seeming. Sin has no holidays. It eats like a cancer.

Dear reader, are you living in some sin? Have you found iniquity to be your master? Is there some form of temptation that you cannot resist? You have had warnings. Conscience has admonished you. Friends have given you hints which you ought to have heeded. Your being a professor or a non-professor of religion does not make your case the less critical. All prudent people see that you are bound to endless weeping and wailing unless by divine grace you shall soon escape from the snare of the devil. Oh! hear God's reproofs. Oh! be warned before it shall be said of you, "His own iniquities have taken him, and he shall be holden with the cords of his sins; he shall die without instruction, and in the greatness of his folly he shall go astray."

You cannot harden your heart against God and prosper. He scorneth the scorers. God will hold all your devices in derision. You cannot contend against the Most High. As well might the flax and the tow contend against the flame.

But God has great grace, plentiful mercy, full forgiveness for the penitent. Forsake your evil ways. Break off your sins by righteousness. Cease to do evil. Learn to do well. Accept with gratitude God's overtures of mercy. Open the door of your heart, and let the Saviour come in as a conqueror, and reign over you, his willing servant, his obedient child. Then iniquity shall not be your ruin. Then salvation shall be yours.—Rev. Dr. Plumer, in N.Y. Christian Intelligencer.

OATMEAL.

Oatmeal, now found on almost every gentleman's table, was a few years ago used exclusively by the Scotch and the Irish. Dr. Johnson, who in his hatred of the Scotch, lost no opportunity of saying a bitter word against them, defined oats as in Scotland food for Scotchmen, but in England food for horses.

"Yes," answered an indignant Scotchman, "where can you find such men as in Scotland, or such horses as in England?"

We have heard of a shrewd old Scotch mother, who used to make her family eat their oatmeal first, saying, "The bairn who eats the most porritch, will get the most meat after it." But the bairn who gained the prize always found himself too full to enjoy the meat.

It is mentioned in a most charming book, "The Life and Letters of Lord Macaulay," that Carlyle, catching sight of Macaulay's face in repose, remarked, "Well, any one can see that you are an honest, good sort of a fellow, made out of oatmeal."

If oatmeal can make such men as Walter Scott,

Dr. Chalmers, and Lord Macaulay, we may well heap high the porritch dish, and bribe our children to eat it. One thing we do know, that it is far better for the blood and brain than cake, confections, and the score of delicacies on which many pale little pets are fed by their foolishly fond mothers.

"The Queen's Own," a regiment of almost giants, recruited from the Scottish Highlands, are, as Carlyle said of Macaulay, "made of oatmeal." So boys who want height, and breadth and muscle, and girls who want rosy cheeks and physical vigor, should turn from hot bread and other indigestibles, to this food for Scotchmen and horses.—*Youth's Companion*.

WORK AND OVERWORK.

How many women fail to make this distinction; or, making it, fail to profit by it. How many pale faces, aching backs, sleepless nights, dyspeptic days grow out of this tendency among wives and mothers to overdo in some direction. It may be sewing, it may be cooking, it may be a laudable ambition to have the house in perfect order, or it may be the care and training of children which so absorbs strength and energy, but in each and every case the aim, if followed too intently, will result in pain and weariness.

Moderation, a wise moderation in all things, is the only rule of success. Don't, you poor over-tired woman who may read this, *don't* attempt so much. Be satisfied to leave something for to-morrow. Let the day bring you a resting time as well as a working time. Suppose the curtains don't get put up, or the hall carpet isn't put down until next week? Will it matter so very much after all? Once more we say, at the risk of being tedious, *be moderate*. Work is a necessity in one way or another to all of us. Overwork is of our own making, and, like all self-imposed burdens, is beyond our strength.

Very often it happens that we have too much to do, because we failed to do the work of the hour in its season. An unwise postponement brings us into difficulties. What should have been accomplished conflicts with what is now necessary of accomplishment, and the result is confusion. Besides, the consciousness of being behindhand fatigues one. The only way to avoid overwork is to be punctual, careful, and moderate.—*Christian Intelligencer*.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon*.

It is said that Professor Bain wishes to retire from his chair in Aberdeen University, but gives it out that he will not retire just yet, but wait to see if a successor to his own mind can be secured by a change of government. Meanwhile, the learned professor is publishing a life of his late friend John Stuart Mill.

THE Pope is about to issue a kind of official gazette of the Holy See in seven languages. It may be wondered that the venture was not tried earlier. Considering the "Catholic" character aimed at by the Roman faith, it is surprising that the impulse which such a paper can hardly fail to impart to ultramontane action all over the world was not perceived. It is said that there are already 52,000 subscribers. The editor is to be one of the newly-created cardinals, M. Alimonda, whilst the printing will be done by the deaf and dumb boys of Father Ludovico da Cateria.

Scientific and Useful.

FRENCH LOAF CAKE.—Five cups sugar, three of butter, two of milk, ten of flour, six eggs, three nutmegs, pound seeded raisins, a grated lemon, small tea-spoon soda, wine-glass wine, one of brandy, or, two-thirds of a cup of Orleans molasses.

AUNT HETTIE'S LOAF CAKE.—Two cups sugar and one of butter beaten to a cream, three eggs, the whites beaten separately, three cups flour with one tea-spoon cream tartar stirred in, yolks of the eggs stirred well with the sugar and butter; now add three cups more flour with one tea-spoon cream tartar, one cup sweet milk and the whites of the eggs, and then stir again; add one nutmeg, one pound raisins or currants dredged with flour, one tea-spoon soda dissolved in four table-spoons of water. This makes two nice loaves, and is excellent.

WATER in passing into vapour absorbs and hides nearly 1,000 degrees of heat. A cord of green wood produces just as much heat as a cord of the same wood dry. In burning the dry wood we get nearly all the heat, but in burning the same wood green, from one-half to three-fourths of the heat produced goes off latent and useless in the evaporating sap or water. Chemistry shows this, and why, very plainly. Therefore get the winter's wood for fuel or kindlings, and let it be seasoning, as soon as possible, and put it under cover in time to be dry when used. It will of course season or dry much faster when split fine.

A GOOD LAWN.—No greater fallacy exists than the idea that spading is better than ploughing of an equal depth. No till can be better given than that given by the plough, followed by frequent and continual applications of the harrow. Levelling with the spade can be executed in the most perfect manner, and the finishing touch can be given by a light cross-ploughing and harrowing. Seed should always be liberally applied; and, instead of the various lawn-grass mixtures, we believe in the use of simple red-top seed, together with a very little white clover; and when it is thus applied (during quiet hours of the day that it may fall evenly), two or three years should suffice to grow a thick, velvety turf. Weeds are the great enemies of good turf, and every lawn should be kept as free from these pests as a flower-garden. The employment of good artificial fertilizers greatly helps to secure permanent freedom from weeds, since foul seeds cannot very well lurk in them.

NEW PRESERVATIVE AGENT.—During some experiments in separating sugar from molasses a double salt of borate of potassium and sodium was found that proved to have valuable antiseptic properties. This salt is now manufactured on a commercial scale, and costs about ten cents a kilogram. It is obtained by dissolving in water equal quantities of chloride of potassium, nitrate of sodium and boric acid, filtering and evaporating to dryness. The salt is said to be quite deliquescent and must be kept in tight bottles. It is quick in action, retains its qualities for a long time and has no injurious effect on the taste, smell, or healthfulness of the substance to which it is applied. It has already found a use in making sausages, in preserving meats, in tanning and in butter-making. A small quantity of the salt added to milk will preserve it in good condition for a week. It is also used in preserving beers and wines and is being made the subject of experiment in several other directions.

TRAINING THE TOMATO.—A report of the Maine Pomological Society contains an account of a novel method of training the tomato plant. Stakes seven or eight feet long, were inserted in the ground the last of May, three feet apart, in a warm sheltered location, and strong tomato plants were procured, which had been started under glass, and contained one or two blossom buds. These were planted near the stakes. The plant all was then tied to the stake with listing, and the side branches which had pushed at the axillar or angles formed by the separation of the leaves were pinched or cut out with the scissors, so as to compel the plant to grow on a single stem; and every week during the season these branches were removed, and the stems from time to time were tied to the stake. When a sufficient number of clusters had been formed the remainder were removed, so as to concentrate the whole energies of the plant to the growth and ripening of tomatoes; and the heaviest branches were supported by tying them to the stakes. As the result, the ripening of the tomato by this method is accelerated, and its flavour is improved, because every part of the plant is exposed to the free action of the sun and air. It is not soiled by coming in contact with the ground; is not so apt to decay, and more ripe tomatoes can be raised in a limited space; but it requires constant care and industry.—*Exchange.*

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TORONTO, FRIDAY, JUNE 25, 1879.

OUR OWN ASSEMBLY.

THE General Assembly of the Presbyterian Church in Canada met in the City of Ottawa, on Wednesday, the 11th inst. After a very tasteful and most appropriate sermon by the retiring Moderator (the Rev. Dr. Jenkins, of Montreal), the Assembly was duly constituted. The Rev. Dr. Reid was unanimously elected Moderator, an honour which he accepted in terms of great courtesy and fatherly kindness. The other gentlemen who had been nominated by Presbyteries could well retire in presence of a vote, which was intended as an acknowledgement of the faithful and distinguished services rendered by Dr. Reid to the Church and the cause of truth during a lengthened period. It is well to witness the elevation to the chair of the Assembly of one who has long borne the burden and heat of the day. It is the greatest honour which the Church has to confer upon her sons, and in the case of Dr. Reid there is only one feeling, that the Assembly has honoured herself by a choice which is to be commended from every point of view. It is the prayer of the Church at large and of the numerous friends of the Moderator, that Dr. Reid be long spared to place the Church he so dearly loves under still greater indebtedness to him as one of her devoted and loyal ministers.

This Assembly has made satisfactory headway in the conduct of its business. As a court, it is thoroughly practical, not disposed to waste much time in speech-making, and seemingly bent upon getting on with its work in a very thorough manner. Being happily free from dissensions of any kind, it has all the time at its command for the consideration of everything pertaining to the welfare of the Church.

CHURCH OF SCOTLAND.

THE City of Toronto was this year favoured as the appointed place of meeting of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. This body accordingly met in the Temperance Hall. The Rev. John Macdonald of Beechbridge, was chosen Moderator. After two days of routine business, a public meeting was held in the same

place, to allow members to give to the world a statement of the distinctive principles of the Synod.

As these proceedings have been published in the papers, we must call in question the assertion made by the several speakers that this Synod is the only representative of the Church of Scotland in Canada. Mr. Brymner spoke of the ministers who had gone into the Union as having, like those of the Free Church of Scotland, left the Church of their fathers. But this was not the case, inasmuch as the various Churches became one upon equal terms. The two are not parallel cases. The one was a union; the other a disruption. In a union, not one of the streams which flow together loses its identity. Trace back the history of the Presbyterian Church in Canada and we come to the four streams which had previously existed in a separate condition. We should like Mr. Lang or any one else to answer this question. Suppose the overture of the Assembly of the Established Church to that of the Free Church, whose object was to bring about a union between them, had been favourably received, and had led to incorporation after due consent of Parliament, what would be said of a few recalcitrants who had resolved to stand aloof, laying claim to the endowments, the churches and manse, and of course all the records, and calling themselves by the proud title of the Church of Scotland? It is surely instructive to find the Kirk of Scotland placing itself in such friendly relations with other Churches however Utopian her plan of re-construction may appear to pronounced voluntaries, and to the advocates of spiritual jurisdiction. It is all the more suggestive when we find her sons in the Colony repudiating the very kind of union after which the Mother Church is panting. It would be a curious anomaly, if at some future day the Presbyterians of Scotland were constituted as one body, while in Canada the descendants of Messrs. Lang, Burnet, Brodie, and others were still engaged in prosecuting the suits for the recovery of the Temporalities Fund, and the properties of those congregations which had entered the Union.

Then, if the ministers and congregations of the Church of Scotland in Canada, which now constitute a component part of the Presbyterian Church in Canada, have through union lost their ecclesiastical standing, why was Principal Snodgrass inducted into a parish in Scotland on presentation of his papers as a Union minister, and after it had been industriously reported through Scotland that the Rev. Principal was no longer a minister of the Church of Scotland in Canada? Why has the Colonial Committee of the Church of Scotland not withdrawn its annual grant to Queen's University? Why did the General Assembly of the Established Church appoint the Rev. John McLeod, parish minister of Govan, and Mr. James A. Campbell of Stracathro, a deputation to visit our General Assembly? It is evident, therefore, that whatever Mr. Brymner and others may have to say about the Kirkministers who went into the Union being no longer connected with the Church of Scotland, that Church herself recognizes them as loyal sons.

CASES OF LIBEL.

THE Synod of the United Presbyterian Church of Scotland has suspended the Rev. Mr. McCrae, who had attained an undesirable notoriety by indiscriminate attacks upon the standards. The Committee who have his case in hand will serve a libel upon this clergyman if he so desire, though they seem to be of opinion that no further evidence is required for conviction than that of his own addresses and statements before the Church Courts and before themselves. Mr. McCrae has evidently not much reverence in his composition. He makes his attacks upon old documents and old usages generally, without any compunction about invading the sacred past. It must be very aggravating to the United Presbyterian Church to have such a case on hand, after having passed the Declaratory Act, which was intended as a gentle loosening of what are called confessional fetters. To Mr. McCrae's conduct in the past may be largely attributed the preparation and passing of this Declaratory Act. Had this minister been of other mould than he is, he would have been well contented with the result. But he had to fix a charge of Jesuitry upon his brethren, because they ask their candidates for license to say one thing when accepting the Confession and another when explaining such acceptance in terms of the Declaratory Act. Mr. McCrae was publicly censured in open Court of the Synod. A Committee was then named to confer with him. This led to a commission being appointed to try the offender. There the case now stands, and we cannot help thinking that it is one which will cause much vexation and annoyance during the current year.

A keen and well sustained debate took place in the General Assembly of the Free Church of Scotland upon the question of libelling the Rev. Professor Smith of Aberdeen, because of his published views regarding the authorship of the Book of Deuteronomy. The Presbytery to which the case was remitted for libel felt so much difficulty in the premises that they referred to the Synod for counsel. This brought out that most divergent views were entertained by members of Synod, and the Presbytery found itself unable to act. The whole matter, therefore, came before this year's Assembly, and the House divided, 321 voting for Dr. Bonar's motion to prepare a libel for the Presbytery of Aberdeen, and instructing that court upon finding it relevant to suspend the Professor from his office and ministry, and 320 sustaining Principal Rainy in moving for a Committee to which the whole matter might be referred, with power to confer with Mr. Smith, and with instructions to report to next General Assembly. The Presbytery of Aberdeen will find itself greatly harassed with the case in this form. From the proceedings in the past, they cannot but be divided, and a fierce conflict of opinion upon the question of relevancy will doubtless be the first thing in order.

Meanwhile both the Free and the United Presbyterian Churches reject the overture of the Established Church anent union, the one

on the ground that the Kirk has no spiritual freedom, and the other for the reason that she tolerates opinions that are contrary to the faith. It is pleasant, however, to observe that co-operation is the order of the day in regard to the real work of the Churches. And from this we hope to see good coming out of all this present conflict.

REV. C. H. SPURGEON.

THE silver wedding of this eminent clergyman, or rather the celebration of his pastorate that has now reached a quarter of a century, took place last month in the Tabernacle Church. The sum of well-nigh \$30,000 was presented to Mr. Spurgeon as a token of the affectionate regard entertained for him by an immense circle of friends. This amount was made of innumerable contributions, ranging all the way between half a cent and twelve hundred and fifty dollars, thus bringing to light that the widow's mite, and the poor man's offering, as well as the donations of the rich, went to the overflowing of Mr. Spurgeon's cup of blessing. But like David, when his three valliant warriors broke through the ranks of the enemy and risked their lives in order to bring their king a cup of the pure water of the well of Bethlehem, who, refusing to drink water that was made precious by the readiness of these men to sacrifice their lives for it, poured it out as an offering unto the Lord; this minister of Christ would not accept one dollar of the gift of his people for himself, but gave it all to the Lord. It is said that Mr. Spurgeon gives all he can save from his vast income to the cause of Christ. What a blessing to the world is such an example! In presence of it, the infidel has to hide his face in very shame. It is Christ-like, and by such a spirit as when the Saviour was upon our earth, the poor and suffering, the erring and sinful become beneficiaries of the Friend of friends.

Mr. Spurgeon is well entitled to the honours which have been so freely accorded to him by a cloud of witnesses. During a quarter of a century, he has stood in front of the battle between truth and infidelity, between Christ and the devil. He has drawn the multitude not by sensation, but by sound and faithful preaching of the Gospel. His sermons, originally delivered to the thousands who meet in the Tabernacle, have gone forth in printed form to countless thousands over the world. His contributions as an expositor, are exceedingly valuable. His work as a philanthropist is far reaching and beyond estimation. His duties as a teacher and trainer of candidates for the ministry, have been of a very multifarious and onerous nature. Spurgeon cannot be fully known and esteemed at his proper value by his contemporaries. He will be far greater after he has gone to his reward than he is to-day. To future theologians and active ministers and aspiring students, he will be a better study than Whitfield is to us. But while this is the case, it is most gratifying that such a great and good man is so far understood and appreciated as to call forth the recognition of his services which has just been rendered with

so much enthusiasm. It is the universal desire that Mr. Spurgeon be long spared to render still greater service to the cause which he has so much at heart.

BISHOP SWEATMAN'S CHARGE.

MR. EDITOR.—The inaugural address of Bishop Sweatman is perhaps receiving your official attention. If not, I would like you to afford me a little of your space, to put a few parts of it before your readers. Though given immediately to Episcopalians, it was soon afterwards given to the public; and there are various passages contained in it which are not at all denominational in their character, but carry an interest for the Churches generally. Besides, the address possesses a circumstantial interest. The struggle which preceded the Bishop's election, and the compromise which was ultimately come to—implying of course the existence of serious differences—set multitudes of people on edge as to what utterances he would choose to make when he took his place as President of the Synod. And now that his utterances have been actually made, it is pleasing to think that they are so sound as they are. I have no wish to review them in full, nor even to cite passages from them that have reference mainly to the Church of England. But in various parts of the Bishop's address he introduces and dwells on topics that are dear to Presbyterians, and surely they will be glad to find that on these topics he speaks so safely and clearly as he does. To give examples:

In regard to the Protestant Reformation he uses the following explicit language, "I hold most strongly the Protestant evangelical views of our Reformed Church as opposed to Sacerdotal and Sacramentarian views which are characteristic of Romanism. There are those who are grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But I would ask, what existence have we as a Church duly constituted, with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation." On the same subject he also says, "the separation from Rome was not a schism from the body, but a self-emancipation from an imposed yoke, a return to original independence; the renunciation of the errors, the idolatries, the superstitious ceremonies of Rome, was the purging of the ancient church from the accretions of desilement through the mediæval period that had dimmed her sight and sullied her purity * * * we cannot deny, if we would, that what we are as a Church to-day was the work of the Protestant Reformers."

But, passing from the Protestant Reformation generally, the Bishop introduces two particulars which, even in the bosom of the Church of England, have formed subjects of keen controversy. And on each of these he dwells at some length. The first of the subjects now referred to is the confessional—a very grave and awful subject; and speaking thereon he says, "the claim which has been put forward by some presbyters to a right to demand and receive the confession of penitents before giving them absolution, indicates, and would seem to spring from exaggerated views of priestly authority, which are alien to the whole spirit of our Church's teaching, have no warrant in the word of God, and are justly regarded by Protestants as the reproach of the Church of Rome." After quoting a number of authorities—all of them Episcopal—to sustain him in the words just cited, the Bishop says on the same subject, "I will not dwell on the moral and social aspect of this question—the terrible scandals, the injury to morality, the mischief in families which have resulted from this practice as carried to its ultimate issues in the Church of Rome, and have made the very name of the confessional to be spurned and loathed by every pure-minded, independent man; what I insist upon is that it is an outrage to the reformed principles of our Church, a practice that cannot be tolerated with any sanction from her authority." These are, of course, sensible and forcible words; and they could not have been uttered where they were uttered, unless there had been need for them.

The second of the subjects referred to above, and on which also the Bishop speaks, is the real Presence; that is to say the corporeal presence of Christ in the Sacrament of the Supper. The following then are some of the Bishop's words, "we cannot but remember that in the extremest form,

as transubstantiation it formed the chief point of issue with the Church of Rome, the centre around which the strife raged the fiercest, the crucial test which cost many faithful and true men their lives. Probably no member of the Church of England, however extreme his sacramentarian views, holds this doctrine in its full import and undisguised repugnance, no 'Anglican priest' would venture to assert it openly, in defiance of the 28th Article, which declares, 'the body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the Supper is faith.' But there is a manner of speaking of the mystery of the spiritual presence of Christ in and under the outward symbols, and of the effects which follow the act of consecration, which tends to inculcate views of the Holy Sacrament very closely approaching those which this Article strongly condemns; and passages are given to that effect from the manual of the 'Confraternity of the Holy Sacrament,' which, though capable of being explained by a queer kind of logic, to harmonize with the orthodox faith, nevertheless the Bishop condemns, and then he says, 'so utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any clergyman who is a member of this confraternity, or consorts with it, as it has been called, to undermine our reformed faith.' If the promise given in this last sentence be faithfully kept, it will do good in the Diocese of Toronto, and perhaps, elsewhere too.

There is another matter broached by the bishop, on which he speaks somewhat satisfactorily, although I could wish that he had gone farther; I refer to certain "practices and attitudes and gestures which have been introduced into the act of communion." The bishop says, "the consecrating of the elements with the celebrant's back turned to the people, so that they are unable to see what is done, the elevation of the consecrated bread above his head, the prostration of the communicant before the holy table, the receiving of the elements with every manifestation of a profound obedience to them as possessing an important virtue by the act of consecration, and non-communicating attendance: all these practices, neither enjoined in, nor deducible from, the Rubrics, have the semblance of a superstitious adoration of the sacred symbols," etc., etc. In language just as explicit as the foregoing, the Bishop frowns on certain other practices, and inculcates adherence to simplicity, and of course the avoidance of pageantry in religious worship. We Presbyterians would have felt more satisfied if he had counselled greater simplicity than he has done, convinced as we are that in vestments and music, and church adornments, the Church of England, even in her humbler edifices, is not so simple as she ought to be.

At the same time it is obvious from the foregoing passages, that Bishop Sweatman has set out hopefully. Whether he shall be able to check erroneous tendencies, and to harmonize parties that have pulled antagonistically for some time, and dispose his clergy to manifest a better spirit towards ministers and members of other denominations, time will show. But surely it is pleasing so far, and ominous perhaps of better things to come, that he has struck (and distinctly too) a good key-note. And I say so the more readily because it is impressed on many minds that the present state of the Church of England, not only in Britain, but also in Canada, is very far from satisfactory, possessing office-bearers and members who assimilate themselves to the votaries of Rome, and with whom it is difficult to see how so many of her worthies can stand associated. CONTRIBUTOR.

June 16, 1879.

MINISTERIAL SUBSCRIPTIONS TO H. M. DEFICIT.

Presbytery of Lindsay.—Previously reported, \$19; Rev. J. Hastie, \$5: in all, \$24.

Presbytery of Toronto.—Previously reported, \$479; Rev. Isaac Campbell, \$5: in all, \$484.

Presbytery of Barris.—Previously reported, \$40; Rev. J. J. Cochrane, \$2: in all, \$42.

Presbytery of Saugceen.—Previously reported, \$5; Rev. John Baikie, \$8; Rev. D. Fraser, \$12: in all, \$25.

Presbytery of Paris.—Previously reported, \$123; Rev. W. T. McMullen, \$5; Rev. Wm. Robertson, \$10: in all, \$138.

Presbytery of Bruce.—Previously reported, \$20; Rev. Dr. Bell, \$10: in all, \$30.

CHOICE LITERATURE.

FROM TEST TO EARNEST.

BY REV. R. F. ROE.

CHAPTER XXXVI.—Continued.

De Forrest having vainly sought to get Lottie to sit with him, had sulkily taken his seat just back of them, where he was the most sheltered of the party, and not supposing there was any real danger, had muffled himself up so that he was almost past speaking or hearing. He had about the same as sullenly resolved to let matters take their course until the "curled visit was over." New York, and not the barbarous, dreary country, was the place where he shone; and when once there again, he would soon regain his old ascendancy over Lottie, and she, of course, would forget this Western monster. He had noticed, for the first time, that Hemstead and Lottie had scarcely spoken to each other, and as the storm increased, concluded there was no danger of any one making love when, if they opened their mouths to speak, the wind would fill them with snow.

But Hemstead and Lottie scarcely needed language. The old, subtle interchange of thought and sympathy had been regained; every moment she bravely sat with him facing the storm that wild night seemed an assurance she was both able and willing to face every storm of life at his side.

But as the wind grew more violent, and drove the sharp crystals into their faces with stinging force, he, out of regard for her comfort, said:

"Miss Marsden, it is both brave and kind of you to sit here so patiently, but really the wind is growing too severe. Even if I had had the impression which you were so mistaken as to charge me with, long before this it would have been banished forever by your words and action. If you will take the next seat, and sit with your back to the wind, you will not feel it half so much."

"Will you do the same?" she asked.

"I cannot."

"Then neither can I. I shall keep my word, Mr. Hemstead."

"You are a brave girl, Miss Marsden."

"Well, that is nothing. Why have I not as good a right to be a brave girl as you to be a brave man?"

"You also appear to have the ability."

"Oh, I don't deserve any credit. I'm not a bit afraid. Indeed, I rather enjoy it. I've plenty of warm blood, and can make as good a fight against the north wind as yourself. This isn't half as hard as facing evil and unhappy thoughts before a blazing fire, and I have had too much of that to do of late to complain of this."

"But it seems a miracle to me that one with your antecedents can regard the situation in any other way save that of unqualified disgust."

"Do you regard the situation with 'unqualified disgust'?"

"Well, to tell the truth, were it not for my anxiety about getting you all home safely, I was never in a situation to enjoy myself more."

"What two precious fools we must be, in the world's estimation! We both have admitted that we are enjoying ourselves under circumstances in which only Mark Tapley, I think, could be 'jolly';" and the gale bore away her old mirthful laugh like a shred from a silver flag.

"Oh, dear!" whined Bel and Addie; "it's perfectly awful."

And awful, indeed, it became a few minutes later; for, having passed over a steep but sheltered section of the road, they came to a point where the northeast wind struck them strongly. At the same moment, the storm appeared to develop into tenfold intensity, and to equal those terrible tempests on the prairies, in which Hemstead remembered with a shudder, that strong men and horses had perished within a few yards of shelter. They, alas! were now a long way from any house, and in the midst of the lonely mountains. It had also become so dark that he had to leave the choice of the road mainly to the horses.

At first these sagacious animals stopped, and refused to go any further. Hemstead waited a few moments, in hope that the gust or gale would expend itself, and, in the meantime, instinctively put his arm around Lottie, to keep her from being blown off the seat.

"Miss Marsden," he said close to her ear, "pardon me, but I fear this tempest will carry you away. The horrible thought crossed my mind that you might be caught in a sort of whirlwind and spouted off in this thick darkness where I could not find you."

"Would it trouble you very much if you could not find me?"

"Oh, don't speak of it. I would give years of my life if you were safe at home."

"Don't be so reckless with your years. I am very well content to be where I am."

"But there is danger."

"There is no more danger for me than for you."

"Are you not afraid?"

"I am just about as much afraid as you are; and to his amazement, he found her laughing."

"Well," he exclaimed, "if you can laugh under these circumstances, you exceed any woman I ever read or heard of. We are in twice as much danger as when I went out in the boat the other night."

"Are you now satisfied that Lottie Marsden, in particular, is not weak and cowardly, as compared with her braver sisters?"

Before he could answer, De Forrest growled, "Why don't you go on?"

Addie and Bel were cowering in the bottom of the sleigh, and supposed he was merely giving the horses a rest.

Just then there appeared a momentary lull in the gale; so he merely said: "Forgive me for even seeming to hint to the contrary," and then urged the horses forward.

The road now presented its side to the wind, and so was filled with drifts, while its lower side was a precipitous bank

that shelved off into unknown depths. The horses plunged with difficulty through one drift, and the sleigh tipped dangerously. Addie and Bel screamed, and De Forrest began in trepidation, to realize their situation.

The poor beasts were soon floundering through another drift. Suddenly there came a sharp crack, as if something had broken, and one of the horses appeared to have fallen. Worse still, the lower runner of the sleigh seemed sinking in the snow to that degree that a moment later they would be overturned into the darkness that yawned in the direction of the steep mountain slope.

Hemstead instantly sprang out on the lower side, with the purpose of preventing the accident. Lottie quickly sprang out on the upper side, and cried: "You push and I will hold;" and so it happened that she did quite as much as he in saving the party from disaster. Indeed, if the sleigh had gone over, it would have carried him who was on the lower side down with it.

The horses, in their wise instinct, keeping still, Hemstead first came around to where Lottie stood.

"Why, Miss Marsden!" he exclaimed, "you are up to your waist in the snow."

"Well, it won't drown me. This is a great deal better than rolling down the mountain."

"I could kneel at your feet," said the student fervently.

"Ha, ha, ha," laughed Lottie. "You couldn't find them."

"This is no laughing matter," said De Forrest, at last aroused to their danger, and standing up for the first time.

"Then get out and do something, like Miss Marsden," said Hemstead. "Come, right up the sleigh while I look after the horses."

A little later he came back to Lottie, and said: "Miss Marsden, I scarcely dare tell you the truth. The tongue of the sleigh and some of the most important parts of the harness are broken. Besides, I have been up the road a short distance, and there are drifts that are up to the horses' necks. I fear we can go no further. O God," he added in agony, "what can I do for you? The idea of you perishing with cold in this horrible place to-night."

Lottie laid her hand upon his arm, and said earnestly: "Mr. Hemstead, please let there be no more such talk. It's no worse for me than for you. Besides, if we will trust God and use our wits, there is no need of any one perishing. If we were out of the wind it would not be so very cold. Why, there is enough warmth in the big bodies of those horses to keep us from freezing, if it comes to the worst."

"There!" he exclaimed, "you have given me hope and courage, and in a sentence. The coachman was captain on my former occasion of danger, and you shall be captain now. You have the cleverest and best head of the party. I am at your service."

"Will you do as I bid you?"

"Yes."

"Take care of yourself somewhat, then."

"I can best do that by taking care of you."

"You can do nothing pleasing to me, that will bring harm to yourself," she said. "We must get out of the wind, and if nothing better offers, must bury ourselves in the snow beside the horses. I remember reading of such things. The sleigh robes and the warmth of their bodies would keep us from freezing; I'm not so very cold."

Addie and Bel were crying bitterly, and De Forrest groaning and cursing the whole affair from where he stood, back of the sleigh.

"Come," he shouted, "What's to be done?"

"I will go straight up the bank, I may find a ledge or some rocks, under which we may cower," said Hemstead.

"Don't go far," said Lottie, eagerly. "I should, indeed, lose hope, if you became separated from us."

He soon returned with the joyful news that a little way up the bank was a high ledge, where they would be completely sheltered from the wind.

Soon he had them all under it, and the respite from the driving gale was welcomed by none more than Lottie, who, in spite of her courage and sustaining excitement, was beginning to suffer greatly.

De Forrest, being a smoker, had matches; but in his impatience to light a fire, destroyed most of them.

"Here Julian, give them to me," said Lottie, most decisively.

Then, after all the dry material, which could be collected by groping round in the dark, was gathered in the most sheltered nook, she took from her pocket a delicate lace handkerchief, and, by means of that, lighted the sticks and leaves. Soon they were warming their numb hands and chilled bodies beside a cheerful blaze.

Hemstead watched Lottie with wondering and increasing admiration. In securing a fire, all immediate danger passed away, and she became as cheery as if the disaster, which had threatened even a fatal termination, were only an episode, and the long, wintry bivouac, in that desolate place, but a picnic in the woods.

"You are the queerest girl I ever knew, Lottie," said Bel.

"She means by that, you are the best," Hemstead added.

"Come, this is no time for compliments, but work," said Lottie, energetically, and she set De Forrest at it also.

The robes were brought from the sleigh, the snow trampled down and cleared away between the fire and the ledge, and here they were spread. Addie and Bel were, at first, terror-stricken at the thought of spending the night in the mountains, but they were made so comfortable that, at last, they ceased their tears.

"Our best hope is this brandy," said De Forrest, drawing a flask from his pocket.

"Nonsense," said Lottie. "Our best hope is keeping our senses and a good fire."

But Bel and Addie were ready enough to take the brandy, and were soon sleeping heavily from its effects, combined with their exposure to the cold wind. Lottie could not be prevailed upon to take any.

"I want the use of my senses to-night, if ever," she said. "We must take turns in keeping awake, and you shall have the first watch, Julian."

Hemstead at this time, was down getting the horses out of the drift, that he might tie them near the fire and also under the ledge. De Forrest set to work very zealously under the stimulus of Lottie's words and the brandy combined, and gathered the brushwood that lay near, and piled it on the fire. Everything seemed to promise well, and the wearied girl laid herself down by the side of Bel and Addie, and was soon sleeping as naturally and peacefully as if in her luxurious apartment at home.

CHAPTER XXXVII.—IN EARNEST.

When Lottie awoke the storm had passed away. The moon, in her last quarter, was rising in pale, unclouded light over eastern mountains, and bringing into dusky outline many intervening hills.

At first, bewildered, and not knowing where she was, she rose up hastily, but after a moment the events of the preceding evening came to her, and she remembered with gratitude how they had found partial shelter from the storm.

With something of a child's wonder and pleasure, she looked around upon a scene more wild and strange than any she had seen, even in pictures of gypsy encampments. Bel and Addie were sleeping by her side as soundly as if such a nightly bivouac were an ordinary experience. In like heavy stupor De Forrest lay near the fire, though the music of his dreams was by no means sweet. He had made his watch a very brief one, and having piled the fire high with light brushwood that would soon be consumed, and leaving no supply on hand, he had succumbed to the combined influence of the cold and the brandy; and now with the flames fighting up his face, he looked like a handsome bandit.

The patient horses stood motionless and shadowy a little off one side. Above her head rose high, rocky crags, from whose crevices hung bushes and stunted trees with their crest of snow. And snow bright and gleaming near the fire, but growing pale and ghostly, dull and leaden in the distance stretched away before her, as far as she could see, while from this white surface rose shrubs, evergreens, and the gaunt outline of trees, in the hap-hazard grouping of the wilderness. Where, before, the storm had rushed, with moan and shriek, now brooded a quiet which only the crackling of the flames and De Forrest's resonant nasal organ disturbed.

But Hemstead was nowhere to be seen. She was becoming very solicitous, fearing that he had straggled off alone, in order to bring them relief, when a sound caught her attention, and she saw him coming with a load of cord-wood upon his shoulder.

She reclined again, that she might watch him a few moments unperceived. He threw his burden down; put a stick or two more of the heavy wood on the fire. Then Lottie noticed that the genial heat no longer came from the quickly consumed brush, but from solid wood, of which there was a goodly store on hand.

The student stood a few moments looking at the fire; then his eyes drooped, and he swayed back and forth as if nearly overpowered by sleep and weariness. Then he would straighten himself up in a way that made Lottie feel like laughing and crying at the same time, so great was his effort to patiently maintain his watch. At last he tried the expedient of going to the horses and petting them, but, before he knew it, he was leaning on the neck of one of them half asleep. Then Lottie saw him coming directly toward her, and half closed her eyes. The student looked long and fixedly at her face, as the firelight shone upon it; then drew himself up straight as a soldier, and marched back and forth like a sentinel on duty. But after a little while his steps grew irregular, and he was evidently almost asleep, even while he walked. Then she saw him turn off abruptly and disappear in the shadowy forest.

She sprang up, and, secreting herself behind an adjacent evergreen, waited for his return. Soon she saw him staggering back under another great load of cord-wood.

He at once noticed her absence, and was wide awake instantly. He seized a heavy stick for a club, as if he would pursue an enemy who might have carried her off, when her low laugh brought him to her side.

"Don't you hit me with that," she said advancing to the fire.

"I thank you very cordially for waking me up so thoroughly," he said, delighted at finding her so bright and well, and in such good spirits, after all her exposure. "I admit to my shame, that I was almost asleep, two or three times."

"Here is another assertion of your masculine superiority," she replied, in mock severity. "I may sleep, as a matter of course; but you, as a man, are to rise superior, even to nature herself, and remain awake as long as your imperious will dictates."

"I am much afraid," he said, ruefully, "if you had not spoken to me, my imperious will would soon have tumbled helplessly off its throne, and you have found your watchman and protector little better than one of these logs here."

"Who has decreed that you must watch all night, while the rest of us sleep? Come, it's my turn now, and I will watch and protect you for a little while."

"Do you mean for me to sleep while you sit here alone and watch?"

"Certainly."

"I'll put my hand in the fire first, if in no other way I can keep awake."

"Didn't you call me 'captain'? You will have to obey my orders."

"I'll mutiny in this case, rest assured. Besides, I'm not sleepy any more."

"Why, what's the matter?"

"Do you think I could sleep while you were awake and willing to talk to me?"

"I slept a long time while you were awake." She pulled out her watch, and exclaimed: "Mr. Hemstead! in ten minutes more we enter on a new year."

"How much may happen within a year, and even a few days of a year," he said musingly. "It seems an age since I tossed my books aside, and yet it was within this month. The whole world has changed to me since that day."

"I hope for the better," said Lottie, gently.

"Yes, for the better, whatever may be the future. That Sabbath afternoon, when you the same as led to the One whom I was misrepresenting and wronging, cannot fail to make me, and that little bit of the world which I can reach, the better. I feel that I shall owe to you my best Christian experience and usefulness."

"And I feel that I never should have been a Christian at all if I had not met you," she said, looking gratefully up. "Whatever may be the future, as you say, I trust God will never permit me to be again the false, selfish creature that I was when I first took your hand in seeming kindness."

"I trust that God has been leading us both," said Hemstead, gravely and thoughtfully.

Lottie again took out her watch, and said, in the low tone which we use in the presence of the dying:

"Mr. Hemstead the old year is passing; there is but a moment left."

He uncovered his head, and, bowing reverently, said:

"May God forgive us all the folly and evil of the past year, for the sake of His dear Son."

Lottie's head bowed as low and reverently as his own, and for several moments neither spoke.

Then he turned and took her hand as he said:

"Many have wished you a 'happy new year' before, but I can scarcely think that any one ever meant the words as I do. Miss Lottie, I would do anything, suffer anything, and give up anything, save honour and duty, to make you happy. You have often laughed at me because I carried my thoughts and feelings in my face. Therefore, you know well that I love you with all the truth and strength of which I am capable. But I have had a great dread lest my love might eventually make you unhappy. You know what my life will be, and duty will never permit me to change."

Her answer was very different from what he expected. Almost reproachfully she asked: "Mr. Hemstead, is earthly happiness the end and aim of your life?"

"No," he said, after a moment.

"What then?"

"Usefulness, I trust—the doing faithfully the work that God gives me."

"And must I of necessity differ from you in this respect?"

"Miss Lottie, forgive me. I am not worthy of you. But can it be possible that you are willing to share in my humble toilsome life? I fear that you have no idea of the hardships and privations involved."

"I stood by you faithfully last night in the storm, did I not?" she said, with a shy, half-mischievous glance.

"It seems to good too to be true," he said, in a low tone.

"Was there ever such a diffident, modest creature!" she said, brusquely. "Mr. Hemstead, you will never enter heaven. The angels will have to pull you in."

"One angel has made a heaven of this dreary place already," he answered, seeking to draw her to him.

"Wait a moment; what do you mean, sir? I have made you no promises and given you no rights."

"But I have made you no end of promises, and given you absolute right over me. My every glance has said, 'Lottie Marsden, I am yours, body and soul, so far as a man with a conscience can be.'"

"All this counts for nothing," said Lottie, with a little impatient stamp of her foot. "I promised that dear old meddler, Uncle Dimmerly, that you, in deep humility and penitence for having arrogantly assumed that you could be a missionary and I couldn't, should ask me to be a home-missionary; and you have wasted lots of precious time."

He caught her quaint humour, and, taking her hand and dropping on one knee, said:

"Lottie Marsden, child of luxury, the prize which the proudest covet, will you leave your elegant home—will you turn your back upon the world which is at your feet, and go with me, away to the far West, that you may become a poor, forlorn home-missionary?"

"Yes Frank, in your home—but never forlorn while I have you to laugh at, and never poor while I possess your big, unworldly heart."

"Have I any rights now?" he exclaimed; and springing up, he exercised them to a degree that almost took away her breath.

"Here, behave yourself," she said. "The idea of one who had plumed himself on his heroic self-sacrifice acting so like an ordinary mortal! You have had more kisses now than you ought in a week. If we are to be so poor, we ought to commence practising economy at once."

"You are the most beautiful and spicy compound that nature ever fashioned," he exultingly replied, holding her off, devouring her with his eyes. "I plainly foresee that you can fill the poorest little home with light and music."

"Yes, I warn you, before it's too late, that I never can become a solemn, ghostly sort of a missionary."

"Oh, it's too late now, I assure you," he said; "my mind is made up."

"So is mine—that you shall take a long nap, while I mount guard."

"Nap, indeed!" he said indignantly. "When the gates of pearl hang after one with their musical clangor, and shut out forever the misery of earth, will one's first impulse on the threshold of heaven be to take a nap?"

"What extravagant language! You ministers talk much too familiarly of heaven, and such things."

"No, indeed, Lottie, dear! the more familiar the thought of heaven is to us, the better. You shall have a good home there, if a very humble one here. But do you realize how much you are giving up?"

"Yes," she said ruefully. "The worst headache I ever had. I don't believe you felt half so badly as I did."

"But when the hard and prosaic life comes, with its daily cares and weary burdens, are you sure that you will not regret your action—are you sure that you will not wish yourself again the queenly belle, with the world at your feet?"

"Who with right claims the higher rank," Lottie answered, her lovely face growing noble with her thought. "A queenly belle with a false, selfish heart, or a Christian woman? And what is that world, which you say is at my

feet? Where is it to-night? Where was it when the tempest made it doubtful whether we should ever see this new year? Here I am in the solemn midnight, and upon this desolate mountain. It is not the softness of a summer night to which we are exposed; it is mid-winter. And yet I am certain that there is not a queen on the earth as happy as I am. But what part has that world, to which you refer, had in making me happy? I knew there was danger last night. I had read of people perishing in the snow almost at their own doors. I think I realized that death might be near, but my heart was so light and happy in the consciousness of your love and God's love, that I could look at the grim old fellow and laugh in his face. But suppose that I had had nothing better to think of than this vague world, about which you are making so much ado? Once before, when the world was at my feet, as you term it, I faced a sudden danger in your company. Thanks to God's mercy and your skill and strength, we were not dashed down into that ravine when the horses ran away. What did the world do for me then? Did it throw a ray of light into that black gulf of death, which yawned at every side? Oh, thank God!" she said with passionate earnestness, "that I was not sent out of life that night, a shivering ghost—a homeless wanderer forever. But what could the world do to prevent it? I know all about that glittering world, Frank, to gain which so many are staking their all, and I know it's more of a phantom than a reality. It flattered me, excited and intoxicated me, but it never made me one hundredth part as happy as I am to-night. And when I thought I had lost your respect and your love, I no more thought of turning to the world for solace and happiness, than I would look in a coal-bin for diamonds. I knew all about the world, and in the depths of my soul realized that it was a sham. How far away it is to-night, with these solemn mountains rising all around us; and yet how near seem God and heaven, and how sweet and satisfying the hopes they impart! I have thought it all out, Frank. The time is coming when illness or age, mortal pain and weakness will shut me away, like these dark, wintry hills, even from your love—much more from the uncaring, heartless world; but something in my heart tells me that my Saviour, who wept for sympathy, when no one else would weep, will be my strong, faithful friend through it all, and not for all the worlds glittering there in yonder sky, much less for my poor, little gilt and tinsel world in New York, will I give up this assurance."

"I am satisfied," said Hemstead, in a tone of deep content; "God wills it."

They sat for a long time without speaking, in the unison of feeling that needed no words.

At last, in sudden transition to one of her mirthful, piquant expressions, Lottie turned to her companion and said:

"Frank you are on the mountain top of exalted thought and sentiment. Your face is as rapt as if you saw a vision."

"Can you wonder?"

"Well, I'm going to give you an awful tumble—worse than the one you feared last night when the sleigh tipped. I'm hungry as any wolf that ever howled in these mountains."

"What a comparison!" said the student, laughing heartily. Then his face becoming all solicitude, he queried, "What shall I do?" and he was about to rise with the impression that he ought to do something.

"Do as I bid you, of course; sit still while I tell you what I shall do. I shall patiently endure this aching void, as I trust I shall the other inevitable ills of our lot. What could be more appropriate than this prelude of hunger in one proposing to marry a home-missionary?"

With an odd blending of delight and sympathy in his face, Hemstead exclaimed:

"Lottie! you have received more compliments than you could count in a year, but I am going to give you one different from any that you ever had before. You are what I should call a wholesome woman."

Thus, in playful and serious talk, they passed the hours until the snow-clad mountains were sparkling in the rising sun. Hemstead placed upon Lottie's hand a plain seal-ring that had been his father's, but she covered it with her glove, not wishing the fact of her engagement to transpire until they reached home.

At last the others awoke, and what they had passed through seemed like a grotesque, horrible dream. De Forrest looked suspiciously at Hemstead and Lottie, but could gather nothing from their quiet bearing toward each other.

Early in the day relief reached them, and, by the middle of the forenoon, they were doing ample justice to Mrs. Marchmont's sumptuous breakfast.

Then the tell-tale ring on Lottie's finger revealed the secret, and there was consternation. But poor De Forrest was so outrageously hungry that he had to eat even in this most trying emergency. And yet he had a painful sense that it was not the proper thing to do under the circumstances, and so was exceedingly awkward, for once in his life.

Mr. Dimmerly chuckled all that Sunday with "unbecoming levity," his sister said.

Poor Mrs. Marchmont lost all confidence in herself as a good manager, and was in a divided state of indignation at her nephew and Lottie, and dread of Mrs. Marsden's reproaches.

Beltried to think that it was not her fault, and Addie did not much care.

The holiday visit came to an end. The months sped away. Lottie's purpose was severely tested. Every possible motive, reason, and argument, was brought to bear upon the brave girl. Worse than all, she had to endure the cold, averted looks of those she fondly loved. She pleaded her own cause eloquently. She frequently quoted her friend's example, who was about to marry the army officer.

"But that was very different," they said.

Only once she lost her temper. There was a sort of family convulsion of aunts and relatives, and they had beset her sorely. At last she turned upon them suddenly, and asked:

"Are you Christians? Do you believe there is a God?"

"Why certainly. Do you think we are heathen?"

"Why talk, then, like heathen, and act like infidels? If it's the thing in the fashionable world to marry a trusted servant of a human government, how much better must it be to marry a servant of the King of all! I honour my friend because she marries the man she loves, and I shall marry the one I love. I am of age—I have chosen my lot. Mark my words! you will yet be proud of the one whom you now so despise; while the one you wish me to marry will cover his own and the names of all connected with him with shame." And she left them to recover from this bombshell of truth, as best they might.

But the patient gentleness which she usually manifested at length won even their obdurate hearts. Her father was the first to relent, and was finally brought, by Lottie's irresistible witchery, quite over on her side. But in her mother's case, it was only partial resignation to a great but inevitable misfortune. Mrs. Marsden was a sincere idolator of the world for which she lived.

In Aunt Jane, Lottie had a staunch ally, and a sympathizing and comforting helper.

But the postman, who brought, with increasing frequency, letters that were big and heavy, like the writer, was the man whom Lottie most doted on in all the city.

With the whole energy of her forceful, practical nature, she trained herself for her work, as Hemstead was training himself for his. And, when, a year later, she gave him her hand at the sacred altar, it was not a helpless hand.

Years have passed. Mr. and Mrs. Hemstead are the chief social, refining, and Christianizing influences of a growing western town. They have the confidence and sympathy of the entire community, and are people of such force that they make themselves felt in every department of life. They are sharp and ennobling many characters, and few days pass in which Lottie does not lay up in memory some good deed, though she never stops to count her hoard. But, in gladness, she will learn in God's good time that such deeds are the riches that have no wings.

She made good her warning, and never became a "solemn ghostly sort of missionary." She was usually as "wholesome" as the sunshine, or if the occasion required, as a stiff north wind, and had a pronounced little way of her own, when things went wrong at home or in the church, of giving all concerned the benefit of some practical common sense. But she, also, in the main, kept her pledge to endure patiently, as she did her hunger on the mountain, the many privations and trials of their lot.

While she sustained her husband's hands and doubled his usefulness abroad, he generally found at home a sunny philosopher who laughed him out of half his troubles.

With increasing frequency he said, "Lottie, you are so wholesome; there is not a morbid unnatural trait in you." And she inspired him to preach such a wholesome, sunny Gospel that it won even the most prejudiced.

One evening, a feeble aged man stepped down from the train, and was borne off in triumph by Hemstead to the warmest corner of his hearth.

Lottie gave him such a welcome that the old gentleman cried out:

"Hold on. My goodness gracious! haven't you sobered down yet?"

Then, with Frank standing near, with his hand upon her shoulder, and looking down as proud of her as a man could be, and with just such a black-eyed cherub in her arms as she must have been herself twenty odd years before, and with her face aglow with health, happiness, and content, she asked:

"Well uncle, what do you think of your meddling now?"

Mr. Dimmerly went off into one of his old-time chuckles, as he said:

"This is one of the things which the world never can 'stop.'"

THE END.

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"PRACTICAL SCIENCE."

Under the above heading, the "St. Croix Courier," of St. Stephen, N.B., in referring to the analysis of Dr. Pierce's Golden Medical Discovery and Sage's Catarrh Remedy, recently made by Prof. Chandler, of New York, and others, says: "Nothing was discovered which we think objectionable, and the published analysis should increase, rather than retard, their sale. To us, it seems a little unjust to call a man a quack, simply because he seeks to reap as much pecuniary reward as other classes of inventors." The English Press is conservative, yet after a careful examination of all the evidence, it not only endorses, but recommends, the Family Medicines manufactured by Dr. Pierce. No remedies ever offered the afflicted give such perfect satisfaction as Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy.

It is proposed to erect in Leicestershire, England, a college, as a memorial of John Wycliffe.

It has been reported that Dr. Dollinger has submitted to the Vatican, but he indignantly denies that such is the case.

We understand that a successor to Dr. Lindsay Alexander, in the pastorate of Augustine Church, Edinburgh, has been found. The man is Rev. Charles New, of Hastings.

THE proposal to pull down Haworth Church, connected so intimately with the Brontë family, is strenuously opposed in many quarters in England.

A NORTH CAROLINA editor has been doing a "little sum." He states it thus:—"If the population of the State is 1,070,120 souls, our people pay \$3,500,960 for liquor, about \$1,000,000 for education, and for their religion \$99,830! That is, they think eight times as much of whiskey as of Christian faith. But there are no other States that dare throw a stone against North Carolina for this sin."

MINISTERS AND CHURCHES.

THE Presbyterian Young People's Association, of Brampton, purpose holding a garden party and festival, on the evening of Friday, 27th inst.

The annual meeting of the township of Chinguacousy Sabbath-school Association will be held in the Presbyterian Church, Mount Pleasant, on Thursday, the 26th June, commencing at 1.30 o'clock p.m.

ON Sabbath, most of the Ottawa pulpits were supplied by members of Assembly. The Rev. R. J. Laidlaw, of Hamilton, preached in St. Andrew's Church in the morning, and the Rev. J. C. Herdman, B.D., of Campbellton, N.B., in the evening.

THE new Zion Presbyterian Church, Orangeville, will be opened next Sabbath. Rev. Principal MacVicar, LL.D., Presbyterian College, Montreal, will preach morning and evening, and Rev. Professor McLaren, Knox College, Toronto, in the afternoon.

KNOX CHURCH congregation, Port Dover, have decided to enlarge their church, the contract being let to Mr. Wm. Burt for the sum of \$1,100. It is to be finished with four turrets and Gothic porch in front, and will accommodate about 400 people. It is expected that it will be ready by the first of September. While the work is in progress the congregation meets in the old kirk.—COM.

PRESBYTERY OF SAUGEEN. An adjourned meeting of this Presbytery was held in St. Andrew's Church, Mount Forest, on the 9th inst., at 11 a.m., and a good number of elders and ministers were present. The principal object for which the meeting had been convened was to consider a call from Port Perry congregation, in the Presbytery of Whitby, to the Rev. H. Crozier, of Holstein. The call was hearty and unanimous, and was ably supported by Rev. D. Stewart, of Arthur, whom the Port Perry congregation appointed to represent them before the Saugeen Presbytery. Mr. Stewart felt it to be an exceedingly difficult task to advocate the removal of a member of the Court to another Presbytery, yet faithfully discharged his duty to the Port Perry congregation, presenting their claims very clearly and forcibly. A large deputation from Mr. Crozier's congregation was then heard. They advanced very strong reasons why the Presbytery should not grant the translation, manifested the strongest attachment to their pastor, and expressed their deep regret and great loss should the translation be granted. Mr. Crozier had laboured amongst them for ten years with great acceptance, and during that time nothing had transpired to mar the greatest harmony between pastor and people. The call was then placed in Mr. Crozier's hands, and, after a short address, in which he expressed his deep sorrow in parting with his people, declared his acceptance of the call. The court, accordingly, granted the translation, which is to take effect after the 29th inst., and appointed Rev. A. Nicol, of Ayton, to declare the charge vacant on the first Sabbath of July. Notice having been received that the Rev. Charles Cameron had accepted the call to Cotswold, his induction was appointed to take place on Thursday, July 3rd, at 11 a.m., Rev. D. W. Cameron to preside; Rev. A. Nicol to preach; Rev. J. Macmillan to address the minister, and Rev. J. Baikie to address the people. Rev. Mr. Nicol was appointed moderator *pro tem.* of the session Orchardville and Amos stations, with leave to moderate in a call at an early date.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Vankleekhill, with leave of Synod of Montreal and Ottawa, for the purpose of inducting the Rev. John Ferguson, late of Brussels, to the charge of Vankleekhill, and for the consideration of a call from Cotswold, to the Rev. Charles Cameron of Roxborough. The Rev. Wm. Ross, of Kirkhill, was at a previous meeting appointed to preside. The Rev. James A. R. Hay, of Summerstown, preached a powerful sermon, after which the presiding minister put to Mr. Ferguson the usual questions and offered the induction prayer, in which he made seemly reference to the late pastor of the congregation, the Rev. Wm. Grant, who that day was leaving for Australia. The Rev. John Fraser, of Indian lands, addressed the minister, as he always does, in a most solemn manner, on his duties and responsibilities—couched in chaste and beautiful language—and Dr. Lamont addressed the people on their duties and responsibilities. At the close of the solemn services, the newly-inducted minister received

a cordial welcome from the assembled multitude. There is a great work to be done at Vankleekhill and neighbourhood, and Mr. Ferguson enters on this work, not as a novice, but with the matured experience of a long and successful pastorate in the west. The prayer of every lover of our Church, at all acquainted with that section of our country and its religious state, will assuredly be, that the recently inducted minister may be the honoured instrument in successfully accomplishing that work, and that those who enjoy his ministrations in the earthly sanctuary may be worshippers in the "House not made with hands eternal in the Heavens." There was presented and read a call from Cotswold in favour of the Rev. Charles Cameron of Roxborough. The accompanying documents certified that the call had been sustained by the Presbytery of Saugeen. The clerk reported he had cited the congregation on the previous Sabbath, and in the face of a letter of acceptance from Mr. Cameron the Presbytery reluctantly resolved to translate. Mr. Cameron's pastorate in Glengarry Presbytery has been but brief—extending over three years only—but in that brief period he succeeded in gathering around him a large and attached flock, and endeared himself to his co-presbyters and to all who had the privilege of his acquaintance.—HUGH LAMONT, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND. This Presbytery met in Knox Church, Owen Sound, on the 6th and 7th instant. A full attendance of members. Rev. Mr. Currie submitted his scheme for Presbyterial Visitation, which was sent back to the committee with instructions to have it printed, so that it might be in the hands of all members before the July meeting. Mr. Currie also submitted the report on the "State of Religion," which showed that the Church was prospering in spiritual things. The Presbytery agreed to hold a conference on the subject of "Hindrances to Religion" at an early date. On motion made by Mr. Coulter the hour of meeting was changed from 10 a.m. to 1.30 p.m., and on motion made by Mr. Stevenson it was agreed that the Moderator should occupy the chair for only six months. It was agreed to apply to the General Assembly to allow Rev. Wm. Forest to retire from the active duties of the ministry, inasmuch as he has been compelled to resign his charge on account of ill health. Messrs. Stevenson and Somerville were appointed the Presbytery's representatives on the Synod's Committee of Bills and Overtures. Messrs. D. Ross and J. Durie, of Ottawa, were appointed representatives to the Assembly, in place of Messrs. McKnight and Mitchell, who were unable to attend. Mr. Bannerman was examined and the examination sustained, and it was agreed to ask the General Assembly for leave to take him on trial for license. Mr. Somerville read the Home Mission Report, from which it appeared that all applications for money from the Central Committee had been granted, and that all ministers had contributed liberally to the scheme for wiping off \$3,500 of the Home Mission Debt—the sum contributed by ministers being \$74. Mr. Mordy read the report on Sabbath Schools. He was instructed to prepare a paper for the next ordinary meeting, bearing on the training of the young. It was agreed that collections be taken up in all the congregations to meet expenses of delegates to the Assembly, and Messrs. Cameron, Scott and McKnight were appointed to arrange for supply for the pulpits of the delegates during their absence. It was agreed that Mr. Ross be relieved of his appointment to Warton, owing to illness in his family, and that Mr. Henderson, appointed for Lion's Head, take his place, and that Mr. Peter McLean go to Lion's Head, provided the Central Committee agree to the change. A communication from the Saugeen Presbytery, asking this Presbytery to give up Williamsford Station so as to connect it with Berkeley Station, was agreed to. The Presbytery resolved itself into Committee of the Whole for considering the new hymn book sent down. It was found, on rising, that the Committee recommended that sixteen of the hymns be excluded, which recommendation was adopted by the Presbytery. It was moved that recommendation be made to the General Assembly to appoint a Committee on music, so that the hymn book may be issued with appropriate music. Mr. Cameron reported aent the indebtedness of the Presbytery to the Scottish National Bible Society, from which it appeared that there was a debt of \$183 against this Presbytery. He was instructed to communicate with the Parent Society with the view of having this debt wiped off. A communication from Mr. McNaughton was read, and a resolution passed,

which it is hoped will settle finally the difficulty that has arisen between him and his late charge. It was agreed, on reconsideration, that no discourses be prescribed to students labouring within the bounds during the present summer. The Presbytery agreed to meet in Knox Church, on Tuesday, the 15th day of July next, at 1.30 p.m., and the meeting was closed with the benediction.—JOHN SOMERVILLE, M.A., *Pres. Clerk.*

DEATH OF REV. JAS. ADAMS, OF KING.

This event occurred on the 5th inst. Just as the sun was tinging the eastern sky with his golden radiance, his ransomed spirit passed upward into the light of God, where his sun shall go down no more. The death of Mr. Adams was not unexpected, as he had been ailing for a considerable time, and latterly been confined to bed. He was well prepared for the Master's call. Indeed, we may say he was ready to depart and be with Christ. While his body like the leaf was visibly decaying, his mind glowed with heavenly strength, and was calm and clear to the end. The soul thus departing was like ripe fruit dropping from the decaying foliage. His faith was firmly fixed on the Saviour, and there was no fear, but all was hope, well founded and sure. It was the death of a minister of Christ, who had long remained faithful at his post, and who, while warning and instructing others, had his own soul watered and refreshed. Mr. Adams was modest and unassuming in his demeanour. Though an excellent scholar, he shrunk from parading himself before the world. He was a sound theologian, and a good preacher, yet his voice was generally silent in the more public arena of a Presbytery or General Assembly. He contented himself with a quiet walk and conversation amongst his own people. He was ordained on the 9th con. King, on 28th July, 1852, and continued ministering to this congregation until his retirement a little above a year ago. The soundness of his preaching may well be accounted for by the double fact that he was carefully trained in the Scriptures and the Catechism according to the custom of his people in the County of Antrim, Ireland, and was specially favoured as a student of theology under the late Dr. Symington, of Paisley, a minister of the Reformed Presbyterians of Scotland which have now merged into the Free Church. Mr. Adams was much beloved as a kind husband and father, and an affectionate and sympathising pastor. His widow and family as well as a numerous circle of friends mourn his loss.

OBITUARY.

Neil McLeod, a pious and worthy elder of the congregation of Thamesford, in the Presbytery of London, died on Thursday, the 22nd day of May, 1879. He was born in the parish of Eddrachillis, Sutherlandshire, Scotland, in the year 1803. He emigrated to Canada with his wife and family in the year 1848, and shortly after his arrival in the country, moved to the neighbourhood of Thamesford where he lived to the day of his death. He was a mason by trade, and worked at it both in Scotland and in Canada until some years ago, ill-health obliged him to give it up. He was the father of seven children, two of whom are dead. A widow and five children grown up are left behind to mourn the loss of a kind and pious husband and father. At an early period of his life he was seriously impressed under a conviction of sin. When at the age of fifteen he was frequently seen weeping under a sense of his guilt before God, and remained without peace for some time. When in that state of mind, he went to live with a pious man of the name of Murdoch McKay, where he remained for a year, and before he left that good man's house, he obtained the peace of God that made him happy through life. He was a true friend, a man of sound judgment, of earnest and deep piety, a lover of his Bible, of the house of God, of good order, and of good men. Never weary in prayer when leading the devotions of others, but always pithy and much to the point. He spoke as if he felt that he was speaking to Him who is invisible; he was extensively known and loved in many of the congregations in the West. He died as stated above on Thursday 22nd of May 1879, and on the following Saturday his remains were laid behind the Presbyterian church where he worshipped for some twenty-eight years. "The memory of the just is blessed," "blessed are the dead which die in the Lord." "He being dead, yet speaketh."

CORRESPONDENT.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVI.

REVIEW.

June 29, } { Mal. iv. 1879. } { 1-6.

GOLDEN TEXT.—“We trust in the living God, who is the Saviour of all men, specially of those that believe.”—1 Tim. iv. 10.

HOME STUDIES.

- M. Job. xxxiii. 14-30; xlii. 1-10. Lessons I., II.
- T. Esther iv. 10-17; Isa. xlii. 1-10. Lessons III., IV.
- W. Isa. liii. 1-12; lv. 1-11. Lessons V., VI.
- Th. Mic. iv. 1-8; Joel ii. 28-32. Lessons VII., VIII.
- F. Ezek. xxvi. 7-14; xxxvii. 1-10. Lessons IX., X.
- S. Zech. iv. 1-14. Lesson XI.
- S. Mal. iii. 8-18. Lesson XII.

HELPS TO STUDY.

Repeat in each lesson, Title, Golden Text and Outline.

1. Sanctified Afflictions: Job xxxiii. 14-20.—With what afflictions was Job visited? Who came to him in his afflictions? What did they suppose? By whom were the words of this lesson spoken? What does it teach about affliction? What three calls are here mentioned? How does God call by each? Can we determine a person's character by his condition in life? How should we act when in trouble?
2. Prosperity Restored: Job xlii. 1-10.—What confession did Job make? Did the Lord accept his submission? How did He rebuke Job's three friends? What did He require them to do? Why? What did the Lord do for Job? What is said of his latter days? What does his history teach us?
3. Queen Esther: Esth. iv. 10-17.—Who was Esther? How did she become queen? Who was Mordecai? Haman? What plot did Haman form? What did Mordecai do? What did he urge Esther to do? Why did she fear? What noble resolve did she form? What was the result? What does this lesson teach us?
4. The Coming Saviour: Isa. xlii. 1-10.—Who is the Redeemer of God's elect? What is predicted concerning Him? By whom was He called and sent? For what purpose? What will be the result of His coming? How should these predictions be received? What does this lesson teach us?
5. The Suffering Saviour: Isa. liii. 1-12.—How long before the coming of Christ was this lesson written? What did it predict concerning His reception? His sufferings and death? How were these predictions fulfilled? What is here predicted concerning the result of His sufferings? How have these predictions been fulfilled? How are they yet to be more gloriously fulfilled? What may we learn from this lesson?
6. The Saviour's Call: Isa. lv. 1-11.—Who is the speaker in this lesson? Who are called? What is the invitation given? What urgent appeal is made to them? By what promises are they encouraged? What does this lesson teach us?
7. The Saviour's Kingdom: Mic. iv. 1-8.—Who was Micah? How long did he exercise the prophetic office? Who were his contemporaries? How does Christ execute the office of a king? What is here foretold concerning the establishment of His kingdom? Its peace? Its prosperity? What can we do to hasten the fulfilment of these prophecies? What do we pray for in the second petition?
8. The Holy Spirit Promised: Joel ii. 28-32.—Who was Joel? What was the occasion of his prophecies? What great blessing is here foretold? By what wonders will it be attended? What promise is given? Where else are these words quoted? By whom? How have they been fulfilled? How are we made partakers of the redemption purchased by Christ?
9. Prophecy against Tyre: Ezek. xxvi. 7-14.—Who long did he continue it? Where was Tyre? Of what sins was Ezekiel? When did he begin his prophetic work? How was she guilty? What is here predicted concerning her? How have these predictions been fulfilled? What does this lesson teach us?
10. The Valley of Dry Bones: Ezek. xxxvii. 1-10.—Whither was the prophet taken in vision? Who were represented by these bones? Of whom also are they an apt emblem? What was the prophet commanded to do? Did he obey the command? What was the effect produced? What did all this foreshow? How is it emblematical of the conversion of sinners? What may we learn from this lesson?
11. The Need of God's Spirit: Zech. iv. 1-14.—With whom was Zechariah contemporary? What was the object of his mission? Give an account of his vision? How is it interpreted? Who were Zerubbabel and Joshua? How were they to succeed in building the temple? How is Christ's spiritual temple to be built? Why do we need the presence and help of the Holy Spirit?
12. Consecration to God: Mal. iii. 8-16.—Who was Malachi? With whom was he probably contemporary? What rebuke does the prophet give the Jews? What calamities had their sins brought upon them? What does he urge them to do? What does the Lord promise in case of obedience? How had their words been stout against the Lord? With what effect? What had those that feared the Lord done? What does the Lord say concerning them? What difference will finally be made between the righteous and the wicked?

DR. SOMERVILLE, the Scottish evangelist, who recently returned from an evangelistic tour in Australia and New Zealand, is about to visit the continent of Europe on a similar mission.

FIFTH GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN CANADA.

(Continued from page 533.)

SIXTH DAY—MORNING SEDERUNT.

OTTAWA, June 17.

The Assembly was constituted with devotional exercises.

STATUS OF RETIRED MINISTERS.

Overtures from the Presbyteries of Lunenburg and Yarmouth, Peterboro' and Owen Sound, were read, asking the Assembly to reconsider its decision of last year, refusing Presbyteries the privilege of retaining on the roll of Presbyteries the names of retired ministers with liberty to vote and to deliberate. The overtures claimed that by this action much experience was lost to Presbyteries.

Rev. Mr. Bennett, of Peterboro', said that in reply to the overture sent down to the Presbyteries and replies reported to last Assembly, twenty-nine Presbyteries reported. Twenty were in favour of retaining the names with full status, six with power to deliberate but not to vote, and three were opposed to having the names on. He moved that the Assembly do discern in terms of the overture.

Rev. Mr. Somerville, Owen Sound, seconded the motion, and briefly spoke in its favour.

Mr. Croil, Montreal, moved in amendment that the Assembly do now re-affirm its decision of last year.

Rev. Mr. Sinclair seconded the amendment, and claimed that it would destroy the equality of the elders in Presbyteries to increase the number of ministers voting.

Rev. Mr. Middlemiss moved, in amendment to the amendment, "That the overture from the Presbyteries of Lunenburg and Yarmouth, etc., be remitted to the Presbyteries for their consideration."

Rev. Principal Caven seconded the amendment to the amendment, and spoke favourably to the overture.

Rev. Mr. Campbell, Montreal, claimed that no person should vote in the Church who was not a part of it constitutionally, and retired ministers were not parts of the Church constitutionally.

Rev. Dr. Jenkins was opposed to adopting any course which would over-weight the Church Courts with the clerical element.

Rev. Mr. Straith, Paisley, spoke in support of last year's decision, and claimed that already the clerical element practically was unequally represented in Church Courts, and could outvote elders.

Rev. Dr. Topp sympathized with the views advanced by Dr. Jenkins, and favoured the present law—that retired ministers should only be permitted to hold seats in the Presbytery of which they had been members, but not to vote.

Rev. Mr. Bennett, St. John, N.B., supported the overture.

The vote was taken on the amendment to the amendment, remitting the overture to Presbyteries for consideration against the amendment, or affirming the decision of last year. The amendment to the amendment was adopted by a vote of 102 yeas to 45 nays.

Rev. Mr. Gray, Windsor, Ont., moved in amendment to the new amendment to the effect that retired ministers, not engaged in secular pursuits be permitted to vote in Presbyteries.

The amendment to the amendment was lost on division.

The amendment was carried over the main motion, thus referring the question to Presbyteries to report on.

PRESBYTERIAN COUNCIL, 1880.

A communication from the clerks of the Presbyterian Council informing the General Assembly that it had power to appoint sixteen delegates to the several Presbyterian Councils to be held in Philadelphia on September 21st was read.

Moved by Dr. Waters, that the communication be referred to the Committee on Correspondence, to nominate delegates to the Presbyterian Council and report in the Assembly.

Moved in amendment by Mr. Matheson, of Clinton, seconded by Rev. Mr. McLeod, that the Assembly the first thing to-morrow afternoon nominate delegates to the Presbyterian Council by ballot.

Moved in amendment to the amendment by Rev. Mr. Campbell, of Montreal, that the voting be by nomination papers, without *viva voce* nominations, and that the name of the voter be signed to each paper.

A vote taken on the amendment to the amendment was declared lost.

Moved by Rev. Mr. McCuaig, Kingston, in amendment to the amendment, that the naming of delegates to the Presbyterian Council be left to a committee to be named by the Moderator at a future session.

The amendment to the amendment was lost.

Moved by Rev. Neil McKinnon, in amendment to the amendment, that there be public nomination in open Assembly, and that the vote be afterwards by ballot.

The amendment to the amendment was lost, and the original amendment (Mr. Matheson's), in favour of vote by ballot, was carried by a large majority.

Drs. Waters, Jenkins, and a number of others dissented from the finding of the Court.

THE NEXT MEETING.

It was decided to hold the next Presbyterian General Assembly in Crescent street Church, Montreal, on the second Wednesday in June next.

An overture was read from the Presbytery of London, recommending the following changes in the meeting of the Assembly:—

(1.) That the General Assembly, constituted as at present, and retaining all present powers, except such as are delegated to Synods, as herein provided for, shall meet triennially, instead of annually.

(2.) That the three Synods in the Provinces of Ontario and Quebec, be abolished, and that one Synod be formed, to be called the Synod of Ontario and Quebec, etc., and that the Synod of the Maritime Provinces retain its present name and constitution.

(3.) That these Synods shall have the entire management of home mission work, and have oversight of the Colleges belonging to the Church within their respective bounds, and have also the right to receive ministers from foreign Churches, and to authorize Presbyteries to take students on trial for licenses.

(4.) That the Presbytery of Manitoba shall continue as it is.

(5.) That there shall be a Foreign Mission Board for the whole Church.

(6.) That there shall be a Committee appointed triennially by the General Assembly to take such oversight of the missionary work in Manitoba and the North-West Territory as is at present exercised by the Home and Foreign Mission Committee in said regions.

(7.) That the statistical and financial statements of the whole Church shall be published triennially by a Committee appointed for this purpose.

(8.) That the Committees for the management of the various funds be appointed triennially.

It being one o'clock the Assembly adjourned.

(To be continued.)

THE Birmingham School Board lately resolved "that systematic moral instruction should be given in all the Birmingham Board schools." The character of this instruction was indicated by the Chairman in these words: "That the children should be taught that there were moral laws, and that those laws should be enforced, and that if in the course of the instruction the name of God was mentioned he saw no harm in it."

PRINCE GALITZIN, a young Russian nobleman, converted by a Bible given him at the Paris Exhibition, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel for seven months in Russia with Mr. Clough, of Paris, whom he has engaged to have charge of these carriages, saying, "Since Christ laid down His precious life for me, I will give my whole life and time and fortune to His service."

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Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Chatham, N.B., on Tuesday, 10th inst., the wife of the Rev. J. A. F. McBain, of a son.

At the manse, Keady, on the 28th May, the wife of Rev. Hugh Currie, of a daughter.

MARRIED.

On Saturday, the 7th inst., by the Rev. A. H. Cameron, at the residence of the bride's brother, H. N. Ruttan, Esq., C.E., Cross Lake, contract 15 C.P.R., Keewatin, W. B. Macdougall, editor of the Winnipeg "Times," and son of the Hon. William Macdougall, C.B., M.P., to Catherine Corrigall, daughter of the late Mr. Ruttan, Cobourg, Ont.

On the 12th of June, at the residence of the bride's father, by the Rev. C. M. Mackeracher, the Rev. Thomas Bennett of Chateaugay Basin, to Elspeth, eldest daughter of George McClenaghan, Esq., merchant, Howick, County of Chateaugay, Province of Quebec.

MEETINGS OF PRESBYTERY.

PETERBOROUGH.—At Millbrook, on the second Tuesday of July, at 11 o'clock a.m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at 11 o'clock a.m.

KINGSTON.—At Picton, on Tuesday, 8th July, at 10 a.m.

STRATFORD.—In St. Andrew's Church, Stratford, on the first Tuesday in July, at 9.30 a.m.

QUEBEC.—In Richmond, on the third Wednesday in July, at 10 a.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 8th of July, at 11 a.m.

QUEBEC.—At Richmond, on Wednesday, July 16th, at 10 a.m.

LANARK AND RENFREW.—In Knox Church, Perth, on Tuesday, 15th July, at 2.30 p.m.

WHITBY.—At Whitby, in St. Andrew's Church, on the 15th July, at 11 a.m.

CHATHAM.—In Adelaide street Church, Chatham, on 8th July, at 11 a.m.

BROCKVILLE.—At Kemptville, on Tuesday, July 8th, at 7 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, July 15th, at 1.30 p.m.

LONDON.—In Presbyterian Church, St. Thomas, on third Monday in July, at 7.30 p.m.

BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.m.

PARIS.—In Tilsonburg, on Tuesday, 8th July, at 7 p.m.

BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, 24th June, at 3 o'clock p.m.

GLENGARRY.—At Alexandria, on Tuesday, first July, at 10 o'clock. Representative elders should renew their commissions.

OUR YOUNG FOLKS.

HOW MAUD KEPT WATCH.

"Why, Rover, I'm surprised at you!
I've got too many things to do
To waste my time in play, so now
You needn't e-me with low-wow-wow
To tempt me. It is time, you see,
For papa to come home to tea;
And I must warm his slippers and
His dressing-gown, you understand!

"You cannot help me, ha-ha-ha!
What vain old things some doggies are!
You'd go to sleep before the fire!
You do not know what folks require
When they come home all tired at night.
I'm papa's girl. I know what's right.
I'll keep a bright lookout, you'll see,
Till my papa comes home to me.

"For it would hurt his feelings so,
If no one watched for him, you know,
I wouldn't trust you, Mr. Rover,
To watch him. You just go over
And lay down there till I am through.
O dear! I've got so much to do!
For mamma said she'd trust to me
To welcome papa home to tea.

"There, now, lie rest in papa's chair;
There is half an hour to spare
Before he comes. O, Rover, dear,
Isn't it nice and warm in here?
Do you feel sleepy?—well, I knew
There'd be no sense in trusting you.
I wish my papa—mamma said—
Down dropped the curly, nodding head.

And over eyes so soft and blue
Down dropped the golden lashes, too,
While very quiet grew the room,
Fast filling with the twilight's gloom.
And thus the minutes hastened past,
Till—some one's step was heard at last.
But it was Rover don't you see?
Who welcomed papa home to tea!

—Mary D. Brine, in *March Wide-Awake*.

AN APPEAL TO OUR YOUNG FOLKS.

MY DEAR CHILDREN,—I wish I could get you all collected around me to tell you about the little patients in the Hospital for Sick Children here in Toronto, but as that cannot be done I want every one of you boys and girls in the Dominion to consider this letter addressed especially to you, as though it came through the post office with your name addressed on the envelope.

Imagine that you are taking a walk with me and that we stop at this plain-looking house. We might have passed it by but for the large sign, "Hospital for Sick Children." When we enter we know at once we are not in an ordinary house. Let us first go up stairs to the nursery where I love best to visit. This you see is a large square room, light and airy; all round the sides are ranged little cots with white counterpanes, on the walls many bright and pretty pictures, and in the little and big easy chairs standing about are tiny children not able to walk; here is a doll's house, there a whole family of dolls. Don't you think it looks cheerful and homelike? That door opens on a wide verandah, where on summer days the little girls play, and some, too sick to sit up, have their cots wheeled out into the fresh air. Let us go round to some of their cribs and see who lies there, perhaps you will make some little friends among them as I have done. The corner used to be Eliza's place. She lay there more than fourteen months with a terrible disease in her hip. She is about five years old and has such a sweet face that has grown brighter lately since she has been promoted to a pair of crutches, and hops about every day as lively as

possible. The first time I visited this nursery I was greatly struck by a very sweet child, "Little Mary," but you will not see her there to-day. She lay in the opposite corner to Eliza and was about the same age, but looked much worn and pale. She had one of the sweetest and most patient little faces I ever saw. Her voice was so gentle, her hands so white and thin, you would have felt sorry from your hearts to have seen her, dear children, as I did. She told me that about a year and a half before, a playmate had pushed her down in the street and hurt her knee so badly that she has lain in bed, suffering terrible pain, ever since. But there was no complaint, only answers to any questions, then she repeated so sweetly a hymn about Jesus the kind Shepherd "seeking to save" His little lambs. The next time I went to the Hospital I found her cot empty, and asking one of the other children about her, she told me that about a week before, one evening she had said her prayers and a hymn, and had heard one of the other little ones say hers beside her crib, then had gone quietly to sleep, an hour after "nurse" found her very ill, and in spite of all that could be done she died in a few hours. The kind Shepherd had looked pityingly on His suffering lamb, and, taking her to His bosom, had carried her safely to His fold above, where she can never suffer any more. We must speak to two little girls about nine years old who are such great friends—one, Minnie, has no power to walk, but sits in a large rocking chair; the other, Emily, hops about on crutches like a friendly little sparrow watching over the others and waiting on them.

There is another ward with older girls, but we will not have time to stop there to-day, the boys will be wondering if it is a girl's Hospital.

We will go down stairs again. In the first ward we come to seven cots, in the second, five, all with boys in them. It would take too long to talk to them all now. There is "Big Tom," and "Little Tom," "Big Willie," "Wee Willie," and "King Willie," Joe, George, Albert, and many more, that some other time I mean to tell you all about. To-day we will only stoop and kiss "Wee Willie," only five years old, who has lain there for four long months, his dear little head strapped in a steel cage, and fastened to the top-head of the bed so that he cannot move, yet he is a great little chatter-box and always tells you that he is a "dood boy."

You will be wondering how you can help those children who seem so well cared for and happy, and, best of all, are taught about the kind Saviour. You live so far away, some of you, you cannot take the place of those kind nurses, or go to amuse the little folk when they grow tired of their toys and picture books. No, but I will tell you what you can do. Your little neighbours in the United States did for the St. Luke's Hospital in New York, what I want you to do for the Toronto Children's Hospital. I want you to take a cot for your own and call it the Canadian children's cot; save your pennies; earn more by little services about home; send this, no matter how small, to the editor of the CANADA PRESBYTERIAN, telling him what

it is for. He has kindly promised to take care of it till there is enough to endow your cot. It will never be empty, and from time to time I will write to you telling you about your little child. Each one of you may call it your own and feel that you are doing it for Jesus' sake, who loves little children.

It will not be such a very large sum—only a little over \$1,000. As you send it, the editor will acknowledge it in the next issue of the paper. You will thus know it has reached him and also see what other little children are sending from other places. B. S.

Toronto, May, 1879.

THE UNION JACK.

OUR national flag at the present day is the Union Jack—a combination of the flags of St. George, St. Andrew and St. Patrick, the patron saints of England, Scotland and Ireland. It is only since the union of Ireland, which took place in 1801, that this banner has been in use. Indeed, the first Union Jack we possessed dates no further back than 1606, after the union of the crowns of England and Scotland by James I. This flag consisted of a combination of the crosses of St. George and St. Andrew, and was in 1707 constituted by royal proclamation the national flag, after the union of the parliaments of the two countries. To unite the three crosses into a harmonious whole has been now satisfactorily accomplished. The cross of St. George is red on a white ground, that of St. Andrew a white cross in this form × (called a saltire) on an azure ground, that of St. Patrick a red saltire on a white ground, and you will find each of these crosses distinctly visible on our present national banner. On our bronze money you will also find upon the shield of Britannia a tolerably accurate representation of the Union Jack. With regard to the name by which our national flag is known, while "union" seems appropriate enough, the reason why it is called a Jack is not at first apparent. It is said, however, by some, to derive its name from James I. (*Jacques*), who united the kingdoms of England and Scotland; but this is not probable. The most likely derivation is from the word *jacque*, applied to the jacket or overcoat formerly worn by the British soldier, which bore the representation of a cross.

PETRARCH'S WORD.

PETRARCH was a poet whose home was in that soft and sunny land called Italy. One day he was summoned to court as a witness on a trial. On entering the witness box he prepared to take the usual oath, when the judge, closing the Holy Book, said,

"As to you, Petrarch, your word is sufficient."

Wasn't that a fine compliment to the poet's character? He had always been so careful to speak the truth that his bare word was considered equal to other men's oaths. Noble poet. May every child in every family be as truthful as Petrarch.

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The Question of Spoons.

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NOTE. Beware of inferior makes, sometimes substituted for the sake of larger profits.

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DON MOUNT, October 2nd, 1875.

O. C. Wood, Esq., M.D.

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Yours gratefully, JOHN CARROLL, Methodist Minister.

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