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# BRITISH AMERICAN PRESBYTERIAN.

Vol. 2

TORONTO, CANADA, FRIDAY, JUNE 20, 1878

NO. 71

## GENERAL ASSEMBLY.

CANADA PRESBYTERIAN CHURCH.

[CONTINUED FROM THIRD PAGE.]

### SIXTH DAY.

The Moderator took the chair at ten o'clock. After devotional exercises,

The minutes of the previous day's proceedings were read and confirmed.

The Committee on Bills and Overtures submitted the order of business for the day, coupled with a recommendation that the time of speakers during the diet should be limited to ten minutes. This was agreed to.

#### HOME MISSION REPORT.

The clauses of the report left unadopted from the previous day were as follows:—

6. That Mr. Cochrane be requested to accept the sum of \$100 as a slight recognition of his very valuable services for the past year.

7. In regard to the overtura about mission in Glengarry, your Committee recommend that the matter be referred to the Presbytery of Montreal to deal with it in its wisdom, and the Home Committee recommend treating the case as liberally as possible.

8. In regard to that portion of the report on route which refers to the appointment of a Mission Agent, your Committee recommend that a Mission Agent be at once appointed, and lay out the suggested amendments to be considered after the appointment is made.

9. Your Committee consider that the purpose of the overtura about Missionary work from the Presbytery of Simcoe is fully attained by the Act of the Assembly of 1871, recorded in the Assembly minutes for that year (page 44), together with the recommendations which follow.

10. In regard to the recommendation on page 14 of the printed report, your Committee recommend:—(1). That No. 1 be adopted, and that it be applied on and after the 1st October, 1878. (2). That No. 2 be adopted with the amendment, instead of the words "by a proportionate increase in the supplement granted," read "in the amount of supplement granted." (3). That the following be adopted in addition:—"That no supplement be granted to congregations who do not contribute to the schemes of the Church."

11. That the Committee on Standing Committees be requested to report at the next session the nomination for the Home Committee, so as to give the Committee which shall be appointed the opportunity of transacting some very urgent business before the close of the present session of the Assembly.

Rev. Dr. Thornton moved in amendment to the eighth clause, That notwithstanding the report from Presbyteries being in favour of the employment of a Mission Agent, and the extensive operations of the Home Mission Committee now demanding more attention than the Convener is able to give to them, yet in view of the special calls that will be made upon the liberality of the members and adherents of the Canada Presbyterian Church for building Knox College, and the salaries of additional professors; and especially in view of the Union now near at hand, it is not expedient in the present crisis to appoint a Mission Agent, but that Mr. Cochrane be empowered to obtain such assistance as may be indispensable.

Rev. Dr. Waters moved in amendment to the amendment, "That under the circumstances the Home Mission Committee be authorized to procure such assistance as may be indispensable, and pay them the amount of \$200 for that purpose."

This amendment was carried, and the report as amended was adopted.

On motion of Mr. Loury the sum of \$50 was voted to Rev. Mr. Torrance, Guelph, for his services in connection with the Home Mission.

#### ASSEMBLY FUND.

The report of the Committee on the Assembly Fund was presented and read. It recommended that the Assembly approve of the system of Assessment; that congregations be assessed on the basis of membership; that all congregations of the Church be required to contribute to the fund; that the minimum contribution be \$1.00 per annum for each congregation.

After some discussion the report was re-committed.

#### FINANCE COMMITTEE.

The Finance Committee brought up their report for the year 1872-3, from which we extract the following:—

The receipts for the various schemes of the Church for the year 1872-3 have been, on the whole, satisfactory, with scarcely an exception. The amounts received have been in advance of those for the preceding year. The printed accounts would be in the hands of the members, and the receipts and expenditures for the different schemes would come before the Assembly in connection with the reports of these schemes. The amounts received from congregational collections for the ordinary schemes of the Church are here subjoined, with the amounts received for the preceding year:—

For the year 1871-2. Assembly fund, \$2,101.58. French Evangelization, \$2,648.81. Widows' fund, \$8,184.75. Foreign Mission, \$11,202.32. Home Mission, \$14,992.99. Knox College, \$8,199.81. Kankakee, \$2,427.84.

For the year 1872-3. Assembly fund, \$2,479.91. French Evangelization \$2,702.18. Widows' fund, \$8,480.06. Foreign Mission, \$10,647.88. Home Mission, \$19,019.68. Knox College, \$9,296.90. Kankakee, \$8,300.00.

The following was the audited balance sheet appended:—

| DR.                   |             |
|-----------------------|-------------|
| General Assembly Fund | \$ 933.16   |
| Knox College Fund     | 89.01       |
| Kankakee Mission      | 291.02      |
| Merchants' Bank       | 3,114.70    |
| Ontario Bank          | 5,250.81    |
| Special deposit       | 4,201.25    |
| Cash on hand          | 1,112.55    |
|                       | <hr/>       |
|                       | \$16,989.53 |

  

| CR.                             |             |
|---------------------------------|-------------|
| Knox College Endowment Fund     | \$3,152.10  |
| " Bursary Fund                  | 90.45       |
| Foreign Mission                 | 5,100.50    |
| Home Mission                    | 929.22      |
| French Evangelization           | 123.84      |
| Home and Foreign Record         | 9.78        |
| Widows' Fund                    | 637.10      |
| Manitoba College                | 2,600.12    |
| Rev. J. S. Carruthers           | 364.93      |
| Aged and Infirm Ministers' Fund | 1,651.84    |
|                                 | <hr/>       |
|                                 | \$16,989.53 |

The report was adopted.

#### SABBATH OBSERVANCE.

The Committee appointed to consider the report of the General Assembly's Committee on Sabbath Observance, reported as follows:—

I. The Committee call the attention of the Assembly to the following encouraging facts presented in the report:—

1. The fact has been elicited that on our lines of railway the Sabbath traffic has been considerably abridged, being in the case of many confined merely to cases of temporary and extreme urgency; while in no case has any attempt been made to call in question either the civil or sacred law, or to justify the evil on any other ground than that of the exigencies of commerce, and in all cases the desire has been expressed by the managers of railway companies to confine it within the narrowest limits possible.

2. Legislative action has been begun with a view to control the Sabbath traffic on lines of travel under the management of the Government, and in several instances the judicial authorities have spontaneously interfered to enforce the existing law.

3. The parties more immediately interested as railway employes have, with remarkable unanimity, entered upon an agitation both in the United States and Canada to enforce their claims to the enjoyment of the day of rest.

4. The cordial co-operation of most of the religious bodies in Ontario has been secured in the movement.

5. In several important localities, associations are already formed for the purpose of enforcing the civil law, and elevating the tone of public opinion in this important matter.

If The Committee at the same time call the attention of the Assembly to the great extent to which the evil of Sabbath desecration still prevails, especially in connection with some of our railway lines, and they would give special prominence to the fact that the main difficulty in the way of the suppression of this form of the evil arises from the connection of several of our Canadian railroads with the great through routes of American travel, and the large extent of Sabbath traffic on these lines.

III. The Committee would submit to the Assembly the following recommendations:—

1. That the Assembly continue the appointment of a Committee on Sabbath Observance, with instructions to continue their efforts in the direction in which such gratifying results have been already secured.

2. That the Committee be instructed to continue negotiations with other religious bodies in the Dominion, and with prominent parties in important centres of influence, with a view to secure the formation of a general organization with local branches throughout the Dominion, for the purpose of enforcing the existing law and elevating the tone of public opinion on this matter, by the diffusion of information through the circulation of suitable literature and the agency of the public press.

3. That in view of the international aspects of this question the Committee be instructed to open negotiations with churches in the United States with which this Church is in correspondence, and with other associations there having similar objects in contemplation, for the purpose of securing concert of action in both countries in supressing this form of Sabbath desecration.

4. That the Assembly recommend their Standing Committee to extend the range of their efforts, so as to include all other prevailing forms of Sabbath desecration.

5. That a Pastoral letter be addressed to the members of this Church calling for their active co-operation in this matter, that a Sabbath be appointed for the purpose, and ministers enjoined to bring the claim of the Sabbath before their congregations, and make it the subject of special prayer.

6. That the Committee be empowered to draw from the Assembly Fund to defray the necessary expenses of those negotiations, it being, however, distinctly understood that no action be taken by the Committee, and no funds of this Church appropriated for public prosecutions to enforce the civil law, this being left exclusively to the Associations whose formation is contemplated.

(Signed) A. B. SIMPSON, Convener.

The report was adopted.

The Assembly adjourned at 1 p.m.

#### AFTERNOON SEDERUNT.

The Moderator resumed the chair at half-past seven o'clock. After routine business,

Rev. Dr. Waters announced that the

Rev. Mr. McLaren had accepted the Professorship of Systematic Theology at Knox College.

Rev. Mr. McLaren thanked the Assembly for a few appropriate remarks for the honor conferred upon him.

#### FOREIGN MISSION REPORT.

The Committee appointed to consider the Foreign Mission report, presented as follows:—That the report with its recommendations be adopted, and that the Assembly record its thankfulness to God for the tokens of His favor given in connection with the operations of the Foreign Mission during the past year, as specially manifested by the success which has attended the labours of Rev. Mr. McKay, at Formosa; and further that the Assembly express its satisfaction with the change contemplated by the Committee in regard to the mode of conducting the Prince Albert Foreign Mission. In regard to the overture asking the Assembly to adopt a proposed scheme for raising funds on behalf of the Foreign Missions, the Committee recommend that the overture be published in the appendix to the minutes of the Assembly, and in the records and that it be referred to the Assembly and Sessions for consideration.

On motion of Rev. Mr. Cochrane, the report was adopted.

#### KINLOSS PETITION.

Rev. Mr. Cochrane presented the report of the Committee on the petition from Kinloss, who recommended that it be referred to the Home Mission Committee. Report adopted.

#### AGED AND INFIRM MINISTERS' FUND.

Dr. Thornton presented the report of the Committee on the Aged and Infirm Ministers' Fund, which was as follows:—1. That no one shall share in this fund who enters the Church after reaching the age of fifty. 2. That in order to have a claim on the fund each minister who has \$600 or under shall henceforth contribute yearly thereto fifty cents for each hundred dollars of his professional income, and each who has upwards of \$600, one dollar for every hundred. 3. That anyone who, at the period of his settlement in charge, shall neglect to connect themselves with this fund, shall be dealt with as in arrears thereto. That for all arrears one-tenth extra must be paid, and that each minister who for four years neglects to join, or having done so, shall for that period omit to pay, shall lose all interest in the fund, unless solid cause is assigned, and certified to by the Presbytery within whose bounds the person resides. Further, that notice be given to each before he is cut off; but that should the Committee neglect to do so, that neglect does not prolong the defaulter's right. 4. That no Presbytery shall accept of a resignation, if, as the result thereof, an application is to be made to this Committee, until due diligence has been used to get from the congregation an allowance for the retiring minister, and the Presbytery shall, when making the application, satisfy the committee on this subject or any grant is made. 5. That each minister who is admitted shall, if he has served ten years or under, receive the sum of \$100 a year. If he has served over ten years he shall receive at the rate of ten dollars for each year of service till the amount of \$800 is reached. 6. That ministers who have served forty years, and all who serve until they shall come to the age of seventy, shall (if they retire in a proper and orderly manner) receive the sum of \$400 a year. 7. That each accountant shall, at the beginning of April in each year, furnish the Committee with a statement, certified by the clergy of his Presbytery, of the amount received by him on account of labor during the previous year, and that no payment be given at that term till such statement is received, and the Committee may, if they see cause, diminish or withdraw the grant. 8. That if the income of the Committee be not sufficient for the full payment of grants according to this scale here proposed, the Committee shall reduce them accordingly. 9. Exceptional cases shall be reserved for the consideration of the Assembly.

The report was adopted.

#### SABBATH SCHOOLS COMMITTEE.

The report of the Committee appointed to consider the report of the Sabbath School Committee was submitted and read. It recommended that for the present the memorial of the Presbyterian Church, Brampton, relative to the establishment of a Sabbath School department, be not granted. A greater uniformity in the hymn books employed was considered advisable, and the use of the psalms in all the Sabbath Schools advised. The Committee further recommend that the Session take more direct oversight of the Sabbath Schools, and that, so far as possible, teachers therein be members of the Church. The Committee fully endorsed the recommendations of the report advising the use of a uniform series of lessons in the schools, and believed the International series to be worthy of first consideration. Ministers were recommended to give occasional sermons to the young.

The portions of the report given above were adopted.

#### TEMBERANCE AND PROHIBITION.

The various overtures and papers on Temperance were referred to a Committee, to report thereon to next Assembly, the Committee in the meantime to prepare a petition to the Houses of Parliament, to be signed by the Moderator, praying for the blessing of a prohibitory law.

The Assembly adjourned at 6 p.m.

#### ENNING SEDERUNT.

The Moderator resumed the chair at half-past seven o'clock. After routine business,

Col. Haultain, delegated from the Synod

of the French Canadian Evangelical Churches, addressed the Assembly. During the course of his remarks he adverted to the strong desire of these small Churches to maintain an individual ecclesiastical union, as best fitted to meet the wants and sentiments of their French Protestant brethren, whose language and nationality must for a long time to come operate against any amalgamation with the English-speaking Churches.

In conclusion, he urged the necessity of thoroughly instructing Protestant congregations in regard to the departure of the Church of Rome from the truths of the Gospel, and of putting parents on their guard against committing the care of their children into the hands of those so hostile to their faith.

The Moderator conveyed the thanks of the Assembly to Col. Haultain for his instructive address, coupled with an expression of good-will towards the Churches he represented.

#### RECEPTION OF DELEGATES.

Rev. Mr. Wallace, of the United Presbyterian Church of North America, having been formally introduced, conveyed to the Assembly the cordial greetings of his Church.

The Moderator replied in felicitous terms.

#### SEVENTH DAY.

The Moderator took the chair at ten o'clock. After devotional exercise,

The minutes of yesterday's proceedings were read and confirmed.

The Committee on Bills and Overtures presented their report recommending the order of business for the day, which was adopted.

#### THE THEOLOGICAL COLLEGE.

Rev. C. C. Stewart presented and read the report of the Committee on College matters to the following effect:—

In respect to Knox College the Committee recommend that the Assembly tender thanks to Rev. Mr. Topp and Rev. John Campbell for their valuable services rendered to the College and the Church in their kindly consenting to take part in the work of the session when the College staff was unexpectedly weakened by the resignation of Prof.uglis. That the services of a competent teacher of elocution be secured for next session. That the Board be instructed to convey the thanks of the Assembly to the gentlemen who established bursaries or prizes in connection with the College during the past year. That the \$1,000 of the Alexander bequest used this year for current expenses be refunded to endowment. That the services of Dr. Proudfoot be secured in the department of Homiletics and Pastoral Theology for next session. That the Assembly express its approval of the scheme for building new premises for Knox College, and its gratification at the measure of success with which the scheme has thus far been prosecuted, and that it empower the Board of Management to procure a new site, and to make such arrangements and enter into such contracts as may be necessary in connection with the new college building, and further, to sell the present site and building when a suitable opportunity offers.

In reference to Montreal College, it was recommended that the Rev. J. M. Gibson, M.A., be appointed Lecturer on Exegesis for the next session. That the collections for the training of French students and for French evangelization be taken up, as last year, in all the congregations of the Church.

That the Board of Management of Montreal College be empowered to make the salary

## GENERAL ASSEMBLY.

CANADA PRESBYTERIAN CHURCH.

## THIRD DAY.

The Moderator took the chair at ten o'clock. After devotional exercises, the minutes of the previous day's proceedings were read and confirmed, having been slightly amended.

## SABBATH OBSERVANCE.

The report of the Committee on Sabbath observance was presented and read by the Rev. Mr. McMullen. The Committee reported that they met in October last, and addressed a memorial to the managers of the different railway companies in the Dominion, with the view of preventing the stopping of traffic on the Lord's Day. Replies were received in all cases expressing sympathy with the Committee, and promising that the Sunday work should be diminished as much as possible, but great doubt was expressed as to the practicability of stopping it altogether. The committee further reported that in consequence of an order addressed to the station agents on the Grand Trunk line of railway by the Managing Director, a great reduction has been effected of late in the Sunday traffic. It was regretted that the same could not be said with regard to the Great Western Railway, the Sunday traffic on which was enormous. A motion had recently been introduced into the Dominion Parliament by Mr. Smith, member for the County of Peel, asking for the appointment of a committee of seven members for the purpose of enquiring into the matter of Sunday traffic, with the view of putting a stop to it if possible. The motion was adopted with a slight amendment, and the question referred to the Committee on Railways. The Committee finally recommended that, in view of the relations between the railways of Canada and the United States, the co-operation of the American Churches be requested in the work of grappling with the great evil of Sabbath desecration. A., that a special fund be provided for the purpose of procuring a better enforcement of the existing law in regard to Sabbath profanation.

Rev. Mr. McMullen, the Convenor, said that with regard to the recommendation as to the establishment of a special fund, it was his opinion that much could not be done towards enforcing the existing law relative to Sabbath profanation without it. A series of appeals might readily be undertaken by a powerful railway corporation; but private persons, although they might ultimately succeed, would suffer severely in fighting their way through.

Dr. Waters moved that the report of the Committee be received, and further, that it be referred to a special committee to consider and report thereon.

Mr. Court, Elder, thought it would strengthen the hands of those working in this movement if all ministers of the Gospel abstained from travelling on Sundays, and such a practice would be consistent with the views they expressed.

A discussion ensued, when Rev. Mr. Bennett rose to a point of order. The question was not before the Assembly, he said, and members had simply a right to move an amendment and to speak to it.

Rev. Mr. Cuthbertson thought that Sabbath railway traffic, both freight and passenger, should be entirely prohibited.

An amendment was moved by Mr. Bennett that the report be received, and the recommendation be discussed at once in the Assembly.

The amendment was lost, and the report referred to a Committee composed of Messrs. A. B. Simpson, J. Macpherson, G. McRae, J. M. Boyce, Walter Ingles, Robert Hall, and Elders Michael Ballantyne, James Cout, James Brown, and W. Simpson, Convenor.

## NOX COLLEGE.

Rev. Alex. Topp, D.D., presented and read the annual report of the Board of Management of Knox College. The Board had in the first place to notice the change which had taken place in the staff of Professors since last Assembly. Rev. Dr. Inglis, Professor of Systematic Theology, having resolved to accept a call given to him by the Reformed Church on the Heights, Brooklyn, New York, had sent in his resignation of the chair he occupied. The Board accepted the resignation, and made temporary provision for the teaching of Systematic Theology by appointing Professor Gregg and Dr. Topp to conduct the classes on that subject—the former for the first three months, and the latter for the remainder of the session. The number of students, as stated in the report of the Senate, had been fifty-six—forty-two in the theological department, and fifteen in the literary department. A considerable number of young men looking forward to the ministry are passing through the University course. With regard to financial matters, the income of the past year from all sources had been \$9,226.90, and the expenditure (a detailed account of which was given in the College Financial Report) was \$8,307.94, leaving balance against the fund of \$80.91 instead of \$365 as last year. The Endowment fund was now \$5,192.10. The Library fund received \$569.04, being the balance from last year—\$1,199.70 in donations and interest, and investments repaid \$1,300. The expenditure was \$1,750 in vested; bursaries and scholarships, \$1,186; printing and stationery, \$42.80, with a balance of \$90.46. It was agreed that while the thousand dollars received from the Alexander bequest be in the meantime used for current expenses of the College, that sum should be a first charge upon the income for the present year, and that the action of the Board in this matter be reported to the General Assembly. Had it not been for the sum of \$1,000 having been added to the income, there would have been a considerable deficit in the fund for the current expenses. In relation to the fact of three students having left Knox College during the currency of last session, to attend another College without being certified by the Senate, the Board of Management endorsed the action of the Senate. The Board recommended the Assembly to appoint an additional Professor with a lec-

turer. Also, that the Assembly should appoint a day of special prayer for the blessing of God upon the theological institution of the Church. The Board having frequently had its attention directed to the subject of a new building for college purposes, and being convinced that it would be desirable to have a building more commodious and adequate for the requirements of the college, appointed a committee, with power to add to their number, to consider the whole subject, and to report. The committee sent in a report to the effect—1. That it was necessary to have a new building. 2. They were favourably impressed as to the prospect of success of such an undertaking. The Board accordingly appointed a large committee of gentlemen to collect subscriptions, and it was a matter of congratulation to be able to announce that through the exertions of Professors Cavan and Gregg, the total amount subscribed up to date was \$40,100, \$20,000 to \$21,000 of which was promised in Toronto alone. Many members of the Committee were of opinion that a more suitable site for the new College than the present might be had. The Board, however, had no authority to sell the present building or site, and therefore await the decision of the Assembly. In the meantime, arrangements have been made by which a larger and more advantageous site in several respects can be had for a reasonable price in the event of the Assembly deciding to make a change, and to sell the present premises and site.

## MONTREAL COLLEGE.

Rev. J. M. Gibson presented and read the annual report of the Board of Management of the Presbyterian College of Montreal, of which we give a summary.

The assets of the College at the date of the report were distributed as follows:—

|  |             |
|--|-------------|
| Endowment Fund   | \$23,888.36 |
| Scholarship Endorsement Fund   | 921.00      |
| Library and Fixtures   | 9,000.00    |
| Balance on hand from ordinary Annual Revenue                                     | 1,012.69    |
| Balance on hand from Library Fund  | 96.91       |
| Special Subscriptions for ordinary Revenue extending over a period of four years | 8,000.00    |
| Subscriptions for College Building Fund  | 35,500.00   |
|  | 979,007.84  |

The number of students was reported to be 47. The Board observed with pleasure the large number of students in the graduating class of the session, and the cheering prospects of the French department. The state of the several funds charged with current expenses was very satisfactory.

At the instance of several of the largest contributors towards the supplementary sub-

scriptions for ordinary revenue, the sum of \$500 was devoted to the purpose of making an increase in Dr. McVicar's salary.

In last year's report it was stated that an eligible site for College buildings adjoining McGill University had been purchased, and subscription procured for this purpose to the amount of eighteen thousand dollars.

The Board now begged to report that the buildings were in course of erection, and would be completed before the spring of next session, and while the canvass is not yet finished, the amount subscribed is thirty-five thousand five hundred dollars.

The Board made the following recommendation for the approval of the Assembly:—1. That the Rev. J. Gibson, M.A., be appointed lecturer in Exegesis for the next session. 2.

That the collection for the training of French students and for French Evangelization be taken up as last year, in all the congregations of the Church. 3. That the Assembly appoint a Professor of Church History and Apologetics, and the Board express an earnest desire that the overtire of the Presbytery of Montreal for the appointment of the Rev. John Campbell, M.A., be granted. 4. That the Rev. Dr. McVicar be appointed Principal of the College.

5. That the temporary addition made to his salary be confirmed. 6. That the recommendation of the French Evangelization Committee for the increase of Professor Cousart's salary to sixteen hundred dollars per annum.

7. That in case lecturers be required for next session, the Board be empowered to appoint such.

The correspondence between the Senates of Montreal and Toronto colleges relative to the retirement of Messrs. Johnston, Currie, and Stuart, three students from Knox College, without leave from the Senate, and their subsequent admission into the Montreal College, was also submitted, and read by Rev. Mr. Gibson.

It being one o'clock, the meeting adjourned.

## AFTERNOON SEDERUNT.

The Moderator resumed the chair at three o'clock. After devotional exercises, the minutes of the morning's proceedings were read and confirmed.

## REFUGEE OF MISSIONARIES

Rev. Dr. Waters submitted the report of the Committee on Bills and Overtures relative to a paper referred to them at the last sitting of the Assembly. The Committee, after taking the matter into consideration, decided not to transmit to the General Assembly this paper, which referred to the refusal of the Home Mission to accept Messrs. Johnson and Currie as missionaries.

The report was received and adopted.

## MONTREAL COLLEGE.

The annual report of the Board of Examiners of Montreal College was presented, and read by Rev. Mr. Gibson.

An overtire was read from the Montreal Presbytery, praying that Dr. McVicar be appointed Principal of Montreal College, also, an overtire praying for the appointment of a Professor on Church History and Apologetics.

On motion of Rev. Mr. King, the papers read in the forenoon relative to Knox and Montreal Colleges were received.

## THE CASE OF MESSRS. JOHNSON, CURRIE, AND STEWART.

Prof. Caven said he wished to give the Assembly some information relative to the case of the three students of Knox College,

Messrs. Johnson, Currie, and Stewart. These three young men left Knox College during the first term of last session, and then went to the College at Montreal without previous consultation, either with the Senate or any of the authorities connected with Knox College. As there seemed to be some misunderstanding as to the mutual relations of the students and the College, he might inform them that the Act for the government and administration of Knox College provided that no person should be entitled to receive his standing who had not signed the album of the College. Now, these three students had signed the album, but by doing so had virtually agreed to submit to the discipline of the institution. Then with regard to the examining Board, the Act provided that it shall be the duty of the Board to examine the students individually at the close of each session, and in case of the examination proving satisfactory to certify them to their respective Presbyteries." The Board therefore could not be compelled to certify students at any other time than at the close of the session. Having made this explanation, he gave in detail the correspondence that had ensued in regard to the matter. The first communication was from Dr. McVicar, stating that the students had arrived at Montreal and wished to join the College classes, and asking for their standing. To this the Senate of Knox College replied that inasmuch as they had left without authority and had not passed the examination, it was impossible for the Examining Board to certify them or give their *status*. The Senate of Knox College were therefore not in a position to transfer them. He (the speaker) thought the Senate had no option but to refuse the certification. Soon after this, the students themselves wrote to the Senate, suggesting that the difficulty might be obviated by sending the examining papers to Montreal College, and allowing them to be examined there. To this the Senate, after due deliberation, answered that it was only on the condition of their returning to Knox College, and explaining satisfactorily then conduct, that they could hope to be certified at the close of the session. The Senate of Montreal College then communicated with the Toronto Senate, saying that they would be willing to receive the three students, if certificates of good character were sent down, and they passed the sessional examination. The students wrote at the same time, explaining that they were ignorant of the rules, and intended no disrespect to the authorities of Knox College by their manner of leaving. The Senate of Knox College regretted that their brethren in Montreal seemed to have taken these students into their confidence, and to have suggested to them solutions of their difficulties. There would be no preservation of wholesome discipline if one College did not thoroughly respect and sustain the other. (Applause.) The Senate was fully justified in refusing to certify the students under the circumstances.

Rev. Dr. Topp perfectly agreed with the previous speaker, and thought the action of the Senate the only just and proper one under the circumstances.

Rev. Mr. Gibson (Montreal) said that the difficulty was not between the two colleges, but between the Toronto College and its own students. The Senate of Montreal had neither enrolled nor received these students. They were allowed to enter the College room and sit while the classes were being taught, because it was the custom of his College to hold open classes. Persons often attended the lectures at Montreal College who had no connection with the Church. The Senate of Montreal, however, thought that the matter would be settled without coming up before the Assembly. They did not wish to interfere in the slightest degree with the discipline at Knox College, but believed that by correspondence they might induce their Toronto brethren to relax their discipline, or at any rate to pass some censure on the students short of cutting off a whole year. The decision of the Montreal Senate to admit them to examination was only arrived at at the close of the negotiations, at a stage when it was apparent that the matter must come before the Assembly, and simply in order to reduce the controversy to one of discipline, and not whether the students had been examined or non-examined.

Dr. McGuire thought the case very plain. The students had violated the regulations of the College, and some punishment should be passed upon them. He thought the Montreal College had been guilty of a violation of faith; they ought not to have allowed the students to attend their classes under any pretence. He would move that the Senate of Knox College be sustained in the matter.

Hugh Young, elder, said it was an alarming tendency in the young of this country to set at nought parental authority. If they did not take care to enforce discipline, the same would be the case with the Churches. He believed that Montreal had erred, and had done gross injustice to Toronto.

Rev. Mr. Goldsmith seconded the resolution of Dr. McGuire.

Rev. Mr. Gibson and Dr. McVicar offered some further explanations on behalf of Montreal. The Senate of Montreal College had counselled the students to return in the first instance, and had warned them that they had committed a breach of discipline. The speakers added that they were not appointed by their Senate to speak on the matter, they gave their views simply as members of the Assembly.

After some discussion, the resolution was withdrawn, and

Rev. Dr. Waters moved, That in so far as the papers from the Montreal and Knox Colleges refer to the case of Messrs. Stewart, Currie, and Johnson, the Assembly suspends the action of the Senate of Knox College and further remits the case of these students to the Senate of Knox College to be dealt with as in their judgment may seem best, and should the Senate thereafter see fit to grant certificates to these students and their standing, they shall accordingly be so admitted, and in the case of any of these students who may have finished their studies, any Presbytery to which they shall present the certificate of the chairman of Knox College, shall take such students on trial for license.

Rev. Mr. Proudfoot seconded the motion, which was carried.

The Assembly adjourned at six o'clock.

## EVENING SEDERUNT.

The Moderator took the chair at 7.30. There was a large attendance of visitors on this occasion, a number of the fair sex gracing the proceedings with their presence. After devotional exercise,

The minutes of the afternoon's proceedings were read and confirmed.

## THE QUESTION OF UNION.

Rev. Alex. Topp presented and read the report of the Union Committee. It stated that a conference had been held between Committees from the churches of Quebec and Ontario on the 26th of December last. Three subjects were considered, the Headship of Christ over His Church, the question of State grants to denominational Colleges, and the deliverance of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, on the mode of appointment of Theological Professors. A similar Conference was held in April last at St. John, N.B., and the following four articles were unanimously adopted to form the basis of Union for the United Church, viz.:—

1. That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate standard of this Church; but the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for instruction of the people—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such Ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as Ministers and Probationers for these Churches shall be received into this Church, subject to such regulations as shall, from time to time, be adopted.

The following nine deliverances were also adopted at the St. John conference:—

1. The Committee unanimously expressed its approval of the said resolution, and adopted it as its own, viz.—The Committee claims for the respective Churches represented by it the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to educational establishments of a denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of a United Church.

2. The Committee took up consideration of the subject of the appointment of Theological Professors, as brought before them in the deliverance of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland. After lengthened deliberation, and free expression of opinion, it was moved by Principal Snodgrass, seconded by Professor Caven, and unanimously agreed to, that it is inexpedient for this Committee to pass at present any resolution on the subject.

3. The Committee now resumed consideration of that part of t' e Minutes of Conference at Montreal which referred to the Headship of Christ, and which has engaged attention at a former Session. After further deliberation, it was moved by Professor Caven, seconded by Dr. Topp, and carried unanimously. That the Committee, having heard the Minutes of Conference regarding this subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents therein referred to.

The motion was agreed to.

The four articles of union as given above were first submitted for the consideration of the Assembly.

Rev. Mr. Cochrane moved that they be considered conjointly. Carried.

Rev. Mr. Cochrane then moved that the articles be accepted.

Rev. John Ross delivered a long address, illustrated by numerous quotations from the Old and New Testaments in which he opposed very strongly the adoption of the articles as they then stood.

Rev. Dr. Proudfoot considered that the proposed articles fully recognized the principles of the Headship of Christ. He thought that Mr. Ross, in addressing them as he had done, cast a personal reflection upon him and other members. He deprecated any further delay in sending the articles to the Presbyteries.

The discussion was proceeding, when the hour for adjournment having arrived, the Assembly adjourned.

tions in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

8. Principal Snodgrass reported action on the part of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, as follows:—That the Temporaries Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued, after the consummation of the Union, by the remnant members having power to all vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until all vested rights shall have lapsed; and these rights shall be held to be the following:—(1) The annual receipt by ministers now receiving four hundred and fifty dollars (\$150) four hundred dollars (\$100), or two hundred dollars (\$200), of the same amount during their lifetime, and good standing in the Church. (2) The annual receipt of two thousand dollars (\$2,000), by the Treasurer of Queen's College, and (3) the annual receipt of two hundred dollars (\$200) by all the ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licentiates during their lifetime, and good standing in the Church; that as soon as the Fund, or any part of it, shall no longer be required for these purposes, it shall be appropriated (1) to the formation of a fund for the benefit of Aged and Infirm Ministers of the United Church, retired from the active duties of the ministry with the sanction of the said Church, in the proportion of six-ninths; (2) for the maintenance and extension of the Theological Faculty of Queen's College, in the proportion of two-ninths; (3) to the Ministers' Widows' and Orphans' Fund of the said United Church, in the proportion of one-ninth—these calculations to be based on a capital fund of four hundred and fifty thousand dollars (\$450,000), and the residue, over and above this amount, up to forty thousand dollars (\$40,000), to be devoted to the maintenance of the Theological Faculty of Morrin College. And whereas, the Committee on Union desire instructions as to the mode of making provision for the payment of two

considerable period suffered from ill health, and a few months ago had become insane, and had to be admitted as a patient at the Asylum. The petition was made, as he had only been eight years in the ministry, and was not therefore entitled to the benefit of the fund.

Mr. Snelling moved that the memorial be referred to the Committee on the Aged and Infirmin Ministers' Fund, and at the same time recommending it to their favorable consideration.

#### THE QUESTION OF UNION.

The debate on this question, adjourned from yesterday evening, was resumed.

Mr. Gordon said that in view of the strong feeling entertained by a large number of Presbyterians with reference to the principle of the Headship of Christ, it did seem somewhat surprising that some recognition of the doctrine could not have been introduced into the articles. Such an introduction would allay all opposition to Union, and he most anxiously desired to see that the doctrine should be embodied, seeing that it was in effect universally acknowledged.

Prof. Caven, on taking up the discussion, thought it quite competent for the Assembly to insert an article as to the Headship of Christ in the basis. He, however, did not think it advisable to do this, as this would look like giving particular prominence to a single doctrine. The first article was not put forward as a list of doctrines, or as the doctrine of inspiration, but merely to show from whence their faith was derived. The whole form of basis submitted was general. Although he would, and could never depreciate the importance of the Headship doctrine, yet he held the opinion that many of their esteemed brethren were in danger of giving it a prominence that it did not hold in the theology of the Reformed Church. He considered that the basis was so far complete that it should be sent down to their Presbyteries. (Applause.)

Rev. John Scott could not agree with Professor Caven. What was the point that caused a disruption in the Church on a former occasion? It was the denial in practice of the supremacy of Christ over His Church, and yet some brethren told them that the doctrine should not be mentioned at all. He thought means should be taken to ascertain whether there was an unanimous opinion in regard to the matter among the Churches.

Prof. Caven said the Assembly had already come to a conclusion on the point.

After some further discussion by Rev. Mr. Scott, Mr. Young, and Prof. Bryce, Mr. McLaren, seconded by Mr. McMullen, moved the following amendment to the amendment:—"That the Assembly having considered the basis of Union in the light of the documents which accompany it, find that the Union Committee do not appear to have obtained such a deliverance on the Headship of Christ as was contemplated by last Assembly, and wherefore it is of great importance that the Church should have full opportunity to judge whether the object contemplated by last Assembly has been sufficiently secured by the action reported by the Committees on Union, therefore, Resolved: that the basis of Union, together with the whole report and accompanying documents, be printed and sent down to Presbyteries for consideration, and that Presbyteries be instructed to report thereon to next Assembly."

The amendments were lost, and the original motion finally carried on a division of 350 to 125. The four articles, therefore, stand accepted by the Assembly as the basis of Union.

The Assembly adjourned.

#### AFTERNOON SEDERUNT.

The Moderator resumed the chair at half past three. After devotional exercises,

The minutes of the morning's proceedings were read and confirmed.

#### SABBATH SCHOOL COMMITTEE.

Rev. J. Thompson, Syria, presented and read the report of the Sabbath School Committee. It stated that increased zeal was being manifested in this department of Church work. The number of schools at present in existence was five hundred and twenty. The number of scholars in 1872 was 84,197, and in 1873 84,172, being an increase of 2,950. The average for 1874 was 26,897. The number of teachers in 1872 was 8,898, and in 1873 4,422, being an increase of 624. The number of volumes in the library amounted to 97,072, or an increase over 1872 of 11,256. The mission contributions for 1872 amounted to \$3,477.44; for 1873 \$8,921.18, being an increase of \$446.74. The contributions for all purposes amounted to \$13,762. A recommendation was attached to the report in regard to the holding of Sabbath School conventions.

After some discussion, the report was re-committed, as it was not completed.

#### WIDOWS' AND ORPHANS' FUND.

The report of the Committee on the Widows' and Orphans' Fund was presented and read, of which we give an abstract. The financial statement for the year was as follows:—

#### RECEIPTS.

|                                  |             |
|----------------------------------|-------------|
| Balance from previous year.....  | \$8,138 14  |
| Congregational collections.....  | 8,480 60    |
| Ministers' rate.....             | 1,576 00    |
| Interest.....                    | 4,162 01    |
| Investments falling due and paid | 4,709 66    |
|                                  | \$17,061 41 |

#### EXPENDITURE.

|  |             |
|--|-------------|
| Annuities paid.....                                    | \$2,770 00  |
| Ministers' rates repaid.....                           | 176 00      |
| Transferred to fund for aged and infirm ministers..... | 1,749 30    |
| Sundry charges.....                                    | 27 12       |
| Invested.....  | 10,795 88   |
| Proportion of general expenses.....                    | 200 00      |
| Salary of agent.....                                   | 465 00      |
| Balance.....   | 887 10      |
|  | \$17,061 41 |

The widows or families at present receiving annuities are twenty-three in number.

A number of alterations in time of the re-

gulations was recommended, the principal being as follows:—

To amend section 5 as follows:—"The claim of each widow or orphan family shall date from the death of the husband or other, as the case may be, and the annuity payable at the first term thereafter shall be a proportionate part thereof, to be computed from the date of such death."

The Committee further recommended that in the case of death of widows and orphan children, each annuity be increased in the meantime \$20 per year, and that the 11th Section be amended accordingly.

The report was adopted.

#### PROFESSORS AT KNOX AND MONTREAL COLLEGES.

An overture was read from the Presbytery of Toronto, respecting the chair of Systematic Theology, now vacated at Knox College. It was prayed that Prof. Gregg be appointed to the vacancy.

An overture was also submitted from the Presbytery of Montreal, praying that the Rev. John Campbell, of Church-street church, Toronto, be appointed to the charge of Church History and Apologetics at Montreal College.

The respective overtures were supported by Rev. M. Taylor and Rev. J. Gibson for Montreal, and the Rev. Mr. King for Toronto.

The question was being considered when the Assembly adjourned, it being six o'clock.

#### EVENING SEDERUNT.

The Moderator took the chair at 7.30. After devotional exercise,

The minutes of the afternoon's proceedings were read and confirmed.

#### PROFESSORS AT KNOX AND MONTREAL COLLEGES.

The discussion on this matter was resumed.

Rev. Dr. Moore moved, That the Assembly do now proceed to appoint a professor to the chair of Church History at Montreal College.

Rev. Mr. Burton seconded the motion.

Mr. McMillan seconded the amendment.

Rev. Mr. Scott thought that the words "practice presently followed by congregations," should be altered to "presently sanctioned by the negotiating churches."

Rev. Dr. Topp said the alteration was unnecessary, as the latter part of the deliverance proved that in case any congregation departed from the form of worship, further action would be taken by the United Church.

The amendment was then put to the vote and lost. The deliverance was then adopted by a large majority.

Rev. Mr. Simpson moved, in amendment, That the overtures be received, and that the Assembly proceed to fill the vacant chairs in both colleges. He did not think any objection should be offered to sending Rev. Mr. Campbell to Montreal, as Knox College could hold its own so long as Prof. Gregg and Prof. Caven remained here.

Rev. Mr. Moore having consented to withdraw his resolution, Mr. Simpson's amendment stood as the original motion.

Rev. Mr. King moved, in amendment, That the Assembly proceed to appoint a Professor of Church History and Apologetics at Montreal College. This was carried.

Rev. Mr. Campbell was then appointed without additional opposition to the chair of Church History and Apologetics at Montreal College.

Rev. Mr. Gibson was withdrawn at his own request.

The vote on the nominations was then taken, and Rev. Mr. McLaren elected by a large majority.

On motion, the vote was then made unanimous.

The Assembly adjourned at 10.30 p.m.

#### FIFTH DAY.

The Moderator took the chair at ten o'clock. After devotional exercises,

The minutes of the previous day's proceedings were read and confirmed.

Rev. Dr. Thornton regretted to have to inform the Assembly that Mr. Smith, one of the Commissioners from Bowmanville, had been taken ill and had been compelled to return home. The prayers of the Assembly were desired in his behalf.

#### RECEPTION OF MINISTERS.

Rev. Professor Gregg presented the report of the Committee on the Reception of Ministers, which recommended that the Rev. William Hornet and Rev. W. Gleaming should be received into the ministry of the Church.

The report was adopted.

The Committee on Bills and Overtures presented their report, recommending the order of business for the day, which was adopted.

#### THE QUESTION OF UNION.

The discussion on this matter was resumed.

Rev. Dr. Topp moved the adoption of the third deliverance agreed upon by the St. John Committee relative to the doctrine of the Headship of Christ, as follows:—"The Committee now resumed consideration of that part of the minutes of the Conference at Montreal which referred to the Headship of Christ, and which had engaged attention

at a former session. After further deliberation, it was moved by Professor Caven, seconded by Dr. Topp, and carried unanimously. That the Committee, having heard the minutes of Conference regarding this subject, which have been read, does now ex-

press its satisfaction with the unanimity of the church which is exhibited in the document referred to." He said that the Committee were fully alive as to the paramount importance of the question, and the great necessity of a harmony of opinion in the Church on the subject. He thought that the doctrine of the Headship of Christ was sufficiently set forth and embodied in the Confession of Faith, the Act of Independence, and the general faith of the negotiating church. It was a matter of considerable regret that members of this church who had approved the proposed basis, had seen fit to throw doubts upon the sincerity of their brethren in the declarations they had made regarding this doctrine. He begged to move the adoption of the deliverance. (Applause.)

After remarks by Mr. Ross, Prof. Caven, Dr. Proudfoot, Rev. Mr. Ure, and the Moderator,

Rev. Mr. Ross moved in amendment "That it is anything but satisfactory to this assembly to find the Headship of Christ over the Church and over the nations, which form so material a part of our present union covenant, left in the loose, unauthorized way it is left in the report of the Union Committee."

Mr. McMillan seconded the amendment.

The question was put to the vote, the amendment lost, and the deliverance adopted by a large majority.

Rev. Dr. Topp moved the adoption of the fourth deliverance agreed upon by the Joint Committee at St. John, as follows:—"The Committee took up the consideration of the subject of Public Worship, when it was unanimously resolved, That with regard to modes of worship, the practice presently followed by congregations, in the matter of worship, shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

Rev. Mr. Ross moved the rejection of the deliverance.

Mr. McMillan seconded the amendment.

Rev. Mr. Scott thought that the words "practice presently followed by congregations," should be altered to "presently sanctioned by the negotiating churches."

Rev. Dr. Topp said the alteration was unnecessary, as the latter part of the deliverance proved that in case any congregation departed from the form of worship, further action would be taken by the United Church.

The amendment was then put to the vote and lost. The deliverance was then adopted by a large majority.

Rev. Dr. Topp then moved the adoption of the fifth deliverance, which was as follows:—"The subject of Collegiate Education was next brought under the notice of the Committee, when, after discussion, Principal Snodgrass moved, and the Hon. John McMurrich seconded the motion, That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts' Department in any of the colleges above named."

The motion was unanimously carried.

The next deliverance, relative to the establishment of a fund for the benefit of widows and orphans of ministers, was adopted.

#### THE QUESTION OF UNION.

Rev. Dr. Topp moved the adoption of the seventh deliverance as follows:—"That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies who may find it to be expedient to discontinue, wholly or partly, their separate existence."

Rev. Mr. Ross opposed the motion. He reiterated his views about the Headship of Christ. He added that the deliverance would strain the Church of its property.

The deliverance was adopted.

The Rev. Dr. Topp moved the adoption of the eighth deliverance as follows:—"That the Temporalities Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued, after the consummation of the Union, by the remnant members having power to fill vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until vested rights shall have lapsed, and those rights shall be held to be the following: (1) The annual receipt by ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime, and good standing in the Church; (2) The annual receipt of two thousand dollars (\$2,000) by the Treasurer of Queen's College, and (3) the annual receipt of two hundred dollars (\$200) by all the ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licentiates during their lifetime, and of good standing in the Church; that as soon as the Fund, or any part of it, shall no longer be required for these purposes, it shall be appropriated (1) to the formation of a fund for the benefit of Aged and Infirm Ministers of the United Church, retired from the active duties of the Ministry with the sanction of the said Church, in the proportion of six-ninths; (2) for the extension and maintenance of the Theological Faculty of Queen's College, in the proportion of two-ninths; (3) to the Ministers' Widows and Orphans

Fund of the said Union Church, in the proportion of one-ninth—these calculations to be based on a capital fund of four hundred and fifty thousand dollars (\$450,000), and the residue, over and above this amount, up to forty thousand dollars (\$40,000), to be devoted to the maintenance of the Theological Faculty of Morrin College; and where-

at the Committee called the attention of the Assembly to the fact of the incorporation of Manitoba College, and the consequent necessity of appointing a Board of Management.

This clause was also carried.

The third clause recommended that all ordained Missionaries of the Church in the Province of Manitoba and the North-western territory be recognized as members of the Presbytery of Manitoba. Carried.

The fourth clause, that the Committee, having learned that Mr. Jameson, in having received in 1871 £2 from the Foreign Mission Committee and people the sum of \$2,050, and that since last year he has already received the sum of £1,550, leaving a difference of \$296, 100, should be entitled to this amount in full settlement of Mr. Jameson's claim, for the past year, it being understood that this amount shall be drawn in equal proportions from the Home and Foreign Mission funds. The Committee also recommended that for the future the Home Mission Committee be recommended to pay Mr. Jameson \$1,000 per annum, in the expectation that the congregation will supplement this amount by \$600.

This clause was adopted, and it being six o'clock, the Assembly adjourned.

#### AFTERNOON SEDERUNT.

The Moderator took the Chair at three o'clock. After routine business,

A petition from the Presbytery of Bruce was submitted, appealing against the action of the Home Mission Committee. It was referred to a Select Committee appointed by the Moderator.

#### THE QUESTION OF UNION.

On motion of Dr. Topp the following final resolutions of the St. John Committee were approved of:—

That this Committee record its satisfaction with the proposed arrangement of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

That the Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several churches, according to their respective claims; and that with regard to the practical work of the Church, and the promotion of its schemes, while the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectively to unite in Christian love and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people on behalf of the work of Christ in the Dominion, and throughout the world.

The Committee further agreed that the name of the United Church should be "The Presbyterian Church of British North America."

#### THE ASSEMBLY FINALLY APPROVE OF THE UNION.

Rev. Mr. Cochrane, seconded by Dr. Proudfoot.—That this Assembly having heard

## PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED.)

NOTICE IS HEREBY GIVEN that the names and places of residence are mentioned below, and who are all British subjects, in the course of one month from the first publication hereof in the *Ontario Gazette*, to His Excellency the Lieutenant-Governor in Council for a Charter of Incorporation by Letters patent, under the provisions of the Act passed in the Parliament of the said Province of Canada, in the 21st and 26th year of Her Majesty Queen Victoria, 1869, and intituled "An Act to Authorize the creation of a Corporation to Manufacture, Mining, and other Companies."

The names in full of the applicants and their places of residence are as follows:—C. BLACKER ROBINSON, of the City of Toronto, in the County of York, and Province of Ontario; Publisher; E. F. MILLER, of the same place; D. DAUGLASS, of Waterloo, Taylor of the same place; M. MACINTOSH, of the same place; County Treasurer; WILLIAM BALCLAY McMurtry, of the same place; BARTLETT, and ALEXANDER McINTOSH, of the City of Ottawa, in the County of Carleton, and Province aforesaid, Merchant.

The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company, of Toronto."

The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kinds of printing and publishing.

The operations of the Company are to be carried on at the City of Toronto, aforesaid.

The nominal capital of the Company is \$20,000.

The number of shares one thousand, and the amount of each share twenty dollars.

The amount of Stock subscribed is \$7,000.

The amount to be paid in before the Charter is granted is at least \$1,000.

LEWIS & McMURRICH,  
Solicitors for Applicants.

Dated this 2nd May, 1873.

## PRECENTOR WANTED

For the First Presbyterian Church, Brookville. Salary, \$200, to a young child, converted person. Application received until July 10, 1873.

Good references required.

## NOTES TO CORRESPONDENTS.

T. D. B. to a CANADIAN PRESBYTERIAN too late for this issue. Next week.

S. A., Madabout.—Shall be glad to hear from you. The initials to the very interesting letter on the *Rivers du Loup* Mission, which appeared in our issue of the 6th June, should have been D. McL., instead of D. W. R. We hope to hear from our correspondent soon again.

## British American Presbyterian

FRIDAY, JUNE 20, 1873.

## TOPICS OF THE WEEK

Mr. King has retired from the Presidency of the Bank of Montreal, being succeeded by Mr. Torrance.

The country is suffering much from want of rain, which has only come of late very partially and in but slight showers.

The Cunard Company have decided to adopt the "lane route" for the passages of their steamers across the Atlantic, so as to avoid collisions.

It is now stated that the Hon. A. J. Smith has declined the Governorship of New Brunswick. The name of Judge Fisher is mentioned in connection with the position.

The ecclesiastical Parliaments have almost all finished their sittings. They have in general been exceedingly gratifying. A fine spirit has generally been shown, and the work has been done in a business-like style.

It is said that the Emperor of Germany is sick unto death. It may be so, for he is getting to be an old man, but he has a good constitution, and his habits of life have been such as promise him a lengthened pilgrimage.

The stream of summer travel has set fairly in, and every one who proposes to rusticate for a week or two is arranging for departure. Numbers in Ontario, instead of running away to the sea-side, are going to try Muskoka or Lake Superior, while country quarters near home and lake-side villages at some-at-a-distance are receiving increased attention and favor. Very right that this should be the case. Rest and change can be secured more thoroughly in any place than in fashionable watering-places, where all is fuss, folly, and extravagance.

The mania for murder on the other side seems to grow always more formidable. The late murder of a father by his own son of nineteen has awakened special horror. Though the elder Walworth was not by any means what he ought to have been, the deed was peculiarly detestable. In one day this week there were five murders in New York alone. The amount of domestic unhappiness revealed incidentally in such cases must be wide-spread and most terrible. We, too, have our share of horrors, though it seems small placed side by side with the shocking banquet furnished by our neighbors.

## Ministers and Churches.

The Rev. J. B. Edmondson, of Columbus, will (D.V.) preach in the Bay st. Presbyterian Church, next Sabbath, morning and evening.

The Rev. J. McColl, B.A., a graduate of Toronto University, and also at the close of this session of the Theological Seminary, Princeton, New Jersey, has received and accepted a call from the Presbyterian congregation of Brandywine Manor, Pa.—Com.

## PROF. MCALLEN, OF KNOX COLLEGE.

The appointment of the Rev. William McLaren, of Ottawa, to the chair of Systematic Theology at Knox College, will, we are sure, be hailed with general and lively satisfaction by all who have the interests of sound theological education at heart. Mr. McLaren has long been well known as an able, faithful, and successful pastor, a gentleman of sound judgment, sterling independence, matured experience, and ripe scholarship. While active and energetic in the discharge of all the duties of the pastoral office, and taking a keen and effective interest in the public business of the Church, Mr. McLaren has kept himself well acquainted with current literature, science, and theology, and will bring to the prelections of his chair a knowledge of all the more recent phases of theological opinion and exposition, not only among English and American thinkers, but on the continent of Europe, where daring and attractive, though anything but safe, speculation on such topics has long had its special home. The man who would be an effective theological teacher cannot afford either to ignore such disquisitions, or to treat them with affected contempt, and we are quite sure Mr. M. will not seek to do so.

While by no means old, Mr. M. is in the full maturity of his powers, and having patiently, fairly, and fully examined the various topics which will naturally come to be discussed from his chair, will give forth to uncertain sound in reference to every part of the truth once delivered to the Saints. It is, of course, dutiful and right that every one, professor as well as student, should hold himself ever in the attitude of a learner, and be ready to acknowledge and regret past mistakes and misapprehensions. At the same time, it is surely desirable that a teacher in a theological seminary, before he occupy that position, should have very sharply defined opinions in reference to the whole circle of revealed truth, and should speak with the authority and decidedness of one who, while always open to conviction, has, as he views matters, no hesitation about all the cardinal points he is expected to discuss *ex cathedra*, or about the various and conflicting opinions which it is to his duty and privilege to explain in detail, and confute or sustain as occasion and truth may require. Progress and change no doubt go hand in hand, and it would be a poor compliment to any man to say that he never changed any opinion once formed, or any view once entertained. By the time, however, that one comes to occupy the position of a theological teacher, he ought to have very decided and well-formed opinions on the whole field to be traversed in the course of his prelections. No doubt he is still a student and a truth-seeker. But he is more. He is where he is for the very purpose of speaking with authority, as one who feels the ground firm under him, not as if he stood upon a quaking morass, where his foothold was insecure, and, even in his own estimation, might at any moment become untenable.

In this respect Mr. McLaren is eminently fitted for the position he is to occupy. He is liberal, and yet not latitudinarian. His opinions are not in the mere process of formation, and liable to take the impress of the last man he has met, or the last book he has read, while they are not so crystallized with hardness as to gain nothing and lose nothing as the years go round. In these days it is thought by many to be rather a term of disparagement to speak of a person as quite "sound," as if that implied the absence of thought and the surrender of personal independence. We don't despair now of seeing even *Blackwood* by and by following the same course.

*SERMONS OR THE BIBLE*.—A New Sunday-school Singing Book, by W. A. Ogden and A. J. Abbey, just published by W. W. Whitney, Toledo, Ohio.

The subjects are so varied, the hymns so excellent, the music so animated and devotional, and the type so clear and distinct, that we are confident it will be a favorite at once. One Specimen copy, 30 cents. Specimen pages free.

*BLACKWOOD* for May is fully an average number. There is an instalment of each of the two novels at present in course of publication, and the usual quota of light articles in both prose and verse. For a wonder there is nothing very political, except a burlesque on a farmer getting into Parliament, as a member for Muirshire. We suspect if such an incident move the holy horror of *Blackwood*, a good man's trying experiences are in store for it.

*TEMPERANCE FROM THE BIBLE STANDING-POINT*.—By the Rev. Robert Wallace, Toronto.—This is an earnest treatise on matters bearing on the cause of Total Abstinence. Mr. Wallace contends earnestly in favour of the wine mentioned in Scripture approvingly being all non-intoxicating, and shows that the whole teaching of the Bible is opposed to the use of all intoxicants. Mr. W. writes vigorously, yet in a very kindly spirit, and the wide circulation of his pamphlet is calculated to do a great deal of good.

*THE CANADA MONTHLY FOR JUNE*.—This Magazine, we are glad to learn, has so far weathered the storm which such a venture necessarily encounters at starting, that there is little doubt of its continuing, and not only paying its expenses, but yielding a fair revenue to its proprietors. We are pleased to think that such is the case, for though a large number of the articles that have appeared in it have been rather poor both in matter and manner, yet it would

deal better acquaintance with that country than we yet possess. We have not yet got to regard it as really part of our own fair land of Canada, to which our brothers and sisters, our sons and daughters, will go in ever increasing numbers, and everything therefore that familiarizes us with it in all its aspects must be valuable. The gentleman named as deputies are peculiarly suited for the work. Both are ready speakers—genial in their manners, able to look at matters with their own eyes, and to state forcibly and clearly what they may see and hear, and what course they may think best calculated to advance the cause of Christ in that far off land. Large numbers are already this season going in that direction, among whom there is a goodly number of Presbyterians. We hope these latter will settle so conveniently near others of the same religious persuasion, that they shall enjoy religious privileges according to the good old way, from their very first arrival in their new home. We trust also that Messrs. Ure and Cochrane will, both through the press and the living voice, give the Church and country in general the benefit of the opinions they form in reference to the country and all its belongings. It would be difficult to overstate the mighty importance of that "great lone land."

## ARCHBISHOP LYNCH AND CONVERTED ROMAN CATHOLICS.

The Roman Catholic Archbishop of Toronto has so far come down from his lofty position as to have addressed a remonstrance to the Protestants of Ontario against their receiving or believing those who are described as fugitives without character or credit, whom his Church has cast out. There is nothing new or notable about the address except the fact of its existence at all. We suppose he has particularly in view the case of the escaped nun, Edith O'Gorman, who has been going about the country lecturing against nunnery, and telling of her own escape. This woman is certainly a worthless creature, and her exhibition in Toronto was simply scandalous, so that the Archbishop showed some astuteness in taking advantage of her case. But one worthless person is not sufficient to throw discredit upon all converts from Popery, or prove that the system denounced and forsaken is all right. We certainly never saw a more miserable exhibition than the O'Gorman affair, and we don't hesitate in the interests of common honesty to denounce it, whatever use the Romanists may make of such an escapade on the woman's part, and such an acknowledgment on ours.

## Book Notices.

*HARPER'S MONTHLY FOR JUNE*.—We have seen more interesting numbers of this favorite periodical.

*THE EDINBURGH REVIEW* for April is a more than usually interesting number. All the nine articles of which it consists are exceedingly readable. Among the signs of the times is the fact that even the *Edinburgh Review* is discussing total abstinence, and in a very fair and favourable manner. We don't despair now of seeing even *Blackwood* by and by following the same course.

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have been a great pity if another had had to be added to the cases of failure in attempting to establish a family Canadian Magazine devoted to literature in the widest and most sectarian sense of the term. We notice that *The Monthly* is gradually losing its character for political neutrality, on which, for a good while, it somewhat prided itself, and is every month coming out more pronouncedly in a support of the Dominion Government. The attempt to assume a neutral position, if political questions were to be discussed at all, was clearly impracticable, and it shows an appreciation of the actual facts of the case to be gradually but surely giving it up, and though denouncing party in theory, clinging kindly and decidedly to it in practice. The contents of this number are quite up to the average of the Magazine, if not rather beyond.

*ST. JAMES MAGAZINE FOR MAY*.—This is an English Magazine, published by Sampson, Low & Co., London, and is chiefly made up of novels and novelties. It directs, however, a good deal of attention to Colonial questions, and advocates earnestly and intelligently the great doctrine of a united British Empire against all the foolish and short-sighted ideas of political Economists and Manchester politicians, who would cut asunder the connection between Britain and her colonies, as if they fancied that the old country would be as great, honoured, and powerful as at present, though all her territory consisted of Great Britain and Ireland, and the various colonies were all not only allowed, but required to shift for themselves. It is a matter for thankfulness that these notions are now at a considerable discount, and that even the most contemptible Cockney scribe is beginning to estimate the whole question more correctly than members did in former days.

*EXEGEIA, OR THE EXPOSITION OF SUNDRY DIFFICULT PASSAGES OF SCRIPTURE*. By the Rev. C. C. Stewart, M.A., Owen Sound.—This small pamphlet is intended as a feeder, and if received with any measure of public acceptance is to be followed by a considerable work, of a similar character. M. Stewart writes with vigor and clearness, and whether one agrees with his conclusions or not, it is not difficult to understand what he means to be at, or to see the ground upon which he proceeds in the formation of his opinions. The two passages discussed in this treatise are the parable of the Day Labourers, and Paul wishing himself accursed from Christ. We can scarcely say that Mr. Stewart makes good his point, especially in the former case, but what he has advanced is well worthy of consideration, and proves that he is an independent, patient, and painstaking expositor. One who, we trust, will meet with so much and I served encouragement as will induce him to give the public the benefit of many of the results of his investigations.

*THE MARITIME MONTHLY FOR JUNE*.—This is a monthly Magazine published in St. John's, N.B., and is conducted with a good deal of spirit and ability. The current number has an article on the "Shortest route to and from Europe," by the Rev. Mr. Harvey, Newfoundland, which will well repay perusal. Mr. Harvey is a vigorous and interesting writer, and has done more to bring Newfoundland into notice than all connected with that Island have done for the last fifty or a hundred years. Perhaps there is no country fully as it is in the highway of the world's traffic which is so little known as Newfoundland. The great mass of people think of it as a place where a large amount of fish is caught and cured, and neither know nor care any more about the matter. It is never thought that in that island—as large as Ireland—there are such beds of minerals and great broads of fertile land, capable of sustaining a numerous population in comfort and prosperity; that it is the most account of Britain's colonies, and lies nearer the old country than any portion of America; that, in short, the richness of its land is as notable as that of the surrounding seas, and that in a comparatively short time it may become the highway of the immense and yearly increasing passenger traffic between Europe and America. Thanks to Mr. Harvey's persistency and ability, the outside world is beginning to have some idea of the importance and resources of the land of the cod. Another paper is by the Rev. S. M. Grant, of Halifax, on the old inhabitants of our North-west. This gives a very readable account of the present numbers, tribes, and prospects of Aborigines in the North-west of Canada. All told there are about 125,000 of these, and in spite of good treatment the number is always diminishing. It would seem as if the Red Men were fated to disappear before the onward progress of the pale-faced brother. It would be pleasing if we could adopt Professor Daniel Wilson's idea, that they are not dying out but are being absorbed by the advancing tide of the whites. No doubt there are a considerable number of half-breeds all over the border land, but this will not by any means account for the marked and rapid decrease of the pure-blooded Indian.

*FROM OCEAN TO OCEAN*.—By Rev. M. Grant, Halifax.—Jas. Campbell & Son, Toronto, 1873.—As most of our readers are aware, this is a narrative of the Pacific Railway exploring expedition, undertaken last year under the guidance of Mr. Sandford Fleming, Chief Engineer for that proposed Trans-continental highway. We can only say much in praise of the mechanical getting up of the volume. The printing and binding are not what they ought to have been while most of the illustrations are simply hideous. It surely ought to have been seen to, that a volume of the importance and value of this, having reference to a matter so interesting and truly Canadian, should have been gotten up in a style which would have given outsiders a better idea of the taste and skill of Canadians in these matters. The work itself is an exceedingly interesting one, and written as it is, in the easy and familiar style of a daily diary, carries the reader along without effort, and with ever increasing pleasure. Books of this kind are exactly what we need, for practically that "great lone land" is as yet scarcely known, and people are only beginning to have a faint idea of its extent and value. Canadians are waking up to the thought that they have a country possessing all the natural elements of a great and mighty empire, and needing only population to make it one of the strongest and wealthiest on the face of the earth; while old country people are also coming to rub their eyes, and are beginning to understand that the "few acres of snow" which they have been in the habit of estimating at so mean a price, contains millions upon millions of fertile acres which only need to be tickled by a hoe to laugh into an abundant harvest. That a strong tide of Migration to the Red River Country and the Valley of the Saskatchewan will speedily set in we have no manner of doubt whatever. Already the first movements in that direction are visible, and the next ten years will see a large and rapidly increasing population steadily on its march towards the setting sun. It is to be hoped that the Canadian Church in all its branches will show itself equal to the occasion, and will follow the hardy pioneers of civilization with an adequate supply of the means of grace, without which all such movements have a natural tendency to end in barbarism. We shall recur again to Mr. Grant's interesting volume, which we are glad to understand is meeting with a ready sale, as it well deserves to do. In the mean time we give a sentence or two from the close:—"Looking back on the vast breadth of the Dominion when our journeys were ended, it rolled out before us like a panorama, varied and magnificent enough to stir the dullest spirit into patriotic emotion. For nearly 1,000 miles of Railway between different points east of Lake Huron; 2,185 miles by horses, including coaches, wagons, pack and saddle horses; 1,687 miles in steamers in the basin of the St. Lawrence and on Pacific waters, and 485 miles in canoes, or row-boats; we had travelled in all 5,800 miles between Halifax and Victoria over a country with features and resources more varied than even our modes of locomotion. From the sea pastures and coal fields of Nova Scotia and the forests of New Brunswick, almost from historic Louisburg up the St. Lawrence to historic Quebec; through the great Province of Ontario, and on lakes that are really seas; by copper and silver mines so rich as to recall stories of the Arabian Nights, though only the rim of the land has been explored; on the chain of lakes, where the Ojibway is at home in his canoe, to the great plains where the Cree is equally at home on his horse; through the prairie Provinces of Manitoba, and rolling meadows and park-like country, equally fertile, out of which a dozen Manitobas shall be carved in the next quarter of a century; along the banks of

A full fed river winding slow

By herds upon an endless plain.'

full fed from the exhaustless glaciers of the Rocky Mountains, and watering "the great lone land;" over immovable coal measures and deep woods; on to the mountains which open their gates, more widely than to our wealthier neighbors, to lead us to the Pacific; down deep gorges filled with mighty timber, and rivers whose ancient deposits are gold beds, sands like those of Pectolites, and channels choked with fish; on to the many harbors of mainland and island that look right across to the old Eastern shore "with its rosy pearls and golden roofed palaces," and open their arms to welcome the swarming millions of Cathay. Over all this we had travelled, and it was all our own.

Where's the coward that would not dare To fight for such a land?

Thank God we have a country. It is not our poverty of land or sea, of wood or mine, that shall ever urge us to be traitors. But the destiny of a country depends not on its material resources, it depends on the character of its people. Here, too, is full ground of confidence. We in everything "are sprung of earth's first blood, have titles manifold." We come of a race that never counted the number of its foes, nor the number of its friends, when freedom, loyalty, or God was concerned.

CONTINUED FROM FIRST PAGE.

was carried by the existing vote of the Moderator. Mr. Black asked and obtained leave to enter his dissent. Prof. Hart gave an account of a visit made by him to Pleasant Ridge, where he found six or seven families. It was agreed to give as much supply to those people as possible. Springfield, Cook's Creek, and Park's Creek, were associated, so that service was given at Springfield every Sabbath, and at Park's and Cook's Creek on alternate Sabbaths. This arrangement of supply to commence with the first of July. It was moved by Mr. Donaldson, seconded by Mr. Frazer, and agreed to, That we ask leave from the Home Mission Committee to employ Mr. Moodie as a student-catechist, at the rate of eight dollars per Sabbath. Mr. Moodie was appointed to supply Springfield, &c. Mr. Henderson, catechist, was appointed to supply Rockwood once a fortnight—a minister to go out as often as possible. It was agreed that Poplar Point be supplied by Mr. Matheson once a month till next meeting of Presbytery. The Moderator nominated Professors Bryce and Hart and Mr. Matheson as a Committee to prepare a minute expressive of the sympathies of the Presbytery with the Rev. John Black in his late bereavement in the death of his wife. Mr. Black reported that the deputation appointed to visit Rockwood had done so, and that the people there had decided to build a church. Prof. Hart reported that the deputation appointed to visit Springfield had done so, and that the people had decided to build their church on their old site on Mr. Forbes' lot. Mr. Peter R. Young, of Little Britain, was appointed a member of the Committee on Bills and Overtures, instead of Mr. John Frazer, of Kildonan, who is not going down to the Assembly. Prof. Bryce was appointed corresponding member of the Foreign Mission Committee. Extracts were read from the minutes of the Home Mission Committee and considered. It was moved by Prof. Bryce, seconded by Hon. D. Gunn, and agreed to, That consideration of the recommendation of the Committee, that a certain sum be levied on each congregation to be contributed towards the support of the minister supplying, be deferred till next meeting, and that in the meantime it be ascertained what each station can contribute towards the support of the minister supplying it. Prof. Bryce read an overture to the General Assembly, praying for leave to teach Theology in Manitoba College, and moved, seconded by Mr. Black, That the overture be adopted and transmitted to the General Assembly. This motion was carried. The next meeting of Presbytery was appointed to be held at Kildonan, and within the Church there, on the 3rd Wednesday of July, at 11 o'clock a.m.

ALEX. FRAZER, Pres. Clerk.

## PRESBYTERIAN SYNOD.

Tuesday, 10th June.

## MORNING SEDERUNT.

The Synod was constituted with devotional exercises by Rev. Duncan Macdonald.

An overture that Presbytery clerks be appointed a nominating committee for the election of Standing Committee was rejected.

Rev. D. M. Gordon submitted the report of the Lumbermen Mission, which was of a very encouraging character. The Treasurer's statement showed a balance in hand of \$144, which it was expected would be increased by \$50 from the Lumbermen.

After some discussion the report was agreed to.

Reports from the Temporalities and Sustentation Boards were read and adopted.

The report on Christian Life complained of a low spiritual state in the Church; of a certain amount of latent scepticism; of non attendance on the means of grace; and of the growing worldliness with which the Church has to contend. The Sabbath Schools presented a more cheerful aspect. Pastoral visiting was still faithfully performed, but the elders did not sufficiently aid in the oversight of the flock.

## AFTERNOON SEDERUNT.

The Committee, on application for leave to retire, presented a report recommending that allowance from Temporalities Board be granted to Rev. J. Sinclair, Rev. W. Bell, Rev. John Tawse, and Rev. W. Johnson.

## CHRISTIAN WORK.

Rev. Dr. Morrison reviewed the statements contained in the report of the Committee on Christian work. He considered the report to be unsatisfactory, as only eleven out of the sixty which had reported spoke favorably of the spiritual life of the congregation, while some were spiritually dead. He considered better edifices, better music, better scholarship, and more consecration on the part of ministers, elements of power which should be obtained, and suggested camp meetings as a means of dispelling the sluggishness of the people.

Rev. Dr. Jenkins approved of securing older persons as teachers in the Sabbath Schools; thought ministers were much to blame in the selection of elders; and wished to see the system of free pews introduced into every church.

Rev. K. MacLennan proposed that the laity be called upon to take part in public worship at Synod meetings. The value of a church was in proportion to the earnestness with which it presented the truths of God, supplemented by a zealous prosecution of good works.

Rev. Gavin Lang protested against the system of normal training for Sabbath-school teachers, on the plan of secular schools. It would paralyze the work of the Church for the young, and he hoped that the Synod's Committee would not give approval to the idea.

## MANITOBA MISSION.

The report of the Manitoba Mission was next read by Rev. Mr. Macdonald. 49 congregations have contributed towards its support, being less than one-half the number of churches. One additional laborer was asked for the field; a letter was also read from Rev. Mr. Hart, missionary at Fort Garry and Silver Heights; he held

two services on Sabbath, besides having duties at College. There were now over 40 members, and a more commodious church is talked of; additional laborers in this field are much needed. Interesting services were also held at Rockwood and Springfield, and a church was to be built at former place. It was also distributed a tract to the Presbyterians among the outlying settlers. They were very acceptable. Two townships set apart for immigrants from Scotland would likely be settled by Presbyterians, and he asked for at least one more laborer in that Presbytery where the fields are white unto the harvest. The financial statement was then read. There was a balance on hand of \$200 over last year's expenses. Out of the Presbyteries, Porth and Toronto had contributed most liberally. The harmonious co-operation with the Canada Presbyterian Church in missionary efforts was also noticed with pleasure. They worked into each other's hands.

Rev. Gavin Lang then moved

"That the Synod receive and adopt the report, and re-appoint the Committee with the addition of Rev. Dr. Bain and J. L. Morris, Esq., and authorize it to secure as soon as possible one additional missionary for Manitoba." Carried.

Montreal, 12th June, 1878.

## MORNING SEDERUNT.

The Synod having been constituted, devotional exercises were conducted by Rev. G. Grant (Halifax), after which the minutes of yesterday's diet were read and sustained.

The report on statistics was taken up, and it appeared therefrom that the number of congregations was 183; but of these 25 were vacant. The number of communicants was 11,984, showing an increase during the year of 529; there were no returns from 48 congregations.

The report was received, with an injunction to Presbytery clerks to furnish returns from non-reporting congregations.

A report of the Committee, "In Memoriam," was read and adopted.

An answer to Mr. Mitchell's reasons for dissent on the Temporalities Fund question was read and agreed to.

The report on the Juvenile Mission and Sabbath-school scheme was presented by Rev. Mr. Macdonnell (Toronto), and was of a favorable character. It was stated this is the only Foreign Mission in connection with the Church of Scotland in Canada, and its field is the wide one of India. The report was received, and an invitation given to Sabbath-schools to take part in the promotion of the object of the mission.

The overtures about (1) raising the minimum stipend, and (2) the better support of ministers were considered.

Dr. Jenkins suggested that \$600 be the minimum stipend, instead of \$400, and that this be an interim act, and that Presbyteries make returns, taking the matter up at their next meetings.

Mr. Croil was not sure of the desirability of fixing a minimum; nevertheless he thought that \$1,000 a year, with manse and glebe, was little enough. He, however, approved of the voluntary principle, and thought that, under it, the minister would be best supported, even without pews rents.

Some discussion ensued, in the course of which remarks were made by Rev. Dr. Jenkins, Rev. R. Campbell, and Rev. Gavin Lang as to the practical working of the voluntary system, and the pews rent and free seat systems in their respective congregations. These remarks, however, not being considered perfectly relevant to the matter in hand, were cut short, and the Diet, having agreed to the first part of the overture, took its usual recess.

## AFTERNOON SEDERUNT.

The discussion on ministers' stipends was resumed, and the proposition to increase the minimum sum to \$600 adopted.

Addresses to Her Majesty the Queen and the Governor-General were adopted. Respecting a memorial from Rev. C. A. Tanner, asking that his position be defined, it was arranged that he should be placed on the roll as an ordained missionary.

Rev. K. MacLennan read the report of the Finance Committee, which showed that \$600 had been received as against \$600 with a considerable debt outstanding. After a debate, it was arranged to levy an assessment on Presbyteries of \$1,500, it being estimated that \$1,400 would be required to balance the account at the end of next year. Rev. Dr. Morrison, Rev. G. Lang, Rev. D. J. McDonnell, and Dr. Ross were appointed delegates to the Synod of the Church of Scotland in the Maritime Provinces.

The clerk read the report of the Committee on Correspondence with the Colonial Committee, in which it was stated that the Colonial Committee, finding it difficult to secure well-qualified missionaries, had resolved to seek out youths, especially those acquainted with Gaelic, and send them to Queen's College to be educated for the ministry. It would be cheaper to send them there than to Scotland, and some minor advantages could be obtained. They had obtained the services of one such.

The Committee on Appeals reported that the case of Burnet vs. the Presbytery of Hamilton was the only one heard, and that it had been dismissed.

The papers in connection with Foreign Missions were laid on the table, it being understood that the matter would be brought up at an early period next year.

Rev. G. Lang reported that the Presbyterian had been a success under the editorship of Mr. James Croil.

Mr. Croil, the editor, said the Presbyterian was the greatest success as a religious magazine in the world, its circulation having risen from 1,400 to 9,500 a month.

The Court took a recess at 5:30.

## EVENING SEDERUNT.

The application for liberty to sell the glebe lot in West Gwillimbury was granted.

A memorial from the Ontario and Quebec Temperance Leagues was read, and on the

motion of Rev. G. Lang, seconded by Rev. A. Maunat was

Resolved: That the Synod, while recognizing the success which has attended the efforts of the various sections of the Church of Christ, but also by general societies and associations for the promotion of temperance and suppressing the fearful evils of intemperance, earnestly urge all under their influence to be diligent and faithful both in testifying against those usages which foster the evils referred to, and in setting such an example as may, with the blessing of God, greatly tend to promote temperance in our land.

Rev. Gavin Lang said he had great pleasure in making this motion, more especially as it did not commit them to any league as to any course of action. The churches could take up this matter in a much larger manner than the leagues could. There were those in the Church who could not sign the pledge. He had no doubt that the leagues were doing a good work, but could not agree with them in all their actions.

Revs. G. Lang and W. M. Black were appointed delegates to the General Assembly in Scotland next year, and Revs. D. J. McDonnell, Jos. B. Muir, and Mr. Jas Croil to the General Assembly of the American Presbyterian Church at St. Louis.

Leave of adjournment was given to the Presbytery of Montreal.

The act for church collections was read, and is to remain the same next year, with the addition that on the first Sabbath in December a collection be taken up for the Synod Fund.

Dr. Bell, on behalf of the Committee on Church Polity, reported that they thought it better not to make a full report at present. It was on this motion, however, resolved that the following additions be made to the rule IV. of Procedure:

"In all cases where a committee shall consist of any number not more than nine, the quorum shall be a majority of such number; when nine or more, the quorum shall be five. And that Dr. Jenkins, Revs. McDonald and Lang, and Messrs. J. C. Morris, Wm. Croil, and Brown were added to the Committee which was to give special attention to the Directory of Public Worship, to make such suggestions as they may deem advisable, with a view to the improvement of the form of Public Worship, and to report to next meeting of Synod."

Thursday, the 16th of October, was appointed as a day of public thanksgiving.

The minutes of proceedings were then read and sustained.

The Moderator, Rev. James Patterson, gave a short address, in which he referred to the great ability shown in the business and discussions at this session of the Synod, and in referring to the lack of divinity students for college said that the supply depended more on the facility for getting a classical education in our common schools than the endowments to colleges.

Rev. A. Marx offered up prayer, after which the Moderator declared the Synod closed, to meet again in St. Andrew's Church, Ottawa, on the first Tuesday of June, 1874, at 1:30 p.m.

The benediction was then pronounced, and the Synod adjourned.

## Sabbath School Teacher.

## LESSON XXVI.

June 29, 1878.

## SECOND QUARTERLY REVIEW.

INTERNATIONAL TEXT.—But the path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. iv. 18.

INTRODUCTORY.—This Review carries us over the whole history of the patriarchs, from the giving of the name of "Israel" to Jacob, to the death of Joseph. There is a certain unity about the history to be examined, and yet there is so much and so various incident that no careful teacher can, at any loss for materials. The difficulty will be to traverse all the ground.

It would be to miss the great value of a Review, to spend all, or even the most of the time, in the rehearsal by question and answer, of the dry, bare facts, though these may be—indeed, must be—recited. But real good will be done, and the whole quarter's teaching rooted in it, if some clear idea of the plan of the narrative be conveyed, or if there be a distinct exhibition of the great principles which this part of the Scripture brings out. After a stranger has examined the great buildings and principal streets of a city which he visits, it is an immense help to him to get an audience, survey the whole, and take into his mind the general look and plan of the place. A good Review ought to give a corresponding general idea of the natural relation of all the portions which have been studied in detail. We suggest four lines of thought along which a well-prepared Reviewer may carry the pupils. We say "well-prepared," for examining at random is not better, usually, than talking at random.

1. The enforced wanderings of the patriarchs and the use of them. Isaac settled for a little, but Jacob sent away—how to whom—kept from being settled—by what circumstances—the train of events that led to the residence in Egypt—the dreams of Joseph—possible effect on himself—on his brothers—on Israel—the good brought out of the evil—the removal of the family—their necessary separation from the people of Egypt—yet the good they learned from Egyptian civilization—the providential circumstances that secured their separation—the hope kept alive in them by Jacob and by Joseph—the need of all this—the tendency of the patriarchs to be conformed to their world, seen in the sin of several sons, and of Dinah—the probable lengths to which this would have gone if remaining in Palestine till the end of its peoples' sins filled up. Mark along with this the lessons of faith God was teaching,

the memories He was laying up—the meaning he was giving to his chosen name, "God of Abraham, Isaac, and Jacob." Illustrate this by showing how much a few "little" influence can make a nation, as, for example, by the influence of Patrick Henry, Jefferson, and Washington, on this nation.

2. One may detach Joseph's life from the whole narrative, and follow it out as a biography, full of incident, anecdote, romance (yet true), and instruction. We see a good boy—dreaming his dreams, most boyish in them, and like Joseph, do not include in their dreams the hardships through which success is won, not joining in the evil of elder brothers; a pure man, not led into sin even by his superiors and among sinners; a faithful employee in Potiphar's house; a noble sufferer, wronged but enduring with dignity, great and militant even as a prisoner; a wise statesman, preserving the people of Egypt and other lands; a generous brother, forgiving and feeding those who had wronged him; a most tender and dutiful son, and an exemplary father. How many lessons here, especially for boys. Bad youths; eye-servants; dissipated young men; corrupt politicians; undutiful sons; selfish brothers; vindictive or purse-proud self-made men; have no countenance in these inspired records of a noble life.

3. Or, one may, indeed ought—no matter what other line is taken—to consider Joseph in the way in which he resembles in his career the course of our Lord and Saviour. (See the Lessons for this.) Such points as his ill-treatment by his brothers—*their envy, cruelty, selling him into strangers' hands—his exaltation in consequence—their hunger and want—enforced submission to him—forgiveness by him—and honor done by him to his father and many others, some of them very minute, have their counterpart in our Lord's history.*

4. Or, good and evil may be contrasted with their respective effects, in happiness and misery, throughout this history, and a delineation may be drawn out of principles here illustrated; as for example:

(a) The Divine Providence in the history of the patriarchs, weaving even man's sin into the web of history, and yet never countenancing sin.

(b) The intimations of the Messiah in this history.

(c) The work of the Holy Ghost, in their prophesying, and in their learning spiritual truth (e.g., Judah's improving character), and being taught of God.

(d) The use and power of prayer among them (Jacob); and

(e) Their hopes of a world to come.

These things are the germs of sacred history, the seeds out of which so much grows. They ought to be well understood.

## Ecclesiastical Intelligence.

The United Presbyterian Church of Scotland is about to remodel their system of theological training by making the sessions longer, and perhaps lessening their number.

There is a likelihood of the congregations connected with the U. P. Church in Ireland being speedily united with the Irish Presbyterian Church, as the cause of the separation in the *Regnum Domini* has been removed.

At the annual meeting of the London Missionary Society, it was stated that six missionaries had been sent out during the year, and that forty missionary students were under training. Several native preachers had been ordained. The total expenditure for the year was £115,070, leaving a balance on hand of £801 16s. 11d.

The English Wesleyan Missionary Society had a total income last year of £750,000, an increase of £40,000 over the previous year. During the year 35 missionaries have been sent out, and 9 had died.

The Mission now occupies 395 stations, with 6,654 chapels, 1,180 missionaries, 4,779 preachers, 22,652 Sabbath School teachers, 169,807 church members, 245,155 Sunday School scholars, and 7 printing presses.

It is only three years and a half since the Vatican Council assembled, and there are at least seven additional vacancies in the Cardinalate since that date. As there were nineteen vacant hats then, there are at least twenty-six, and, we believe, twenty-eight, now. There are eleven non-Italian Cardinals, namely, four French, three Spanish, two Austrians, one Irish, and one German. These are out of the question as Papal candidates. Extreme age, or invalidism, or youth, excludes eleven more. Among the couple of dozen who remain only seven are considered as likely candidates. There is neither a Jesuit nor an ex-Jesuit among the Cardinals.

More than usual interest centered in the General Synod of the Reformed Church (Dutch), which last week closed its sessions at New Brunswick, N. J., not so much on account of its own business at hand as for the projects of union submitted to it from other bodies and proposed by itself. The Presbyterians, North and South, the United Presbyterians and the German Reformed, all favor union with this denomination, and the preparatory steps have been taken to that end by the appointment of Committees to confer on the subject. The Southern Presbyterians first mooted the question a year or two since, and although opposition has developed itself there, the prospect

## "WORLDLINESS."

By REV. J. HALL, D.D., NEW YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave apprehension, and call for special notice in prayer and effort. The complaint might mean one of two things; either that the worldly, as such, are pressing upon and dominating the Church, as, for example, in carrying against the general Christian feeling such points as the opening of libraries and galleries on Sabbath; or that Christian people, themselves within the Church, are adopting the style of life peculiar to "the world."

The latter is the subject of complaint, though it is obviously not without some connection with the former, for an undecided and divided Church is not a formidable opponent to her enemies. The prevalence of prosperity, the diffusion of wealth, the adoption of many continental usages, the reception into society of many persons educated to continental ways, may be specified as causes of the relaxation in question.

As a help to just thinking on this matter, the writer ventures to offer a few thoughts which may possibly disappoint some readers because we are all accustomed to hear "worldliness" blamed rather than defined, but may yet awaken salutary thought in others.

We are liable, as we learn from faithful friends and sarcastic neighbours, to judge severally those things which we have escaped, and to rate highly the virtues we possess. "The good young man," who neither uses tobacco nor stimulants, and has been brought up so, may easily assign himself, or have given him by others, a higher place than those who "smoke and take wine," while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, vain even of his goodness, censorious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a tolerably open house, entertains and "sees a deal of company." He may be looked askance at, as exceedingly worldly, by his next door neighbour, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "goings on." Yet the latter may be narrow-minded, cold-hearted, secretly congratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology; took it with my mother's milk; lived in controversial times when the "points" were sharp indeed, and all the lines of doctrine as definite as the ten commandments. I am liable to rate too low my neighbour who grew up under a different regime, and who, cross-examined about some of the distinctions familiar to me, would probably say bluntly, "Upon my word, I don't know." Yet he may have simple, devout, earnest, manly piety, in the sight of God of greater value than mine.

These examples I give, because no one will suppose me to be in favour of tobacco, drink, fast living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the beginning of the paragraph.

What is true of persons is true of classes. Among the inhabitants of tenement houses, there is a good deal of roughness, coarse speaking, rude boxing of human ears, blows even, in bad times; and some excesses of wine, revellings, and such like, unreined freedoms, and boisterous and unregulated jollity, in good times. Those things are apt to be classed very far down in the scale of human worth by the educated and well-to-do, who forget that a bitter word may be as bad as a blow, and shocking vice, may be indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require her to dress and undress her young ladies four nights in the week for external displays, thinks it dreadful dissipation; while the young ladies think it shocking that Mary Ann will dawdle at she does about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labours with a glass of toddy, and put it in his journal, too; and many a Scottish minister, as good in his place as any of us in ours, sees no harm in the like, greatly to the distress of good Dr. Cuyler.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon particular points is so difficult as to make general judgments of little value.

Legislation against particular follies has had little real success. Even special preaching has had, we humbly think, no great results. Congregational action has been taken to the exclusion of dancers, for example, from Church fellowship; and then have begun fine distinctions between "square dances" and "round dances," hard to be understood, and easily wrestled by the unlearned in such things. Deeds done thoughtlessly, as we drop a witicism, are made into formal transgressions. An artificial standard is set up for conscience, and religion is made to be a little too much in the things we keep from doing. The further evil ensues that men are needlessly set to pick holes in other people's coats. "I'm no worse with my dress—hair and all—than the deacon with his hair dyed." "There was less naughtiness talking at my reception than at Mrs. Smith's 'Dorcas.' And these retorts getting whispered about, and being in the air, the spirit of even good people is "riled," and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance, or theatre, as he ordinarily does in dissuading from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sins in their mind's eye—those that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into account by Christian people. It should be; and a good man will not willingly shock the feelings, or weaken the hands, of a minister; but the power on which a minister, or indeed a church, thus exercises the obedience of members, the better for the minister, and for the manly, independent, well-

developed, Christian character of the people.

"Then do you think excessive dressing, and dancing and entertainments, and theatrical displays, fit things for Christian people?" "No, indeed, I think them generally exclusively childish; sometimes very pernicious."

"Then would you do nothing? Do you advise 'masterly inactivity'?" "No. There is something to be done. Let an example indicate what."

The pastoral epistles emphatically require gravity in ministers. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Greek, or Latin; never wear a coloured necklace; never allude to Dickens or the like; never make people laugh with an "amusing speech;" never throw a fly, or shoot game, or knock down nine-pins (which things could be shown to be unfavourable to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough; ;" and if I am not capable of judging and obtaining help to form judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my preoccupation of heart and life with God and the souls of men will keep me from trifling."

Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sober, such that no man can despise, let it be an educated, an intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let hor be thoroughly educated and intensely occupied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable follies.

But how to get this, or rather, how to seek it? With great diffidence we venture a few hints:—

1. There is a broad line drawn in Scripture between God and man, between Christ and Belial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating principle, its life. That which makes worldliness is the *love of what is not God*, lust of the flesh or of the eye, or pride of life. The object may be disguised, like honour or small and mean, like gain, or personal display. It may be pure, like literary fame or social influence, or it may be sensual, and beastly, like the pleasures of the table or of the harem.

What makes it worldly is not its high or low character; it is its *godlessness*. The "honourable merchant" loving his money; the "mother of Israel" loving her position; the deacon loving his power in the Church; the minister "purring" over the "society" of which he is the "honoured head;" all may be worldly in God's sight, as truly as the butterfly that shines in over-dress in the boxes, or the poor creature that gyrates on the stage in half-dress, and with less excuse. One may conduct a prayer-meeting, or manage a mission-station, in essential worldliness.

A ball thrown away on the top of a hill will obey the law of gravitation and run down. What side of the hill it will take will depend on the impulse given to it, and the lay of the ground. So human beings without the dominant love of God will be worldly, and what form of gaity, displaying, boasting, gossiping, self-seeking, self-indulgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, as *churches*, free of worldliness. If they be the scene of theatrical displays; if they parade themselves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion, can it be wondered at if the members catch the spirit, and "better the instruction?" What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character, and yet differ from other institutions only in this; that they serve man's natural tastes and wishes on the six days, and it gratifies the same in the ways appropriate to the seventh.

4. Let us seek in all appropriate ways—by praying, studying, teaching, preaching, and holy living—the crown which has ever best resisted the encroachments of worldliness, so called, which enters the heart; dispossesses its occupants; raises the tastes; purifies the affections, sets the hands to work; makes life solemn, earnest, and dignified; gives efficacy to law; creates sustaining public sentiment, and reads a all obedience simple, unconstrained, and spontaneous, holding men back from frivolities, not so much by the iron fence of "Thou shall not," as by the loftier inspiration of positive Christian living, that replies to all sycor calls of the world. "Why should the work cease while I leave it, and come down to you?" We may err in dealing with symptoms; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

## UNCONSCIOUS INFLUENCE.

It is said that among the high Alps, at certain seasons of the year, the traveller is told to proceed very quickly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm every thing in its downward path. And so, about our way, there may be a soul in the very crisis of its moral history, trembling with life and death, and a mere touch or shove may determine its destiny. How important that we should always and everywhere walk worthy of our high calling as Christians.—Rev. S. Stork, D.D.

## DR. WILLIAM ANDERSON AND THE CAMERONIAN ELDER.

THAT, said Dr. Anderson, reminds me of an incident in the beginning of my ministerial life. I had just been licensed to preach, and was despatched to Kirkintilloch to officiate on the coming Sabbath. The mode of conveyance was by the night canal boat, leaving Glasgow at nine o'clock; the cabin of those vessels was so narrow that the knees of passengers sitting opposite touched. In the centre was a long narrow table, at the stern end of which sat a fiddler, whose duty it was to fill up the gaps between the political and theological discussions which often made pleasant those otherwise weary night voyages. Opposite me sat an old grey-headed man the whole make-up of whom indicated a Cameronian elder of the "straitest sect," and on my right sat a young man, going to the same place, the twinkle of whose eye seemed to say, let us have some fun; and hardly had the boat left the wharf till he looked over to his friend, and said, "Ay, David man, sae ye ha'e been in Glaskie, ha'e ye? What's the world ha'e ye been there for man? Its no journey that everybody takes; and aboy' n', wha' wi'd ha'e expectit to see ye there?" "Weel, ye see," replied David, "my dochter got married to a lad that stays there, an' they wad ha'e me to gang thro' an' see them." "Weel, David, an' what think ye o' Glaskie?" "O, man, it's an awfu' place, its aboon a' my thochts, I had nae idea o't, an' I'm just glid to get awa' home again." "Weel, David, an' wha did ye hear preachin'?" "O, yo' kin, I glad to our ain place, o' course; we ha'e a kirk in Glaskie, yo' see." "But ye dinna mean to tell me, David, that yo' didna gang to hear Tammas Chalmers, do ye?" "Awool, awel (scratching his head as if in a dilemma), I see no say that I didna, but then, do ye see, it was on Thursda' nicht, an' I didna think there wad be moikle sin when it wase the Sabbath day; but man, he's an awfu' man that; I never heard a man like him, for I was sittin', whan, an' afore I kont whar I was, I was up on my verr-a foot, stretchin' o'er boukboard, wi' my o'ch wide starin', an' my mouth wide open, feared I wad loss a word. But ca' ye yon preachin'?" Na, na, it was rank black profanity; man, he read ilk-a word o'd; nae, nae, name o' that abomination for me—na, na." I thought I might have a little bantor with the old man also, and so I said—"David, you need not be so hard against prolacy or read sermons, for ye know it is a fact, which ye cannot deny, that you read prayers yourself every morning." With a smile of contempt, mixed with pity, the old man fixed his eyes on me, and in a solemn tone said—"Laddie, ye'll no ken whin I am, or ye wadna speak that way, for ony body that kens me that has been an elder o' the Cameronian Kirk o' K———for aboon thirty years wid nae set sic a sin to my door; na, na." "But, David, I ha'e good ground for what I ha'e said, and I know that you do read prayers every morning." At this reiterated charge the old man's wrath began to wax warm, and rising to his feet, he exclaimed in a passion—"It's a lee; fa' ev'r fauld ye that I earo na, but it's a black lee." Feeling that I had perhaps led him far enough I said—"Be calm, David, and answer me a question. Do ye not read the Psalms of David every mornin'?" "To be sur'e I do; but what has—that-to—do—with—the readin'?" "Well, David, are not David's Psalms the last 'prayers' ever written?" The face of the old Cameronian relaxed into a smile as he sat down and exclaimed—"Ay, laddie, but ye ha'e caught me noo, ye ha'e caught me noo." "But, David," I continued, "I am afraid that from the way you have been talking, you do not know what a sermon means." "I sud think," he rejoined, "I sud think that a man who has been an elder o' the Cameronian Kirk aboon thirty years sul ken what a sermon means, if ony body kous." "Well, David, let me tell you that a sermon is a proclamation; now, you know that when the king makes a proclamation it is written on paper, and read at the Cross, and that it is not a proclamation unless it is read; now, you know that the Gospel is the proclamation of the King of Kings; therefore, as all proclamations must be read, so a sermon, being a proclamation, must be read, or it is not a sermon." David looked dumb-founded; the boat had reached our destination, and the old Cameronian, in character, and yet differ from other institutions only in this; that they serve man's natural tastes and wishes on the six days, and it gratifies the same in the ways appropriate to the seventh.

## LIBERTY IN THE KITCHEN.

Does it ever occur to you to enquire whether the "spring fever" which makes you so languid and idle finds its way into the kitchen? Do you realize that after the exhausting labors of spring cleaning and the enervating warmth of the seas'n Mary Ann and Bridget may feel as tired as yourself? The little restful trip you have taken has reinvigorated you, and why should you not try the same remedy with your servants? If you live in the city, give them an hour's ride into the country, and the chance to make a picnic dinner, or if in the country, let Pat take the "girls" in the wagon a pleasant ride in search of some pleasant sight, or some old friend. Some dyspeptic body may suggest that you must not give the "help" any liberties. He will quote the proverb about "giving an inch and taking an ell," but our experience has proved that such is not the case. Among those who serve us faithfully are some to whom much of motherly advice has been given, and who also have been allowed many breathing spells in their work. The dullest of comprehension will soon learn to love, and respect those who treat them with consideration, and in our own homes many an hour of extra hard work has been cheerfully done for love's sake, which we could not have got done for hire.

The ancient gates of Constantinople, which endured the attacks of decay for more than 1,100 years, were made of cypress wood.

## MISTAKEN DISCIPLINE.

Parents sometimes try to teach their children to avoid danger by giving them a fright. It is a poor plan. The little ones are wiser than they are supposed to be, and they soon learn to fear the father more than the danger he fears. A little child on a ferry-boat had been repeatedly told not to go near the end where he might fall into the water. He frequently forgot, or possibly was determined not to obey, and as the child on one occasion approached the forbidden spot, the father caught him up, held him over the railing, and said, "See there, do you want to be drowned?" The child was terrified in the extreme, and kept still for a few minutes, and then commanded to run about as before, quite as careless of the danger as ever, and only afraid of his father, dodging him as much as possible. The father frightened the child, but failed to give him any instruction about the danger, and a necessity of obedience.

## KNOWING AND NO-ING.

Henry Ward Beecher, when a school-boy, had no fondness for study, but owing to the judicious severity of his teacher, he became the subject of a distinct intellectual "conversion." He tells the story thus:

I first went to the blackboard uncertain, soft, full of whimpering. "That lesson must be learned," he said, in a very quiet tone, but with a terrible intonion, and with the certainty of fate. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem. I don't want any reason why I don't get it."

"I did study it two hours."

"That's nothing to me; I want that lesson. You need not study it at all, or you may study it ten hours—just to suit yourself. I want the lesson. Underwood, go to the blackboard!"

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you got it? That's your business. But you must have it."

In the midst of a lesson his cold and calm voice would fall upon me in the midst of a demonstration—"No!" I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again—"No!" uttered with the tone of perfect conviction, barred my progress. "The next!" and I sat down in red confusion. He, too, was stopped with "No!" but won't right on; finished, and, as he sat down, was awarded with, "Very well."

"Why!" whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say Yes, and stick to it? It is not enough to know your lesson. You must know that you know it! You have learned nothing till you are *sure*. If all the world says No, your business is to say Yes, and to prove it!"—Exchange.

## THE JAPANESE ACT OF TOLERATION.

The following is the text of the Charter of Japan, giving religious liberty to the people of that Empire:—

"Whereas, In matters of conscience and religious faith, it has been justly observed that the manner of exercising them can be properly determined only by reason and conviction, not by force or violence; and

"Whereas, No man or society of men has any right to impose his or its opinions or interpretations on any other in matters of religion, since every man must be responsible for himself; and

"Whereas, We have no other purpose than that of avoiding for our nation the misery which the experience of the world shows has followed the patronage by the State of any particular religion;

"It is now solemnly resolved and declared that the Imperial Government of Dai Nippon will make no law prohibiting, either directly or indirectly, the free exercise of conscience or religious liberty within its dominions.

"And it is further solemnly resolved and declared that the organization of any religious order shall not be interfered with by either local or national authority, so long as such organization does not conflict with the laws of the State.

"And it is further solemnly resolved and declared that the law of the empire shall recognize no religious institution as special, or different from any other kind of social institution.

"And it is further solemnly resolved and declared that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious association.

"And it is further, and in conclusion, solemnly resolved and declared that no action which may promote religious animosity shall be permitted within the realm."

Moderate Exercise.—After days of starvation it is not safe to allow a person to eat as much as he craves. After the little ones have been boxed up all winter it will not do to allow them as much nor as violent outdoor exercise as they desire. It must be allowed sparingly at first, and the clothing must be suited to the day and the sport lest the overheated child take a fatal cold in a sudden cooling off.

A BENEFICENT INVENTION.—The Messrs. Baird, a wealthy iron firm near Glasgow, each of whom spends about \$200 a year for tobacco and \$80 for the support of the pastor, and cannot afford to take a religious paper. Of course, a man has a right to pay for his luxuries according to the value he sets upon them, and we feel inclined to doubt very much whether that pastor will have a good time during the rest of his stay with that church.

## PERFUMES.

From the Middle Ages up to the last century, musk, civet, ambergris, and lavender sum up the best known and most popular perfumes. It is only of comparatively quite late years that the art has made so much progress, and been enriched by so many new ingredients as we find at present. Nevertheless, and in spite of all additions, the base of European flower scents is contained in six flowers only, namely, orange flowers, roses, jasmine, violets, acacia, and turberoses. Others that have been tried are found of small use, and their special odor is best given by imitative compounds, as heliotrope is imitated by vanilla dashed with almonds, and so on. Add to these six bases geranium, lavender, rosemary, thyme, and some other aromatic herbs, the last three growing chiefly on the mountains round Grasse, Nice, and Cannes, which are the principal European centres for the manufacture of perfumes—add also the peel of bitter oranges, of which the fruit goes to make curacao; the peel of citrons and bergamots, of which the fruit goes to seed the cows of the district, and is good for the milk; add musk, sandal-wood, ambergris, and gum benjamin; of later days add the leaves of the patchouli (patchouli), from the Philippine Islands; vanda (aerides) (aerides), an orchid, chiefly from Java, but from other places too in the India, Archipelago; frangipani (plumeria alba), one of the apocynaceae, from both the East and West Indies—and the French always remain the greatest producers; and, save as regards a few exceptional perfumes—as attar-gul for one, eau-de-cologne for another—are the best manufacturers of the sweet scents which pervade the world.

## Random Readings.

What person could keep his manliness, if obedient to the prompting thought that said, "O man, do this good deed, and it shall be all over the country next week?" Or what woman could keep her womanliness, if, when she put on fine apparel and adorned herself; or when she took food and cordials to the sick, she were elated with the expectation that the account of her beauty and her charity would appear in the history of the town? Such glorification would be great, damaging to the sweet charities of the manly man or the womanly woman, and would pale upon the face the fair light of pontifical goodness. O, Father, deliver us from the temptation of being lifted up to be looked at!

Be sure that those only have a right to a season of rest, and those only truly enjoy it, who have done real work, and mean to again. This world is full of enjoyment, not even for self-culture in the highest things, but for taking our part in it as God's fellow-workers, and as the followers of his Son, who went about doing good.

Go and tell your difficulties to some Christian neighbour or friend; and, if the passage be too hard for them, pray for light from above.—*St. Augustine.*

Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs neither to despair nor to presume; not to despair, for God can help me; not to presume, for God can cross me. I will never despair, because I have a God; I will never presume, because I am but a man.—*Pelham.*

Live in the sight of God. This is what Heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like Him to hear; write nothing you would not like Him to read; and read nothing of which you would not like God to say: "show it to me."

He that is contented with just grace enough to get to heaven and escape hell, and desires no more, may be sure he hath none at all; and is far from being made partaker of the divine nature.

Afflictions are as useful for our souls as food is for our bodies.

Dr. Tyndall treats us to a long account of religious men who have opposed science and been defeated. I may say justly defeated, as getting themselves against one way in which God makes known His will. But I could give a far longer list of men who have set themselves to oppose Providence and prayer, only to find that, as Beza said, "God's word is an anvil which has worn out many a hammer."—*Dr. McCosh, in the Independent.*

Pride doth its own will; humility, the will of God.

It is certain thou must die, and uncertain when, how, or where, seeing death is always at thy heels. Thou must, if thou be wise, always be ready to die.

Love thy neighbor for God's sake, and God, for his own sake, who created all things for thy sake, and redeemed thee for His mere sake; if thy love hath any other object, it is false love; if thy object have any other end, it is self-love.

Be not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections; so deliberate, that thou mayst resolve; so resolve, that thou mayst perform; so perform, that thou mayst persevere; mutability is the badge of infirmity.

Color is the type of love. Hence it is especially connected with the blossoming of the earth; and again with its fruit; also, with the spring and fall of the leaf, and with the morning and evening of the day, in order to show the waiting of love about the birth and death of man.—*Ruskin.*

We are here for nobler purposes than to waste the fleeting moments of our lives in lamentations and wailings over troubles which, perhaps, only regard our personal ease and prosperity. Make me an outcast, a beggar; place me a barefooted pilgrim on the top of the Alps or the Pyrenees; and I should have wherewithal to sustain the spirit within me, in the reflection that all this was but as for a moment, and that a period would come when the wrong and injury and trouble should be no more. Are we to be so utterly enslaved by habit and association that we shall spend our lives in anxiety and bitter care, only that we may find a covering for our bodies or the means of assuring hunger? For what else is an anxiety after the world?—*Kirk White.*

No religious work is unimportant, but the conversion of sinners is the main object of all religious efforts. A revival gives unity to the Church, development to its resources, prosperity to its finances, enlargement to its borders, and causes even the angels in heaven to rejoice.

There is room in the Church, and need, for all manner of workers. The poorest and least recognized are as much needed as any. Open your watch; your eye falls on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the insinuation. And the mainspring cannot say to the finest cog-wheel, "We have no need of thee," for without it the works stand still. It is just so in the Church of Christ. One little worker can mar the whole by failing to fulfil his office. There is a place for each.

Compulsory Education.—The Danish Legislature have passed a bill requiring all children to attend school till they have completed their fifteenth year. The course of instruction is extended from six and a half years to seven and a half. Negligent parents are to be fined, and the money thus obtained to be distributed among the poor who desire the instruction of their children.

If we would not seek God in vain, let us seek him in truth, often and constantly. Let us not seek another thing instead of him, nor any other thing with him, nor for any other thing, leaving him.

## Scientific and Useful.

## THE CHILDREN OF SLAVES WILL BE SLAVES.

There are but few tobacco-using fathers who are pleased when their sons follow their example in that regard. But how can they expect youth to have moral purpose sufficient to resist the temptation to the "manly vice," unless maturity is strong enough to conquer an appetite which can only be excused and cannot be approved? Many a father counsels his son against smoking and confesses his regret at having formed the habit; but such precept is not sufficient to outweigh a daily example.

## MAKE MEALS ENJOYABLE.

Disagreeable topics of conversation should be inexorably banished from the table. Complaints, reproofs, tales of distress or suffering, are neither appetizing nor digestible. There are people so sensitive that the suggestion of unpleasant things is sufficient to destroy a good dinner for them. At the family gathering around the breakfast, dinner, and supper table, do not allow any objectionable sight, sound, or odor to intrude.

## STILLNESS FOR THE SICK.

Calmness and quiet should reign in the sickroom—quite as truly when the patient seems unconscious as when he is able to express his wishes. One too weak to remonstrate may suffer untold agonies from the noise and bustle about him. When the brain is disturbed, ordinary and unavoidable sounds are sometimes sufficient to cause acute pain. I have heard a friend say that during an illness when she was supposed to be entirely unaffected by her surroundings, she was thrown into a state of indescribable anguish by the jar of a careless footstep, or turning of the knob of her door. The roar of thunder and the crash of musketry seemed no louder to her in health, than the stirring of the medicine did to her in her illness, though she gave no sign of her suffering.

## REST FOR A BRUISED HEAD.

After a severe blow upon the head a child should have rest. The brain, if in danger of being injured by the concussion, must be kept quiet. Sleep, by some supposed to be very dangerous, is often a greatly needed remedy. If there is nausea or mental uneasiness a physician should be immediately called, but quiet is of the first importance.

## FRUIT DEMANDED.

With the early warm days of spring, there comes an almost universal appetite for acids, and science shows that nature is not altogether wrong in her demands. While it is necessary to use discretion in the matter of food, as well as in other things, much freer use of fruits and vegetables in a proper state for eating would without doubt be beneficial. Children, especially, thrive where they are allowed to partake of ripe, fresh fruit, without much restriction. They enjoy it more than they do confectionery, and in spring and summer at least it is more wholesome. It will sometimes be found, however, that certain fruits cannot be eaten safely because of some special individual "diosyncrasy." Strawberries by many must be eaten sparingly or not at all. In some cases scattering a little red or black pepper will, without offending the palate, propitiate the stomach. The same is true of melons, and possibly of other fruit. Cherries, especially sour ones, need to be treated with great consideration. One person I know who eats currants and cream and suffers no inconvenience; but ordinarily no decidedly acid fruit should be accompanied with milk or cream. Wise ones say that fruit is most wholesome in the morning, and many persons find it a most agreeable addition at breakfast.

## SETTING FOR WINDOWS AND DOORS.

If we would have cool parlours, dining-rooms, kitchens, and bedrooms, during the hot summer weather, we must have mosquito netting or wire gauze in all our windows, and, if possible, at the doors also. Window blinds cannot take the places of netting or gauze, because they exclude so much of the cool evening and night air, and although they are very essential and needful to shut out the warm sunshine and the boating storm, yet they will not answer all our needs. Mosquito netting can be purchased at a very cheap rate, and the "guide-man" can easily make or procure some frames to fit all the windows, which can be either painted white or stained a dark red, to match the sashes of the windows. Then dark blue, pink, green, or white mosquito netting can be easily stretched and tacked over them by the skilful fingers of the house-mother, and after she has used them for one summer nothing could persuade her to go without them another season. They will exclude mosquitoes, flies, moths, and all other insects, and will not exclude the fresh, cool air. They are very easily taken out and put in; or they can be so arranged that the window can be closed on damp, cool days. Any woman can tack a piece of the netting on the lower half of the window on the outside of the sash, if that is the only means she can employ. The wire gauze requires a workman's handling, and it can be made into permanent shades which will withstand all weathers. When we have tried the good effect of these shades, we must also have the doors attended to. A slight frame-work of pine can be made, and fastened to the outer door posts by means of strong hinges; and with a hasp to fasten it with, and a handle to open it by, we can bid defiance to flies and mosquitoes both by day and night. Common tools and a little ingenuity are needed to prepare a door, blind, or shade for the outer kitchen piazza, which will add far beyond its cost to the comfort of the cook and housewife. Most mosquito netting can do duty for the shade when the door frame is ready; but coarse wire netting, such as is used for sieves and the like, would be far preferable, because it would last for a long time, while the cotton netting is usually destroyed in two years. In using the cotton netting, however, for the windows, it is well to select the pure white for the parlor, pink for the chambers, and green or blue for the kitchen, pantry, and back-room.—*Country Gentleman.*

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