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BEEF-TEA FOR INVALIDS.—Miss Dove of the Edinburgh school, recommends the following as useful in the treatment of those who are invalids. She seems so well able to take care of the healthy that we have some confidence that her recommendations for those who are not may be of value: "Beef taken from the round is best for beef-tea, because it is almost free from fat, and it contains more juice than any other part of the meat. After removing every part of fat, cut the steak into small pieces, across the grain. This breaks the fibres and allows the juice to escape. Place the heated meat in a dry, covered sauce-pan, and sweat for five minutes. Sweating is simply heating the meat, not too hot, and stirring it occasionally to prevent its sticking. At the end of five minutes the pan will be found to contain a gravy, or the essence of the meat, which, of itself, is good for very feeble patients. At this stage pour over the meat its weight in solid water, the gauge being a pint of water to each pound of meat; stir until the water boils and then simmer for five minutes. Do not add salt unless the doctor permits it. In many diseases salt cannot be used without doing much harm. Strain the tea while hot, then skim the fat from the surface, and it is ready for use."

LEANNESS.—Leanness may be caused by insufficient food, or over exertion, or both. But the usual cause is disease; the vital powers being more occupied in removing impurities and poisons, and in forming abnormal conditions, than in digesting and assimilating nutrient material. In all fevers, and in all chronic diseases attended with preternatural discharges, as consumption, diarrhoea, etc., patients rapidly emaciate, while in other forms of chronic diseases, as in scrofula, dropsy, and other cachexias, they may become plethoric or copulent. Extreme leanness is always to be regarded, for all practical purposes, as a condition of indigestion and the remedial plan comprises the whole manner of life. Whatever invigorates the whole system, or any organ or function, is a remedy for leanness. Food that is simply fattening, as starch, sugar, soups, etc., does not restore the health; although it produces a temporary appearance of benefit. The patient wants structure instead of stuffing. He wants more blood, more bone, more muscle and nerve tissue. And these are only derivable from substantial elements. Exercise is important, but it should never be fatiguing. Little and often is the rule for dyspepsia. Bathing is useful once or twice a week but the temperature of the water should be tepid, or only moderately cool. The patient should avoid exposure to the hot sun, and all places and exercises which occasion sweating. Those gymnastic and other exercises which bring the respiratory and abdominal muscles into play, are especially desirable, as rowing, horseback-riding, walking over rough ground, playing ball, billiards, tennis, etc. The patient should eat all the plain, nutritious food that he can assimilate. The most nutritious food in the world are the cereals and legumes—wheat, rice, rye, corn, oats, peas and beans. The grains may be made into unleavened bread and mushes. The sweeter fruits may be freely used as a part of each meal; and a large part of one meal per day should consist of the more nutritious vegetables, as potatoes, turnips, leeks, asparagus, etc. Those lean persons who are not accustomed to fruit will find baked sweet apples a good addition to each meal to begin with. Oat-meal mush, with a slice of wheat-meal bread, and two or three baked sweet apples, make a breakfast of which any lean individual may be justly proud; and if to these are added one or two of the vegetables above mentioned, the dyspeptic will have a dinner from which, if his other habits are correct, he may calculate on growing fleshy.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JUNE 24th, 1881.

No. 25.

NOTES OF THE WEEK.

A REMARKABLE indication of progress in South Carolina is the fact that a coloured man named Thaddeus Salters has been ordained a deacon of the Protestant Episcopal Church, and made assistant to a white gentleman who is rector of a coloured church.

THE present fathers of the English Presbyterian, of the Free, and of the United Presbyterian Churches were all ordained on the same year, month, and day, viz. 26th March, 1822. Their names are: Rev. Dr. Anderson, of Morpeth; Dr. Beith, of Stirling; and Mr. Parlanc, M.A., of Tranent. The Rev. Walter Home, of Polwarth, the father of the Established Church, was ordained in 1823.

THE autograph testimonial album to Mrs. Rutherford B. Hayes, in honour of her allowing no intoxicating liquors at the entertainments in the White House when her husband was President, presented by the women of Illinois, has been finished. The work consists of six large volumes of 650 pages each. All through the volumes are scattered India-ink drawings. The inscription reads: "From the ladies of Illinois, who have admired the courage Mrs. Hayes has displayed in the administration of the hospitalities of the Executive Mansion. God grant that the influence of this signal and benign example may be felt more and more as age follows age in the life of this great Republic!"

A DEPUTATION from the Anglo-Jewish Association waited upon Lord Granville on the subject of the treatment of Jews in Russia. In reply, Lord Granville said one of the strongest political opinions he ever held during a long public life was in favour of the emancipation of the Jews. At the same time he must consider that all nations—and especially the great powers of Europe—were extremely jealous of interference with their internal affairs. Therefore, whatever representation might be made to the Russian Government on the subject of the treatment of Mr. Lewisoohn must only be done on a certainty that he had not been treated in conformity with the laws of Russia, and until this was shewn he had no right to make any demand on the subject.

How to be a Christian in business is a question sometimes discussed in the prayer meeting. It may be well to reflect that we are all Christians in business, if we are Christians at all; since we all sustain business relations with our neighbours. The question concerns not the commercial classes alone, but all the rest of us. The labourer, the mechanic, the teacher, the preacher, the professional man, are all exchanging their services for money or its equivalent; there is a business side to every man's life. The lady who goes shopping is a Christian in business—or ought to be. The same virtues that we demand of the trader we ought ourselves to possess; truthfulness and honesty and promptness and courtesy are required of all Christians in their dealings with one another, whether they belong to the commercial class or not.

THE General Assembly of the Church of Scotland took up, May 25th, the matter of the "Scotch Sermons," on appeals from the action of the Presbytery of Glasgow in the case of the Rev. W. L. McFarlan, of Lerzie, the author of two of the discourses. The Presbytery had voted to remit the sermons complained of to a committee, with instructions to confer with Mr. McFarlan. The Synod, on appeal, sustained this decision. In the debate in the Assembly the Rev. John Watt asked that the deliverance of the Presbytery be recalled and the case ended. The book was dead almost, when the Presbytery gave it new life by noticing it. Dr. Robertson said he did not believe there was sufficient to justify a libel, but there was "a rash incompleteness and crudity" in the sermons, which had wounded simple souls. Mr. Hutton came to the conclusion, on reading the first sermon, that Mr. McFarlan did not believe in the

inspiration and infallibility of the Bible. Dr. Cunningham moved that the decision of the Presbytery be recalled, and that the Assembly find that the sermon on "The Things that cannot be Shaken" is "obviously one-sided and incomplete and liable to be misunderstood." Professor Flint moved that the deliverance of Presbytery be recalled, that the Assembly find that the sermons are defective in statement and blameworthy; that it warn its ministers not to be chargeable with such teaching, and that Mr. McFarlan, if he shall answer the following question affirmatively, shall be admonished by the Moderator, thus ending the case: "Question—Do you disclaim the identification of your own views regarding the doctrine specified in sermon two with those of the modern theologians described as holding these doctrines to be specially untenable, regret that your sermon should have given occasion to doubts as to the soundness of our teaching, and promise carefully to endeavour to avoid in future what may give occasion for such offence?" Dr. Flint's motion was adopted by a majority of 174 in a total vote of 286. The next day Mr. McFarlan made a satisfactory answer to the question, and the case ended with some remarks from the Moderator.

MISS GORDON CUMMING, the sister of the man who was in the habit of bagging six or seven lions and an elephant or two every day, in South Africa, has written a book on the Fiji Islands. It is most interesting. As regards the cannibalism, that is all over; but, now and then, a lingering regret for the human fleshpots is shewn; as where we are told how "a horrible old ex-cannibal crept close to Mr. Langham, and then, as if he could not refrain, put out his hand and stroked him down the thigh, licking his lips and exclaiming with delight, 'Oh, but you are nice and fat.'" They always ate human flesh with a sort of tomato sauce. One chief had eaten forty-eight; but becoming a Christian, was compelled to change his diet. Miss Cumming says: "Think of the sick burned alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradually heaped over their devoted heads, or those who were bound hand and foot, and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony, a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come when whole villages were depopulated simply to supply their neighbours with fresh meat! Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship, rising from each dwelling at the hour of family prayer."

THE annual meeting of the Church of England Temperance Society was lately held in the library of Lambeth Palace. The report, which was read by the secretary, stated that, generally speaking, the temperance movement, is deepening its roots and extending its branches, while the position now occupied by the national Church is its most efficient support. Last year the members numbered 219,102, this year the numbers have increased to 301,601. In connection with the Irish Church, a society formed on a similar basis now numbers 48,400, an increase of 10,724 on last year. In the preceding year 4,400 seamen of the merchant navy joined the Society. This year the

number enrolled amounted to 4,839. The executive committee, referring to the work in the royal navy, express their thankfulness at the decision of the Government to stop the rum rations to lads under twenty, and to induce the men to drink chocolate during the night-watch instead of ardent spirits. In the army also useful service has been done. In the metropolitan and other police courts eight missionaries are now employed in work among the intemperate. The subject of local option was discussed at the Church Congress, and arrangements have been made for a powerful demonstration at Newcastle-on-Tyne at the next congress. As regards juvenile work, it is now estimated that half a million of children are being brought up in the principles of abstinence from their earliest days. The Women's Union branch has been revived, and a special branch for work among servants has been set on foot. Colonial work has been spreading with great rapidity, and new branches have been established in South and Central Africa, New Zealand, West India, Canada, etc., and a Business Men's Temperance Society in New York, with a three-fold pledge, has enrolled upward of 21,000 members. It was found impossible to introduce the bill of the society during the present session of Parliament, and as an alternative, it had been decided to proceed by resolution, to be moved by Mr. W. S. Caine, M.P., and Mr. Birley, M.P., as the representatives of the Church of England Temperance Society. Addresses were delivered by the chairman, the Bishop of Chichester, Sir Richard Temple, the Bishop of Rochester, and Dr. Andrew Clark.

DR. FOWLER, Mission Secretary of the Episcopal Methodist Church, in a long and eloquent address at Rochester, on the 7th inst., said, among other striking things: "Relatively, missions do not cost much. England is the great missionary nation. She gives about \$6,000,000 per year to Foreign Missions. She wastes on rum \$750,000,000; and her annual income, as the Lord Mayor told us the other day in the great Exeter Hall Missionary anniversary, is from \$50,000,000,000 to \$60,000,000,000. Foreign Missions (\$10,000,000) cost her only one one-thousandth of one per cent of her income. The United States wastes on liquor \$600,000,000 a year. We all give to Foreign Missions less than \$3,000,000 a year. It is sometimes said that it takes a dollar to carry ten cents to the heathen. But the facts are that in the Missionary Society of the Methodist Episcopal Church of every dollar given for Missions a little more than ninety-nine cents goes to the mission fields. The cost of collecting and disbursing all her funds draws upon the collections less than one per cent. This is made possible by two facts. 1. We have from eight to ten thousand Methodist preachers who collect this money for nothing, and for this privilege give, as a rule, in proportion to their ability, five times as much as the principal laymen in their charges. 2. The whole expense is about two and a half per cent., but two-thirds of this is paid by the rent of the building on the corner of Eleventh Street and Broadway, which was not given as a missionary donation, nor for the support of missions. It pays in dollars and cents. It cost \$1,220,000 to Christianize the Sandwich Islands. But now we receive back every year \$5,000,000 in commerce. An emigrant is worth to this country the same as the introduction of \$800 in capital. A single missionary in the South Sea Islands is worth to the commerce of England about \$10,000 per year." Yes, missions "pay." When John Williams asked to be allowed to address the Common Council of London, England, on missions, it was objected that the Council had nothing to do with such things as it was a purely secular body for purely secular purposes. Mr. Williams, however, was allowed to speak, and he shewed so clearly the secular and commercial benefits conferred on British merchants and commerce by the success of missions in the South Seas that the Council unanimously voted him £500 as a donation to his Society, though very possibly not one half of its members made any profession of religion at all. It was done simply because it was felt to be a good investment to encourage Christian missions.

PASTOR AND PEOPLE.

THE LIMIT OF HELPFULNESS.

There is a limit to giving and receiving help. There are times when even the strongest, richest love, which is ready to offer itself in completest sacrifice, can do nothing but stand by in silent yearning sympathy. The help one human life can give to another is really only external. We may aid others in modifying or adjusting the conditions of living, but they must live out their own lives in these conditions, without any real help from us. We may secure a place for a young man in which he shall have the opportunity of successfully starting in life, but he must then fill the place himself. We cannot *make* him successful, however earnestly we may desire to do so. We may give a child the best possible opportunities of education, in the way of schools, teachers, books, and leisure, but we can do nothing more; he must be responsible for the use and improvement of these opportunities.

When we think deeply of this matter, there is something really startling in the necessary solitariness of every individual life. Each of us must pass through all the inner experiences of life alone and unaccompanied. Companionship, even at the closest, is only at a few surface points. We may have the truest friends, friends that fully understand us and sympathize with us; yet they stand only in the outer court of our life, while beyond there is a holy of holies into which they may not enter, whose sacred mysteries their eyes may never behold. Kettle, in one of his poems, has put this truth in these words:

"Not even the tenderest heart and next our own,
Knows half the reasons why we smile and sigh;
Each in his hidden sphere of joy or woe,
Our hermit spirits dwell, and range apart."

There may be no intention upon our own part to veil the slightest part of our life or to hide one of the ever-varying experiences of our souls; we may be perfectly open and sincere toward the friend who lies in our bosom; and yet it remains true that even to that friend but a little of our inner life can be known. Another writer says:

"We hold our dear ones with a firm, strong grasp;
We hear their voices, look into their eyes;
And yet, betwixt us in that clinging clasp
A distance lies."

"We cannot know their hearts, how'er we may
Mingle thought, aspiration, hope and prayer;
We cannot reach them, and in vain essay
To enter there."

"Still in each heart of hearts a hidden deep
Lies, never fathomed by its dearest, best,
With closest care our purest thoughts we keep,
And tenderest."

Thus in our deepest, realest life, every one of us lives alone. No human eye sees, no human heart knows, the ten thousandth part of what goes on every day, every hour, in the sanctuary of our souls. We prize human sympathy, and reach out after human help; yet, after all we must live alone. We may receive counsel from friends; we may be cheered by their presence; we may be nerved and inspired by the grasp of their hands, or by the words of affection they speak. Yet not one of them can really share our life with us. We must meet life's questions alone and settle them for ourselves. We must make our own decisions and choices. We must carry our own burdens.

In the day of sorrow, others may come near and hold our hand, or we may lean upon their bosom and feel the support of their sustaining tenderness, and the inspiration which comes from the consciousness of their sympathy. They may whisper divine comforts in our ears and point us to the stars that glimmer through the mists. Yet the sorrow itself we must meet and endure alone. No friend can really share it with us.

So we must meet temptation alone. No one can truly help us fight the battle. Not one of our friends, not all together, can make us victorious over the seductions and enticements of evil, which evermore assail us. Others may warn, or plead, or inspire, or cheer, but we must stand utterly alone in the real conflict. Angels may come to minister to us, but even they cannot take our place, or enter with us into the struggle.

The same is true in all the experiences of life. We may have wisest counsel, truest sympathy, most in-

spiring friendship, but with all these aids we must really live as solitary individuals. No one can share with us the responsibility of living. Every one must bear his own burden. No one can give us such help as will insure our victory in any struggle, or our success in any circumstances of difficulty.

The same is true of the efforts we may make to help others. We may see them fail before our eyes, and although we have abundant strength ourselves to meet the experience which overwhelms them, we cannot impart our strength to them, nor can we save them from failure. With all the mightiest yearnings of our love we cannot give any actual help to our dearest friend when sore trials are upon him. We stand powerless beside him.

There is something almost awful in this view of life. It should teach us many lessons. Our success or our failure in any experience of life, is our own. As, if we succeed, it must be by our own energy, wisdom, and struggle; so, if we fail we cannot charge our failure upon the neglect of others to come to our help. God holds us responsible as individuals. In the final judgment, "every one of us must give account of himself to God."

This should teach us self-dependence in the highest, truest sense. We must not sit inactive, waiting to be helped. Even God Himself will not help us beyond a certain point. He will never take us up and carry us to success or victory. He never compels us to be holy. He gives counsel, guidance, cheer; He prepares the way and adjusts the circumstances and conditions in which we may succeed; He imparts divine strength to our faintness and feebleness; but He does not help us in such a way as to exempt us from personal effort and responsibility.

So each human life stands amid the multitudes of other lives, solitary and alone. It must fight its own battles, endure its own trials, achieve its own success. So each must die alone.

"Why should we faint and fear to live alone,
Since all alone, so Heaven has willed, we die?"
—Westminster Teacher.

OUR HANDS KEPT FOR JESUS.

"Keep my hands that they may move
At the impulse of Thy love."

When the Lord has said to us, "Is thine heart right, as My heart is with thy heart?" the next word seems to be, "If it be, give Me thine hand."

What a call to confidence, and love, and free, loyal, happy service is this! and how different will the result of its acceptance be from the old lamentation: "We labour and have no rest; we have given the hand to the Egyptians and to the Assyrians." In the service of these "other lords," under whatever shape they have presented themselves, we shall have known something of the meaning of having "both the hands full with travail and vexation of spirit." How many a thing have we "taken in hand," as we say, which we expected to find an agreeable task, an interest in life, a something towards filling up that unconfessed "aching void" which is often most real when least acknowledged; and after a while we have found it change under our hands into irksome travail, involving perpetual vexation of spirit! The thing may have been of the earth and for the world, and then no wonder it failed to satisfy even the instinct of work, which comes natural to many of us. Or it may have been right enough in itself, something for the good of others so far as we understood their good, but unselfish in all but unravelled motive, and yet we found it full of tangled vexations, because the hands that held it were not simply consecrated to God. Well, if so, let us bring these soiled and tangle-making hands to the Lord, "Let us lift up our heart with our hands" to Him, asking Him to clear and cleanse them.

If He says, "What is that in thine hand?" let us examine honestly whether it is something which He can use for His glory or not. If not, do not let us hesitate an instant about dropping it. It may be something we do not like to part with; but the Lord is able to give thee much more than this, and the first glimpse of the excellency of the knowledge of Christ Jesus our Lord will enable us to count those things loss which were gain to us.

But if it is something which He can use, He will make us do ever so much more with it than before. Moses little thought what the Lord was going to make him do with that "rod in his hand!" The first thing he had to do with it was to "cast it on the ground," and see it pass through a startling change. After this

he was commanded to take it up again, hard and terrifying as it was to do so. But when it became a rod again in his hand, it was no longer what it was before, the simple rod of a wandering desert shepherd. Henceforth it was "the rod of God in his hand" (Ex. iv. 20), wherewith he should do signs, and by which God Himself should do "marvellous things" (Psalm lxxviii. 12).

If we look at any Old Testament text about consecration, we shall see that the marginal reading of the word is, "fill the hand" (e.g. Ex. xxviii. 41; 1 Chron. xxix. 5). Now, if our hands are full of "other things," they cannot be filled with "the things that are Jesus Christ's;" there must be emptying before there can be any true filling. So if we are sorrowfully seeing that our hands have not been kept for Jesus, let us humbly begin at the beginning, and ask Him to empty them thoroughly, that He may fill them completely.

For they *must* be emptied. Either we come to our Lord willingly about letting Him unclasp their hold, and gladly dropping the glittering weights they have been carrying, or, in very love, He will have to force them open, and wrench from their reluctant grasp the "earthly things" which are so occupying them that He cannot have His rightful use of them. There is only one other alternative, a terrible one—to be left alone till the day comes when not a gentle Master, but the relentless king of terrors shall empty the trembling hands as our feet follow him out of the busy world into the dark valley, for "it is certain we can carry nothing out."

LOVE THE SPIRIT'S GIFT.

The love of God is not in the natural man. We may not qualify this statement. The heart is a mirror in which Scripture finds confirmation of its most humbling and condemning truths. The heart has gone astray from its Maker. It can only be restored by its love being re-won, re-gained. The Gospel message proclaims that wondrous display of Divine love which is designed to regain this love of ours. It testifies, "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." But the proclamation of the Gospel alone effects nothing. There is a further need. There must be a "receiving," believing, and "knowing" this love—"the love which God hath to us." And here again the Divine Spirit is the Teacher, the Interpreter. He it is who "sheds abroad in the heart" love to God, by revealing to us the wondrous marvels of redeeming love designed to win our love.

This love of God is indeed our need. I know I have the assent of every reader to such a confession as this: "I do not love God as I feel I ought to love Him." It would be a blessed thing for me to be able to say, "God reigns in my heart, and I love Him supremely." Life were gladdened indeed if no cloud ever came between my soul and God; and death then would only remove to His more gloriously manifested presence! But why is it that we do not thus rejoice in the sense of God's love to us? and why is it our love to God is at so low an ebb?

There is—there can be—but one answer. Our hearts are like the soil hardened by a long drought, not easily penetrated by the descending showers. We oppose the entrance of the heaven-sent rain of the Spirit's influences. We fail to watch and wait for the outpouring of the sweet gift of love. How seldom, when we read and hear the Word of the Gospel, is the prayer in our hearts, "Holy Spirit, lead me into the love of God which the Gospel proclaims; shed abroad in my heart the love of God; and make that love a constraining motive within me to manifest my love by a whole-hearted and self-denying service."

REV. C. B. PITBLADO'S declination of the call to Winnipeg will give great satisfaction not only to his own congregation but to the public generally in Halifax and throughout the Province.

A CORRESPONDENT from Kansas writes that in the two weeks since the prohibitory law went into operation, nearly all the saloons and grog-shops have disappeared. The law is being quietly enforced without opposition. In Topeka a physician was arrested and fined for selling a man a bottle of Hostetters bitters on which he got drunk. The druggists of the State have carried a test case to the Supreme Court, in order to determine the application of the law to their business, and meanwhile most of them refuse to sell bitters or furnish bitters for medical purposes.

THE GENERAL ASSEMBLY.

(Continued from last week.)

SATURDAY, 11TH JUNE.

The Assembly resumed at 10 a.m., and after the usual devotional exercises and the disposal of routine business, proceeded to consider the report of the Committee appointed to consider the appointment of a Superintendent of Missions for Manitoba and the North-West.

The report was as follows:
1. That the salary of the Superintendent shall be at the rate of \$2,000 per annum, and that this amount shall cover all expenses while the Superintendent may be labouring within the Province of Manitoba or its immediate neighbourhood, but that when he is engaged in visiting distant mission fields, such as Edmonton, the travelling expenses shall be a matter of special arrangement with the General Assembly's Home Mission Board.

2. That the Rev. James Robertson, of Knox Church, Winnipeg, be appointed Superintendent of Missions for the North-West.

The report was adopted. Dr. Cochrane, Chairman of the Western Section of the Home Mission Committee, was instructed to communicate with Rev. Mr. Robertson at once, to ascertain whether he would accept the position.

The following were appointed to form the Home Mission Committee for the year for the Western Section:

Rev. Dr. Cochrane, Convener; Rev. Messrs. A. F. Tully, R. I. Warden, W. A. Lang, F. W. Farries, R. Campbell (Renfrew), Geo. Burnfield, Dr. Smith, J. Cleland, H. Crozier, E. Cockburn, J. M. King, R. Moodie, J. Somerville, J. Campbell (Harri- ton), R. Torrance, G. Bruce, J. Rennie, H. Currie, W. Walker, R. Hamilton, D. Cameron, A. Tolmie, J. Robertson (Winnipeg), D. J. Macdonnell, J. Laing; Messrs. T. Gordon, T. McCrae, T. W. Taylor.

The discussion of the question about Roman Catholic ordination was then resumed. Rev. Messrs. Smellie of Fergus, Campbell of Montreal, Casey of Elgin and Athelstane, Lyle of Hamilton, Dey of Spencerville, and Wilkins of Belgrave took part. The Rev. Mr. Laing who had submitted the original resolution in favour of the re-ordination of Romish priests, replied to the arguments advanced against his position. There had been in this discussion, he said, a manifest desire to avoid the issue. In this connection he referred particularly to Principal Grant, who, he said, had tried by insincere compliments to overbear himself (Mr. Laing), while refraining from touching his arguments. Against Principal Caven's motion he urged that it left matters as they were; that, so far, the practice had been to admit without re-ordination, and this motion would simply confirm this practice. He denied that this was a merely theoretical question. It dealt with the reception of the priests who were knocking at the door of the Church, and was thus a thoroughly practical matter. If there were good reasons why a priest should be admitted without ordination the regulation he wished to establish could be dispensed with in that case.

On the amendment of Principal Caven being put against the original motion of Mr. Laing, there voted for it 106, while for the motion there were 67.

The amendment of Principal Caven, which was to the following effect, was accordingly declared to be carried:

"The General Assembly do not find it necessary to come to any deliverance on the general question of the re-ordination of ex-priests of the Church of Rome who shall make application to be admitted to the ministry of this Church, but expresses its readiness at all times to give directions to Presbyteries in cases of practical difficulty in which the question now raised may be involved, and following its course in the past, reserves to itself the right of dealing with each case of reception into the ministry of the Presbyterian Church on its merits as the same may emerge."

Mr. Laing recorded his dissent.

Rev. Dr. Jenkins, by permission of the house, then submitted his report on the new hymnal. It gave a very encouraging view of the state of matters, financially and otherwise, and was received and adopted—thanks to the Committee, and especially to the Convener, being very cordially tendered.

The Assembly then adjourned to meet on Monday at 10 a.m.

MONDAY, 13TH JUNE.

The General Assembly resumed business at ten a.m.; the Moderator in the chair. The first business taken up was the consideration of the report on Sabbath schools, submitted at a previous sederunt.

The Rev. Mr. Mackay, seconded by the Rev. Mr. Parsons, moved as follows:

"That the Assembly receive the report and tender thanks to the Committee, and especially the Convener, and express satisfaction with the fuller returns made by the Synods, and wish that the increased interest and progress which the returns shew may continue; and further, that the Assembly approve of the Sabbath School Course of Study, as carried out by the Committee and received by the Church, and that the outline proposed be committed to the Assembly's Committee as the line of instruction for next year, and recommended by the Assembly to the favourable consideration of the Church; and that the last Sabbath of September be recommended for special prayer for the youth of the Church in terms of the Committee's recommendation."

In amendment, the Rev. Mr. Laing, of Dundas, moved in the following terms:

"That all after the word 'shew' be struck out, and that the following be substituted: Adopt the recommendation as to the line of study proposed for next year, and recommend it to the favourable consideration of the Church, but resolve that hereafter no provision be made by the Assembly's Committee for competitive examinations, or for awarding prizes in money or books, or for reporting the names of successful candidates to be engrossed in the records of the Church; and also express satisfaction with the provision made for supplying literature for Sabbath School libraries as reported, and commend it to the favourable consideration of all Sab-

bath schools, and further recommend that on the last Sabbath of September special prayer be offered for the youth of the Church, in accordance with the recommendation of the report."

In the course of his remarks Mr. Laing paid a just compliment to the zeal and energy displayed by the Convener of the Committee, though, he added, he was not able to agree with that gentleman on every point in connection with Sabbath schools. He did not believe in the system of prizes for proficiency in the study of the Word of God, and could not acquiesce in the idea of fathers and mothers being superseded in the instruction of their children by boys and girls under twenty, simply because these had qualified themselves intellectually to receive a certificate.

Dr. Macdonald, of Hamilton, seconded the amendment.

Dr. Mackay, Prince Edward Island, strongly objected to the amendment, which he said, if carried, would practically be a vote of censure on the Committee in general, and on the Convener in particular. It was necessary, he contended, for Sabbath school teachers to be not merely God-fearing, Christ-loving persons, but also to be thoroughly trained so as to be able to impart instruction in a regular, systematic and profitable manner. On a vote being taken, Mr. Laing's amendment was carried by 100 to 32. Dr. Mackay recorded his dissent.

The State of Religion report was next taken up and its consideration resumed. The following resolution was unanimously carried:

"That the report be received and adopted. The General Assembly, at the same time, expresses its satisfaction at the evidences given in the report of steady progress in different departments of Christian life and work, especially as regards attendance on and interest in public ordinances, family worship, missionary zeal, and the grace of Christian liberality. Still, in the wide prevalence of lukewarmness and worldly conformity; in the tendency to substitute the form for the power of godliness; in the continuance, though happily in a few cases in a diminishing degree, of certain periodical evils, which have ever proved formidable obstacles to the rise and progress of religion in the soul and in society, the General Assembly finds abundant ground for humiliation before God. In adopting the recommendations of the Committee, the General Assembly remits it to sessions and Presbyteries to take order that these be faithfully carried out to the end, that our beloved Zion may be blessed yet more than heretofore with times of refreshing from the presence of the Lord."

In connection with this subject, Mr. Laing, seconded by Dr. Cochrane, moved:

"That this Assembly, under the deep conviction that the immorality, unbelief, and religious indifference, which are so prevalent, and which we deplore, have their origin in ignorance of God and His revealed will, and in the consequent absence of the 'fear of God,' which is 'the beginning of wisdom,' and deeming it of vital importance that our children and youth be taught 'to fear God,' to be subject to the powers that be, and to honour all men, do respectfully but earnestly urge upon the educational authorities of the several Provinces the duty and necessity, in view of the highest interests of the nation, of having Scripture truth and Christian morality taught in our public institutions of learning in such a way as, while respecting the rights of conscience of any parents who object, may secure this end, which the vast majority of Christian people desire, and further instruct the Committee on the State of Religion to bring this matter under the notice of the other Protestant Churches, and earnestly to invite their co-operation in thus seeking to have the rising generation taught the principles of eternal truth, righteousness and love."

A considerably lengthened discussion followed, shewing very considerable diversity of opinion on the subject. Mr. Murray, of Halifax, contended that there was no guarantee that the teachers in public schools were religious men and women, and that therefore the plan of committing the religious instruction of children to their care ought to be received with the greatest caution. The parents, Sabbath schools and churches, he contended, were the legitimate means for imparting such instruction, and it was a reflection on their fidelity to shift, or to attempt to shift, that work to other shoulders.

Mr. Black, of Montreal, deprecated the Assembly taking any action in the matter, alleging that before teachers could becomingly be asked to impart religious instruction there would have to be some means for ascertaining that they themselves were religious, and that led up necessarily to the advancement of religion by the State and to the whole machinery of religious tests. He thought Presbyteries and Synods ought to be left to dispose of such matters. Mr. Clarke, of Maitland, and Professor Hart, strongly favoured the proposal, while Messrs. Wilkins, Beckett, and McKinnon, opposed.

Rev. Mr. Fraser moved in amendment to the effect that as the Bible might now be read in schools, no deliverance should be come to by the Assembly.

Rev. Mr. McCuaig, of Kingston, seconded this motion, and said that as the Assembly was not a unit upon the subject it would be well for Mr. Laing to withdraw his resolution. It was easy to make a speech in favour of reading the Word of God in the schools, but it was shewn that if this was not now done it was the fault of the trustees. He objected strongly to the proposition to leave the teaching from God's Word, as implied in the resolution, to the teachers, in view of the fact that many of them were materialists, and advanced materialists at that. He thought they should first begin at the fountain-head, viz.: with the teachers. As the amendment was not written in formal shape it was ruled out of order in the meantime.

Rev. Mr. Wilkins objected to the teachers giving dogmatic instruction, but moved an amendment to the effect that the words "by the systematic reading of the Word of God" should be introduced as qualifying the words referring to the moral instruction of the pupils.

Rev. Mr. Rodgers, of Collingwood, in seconding the resolution, while strongly favouring reading the Bible in schools, said that in the present circumstances of the educational institutions of the country he claimed it was impossible to es-

tablish any satisfactory system of moral education. He spoke from twenty-five years' experience in connection with the schools.

Rev. Dr. J. G. Forbes, of St. John, moved an amendment to the amendment, which was seconded by Rev. Mr. Murray, of Halifax, to the effect that members under the jurisdiction of the Assembly should do all in their power to advance the interests of moral teaching in the schools. He urged that after the long and intense struggle with the Roman hierarchy, by means of which the free schools of New Brunswick had been established, it would be most unwise to give the opponents of the schools any opportunity to re-open that question and force their supporters to go through the fight again.

The matter had not been disposed of when the hour of adjournment arrived, and its reconsideration was resumed on Tuesday morning. Though it is a little out of place, we may add that after a few more speeches had been delivered generally rather opposed to the resolution, on motion of Rev. D. J. Macdonnell, Toronto, the proposal of Mr. Laing was all but unanimously laid on the table and thus shelved, at any rate in the meantime.

At the afternoon sederunt of Monday the new Presbytery of Sarnia was sanctioned, and it was appointed that it should meet for the first time in St. Andrew's Church, Sarnia, on the second Tuesday of August, with the Rev. Mr. Duncan as moderator.

It was agreed to hold the next meeting of the Assembly in St. John, N.B., in St. Andrew's Church there on the second Wednesday of June, 1882.

SUSTENTATION FUND.

Rev. P. McF. McLeod, Toronto, presented the report of the Sustentation Committee, of which the following is a summary:—

The returns from Presbyteries shewed that 16 were heartily in favour of the scheme; 14 of these unanimously approve of all details; 5 give a modified approval; 12 entirely disapprove; 7 simply express a preference for a supplemental scheme; and 5 desire no change. The Committee therefore recommended that the scheme, as now amended by the Committee, be sent down to sessions for their consideration, to report by the 1st of March next; that the Committee be empowered to diffuse information throughout the Church on the subject; and that the Committee be the Revs. D. J. Macdonnell, D. M. Gordon, R. H. Warden, Thomas Sedgwick, P. McF. McLeod, ministers; and Messrs. R. Murray and J. McLennan of Toronto, elders, with the power of appointing corresponding members in each Presbytery. The scheme, as amended by the Committee, is very much the same as that which was before the Assembly last year. No congregation is to participate unless it contributes \$500 to the fund, and rises to the standard of liberality per family and member to be agreed upon. Every aid-receiving congregation shall send to the fund its whole revenue less the amount of the house rent for the minister where necessary, and ordinary expenses. Failures to fulfil the engagement toward the fund shall be dealt with by the Assembly. All congregations at present on the supplemental list, not able to reach the amount necessary to place them on the minimum stipend platform, shall be dealt with so as most effectually to develop their resources by means of direct grants on a given basis to make up a certain amount, all the revenue of such congregation being sent to the funds and arrangements made in them for regular contributions to the fund as in those on the regular minimum stipend platform. Every aid-receiving congregation is to furnish the Committee with an annual statement of its accounts, duly certified by the Presbytery of the bounds. For self-sustaining aid-giving congregations, the amount each such congregation will be expected to contribute to the fund will be adjusted by negotiating with the Committee, subject to the sanction of the Presbytery on a common basis applicable to the whole Church, it being understood that such adjustment is not meant to limit the liberality of such congregations, or to enforce from them any stated sum. The sustentation fund, like all other schemes of the Church, will rely on the free-will offerings of the people. Remittances are to be made quarterly, or if this is not done, and no explanation sent, the quarterly stipend will be withheld. He thought they should consider first the difference in the principles of the supplemental and sustentation schemes. The former went on the principle that each congregation should provide for its own minister, the Church coming in only on special occasions; the other, that the Church at large should see that each of her ministers was well sustained. The tendency in Canada was towards Congregationalism, and they should like these means which Providence had afforded them to bring the congregations closer together, and to bring the ministers and people into better relations with each other. The tendency seemed to be to look upon the minister as a mere hireling, instead of giving him all subjection in the Lord. He (Mr. McLeod) believed a sustentation fund would apply much better in Canada than in the United States. Judging by the experience of other Churches, little risk was run in launching a sustentation fund in Canada. It was said the supplemental scheme was more simple than the other, as it was at present worked in connection with the Home Mission Board. It might be so, but it did not do the work, and if it were attempted to be operated thoroughly as a separate scheme, it would be fully as complicated as the other. So far as practicability was concerned he believed there was little difference, and the principle of the one now proposed was better than the one in use. That question, he believed, should be left largely to sessions and managers, as proposed by the committee, allowing them, as practical business men, to make up their minds upon it. But in order that these brethren who had not had the matter before them at any previous time might understand it, it was desirable that every information should be afforded them. He attached more importance to the sending of the scheme down to sessions and managers than to the result of that step. It would be an educating influence, and whatever scheme was accepted the people would be induced to take more interest in it. He would not advocate this measure

if it would add a great financial burden to the Church, but it would throw off from ministers the difficulties which now harassed them, owing to want of proper support.

With the consent of the Court the overture of the Rev. J. M. King, Toronto, referred to the Assembly by the Presbytery of Toronto, was then read, asking that the Assembly should consider some means of improving the system of providing for the support of ministers.

Rev. J. M. King appeared to support the overture. After referring to this as the most important practical question to come before the Assembly, he gave some statistics covering the western portion of the Church, showing that in 1879-80 there were eighty-five pastoral charges on the pastoral list, some of which, however, were vacant, and some aided by the French Evangelization Committee. Of fifty-seven which were on the list regularly, thirty-four received \$590, with a manse; twenty-three received on an average \$630 without a manse. In addition there were sixty-three ministers on the supplemental list receiving under \$700 per annum. Of these sixty-three received an average of \$580. Those who were better situated in the providence of God could not understand how, upon the salaries given, a minister could support a family and meet all the calls made upon him, besides contributing, as nearly all did, to the collegiate and mission work of the Church. It was evident that some change must be made in the present plan, and that greater attention must be given to the whole question of ministerial support than had ever been given before. The present scheme being a part of the Home Mission work, the increase of that great work had kept back the other portion of it. In 1875-6, while the whole Home Mission income was \$23,380, the amount given to the supplemental scheme was \$10,657; in 1880-81, although the income had increased by \$12,000, only \$9,985 was given. The overture which he presented asked that a separate fund should be constituted, and also that a certain portion of the fund now raised should be devoted to this purpose. He doubted that the Church was yet in a position to adopt a separate fund for supplemental purposes, and turning to the other plan, he believed that it would be well to take forty per cent. of the amount received, less the contributions from Churches in the old country. This would give about \$13,000, which, he quite agreed, was not enough; but they might make a special appeal to the Church, and he could not believe that it would fail. The overture asked that the principle to be recognized should be that a large rate of giving on the part of the congregation should not be made the reason for reducing the salary of a minister, but rather increasing it. His objections to the sustentation fund were that it was not suited to a Church like that of Canada, where there are no large and wealthy cities. It made invidious distinctions between different pastoral charges. While some were forced to submit accounts, etc., others were not required to do so. Further, the scheme was so cumbersome that a special staff of clerks would be required to write; and lastly, it launched the Church upon an ocean of uncertainty. He urged that it would be unfair to ask permission for the Committee to urge a scheme which the Assembly had not decided upon. The benefits of the plan he proposed were that it was in the line of the Church's past action; it was simple; its benefits would extend to all; it was eminently safe.

Rev. Mr. Gordon, of Ottawa, moved that the Sustentation Committee's report should be adopted with its recommendations. There were, he thought, not enough details about the supplemental scheme to make its facility comparable with the matured plan presented by the Committee. He strongly favoured the sustentation scheme, and replied in detail to the arguments of the Rev. Mr. King.

The motion was seconded by Mayor McMurrich, of Toronto, who said he was sure he spoke for every elder when he said they wished to find some means of remedying the evil which at present existed of inadequate support of the ministry. As any scheme for the purpose would depend in the end upon the people, it would be well to let them consider it.

Rev. Mr. Laing criticised the sustentation scheme as calculated to bear hardly upon the large congregations. He would like to have such a fund constituted, but deemed the plan impracticable under the present circumstances.

Rev. Mr. King moved the following amendment, seconded by the Rev. Prof. Forest:

"That the Assembly, approving generally of the modifications in the supplemental fund proposed by the overture before the Court, appoints a Committee to draw up a detailed scheme in accordance with the proposals, to send it down to Presbyteries for suggestions, and in the light of such suggestions to prepare the matter for final action at the next General Assembly."

The hour of adjournment having arrived, the discussion was left over to a subsequent sederunt.

EVENING MEETING.

The meeting in the evening was held as on former occasions in St. Andrew's Church, and the matter taken up was the report of the French Evangelization Committee, followed by speeches on the work being prosecuted in Quebec.

The report submitted by the Rev. Mr. Warden was a very full and very interesting document, embracing a view of the immense work to be done and of the encouraging success with which it had pleased God to bless the efforts of the Presbyterian Church in this department of its work. For a long time after the acquisition of Canada by Great Britain, little or nothing was done for the evangelization of its Roman Catholic inhabitants. In fact the first systematic effort in this direction was made so recently as 1834, when the Grande Ligne Mission was begun. In 1839 the French Canadian Missionary Society was organized, and prosecuted its work for forty years, when, on account of the different Protestant bodies having organized missions of their own, it withdrew from the field. Since the union in 1875, the work has been prosecuted by Presbyterians with great vigour, and has been crowned with encouraging success. We can merely at present note the following points, but shall return to the report at an early day and give more of its facts and statements in detail:

The work of the Board is carried on by means of three agencies, viz., colportage, mission schools, and preaching stations. The first-named agency is employed to circulate the Scriptures, and to teach in places where the people are nearly all Roman Catholics, and where, for that reason, it would be dangerous and futile to establish preaching stations. At the great St. Jean Baptiste Fête Day in Quebec last June, French New Testaments were distributed, each stamped on the outside, "Souvenir de St. Jean Baptiste, Quebec, 1880." The British and Foreign Bible Society had made arrangements to furnish 10,000 of these Testaments at half price, but only 4,000 arrived in time. Besides these, 10,000 copies of a history of St. John the Baptist, mainly in the words of Scripture, were distributed. In all 6,150 bibles, testaments, and gospels were distributed, and 32,000 tracts and other religious publications.

There are twelve mission schools, with eighteen teachers, the pupils number 475. It is said that there is room for tenfold this number of schools, the only obstacle in the way being a lack of funds. Many French Canadians would gladly send their children to such schools despite the ban of the priest. The well-known schools at Pointe-aux-Trembles, one for boys and one for girls, have 102 pupils, instructed by five teachers. Upwards of 2,000 French Canadians have been educated there, many of them now occupying influential positions in society. Upwards of 200 applied for admission last year.

The preaching stations, exclusive of the districts occupied by colporteurs, number thirty-five. A tabulated statement is given, showing the number of Protestant and Roman Catholic families respectively attending and the amount of money raised in each. Detailed statements are given of St. John's Church, Montreal, pastor, Rev. Charles Doudiet; and that at Ste. Anne, Ill., where Rev. C. Chiquy is stationed. In some fields the missionaries give attention to both the English and French portions of the population.

Under the head miscellaneous, among other things the work of the Ladies' French Evangelization Society is specially referred to. In addition to the maintenance of a French Protestant Home in Montreal, and the support of an efficient colporteur and bible women, the Society contributed several scholarships to the Pointe-aux-Trembles girls' school. Rev. C. A. Tanner, collecting agent, secured contributions of \$3,500 in Quebec and Ontario, and in January left for Britain, where up to April he had collected \$1,315, besides awakening in that country considerable interest in the work of the Board.

The Treasurer's statement shows receipts of \$22,487 towards the ordinary work of the Board, \$1,677 for the endowment of the Pointe-aux-Trembles School, \$4,763 for the purchase of that property, and \$6,917 for the maintenance of the schools; in all, \$34,845—a sum so much larger than in any previous year as to call forth the gratitude of the Board to the Head of the Church. The year is closed with a balance of \$169 in the treasury. The estimated expenditure for the next year is \$34,000, and it is trusted that the contributions will be so much larger as to enable the Board to open up new fields, and admit more pupils to the mission schools.

In conclusion, the Committee recommend that, instead of appointing a committee of fifty or sixty ministers, with an executive whose members are resident in Montreal—a Board of thirty members be appointed to hold at least two meetings a year, the expenses of outside members to be defrayed from the fund. This Committee to appoint an executive at its first meeting each year.

The adoption of the report was moved by Mr. Warden and seconded by Dr. Burns, of Halifax. Thereafter speeches appropriate to the matter before the Assembly were delivered by several ministers, closing with stirring addresses from the Rev. C. Chiquy and the Moderator.

TUESDAY, 14TH JUNE.

The Assembly re-umed at ten o'clock a.m. After the report of the Committee on Bills and Overtures had been received and adopted, Principal Caven, seconded by Principal Grant, moved

For a small committee to ask from members of the Church aid for the Rev. Thomas Hall, of Missouri, who had been working zealously in Missouri for twenty-three years, and who was now suffering from a most distressing malady (a cancer in the face) which would not yield to even the best surgical skill. He had no private means, and his late congregation could do little to help him.

This was cordially agreed to.

After disposing of the question of the Bible in common schools as already mentioned in our report of Monday, the discussion on the

SUSTENTATION FUND.

was resumed.

The Rev. Robert Campbell, of Montreal, strongly favoured the proposal. At first, he said, he had been greatly opposed to it, but he had seen reason to change his opinion, and now with all possible earnestness urged its adoption. He met the various objections to the scheme with great clearness and force, and expressed a strong hope that the Church, without delay, would proceed in the course indicated by the report of the Committee.

Principal Grant, as a friend of the sustentation fund, urged the propriety in the present divided state of opinion of proceeding very slowly and with great caution. With this view he made a motion which was at a subsequent stage withdrawn.

Rev. Dr. Proudfoot spoke strongly in favour of the supplemental fund as against the other, opposing particularly the proposition to consult the church sessions direct instead of the Presbyteries. He opposed also the continuance of the Committee, with power to appeal to the people, as unconstitutional and tyrannical.

Mr. J. I. Mackenzie, of Hamilton, while favouring the principle of the sustentation scheme, thought it was not workable in this country, where the plan of the Free Church introduced by Mr. Bayne in 1846 (which was much better than the plan now proposed) had failed.

Rev. Mr. Sinclair, of Nova Scotia, spoke strongly in

favour of the supplemental fund as being much simpler and more workable than the other.

Rev. Mr. Lyle, of Hamilton, pointed out that the expenses of travelling in such a large country as this would make it much more difficult to work a sustentation scheme than in the old country. Besides, here the Home Mission Scheme was an enormous one, while in the old country Home Missions were almost nothing.

Mr. Macdonnell, of Toronto, supported very vigorously, and in his usual eloquent style, the proposal of the Committee, and was followed by others during a considerable part of the afternoon sederunt, some of whom took the view favourable to a sustentation fund, and others to that of a supplementary plan. The issue was, that Mr. King asked to be allowed to substitute for his amendment the following:

"That the General Assembly, having received the overtures, appoint a committee to prepare a detailed scheme in accordance with the proposals, and to remit it, along with the sustentation scheme, to the Presbyteries of the Church, with instructions to report as to their preference of the one or the other, and to make suggestions in regard to either, so as to guide the General Assembly in its further action."

This, on a vote, was carried by a very large majority, and became accordingly the finding of the Assembly. The first item in the afternoon was the reception of the report of the delegates to the Pan-Presbyterian Council. The report was virtually to the effect that the delegates had gone to Philadelphia, had been kindly received, and had been personally much gratified. On motion of Professor McLaren, the report was laid on the table.

An overture on evangelistic work, from the Peterboro' Presbytery, was then taken up, and the Rev. F. R. Beattie and Mr. Sutherland heard in its support. On motion the overture, by a vote of 66 to 49, was laid on the table.

The Rev. Mr. Torrance, of Guelph, presented the report of the Statistical Committee. This most careful and exhaustive compilation deserves a lengthened notice, and we shall return to it at an early day.

The evening meeting was held in St. Andrew's Church, the subject for consideration being the Foreign Missions of the Church.

The report of the Eastern Section of the Foreign Mission Committee was presented by the Rev. Dr. McGregor, of Halifax, who, in the course of his remarks, shewed how successfully the work had been prosecuted in the New Hebrides and Trinidad. The following is a short summary of the report, which is all we can find room for at present:

The report states that the New Hebrides Mission has been conducted with a fair measure of success. The work in Trinidad shews greater vitality than in years past. The one mission is directed to a heathen people debased by ages of savage life, without government, and cut off from the civilizing influence of trade; the other to a people who have inherited some of the advantages of an ancient civilization, who are living under the protection of British law in the employment of Christian men, and when Christianized can take the position of free labourers, mechanics, etc.

Details are given of the work in each mission. In the New Hebrides the translation and printing of the Bible are going on. The great hindrance to the advancement of the work is the liquor traffic, while the want of government and the intolerance and apathy of the people are also great drawbacks. In Trinidad the most noteworthy occurrence is the sending out of a fourth missionary in the person of Mr. John W. McLeod, a graduate of the Presbyterian College, Halifax. The schools established at different places in the island are in a flourishing condition, and there two young natives are engaged in a course of study preparatory for the ministry. The appeal made by the Committee to remove their debt was so heartily responded to as to leave them with \$1,000 in hand to pay the expenses of the fourth missionary. Twice as much money is raised in Trinidad as is raised at home for this mission, the total expenditure on this island on missionary work being about \$13,000.

The report of the Western Section of the Committee was presented by the Rev. Professor McLaren, who, in the course of his remarks said that of all the mission reports, which, as Convener of the Committee, he had been privileged to lay before the Assembly, this was the most encouraging, and in every respect most satisfactory.

The following summary must suffice for the present:

The Missionaries are:—I. North-West Territory—Rev. John Mackay, Prince Albert; Rev. Geo. Flett, Okanase; Rev. Solomon Tunkansuicye, Fort Ellice; Miss Baker, teacher, Prince Albert. II. Mission to China—Rev. G. McKay, D.D., Formosa; Rev. K. F. Junor, Formosa. III. Mission to Central India—Rev. J. M. Douglas, Indore; Rev. John Wilkie, M.A., Indore; Miss Rodger, Indore; Rev. J. Fraser Campbell, Mhow; Miss McGregor, Indore.

While the support given to the Foreign Mission movement is not such as fulfils the obligation placed upon all Christians to work for the glory of their Saviour and the salvation of men, yet the visible, practical fruit and success which has attended the effort made presents ground for devout gratitude and real encouragement.

In the North-West Territories the prospects are quite encouraging. This is specially true of the work at Prince Albert. The Indians on Mistawasis' Reserve manifest a desire to place themselves under the spiritual oversight of the Presbyterian Church. A suitable residence for a missionary is being erected on the Reserve. The Rev. John Mackay will be removed there. The Indians are about to erect a joint school-house and church. Forty-five names are on the roll of the mission school at Prince Albert. The majority of the children are of mixed blood, and speak the Cree language. The work at Okanase has gone on as usual. The school at Roseau has been closed, as it was not successful in point of attendance, but a school was substituted for it in the Okanase field. An Indian school is to be erected at Fort Pelly, towards the maintenance of which a Government grant will be given. The work elsewhere has been successful.

During the year the western portion of the Church has given much attention toward the evangelization of the teen-

ing population of China. Rev. Dr. McKay, the pioneer Canadian missionary in China, is now in Canada for a season. His absence from China has devolved upon Rev. K. F. Junior weighty responsibilities, which he has discharged with a much felicitous success. He has had the oversight of the entire work in northern Formosa. The position in which he found himself was difficult, and it is not surprising that it filled him with a measure of apprehension. After a residence of about a year and a half on the island he was called to take the charge of the Mission with its twenty chapels and two hospitals, from the hands of one who was looked up to as a father—from one whose personal ascendancy over the converts made it comparatively easy for him to direct the work. Mr. Junior dreaded disaster to the cause; but through the kind interposition of his Heavenly Father he is able to report, at the close of the year, that the work has not only held its own, but has made real progress.

The Mackay Hospital at Tamsui has, during the year, rendered excellent service. The new buildings, which have proved very suitable, have added greatly to its efficiency. The number of new patients admitted and treated during the year is 1,346, an increase of 142 on the previous year. The removal of Dr. Ringer from the island and his return to England was felt to be a great loss to the Hospital, where his valuable services have been so steadily enjoyed for many years. His place, however, has been well filled by Dr. Johansen, of Berlin, the resident physician of the foreign community at Tamsui, who in the most kindly spirit has given to the Hospital the benefit of his services daily. For a short time after Dr. Ringer left his place was supplied by Dr. Mann, of Kelung, but in the month of July Dr. Johansen assumed the duties of Surgeon-in-charge.

The mission to Central India bears more favourable report than it did last year. The discussions which threatened to injure the mission have been removed. Services in English and vernacular are regularly held in various places. The printing press has continued to render excellent service in diffusing the truth. There have been printed 43,200 booklets and tracts in Hindi, 4,000 leaflets in Hindi and English, and 24,200 Sabbath school tickets, making a total of 629,410 pages of religious matter for the year. Since 1878, 2,115,500 pages have been printed by the Mission press. In December last an order was issued by the Honkai's authority ordering the school in Indore to be closed, unless the missionary gave a written pledge that Christianity would not be taught. This, of course, could not be done. Rev. Mr. Douglas states that in his negotiations, both in person and by letter with the authorities in reference to this matter, he was met with the argument that in Canada the Bible is not taught in common schools. This fact deserves to be pondered by Canadians. A goodly measure of encouragement has been extended to the mission work among women and children at the several stations.

The general statement shows that the income from all sources has risen from \$22,471.59 last year to \$35,434.58, or an increase in the revenue for the year of \$12,962.99. The debt has been reduced from \$16,558.53 to \$5,392.59. The marked increase in the funds for the year is doubtless largely due to the loyal response on the part of many congregations to the call of last Assembly to endeavour to double their contributions for the year, and to the powerful impression made by Rev. Dr. McKay's addresses throughout the country. The annual collection in connection with his meetings, specially reported to the treasurer, is \$4,699.26, but as, in many cases, what was raised at these meetings was sent in along with the ordinary contributions, the sum realized was much larger.

Mrs. Mackay, of Windsor, who has already given \$1,700 towards the erection of what is now known as the "Mackay Hospital," Tamsui, has intimated her intention of meeting the entire cost of the building by giving a further sum of nearly \$1,300. The receipts in connection with the juvenile Mission scheme were \$1,094. The expenditure shows a small balance. The Woman's Foreign Missionary Societies continue to prosper, and give promise of proving most important auxiliaries to the Foreign Mission Committee. The Society of the Presbytery of Kingston reports eight branches, and has sent \$175 to aid mission work at Indore. The Woman's Foreign Missionary Society (Western Section) reports forty-nine auxiliaries and nine mission bands. It has raised, during the year, the noble sum of \$4,666.55, and has paid the Rev. Dr. Reid \$4,500, an advance of \$1,000 on the previous year. There are two Presbyterian Societies in connection with this organization, viz., Hamilton and Whitby.

The Rev. Professor Pollok, of Halifax, moved that the reports be received and their consideration delayed to a subsequent adjournment. This was seconded by the Rev. Wm. Armstrong, of Ottawa, and carried unanimously.

The Moderator then introduced the Rev. Dr. McKay, of Formosa, who for more than an hour addressed the Assembly in eloquent and appropriate terms, showing in a very graphic way the "then" and "now" of Christian missions in northern Formosa. This was done by taking up such points as the speaker's "first" day in Formosa and his "last," his "first" convert and the numbers of such whom he left last year; his "first" chapel; his "first" missionary journey, etc., showing in each case very strikingly—by bringing the contrast between the state of things when the Doctor went to Formosa ten years ago and what it is now into bold relief—the great things which God had wrought in that most interesting country.

At the close of his address the Doctor very touchingly bade adieu—that he regarded as—a final farewell. We hope his anticipations in this respect may not be realized, but that the people of Canada may have the privilege of hearing from his lips at some future day, the narrative of even greater Gospel triumphs in Formosa than those with which he has favoured them during the past months.

Rev. Dr. Jenkins, seconded by Rev. Dr. McCrae, moved the following resolution, which was unanimously carried: "That the members of this General Assembly rejoice to welcome among them the presence of their honoured and beloved brother from Formosa, Rev. Dr. McKay; that they record their gratitude to God for the eminent success which has attended his self-denying missionary labours in

that island, acknowledge the great honour which has been conferred by the Giver of all good upon the Church in Canada in the gifts with which their beloved brother has been endowed, they pledge themselves to follow Dr. McKay on his return to Formosa with their prayers to God for the safety of himself and his family in their voyage, and also that even greater success may be vouchsafed to him and to his fellow-labourers in future. The General Assembly would recognize the obligation Dr. McKay's sojourn among them places upon its members and upon the Church in Canada to sustain with larger liberality than ever the great work of foreign missions."

WEDNESDAY, JUNE 15th.

The Assembly resumed at 10 o'clock a.m., in Convocation Hall.

Mr. T. W. Taylor presented the report of the Judicial Committee. All its recommendations were adopted. The Rev. Dr. Cochran submitted the following amended recommendations on the part of the Committee charged with the business of appointing a Superintendent of Missions in the North-West, in view of the Rev. Mr. Robertson having accepted the office tendered to him:

- 1. That the Rev. James Robertson be appointed Superintendent of Missions in Manitoba and the North-West Territories, at a salary of \$1,800 and travelling expenses.
2. That the Presbytery of Manitoba are hereby instructed to take the regular steps for losing Mr. Robertson from the pastoral charge of Knox Church, in order to allow of his entrance upon said office.
3. That the Home Mission Committee of the Western Section, in conjunction with the Presbytery of Manitoba, are instructed to prepare a code of rules for the guidance of the Superintendent of Missions in the prosecution of his work, said rules to be reported for approval to the next General Assembly.
4. That Dr. Cochran, the convener of the Home Mission Committee for the Western Section, and Mr. George Bruce, along with any other member of the Home Mission Committee who may be in Manitoba, be requested to meet with the Presbytery on the installation of Mr. Robertson to the office of Superintendent of Missions, and also confer with the Presbytery in regard to other matters affecting our mission work in the North-West Territories.

STANDING COMMITTEES.

The report of the Committee on Standing Committees was taken up, and the following is the list of these as revised by the Assembly, and finally adopted:

I.—KNOX COLLEGE.

1. Board of Management—Mr. W. M. Clark, chairman; Principal Caven, Prof. McLaren, Prof. Gregg, Dr. Reid, Dr. Proudfoot, J. B. Edmonson, W. Armstrong, P. Nicol, E. F. Torrance, James Little (Bowmanville), J. Hastie, J. M. King, J. Gray (Orillia), J. Cameron (Chatham), S. Young, J. K. Smith, D. H. Feichter, W. T. McMullen, J. Carntchae (King), J. A. Murray, J. Thompson (Sarnia), J. R. Batson, Dr. Ure, H. M. Quarme, J. Scot (N. Bruce), John Davidson, and Messrs. McDougall, T. W. Taylor, S. B. Fairbairn, W. Alexander, W. J. MacCalla, R. M. Wazzer, K. Urquhart, S. G. McCaughey.

2. Senate—Principal Caven, Chairman, and the Professors and Lecturers of the College; Messrs. H. M. Parsons, D. J. McDonnell, S. Lyle, Dr. Reid, T. Kirkland, A. MacMurphy, W. B. McMurrich.

3. Board of Examiners—Mr. J. Laing, Chairman; the Senate; Messrs. G. Bruce, H. H. McPherson, E. D. McLaren, F. R. Beattie, Dr. Wardrop, W. McWilliam, P. Wright, G. M. Milligan, R. Torrance.

II.—PRESBYTERIAN COLLEGE, MONTREAL.

1. Board of Management—Mr. D. Morrice, Chairman; Principal McVicar, Prof. Campbell, Prof. Cousin, Dr. Matthews, Messrs. J. Scrimger, C. E. Anson, R. Campbell, A. B. Mackay, W. M. McKibbin, J. B. Muir, W. R. Cruikshank, D. L. McCrae, J. McCaul, John Fraser, F. W. Farries, J. Munro, J. Fie, J. Nichols, W. J. Dev, Justice Torrance, Principal Dawson, Messrs. Ed. Mackay, John Siring, J. M. Smith, Alex. McPherson, J. Croil, G. S. Spence, A. S. Ewing, M. Thomson, Warden King, W. Vuile, A. C. Hutchinson, W. Darling, jr., R. H. Warden.

2. Senate—Principal McVicar, Chairman; the Professors and Lecturers of the College, Dr. McNeil, J. S. Back, G. Burnfield, A. B. McKay, Prof. West, Justice Torrance, Principal Dawson, Prof. Murray, Dr. Patterson.

III.—PRESBYTERIAN COLLEGE, HALIFAX.

1.—Board of Management—Dr. Burns, Chairman; Dr. McGregor, Secretary; Principal McKnight, Prof. Pollok, Prof. Currie, Principal Ross, Dr. McCulloch, Dr. Waters, Dr. MacRae, C. B. Pitblado, S. Houston, A. McL. Sinclair, J. McMillan, L. G. McNeill, K. McLennan, F. Selgwick, E. Scott, R. Laing, Jas. McLean, T. Duncan, A. J. Mowat, E. D. Millar, Hon. R. P. Gani, Hon. S. Holmes, Hon. Senator Boyd, Judge James J. K. Blair, R. Murray, J. D. McGregor, A. Cameron (Baddeck), J. S. McLean, John McMillan (Antigonish), J. G. Forbes, and Prof. Forrest.

2. Board of Examiners—Mr. R. Laing, Chairman; Principal Ross, Dr. Lyall, Prof. McDonald, Messrs. P. M. Morrison and A. Simpson.

IV.—QUEEN'S COLLEGE, KINGSTON.

Bursary and Scholarship Committee—Dr. Smith, Convener; Prof. Williams, Prof. Ferguson; Messrs. H. Gracey, F. McCuaig, G. M. Macdonnell, and A. Macalister.

V.—MANITOBA COLLEGE.

Board of Management—Hon. A. G. B. Bannatyne, Chairman; Prof. Bryce, Prof. Hart, Dr. Black, Messrs. A. Bell, James Robertson, A. Campbell, T. McGuire, A. Matheson; Hon. G. McMicken, M.P.P., D. McArthur, Hon. D. A. Smith, John Sutherland, A. W. Ross, M.P.P., and D. H. McMillan, M.P.P.

VI.—HOME MISSIONS.

1. Western Section—Dr. Cochran, Convener; Messrs.

A. F. Tully, R. H. Warden, W. A. Lang, F. W. Farries, R. Campbell (Renfrew), G. Burnfield, Dr. Smith, J. Cleland, H. Crozier, E. C. Churn, J. M. King, R. Motie, J. Somerville, J. Campbell (Halifax), A. Stewart (Clinton), R. Torrance, G. Bruce, J. Renn, C. Hector, Currie, W. Walker, R. Hamilton, Duncan Cameron, A. Tolmie, James Robertson, J. Laing, D. J. Macdonnell, T. Gordon, T. McCrae, T. W. Taylor.

2. Eastern Section—Mr. C. B. Pitblado, Convener; S. Houston, J. McMillan, Prof. Forrest, J. C. Burgess, R. Laing, S. C. Gunn, J. F. Forbes, A. B. Dickie, E. Grant, J. S. Carthers, James Barnes, J. F. Blanchard, J. K. Munro, M. Sinclair, Dr. Burns.

VII.—SUPPLEMENTS.

Mr. T. Sedgwick, Convener; Dr. McGregor, Dr. Waters, Jas. Sinclair, A. F. Thomson, C. B. Pitblado, J. H. Chase, J. McMillan, Jas. McLean, E. A. McCurdy, E. Scott, J. A. F. McLean, Wm. Grant, Jas. Hogg, K. McLennan, J. F. Blanchard, Wm. McMillan (Pictou), Geo. McLean (Halifax), Dr. McCulloch.

VIII.—DISTRIBUTION OF PROVISIONERS.

Mr. R. Torrance, Convener; Dr. Wardrop, Messrs. J. Davidson, J. C. Smith, J. B. Mullan, D. Tait, J. A. R. Dickson, T. McCrae.

IX.—FOREIGN MISSIONS.

1. Western Section—Prof. McLaren, Convener, Principal Grant, Messrs. T. Lowry, J. Duncan, M. W. McLean, I. S. Black, Dr. Moore, D. J. McLean, G. Burson, J. Ballantine, A. H. Scott, A. D. McDonald, J. Gray (Windsor), R. D. Fraser, John Smith (Toronto), Mungo Fraser, J. S. Burnett, R. Campbell (Montreal), Dr. Wardrop, G. Smelie, Dr. Smith, S. Lyle, W. B. McMurrich, T. Yellowlee, Dr. McDonald, C. Davids, Hon. A. Morris, A. D. Wall, F. Dyce, Walter Mackenzie, R. J. Beattie, A. McMurrich, J. Y. Reid.

2. Eastern Section—Alex. McLean, Convener; Dr. McGregor, A. McL. Sinclair, E. Scott, E. A. McCurdy, Thos. Duncan, H. B. McKay, Wm. Stuart, D. B. Blair, Wm. Donald, John McKinnon, M. McKenzie, John Millar, Harvey Graham, Dr. Geo. Murray, P. S. Bayne.

X.—STATE OF RELIGION.

Dr. James, Convener; Dr. Black, Messrs. T. Duncan, Ed. Smith, J. A. F. McLean, N. McKay, John Murray, J. Scrimger, J. Ferguson (Vankleek Hill), W. M. Roger, J. Kirkpatrick, D. D. McCleod, D. B. Whimster, John Scott (N. Bruce), H. Gracey, W. T. Wilkins, R. P. McKay, W. M. McKibbin, A. T. Colter, John Becker, Col. Haultain, Hon. A. Vidal, J. S. McLean, R. Bell, T. Goldsmith, Alex. Bellew, B. J. Ross, J. S. Murray, P. Whellam, J. Boyd, J. McNab, J. McCleod, G. Sutherland, and A. J. Carr.

XI.—SABBATH SCHOOLS.

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XII.—SABBATH OBSERVANCE.

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XIII.—PRESBYTERIAN RECORD.

Dr. Jenkins, Convener; D. Russ (Lachine), J. Scrimger, J. Fleck, J. Farlong, Dr. McGregor, and the editors.

XIV.—WIDOWS' AND ORPHANS' FUND.

1. Late Canadian Presbyterian Church—Messrs. W. Alexander and T. W. Taylor, Joint Conveners. Dr. Reid, J. Leiper, Arch. Stevenson, H. J. McDonald, G. Munro, A. Gray, Jas. Brown, John Kerr, J. O'Brien, A. C. Hutchinson, James Walker (Hamilton), J. L. Blaikie, R. Jennings.

2. Late Presbyterian Church, Lower Provinces—Mr. D. B. Bair, Convener; Dr. Patterson, Dr. McCleod, Dr. McCulloch, D. Bennett, W. Maxwell, T. Sedgwick, A. L. Wylie, J. McKinnon, K. McKezie, E. A. McCurdy, Jas. McLean, J. D. McGregor, Dr. George Murray.

3. Late Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland—Mr. J. J. Bremner, Convener; Dr. Pollok, Messrs. Alex. McLean, R. Laing, J. M. Sutherland, G. O. McLean, J. R. Nicholson, J. S. McDonald, G. Mitchell.

XV.—AGED AND INFIRM MINISTERS' FUND.

1. Western Section—Mr. Middlemiss, Convener; F. McCuaig, Dr. Reid, Messrs. R. Leask, D. M. Gordon, P. Scott, H. McQuarrie, M. McGillivray, John Hogg, D. Mitchell, J. C. Smith, A. D. McDonald, J. Thompson (Sarnia), John Logie, J. K. Macdonald, A. D. Ferrier, J. McCrae (Guelph), John Cavers, Hon. A. Vidal, John Charlton, A. Macalister, Alex. Macpherson, F. McCrae, G. Gordon, G. McMillan, K. McKay.

2. Eastern Section—Mr. A. McL. Sinclair, Convener; Principal McKnight; Dr. Patterson, H. B. Mackay, I. H. Chase, R. Cumming, P. Goodfellow, D. McMillan, Jos. Hogg, E. Bayne, T. G. Johnstone, G. W. Underwood, J. D. McGregor, J. S. McLean, J. J. Bremner.

XVI.—FINANCE.

1. Toronto Section—Hon. J. McMurrich, Convener; Dr. Reid, J. L. Blaikie, C. Davidson, I. B. McQuestin, J. McLennan, W. Alexander, A. Jardine, Jas. Michie.

(Continued on page 394.)

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 24, 1881.

THE REV. ROBERT HALL, MISSOURI.

WE call special attention to the motion which was proposed by the Rev. Principal Caven and unanimously adopted by the Assembly in reference to Mr. Hall, of Missouri. As very many are aware, Mr. Hall has suffered for a very considerable time from a formidable disease, the progress of which all the efforts of the most skilled physicians and surgeons in New York have failed to arrest, and which has now secured such a firm hold upon his system as to be likely to issue in only one way. Far be it from us to say one word in favour of the permission kindly granted by the Assembly which would even seem to bring the movement indicated down to the level of mere common charity. No one in the Presbyterian Church in Canada has been more noticeable than Mr. Hall for a spirit of sturdy masculine independence and a resolute determination under God to bear his own burden whatever it might be. But when he is smitten down in comparatively mid-life by a severe and fatal disease, the treatment of which has necessarily involved large and not easily afforded outlay—his case is not to be either spoken or thought of as one calling for anything like merely charitable contributions, but for the keenest brotherly sympathy, and the heartiest, most spontaneous and effective, practical help. That this will be given, and with all promptitude, we fully believe. The case took possession so thoroughly of the sympathies of the members of Assembly that more than \$300 were contributed almost immediately after Principal Caven had made his short and touching statement of the simple facts.

Contributions will be received by either Principal Caven or Principal Grant, while if any prefer to send directly to the Treasurer of the fund, the Rev. Robert Hamilton, Motherwell P.O., Ontario, it will come all to the same thing, and all the contributions will be duly acknowledged either through our columns or in any other way that may be thought more satisfactory.

THE GENERAL ASSEMBLY AND THE COLLEGES.

Of all the decisions reached by the General Assembly at its late meeting, perhaps none will meet with more general acceptance, or tend more to the cordial working out of union than that regarding the colleges. There has been considerable friction and a good deal of sectional feeling during the past six years in regard to the method of supporting the several theological institutions of the Church, which has tended somewhat to keep up the old party lines. Happily, this seems now to have been overcome, and the solution of the difficulty will, we have no doubt, be gladly welcomed by the whole Church. At one of the earlier sittings of the Assembly, a large committee was appointed to consider the question of the best method of supporting the colleges. The committee held several meetings and discussed the matter at great length. After a full expression of opinion the committee unanimously resolved to recommend the Assembly to establish a common fund for the support of Knox, Queen's, and Montreal Colleges, and to appoint the Rev. R. H. Warden, of Montreal, as secretary and agent to take charge of the work. Mr. Warden consented, in addition to his other duties, to undertake the work for one year, and to give his services gratuitously, provided the Assembly approved of the scheme heartily. Without a dissenting voice, the Assembly adopted the recommendation of the committee. The representatives of the several colleges expressed their cordial approval of the scheme, and the gratitude of the Assembly at the happy solution of the

matter found expression in an earnest prayer of thanksgiving, led by the Rev. Dr. Jenkins.

We sincerely congratulate the Church on the decision reached, believing that it will practically remove what many have regarded the great barrier in the successful and harmonious working out of the union consummated in 1875. We bespeak for the scheme the hearty sympathy of all the ministers and office-bearers and members of the Church. Mr. Warden, believing that many will avail themselves of the opportunity, suggests thank-offerings towards the common fund from the friends of the several colleges. We have pleasure in commending his suggestion to our readers, and trust that, in addition to largely increased contributions from all the congregations of the Church, many friends will personally forward a thank offering in gratitude to God for this happy solution of the college difficulty. We hope to hear of numerous and liberal responses to this appeal within the next few weeks.

STATISTICS OF THE PRESBYTERIAN CHURCH IN CANADA.

THE report of the Committee on Statistics, which was presented to the Assembly at its late meeting in Kingston, gives proof of an amount of accurate and painstaking labour, which is worthy of all commendation. It embraces an amount and a variety of details which could only be very imperfectly indicated in a very lengthened article, but with which the members of the Church, and especially the office-bearers, ought to make themselves familiar by patient and continuous study. We are quite aware that statistics are not by any means everything, nay, that—as has been sometimes said—they may even be made to lie very effectively. But while all this is quite true, it is at the same time beyond every reasonable doubt that statistics, compiled as these have been, with an honest desire to secure and set forth the truth about the outward condition and work of each of the congregations in the Presbyterian Church in Canada, serve a very important purpose, both for present quickening and direction as well as for future reference in the way of marking the onward progress or the comparative decay in the experiences of coming years. To stand still, even in appearance, is in many cases to go back, and the "way marks" left in these returns will in some measure indicate to the future inquirer the rate and the character of the progress, or the course and rapidity of the downward trend.

It is very evident that with all possible care on the part of the Committee perfect accuracy in every particular is scarcely to be expected. There is one of these inaccuracies which meets us on the very threshold. The number of pastoral charges, not including those in Manitoba, was last year, it is said, 721, while this year it is returned as 730, an increase of fifteen. We cannot make the increase more than nine. With Manitoba last year's numbers are given as 746, this as 767, an increase, it is said, of twenty-seven. We cannot make it more than twenty-one. We attach no importance to this, however, but take it merely as an oversight. The number of ministers, including those in Manitoba, is 685, or twenty-six more than last year. To be perfectly accurate, however, it is to be understood that these include all professors and retired ministers, whose names are on the Presbytery rolls, and in the case of Manitoba, ordained ministers and catechists as well.

Reports have been received from 916 congregations and mission stations. It seems to us marvellous that there should be any who have so little interest in having a full view given of the extent and resources of the Church that they prefer to see their own congregations blank to having the honest truth told about either what they are or what they have been doing.

Three Presbyteries only out of eleven in the Synod of the Maritime Provinces made full returns. One out of six, viz., Lunenburg and Renfrew, in the Synod of Montreal and Ottawa, two, viz., Peterboro' and Whitby, out of nine in the Synod of Toronto and Kingston, and two, viz., Huron and Maidland, out of the eight Presbyteries in the Synod of London and Hamilton. When the cases of individual Presbyteries are looked at we find too many illustrations of the "beggarly array of empty boxes." In Montreal, five pastoral charges do not report, in Toronto, six; and in London, sixteen. We merely quote from the remarks of the Committee, but when we glance over

the printed returns on our own behalf we can find any number of the same kind almost everywhere.

The entire number of congregations or stations constituting pastoral charges is 1,506, an increase of 100 on the returns of last year. This shows an average of about three to each minister in the Maritime Provinces, in the Synod of Montreal about two to each, as also in the Synod of Toronto and Kingston. In the Synod of Hamilton and London the average does not reach two.

According to these returns there are 65,103 families in the Presbyterian Church, representing about an aggregate of 330,000, or taking in the number of single persons not connected with families, 337,000. It is not said whether the Committee has allowed in these numbers for the congregations not reporting. If it has not then the absolute number will be considerably above what is given.

The number of sittings reported is 346,044. The total membership on the rolls of congregations reporting was 112,970. Last year it was 107,871. This ought to give an increase of 5,099, while the actual increase according to reports was only 3,609. To reconcile such discrepancies would be very difficult, and we do not wonder that the Committee has recoiled from the attempt. The returns from individual congregations compared for a series of years show very marvellous vitality on the part of the members, or very noticeable slovenliness on the part of the roll-keepers. We have had the curiosity to dip into some of these, and, to say the least of it, they are curious.

The total number of elders returned is 4,340. As a whole, there is, taking the entire Church, not an elder to each fifteen families, or to each twenty-six communicants. The number of other office-bearers is given at 6,540; the number attending prayer meetings at 36,708, an increase of 1,393; and under instruction in Sabbath schools and Bible classes, 85,856. The number engaged in the work of Sabbath school instruction is given at 10,306 and the number of volumes in Sabbath school and congregational libraries, 162,164.

We must stop here for the present, as we don't wish to give our readers a surfeit of what some very improperly call "dry, uninteresting statistics." If any of those who read these lines are conscious that the congregations with which they are connected did not in any way help to swell these numbers, or if they have a vague remembrance that the returns sent were as inaccurate, slipshod, and unsatisfactory as they well could be, let them repent of their foolish, business-like remissness, and determine that if they are spared, next year's returns will tell a very different and a much more satisfactory story.

There is one thing we cannot help adding, though it seems ungracious even to appear to find fault with the doings of such a painstaking Committee—and that is, that if the totals were given of each pastoral charge, whether in the matter of numbers, funds, or stipends, the means of comparison would be much easier and more satisfactory. As it is, the reader has a good deal of adding to do before he gets at the "bottom facts."

THE LATE GENERAL ASSEMBLY

WE this week give as fully as our space will allow the rest of the report of the Assembly's proceedings at Kingston. That meeting of our highest ecclesiastical Court was in every respect a pleasant and profitable one. The good people of Kingston did everything possible to make their guests feel comfortable and at home, and their efforts were crowned with abundant success for nothing was heard but unqualified commendation of the manner in which the members of Assembly were entertained. From what was said it might have appeared that every one had had the "best" place sought out for him, and the house, hostess and table were alike in each case beyond all praise. The weather also was, as a whole, propitious—fair and fine—while in general the temperature was sufficiently warm without ever being to be called oppressive. The Limestone City looked its best. At least if it ever looks better it must be a very pleasant place of residence indeed. Queen's College supplied a most convenient place for the business meetings of the Assembly, affording as it did plenty of private rooms for committee matters, and in the Convocation Hall giving the Assembly a place admirably suited in every way for its public proceedings, being at once roomy, airy, well lighted, conveniently seated, and with excellent acoustic properties.

was at the same time the most natural and becoming thing in the world that the evening meetings should be held in St. Andrew's Church, while the manner in which these meetings were attended by the general public showed unmistakably the widespread interest felt in what was going forward.

The meetings of Assembly are understood to be for the orderly and judicious transaction of Church business, and this was fully made good at the late sederunt. There was little or no speaking for mere speaking's sake. Occasionally there might be a little long windedness, but this was seldom and only to the most moderate extent. "Eloquence" as that is usually understood was at a discount, and spread-eagleism gave not a single intimation of its presence. Indeed it was rather remarkable to notice how comparatively few of the commissioners to the Assembly spoke at all—a fact which intimated either that there was little or no room for diversity of sentiment on the matters under consideration, or that a more than usual number were very specially modest and therefore entirely silent members.

The Moderator kept the Assembly steadily to the business on hand and allowed no irrelevant discussions either on points of order or on mere side issues. In this he was fully seconded by the House itself, and the result was a large amount of work disposed of rapidly, but not on that account in a perfunctory manner. We cannot notice in anything like detail the principal matters which were brought up for discussion. Nor is there any need that we should make the attempt. The members of Assembly will, no doubt, carry the gist of these discussions to their several localities and will fully report to their different constituencies in ordinary course. The discussion on the reordination of converted Roman Catholic priests shewed a very considerable diversity of opinion not only on the particular question at issue but on what constituted "ordination" in general, whether to the office of the ministry or to that of the ruling elder. Some statements were made which, if carried to their legitimate issue, might very naturally and very logically be regarded as ending in "apostolic succession" with all the rather awkward concomitants usually implied in that well known but not very definitely understood "pass phrase;" while others seemed to intimate that there was little or nothing involved in the ordination ceremony beyond "decent recognition" of spiritual and intellectual gifts which might be profitably turned to account in the service of the Church. We have no idea that "ordination" is used among us Presbyterians with the same convenient margin of meaning which made "proximate power" celebrated in the days of Pascal, but where there is evidently so considerable a divergence of view on the subject an authoritative definition of what is implied in the term might be found exceedingly useful, not to say indispensable.

The discussion on the obligatory introduction of Bible instruction into all the Public Schools of the Dominion came to a somewhat abrupt termination by a motion to lay the overture on the table being carried almost unanimously. As matters now stand in Ontario at any rate, and, we presume, in the other Provinces as well, the kind and extent of religious instruction given in Public Schools is left to be settled by the parents and trustees of each school section, the one proviso put in by the School Act being that "No person shall require any pupil in any Public School to read or study from any religious book or to join in any exercise of devotion or religion objected to by his or her parent." Under this arrangement, according to the last printed school report (that for the year 1879), out of a total of 5,123 Public Schools in Ontario, the daily exercises were opened and closed with prayer in 4,477, while the Ten Commandments were taught in 2,851. In any case, if the trustees please, the Bible may be, and in many cases is, read under the above very reasonable proviso, while every facility is given to the clergymen of the different denominations to meet with the children belonging to their different Churches, so as to give them religious instruction. What more could be gained by forcing the Bible to be read in every school, whatever the wishes of the parents, and whatever the character and religious competency of the teacher, is not, we must acknowledge, very apparent.

The discussion on the relative merits of the "Subscription" and "Supplementary" schemes was able, judicious, earnest, and as far as we have been able to learn, good tempered. That something must be done

in order to secure a more adequate stipend to the great majority of the Presbyterian ministers in the Dominion, was acknowledged on all hands. The only point on which there was any divergence of opinion was as to whether the scheme usually known as that which works by a general sustentation fund, or that which secures that the stipend paid by the individual congregation shall be supplemented up to a certain minimum by the general contributions of the whole Church was the preferable one. The whole question is one which both requires and admits of fair, full and dispassionate discussion, and no doubt it will receive all this during the next twelve months. If we possibly can, we shall, on an early day, lay before our readers the very able and exhaustive speeches made by the Rev. Messrs. McLeod and King, in leading off the debate on the whole subject.

It will be seen that the Assembly also took very decided action on the mode of supporting the colleges, on the temperance question, Sabbath schools, Home Missions, especially in the North-West, etc., and that in scarcely a single instance was there even a dissent entered to the finding arrived at, while, when there was, only a very small number indeed gave in their adherence to such a dissent.

We have merely to add that a praiseworthy desire was manifested in the Assembly to have as many as possible appointed as members of the various standing committees of the Church, and to have the persons on each of these generally changed at comparatively short intervals. It is not a healthy sign, nor is it likely to be contributive to the permanently efficient working of the various Church schemes that a comparative handful should be, from year to year, on all the more important committees, and that these should be so rarely changed as to make it to be taken as something like a personal slight when some names are dropped and others substituted. It is little to the point to allege that only a comparatively small number are "good workers," for this can never be ascertained if the large proportion never get a chance. Besides, such limitation is contrary to the very ideal of Presbyterian parity, inasmuch as if there is toil involved in such committee work—as there is—it is only right that each should bear his part; while, if there is implied in it either honour or influence, it is equally becoming that all should have their share. There is considerable complaint often heard of the wearing and wearying effect of excessive committee work, and we were glad therefore that the Assembly made an effort in the direction of equalization, so that the "many" might not be unduly "eased," or the "few" be unnecessarily or improperly "burdened," but that there should be "equality."

THE report of the meeting at Kingston of the Woman's Foreign Missionary Association is held over for want of room.

ALL correspondence on business for the Presbytery of Guelph at its meetings in July and September is requested to be sent to the Rev. J. C. Smith, M.A., B.D., Guelph P.O., Ont., who has been appointed Clerk during the absence of Mr. Torrance in Europe.

ERRATA.—In our last week's issue Dr. Caven was made to say that "Luther and Knox were never ordained in the Church of Rome," instead of that "though Luther and Knox were ordained in the Church of Rome, they never were re-ordained after they left that Church."

The respective numbers of students in the different Colleges were also given incorrectly. Instead of 170 in the Halifax College, the number ought to have been seventeen. In Queen's instead of the number in Arts and Theology being seventy-four, it ought to have been fifty-four; while the number of theological students in Knox was, as stated, forty-six.

THE Principal Foreign Missionary Societies of Europe reported their incomes for the past year at their late anniversaries as follows:

	1880.	1881.
Church Missionary Society,	£221,723	£207,508
Soc. for Propagation of Gospel,	131,674	138,288
Wesleyan Missionary Society,	165,498	130,096
London " "	102,162	108,247
Baptist " "	50,351	51,459
M. ravian " "	16,999	18,343
English Pres. " "	9,894	12,389
South Amer. " "	10,731	11,434
	£708,942	£678,761

THE following from a Scotch paper gives a somewhat graphic view of the bearing of the more prominent men of the Free Church Assembly, and of the way they bore themselves in the late tussle over the Robertson Smith matter:

The speeches of Sir Henry Moncrieff and Dr. Begg were distinguished by great firmness and moderation, and the latter was especially successful with the numerous hits he threw in. Professor Robertson Smith, who spoke last, as he had done in all the three debates, made then, as on the subsequent occasions, an immense impression on the House. It will be noticed that while the next day's vote shewed a reserved majority on the question of confidence, the third division, by which he was nominally suspended from his work, but virtually expelled from his Chair, shewed a still smaller vote for "the combination," as it has been called. Professor Smith took notice of the cause of this, "the electric currents of sympathy" as he phrased it, which were floating about the House. It cannot be doubted that here the young polemic was quite right. If he did not convince the majority, he ridiculed its arguments, shattered its coherence, and most clearly demonstrated how much the Free Church loses in brains and ability by expelling her heretically-disposed son. When Dr. Adam ruefully admitted that "we have not too much learning," the shout that went up shewed how damagingly the words could be accepted. The second discussion occupied both day and evening sederunts, but the third was confined to the day sitting. Dr. Begg spoke in all three, and a word may be devoted to the position of this venerable and determined leader. There is no doubt that out of the business he has emerged with a firmer hold than ever on the esteem and admiration of friends and foes. He is a splendid example of the "stalk o' carle-hemp in man," and when he has put down his foot, "nae cauld faint hearted doubts tease him." Principal Rainy has undoubtedly lost caste on the Assembly, and has lost much of his influence within, by his "Doctrine of the sufficient number," as it has been called, and Sir Henry Moncrieff has not come very well out of the affair. But Dr. Begg has been so consistent throughout, and has always done so exactly what was expected of him, that his standing in the Assembly has visibly increased. There are indeed few men in the House with the strength of fibre and mental inflexibility he possesses, and it was curious to notice how "even the ranks of Fuscany could scarce forbear to cheer" as with his sturdy, uncompromising opinionateness he scorned the weaknesses which would be frightened by the Court of Session. "My young friend knows very little of the Court of Session. I have come through many a struggle, and, thanks be to God, I have some strength left for another should it be required. Rather than permit such teaching to continue for a single day, I would brave all the Courts of the Kingdom. Let us stand for God and the truth, and fear no consequences." Words in this strain uttered in Dr. Begg's clear ringing voice, and with appropriate gesture, "brought down the house," of course, and as the climax to his argument for the necessary power of the Church to say who shall teach her students, they no doubt helped to strengthen some feeble knees who thought there was a little high handedness in the whole proceeding, but did not feel disposed any longer to tolerate Professor Robertson Smith.

The third speech by the Professor, made just before the final division, was a splendid effort of intellect and debating power. Some enthusiastic admirers have not scrupled to say that it is the finest speech ever heard in the history of the Free Assembly, and I should say that any better speech than this would be very good indeed. When he declared that "I was born a Free Churchman, and a Free Churchman I will die"—though not exactly in the words of the Jubilee Singers' Tune—when he declared that he would not eat the bread of a Church which he could not serve, and when, in his peroration, he spoke of his own painful position as a mere incident in a great constitutional struggle which would yet be won, he fairly carried the feelings of the crowded assembly; and if the votes of the galleries could have counted, he would not have been suspended. While there was much to admire in the way he spoke out, in clear accents, and with a flush of intellectual power on his face, there were some bits of his speech altogether two minute. Indeed, the kind of "sea lawyer" tone he shewed in various risings to order, and minute differentiations in his arguments shewed an intellect almost too keen, and one could see that the ardency of youth, and the knowledge of tremendous logical power, led him now and then into distinctions which might almost be called hair-splitting. My own opinion is, that if Professor Robertson Smith had been, as a man of twenty-four, turned to some less important work, and had been made a professor at forty, after he had gained experience of the world, of life, and of men, all this painful story would have been saved. Even if his fixed conclusions had been the same, the conjectural criticism in which he has so largely and dangerously indulged might have been avoided. While he is the victim, it may be said that the Free Church is as much to blame as he is, and that there was much truth in what an aged Free Kirk elder in the Highlands said some years ago—"The Free Church is making a great mistake in making boys professors of divinity."

THE Halifax "Witness" in noticing the position of the various Presbyterian Colleges, remarks: "Knox College is also in lack of funds, and has a consolidated debt of \$27,000. Now the rich farmers of Ontario should not stand this for a single year. They should forthwith wipe out the debt and furnish half a million endowment. The constituency of Knox College is very large and rich. Toronto should not allow itself to be so vastly distanced by Montreal. Indeed, it should and could easily step to the front and stride ahead.

THE GENERAL ASSEMBLY.

(Continued from page 391)

2. Montreal Section—Mr. R. H. Warden, Convener; D. Morrice, J. Stirling, W. Yule, W. Darling, jr. 3. Halifax Section—Mr. J. S. McLean, Convener; Messrs J. J. Bremner, J. W. Carmichael, and Isaac S. Murray.

XVII.—STATISTICS.

Mr. R. Torrance, Convener; Messrs. R. H. Warden, S. Houston, A. McL. Sinclair, G. Chrysal, R. Pettigrew, J. McMillan (Mount Fort), J. Gray (Oillha), S. C. Fraser, R. J. Ludlow, J. A. G. Calder, J. R. Gemmill, G. W. Underwood, W. Robb, W. S. Ball, A. A. Drummond.

XVIII.—PROTECTION OF CHURCH PROPERTY.

Mr. Jas. McLennan, Convener; Dr. Bell, Dr. Reid, Dr. Kemp, Messrs. A. W. Wilson, T. McPherson, D. McGilivray Hon. A. Morris, G. M. Macdonnell, D. B. McLennan, W. M. Clark, J. L. Morris, John Macdonnell (Winnipeg), J. S. Archibald.

The report in reference to those who shall form the committees on French Evangelization and Temperance was sent back to be recast and reported on at a subsequent sederunt.

The report of Committee on "Record" was given in by the Convener, and the following motion aient it adopted:

"That the report be received and its recommendations adopted; that the thanks of this Assembly be accorded to the Committee, and especially to the Convener and to the editors of the 'Record,' for the efficient conduct of the paper for the past year, and that the Assembly anew commend the paper to congregations and families in the Church as a valuable organ on ecclesiastical and missionary information."

The Committee on Supplemental Fund, consisting of fourteen ministers and eight elders, was appointed, Mr. King Convener.

AFTERNOON SEDERUNT.

The report on obituary notices was given in and adopted.

The report on the applications of students who have not been able to take a regular course for some remission of the rules in their cases was handed in by Rev. Mr. Wright, Stratford, and its suggestions adopted. The following is the result:

Mr. Robert C. Quinn, of St. John, N B., and Mr. Wm. Dawson, Halifax, are recognized as Divinity students in their second year, and Mr. Archibald Lee, of Ottawa, in his first year; Guelph Presbytery is permitted to take Mr. Jas. Reid, B.A., on trial for license, and the Presbytery of Chatham is authorized to continue the superintendence of the studies of Mr. John Cairns, and to license him when they see fit.

On the report of Committee on the reception of ministers from other denominations a considerable number were recognized as licentates or ministers of the Presbyterian Church in Canada.

The Committee

ON COLLEGES

reported through its Convener, Mr. W. B. McMurch, to the effect that it recommended the establishment of a common fund for all the Colleges in Quebec and Ontario to be called the College Fund, and that this fund should be distributed pro rata in the following proportions, viz.: Knox, \$10,000; Theological Faculty of Queen's, \$4,000; and Montreal, \$5,000; the same proportions being maintained whether the Fund were in any one year larger or smaller. It was also recommended that the Rev. R. H. Warden be appointed to bring the matter before the churches and to act with Dr. Reid as joint Treasurer of the Fund. It was also urged that the endowment scheme for all the Colleges should be proceeded with without delay.

The report was on motion duly seconded, received, and its recommendations adopted.

Several members of the court expressed their great satisfaction at the result and at the suggestion of Dr. Burns. Dr. Jenkins briefly led the Assembly in thanksgiving to God for the satisfactory issue to all the deliberations on the subject.

EVENING SEDERUNT.

The report of the Committee on Temperance was presented by the Rev. Donald Fraser, Mount Forest. It set forth that returns of Presbyteries shew that intemperance is still rampant except in a few favoured localities; but that on the whole it is on the decrease. Among the reasons for the prevalent intemperance are the treating custom, hereditary predisposition, idleness, and ignorance. Every phase of evil and unhappiness is ascribed to intemperance. In view of these returns the Committee consider it necessary, that the Church should take definite action. The reports shew that but few liquor-sellers are in the membership of the Church. From the reports it is believed that about half of the members of the Church are total abstainers, and that the majority of the ministers are such. Referring to temperance legislation, the Committee report that restrictive laws have on the whole a good effect. In some places in the Maritime Provinces the traffic has become thoroughly disreputable. The Committee believe that to speak of total abstinence as one of the commandments and not as a matter of Christian expediency, was likely to do harm. It was most desirable to avoid all extremes in dealing with this subject. The Committee recommend that the Assembly resolve to renew their testimony that the evil of intemperance is a great hindrance to the Church's work, and resolve to do all possible to suppress it; to recommend total abstinence as the best principle for the guidance of individuals; to recommend the congregations by means of pledge books, etc., to endeavour to promote total abstinence, particularly among the young; and that the Assembly resolve that total abstinence is correct in principle; and that Presbyteries and sessions be directed to hold conferences upon this subject, and express the view that the Scott Act is correct in principle, and that any changes made should be in the direction of further restriction and more effective working of the Act.

Mr. Fraser moved that the report be received and its recommendations considered serialim.

Rev. Prof. McLaren in seconding the resolution shewed he had never come across a church member engaged in the liquor traffic who when spoken to in a friendly way did not acknowledge that the traffic was such that a Christian man ought not to engage in it.

Rev. McKae supported the report, except in one or two minor points, where a member, on behalf of the Committee, shewed could be changed.

Rev. D. J. Macdonnell could not support what was contained in the report about church membership and liquor-selling. If they were to take this stand they should be logical, and speak in the same way of liquor-buying. A man who sold good wine was in no way worse than the man who bought it.

Rev. Mr. King objected to the clause relative to the Scott Act on the ground that that was a matter for them to deal with as citizens, and not as members or ministers of the Church.

Further consideration of the subject was delayed. The report on

LADIES' COLLEGES

was then taken up.

Rev. Dr. Kemp, Principal of the Ottawa College, reported that the total number of scholars was 131; boarders, 61; a considerable gain on former years. The attendance had been steady throughout the year, and the health of the students remarkably good. The examinations of the year had shewn good progress on the part of the pupils.

Rev. Principal Grant, as one of the visitors, spoke in favourable terms of the College and the manner in which it was conducted. He moved that the report be received, and that the Assembly express gratification at the success of the College, and commend it to the patronage of members and office-bearers of the Church, and appoint as visitors for next year himself and Rev. Mr. Crombie. He strongly urged Dr. Kemp's recommendation that the Church should pay great attention to this question of ladies' colleges.

This was agreed to.

Rev. Dr. Cochrane presented the report of the Brantford College. Eight students presented themselves for the matriculation examinations for the Toronto University College, all of whom passed, five with honours. The College is in a most flourishing condition, and the continued support of the Assembly is requested for it. He heartily assented to the views presented by former speakers upon the importance of these ladies' colleges.

Rev. Mr. Laing spoke in eulogistic terms of the College and the manner in which it was conducted. He moved a resolution to receive and adopt the report, and expressing satisfaction with the institution, particularly with regard to the result of the recent local examinations for the University College; and nominating members from whom are to be chosen the Assembly's representatives on the Board of Directors.

Rev. Mr. Wright seconded the resolution, which was adopted.

The Rev. Mr. McMullen, of Woodstock, presented the report of the Committee on

SABBATH OBSERVANCE.

In this allusion was made to the second International Conference last year at Berne, Switzerland, of the Lord's Day Defence Societies, at which nearly all the civilized nations and many of the European sovereigns were represented. The first attempt to introduce Sunday concerts into Canada was promptly put down, greatly to the satisfaction of the religious people of the country. Last summer an excursion from Kingston to Picton, avowedly for religious purposes, was stopped by the collector of customs. The attempt to throw open the Welland Canal for twelve hours on the Sabbath was stopped by public opinion, largely through meetings at Merriton and St. Catharines; but while these and other instances were calculated to cheer, it was still lamentably true that there was much Sabbath desecration by running steamboats and railway trains, unnecessary funerals and social visiting. But with regard to the second, ministers had the matter largely in their own hands. People should be encouraged to keep holy the Sabbath Day. He shewed it had been urged that the Committee should be empowered to speak on behalf of the Assembly with contractors and employers of labour against Sabbath desecration. The great offenders in this respect were the railway companies, who were becoming dangerous not only in a political sense but to the moral welfare of the people as well.

Rev. Mr. Bruce, of St. Catharines, spoke particularly of the attempt to open the Welland Canal, and said the Government had sent word to rescind the order even before a deputation waited upon the superintendent of the canal. This lesson proved that if Christian sentiment could be evoked and clearly expressed upon this subject of Sabbath desecration, the effect must be felt. He moved the adoption of the report.

Rev. Mr. Fraser, of St. Thomas, spoke of the difficulty felt in that town on account of the number of trains running through on Sunday, and asked the assistance of the Assembly in preventing a continuance of the present state of affairs.

Rev. J. M. Cameron, of Toronto, said that near the scene of his labours were the works of a large gas company, whose employes were paid to work on Sunday. In answer to his objections the manager replied that the churches required an extra supply of gas, and therefore the men had to work. He would ask were the Churches right in encouraging such a practice.

Rev. D. J. Macdonnell said he thought also ministers and members as well should do what they could to prevent another phase of Sunday work, that of the newspaper reporters in taking sermons to be published on Monday morning.

The report was received and adopted.

THURSDAY, 16TH JUNE.

The Foreign Mission reports were considered and the following findings unanimously came to, viz.: in reference to the Eastern Section; that:

"The General Assembly, in receiving the report of the

work conducted under the eastern section of the Committee, would record their gratification that the Antimusee possess and are now reading the whole Bible in their own tongue; and that the missionaries on the other islands are making progress in translating and printing portions of the Holy Scriptures and teaching the natives to meet the needful expense. The Assembly rejoices in the progress of the Gospel in Erromanga, and sympathizes with Mr. McKenzie, of Esate, in his illness, and welcomes him home to rest for a season, and prays that he may soon recover his strength and reoccupy his field. The Assembly learns with satisfaction of the extinction of the debt, by the liberal contributions of the people of the Maritime Provinces and of the entrance of the fourth missionary to Trinidad on his work; and commends that expanding mission, as well as the older mission, to the New Hebrides, to the protection of the Great Master."

And in reference to the Western Section:

"That the report of the Foreign Missions Committee (Western Section) be adopted, and satisfaction expressed with the marked increase of the revenue which the Committee has been able to report, and with the success which has attended the labours of the missionaries in the various fields occupied."

The Rev. Mr. Middlemiss read the report of the Committee in charge of the

AGED AND INFIRM MINISTERS' FUND

(western section). From this it appears:

That twenty-seven ministers had received annuities during the year amounting in all to \$5,760, an increase of \$420 over the previous year. Five ministers received payments for the first time last year. The largest amount paid to any one was \$220, which is \$30 less than the recognized maximum. The expenses, other than in the direction of payments to ministers, is \$301, leaving a balance in favour of the fund of \$1,001. Congregational contributions increased \$200 during the year. The amount invested, or held for investment, is now \$5,518, being a considerable increase on last year. Certain changes in the rule governing the administration of the fund are recommended by the Committee.

Rev. Dr. Wardrope, Guelph, moved the following resolution:

"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 their diligence; and express their gratification that there has been such an increase in the revenue of the year as to enable the Committee to make a large addition to the capital; but regret that while there is an increase more or less for every service of income, the increase of income available for current expenditure has, owing to additions to the list of beneficiaries, been insufficient to enable the Committee to reach the maximum payment of \$250. The Assembly remits to Presbyteries for their consideration the modifications of the present regulations, prepared by the Committee, in accordance with the instructions of last Assembly."

This, after some discussion, was adopted.

Rev. Mr. Sinclair presented the report of the eastern section of the Committee on the Infirm Ministers' Fund, shewing that the receipts, with the balance over from the previous year, were \$1,605. The number of annuitants was 6 each receiving \$200, or \$1,200 in all. The expenses were \$80.

On motion the report was adopted, with thanks to the Committee, and especially to the Convener, for their management of the fund.

Mr. Sinclair moved that the Committee of the eastern section in the meantime be allowed to manage the fund for that section, under any regulation agreed upon by the Synod of the Maritime Provinces, subject to the approval of the Assembly. Carried.

Mr. T. W. Taylor read the report of the committee appointed to consider the subject of amalgamating the several sections of the Widows' and Orphans' Fund, recommending that though they would have liked to see the funds amalgamated, yet owing to the opposition to the present carrying out of the scheme in the Maritime Provinces, further action be postponed.

The report was received and adopted.

Rev. R. Campbell read the report of the Committee on the Widows' and Orphans' Fund in connection with the Church of Scotland, shewing that there were forty annuitants on the fund, receiving an average of \$147.50—a total of \$5,903. The assets in all are \$100,052, invested in various securities.

After some discussion the report was, on motion, received and adopted.

Mr. T. W. Taylor presented the report of the Widows and Orphans' Fund of the late Canada Presbyterian Church, shewing that the total assets are \$92,226.

The report was, on motion, received and adopted.

Mr. McMurch presented a final report from the special committee on

COLLEGES.

The application of Morris College to have a certain territory set apart for it is recommended to be laid on the table until next session. With regard to Winnipeg College, it is recommended that Prof. Bryce be granted leave of absence for at least six months, and be authorized to present the claims of the College before the British Churches, with a view to raising an endowment. That the arrangements for the support of the College in force last year be confirmed; and that the first Sabbath of September be set apart as a day for taking a special collection for the benefit of the College. The Assembly is recommended to express satisfaction at the considerable number of young men appearing to study for the ministry; but deem it unnecessary to alter the arrangements for the conduct of theological education already sanctioned.

After considerable discussion, the report was, on motion, received, and its recommendations adopted.

In reference to the report on

STATISTICS,

the following motion was proposed and adopted:

"That the report be received and its recommendations adopted, and that it be printed in the appendix to the minutes. That the thanks of the Assembly be given to the Committee, especially to the Convener, and that the usual allowance be made to the Convener in recognition. That the Assembly express its gratitude to God for the encouraging increase during the past year in the contributions to the various schemes of the Church."

The debate on the

TEMPERANCE

Committee's report, adjourned from last night, was resumed. The immediate subject under discussion being the recommendation of the committee that the Assembly express approval of the principle of legislative prohibition of the liquor traffic, and particularly of the Scott Act, and hoped that any changes in it would be in the direction of greater stringency and efficiency. Among the speakers were

Principal Grant, who urged non-interference with a question of this kind. The recommendation implied a knowledge on the part of members of the Act in question. He was sure that many other members as well as himself had not read the Scott Act, and to call upon such members to express themselves in favour of the Act, was unfair and almost immoral.

Rev. Prof. McLaren argued that every year since he had been in the Assembly the principle of prohibition had been affirmed, and that was all that was covered by the language of the report. If the Assembly ever changed their former utterances, it would be taken advantage of by the opponents of all prohibitive and restraining Acts to destroy them.

Rev. H. M. Parsons, of Toronto, said that if all that was intended was to affirm the principle of prohibition, he would move the following amendment:

"That the Assembly approve of the legislative prohibition of the liquor traffic as correct in principle; and they also approve all efforts to render the legislation effective."

This would be a finding in the right line without committing the Assembly to the approval of special Acts which were not in accordance with the opinions of some individual members.

Rev. Mr. Mackay, of Prince Edward Island, who had previously expressed himself in favour of the report, objected that in some places in Canada the Scott Act was now before the people, and the effect of the amendment would be to hinder the work of the supporters of the Act.

Rev. D. J. Macdonnell deprecated coming to any finding, as it was impossible to do so unanimously.

After further discussion,

Rev. Prof. Gregg, who moved the first resolution, closed the debate in a short address, in which he argued that the question of prohibition was not now before the country, and that what they wanted was some definite action on practical questions, such as that of the Scott Act.

A vote was taken on Mr. Parson's amendment, which was lost by a vote of 33 to 36.

Rev. Principal Grant, seconded by Rev. Mr. Macdonnell, moved.

"That the members and officers of the Church be recommended to promote the carrying out of the present laws regulating the sale of intoxicating liquors."

This amendment was lost.

Rev. Mr. McCuaig moved an amendment reaffirming the Assembly's decision of last year. The original resolution in favour of the recommendation of the Committee was then carried by a vote of 44 yeas to 25 nays. Rev. Dr. Proudfoot and Rev. Mr. Laing recorded their dissent.

On motion, the Committee were given leave to withdraw the recommendation that the terms of the report be read in the churches; and on motion of Rev. D. J. Macdonnell the following recommendation was added:

"Recognizing the importance of the principle of overcoming evil with good, the Assembly recommend the members and officers of the Church to encourage the establishment of coffee houses as substitutes for liquor saloons."

At the

EVENING SEDERUNT

a large number of items were disposed of, among others the report of the

FINANCE COMMITTEE,

which showed an increase on all the funds, except that of Home Missions, in which the apparent decrease was due to the extra effort of the previous year, not to any falling off of the normal rate of liberality.

An overture from the Presbytery of Manitoba in favour of establishing a fund to build churches in Muskoka and the North-West Territory was read, in which it was stated that a gentleman in Newfoundland had offered \$1,000 to start such a fund. After a brief discussion, in the course of which the importance of the proposal was dwelt upon by several speakers, the overture was received—the Assembly cordially expressing its approval of the object—and referred to the Home Mission Committee.

When all the business had been disposed of, the Rev. Dr. Burns, of Halifax, moved votes of thanks to the friends in Kingston, for their marked hospitality; to the committee of arrangements; to the ministers and elders of St. Andrew's Church; to the Principal and Board of Queen's College; to the railways and to the press. The motion was adopted most cordially.

The Moderator then delivered a few congratulatory remarks, and called upon the Rev. Dr. McGregor, of Halifax, to lead in prayer.

After singing the psalm beginning "Pray that Jerusalem may have peace and felicity," the Moderator, in the usual formal way declared the Assembly dissolved, and announced that the next Assembly would meet in St. Andrew's Church, St. John, N.B., on the second Wednesday in June, 1882, at 7:30 p.m.

The benediction was then pronounced, and a very harmonious, and in every way pleasant and successful meeting was brought to a close.

THE British government has been invited to consult with other powers with a view of assuring the neutrality of the Panama canal.

MISSIONARY NOTES.

DR. MURRAY MITCHELL ON THE STATE OF RELIGIOUS MATTERS IN CALCUTTA.

"When I knew this city some seven or eight years ago, there was a considerable amount of mental activity among educated Bengalis. That activity has certainly increased of late. Religious discussions are both more frequent and more earnest than before. It further strikes me that the opposition to the Gospel is hardly so bitter as it was. The moral excellence of the Holy Scriptures is more readily acknowledged, and their divine origin less frequently denied. It is sadly true that the divorce between belief and practice, which has so long characterized Bengal, still continues; and one asks when these interesting young men will have the courage to 'come out and be separate.' There ought soon to be a mass movement amongst the educated Bengalis; but as yet one waits, wearily and wonderingly, in vain for its coming. And yet there does seem to be some real progress towards a general acknowledgment of the truth. The Christian Bengalis have continued to rise in numbers, visibility, and influence. I think I see proofs of greater unity among the Bengali Christians. It would be truly sad if sectarian differences were to keep our brethren apart from each other, and if, in the presence of a colossal heathenism, the Bengalis rushed into polemical discussions with each other about points confessedly not of primary importance. But of such unseemly disputes we see exceedingly little—less, I think, than we once did.

"Further: I can gladly testify to the increasing earnestness of our brethren in making the Gospel known to their countrymen. Connected with our own mission we have several very able preachers, not one of whom receives a farthing from the mission funds. There is a strong desire among many—I might perhaps say most—of our educated men to support themselves, and yet be diligent in proclaiming the Gospel. 'Every man a missionary,' is now the watchword of not a few. These things are very cheering.

"I have been profoundly interested in watching the doings of the Brahma Somaj. Unlike the Christians, the Somaj is split into three strongly antagonistic sections. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance towards full Christianity or recede from it. There ought to be much solicitude and much prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Raja of Cooh-Behar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles.

"I have also met with the most influential man in the Sadharan Somaj and I expect to see him again to-morrow. He is a barrister, educated in England, able, and, I believe, earnest in advancing what he holds to be truth. He lacks the mystic enthusiasm of Keshub, which is a merit, or a demerit, as you choose to take it. But with all his attainments and influence he is singularly modest and unassuming. His position in the Somaj, will be, I earnestly trust, for good. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism.

"Altogether, I know of nothing better fitted to call forth the whole heart and soul of any man who has a heart and soul within him than the present state of Calcutta."—*Free Church Record, May.*

REV. JOHN MILUM'S ACCOUNT OF THE DAHOMIAN KING'S HUMAN SACRIFICES.

The Wesleyan missionary at Dahomey, the Rev. John Milum, gives a most sickening account of the dreadful practices of the Dahomian king, Gelele. Every year Gelele makes extensive sacrifices in honour of the memory of his father, the victims being prisoners of war. The Dahomians make wars on the neighbouring tribes and manage to capture a large number of prisoners. The custom last year lasted through several days, there being a slaughter every day and night. Mr. Milum was several times summoned to the palace, and though he saw no sacrifices, the evidences of them were unmistakable. On December 31st, after several days had been occupied with the revolting ceremonies of the "custom," Mr. Milum wrote: "The yearly custom made by King Gelele for his father Gezo is not yet finished, a number of important matters interfering and calling for the presence of the king to settle. It appears that forty human victims are reserved to complete the ceremony—twenty men and twenty women. Eighty persons are to be presented for sacrifice, but, under the guise of mercy, one-half will be liberated. Contrary to statements made by previous travellers, the human victims are all prisoners of war and have committed no crime; but have simply been unfortunate enough to be captured whilst defending their houses against the invading foe. The people, knowing my opinion upon the subject, are reluctant to furnish me with full information of all the sacrifices that take place; but I am strongly impressed that they are offered every day, for every morning I hear the king's cries crying the great names of the king, and beating his bell and going through the whole ceremony that I described in connection with the poor woman sacrificed in the market-place, and soon after I hear the tattoo of the drums and the firing of muskets, which announces that the cruel deed is done. Moreover, the birds never cease to congregate in the region of the ravine where the bodies are thrown, close to the wretched hut in which I am lodged, and whenever the wind blows in this direction I obtain a most sickening smell of putrefying flesh, and I have, but to go outside the walls of the compound to see the gorged vultures and turkey buzzards sitting in grim silence in the trees near the dreadful place or on the wing circling over it.

"The victims this year, as well as the last, are from Mikkam, a large town to the east of Dahomey, which was in-

vaded and destroyed by the Dahomians last year, and from which it is stated by some intelligent natives there were brought a little over seventeen thousand captives and seven thousand two hundred heads. I give these numbers as I have received them. I am not in a position to verify them. I only know that it was a very populous town, and that all the women and children were within the walls when it was attacked by the Dahoman army. This year the Dahomians sought in vain for a place to capture, the inhabitants fleeing from every town upon their approach, which accounts for the fact that the poor Mikkam people have become the victims this year for sacrifice. I have no desire to be sensational; but I should like the English public to look at the following facts. King Gelele began to reign about the year 1853. He, therefore, has been reigning about twenty-seven years. During that time he has offered, upon a very modest average, two hundred human sacrifices yearly. It therefore follows that he has murdered during his reign, in cold blood, at least five thousand four hundred prisoners of war. If to this be added the thousands of heads brought home from war, I think the present King of Dahomey may be regarded as the greatest murderer living; and what seems such an extraordinary thing is that these sacrifices take place within sixty miles, and the towns that are desolated by this cruel people are mostly within one hundred miles, of the coast. It appears to me that this is an evil nearly if not quite equal to the slave trade, and calls loudly to the civilized powers for suppression. The Dahoman army is now clamouring to the king to be allowed to go to Abeokuta for their next war. If they go, they may not actually capture the town; but they will kidnap unwary travellers, stop all agricultural operations, destroy all the farms, and spread desolation on every hand. This is what occurs during the first three or four months of every year, the harvest months for the farmer.

"I have but to refer to my detention and the inconveniences caused me to prove that the king disregards the terms of the treaty made with him in May, 1877. I believe it would be one of the greatest acts of mercy to thousands of poor, down-trodden people if the British Government were to annex the whole coast-line between Quetta and Lagos to the Gold Coast Colony."

HOW LIVINGSTONE LOOKED AT IT.

It was in December, 1857, during our undergraduate days at Cambridge, that Dr. Livingstone came to speak at a great Missionary meeting in the Cambridge Senate House, summoned for the purpose of inaugurating the Universities' Mission. We are afraid to say how many great men were there; but our attention was fixed upon three,—the present Premier, Mr. Gladstone, the then Bishop of Oxford, Dr. Wilberforce, and the great traveller himself.

"We remember how, after the most eloquent speeches of the two former, Dr. Livingstone rose up to speak.

"Ah! how we undergraduates did cheer him! Even now we can almost hear the noise, such as only young men can make, and see the waving of hats and pocket-handkerchiefs. Slow, and almost disappointingly simple, were the words of this true-hearted servant of God, especially after the thrilling speeches we had been listening to. And yet they were the words of one who through all his career shewed that he meant what he said. He seemed almost astonished at the fuss which was being made about him; so unconscious of self, so conscious of the love of God in Christ, which had prompted him to all these deeds of self-sacrifice.

"In the course of his speech he said:

"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us"—*Ill. Mus. News.*

A MAN must be good before he can do good. He must possess before he can bestow. He must receive before he can impart. Paul says, "We are created in Christ Jesus unto good works." We must be in Him and then for Him. If we possess Christ we shall shew His spirit. "He went about doing good." He says, "Without Me ye can do nothing."

THE American Missionary Association now sees its way clear to establish the long-talked-of Central African Mission in the Upper Nile Basin. Of the fund of \$50,000 required for a beginning, Mr. Arlington and friends in England have raised \$30,000 and the Association is pledged to raise the rest. About \$5,000, it is stated, is still needed; but steps are being taken for the beginning of the enterprise.

I AM too busy to take an active part in Christian work, said one, a short time ago. When professed Christians talk in such a way it ought not to be surprising that those who are not should urge the same thing for not being Christians. The world and its demands should never get such a hold that no time can be given to the service of Him who prayed that we might be delivered from its evil. Some one says: "The ship is in the sea to be useful, and the Christian is in the world for the same purpose; but when the sea gets into the ship its usefulness is gone." The world has gotten into many a professed Christian—his usefulness is gone. He is worse than useless—a wreck who will misguide others.

ARRESTS of army and naval officers continue in Russia, the Czar evidently distrusting their loyalty.

MINISTERS AND CHURCHES.

REV. L. CAMERON, formerly of Acton, but now of Thamesford, is going on a visit to Scotland.

ON Dominion Day the Ancaster Presbyterian church have their annual festival in Capt. Walker's grove near the village.

A VERY successful garden party was held at the residence of Mr. A. McAlpine, Bond street, Lindsay, on Tuesday evening of last week. The spacious grounds, lit up with numerous Chinese lanterns, and music by the band, made the scene a very enlivening one. The party was in aid of the Presbyterian church.

THE Presbyterian congregation of Vankleek Hill, at its annual meeting, on the 6th inst., added fifty dollars to the minister's salary, and gave him six weeks' leave of absence, annually, on the principle that ministers should get at least as long a vacation as school teachers. Well, if all would follow the same course. They would find it pay.

A COMFORTABLE new church has been erected at Lion's Head, and was opened by the Rev. Mr. Mordy on May 22nd. Dinner and tea were provided by the ladies of the congregation for those who assembled in the village on the 24th of May. A very pleasant entertainment was held on the evening of the same day. The missionary, Mr. Myers, has done extraordinary work in connection with this church. He has done quite an amount of it with his own hands.

THE Rev. W. King acknowledges receiving the following subscriptions from friends in Toronto, in aid of erecting a Presbyterian church at Belle River. The village is eighty years old, and this is the first Protestant Church erected in it. The inhabitants, both in the village and country around, are principally French Roman Catholics. Rev. Prof. McLaren, \$20; Chancellor Proudfoot, \$10; Hon. John McMurrich, \$5; Dr. Reid, \$5; J. S. Playfair, \$5; William Thompson, \$5; John Burns, \$5; Wm. Mortimer Clark, \$5; John Blakie, \$5; the Mayor, Wm. B. McMurrich, \$5; Fulton and Michie, \$5; A. M. Smith, \$5; John Kerr, \$5; John Kay, \$5; Wm. Alexander, \$5; George C. Robb, \$5; in small sums, \$3

THE session and managers of Guthrie Church, Harriston, called upon their pastor on Friday, the 10th inst., and after spending some time in conversation, presented him with an address, conveying to him the respect and esteem of the congregation, and acknowledging the zeal, earnestness, devotion, and ability, with which he had presented the great doctrines of salvation, and praying that his labours may be greatly blessed, and at last be attended with great results. Accompanying the address, there was a cheque for a year's stipend, and also a well-filled purse to help to defray the expenses of his visit to Scotland. Mr. Baikie replied in suitable terms, heartily thanking the deputation and congregation for the kindly feeling which prompted the address, and the substantial gift which accompanied it. This is not the first time Mr. Baikie has been the recipient of tokens of good-will on the part of the people of his charge.

THE Guelph "Mercury" says: "We regret to learn of the death of the Rev. D. Smyth, of the Presbyterian church, Eramosa, which occurred unexpectedly on Sabbath morning, the 12th inst. Mr. Smyth had been sick only for about ten days previous to his death, having occupied his pulpit two weeks ago last Sabbath. He was seized first with inflammatory rheumatism, which ultimately turned into brain fever. Dr. Howitt, of Guelph, and Drs. Orton and Johnston, of Fergus, were to hold a consultation at the manse on Sabbath morning, but before they reached the place he was dead. The deceased minister formerly belonged to the Methodist Church, but leaving, joined the Presbyterian Church. He accepted the call to the Eramosa congregation (of which the late Dr. Barrie was so long pastor), and was inducted in 1877. He was a fluent speaker and an able preacher, but for a good while past was incapacitated from doing much pastoral work by chronic rheumatism. He was forty-one years of age, and leaves a wife and two children to mourn his loss."

ON Friday, the 17th inst., John street Church lecture-room, Belleville, was completely filled with a most enthusiastic audience. The evening was rendered exceedingly pleasant by the presence of two of the former pastors, Rev. Profs. Gregg and McLaren, of Knox College, also of Dr. Burns, pastor of Fort

Massey Presbyterian Church, Halifax, N.S., of Rev. Messrs. Clark and Schuster, and of Dr. Relyea, now of Oswego, U.S., and formerly an elder of John street Church. The Rev. Mr. Burton, of Toronto, was also expected, but did not arrive in time. Rev. D. Mitchell occupied the chair. Dr. Gregg opened the proceedings with prayer, after which the chairman, in some happy remarks, addressed words of welcome to the distinguished visitors and congratulated those present on the auspicious reunion with a former elder and former pastors. Dr. Gregg spoke of old times, and gave an interesting account of his experience in Belleville and surrounding districts. Dr. Burns, with descriptive humour, referred to olden times in Belleville, and the friendships he had formed. For an hour there was pleasant conversation, as well as a liberal distribution of cake and ice-cream. Rev. Prof. McLaren gave a very interesting address, in which he referred to his pastorate, and directed attention to the work of Foreign Missions, which, as Convener of the Assembly's Committee, he had the honour of representing. He congratulated the chairman on the success of his labours since entering upon his new pastorate, and hoped that his efforts in developing the missionary spirit of the congregation would prove entirely successful. Dr. Relyea spoke a few words of congratulation, after which elders Robertson and Northrup referred with pleasure to the reminiscences which had been called up by the various speakers. The Rev. Mr. Clark pronounced the benediction. The evening was happily spent by all, and will be long treasured in the hearts of those who were fortunate enough to be present.

THE Orillia "Packet" has the following interesting account of the proceedings at the thirtieth anniversary of the settlement of the Rev. Mr. Gray in Orillia. Whatever may be the usual rule of short pastorates in modern times, Mr. Gray and his congregation have very strikingly shewn their preference for the opposite. We hope that Mr. Gray may live to celebrate in Orillia not only his jubilee but the duplicate of his past term of service.

On the 21st of May, 1851, the Reverend John Gray, M.A., preached his first sermon in Orillia, to a small company, in the dining-room of the old Orillia House, granted for the purpose by Mr. Quinn. That was the commencement of Mr. Gray's long, active, and useful career in Orillia and neighbourhood, and the birth of the congregation over which he still presides with so small acceptance. Thirty years ago Orillia was a small but pretty hamlet, cosily nestling on the shore of our beautiful lake. Men have come, and men have gone, but Mr. Gray is still here, and if we can judge by the slight inroads that time has made on him, he is likely to remain, if not "forever," yet for many years. Last Sunday being, then, the thirtieth anniversary of the congregation, it was determined to make it an ever to be remembered epoch in their church history, and with this view the Young People's Association took the matter in hand. The Rev. Principal Grant, of Queen's University, Kingston, and the Rev. H. M. Parsons, of Knox Church, Toronto, consented to be present, and delivered most eloquent, powerful, and instructive sermons. Mr. Parsons preached in the morning, from the text "We are His witnesses of these things," to a large and attentive congregation. Mr. Parsons is an American, and has been minister of Knox Church, Toronto, for about one year. He is a fluent speaker, appealing, perhaps more to the emotions of the congregation than to their reason. In the afternoon Principal Grant preached from the text "But what things were gain to me, those I counted loss for Christ." He pictured the sacrifices that Paul made in giving up name, pride of birth, wealth, worldly fame, a religion that was dear to his heart, and the prospect of attaining to the highest earthly honour—to plant the seeds of a religion that was despised, whose few obscure and insignificant adherents were persecuted and hunted, he himself suffering trial, hunger, thirst, stripes, strivings, prisons, chains, and finally martyrdom. For this he gave up everything, and counted all those gains but loss. He went about from country to country, planting a small church here and another there, which were like tiny lighthouses, and from those despised beginnings the whole world is to be lighted, even to the uttermost parts of the earth. How surely, although at times it seemed slowly, in God's providence was this being done. In the evening the Principal preached to a congregation which filled the church in every part, from St. Mark, xiv 3-9, holding his audience spell-bound for over an hour. On Monday evening there was a congregational tea-meeting, or social, which passed off pleasantly. Addresses were delivered by a number of gentlemen, including Principal Grant and the Rev. Mr. Parsons. Suitable and excellent music was provided by the choir, under the leadership of Mr. E. B. Alport. Dr. Beaton occupied the chair, and after giving expression to his feelings on the occasion, he addressed the pastor on behalf of the congregation, assuring him of the warm affection entertained for him, and expressing the hope that for many years he would still continue the pastorate over them. To prove that these feelings and expressions were not merely formal, and from the lips, he asked the pastor to accept a purse of gold, which was handed to him by Mrs. Melville Millar. Mr. Gray feelingly gave a résumé of his life and labours for the past thirty years. On looking over the audience, he could see but two of the members of his first congregation—Mrs. Bailey being one of them. While thankful for the purse, which he accepted

simply as an expression of friendship, he explained that it was not a mere supplement to his stipend to make up for past arrears, as he was always strictly paid in advance, having received that for the current quarter a few days ago. The purse contained \$120. The whole passed off most pleasantly, and must have been very gratifying to pastor and congregation.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville, on Tuesday, 31st May. Mr. Angus McLeod was taken on trials for license—delivered discourses on subjects assigned him—was examined in Church history, systematic theology, Hebrew and Greek, when the Presbytery, having taken a conjunct view of the whole, agreed to sustain the examination, and proceed to license him in terms of the Synod's deliverance. Satisfactory answers were given to the questions appointed to be put to candidates for license, and Mr. McLeod expressed his readiness to sign the formula. The Moderator then engaged in prayer, and by authority of the Presbytery licensed Mr. Angus McLeod to preach the Gospel within its bounds, or wherever God in His providence may order his lot. Subjects of discourses were assigned to students within the bounds of the Presbytery. A committee of examination was appointed, namely: Latin, Mr. Hastie; Greek, Mr. Cockburn; Hebrew, Mr. Acheson; Church History, Mr. McDonald; Systematic Theology, Mr. Ross; Philosophy, Mr. Currie. The movement in regard to the library fund was brought up by Mr. Hastie. It was approved of, and recommended to the support of the congregations and ministers. The next regular meeting to be held at Beaverton, 30th of August, at 2 p.m. Representative elders are requested to have their certificates with them at said meeting.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery held its last regular meeting at Barrie, on Tuesday, 31st ult. Present—eighteen ministers and seven elders. Mr. David James presented extract minutes of the Presbytery of Hamilton, shewing that he had been licensed and ordained to the work of the Christian ministry in the Home Mission field of the Church. On 18th May, Mr. James having been engaged to take charge of the Penetanguishene mission group, he was cordially welcomed, and his name was placed on the roll of this Presbytery. A reference from a joint meeting of the congregations of Townline and Ivy was received. It was asked that the Presbytery would decide as to the location of a manse. After hearing parties, the Presbytery decided to recommend Thornton as the location. Satisfaction was expressed at the friendly feeling manifested between the congregations in this matter, which might have proved a cause of contention, as well as at their steady prosperity under Mr. Cochrane's pastoral care. In dealing with Home Mission business the Presbytery resolved to accept the services of Mr. Henry Knox, catechist, renewed for three months longer, and to thank the Guelph Presbytery for the same. The Missionary at Singhampton and Maple Valley was requested to give supply as frequently as possible to the congregation of Shrigley. The Convener of Presbytery's Home Mission Committee was directed to visit the Maganetawan stations during summer, with the view of ascertaining their condition and ability to contribute towards the support of an ordained missionary. There was presented from the session and deacons' court of Knox Church, Oro, a petition asking the Presbytery to reconsider an injunction of the court, on 22nd March last, to grant a certificate of dismission in ordinary form to one formerly a member and elder in the congregation. The petition stated that before complying with the injunction, the session had resolved on 5th April to write to the person whose certificate was in question, and ask for explanation of certain matters connected with his conduct as treasurer of the congregation; that he refused explanations to the session, though willing to give them to the Presbytery if required. Motion was made to renew the injunction issued on 22nd March. An amendment was made in following terms: "That the Presbytery reconsider its action in the case of Mr. —'s certificate; that the Presbytery grant the session liberty to reconsider their action, and take all matters in relation to it into their serious consideration, and act accordingly; and that assessors be appointed to sit with the session." The amendment was carried, and three members dissented. Messrs. D. McDonald and Panton, ministers, and J. Galbraith, elder, were appointed assessors with the

session in terms of the finding. Messrs. J. McL. Stevenson and Tudhope, elders, having resigned their commissions to the General Assembly, Messrs. J. Galbraith, and J. Allan were elected in their stead. The evening sederunt was devoted to a conference held in the church on the reports of the Committees on the State of Religion, Sabbath Schools, and Temperance. Notice was given previously in the local papers, and the public were invited to attend. The attendance was not large, and the number of members of the court was much less than at the previous sederunts. The several reports were read, and remarks were made in connection with them.—ROBT. MOODIE, Pres. Clerk.

A DIFFICULTY.

MR. EDITOR,—Permit me through your paper to submit to your learned readers a difficulty which I have met in studying the 1st chapter of Genesis, with the hope that some one will volunteer a satisfactory solution to it. It is generally understood by scholars that the six creative days mentioned in Genesis are not simply days of twenty-four hours but exceeding long periods of time. This might be the case in regard to the first four days, before the sun was appointed to rule the day and the moon to rule the night; but the fifth and sixth, coming after the creation or appointment of the moon and stars must have had their length determined by these luminaries, and therefore must have been days of twenty-four hours. The question in regard to Genesis was one which I met by conversing with a young man in a small town containing a number of infidels. The explanation I had to give did not satisfy myself any more than my friend, and I thought that it might be profitable to have it answered by some who have made special study of the subject, and therefore I put it in the form here given. JNO. MORDY.

Annan, June 6th, 1881.

BOOKS AND MAGAZINES.

THE ATLANTIC MONTHLY for July. (Boston: Houghton, Mifflin & Co.)—The contents of this number of the "Atlantic" are varied and interesting. We have "Mischiefs in the Middle Ages," "Trial by Jury in Civil Suits," "Andrew's Fortune," and a good many others, with the usual interesting notices of the new books of the month.

LEISURE HOUR, SUNDAY AT HOME, BOY'S OWN PAPER, GIRL'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—We are always glad to see these increasingly attractive publications, and are pleased to learn that they are always exercising a wider influence in counteracting and supplanting the pernicious literature that is still all too widely circulated throughout our country both among old and young.

WALKS ABOUT ZION, by Rev. Joseph Elliot, Cannington. (Toronto: C. B. Robinson, 1881.)—This neatly got up little volume consists of a series of short addresses, "suitable for family Sabbath reading," or for "use at prayer meetings in the absence of stated ministers." The addresses are all written in a plain, practical and pointed manner, and are well calculated to subserve the ends contemplated by the author. We hope they will receive, as they deserve, a wide circulation, and be productive of great good. We could have wished to have given an extract or two as specimens; but our space will not allow us, and at any rate, the best plan is for all to purchase and judge for themselves.

THE INTERNATIONAL REVIEW. July, 1881. (New York: A. S. Barnes & Co.)—The "International" this month has only seven articles, without any book notices. We fear that to the "general reader" this number will not be very attractive. All the subjects discussed ought to be interesting, as in a certain sense they have all more or less of importance, but somehow or other the most of the ordinary readers even of the "International" cannot be expected to get up much enthusiasm over the "Army Question in Europe," "What makes the Rate of Interest?" "Eight Decades of a Century," and "The Reform in Pronouncing Latin." "The English Evolutionists" may interest a good many perhaps, and "Colonization" will be perused with relish, but after all there is more of "heaviness" about this issue of the "International" than is usual. It is all good solid sensible reading, but just perhaps a little too much so in that direction.

It is announced that M. Thomas, a pupil of the school of Rome, has discovered in one of the libraries of that city some important fragments of a Latin historian of the classical period. The manuscript is of the twelfth century.

IN 1682, the lower town of Quebec having been burned down, His Most Christian Majesty Louis XIV sent the Governor 200 crowns worth of leather buckets and a wooden Dutch pump for fire purposes. Somebody will have to make a similar present now.

THE manuscript of the valedictory oration delivered at Yale by Jonathan Edwards, when only seventeen years old, is owned by a gentleman in Hartford. It is written in Latin, in a very fine hand, and on the back is the writer's name traced in a large boyish scrawl.

A GENERAL insurrection appears to have broken out in Southern Russia. Government buildings have been set on fire, and arsenals robbed. It is insinuated that the Russian Executive winked at the Jewish persecutions, hoping the fury of the peasantry would expend itself that way.

THE revised New Testament has been adopted for all services in the chapel of the Theological Seminary at Andover, and in Phillips Academy. President Porter has introduced it in the Yale chapel. Dr. McCosh reads from it in connection with the old version in the religious services he conducts at Princeton College.

AND so we are to have bottled lightning! The successful storage of electricity for transmission in packages of any size to suit customers, accomplished by M. F. ure, is attested by Sir William Thomson of the Glasgow University, who carefully measured the electric energy contained in the box recently sent him from Paris and ascertained that there was no important loss. Sir William can already point out valuable uses for this new reservoir. It can do for electric light supply what a house cistern does for domestic water supply, and steamships can be lighted from a stock of electric energy taken aboard at the start. And who knows but it will be utilized as a means of defence, so that travellers will take a flask of electricity with them and administer a shock to any one who attempts to rob or insult them? Of course public speakers will lay in a supply to electrify their audiences. Indeed there is no end to the uses that may be made of it.

HOWEVER early in the morning you seek the gate of access you find it already open; and however deep the midnight hour when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near.—James Hamilton.

MAX MULLER writes: "Not till that word barbarian was struck out of the dictionary of mankind and replaced by brother, can we look even for the first beginning of our science. This change was effected by Christianity. Humanity is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVII.

July 3. } ISRAEL IN EGYPT. } Ex. 1-14.
1881. }

GOLDEN TEXT.—"And they made their lives bitter with hard bondage."—Ex. i. 14.

HOME READINGS.

M. Gen. xvi. 1-7.... Jacob goes into Egypt.
T. Gen. xlvii. 1-12.... Jacob and Pharaoh.
W. Gen. i. 15-26.... Last Days of Joseph.
Th. Ex. i. 1-14.... Israel in Egypt.
F. Acts vii 11-19. A King which knew not Joseph.
S. 1 Pet. iv. 12-19. Partaker of Christ's Sufferings.
Sab. Rom. viii. 28-39. More than Conquerors.

HELPS TO STUDY.

The lessons for the half-year just closed have been occupied with the work and teachings of Christ as recorded by Luke. We now resume the Old Testament narrative where we dropped it at the end of last year; always keeping the fact full in view that Christ is in the Old as well as in the New Testament, and that if there had been no Christ there would have been no Abraham, no Isaac, no Jacob, no Joseph, no Moses—in other words, that if there had been no Saviour to come, through whose merits prospective believers could realize salvation from sin, then there would have been no human sanctification, and the dark pages of history would never have been brightened by the record of such lives as those of the ancient worthies just named.

We have already seen the forefathers of the chosen people

driven from their own land by famine and comfortably settled in Egypt, with one of themselves as prime minister of the country. We have seen Jacob buried and Joseph embalmed. In our present lesson we get a glimpse—and but a glimpse—of great prosperity, and then follows a dark night of adversity, for there are hard lessons to be learned in God's school, and this world is not all sunshine, even for chosen people.

The following topical division of the lesson text may be adopted: (1) A Nation's Origin and Increase, (2) Political Changes, (3) A Bitter Bondage.

I. A NATION'S ORIGIN AND INCREASE.—VERS. 1-7. The history of the Israelitish nation is a troublesome problem to commentators of the Rationalistic school. Its genesis and speedy increase in the heart of a hostile country can no more be accounted for on ordinary ethnical principles than can its recognized integrity in its present scattered condition. Those who do not see God in history read history without the key; even profane history reveals Him; and those who pretend to trace its record without here and there and everywhere acknowledging that "this is the finger of God" are intellectually as well as morally at fault.

Now these are the names. The word "now" connects the book upon the examination of which we now enter with that which we have already studied. We speak of the "Pentateuch," or "five books" of Moses; but Moses wrote only one book; the divisions and names are not the work of the author. The name "Exodus" is Greek, and means a going forth.

Seventy souls. This enumeration includes Jacob himself as well as Joseph and his two sons (see Gen. xvi. 26-27). Stephen, in Acts vii. 14, states the number as seventy-five; but Stephen evidently quotes from the Septuagint version, which includes two sons of Ephraim, one son of Manasseh, and a grandson of each, in the reckoning.

And Joseph died and all his brethren, and all that generation. See Gen. i. 26. While Joseph lived, who had placed the Egyptian Government and people under such great obligations, surely no evil could befall the Israelites from political causes. His prolonged continuance in power secured for them a long period of prosperity, for Joseph lived and remained in office seventy-one years after the settlement of his father and brethren in the Land of Goshen. We must also suppose from the text that their prosperity continued for a considerable time after Joseph's death, for it is after recording this last mentioned event that the historian tells of their abundant increase.

II. POLITICAL CHANGES.—VERS. 8-10. "Put not your trust in princes" is the advice of the Psalmist (Psalm cxlvi. 3). Benefactors are soon forgotten (Eccles. ix. 15). Government patronage is precarious both to denominations and to individuals. Political independence and popular government are boons which ought to be highly prized.

Now there arose up a new king over Egypt, which knew not Joseph. It is probable that several kings reigned over Egypt during the period that elapsed between Joseph's death and the beginning of the Israelitish bondage. These, so far as they were in the same line, would have known Joseph (historically); but now, "a new king," that is a king belonging to a new dynasty, arose—a dynasty which ignored the traditions and repudiated the transactions of the former one—and this new king, whether he had a literal knowledge of Joseph's history or not, was not actuated by the same feeling of gratitude towards the Hebrew race which had influenced the minds of his predecessors.

Come on, let us deal wisely with them; lest they join unto our enemies and fight against us. Situated on the confines of the African continent and connected with Asia by an isthmus, Egypt was always exposed to inroads from Asiatic nations and tribes. The Hebrews had come from Asia, and would be very likely to make common cause with invaders from that quarter. This king was thoughful and far-sighted, for a heathen, but "the wisdom of this world is foolishness with God" (1 Cor. iii. 19) and his schemes for the suppression, if not for the extinction, of the chosen people were overruled.

III. A BITTER BONDAGE.—VERS. 11-14. Bitter indeed was the bondage of Jacob's descendants in Egypt—a race of freemen, whose hereditary instincts inclined them to roam the plain and climb the mountain side, chained down to a brick-kiln under an African sun—but still more bitter is the bondage of sin, under which we all are by nature. The Egyptian Pharaoh is only a faint illustration of the universal Satan that oppresses the human race. What a happy day it is when his bond slaves throw off their yoke and stand up, in God's strength, as free men and women, free boys and girls. The following paragraph is from the "S. S. Times":

"It is no credit to Pharaoh that God overruled his oppression of the Israelites to their advantage. For his course there is nothing but guilt and shame. He who makes another life bitter, has got the bitterness of that life to answer for, whatever good may come to his victim through the blessing of God. It is a terrible thing—a shameful thing also—to make another's life bitter. Yet there are boys and girls who are making their mothers' lives bitter; and there are husbands who are making the lives of their wives bitter; and there are parents who are making their children's lives bitter. Is no one's life made bitter by your course? Is there no danger of bitterness of life to any one through your conduct—or your purposed action? Weigh well these questions; for they involve much to you. Pharaoh is dead; there is no danger of his making our lives bitter with hard bondage. But the devil is not dead; and there is danger of our being in hard bondage to him. Pharaoh's bondage was overruled for good to those who were under it. The devil's bondage is harder than Pharaoh's, and no good ever comes of it to its subjects. It were better for us to have died under the hardest bondage of Pharaoh than to live on under the devil's easiest yoke. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey? Whosoever committeth sin is the servant of sin; for of whom a man is overcome, of the same is he brought in bondage. Is your life made bitter with the devil's hard bondage? No question can be more important in its place than just that to you."

OUR YOUNG FOLKS.

EVENING HYMN.

The day is done;
O God the Son,
Look down upon Thy little one.

O Light of Light,
Keep me this night,
And shed round me Thy Presence bright.

I need not fear
If Thou art near;
Thou art my Saviour, kind and dear.

Thy gentle Eye—
Is ever nigh;
It watches me when none is by.

WHAT CAN LITTLE CHILDREN DO!

What can little children do?
Little preachers of the Word,
Can those tiny, dimpled hands
Labour for the blessed Lord?

Little hearts can beat for Him,
Thinking how He blessed them;
Took them in His arms of love,
And smiled as He caressed them.

Little lips can speak for Him,
Careful that no naughty word,
And no harsh and angry tones,
Only loving ones, be heard.

Little feet can run for Him,
Carrying comforts to His poor;
Gentle messengers of love,
How they'll bless you o'er and o'er.

Little children, love the Saviour,
Strive His blessed word to do;
Then among the "many intrusions,"
One He will prepare for you.

"IF I SHOULD DIE BEFORE I WAKE."

"MOTHER, every night when I go to bed I say, 'Now I lay me;' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well, and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"O! that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep what prayer do you offer to God?"

"I pray the Lord my soul to keep. I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"O no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fanny's soul to Himself; and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way: 'Now I am going to bed and to sleep, and I want the Lord to take care of me.

If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that He may take my soul to dwell with Him."

"O, mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes, and yet I did not think about it, Thank you, mother dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many, who, like Rena, say their prayers without thinking what they mean—more words, with no meaning in them? God cannot listen to such prayers. They are not for Him "unto whom all hearts are open, all desires known and from whom no secrets are hid."

Think of what I have written about little Rena when you say, "Now I lay me," to-night; and pray that God will watch over you, waking and sleeping.

SUCH A LITTLE ONE AS I.

"Suffer the little children to come unto Me."

1st voice.—Such a little one as I,

Will not Jesus pass me by?

2nd voice.—No; for in His Word we read
He His little ones will lead.

1st.—I am often naughty, too;
Then I know not what to do.

2nd.—Jesus tells us if we pray
He will take our sins away.

1st.—But His throne is up so high,
Far above the starry sky.

2nd.—Yet He's never far away
From the children when they pray.

Together.—Let us, then, His word believe,
Nor His gentle Spirit grieve,
Jesus, Master, from above,
Fill our little hearts with love.

LOVE ONE ANOTHER.

"Little children, love each other,"

'Tis the Saviour's blessed rule;

Every little one is brother

To his playfellows at school.

We are children of one Father,

That great God who reigns above;

Shall we quarrel? No; much rather

Would we dwell like Him in love.

He has placed us here together,

That we may be good and kind;

He is ever watching whether

We are one in heart and mind.

Who is stronger than the other?

Let him be the weak one's friend;

Who's more playthings than his brother?

He should like to give or lend.

HOW TO LOVE GOD.

IN a beautiful New England village, a boy about ten years old lay very sick, and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and which was worth more to him now than all the gold of all the western mines.

He was very dear to the one who writes about him now, and during the last weeks of his life I was with him in the house of his guardian, where he died. One day I came into his room, the windows of which over-

looked a beautiful meadow, over which the noon wind was gently playing, but the sight of which seemed to have no charm for the pale boy on the bed. I sat down by him, took his hand, and, looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love Him without trying to at all?"

With a look of surprise he exclaimed:

"What did you say?"

I repeated the exact words again, and I never shall forget how his large hazel eye opened on me and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God, to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all. He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.

THE EARLIER THE EASIER.

AN old man one day took a child on his knee and talked to him about Jesus, and told him to seek the Saviour now, and pray to Him. The child knew that the old man was not himself a Christian, and felt surprised; then he looked up into the old man's face and said, "But why don't you seek God?"

The old man was affected by the question, and replied, "Ah, my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I shall never be able."

Ah, my little reader, believe him! "To-day, if ye will hear His voice, harden not your hearts." It will be more difficult to hear to-morrow; and weeks and months, and years hence, how high and strong a barrier will gradually be rising between you and Christ! Will you not resolve, "I will begin now to seek my Saviour?"

"Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father."—Prov. xxviii. 7.

