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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

Vol. V.

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Ecclesiastical News.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met in Edinburgh, on the 3rd of May, in their New Hall—a spacious and handsome edifice fitted up at a cost of about £50,000. The attendance at the opening services was upwards of 2,000 persons. Professor Calderwood was elected Moderator. The report on Statistics shewed the number of congregations to be 550—an increase of six during the year; the number of members was 174,134—a decrease of 932. The collections for congregational, missionary, and benevolent purposes were considerably less than the amount received in 1878, which was attributed to the commercial depression which has recently prevailed. The question of Disestablishment came up for consideration on the report of the committee which recommended the Synod to petition Parliament for the disestablishment and disendowment of the Established Church. While acknowledging the receipt of a courteous communication from the Kirk on the subject of a union of the Presbyterian Churches, the sentiment prevailed that, so long as the Church of Scotland adheres to the principle of establishment, the Synod cannot reciprocate the desire for closer unity and co-operation. At the same time the Moderator expressed his firm conviction that the ultimate result of present controversy must be union, not wider severance. The annual missionary meeting held in connection with the Synod was very largely attended. The income for Foreign missions amounted to the large sum of \$172,500. It was agreed by a vote of 145 to 118 that no change be made in the law and practice of the Church discountenancing marriage with a deceased wife's sister. Several cases of discipline were

disposed of. Upon the whole, the business of the Synod was transacted with exemplary dispatch and harmony.

UNITED STATES.—The ninety-second Session of the General Assembly of the Presbyterian Church in the United States met at Madison, Wisconsin, on the 20th May. In the absence of the Moderator, Dr. Jessup, of Beirut, the Rev. Dr. Eels, of California, though not a Commissioner, preached the opening sermon and presided until the election of the new Moderator. The report on HOME MISSIONS was elaborate and satisfactory. The receipts for the year, including the Sustentation Fund, were \$311,329, besides a balance of \$34,480 from the preceding year. The total expenditure was \$326,934—leaving a balance of about \$19,000 to the good. Employment had been given to 1,151 preachers, who had proclaimed the gospel in not less than 3,000 places. They had organized 247 Sabbath-schools, in which were 114,811 scholars, and 138 Churches into which 10,945 communicants had been admitted. Reference was made to the unparalleled tide of emigration westward, and the necessity of making suitable provision for the spiritual necessities of the newcomers. The FOREIGN MISSION BOARD commenced the year with a debt of \$62,532 and closed it with a balance on hand of \$6,098. The entire receipts were \$585,844. The expenses of the administration of the Fund were less than four per cent of the whole amount received. The Board has under its care 125 ordained American Missionaries, 83 ordained, and 147 licenced native preachers, 516 native lay missionaries, 12,607 communicants and 17,791 children in the schools. The report on Theological Seminaries shewed the number of students during the past year to be 510, of whom 135 have graduated. The MILEAGE COMMITTEE reported receipts for the year, \$25,518 for travel.

ling expenses of Commissioners and \$8441, for their entertainment during the sitting of the Assembly. From the report on statistics it was shown that the total number of Churches is 5,415, and of Ministers 4,938. The number of Commissioners present was 538—282 ministers and 256 elders.—The next meeting is to be held in Buffalo.

THE GENERAL ASSEMBLY of the Church of Scotland was opened on 20th May, with the customary formalities, by the Queen's Lord High Commissioner, the Earl of Rosslyn. The opening sermon was preached in St. Giles' by Rev. Dr. Chrystal, of Aulincleck. The Rev. Dr. Watson, of Dundee, was elected Moderator. The vacancy in the Procuratorship, caused by the elevation of Mr. Lee to the bench, was filled by the appointment of Mr. Macintosh, advocate. The report of the Colonial Committee came up for discussion on the second day. It was stated that the financial year had closed with a deficit of \$10,000. The total receipts for the year were \$34,500; the expenditure was \$45,000. This had led the Committee to adopt a policy of stringent economy and retrenchment. Grants to Australia and New Zealand had been suspended, and those to Canada had been reduced one half. Rev. Dr. Sprott gave an account of his visit to the Canadian Churches last summer, and urged the importance of the Church at Home giving substantial assistance to the Canadian Churches in view of the large number of emigrants going to Manitoba and the North-West. Dr. Snodgrass, of Canonbie, moved the adoption of the report with a resolution instructing the Committee to make certain reductions in regard to all Canadian grants, and commending the importance of the work to the ministers of the Church. The Rev. R. H. Muir, of Dalmeny, was, at his own request, relieved from the Convener'ship, and his services as such during fourteen years were suitably acknowledged. Rev. Mr. Galbraith, representing the Synod of Ontario and Quebec, entered into an explanation of the causes why his Church had not entered into the Union with other Churches, but, before he had proceeded far, was requested to abstain from reflecting upon the Presbyterian Church in Canada, whereupon Mr. Galbraith resumed his seat. In proposing the formal deliverance, Dr. Phin expressed regret for the interruption, but they could not allow a Church not represented to be attacked in that manner. They all desired union, if accomplished upon proper terms, and they all rejoiced in the Union that had taken place in the colonies, and deplored that there should be any who felt themselves conscientiously precluded from going into the Union. Dr. Story introduced an overture in favour of relaxing subscription to the confession of

faith by the eldership. The subject was remitted to a committee. On behalf of the Endowment Committee, Mr. T. G. Murray reported that ten new parishes had been erected during the year, having a population of 41,550 persons, and that, altogether, 293 new parishes had been endowed since the institution of this committee.

THE GENERAL ASSEMBLY of the Free Church of Scotland was opened on the same day, with wonted simple ceremonial, in presence of a large number of spectators. The Rev. Dr. Main, of Edinburgh, was elected Moderator, in his opening address, he reminded the Assembly that this was the year of their missionary jubilee, which ought to be made a new point of departure. It was a mistake, he said, to suppose that their past history as a Church had been merely a contest for certain principles, and to regard the sacrifices made and the liberality displayed as nothing higher than homage paid to to conscientious conviction. It was instinct with the very spirit of supreme devotedness to Jesus Christ. They were called upon to recognize the responsibilities attached to the influential position they had attained, arising from the course of events and the character of the times in which they lived. It were to miss one of the grandest opportunities ever given: it were to turn a deaf ear to one of the loudest appeals that was ever addressed to her, if the Church of Christ did not at once arise and enter in and win the nations. The report on the *Sustentation Fund*, given by Dr. Wilson, shewed the receipts for the past year to be £171,719 (\$858,500)—a decrease of £4,270 compared with the previous year. Dr. Wilson urged upon the Assembly the importance of obtaining increased contributions from the congregations. They should not rest satisfied until an income of at least \$1,500 were secured to each of their 1,000 ministers. Estimating the number of members and adherents to be 350,000, the average individual contribution was at present ten shillings a year, and it should not be difficult to increase to fifteen shillings. There was a very long debate, followed by a large vote in favour of Disestablishment.

The celebrated Professor Robertson Smith case, which has been for years disturbing the peace, and almost threatening the rending of the Church asunder, was brought to a final settlement. By a vote of 299 to 292 it was agreed to sist proceedings, and to restore Mr. Smith to his position as professor in the College at Aberdeen—admonishing him to be more careful in the future in giving publicity to his views on the authenticity and inspiration of the Holy Scriptures.

The Sabbath School.

INTERNATIONAL LESSONS.

THE FALL AND THE PROMISE.

JULY 11. B. C. 4004. GENESIS III : 1-15.

BY his constitution man was endowed with free-will, and therefore liable to temptation and transgression. V. 1. *The serpent*—the devil, in the form of a serpent, see Rev. 12 : 9, and 20 : 2. *Subtle*—cunning, insinuating. Serpents are proverbially wise, Matt. 10 : 16 ; also venomous, Prov. 23 : 32. They lurk in secret places, Eccles. 10 : 8. *He said unto the woman*—the less suspicious of the two. *Yea, hath God said?*—an artful insinuation—the “thin edge of the wedge” inserted by the arch-deceiver in the guise of an angel of light, 2 Cor. 11 : 14. Vs. 2, 3. *The woman said*—Her answer shows that she had already received an injurious impression. For, while admitting the command, she qualifies the penalty. Had not God said, “ye shall surely die,” ch. 2 : 17? She substitutes, “lest ye die”—admitting that compliance with the temptation incurred a risk but not so serious as to deter. By this concession, small as it may have seemed to her, she put herself in the tempter’s power. Why parley with him at all? Vs. 4, 5. *Ye shall not surely die.* This was a downright lie. Satan knew the penalty of his own disobedience : but he was bent on man’s ruin, John 8 : 44. *Your eyes shall be opened*—under the specious promise of enlarged capacities for enjoyment was a crafty design to engender discontent with their present condition, as if it were not so good as it might, and should be. Satan had ruined himself by desiring to be like the Most High, Isa. 14 : 12-14, and seeks to infect our first parents with the same desire that he might ruin them too. V. 6. *When the woman saw*—She saw now with other eyes. Her imaginations and feelings were completely won. *She did eat*—The history of every temptation is the same—the outward object of attraction ; the inward struggle ; the increase and triumph of passionate desire, ending in the degradation and loss of the soul, James 1 : 14, 15. *And he did eat*—following the example of his wife, he fell under the same condemnation, compare Acts 5 : 9. Vs. 7, 8. *The eyes of both were opened*—the eyes of their consciences. *They heard the voice*—the same kind tones, but how differently it now sounded to them? *And hid themselves*—conscience makes cowards of us all. V. 9-13. *Where art thou?* The question gave Adam an opportunity of confessing his sin, but his answer is evasive, reflects upon his wife, and even attaches blame to God. Eve, too, may yet confess and repent, but she also lays the blame on others. V. 15. Contains the germ of many subsequent prophecies and promises fulfilled in Christ, who by his death hath destroyed him that hath the power of death, that is the devil, Heb. 2 : 14, 15. See also Rom. 16 : 20.

LEARN that life is a season of probation ; its enjoyments are restricted and limited : every act of willful transgression is to eat forbidden fruit. Resist the first approaches of temptation, James 4 : 7.

Cain and Abel.

JULY 18. B. C. 3875. GENESIS IV : 3-15.

THE FRUIT of disobedience and unbelief was the Fall. Here we see the development of sin in the deep-seated enmity of the carnal mind defacing the image of God, Rom. 8 : 7. V. 3. In process of time, 129 years are supposed to have elapsed since Adam and Eve were formed. At this time it is probable that a large population had grown up—some think as many as 400,000—that the family relationship had been established, and that a system of religious worship had been instituted by God. *Cain brought an offering*—either on the seventh day, or at the feast of ingathering at the end of the year. *Abel also*—evidence that both had received early parental instruction. *The Lord had respect to Abel*—approved and accepted his offering—perhaps by fire, see 1 Kings 18 : 24, 38. *But unto Cain he had not*—The reasons are obvious. (1) The difference in the characters of the two men. Cain was a wicked man, 1 John 3 : 12 ; Abel was a righteous man, Matt. 23 : 35. (2) The difference in their offerings. Cain’s was merely a sacrifice of acknowledgment, which might have been offered in innocence, right enough in other circumstances, but, it was not what God required of him at this time. Abel’s, was a sacrifice of atonement through which he owned himself a sinner and sought forgiveness through a mediator, Heb. 9 : 22. (3) Cain’s was from the surplus produce of his farm, and cost him nothing. *Abel brought of the firstlings of his flock*—the very best that he had. (4) The chief difference, however, was that Abel offered through faith, Heb. 11 : 4, as a penitent believer. Cain betrayed a spirit of pharisaic confidence in himself, Luke 18 : 11. Vs. 5-7. *His countenance fell*—intimating enmity against God and envy of his brother. *Why art thou wrath?*—God condescends to reason with him. *If thou dost well*—God is no respecter of persons, Acts 10 : 34. *Sin lieth at the door*—if thou persist in this wrath, and do not humble thyself before God, further sin—murder—is at the door, for men go from bad to worse. Or, it may mean the punishment of sin—“the curse”—will overtake thee. *Unto thee shall be his desire*—he had no reason for jealousy, Abel would continue to respect Cain’s distinction by priority of birth, which he seems to think withdrawn from him by the rejection of his sacrifice. V. 8. *Cain talked with Abel*—under the guise of brotherly familiarity concealed his purpose till a convenient time and place favoured its accomplishment. *Slew him*—the first recorded death in the human family is that of a martyr for his religion. V. 9. *Where is Abel?* Here was an opportunity for confession—but a falsehood instead. One since leads to another. *Am I?*—impudent reflection upon God ! see Lev. 19 : 17 and Phil. 2 : 4. Vs. 11, 12. *Cursed*—given over to the accusations of a guilty conscience. *A vagabond*—a wanderer in disgrace. Vs. 13, 14. *My punishment*—He complains of his sentence as harsh and severe, which it was not, see Gen. 9 : 5, 6.

LEARN that it is not the offering that makes the offerer accepted. God looks to our motives and principles of action.

The Covenant with Noah.

JULY 25. B. C. 2348. GENESIS IX : 8-19.

THE traditions of all nations agree as to the reality of a flood by which the old world was destroyed. The Mosaic account of it is contained in Chs. 6-8. Its date is fixed by chronologers, A. M. 1656, or B. C. 2293. The cause assigned for it by God was the prevalent wickedness of mankind, ch. 6 : 5. The extent of it has been much disputed. The general belief now is that it covered only that part of the earth then inhabited by man—the more central parts of Persia and Armenia, a low lying district which affords special facilities for submergence, and in which traces have been discovered of such an inundation. The theory advanced by Hugh Miller is that a depression of the earth's surface at this point, caused by volcanic agency, admitted "the fountains of the deep," i. e. of the nearest seas, which rushed into the cavity, while torrents of rain, descending for forty days and nights together; accelerated the deluge, Gen. 7 : 11-12. One faithful man was found among the faithless—NOAH, a preacher of righteousness, 2 Peter, 2 : 5, at this time 500 years of age. The ark which he built by instruction from God was, counting 22 inches to the cubit, 547 feet long, 91 feet broad, and 47 feet deep, ch. 6 : 15. About the size of the S. S. "Great Eastern." It took 120 years to build it, and Noah and his family were shut up in it for a year and ten days, see ch. 7 : 11 and 8 : 14. The Bible gives no details of the catastrophe. Many, doubtless, sought admission when it was too late. All outside, even the carpenters who built it, were drowned ! Vs. 8, 9. *God spake*—after Noah and his family had disembarked. *I establish my covenant*—confirm a solemn agreement ; by which their fears of a repetition of the judgement might be set at rest. Vs. 10, 11. *Every living creature*—The animal creation and the earth itself were included in the blessing. Vs. 12, 14. *The token*—a visible sign by which the covenant should be ever after remembered. *I do set*—rather, *have set*, for the rainbow must have been already a familiar sight. *It shall be*—regard it, henceforth, as my pledge to you. Vs. 15-17. *I will remember*. Man may forget his part in the covenant, but God never will, Isa. 49 : 15. V. 18. *The sons of Noah*—SHEM, the oldest, was 98 years old at the time of the flood. He attained the age of 600, ch. 11 : 10, 11. He was the ancestor of Abraham and the Israelites. His descendants peopled Central Asia. The sons of Ham, the youngest, peopled Africa, Phoenicia, and other regions, and for a time held a foremost place among the nations. But their ascendancy passed away. From Japheth sprung the nations that peopled the continent and islands of Europe, and who ultimately outstripped all others in enterprize and progressive power. For more than 2000 years they have been the dominant races of the world, and now, more than ever, they are spreading themselves over the globe and asserting their supremacy.

LEARN that Jehovah is a covenant-keeping God, Dan. 9 : 4 ; and his people should covenant to love and serve Him. An ark of safety is provided for guilty sinners—the Lord Jesus Christ, John 3 : 16.

The Call of Abram.

AUGUST 1. B. C. 1921. GEN. XI : 31, 32 & 12 : 1-10

TERAH was the tenth of the Patriarchs from Shem—the nineteenth from Adam. 420 years had elapsed since the flood, and mankind had again lapsed into infidelity. Terah and his family were idolaters, Josh. 24 : 2. ABRAM—"exalted Father" was the youngest of three brothers, though named first, ch. 11 : 27. Born in Ur, the capital of Chaldaea, at the age of 70, he removed with his father to Haran, or Charran, in Mesopotamia where he lived five years, until the death of his father, see Acts 7 : 2. SARAI, or Sarah—"Princess"—his wife was his half sister, ch. 20 : 12. She died at Hebron, 127 years old, ch. 23 : 1, and was the first to be buried in the cave of Macpelah which afterwards received the remains of so many honoured patriarchs, ch. 49 : 31. Abram attained the age of 175 years, ch. 25 : 7, his name having been changed to "Abraham" when 90 years old, ch. 17 : 5. Ch. 12 : 1. The "call" now mentioned seems to have been the second of a like kind—the first was in his father's life time, see Acts 7 : 2. The purpose of this call was the separation of Abram and his family from a wicked nation that he might become the founder of God's chosen people, Deut. 14 : 2. That Abram was at this time converted is evidenced by his obedience to the command, *get thee out of thy country*. This required a strong exercise of faith. He did not stop to "reason why," but left native land and friends believing that God knew what was best for him, Heb. 11 : 8. Vs. 2, 3. The promise was two-fold. (1) To himself—that he should found a *great nation*—become the head of a new dynasty, and be revered as such. (2) *In thee shall all families of the earth be blessed*—it extended also to his latest posterity. Vs. 4, 5. Lot was the son of Haran, and Abram's nephew, ch. 11 : 31. The place called Haran was not far from the northern part of Canaan into which Abram by divine appointment "came," and through which he passed, southwards, until he reached SICHEM, afterwards Shechem, the scene of many memorable events in the history of the Israelites. Here was held the great meeting of the Jewish "Covenanters," Josh. 24 : 1, 25. Here Joseph was buried, Josh. 24 : 32. Here Jesus met the woman of Samaria, John 4 : 6. *The Canaanite*—the descendants of Ham, an active and aggressive race, but already sunk into the depths of heathenism, whose presence in the Land of Promise was enough to stagger Abram's faith. V. 7. *Unto thy seed*—the first distinct intimation that his descendants should occupy it, *Builded an altar*—thus making an open profession of his faith in God in the face of the heathen. At BETHEL—"the house of God"—he does the same. Vs. 9, 10. *Fourneyed on*—pitching his nightly tent, as the Beduin, and travellers, still do. *A famine*—in the Promised Land ! Another trial of his faith, which for the first time now wavers.

LEARN that God by his word and ordinances calls upon his children to separate themselves from the world and to serve him. 2 Corin. 6 : 14-18. The danger of neglecting God's call, Jer. 7 : 13-15. Every Christian should have his family altar.

Our own Church.

MEETING OF THE GENERAL ASSEMBLY.

THE SIXTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA commenced its proceedings in CRESCENT STREET CHURCH, MONTREAL, on Wednesday evening, the 9th of June, at half-past seven o'clock. The place of meeting is in every respect admirably suited for the purpose. Crescent Street, is the newest, as it is also one of the most commodious and beautiful churches in the city. Not to speak of the auditorium, which is handsomely fitted and seated for at least 1200 persons, the lecture halls and suites of rooms attached to it afford every convenience that could be desired for committee meetings, while the most ample arrangements were made for facilitating the business of the Supreme Court by those who had the matter in charge. The post-office and book and stationery department were under the care of Mr. Drysdale. A refreshment room was provided for those whose duties prevented them going to their places of abode during recess. Telegraph and telephone placed the commissioners in communication with their friends far and near. Pages were ready to do their bidding in parliamentary fashion; in short, nothing was left undone to make the provision for comfort as complete as possible.

At the opening services, the body of the church was filled with the delegates and their friends, while a large number of spectators looked down upon the great congregation from the galleries. Looking round, a number of old familiar faces were recognized. Among the wise men of the East there were Dr. McGregor, the Church Agent, the venerable . r. Sedgewick and his son, of Tatamagouche. Messrs. Neil Mackay and K. MacLennan, from P. E. Island, and Messrs. Pitblado, Duncan, Laing and Robert Murray, of Halifax. St. John, N. B., sent its contingent of three D. D's, namely, Drs. Waters, Bennett, and MacIaie, throwing the coming Moderator into the bargain. Quebec sent our old friend and ex-moderator Dr. Cook, and a new friend who appeared in the Assembly for the first

time, Dr. Mathews, formerly of New-York. The Montreal ministers were all there. From the west, besides the Moderator, Dr. Reid, there were Principal Caven, Professor McLaren, Dr. Proudfoot, Dr. Cochrane, Mr. Laing, of Dundas, Messrs. J. M. King, and D. J. Macdonnell, of Toronto, Principal Grant, of Kingston, Dr. Moore, Dr. Kemp and Mr. Gordon, of Ottawa, Mr. Torrance, of Guelph, &c. Conspicuous among the lay elders were the Hon. John McMurrich, the Hon. Alexander Morris, Hon. D. McCurdy, Messrs. Adamson, Root, Matheson, Bremner, Hay, Davidson, Dr. Macdonald, Joseph Mackay, Mr. Underwood, and many others of large experience in church courts.

The opening services were conducted by Rev. Dr. Reid, the retiring Moderator, who preached an excellent and most impressive sermon from John 3 : 30. "*He must increase but I must decrease.*" These words were to be regarded, (1) as a glorious prediction of the increase and final triumph of the kingdom of our Lord and Saviour. They referred chiefly to an increase beyond the result of the personal ministry of Jesus. Great and glorious as these no doubt were, to an increase that was to be afterwards, after the death of the Saviour on the cross as the atoning sacrifice, and after his triumphant resurrection, and ascension into heaven, and after the outpouring of the Holy Spirit. It was the privilege of John to recognize Jesus as the Lamb of God, as the Messiah promised unto the fathers, of the increase of whose kingdom there was to be no end. And no doubt, in these words he expressed his faith in the promises uttered with reference to the Messiah, and rejoiced in looking forward to the increase that was to take place to the multitudes whom the Saviour when lifted up would draw unto Him. "*He must increase.*" It is not said that he *shall*, but he *must* increase, till the kingdoms of this world have become the kingdoms of our Lord and of His Christ. (2) These words may be regarded as setting forth a principle which should animate and stimulate the Church of God at all times, and lead us ever to look upon the glory of God and the extension of the Redeemer's Kingdom as paramount to all other objects. God might have used other and more efficient means and instruments. He could have accomplished his purposes without us. *But*, he commissioned His Apostles, and the commission comes down to us:—"Go ye into all the world and preach the Gospel to every creature." And this should be our watchword,—*He must increase.* Let us increase our missionary resources and activities. Let us use all diligence in disseminating God's

blessed Word. There are great difficulties to be met with—deep-rooted prejudices, antiquated superstitions, and the innate deceitfulness and wickedness of the human heart. All have to be met with and overcome. The extent to which infidelity has advanced, the weakened hold which the inspired word of God has upon many minds, the assaults made so boldly and determinedly on the sacredness of the Lord's day, and the strong opposition which is made in many quarters to the Lord's cause, all these are fitted to fill our minds with dismay. But God's cause shall and must prevail. The enemies of the Lord and of His cause, may continue but He that sitteth in the heavens shall have them in derision. "He shall break them in pieces as a potter's vessel." "His enemies shall be clothed with shame, but upon His head shall His crown flourish." Against all opposition, in the face of every foe, "He must increase." The more that we have of the spirit which animated John, and the more we have of the grace of his Master and ours, the more easily shall we be enabled to deny ourselves, to renounce self, to submit if needs be to humiliation, that Christ may be exalted and His cause advanced.

We are here to-day to transact the business of the House of God; but in a few years not one of us now assembled shall have part in anything done on earth. Since the last General Assembly how many have been called away! Some of them filled important and prominent positions in our Zion and in the Assembly—beloved brethren on whose characters I could dwell with saddened pleasure; whose very names I cannot trust myself at present to pronounce. The place that knew them knows them no more. They were not suffered to continue by reason of death. We miss them, but we shall no more take counsel with them, or be cheered and strengthened by their words and by their services. "We must decrease;" we must soon give place to others; but let us seek to be so thoroughly influenced by a spirit of devotedness to our Lord and Master, that we may rejoice if even through our decrease, or our decease, it shall be magnified and His cause advanced. May we be enabled to say in the language and spirit of John, "He must increase, but I must decrease." And now Fathers and Brethren we are about to proceed to the work and business of the General Assembly. Let us seek to do it in the spirit of the words which we have been considering. Let the advancement of the Redeemer's Kingdom and glory be ever the great object before us. In our discussions and conferences, in our words to one another, in the spirit and temper which we shall exhibit, let us seek to have a single eye to the glory of God. Let

nothing be done through strife or vain glory. Let the beauty of the Lord our God be upon us, and the work of our hands, may He establish it, and to His great name be all the praise and glory through Jesus Christ for ever. Amen.

THE GENERAL ASSEMBLY having been constituted with prayer, the roll was then called, after which the Assembly proceeded to the election of its Moderator for the ensuing year. The nominations of Presbyteries were, for Rev. Donald McRae, of St. John, N. B., fifteen in number; for Dr. McKnight, of Halifax, three; and one each for Dr. Proudfoot, Dr. Cochrane, Dr. Gregg, Dr. Bell, and Professor Maclaren. A number of the Presbyteries made no nominations, not that they were indifferent in the matter, but chiefly because they think a better system of electing the Moderator might be adopted, such for example as obtains in the Scottish Churches whose use and wont is to entrust the nomination to a college of ex Moderators, reserving, of course, the right of members to nominate whomsoever they may choose on the floor of the house. In the present instance, it required some courage to nominate Professor Maclaren. It was, however, done, and well done, by Mr. Smith of Toronto. The compliment was so courteously acknowledged by the Professor and politely declined, that his name was withdrawn and the election of Mr. McRae made unanimous. Although the evening was far spent, the newly elected Moderator made an elaborate and eloquent opening address which was listened to with great patience and evident interest by the audience.

After referring to the Union consummated in this city five years ago, and the happy results which have followed from it, the Moderator made feeling allusion to the many changes that had taken place in the personell of the Assembly during that period. He looked forward to the work of the session now begun with the greatest satisfaction. There were no burning questions to disturb the harmony of our proceedings. Not a single case of discipline to be dealt with. We should be called upon to discuss foreign missions and far off interests, but our vast Home Mission field, unquestionably demands the largest measure of our attention. What were the conditions of their healthful growth as a church? He need go no further than refer to such vital essentials as the godliness of their pastors. Another condition was a robust faith in their Presbyterianism—in the intelligent and faithful working of the organization which their Presbyterianism gave to them. There was something like a divine common sense in their system which adapted it to the wants of their people in this Dominion; and every one of the other denomina-

tions was more or less following in their track. The Church of England had Synods, the Methodist brethren their Conferences, and the Congregational friends their Unions; and what were these but Presbyterianism under other names. (Applause and laughter.) Some complained of the rigidity of their system. He had no sympathy with these cavils. Another condition was a genuine resolve to maintain in healthful action their colleges as a source and means of having an intelligent and abundant ministry. He believed it had been demonstrated that in the light of the wants of our country and people, everyone of these institutions was a necessity. The aim of the pulpit was to induce the people to accept the Bible as the law of national and individual life, and how could they hope that the pulpit would attain to so high a name but by able and effective preaching and expounding of the Word of God. They should make it felt that the Bible was no scrap-book filled with a number of vacillating texts, but the living word; and a ministry that would so present the Gospel must be owned of the Lord. It used to be hurled as a reproach that Presbyterianism neglected the service of song, but that reproach, had, to a large extent, been removed, and at a later period a report would be presented by means of which, he hoped, a hymn-book would be adopted which would form a fresh bond of their union and be a pioneer of its future progress. He should be glad if a manual of services were prepared—not in the form of a ritual, to which he was opposed—but providing something for the celebration of the ordinance of marriage, for the sick bed, and for family worship. Nobody could fail to see what a bond of influence the prayer-book of the Church of England had been to its members, and the Presbyterian Church might, without encumbering itself in any respect, take a leaf out of the book of that great Church.

DR. REID, having resumed the duties of Chief Clerk of the Assembly, read the replies to addresses adopted by the Assembly, last year, to Her Majesty the Queen, and His Excellency the Governor-General.

DR. JENKINS moved, seconded by Principal Caven, the thanks of the Assembly to Dr. Reid for the able and efficient manner in which he had performed the duties of Moderator during the past year, and for the excellent sermon with which he had opened this Assembly.

BUSINESS OF THE ASSEMBLY.

MR. TORRANCE presented the report of the Committee on Business, which recommended that the vacant clerkship formerly occupied by the late Professor McKerras be filled by the Dr. Fraser, and that the hours of meeting be

daily from 10 a. m., to 1 p. m.; 3 p. m., to 5.30 p. m., and 7.30 to 10 p. m. A committee on bills and overtures was named, and upon the adoption of the report being moved,

Dr. Jenkins said he thought the Committee had gone out of its way in suggesting the appointment of a successor to Professor McKerras. For his own part he could not agree to the adoption of the report, inasmuch as it might commit the Assembly upon the point mentioned.

After some discussion, Dr. Jenkins moved that the item of Professor McKerras' successor be made the special order of business for to-morrow afternoon at two o'clock. The motion was agreed to.

Second Day.

THE MORNING SEDERUNT was opened with devotional services conducted by the Moderator, Dr. Jenkins, Professor Gregg, Principal MacVicar, and Messrs. Duncan and Thompson.

APPLICATIONS from ministers of other Churches desiring to connect themselves with this Church were read in open court and referred to a committee. The names of the applicants are as follows,—Messrs. James Christie, Nova Scotia, F. W. Archibald, of Baltimore, U. S., Christopher Smith, of Glasgow, Scotland, and Mr. Reese, a minister of the Baptist Church. The following applied for leave to retire from the active duties of the ministry, namely,—Messrs. William Duff, of Lunenburg, N. S., James Hanran, of St. Sylvestre, Que., Matthew Barr, Seaford, Ont., Mr. Young and Mr. George Lawrence, Toronto Presbytery, and Mr. Walter Wright, in the Presbytery of Barrie.

HOME MISSION COMMITTEE.

THE REPORT of this Committee, with statistical appendix, occupying 54 pages of closely printed matter, was laid on the table, and distributed amongst the members. Its consideration was deferred till a future sederunt which will doubtless prove one of the most interesting of the whole session.

THE CLERKSHIP.

PRINCIPAL GRANT moved, seconded by Dr. WATERS, that Dr. FRASER, of Bondhead, one of the joint-clerks be invited to undertake, for the present session, the duties heretofore discharged by the late Professor Mackerras. The motion was unanimously agreed to, and Dr. Fraser accepted the appointment, thanking the Assembly for the honour conferred on him.

PROFESSOR ALEXANDER BRUCE, D.D., of Glasgow, a deputy from the Free Church of Scotland was introduced and his credentials were

read, after which he took his seat on the platform. The arrival of Dr. Steel, of Sydney, N. S. W., was also announced. A telegram was read from Dr. G. L. MacKay, stating that owing to a severe attack of fever he was detained in Edinburgh and would not be able to attend the meeting of this General Assembly.

OVERTURE ON MILEAGE.

The Assembly went into the consideration of the overture approved generally and transmitted by the Synod of Hamilton and London. It provided that a standing committee on mileage be appointed by the Assembly, and arranged for its meeting on the ground that it was just and reasonable that the estimated contingent expenses of each Assembly, and travelling expenses of commissioners, in going to and returning from the Assembly, should be fully met by an apportionment among the several Presbyteries, according to the number of communicants within their bounds.

DR. JENKINS objected to the reception of the overture on the ground that it contained certain expressions which he considered disrespectful to the Assembly.

MR. ADAMSON and DR. WATERS claimed that the parties who were named to support the overture should at least be heard.

MR. J. S. BLACK asked if it would not be well, simply as a matter of facilitating business, to let the overture lie over, and have it before the Assembly simultaneously with the report of the Finance Committee on the same subject. It was quite possible that the Committee's report and this overture are much the same thing, or that the parties to the overture might see something of equal merit in the Finance Committee's report which they might accept. Thus he would favour having both before the Assembly at once.

HON. MR. MORRIS explained that the question was one that had been before the Assembly for three years past. They had met together for the good of the Assembly, and he thought they should consider the question. He thought that the venerable doctor who had spoken had a perfect right to speak of the scheme as he had done, but he believed that the overture, notwithstanding the criticisms that can be made upon it, should be received and considered along with the report of the Committee on Finance. They would then be able to deal with a very important subject. Anyone who heard the Manitoba list called last night must be aware that some steps should be taken to increase the representation. Thus he was not prepared to vote on a document which would conduce to such an end as critically as Dr. Jenkins had done. He, therefore, would second the motion, that the Assembly's Com-

mittee report be heard and received simultaneously with the overture presented.

MR. ROOR said the scheme had been in use twelve years in the United States, and no one had felt himself insulted by it. (Hear, hear.) He had been instrumental to a certain extent in bringing this scheme before the Assembly. But if it was to be thrown out after three years of labour, because it is an insult, he would say that that was too much for him.

MR. ROOR went on to say that he had gone into this matter pretty thoroughly, and had calculated the cost to the whole Church of commissioners attending the General Assembly, and the rate per capita needed to carry out the method proposed in the overture. He found the average expense of members from the Maritime Provinces to be \$24 each. From the other three Synods, about \$14 each, and from Manitoba the cost of a return ticket would be about \$75 each. Assuming that four-fifths of the whole Assembly is an average attendance of commissioners, the cost of their travelling expenses would be \$5250. The contingent expenses of the Assembly last year were \$5,150, making a total of \$10,500 to \$11,000 required annually to cover these unavoidable expenses. Mr. Root explained minutely the plan that has been successfully followed for a length of time in the United States, and explained the advantages that would accrue were it adopted here, in the fuller attendance of commissioners, and also in the increased sympathy which might be expected to exist amongst the congregations, by reason of the stronger in this way coming to the help of the weaker.

MR. LAING, Dundas, said he thought the overture would have recommended itself to the Assembly. If the Assembly were satisfied, as Dr. Jenkins had said, that there was not a member sufficiently dishonourable to make clause number seven necessary, he hoped clause number seven would be voted down. He knew that in Hamilton there were revered fathers and brethren who had declined the honour of attending the Assembly, because they could not or would not bear the expense. Mr. Root had moved that this report be received and considered; they did not ask that it be adopted until it had been fully considered.

The motion that the report be received and considered was put and carried. It was then resolved that the report be considered in connection with the Finance Committee's report.

FINANCE COMMITTEE.

The Finance Committee's report was read by Dr. Reid, and was to the effect that, after considering the whole subject, the Committee unanimously agreed that the simplest mode

of obtaining the desired result would be for each Presbytery to provide a fund for the expenses of its Commissioners.

Dr. REID said he thought this one of those subjects in which there was room for great differences of opinion. With regard to the point raised by Dr. Jenkins he did not think it an insult, but it was calculated to entangle weak consciences. They had men here from the Maritime Provinces, possibly interested in Nova Scotia coal mines, and if some of these good elders should find an opportunity of doing a good stroke of business, would they thereby forfeit their honour? (Cries of No, No, No.)

Mr. CARMICHAEL, Markham, moved that the subject of expenses of Commissioners be left to the various Presbyteries, and that each devise and adopt such a plan as may seem best for indemnifying its Commissioners to the General Assembly.

Mr. McLEAN SINCLAIR moved in amendment that a standing committee on mileage be appointed. He said it was desirable that there should be a thorough representation, and it did not follow that those who were wisest in council were of the wealthiest congregations. If they were not to have a full quota of elders at the Assembly they might as well write "Ichabod" on the doors of their churches.

Mr. MARSHALL thought Mr. Root's arguments unanswerable.

Mr. W. ADAMSON seconded the amendment made by Mr. Sinclair. Four years ago he had the honour of being sent to Halifax to the General Assembly there, and he thought it a great honour, and he was permitted to pay his own expenses like a man. But a great many found that their representation was too small; there were about a hundred and fifty-three ministers to about ninety elders.

HON. ALEXANDER MORRIS was in favour of any scheme that would secure the attendance of members from the poorest Presbyteries, that would enable the whole Church to contribute toward the expenses of securing the attendance of the members. He believed that if the Assembly could devise a good practical scheme it would be a boon to the Church, but he doubted if the Assembly at this moment was prepared to adopt such a scheme as the one proposed, without fully discussing it as it should be at the firesides and at the Presbyteries during the coming winter. He would move in amendment that the Committee should report at the next General Assembly. Mr. W. B. McMURRIEN seconded this amendment.

Dr. COOK frankly confessed that it was with no great pleasure that he saw another committee for the purpose of raising money

for an object for which he doubted if their people were prepared. He thought that the number of schemes presented to the people should not be increased. He thought there were enough ministers and elders present to do the business. The speaker went on to suggest that in the same way that provision was made for the support of a minister there should be provision made for the annual expense of sending delegates to the Assembly. He asked what was the particular advantage of a Synod meeting four weeks before the Assembly? In Scotland the Synod was thought the least useful of the church gatherings; the Assembly, the Presbyteries, and the Kirk-Sessions were the principal. The ministers were not well paid, and no obligations should be laid on them that could be avoided. It was a matter for consideration whether the Assembly should wander about as it does, or whether there should be one permanent place for it. If they met for instance in this great city there would doubtless soon arise a suitable place with all necessary appurtenances for the meeting.

Mr. C. B. PITBLADO considered the scheme would be an unnecessary burden on the Church, and already in the Maritime Provinces there was a feeling that the Assembly was costing the churches there too much.

PRINCIPAL GRANT deprecated the drawing of distinctions between members of the Assembly; he had yet to see any greater preference given to one than to another. For twenty years he had always attended the meetings of the courts and paid his own expenses, and never thought it necessary to say so, and nearly every minister he knew had done the same. He thought that to most elders, whose presence would be valuable, their time was worth more than the amount of their expenses. The scheme was impracticable; they might pass it, but it would not work, and after giving great irritation it would have to be given up. All the blame for this would, of course, be attached to the ministers.

The main motion, leaving the matter in the hands of Presbyteries, was then put and carried by a vote of 96 to 68.

DELEGATES FROM CONGREGATIONAL UNION.

The Rev. Dr. Duff and the Rev. R. K. Black were announced, and were introduced as a delegation from the Congregational Union of Quebec and Ontario in session, sent to express the Christian sympathy and brotherly love which the Union entertained toward their brethren of the Presbyterian Church and General Assembly.

Dr. DUFF said that brevity must be his rule. They had tried telephonic communication with their Presbyterian brethren for three quarters of an hour to find out what

time would be convenient for them to visit the Assembly. Great as science was, they could not succeed. They had tried to communicate with them by science and failed, but could, by the help of God, come before them and do so now. There was a thought in his mind that great as were the successes of science, the Word of God was even greater, for they were assured that they could come before God with a message or petition, and get an answer to their prayer even before they asked. He himself had been born and brought up in Scotland in the Presbyterian faith and knew what it was. He then thought it rather a tight fit for him, as many others had done. But he had learned one or two lessons since from them, and he would be pardoned if he said they had perhaps learned one or two lessons from them. (Laughter.) He referred to losing brother Dixon, of London, who had gone to the Presbyterian Church. But the Congregationalists had in his place received from the Presbyterians brother Burton, so that a fair exchange was no robbery. They were welcome to their brother Dixon, and he trusted the Presbyterians would agree that the Congregationalists were welcome to brother Burton. (Hear, hear.) He would remind them that the Presbyterians had a little sister in the Congregational Church—a weak little sister in point of numbers it was true; but he trusted that they would long continue to be in harmony, that they would respect each other's fields, and that their cause would prosper. He feelingly alluded to the esteem in which he held his brother of the Presbyterian Church in Sherbrooke, and of a very sad bereavement that had aroused Dr. Duff's sympathy. In conclusion, he wished them God speed, trusting that their feelings of brotherly love would not be measured by the length of his speech.

The Rev. Mr. BLACK followed, and alluded to the prominence the names of Duff and Black has taken in Presbyterian Church history, and testifying to the necessity of a strong fellowship among the churches.

EVENING SEDERUNT.

THE STATE OF RELIGION.

The report was read by Mr. Duncan, Con- vener, and was listened to with marked at- tention. The Committee were encouraged by tokens of increased interest to this all- important subject, though about one quarter of the Presbyteries had not reported at all in answer to the circular addressed to them. The topics presented for their consideration were, First,—The interest of the people in the work of the Church as shown by their li- berality and personal services in the prayer- meeting and Sabbath-school. In this respect

the Assembly had reasons for great thank- fulness. It was true that neither in liberality nor Christian work was the strength of the Church brought forth in its fulness. Second- ly,—The interest of the people in Church ordinances. The attendance upon Church ordinances, he believed, was encouraging, though there were some exceptional cases. It was a consolation to know that they were exceptional. As to the sacrament observance, there existed much cause for regret. Many did not give due observance to the sacrament of the Lord's Supper, and he found that this was very often due to a sort of awe for the solemnity of this ordinance. He trusted that such steps would be taken by the mi- nistry as would under God's blessing result in bringing these timorous souls into His fold. Thirdly,—Attention to religious training in the families. This was one of the most diffi- cult problems. Complaint was oftentimes made that neglect in this respect was very grievous, and there seemed to be in some cases a desire to shift the work, which should be done in the family, to the Sabbath schools. He believed the omission of proper family training was sowing the seeds of dissensions, which would in time prove very dangerous and difficult to eliminate. This was sufficient to awaken them and excite alarm. There were, it was true, exceptional cases, in which some church memberships were found fully alive to the duty of religious family training; but such was not the rule. When the Sabbath- school became a mere substitute for family training he believed it became dangerous. He expressed the sincere desire that sessions would give such attention to bringing about a different state of things as would ere long relieve the Church from this danger. Fourth— Were there any unusual tokens of divine awakening of people to take an interest in the welfare and advancement of the Church? There had been revivals in many of the churches, and direct traces of the awakening and revival of God's work in Cape Breton and Prince Edward Island, and in other places named in the returns. Fifth—Hind- rances to the Lord's work—to the spread of the divine Gospel. There were hindrances, and worldliness was one of them—a desire for wealth. After going on to point out the pernicious influence of these hindrances, Mr. Duncan said that there was another thing which people commenced to point to—the publication in the daily press of the doings of criminals. This daily history of crime was believed to interfere with the religious instructions of the Church to the people, and was inimical to its in- terests. Lord's Day visiting from house to house was mentioned as having a distur- bing influence upon the people. He felt that to submit to these things without protest

was to abandon a principle. Revival services and evangelistic work have left traces for good upon several congregations. In fine, the hindrances to the work of the Church were the old enemies—the world, the flesh and the devil, and these should be fought with the old weapons. They had room for sincere thanksgiving to God for abundant mercies in the time past, and for hope in the time to come. He trusted that the Lord would continue to bless their work.

The discussion which followed took the form of a conference in which the members freely exchanged opinions upon the subject matter of the report and the recommendations referred to it.

Mr. FERGUSON, Vankleekhill, went into the figures of the government census of 1871, comparing them with the statistics of the Church for 1879, from which it was made to appear that our returns must be very incomplete, inasmuch as the number given in the census, nine years ago, was larger than that now given by the Committee on Statistics, by upwards of 20,000, and it was well-known that during that interval the number of Presbyterians had increased very considerably. That was a matter for the General Assembly to inquire into. How was it that so many Presbyterians were returned by Government and so few by the Assembly reports. He believed that the Church was making progress, that a good work was being done; but even when their own statistics were taken into account, he believed there was reason for great humility on the part of the Church. Seventy one thousand families were nearly 400,000 and but 100,000 of these were communicants, so that according to their own showing there were 300,000 without any provision for their spiritual welfare. The question came, how many of these were minors? Perhaps one third — thus 200,000 adults were left without provision. This was not a healthy state of things. He would say to them, try and Christianize our people. A good many people said these were Christians, but the Church did not know it. They had no right to call men Christians who did not call themselves Christians. They had one of the grandest fields before them that ever a church had, and unless they took hold of this work and Christianized their people the results would be disastrous. One professor of faith for every two who make no such acknowledgment, was a fact that should stir up the Church. It was important that missionaries should be sent to the heathen, and to the far-away lands of the North-West. But even considering this, there were strong reasons for mission work at home. An excellent field presented itself, and he advised them to concentrate their efforts in that direction.

Mr. NEIL MACKAY said, in reference to the statistics presented by the former speaker, that there were a number of Presbyterians included in the census of this Dominion who did not belong to this Church. There were other branches which numbered amongst their congregations many who made up the discrepancy between the statistics furnished to the last Assembly and the census. There was one matter which came up in the report on the State of Religion and that was the amusements of our people. A great reform was needed, inasmuch as amusements were running wild. Young church people had been seen to rise up and go out from Sunday-school teachers meetings and hie to the skating rink or indulge their fancies in the dancing hall. This was to be deprecated as the Christian character of the professors of religion should be above that sort of thing.

Mr. CAMPBELL, Montreal, felt that the number of Presbyterians outside of pastoral oversight had been over-estimated. At the same time he felt that there was a great deal of work for the Church to do, and they might strike midway between Mr. McKay and Mr. Ferguson, and come nearer the truth as to numbers. He was certain there was a number of people to be attended to in the large cities, though he believed it could not be said to any great extent of Montreal. He was aware that there was a class of people who could not or were not reached by the Church, but held that they could be reached by proper means. Many of them had no desire for the ordinances of God's house, but there was a way of reaching them. He recollected that in the Presbyterian Church in England the question had been discussed and the resolution arrived at to employ the services of evangelistic workers. He believed that there was much in what Mr. Ferguson had said, and hoped that these things would be remedied.

PRINCIPAL CAVEN was not anxious to have the motion pass without a word upon it. The report that had been read was such that no one could hear it and go away without feeling refreshed and being resolved by God's grace to work with renewed energy. He had listened with very great interest to Mr. Ferguson, and no doubt these statements showed that there was a vast field, and that anything like cessation of work would be very much out of place. There was great reason why this large Church should be grateful to God, and he felt this all the more when he looked abroad and saw the great historical churches entering into theological disputes that threatened to destroy their belief in the fundamental doctrines of the Word of God. Notably was this the case in Germany where they found the most learned of theological institutions. He mentioned an instance of twelve churches

in one city so depleted that one church would be enough for them. How deeply grateful to God they should be in Canada that they had no such state of things. Their Churches were sometimes accused of being meagre in scholarly attainments, or of having contributed nothing to the literature of the age. He believed that was the case, but without allowing that the ministers of the Dominion were inferior in education or culture of those of any other land. But if they must choose between high scholarship and splendid literary attainments on the one hand, and on the other, an earnest evangelical ministry among the people, that would make them sound in the true Christian faith, then he had no hesitation in choosing the latter, and saying that the Church in this condition had reason to be grateful to God, and he would say that as long as they were earnest Christian men, true to their duty in season and out of season, and as long as the Church adhered to the ministry, he believed that they would be soon, in God's Providence, delivered from things complained of, so that sometimes the very things that were placing them below other churches might ultimately result in placing them in advance of them.

DR. JAMES, Hamilton, said he felt thankful for the report, and still more for the turn the discussion had taken. He trusted that each one would, as Principal Caven and others had done, make such suggestions as would stimulate and aid each other in the work. A large number of congregations were disposed to provide entertainments for the purpose of bringing young people into the church of Christ. He was glad to have the opportunity to say in the Assembly that he not only discountenanced, but condemned, from a sacred standpoint, every such mode of opening the door of Christ's House. It was sometimes said that young people will not come in and we must make the Church attractive. They could not make it more attractive than by presenting the truths God has given us in their simplest and purest form, and that was the true attraction. If other attractions were needed, then he had never given himself to the work of the Ministry to cater for the amusement of the unbelieving, the careless or indifferent. A great deal had been said about the various hindrances, intemperance, worldliness and things in general. It might very profitably be taken into serious consideration, the kind of reading which is indulged in our homes. He believed the great thing needed in the present day was more direct Scriptural instruction in the family. If they could get the ears and hearts of the mothers and induce them to instil into the opening hearts of the children the pure Word of God, they would then be sowing the seed, in which the Holy Spirit of God would

operate until it germinated in conversion, sanctification, and godliness of life.

After some further remarks by PROFESSOR GREGG, MR. SUTHERLAND of Ripley, and others, a resolution was carried unanimously adopting the report and commending its recommendations to the Presbyteries, Kirk-sessions and families of the Church.

At the close of this conference, Mr. John M. King, Toronto, led the Assembly in prayer.

SABBATH-SCHOOLS.

MR. McEWEN, Ingersoll, Convener of the Committee on Sabbath-schools read the report which contained a great deal of interesting information, although confessedly deficient in respect of statistics. The recommendations appended to the report were chiefly extracts from the reports of the several Synods. Many of them were useful and valuable, affording satisfactory evidence of a wide-spread and increasing interest in regard to the management and equipment of our Sabbath schools. The hour of adjournment having arrived, discussion upon the report was reserved till a future sederunt.

Third Day.

A JUDICIAL COMMITTEE.

DR. WATERS read the order of business for the day, the first of which was the appointment of a Judicial Committee. The following were named,—Dr. Bennett, J. F. Blanchard, Hon. D. McCurdy, Mr. John McMillan, Dr. Cook, Principal MacVicar, Dr. Matthews, David Morrice, John Durie, John M. King, Jas. Middlemiss, D. J. McDonnell, Alex. Beith, W. B. McMurrich, Dr. Bell, Dr. Proudfoot, M. Aull, Dr. Dunsmore, C. G. Hamilton, Hon. Alex. Morris, Joseph McKay, Wm. Robb. Dr. Cook and Principal MacVicar requested that their names be withdrawn. Principal Caven was subsequently appointed Convener.

DR. KEMP looked on the appointment of a judicial committee by the General Assembly as contrary to the constitution of the Presbyterian Church. The whole church, and not a committee, should be enabled to pronounce on questions of discipline, and this Assembly had ever been regarded as the true representative of the Church, and as such should refer questions of church discipline to the proper committees—the Sessions, Presbyteries and Synods of the Presbyterian Church. He moved in amendment that the judicial committee be not appointed.

DR. COOK said that the judicial committee was not merely for the purpose of expediting business, but for the formation of a solemn and careful judgment. He would give far more for the judgment of such a committee

than for that of the Assembly. The motion was carried by a large majority.

ANENT ELECTION OF A MODERATOR.

MR. GRACEY read an overture from the Presbytery of Kingston setting forth that the present method of nominating persons for the Moderatorship is unsatisfactory and that the regulations be so amended as to dispense with nominations on the part of Presbyteries. In supporting the overture, Mr. Gracey gave a number of reasons for the proposed change, and suggested that the Assembly adopt the system practised in the Church of Scotland, namely,—that the nomination should emanate from a college or board of ex moderators.

MR. CROIL moved the adoption of the overture, remarking that it did not interfere with the right of members to nominate any person whom they might choose on the floor of the House when the time came for the election of the Moderator.

DR. GREGG, DR. BELL, DR. WATERS, and others in favour of continuing the present system, presented their views which the Assembly endorsed by a large majority.

OVERTURE ANENT COLLECTIONS.

DR. REID read an overture from the Presbytery of Toronto recommending that Presbyteries exercise a careful and vigilant oversight of the congregations in the matter of contributions for all the schemes of the Church, that they be instructed to call for returns at stated periods from each congregation, and recommending the appointment of members in each Presbytery to take the special charge of each particular scheme. DR. REID explained that the overture involved no new principles and was simply a matter of detail.

MR. HALL, Thorndale, interpreted Dr. Reid's remarks as giving the matter too little importance, and created some merriment by stating that it was too bad to occupy the time with discussing an overture whose chief commendation was that it was an "innocent one." On motion of Principal Caven, the overture was adopted and the subject to which it refers was heartily commended to the Presbyteries of the Church.

OVERTURE ANENT STANDING COMMITTEES.

MR. P. McF. McLEOD, Stratford, read an overture from the Synod of Hamilton and London in reference to the appointment of the standing committees of the Church, recommending, *inter alia*, that these committees should be composed each of a small executive, say of not less than five and not more than nine members, appointed annually by General Assembly, and of delegates from all the Presbyteries, according to a ratio to be agreed upon, say of two delegates from each

Presbytery containing 30 or more congregations, and one delegate from those Presbyteries containing less than 30. That the executive committee for each of the schemes shall be chosen by the General Assembly from the men of experience in the special work allotted to them, and with regard to their residence in or near the place of the committee's meetings. That the city of Toronto shall be the place of meeting for all the committees of Western Section, with the exception of the Board of Management of Montreal College, and that the meetings of these committees shall be held within the same week, half-yearly, at a date to be agreed upon, and at hours which will enable the delegates from Presbyteries to attend them all. MR. McLeod made a vigorous speech in support of the overture, and moved its adoption.

MR. GRANT, Ingersoll, seconded the motion with a few happy remarks.

THE AFTERNOON SEDAERUNT commenced with devotional exercises, Dr. Robert Sedgwick leading in prayer.

COLLEGE REPORTS.

PRINCIPAL McKNIGHT presented the report of the Halifax College in printed form. It was accordingly held to be read. It was very satisfactory. The library had 9,000 volumes. They had attempted to increase the endowment to \$100,000, and it was subscribed. They had received a little more than half that amount, as the people by the sea did not have so much prosperity as those in the West seemed to have. The expenditure for the College had been kept within their income, and an adverse balance from last year of \$1,800 had been reduced to about \$1,300. The Principal did not know of any legislation to be asked for. He would add that the time was approaching when a professorship hitherto supported by the Church of Scotland would be withdrawn, and they would be compelled to look elsewhere for support. The number of students last session was 14.

PROFESSOR WERR, from Morrin College, Quebec, read the report of that Institution. Its annual revenue was \$3,872. There was a fair attendance of occasional students, but it could not be said that the work done by it was increasing, perhaps owing to the diminishing influence of Protestantism in Quebec; yet it had done something in supplying means for the attainment of higher education by Protestants. He trusted that the College commended itself to the liberality of the Assembly.

MR. DAVID MORRICE read the report of the Montreal College. The total number of graduates was 61, scattered abroad over the Church, while 23 of its students were settled as ministers or ordained missionaries within

the bounds of the Synod of Montreal and Ottawa. The ordinary revenue exceeded the expenditure by \$150. There had also been made several additions to the library. Enlargement of the constituency of the College was suggested; four additional scholarships had been founded. The balances were all upon the right side.

PRINCIPAL GRANT, of Queen's College, drew attention to several matters in that report. The number of students in Arts and Theology was 115, of whom 51 were registered as studying for the ministry. The total revenues of the year, including \$1,928 from the Colonial Committee of the Church of Scotland, were \$19,375.84. Alluding to the preparatory department of their College, he said that they were quite prepared to see it die, believing that it was not for the benefit of the young men to have it indefinitely continued. Among other satisfactory announcements made, he said they had a balance on the right side.

DR. PROUDFOOT, of Knox College, asked that the reading of the report be postponed, as it was not yet ready.

NEXT MEETING OF ASSEMBLY.

DR. WATERS moved, seconded by Dr. Jenkins, that the next meeting of the General Assembly be held in the Convocation Hall of Queen's College, Kingston. This was agreed to, and the time decided upon for its commencement was the second Wednesday in June at 7.30 p. m.—the opening services to be held in St. Andrew's Church. It was further intimated that the General Assembly for 1882 would probably meet in St. John, N.B.

STANDING COMMITTEES.—After considerable discussion, it was agreed that the overture on this subject be sent down to Presbyteries to report to next meeting.

EVENING SEDERUNT.

THE REV. DR. STEEL.

The Moderator cordially welcomed the Rev. Dr. Steel, of New South Wales, who was received with rounds of applause.

DR. STEEL said.—Moderator, Fathers and Brethren, I thank you for so cordial a reception, and for the kind way in which you have invited me to address this venerable Court. Coming from so great a distance, I am happy to find I am nevertheless among my kinsmen. When I reached a part of this Dominion I was gratified to find so many of my kinsmen according to the flesh, a whole country-side of cousins, and still more to find myself at the communion table among so large a company last Sunday, but the church to which I belong is so intimately related that we are your cousins. (Applause.) We all come from the same mother, all speak the

same shibboleth, from time to time we stretch our long hands across so many thousand miles and grasp each other in affection. John Calvin protested he would be willing to cross ten seas to bring the Churches into closer union. The speaker referred in grateful terms to the union of the churches in New South Wales in 1865, and in Victoria in 1859, by which means their strength and influence had been greatly increased. He also referred to the founding of St. Andrew's Presbyterian College in Sydney, and gave some interesting details concerning the progress of the Presbyterian Church in New South Wales and New Zealand.

In South Australia the Presbyterians, with other denominations, had formed a Union College which trained a native ministry. The Church in the Australian colonies, therefore, was fitting itself for its highly important mission. Another thing in which the education of Australian schools differed from that of Canada was that there the churches believed in undenominational education, whereby all classes received the same grounding to fit them for their work in the world. They had had a great fight for this scheme, and it was at the most opportune moment that they received very much help from an unexpected quarter. The Rev. Mr. Chiniquy came among them, and had received a hearty welcome, not as an official delegate from this Church, though bearing letters of commendation from it. He had done very marked service in assisting them, and he must here testify to that fact. The speaker then passed on with a reference to the mission work in Polynesia—that in the New Hebrides receiving especial attention. The courage and unflinching devotion of the missionaries and their wives—especially that of the latter; the spread of the Gospel and the death of the martyrs, who, during eighty years had brought about the fact that 300 islands and 450,000 people formerly heathen had been evangelized; that in the Fiji Islands there were 800 churches, 100,000 attendants on divine ordinances, and 25,000 communicants; that all this cost no more than the Victoria Bridge, and equal to about as much as one mile of the Thames embankment. He reminded the Assembly that there are to-day in China, 200; on the coasts of Africa, 200; in the Southern seas, 200; in India, 600; among the natives of North America, 100 missionaries. Such were among the facts referred to at length by the reverend gentleman, who concluded his splendid address by saying they were hastening to the glad day when the kingdoms of this world would become the kingdoms of our Lord and his Christ. (Loud and continued applause.)

The Moderator briefly returned to Dr.

Steel the thanks of the Assembly for his exceedingly interesting address.

¶ The 100th Psalm was then sung by the Assembly with heart and voice, led by Mr. McLaren the choir-master of Crescent St. Church.

HOME MISSION REPORTS.

DR. COCHRANE, CONVENER, entered into explanations at length on the Report of the Committee on Home Missions, (Western Section,) which, having been previously placed in the hands of members in pamphlet form, was held to be read. He said that the Committee had begun the year with gloomy forebodings, but the liberality of the people had enabled them to come before the Assembly at this time, and for the first time in the history of the Church, free of debt and with a small balance on the right side of the ledger. They had commenced the year with an indebtedness of \$11,050, and for a time felt that they must altogether abandon some of their mission fields and curtail the salaries of their missionaries in others; but so hearty and generous had been the response to their appeals, the entire indebtedness had been cancelled, while the claims for the year were also fully met. For this they were thankful to the Great Head of the Church who had inclined His people to give so willingly; thankful also to the Presbyteries of the Church for their valuable assistance, and to the congregations and individual members of the Church who had so nobly responded. The contributions from all sources for the past year amounted to \$46,869.77. The balance on hand is \$116.99. The committee gratefully acknowledge their obligations to the Colonial Committee of the Free Church of Scotland for a grant of £250 stg., towards their Home Mission work, and another of £150 towards the maintenance of Manitoba College: also grants of £100 each for the same from the Presbyterian Church of Ireland—making in all \$2,905.72 from the Home Churches. The donations and special contributions amounted to \$6,396.59, of which \$3,600 came from Montreal, \$726 being balance of ministerial contributions to the deficit of last year, and \$750 from the PRESBYTERIAN RECORD. The report gives detailed statistics of 126 mission fields, exclusive of Manitoba—in which alone there are already upwards of *ninety* preaching stations. The number of families supplied with ordinances in these stations is 4,343, the number of communicants, 4,844. The total amount expended by the Committee in these 126 stations was \$22,532.23. The Supplemented Congregations—exclusive of Manitoba—were *eighty-five* in number, who received during the year \$10,753.29, in sums ranging from \$25 to \$275 each. The numbers of mission-

aries reported are as follows:—Ministers and Licentiate, 35; Theological Students, 70; Student Catechists, 25; Lay Catechists, 9. Total 139. Honourable mention is made of the abundant labours of the Theological Students under the auspices of the Missionary Societies of Knox College, Queen's College, and the Presbyterian College, Montreal, respectively, and of the very considerable sums of money raised by each in behalf of the mission work of the Church, over and above what passed through the hands of the Home Mission Committee.

MR. J. M. KING moved the deliverance on the report, conveying the thanks of the Assembly to the Committee, and especially to the Convener; acknowledging thankfulness to Almighty God for the success which had attended their efforts, and those of the Student's Missionary Societies; expressing gratitude to the Home Churches for their valuable aid, and, generally, approving of the recommendations contained in the report.

Fourth Day.

THE REPORT FOR THE EASTERN SECTION was given in by Dr. WATERS at a subsequent sederunt and adopted. An extended notice of this most interesting report will appear next month, along with that of the Board of French Evangelization and other matters.

AGED AND INFIRM MINISTERS' FUND.

MR. JAMES MIDDLEMISS, Convener, read the report of the Committee for the Western Section of the Church. The receipts for the year were \$5,331, the expenditure, \$5,665. The estimated expenditure for the current year was \$7000, and it was feared that unless an effort was made to increase the revenues there must inevitably be a reduction in the larger annuities. The chief cause of anxiety was in reference to the irregular payment of the ministers' rates. An amalgamation of the funds, East and West, had been considered by the Committee, but they judged it to be impracticable at present. The report, which was a very carefully prepared and judicious one, embodied a number of valuable suggestions for the improvement and management of the Fund.

PROFESSOR GREGG directed attention to the necessity of punctuality on the part of ministers in the payment of their rates.

MR. MACLEAN SINCLAIR, Convener, read the report of the Eastern Section. The income of that Fund last year was \$1603 from all sources: the expenditure, \$1383. Mr. Sinclair made an admirable appeal on behalf of the Fund, quoting the sanction of Scripture, and shewing that the principles upon which it was founded were alike politic and reasonable. He urged its liberal support, not as a

matter of charity, but as of duty to a class of men who were called upon to make large sacrifices in doing the work of the Church, many of whom had not the means of laying by a competency for themselves and their families when they shall be overtaken with old age.

MR. NEIL MACKAY, P. E. I., expressed himself somewhat strongly in regard to what appeared to him to be harsh, if not unjust, in some of the regulations for the administration of the Fund, as for example, the forfeiture of a minister's interest in the Fund if by reason of his inability to meet the annual payments required from him, he should fall into arrears even for a year or two. Such cast iron regulations he contended struck at the root of church liberality, and he characterized them accordingly.

MR. J. M. KING, held that the true complaint, if there were any, was not in the direction indicated by Mr. Mackay. The administration of the Fund was, on the contrary, held rather to be too lax.

MR. ROOR spoke enthusiastically in support of the Funds and their management, and urged that ministers of wealthy congregations should contribute in proportion to their implied abilities. It was much easier to raise money for the great Schemes of the Church than for such a small thing as the sustenance of an aged, worn-out servant of the Lord.

MR. J. S. BLACK was sensible that he was on the unpopular side of the House on this question. He would have nothing to do with the recommendations respecting the Aged and Infirm Minister's Fund. He believed that there was a radical element of unfairness in it, based upon a misconception of the relative financial abilities of city and country ministers.

MR. PITBLADO moved, seconded by Mr. Blair, the adoption of the report, which was carried, and the Assembly then adjourned until Monday, to afford the members an opportunity of taking an afternoon's excursion on the river, and of visiting the Protestant Institution at Pointe aux Trembles, so long under the management of the French Canadian Missionary Society, and which is now about to be transferred to the Board of French Evangelization of THE PRESBYTERIAN CHURCH IN CANADA.

Sabbath.

BY APPOINTMENT OF THE MODERATOR, REV. PROFESSOR BRUCE, D.D., of Glasgow, and REV. PRINCIPAL CAIRNS, of Edinburgh, delegates from the Free Church of Scotland and the United Presbyterian Church, respectively, occupied the pulpit of CRESCENT STREET CHURCH on Sabbath morning and evening.

Dr. Bruce took for his text the brief but comprehensive prayer of St. Paul on behalf of the Church at Ephesus, contained in Ephesians 3:14-19, upon which he founded an exceedingly interesting and instructive discourse, at once evangelical in its tone and abreast of modern thought. DR. CAIRNS appeared in the pulpit in the evening, without gown, or bands, or manuscript, or impedimenta of any kind, and delivered a magnificent missionary sermon from the words "*His name shall endure for ever*," Psalms 72:17. The service for the children of the Sabbath-schools was held at 3 o'clock in the afternoon in the same place. The children with their teachers occupied the area of the church, and their parents and friends, the galleries. The spacious building was filled to overflowing, and as the great company united their voices in song, the words of the old familiar hymn were brought to mind.

Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray,
They hear of heaven and learn the way.
I have been there and still would go;
'Tis like a little heaven below.

MR. DAVID MORRICE occupied the chair, and stirring addresses were delivered by Mr. Donald, of Pictou, N. S., and Dr. Steel, of Sydney, N. S. W.

Fifth Day.

THE COLLEGES.

DR. PROUDFOOT presented the report of the Board of Management of KNOX COLLEGE. The only recommendation offered was that there should be a change in the manner of electing the Board of Management, providing for the retirement of one half of the members annually, as under the present system they were practically without a Board at all from June till October. The debt on the college had been reduced during the past year by the sum of \$4,897, but it would be necessary to raise at least \$30,000 more to relieve them of indebtedness. The expenditure for the year was \$12,854. The income from all sources, \$369 less. This was a great improvement in the financial condition of the college. The number of students preparing for the ministry last session was upwards of one hundred. It was sometimes said that we had too many colleges and divinity students, but Dr. Proudfoot believed that the world was ready to take all the ministers that the colleges could send them. With reference to the wants of the North West he held that this was a most important juncture for Presbyterianism to exert its influence upon the national life of that growing country. Instead of reducing the number of candidates for the

ministry he hoped that many more young men would come forward to enter into the Master's vineyard.

PROFESSOR BRYCE read the report of the MANITOBA COLLEGE, which indicated the growing necessity for the erection of a suitable college building, on account of the increasing demand for higher education in Manitoba. Out of 47 students who had gone up to the University, sixteen were from Manitoba College. The Free Church of Scotland and the Presbyterian Church of Ireland had both contributed largely in support of the college, and the vast emigration from these countries would reap the benefit. It would cost \$15,000 to \$20,000 to erect suitable buildings. The library contained 3,000 volumes. The receipts for the year were \$6,135, and the expenditure \$6,965. The assets were \$7000, including the present wooden buildings and site. The liabilities were \$3,738.

DISCUSSION ON COLLEGE REPORTS.

THE REPORTS ON the HALIFAX COLLEGE and MORRIN COLLEGE, Quebec, were received and adopted *simpliciter*. PRINCIPAL MACVICAR moved the appointment of a French professorship in the MONTREAL COLLEGE, at a salary of \$2000 per annum, payable from the funds of the FRENCH EVANGELIZATION BOARD, and moved the appointment of the Rev. Daniel Cuisserat, M. A., pastor of Orthez, France, as one who was in every way competent for the position. The nomination was seconded by Mr. Laing, Dundas, and carried unanimously.

DR. KEMP seconded by DR. MCGREGOR, moved the adoption of the report on Queen's College which was also agreed to unanimously.

PRINCIPAL CAVEN moved seconded by MR. CARMICHAEL, Markham, the adoption of a deliverance on KNOX COLLEGE Report, expressing approval of the sustained interest manifested in its support, and remitting to the Board of management the revision of the By-laws by which it is governed, to be reported to next Assembly.

DR. REID read an overture from the Synod of Montreal and Ottawa, the purport of which was to do away with the preparatory classes connected with the Theological Halls, and providing that no student shall be received into the Theological course of the colleges of the Church unless they have passed through a regular curriculum of Arts in some university or college, or in such classes as the General Assembly may appoint from time to time. DR. MOORE moved the adoption of the report, seconded by MR. D. M. GORDON, of Ottawa. Further discussion of the subject being interrupted by the hour of adjournment.

HOME MISSION REPORT.

After recess, the discussion of the report on HOME MISSIONS was entered upon. MR. JOHN M. KING drew attention to the fact that much of the financial success that had attended their efforts during the past year was due to the indefatigable labours of the Secretary, MR. R. H. WARREN, and to the individual liberality of members of the Church in Montreal. At the same he thought it very desirable that the fund should mainly depend upon the systematic and steady support of the congregations as such.

MR. GORDON seconded the motion, and was opposed to accepting what had been done in the year past for Home Missions as a "spasmodic effort," but rather as an indication of what they could do if the needs of the case were shown to them in their proper light. After all, the Province of Manitoba was really only a square in the great North-West, and after showing the work that had been done by the Roman Catholics, and what later on had been done by the Protestants, concluded that the Assembly had not altogether done its duty to these people. Scotchmen were becoming ubiquitous in the North-West, and Ontario Scotchmen, who had resided in that province for some time, were also going into the North-West. The Church must follow them into these provinces. He felt that although the emigration to the North-West might not reach all that had been promised by their editors and statesmen, it would at any rate outpace the efforts of the Church to keep up with it. What must the Assembly do? First, follow the children of the Church into the country. If these were not looked after when they went in, they could not perhaps be found afterward. He characterised the missionaries sent out to these lands by the Anglican Church as well fitted for the work before them, and concluded that the Presbyterians in that country should be supplied with church ordinances. Until they were able to do so themselves it was the duty of the Assembly to provide for them. He went back to John Knox's time for a precedent for his (the speaker's) idea of appointing a superintendent of missions, and believed that if two gentlemen were to go to the North-West they could find out where to place their missionaries for the advantage of the Church. They had hitherto relegated the supervision to the Presbytery of Manitoba, but without any disrespect to that Presbytery he could say that they knew no more about the field lying west of them than did the Presbyteries of Ontario or Quebec. They could not be expected to do more, having their own hands full with their own province. Having gone over the ground himself he could say

that there was little, though some, exaggeration of the quality of lands in the North-West; but there would be a very large immigration thither. He regarded that field as supremely the one for the Presbyterian Church, and held that when they had done the work in the years to come, they could then look back upon a work done greater than any of them had yet imagined it would be.

Mr. MORRIS considered the subject before them the most vital that would come before the Assembly, because upon their treatment of it depended their ability to retain the hold upon their Dominion that the Church had so far held. He called attention to the little handfuls of their people surrounded by people speaking a different language and holding different creeds. He pointed to Winnipeg as an evidence of the growth of the country and showed, from what he had seen himself, the diversity of the field and the want of workers. The field was already occupied. In Prince Albert the Anglican Church was erecting a college, and if the Assembly did not at once take hold they might find by and by that every place was occupied. He believed that the North West was now taking in the Canadians who previously emigrated to Dakota. He had at one time been in Pope County, Dakota, and, when he asked where he was, was told that he was in a Canadian country, and he felt sad to think that these countrymen of his own were under a foreign flag. He endorsed heartily the practical suggestion of Mr. Gordon, that two of their members should go out this season and see what was wanted. He thought there was another aspect to the case, and that was the emigration from Quebec and Ontario to Manitoba. In these provinces there was much work to be done. He believed that there would be an immigration of farmers from England, Ireland, and Scotland to the older provinces, and to them also must there be extended the ordinances of the Church. He believed that the demands of the North-West were already beyond anything the Assembly could do, unless the congregations could be made to show a liberality greater than had yet been shown by them. In these circumstances he believed that an appeal should be made to the two Presbyterian Churches of Ireland and to those in England. He hoped that this would be done.

Mr. BRUCE said that the contributions in the North West were relatively as large as those in the older provinces. He showed that they had supplied places in the North West as soon as the settlers had formed settlements, and that this fact shown to the congregations at home would induce them to contribute more largely than had yet been done.

Mr. McKELLAR took much courage from what had been said in the meeting, and was glad that his fellow labourers in the North-West had the support and sympathy of the members of Assembly. (Applause.) They had just passed through the gateway of that immeasurable territory. He said the most encouraging feature of their work was that the new element pouring into the country was largely Presbyterian, from Ontario. He impressed upon the older church that their children were going West, and thus must be followed to their new homes with the gospel and ordinances. He felt that if the congregations of Ontario and Quebec had the matter represented to them fairly, there would be no trouble about the funds. The next few years must be most important in their bearing upon the history of the work in the North-West. They must, he felt, keep abreast of the tide. Missionaries at present were compelled to go into not only their own fields but into those adjoining them, so greatly did they feel called upon to keep pace with the work. The Assembly need have no fear of the result if the ministers appealed to the wealth and love of the wealthy members of the congregations, told them what was to be done, and where it was being done. He had faith that prayerful, earnest exertion would open the King's treasury and the hearts of those who held it in trust. Pastors should tell their congregations what they required, not as a congregation, but as a united church. The people of the old provinces had the greatest interest in the North-West. They sent money and presents to their sons who had emigrated to the West, and followed them with their sympathies and prayers. Why should they not follow them with the means for church ordinances as well—why not send them the bread of life? And their children would grow up to bless them and pray for them. He pointed out the dangers which followed upon young men getting into a strange country, and far away from home influences, and that of persons going into districts entirely remote from the reach of the ministry, as two of the chief evils that missionaries to the North-West had to overcome, and concluded with the hope that the Christians of the eastern provinces would help them to help themselves.

THE REPORT was then considered clause by clause, eliciting a good deal of discussion, without in any material degree changing its character. With regard to the commissioners whom it was proposed to send to Manitoba, Dr. Cochrane considered that it would be premature to send them this year.

Mr. J. M. KING moved that the thanks of the Assembly be given to the Church of Scotland, the Free Church of Scotland, and the Presbyterian Church of Ire-

land, for their continued interest in our work, and their continued efforts on our behalf. In reference to assistance from the old country, he felt that as the Church of Scotland had been obliged to reduce its grants to British Columbia it would not be wise to apply to them for any increase of their grants to Canada at the present time, but, he would be glad if the presence of Dr. Cairns would result in the United Church of Scotland doing something in the direction named. As a child of that Church, he (Mr. King) was sorry to see that in these latter years it had forgotten the colonial work altogether. He hoped that Dr. Cairns would endeavour to bring it into line with the other Churches.

Mr. CAMPBELL, Montreal, felt sure that the Church of Scotland could be relied upon for substantial aid towards the colonization of Manitoba, and for laying the foundations of Presbyterianism in the great North West Territories.

EVENING SEDERUNT.

The attendance this evening was very large, the body of the church being quite full, and the galleries very nearly so. The occasion which called forth such an ovation was the reading of the Foreign Mission reports and the presence of distinguished delegates from Scotland.

FOREIGN MISSION REPORTS.

Dr. McGRIGOR presented the report of the Eastern Section, and Professor McLaren, that of the Western Section. The receipts for the first were \$13,239.10, and for the second, \$22,471.59 — total, \$35,710.69. The debt on the Eastern Fund was reduced last year from \$4,121.27 to \$2,361.90. Although a larger amount by \$656, had been raised in the Western Section this year than last, by reason of exceptional and unavoidable expenditure for buildings at Indore, and also at Tamsui, the debt upon the Western Fund had increased from \$5,008 to \$16,558. It would be therefore necessary for the Church to raise for the next year just twice as much as was contributed last year.

PRINCIPAL GRANT moved that the two Foreign Mission reports be received and laid on the table, and their fuller consideration be made the order of the day for Wednesday forenoon. It was felt that the whole evening should be given to this subject; also that the Assembly would be helped, not hindered, in their duty of considering the reports by the presence of their friends from Scotland. It was felt that it would be unfair to the members of the Assembly to attempt to pass the adoption of the reports now; all that was to be done was to put them fairly before the

House, and fix a time for their consideration. There were always, in every court, men who looked with proper suspicion on members of committees. They did so little, and got so much for doing it, that they should be carefully watched! They knew that committees sometimes sat for three or four days; that the conveners and secretaries gave great time and thought to the work, but had a malicious pleasure in doing wrong, and were always getting into debt, and, in fact, rather liked getting into debt; therefore, instead of moving the adoption of the reports it was only proposed that they should be received. They might have trusted to the right feeling of the Assembly, but the Committee felt that they were in circumstances which demanded the thoughtful consideration of every member of the House. It was one of the misfortunes of the Church being divided into two sections, that people in the West did not know much about the work in the East, and people in the East did not know much about the work in the West. The Church had five Foreign Missions, and these represented various classes of Foreign Mission fields. There were two missions to decaying races, the missions to the South Sea Islands and to the Indians of our own North West. Secondly, two missions to the vast ancient heathen civilizations of the world, namely to China and India, and then between the two a block of 30,000 people that have been exported from the dense mass of Hindooism to the Island of Trinidad, almost realizing the idea of Dr. Duff, who longed for a piece to be broken off the great pyramid of Hindooism, to see if the forces of Christianity would act as a solvent for it. Everyone would say at once,—"Too many missions for a church like ours!" When this church was new born in Montreal five years ago, it entered on the labours of four distinct churches. When the Church consisted of only about five hundred, the Lord commanded them to go and preach in all lands. They couldn't help it, there were the five missions thrown upon their hands, and which were they to throw up? The one at the South Sea Islands was contiguous to the Australian churches; that would leave the Eastern church with only one field. At the same time, when we came to the Western section, he asked which of the three would they advise the Church to give up? Should they give up the one to the Indians of the North-West, the old lords of the soil, do nothing for them to raise them in the scale of Christianity or civilization? or China, where God had blessed them in so marvellous a way? or India, our own fellow subjects? There were men there who had been brought into the Church and had made more sacrifices by joining the Church than the whole Church put together had made in sending

them the Gospel. What would his hearers think if one of the leading gentlemen of Canada, at the invitation of one or two obscure Mohammedan missionaries, had given up all. We wouldn't expect it, but that was what had been found in India. Should we then give up the mission to India? The missions were divided into classes, a mission to a barbarous race, which was cheap, and a mission to a heathen civilization, which was dear. Going to a place like India or China, the people thought themselves far better than we. You could get nothing without money; you are as helpless as you would be in Montreal without money, and he would be very sorry for you if you were in that plight. Missions to the North-West or to the South Sea Islands were comparatively cheap. But just think of what we were getting for the extra expense, we were dealing with teeming millions, a wonderful people that we were afraid to compete with. The Hoodlums of San Francisco were afraid of them, so they cry out to keep them out of the country. \$12,000 would nearly build this church! *i. e.* Crescent St. Church, (great laughter), and the Committee had only built twenty churches and houses with that amount, and he thought the Committee ought to be discharged for their extravagance! The Church must give this next year, in the Western section, twice as much as it gave last year, if they were to hold on. Was that reasonable? He knew the sensitiveness of this Assembly on anything bordering on expensiveness. How much had we given during the past year? There were about eighty thousand communicants in the Western section, and they had given \$22,000, the rich, the middle class, and the poor, to carry out the Lord's dying command, the work for which the Church exists; had given a quarter of a dollar per member for a year! If they did their duty they would fall on their faces and ask God to forgive them and censure the Committee for only asking double the amount. This was the age of scepticism, and he did not wonder at it; this was an earnest age, and men had a right to doubt whether the Church was in earnest when this was the show it made. This was the first age in the world's history when the whole world was thrown open to the Church. A hundred years ago it was not. We could not then get into China, Japan, India; the whole world was now thrown open to us. Glorious was the opening and glorious our responsibilities.

Mr. McNEIL, Newfoundland, felt that it was unnecessary for him to dwell upon the details of the report. Whoever would take the trouble to read the reports and letters from the New Hebrides and elsewhere must feel convinced that the people there and in India, China, and the North-West were

waiting, and that we have a very loud call to go to them. It had been said of these heathen that, having religions of their own, there was no necessity to go to them—that by and by of their own accord they would, though bad now, in time reform. But history said differently. The Tartars, the followers of Confucius, and the other heathen religions, were as bad in the time of the Apostle Paul as they were now. The only salt that would preserve these people was the salt of Christ's Gospel. Some others said these people would not be lost; therefore it was no use to go to save them. Yet Christ commanded that his gospel should be preached to all nations. He did more. He came down and instructed the Apostle Paul to be the first Christian missionary to the heathen. The speaker alluded to Buddhism which instructed its dupes to labour on, and by their own deeds to reach perfection—by transmigration; and yet their goal was merely "sublime indifference." But the Christian offered them the water of life, without money and without price. The world was ready for it. The doors were all open for it. They had the translated Bible to help them to transmit the message. There were no closed doors to it now. He pointed to China, India, the Sandwich Islands, Fiji Islands, and others in denial of the assertion that Foreign Missions were failures. He said it was the indifference and selfishness of the Christians that stood in the way of propagating the Gospel. There was plenty of money to build fine churches, Panama, and Suez Canals, and other great works, but not enough to send to a foreign mission. He testified to the power of prayer in the foreign mission, and quoted Lord Napier, of Magdala, in support of his assertion. Prayer without works was no use, and there was too much of that in the Church. He asked the Church to rise in its might and do what God had commanded them to do; then God would give them the heathen for their inheritance and the uttermost parts of the earth for their possession.

The motion was then put and carried, and two verses of the second paraphrase, which the Chairman called the Scottish hymn, sung.

THE DELEGATES FROM SCOTLAND.

PROFESSOR BRUCE, of Glasgow, was first introduced. He said that he appeared there commissioned by the Colonial Committee of the Free Church of Scotland to convey to the Assembly the special interest they have had in their Mission work, especially that in the North-West. He had always felt a deep interest in Canada. He belonged to a wandering race; had a brother a colonial minister in New Zealand, and had himself narrowly escaped being one in this very country. (Applause). He did not require to be long

in Canada to know of its territorial greatness. One had only to look at the great St. Lawrence to know that it took a great country to possess such a body of water, and not a small country like Scotland. Some of the delegates had come from almost as far away in Canada as he had, to attend this Assembly. (Laughter.) He felt that there was more work for them in this country than they could possibly attend to, and they had a *right* to look abroad for help. So far as he was concerned he would do his best to get it for them. (Applause.) There was no knowing but that the day would come when they would turn around and help them in Scotland. (Hear, hear.) In fact he did not know but that the time would come when they in Scotland might better come over here altogether. (Laughter.)

Dr. REID—And bring Scotland with you. (Laughter.)

PROFESSOR BRUCE congratulated the Assembly that they were a united church. He longed for the time when they should in Scotland be as united as they were in Canada. He hoped for it, prayed for it, and worked for it in his own way—not by grand speeches or pulpit oratory, but in a prayerful way—and he believed that was God's command to them. He believed that they in Canada were an "established" church in the fullest sense of the word—by which he meant that they were in unity one with another, in their work under the blessing of God. He placed the reconciliation of faith with inquiry as one of the great questions which he had had to grapple with, and when he was appointed to the professorship he resolved to make himself the exponent, as best he could, of truth, and be the confidant of the students under him. He knew what that was to a student. He never would have dared to approach a professor to ask a question when he was a student. (Laughter.) He well knew what thoughts passed through students' minds, and he believed that mutual confidence was the best means of dealing with their doubts. He mentioned the settlement of the case of Professor Smith, who was sent back to his chair, as one in which the right thing was done—admonished as a rash young man. He, Mr. Bruce, for one, could not regard that young man as one sowing tares. He hoped that he would not compromise his church by saying that the young Free Church was not tares, but a new wine of the kingdom of God. He was ready to concede that the old wine was mellow and perhaps better to the taste than the new, but there was room for it to become old too. (Hear, hear, and laughter.) It had been said of the Free Church when formed, that there was rationalism in the Scottish Church. He would tell the Assembly that there was no such thing as rationalism in the

Free Church, but an earnest, faithful ministry of a church that believed in the revelation of God, and that the Bible was written by men of God. He continued to speak of foreign missions as that agency which must put its healing hand upon the heads of the nations. He drew attention to an association of ideas that had come under his notice, that in the hymn-book of this Assembly two-thirds of them were precisely similar to two-thirds of those adopted by the Free Church of Scotland. He quoted the Bible to show that the meanest of men was worth saving. He counselled earnestness and hoped that success would crown the Home Mission work. (Applause.)

PRINCIPAL CAIRNS said it gave him much pleasure to be in Canada and stand face to face with the Assembly of a church bound so closely to his Church at home by kindred ties. It was only a few days since he began to explore Canada, and the thought of the future of the Dominion had filled him with wonder. He had been charged to convey to this Assembly the warm love of his Church. He stood there representing a Church that had taken always a great interest in the colonies. He had a few days ago in the West stood beside the grave of the first missionary to Canada, and, looking back to 1832, he could see what had been done by the missionaries who then commenced the work, and he blessed God for the men that had built up this great Church. He expected to have been the guest of one who, in the providence of God, had been suddenly called away—he meant the late Hon. George Brown—who had done so much to secure the lasting remembrance of the old country, as well as this Dominion, for the work he had done for it. (Applause.) Such a pleasure had, he regretted to say, not been his, much as he had wished it. It gave them all joy that they were really a united Church, and though they had not kept the name of the old Church, yet he hoped they had retained her virtues. He did not know how to express himself for joy that for the first time he stood before a united body of the old Free Church and Church of Scotland, and believed it to be a happy augury and omen. He trusted that the day would come when all three sides of their triangular Church at home would come together—and hoped that when it did come it would be as satisfactory as it had been to the Assembly before him. He regretted that owing to his late arrival he had not seen more of their work; but, from what he had seen, he congratulated them on the energy, business-like manner, and the independence and liberty with which they transacted and discussed their questions without falling out by the way. He admired that the more because in some bodies there was just a little

warmth at times. He mentioned the success, so far, of one very important step taken for the Free and United Church, that though they had not united, there were two unions which grew out of these efforts, and the united churches numbered 250 congregations. The Synod of that united church has done a great work in cultivating the waste places of the Church in England. The United Presbyterian Church had made a sacrifice of some one hundred churches on the altar of union, and on the same day had reorganized their system of education, and though somewhat reduced in resources they had been able to carry out their reorganization. They had only one Theological school. They were not so blessed with colleges as they had become in Canada. (Laughter.) Forty thousand pounds had been raised for the endowment of the Synod Hall of the College, and he trusted that they in Canada would get a few of such endowments. (Applause.) There were some £1,600 in scholarships. Some £20,000 of debt existed on the building and that was to be paid this year. He had heard it said that the Presbyterians were a body that would purchase theatres wherever they saw them empty, and convert them into churches. (Laughter.) He wished that that were true. He showed that in the Foreign Mission field upon which they had been addressed so eloquently, they had 343 labourers distributed over Japan, Jamaica, China and elsewhere. The mission in China, was especially one to which they were deeply attached. He touched upon the Augmentation Fund, which, contrasted with the Sustentation Fund of the Free Church, had been very successful, and the majority of the stipends were over £200 and a manse—which they looked upon as the least that should be given to any minister of the Church of God. It was the duty of the Christian ministry to place the foundation of all that was good in humanity upon a firm basis, and he believed that to them was due a proper return for their work. He would not say whether he agreed to what Professor Bruce had said about that particular case mentioned. He proceeded to show how his church had considered the Westminster confession of faith, and, without any change in the document itself, had appended to it certain explanations which had made it more easy for some people to subscribe to it, and had certainly the effect of inducing a great many people to buy it and to read it who would not have thought of doing so before. He rejoiced while attendant on the great Assembly of the American Church in Madison to find there so much anxiety expressed to know whether in the revision there had been any of the old tenets dropped, and at the satisfaction expressed when they found that

there had not been any principle sacrificed. In conclusion, he rejoiced that he would be able to report upon the Home Missions of Canada to his church at home, and would represent to them the needs this country had. He commended them, and their great work, to God's mercy and care. (Applause.)

The Moderator, in a few happy and graceful sentences conveyed the thanks of the Assembly to the Delegates who, after the benediction had been pronounced, held a little levee on the platform, and received the hearty salutations of a large number of the commissioners and others present. Thus terminated a memorable day in the Assembly of 1880.

Sixth Day.

THIS BEING THE FIFTH ANNIVERSARY of the consummation of the Union, special reference was made to the event at the opening of the several sederunts of the day. In the morning, Dr. Cook, of Quebec—the first Moderator of the United Church—opened the meeting with prayer.

JUDICIAL COMMITTEE REPORT.

PRINCIPAL CAVEN, Convener, reported as follows:—(1) *In re* the appeal of the Presbytery of Sydney against a decision of the Synod of the Maritime Provinces in the case of Mr. Sutherland, of Gabarus, no appearance having been put in for the appellant, the Committee recommended that the action of the Synod be not reviewed, and that the decision appealed against be allowed to stand.

(2) In the appeal of the Presbytery of Stratford from a finding of the Synod of Hamilton and London anent the Brookdale Station, it was recommended to sustain the decision of the Synod with a view of determining the whole question as to how the Presbytery shall deal with the parties claiming to belong to the Presbyterian Church of Canada, formerly in connection with the Church of Scotland, the Assembly by request of appellant and respondent, and also of the appellant to the Synod, appointed a commission consisting of Principal Caven, Convener, Dr. Proudfoot, Dr. Wardrope, Mr. Torrance, Mr. James C. Smith, Mr. D. J. Macdonnell, Mr. Charles Davidson and Mr. W. B. McMurrich, with full power to determine the matter.

THE MODERATOR read a letter from the Rev. Dr. Cairns, offering a supply of students from the college which he represented—(applause)—to be engaged as profitably as possible in the Home Mission work.

RECEPTION OF MINISTERS.

PROFESSOR GREGG read the report upon reception of ministers. The case of Mr. James Christie was remitted to Truro Presbytery with instructions to admit him if they saw proper under the circumstances. Agreed to. Mr. Archibald was also recommended to be admitted to the Presbytery of Truro as licentiate. Also, that the application of Mr. Rees be not granted. That Mr. Christopher Smith's case be not issued in the absence of proper information. That the application of the Presbytery of Manitoba to receive Mr. Dugald McGregor as a minister of the church be granted.

The various recommendations were moved by the Rev. Professor Gregg and were agreed to.

WIDOWS' AND ORPHANS' FUNDS.

THE REPORTS on the four several funds of the Church were read and considered.

Dr. REID read that for the Western Section in connection with the late Canada Presbyterian Church. The capital is now \$94,761 being \$1147 more than last year. Six annuitants had been added during the year, making in all forty-five.

Mr. CAMPBELL, Montreal, read the report of the Fund late in connection with the Church of Scotland. The invested capital amounts to upwards of \$91,000 exclusive of 50 shares of Consolidated Bank stock "of uncertain value," and of the legacy of late Dr. Spence amounting to over \$4000 which will be realized shortly.

Dr. MCGREGOR, presented the report of the late Church of the Maritime Provinces. The total receipts for the year were \$2500; the expenditure \$1440. The capital of the fund is \$25,000. The committee had considered the question of amalgamating the funds with the funds of the other boards, but were not prepared to report favourably in the meantime.

Mr. J. J. BREMNER read the report of the Fund in connection with the Church of Scotland in the Lower Provinces, which was the latest of all in its formation, and though much the smallest, appears to have been well managed. The capital is about \$9000. The committee was strongly of opinion that the four funds ought to be amalgamated with as little delay as possible.

Mr. CROIL moved, seconded by Dr. McGregor, that the matter be remitted to a committee to consist of two representatives from each of the existing Boards, who should report to next General Assembly.—Dr. Reid, Convener. This was agreed to.

REPORT ON SABBATH-SCHOOLS.

The report had been read by Mr. McEwen, Convener, immediately before the close of a

previous sederunt and now, unfortunately, the discussion on it began at the fag end of another sederunt, when there was neither the time to speak nor patience left to listen to any remarks upon a subject scarcely second to any that engaged the attention of the Assembly—a subject, moreover, on which many of the lay elders would have liked to be heard, and on which some of them were well qualified to speak.

Mr. GORDON, Clifton, moved that the report be received, and that the Assembly, while regretting that so many congregations had failed to make returns, yet rejoice in the growing interest and increased efficiency indicated by the report in the work of Sabbath-schools; commend its recommendations to the careful consideration of Sabbath-schools and Kirk-sessions, and authorize the Committee to carry out the practical suggestions regarding a course of study, as they may be able.

Mr. CROIL reminded the Assembly that this year was the centenary of Sunday-schools, and that being the case they ought to have given the subject special importance. He had pleasure in moving the reception of the report. He regretted the convener had not been more successful in his statistics. The report stated that they had 3,756 teachers, 3,200 schools, and \$3,000 contributions to the mission funds. He was a delegate to the Sunday-school centenary, and he intended to say that they had 8,000 teachers, 80,000 scholars, and \$12,000 contributions for the year. These statements were not in harmony with the report, but he knew from experience the difficulty of getting the statistics. He attached great importance to the subject of normal classes. He did not know that they wanted more teachers, but they wanted more efficient teachers. In regard to the supervision of Kirk-sessions he thought the best and perhaps the only way of doing much good in that direction would be for the elders themselves to become teachers in our Bible-classes and Sunday-schools. He hoped the Committee on business for next year would devote a whole evening to the discussion of the Sabbath-school in its relation to the Church.

THE AFTERNOON Sederunt was commenced with prayer by Rev. Dr. MCGREGOR.

Mr. GRAY, Orillia, read the report of the committee on the boundaries of the Presbyteries. Although there were several propositions for the dividing of Presbyteries and the forming of new ones, the committee did not recommend any such changes in the meantime, but contented itself by suggesting that all matters affecting the boundaries of Presbyteries already existing, and the trans-

ference of congregations from one Presbytery to another within the bounds of the Synods be assigned by the General Assembly to said Synods respectively, as part of their work.

REPORT ON HYMN-BOOK.

Dr. JENKINS presented the report of Committee on a Hymn-Book, which had been appointed by Assemblies of 1878-79 to prepare a hymnal for the use of the congregations. The volume submitted was compiled chiefly from the English Presbyterian hymn-book, the Scottish hymnal, hymn books old and new of the United Presbyterian Church, and the Free Church hymn book. Out of 349 hymns chosen for the new book, 151 were common to three hymn books, 220 were to be found in two or more, while 89 were to be found in some one of the four books. In fact 223 were found in the new United Presbyterian Church hymnal, 135 in the old united Presbyterian hymn book, 165 in the Scottish hymnal and 75 in the Free Church hymnal, and nearly 40 were taken from other sources. All had been generally approved by Presbyteries, and he believed that, while they had managed to secure the best from the various books, few of real excellence had been omitted. The suggestions from Presbyteries had been valuable, and had been often acted upon, and the conveners had secured permission of the authors of many copyrighted hymns to publish them in their book. The reverend gentleman read the terms made with Messrs. James Campbell & Son, publishers, Toronto, to show that the copyright of the book had been secured, and that arrangements for royalty and correction were complete. Some Presbyteries recommended that some of paraphrases be taken into the book, but the Committee thought best to leave these intact. The hymns for the children would be used for Sabbath-schools, and in such services as might be held for the young in the churches. The Committee recommended that it be named the "Hymnal of the Presbyterian Church in Canada, prepared by a Committee of the General Assembly." He moved a deliverance in the following terms:—

1. Receive the report, approve generally of the Hymn-Book submitted by the Committee, and commend it to such congregations as desire the use of a Hymn-Book in their service of praise.

2. Cordially thank authors and proprietors for their generous response to the application of the Committee for permission to insert copyright hymns.

3. Ratify the arrangement provisionally made by the Committee with Messrs. James

Campbell & Son for the publication of the hymn-book.

4. Re-appoint the Committee and authorize them to arrange for the publication of editions of the book in various sizes, also to prepare with as little delay as possible an edition with suitable music, and further, to receive royalty from the publishers in order to the repayment to the Treasurer of the Assembly fund the sums requisite for the preparation of the book, furnishing a complete statement of receipts and expenditures to the next General Assembly.

Mr. PITBLADO in seconding the motion refrained from making any speech, the book in his opinion recommending itself.

Dr. COOK took a different view. He did not believe in many of those hymns and did not think it for the good of the Church to give them to the ministers to use at their pleasure. It would be a pity to furnish a book which consisted one half of very humble performances indeed, instead of those noble old hymns that had been sung in the Church of Scotland three hundred years. He was not opposed to the singing of hymns; he believed the Spirit of God does still inspire the hearts of Christian people with the same feeling that dwelt in the heart of the Psalmist; but take either the Scotch Hymnal or this book and the greater part of the hymns were entirely unfit for the worship of the Church.

Dr. JENKINS replied briefly showing that Dr. Cook's Hundred choice Hymns might not be the Hundred of his next door neighbour. The new Hymnal has three fourths of its hymns identical with three fourths of the hymns in the new book being prepared by the Free Church, a most remarkable coincidence.—Mr. MURRAY said that the Committee and the Church were under obligations to Dr. Gregg for the great pains he had taken with this work.

The resolution was then agreed to, approving generally of the hymn-book and commending it to the congregations. Another resolution was passed ratifying the arrangement with Messrs. Campbell.

On motion of Mr. Sinclair, a cordial vote of thanks was tendered to the Committee for their successful labours.

PREPARATORY CLASSES.

The overture anent the abolition of the preparatory classes was now taken up again.

PRINCIPAL GRANT seconded the motion made at a previous sederunt to remit the question to the various College Boards, as he would like to learn from them any reason that could be urged for maintaining them. They had been useful in their day, just as

stage coaches had been, but no one thought he was casting any reflection upon stage coaches because he took the train. All that was asked now was, that students should take three years of a University course; like the least exacting of the Scottish churches. It was admitted that there were exceptional cases where it would not be wise to insist upon this, and these were proposed to be dealt with by the Assembly. Thoughtful men believed that these preparatory classes should not be continued; first, because if they shortened the course it would be better to do so at the end, rather than at the beginning of the course. When a man took a complete course he could be trusted to prosecute his own studies afterward, whereas if he went into theology unprepared he would feel weak all his life. Second, if a student knew so little Latin, Greek and mathematics that he was unable to enter even a junior class in a university, he should go to some collegiate institution, not to an extemporized tutor for an hour a day. Third, because it was unfair to the Church to send men into the Church with less education than that demanded by other churches. Fourth, because it was contrary to the principles of Presbyterian polity to have two classes of ministers. Fifth, because two years' attendance on these preparatory classes was manifestly insufficient preparation for commencing theology. Sixth, because such preparatory departments entail a needless expense on the Church. He would like to see the Church prepared to fix a date for the termination of these preparatory departments.

Rev. J. M. KING attached very little importance to some of the reasons advanced by the last speaker. Whatever the mode of training, they would always have more than two classes of ministers. No amount of even equal diligence would give the same attainments in the end, and when he thought of the great diversity of fields of labour, he felt reconciled to different classes of ministers. Another point raised was that students were entitled to have the best teaching. To that he would say, Yes, the most suitable teaching. The College in Toronto had been compelled to adopt the preparatory class as more suitable than the university classes. It seemed a very natural thing to say to a young man who was not prepared to matriculate, whose classical education had been neglected, go to a grammar school, but a young man of twenty or thirty with boys of fifteen was not in his place. At Knox College, this year, the highest scholarship was taken by a student of the preparatory class.

After a long and rather warm discussion, it was agreed to remit the subject for the consideration of the several College Boards.

SUMMARY.

The Assembly commenced its sittings on Wednesday evening, June 9th, and closed five minutes before midnight of Friday, the 18th. It was unusually well attended to the very close. Our limits compel us to hold over till next month a full account of the remainder of the business. Meanwhile we note that the Assembly unanimously agreed to empower the Boards and Senates of Knox and Montreal Colleges to apply for power to confer degrees in divinity. The names of ministers retiring with leave of the Assembly on account of age or infirmity, will be kept on the roll of the Presbytery of the bounds. The "validity of Romish ordination" has been left for discussion to next Assembly. The law regarding the admission of ministers from other churches has been approved by Presbyteries and is finally enacted. Steps have been taken for the due maintenance of Manitoba College. All the congregations are invited to contribute to its support. The two Ladies Colleges connected with the Church—Brantford and Ottawa,—presented very favourable reports. The Assembly unanimously appointed a large Committee on Temperance, and expressed gratification at the progress of repressive legislation. The statistics will be issued in full with the Minutes. The Finance Committee's Report will shortly be before Presbyteries. Presbyteries are enjoined to see to it that all congregations contribute to the Assembly Fund.—The Record is strongly recommended to ministers and congregations, and the hope expressed that its circulation will be so increased as to reach all the families of the Church. The Committee on Sabbath Observance is directed to co-operate with Synodical, Presbyterian and other Committees in all well directed efforts to secure the due observance of the Lord's Day. A Committee was appointed to watch legislation that may be attempted with respect to marriages within the forbidden degrees. Two sederunts were devoted to the patient consideration of a case of supposed divorce. The Assembly decided that the parties be not regarded as in full communion with the Church until the requirements of the civil law have been duly complied with. Loyal addresses to the Queen and the Governor General were adopted. Two ministers of this Church, Rev. R. Chambers and J. Smith, who are in the service of the American Board in foreign fields have been continued on the rolls of their respective Presbyteries.

Obituary notices of ministers who had died during the year were adopted. The Moderator and Dr. Matthews were appointed additional members of the Presbyterian Council. The Assembly before closing, expressed most cordial thanks to the friends in Montreal

whose admirable arrangements had greatly facilitated business, and whose hospitality was above praise. A suitable Minute was adopted recording the Assembly's deep sorrow over the death of Professor MacKerras, their late clerk.

After devotional exercises, the Moderator dissolved the Assembly and summoned the next to meet at Kingston, on the second Wednesday of June, 1881.

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PAYMENT IN ADVANCE.

THE sixth General Assembly of the Presbyterian Church in Canada was, we think, the happiest and the best of all the six. In all these assemblies the presence of the great King and Head of the Church was manifest, but in none more so than in the last. We have now the full and true spirit of union as well as the outward form of union. On every hand we have peace, brotherly kindness, charity. In all the proceedings of the last Assembly there was not one vote which would indicate old lines of cleavage. The vast majority of decisions were arrived at unanimously. The discussions were frank and vigorous, and some of them very able, such as would reflect credit on any assembly, civil or ecclesiastical. The attendance of members, was large and much interest was shewn by the general public. The temper of the late Assembly was on the whole admirable. We need not remark that the presence of distinguished delegates from sister churches lent peculiar attraction to some of the sessions. Drs. Cairns, and Bruce, and Steel each contributed no small share to the happy general result. It is to be regretted that our excellent foreign missionary, Rev. Dr. Mackay, of Formosa, was unable to be with us, on account of delays caused by severe illness. But, no doubt, a large portion of the Church will be visited by him in course of the year, and we may meet him at the next Assembly. The adoption of a Hymn-Book for the whole Church just five years after the Union—its adoption almost unanimously—and the remarkable manner in which its contents agree with the Hymnals

of the sister churches, may surely be regarded as a hopeful sign of union and communion. Let us thank God for all that He has done for us, in our Home Missions, in our efforts on behalf of the French Roman Catholics, in our educational work, and in our missions to the heathen; and with renewed faith and hope let us address ourselves to the work of the ecclesiastical year upon which we have entered.

Literature.

SCHAFF'S BIBLE DICTIONARY, with 12 coloured maps, and over 400 illustrations, published by the AMERICAN SUNDAY-SCHOOL UNION, Philadelphia, 1880; pp., 970. Of making many Bible Dictionaries there seems to be no end, but this is the latest and, considering the price, only \$2.50, one of the best yet published. Dr. Schaff's eminent scholarship, added to his ample opportunities, from personal observation in Bible Lands, of verifying the statements of others, affords sufficient guarantee for the reliability of the descriptions contained in this beautiful volume, which is commended to the notice of students and teachers of the sacred volume. It contains the pith of such elaborate and expensive books as Smith's and Fairbairn's, and includes many useful details not to be found in either of them. The maps are particularly good.

THE FOUNDATIONS, by REV. JOHN MUNRO GIBSON, D. D. Jansen, McClurg & Co, Chicago, 1880, price, \$1.00. This volume contains twelve lectures so well dove-tailed together as to form an impenetrable armour against the attacks of scepticism and unbelief. The author has a firm grasp of the truth himself, and has the happy gift of putting things in such a way as to convince all who are open to the influence of sound argument. In a passing notice like this we can only say that it is an admirable epitome of the Evidences of Christianity, clearly and closely reasoned, and presented in a most attractive form.

LIFE, ITS TRUE GENESIS, by R. W. WRIGHT, New-York, Putnam's Son; Dawson Brothers, Montreal, 1880, pp., 298. Price \$1.75. The design of this book is to point out the agreement betwixt true science and revelation, and to confute the speculative theories so much in vogue at the present day which are rapidly tending towards a purely materialistic view of the universe. The subject is very ably handled, but in dealing with the speculations of such men as Tyndall, Herbert Spencer, and Darwin, the author now and then, with doubtful effect, employs *ridicule* where logical argument would have been more convincing.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, TO 2ND JUNE, 1880.

ASSEMBLY FUND.

Received to 2nd May, 1880.	\$3182.11
Halifax, St John's Ch.	16.00
Amherst	1.00
Ingersoll, Erskine Ch	6.25
Grimsby	3.09
Toronto, St James Square	22.50
Anonymous	\$3,224.86

HOME MISSIONS,

Received to 2nd May, 1880	\$45,718.63
This amt from Pbyn Ch of Ireland, transferred from Manitoba College	483.30
This amt from Free Ch of Scotland, transferred from Manitoba College	726.58
Anonymous	\$46,918.51

Ministerial contribution to deficit.

Rev Alex McKay, omitted on 2nd Feb, 1880	10.00
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FOREIGN MISSIONS.

Received to 2nd May, 1880	\$2225.24
Hespeler	4.00
Dunbarton	22.00
Thorold Sab Sc	10.00
Richmond, Que	10.45
This amount collected by Rev J Wilkie, and already acknowledged in the Nov. Record, at page 37.	196.63
Anonymous	\$22,501.37

AGED AND INFIRM MINISTERS' FUND.

Received to May 2nd, 1880	\$4031.93
Caladonia, Argyle Street & Allan Settlement	20.00
Anonymous	\$4051.93

KNOX COLLEGE BUILDING FUND.

Received to 2nd May, 1880	\$2502.17
Brantford, per Rev A Younz	425.68
Anonymous	\$2,627.35

KNOX COLLEGE ORDINARY FUND DEBT.

Received to 2nd May, 1880	\$398.75
Friend W R	12.50
Anonymous	\$411.25

ASSEMBLY FUND, 1880-1881.

Shubenacadie & Lower Stow-iacke	8.00
Scott and Uxbridge	4.00
Esquing, Union Ch	8.50
Plympton, Smith Ch	2.00
Osprings	2.00
Brigden	2.00
Chatham, N B	13.50
Balaklava	3.00
Anonymous	\$43.00

HOME MISSIONS.

Nassagaweya	12.00
Scott and Uxbridge	18.00

Friend, Belleville	2.00
Lynedoch	2.60
Rosemount	20.00
Mulmar	15.00
Stouffville	5.12
Brigden	4.00
Hillsburg	7.85
Guelp, St Andrews	50.00
Lasky	13.42
Faisley, Knox Ch	16.00
Tara	6.50
A Presbyterian	5.00
Montreal, St Paul's Sab Sc	50.00
Port Robinson	3.00
Markdale and Flesherton	6.00
S P. Vaughan	30.10
Normanby, Head Station	8.03
Arthur	20.00
Bequest of the late Mr David Butter, of Twp of Ancaster per his executors	40.00
Balaklava	10.00
Anonymous	\$356.52

FOREIGN MISSIONS.

Centre Bruce	12.00
Nassagaweya	8.00
Scott and Uxbridge	3.40
Lynedoch	1.00
Rosemount	5.00
Mrs H McGregor, Norwich	5.00
Brigden	4.00
Kincardine, Knox Ch	20.00
Lasky	6.50
Elderslie, Salem Ch	1.50
Tara	6.50
A Presbyterian	5.10
Port Robinson	10.00
Mrs Blackwood, West Lorne	10.01
Arthur	5.00
Ingersoll, Knox Ch	50.10
Spencerville	14.85
Ventnor	5.40
Beq of the late Mr David Butter, of Twp of Ancaster, per his executors	40.00
Balaklava	5.00
Anonymous	\$214.75

COLLEGES ORDINARY FUND.

Latona, omt on 27th April	8.01
Nassagaweya	10.00
Scott and Uxbridge	14.00
Lynedoch	1.60
Plympton, Smith Ch	6.00
Grimsby & Muir Settlement	20.09
Brigden	4.00
Guelp, St Andrew's	25.00
Elderslie, Salem Ch	1.55
Tara	4.00
Balaklava	8.00
Anonymous	\$102.15

KNOX COLLEGE ORDINARY FUND.

Beq of the late Mr David Butter, of the Twp of Ancaster, per his executors	10.00
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KNOX COLLEGE ORDINARY FUND DEBT.

Bluevale	5.66
Radies	5.34
Walton	6.00
Anonymous	\$17.00

KNOX COLLEGE BUILDING FUND,

Bradford, per Rev E W Panton	14.00
Grimsby, per Rev J G Murray	10.00
Jacob McCracken	10.00

Bethesda & Alnwick, per Rev W McWilliam	58.50
Orono, per S Fraser	38.00
Anonymous	\$130.50

Widows' FUND.

Scott and Uxbridge	2.00
Arthur	4.00
S S No 1, Stanley	2.00
Beq of the late Mr David Butter, of Twp of Ancaster, per his executors	10.00
Moore, Burns Ch	4.66
Anonymous	\$22.66

With Rates from Revs W Coulthard, G Burson, J Balaistine, A F Mackenzie

AGED AND INFIRM MINISTERS' FUND.

Nassagaweya	6.63
Scott and Uxbridge	1.00
Lynedoch	1.00
Brigden	2.00
Tara	4.00
S S No 1, Stanley	2.00
Arthur	4.00
Beq of the late Mr David Butter, of Twp of Ancaster, per his executors	20.00
Balaklava	3.00
Anonymous	\$43.63

With Rates from Rev Principal Grant, D. D. \$12.50; J Ross, (Brussels), \$4.50; J W Nelson, \$4.00; J W Penman, \$2.75

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, FROM MAY 8th to JUNE 4th, 1880.

FOREIGN MISSIONS.

Cove Head, P E I	\$24.40
A Friend, per Rev J Thompson	4.00
Thos Rogers, Jr, Rogers Hill per Rev Jas Thompson	2.00
Mrs T Cameron, Loch Broom per Rev Jas Thompson	0.50
St Stephen's Ch, St John	15.00
Mira, Sydney, C B	12.00
Blackville and Derby	11.00
St Peter's Bay, P E I	25.00
Georgetown	17.50
Sydney Mines, C B	15.00
Beq of the late Winkworth Morrison, Upper London-derry	50.00
Anonymous	\$176.40

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already	\$3503.61
From Crerar Reserve Fund, Principal	584.00
From Crerar Reserve Fund, Interest	35.04
Total receipts to May 1st	\$4122.65

Cove Head, P E I	\$5.00
St John's Sab Sc, Halifax	10.00
Ladies of Economy, per W F M Sec, Truro, for support of Jos Annajee	15.00
United Ch S S, New Glasgow	13.90
Carleton, Yarmouth	5.00
A Friend in South Kildare, per Rev A F Carr, P E I	6.00
Anonymous	\$54.90

HOME MISSIONS,	
Cove Head, P E I.....	10.00
A Friend, per Rev J Thompson.....	3.00
Thos Rogers, Jr, Rogers Hill, per Rev Jas Thompson.....	2.00
Mrs Thes Cameron, Loch Broom, per Rev J Thompson.....	0.50
Mira, Sydney.....	12.00
Blackville and Derby, N B.....	9.00
St Peter's Bay, P E I.....	8.00
	\$44.50

SUPPLEMENTING FUND.	
Cove Head, P E I.....	16.12
Salem Ch, Miss'y Soc, Green Hill.....	10.00
Collection at Mtg of Synod, Cornwallis South.....	13.92
Sydney Mines.....	5.00
	15.00
	\$61.04

COLLEGE FUND.	
Acknowledged already.....	\$7494.76
Interest on New Endowment Fund, from Farquhar, Forrest & Co.....	835.64
Total to May 1st.....	\$8329.80
Mira, Sydney.....	12.00
Georgetown, P E I.....	47.75
Sydney Mines.....	25.00
Int on \$800 for 1 year.....	48.00
Chalmers Ch, Halifax.....	10.00
Interest.....	23.36
	\$166.11

AGED AND INFIRM MINISTERS' FUND,	
Balance on hand, May 1st, '80.....	\$52.27
Gays River.....	7.73
Georgetown.....	5.00
Sydney Mines.....	4.00

Ministers' percentage.	
Rev John Wallace, for 1873-879.....	6.00
Rev J B Logan, for 1879.....	3.75

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month, F. C. IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

Already acknowledged .. \$69,162.06
Kingston.

Mrs Ewing, on acco.....	10.00
W Coverdale.....2 on 100	20.00
W S Macdonald.....2 on 100	20.00
Mrs Belts.....2 on 100	20.00
E J B Pense.....2 on 100	20.00
	90.00

Whitby.	
Thos Madill.....2 on 20	4.00
A Somerville.....2 on 20	5.00
R S Cornuack.....2 on 10	5.00
W W Brown.....2 on 10	5.00
J Brown.....2 on 10	5.00
C Henderson.....2 on 25	5.00
	29.00

Orillia.	
Rev J Gray.....2 on 100	20.00
Seaforth.	
Mr McCaa.....	4.00
Dundas.	
Rev J Laing.....2 on 50	25.00
J C Wyld.....2 on 100	20.00
D McFarlane.....2 on 50	10.00

J F Smith.....	2 on 100	20.00
W Clark.....	2 on 100	20.00
		95.00
Total to 1st June.....		\$69,400.06

JUVENILE MISSION SCHEME.	
Miss Machar, Kingston. Treas.	
St Andrew's L T Sab Sc.....	29.00
St Paul's Sab Sc, Montreal.....	95.00
Chalmers Ch, Guelph.....	10.00
Almonte Sab Sc.....	15.00

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FOREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO MAY 31st, 1880.	
Already acknowledged.....	\$54,735.74
Isaac Grant, Pictou, N.S.....	33.00
John Stewart, Charlottetown P E I.....	5.00
Mrs J Stewart, do.....	2.00
Rev W Scott, do.....	8.00
Wm Thompson, do.....	7.50
Isaac Thompson, do.....	8.00
Alex Robertson, do.....	15.00
J S, C I, do.....	50.00
Matthew Allison, Windsor, N S.....	160.00
Rev W Grant, West River, P E I, last instalment.....	20.00
St John's Ch, Yarmouth, N S.....	214.00
Miss Agria Homer, Barrington, N S, 2nd and 3rd int.....	5.00
Springside, N S.....	10.00
John Anderson, Eldon Belfast, P E I, in full.....	1.50
Neil Nicholson, Eldon Belfast, P E I, in full.....	5.00
Angus McLeod, Eldon Belfast, P E I, in full.....	9.00
Donald McDonald, Eldon Belfast, P E I, in full.....	1.50
Nathaniel Smith, Mabou, C B, 3rd and last instalment.....	34.00
Glassville, N B.....	11.00
	\$55,275.24

MEETING OF PRESBYTERIES.

Lindsay, at Lindsay, 31st August, 11 a.m.
 British Columbia, at Victoria, 6th October.
 Kingston, at Belleville, 6th July, 10 a.m.
 Brockville, at Spencerville, 6th July, 3 p.m.
 Paris, at Norwich, 5th July, 7.30 p.m.
 Saugeen, at Durham, 6th July, 11 a.m.
 Montreal, at Montreal, 13th July, 11 a.m.
 Peterboro', at Millbrooke, 6th July, 11 a.m.
 Glengarry, at Alexandria, 22nd July, 10 a.m.
 Chatham, at Chatham, 6th July, 11 a.m.
 Barrie, at Barrie, 27th July, 11 a.m.
 Whitby, at Bowmanville, 20th July.
 Toronto, at Toronto, 6th July.
 Hamilton, at Hamilton, 20th July.
 Guelph, at Guelph, 20th July, 10 a.m.
 Maitland, at Kincardine, 13th July, 2.30 p.m.
 P. E. Island, at ——— 11th August.
 Bruce, at Paisley, 5th July, 2 p.m.
 London, at ——— 20th July, 2 p.m.
 Huron, at Brucefield, 13th July, 10 a.m.
 Owen Sound, at Keady, 20th July, 7.30 p.m.
 Lanark & Renfrew, at Pembroke, 17th Aug. 7 p.m.

FRENCH EVANGELIZATION.

The annual collection on behalf of this Scheme takes place, by appointment of the General Assembly, on Sabbath 18th July. Owing to the transfer to the Board of the well-known Pointe-aux-Trembles schools, and the appointment by the Assembly of a Professor to train French ministers and colporteurs, the amount required for the present year will be about \$32,000, or upwards of fifty per cent more than the expenditure of last year.

In addition to the Sabbath collection, it is hoped that in every district special contributions will be taken. Subscription sheets and copies of the annual report can be had on application to the Secretary Treasurer, Rev. R. H. Warden, 260 St. James St., Montreal, to whom ALL contributions for French Missionary purposes (including Rev. C. Chiniquy's work) should be forwarded.

The day of the collection should be a day of special prayer on behalf of this most important mission.