

DEATH OF THE REV. WM. MCKENZIE, ALMONTE.

Scarcely had the grave closed over one of our most prominent business men, than it opened again to receive the mortal remains of the oldest (in point of service in this neighbourhood), the most widely known, and the most universally respected pastor of this locality, the Rev. William McKenzie. The deceased was born at Kelso, Scotland, on the 22nd June, 1824, his father being a minister in that place. Having finished his college course, he came to Canada in 1857, and the following year was ordained pastor of the Free Church, on the 5th line of Hanbury. After a number of years it became necessary to divide the congregation, in consequence of the growing importance and necessities of Almonte, and he accordingly removed to the village, where he has lived and labored ever since. Seven weeks ago last Sunday, the rev. gentleman was taken unwell whilst conducting the service, so much so as to compel him to close it somewhat abruptly, and that service completed his earthly labors, so that it may be said almost literally, like a true soldier of the cross, "he died in harness," and closed his eighteen years pastorate in the enjoyment of a measure of affection and esteem of all who knew him, rarely obtained by even ministers of the gospel. His loss will be felt in this neighbourhood, and his presence will be missed perhaps more than that of any other resident. The church of which he was the pastor has sustained a loss, we will not say irreparable, but certainly one that will not be easily made up. The Christian community, in the prosecution of their works of faith and labors of love, will learn that one of their staunchest friends no longer answers to the call of duty, whilst our villagers generally will miss his kindly presence, and his pleasant smile, and more especially will this be the case in social gatherings and re-unions of the various churches and societies of our village. Possessed of a large and generous soul, he could not confine himself to the demands of his own church, but, whilst entirely loyal to the church of his adoption, made himself at home with the other evangelical denominations, and exhibited much of the spirit of the Apostle when he said, "Grace, mercy, and peace be with all who love our Lord Jesus Christ in sincerity." The Bible Society, Sunday School, the Temperance cause, and all other kindred associations had in him an earnest and devoted friend. In short, he was, as a man, true and tried—as a friend, wise and reliable—as a citizen, always at his post—as a Christian, a living epistle—as a pastor, faithful and zealous—as a husband, devoted—as a father, loving. Brimming over with the milk of human kindness, he ever sought to throw the mantle of charity over the faults of others, and whilst holding no compromise with evil, was enough human to feel sympathy for the erring one. "Take him for all in all, it will be long before we look on his like again," and we are sure that his bereaved widow and children are the subjects of wide-spread sympathy, and that if the number of sincere mourners would make the sorrow of the bereaved ones less, then theirs as a family would be light indeed. At the comparatively early age of fifty-two years, the subject of our brief sketch, on Sunday last, May 7th, at noon, fell asleep in Jesus, after seven weeks' illness, and thus "rests from his labours, and his works do follow him."

Servant of God! well done,
Rest from thy loved employ;
Finished thy course, thy labour done,
Enter thy Master's joy."

The funeral of the deceased took place on the afternoon of Tuesday last, and was one of the largest we have had in the place for many years. Funeral service was conducted in the church, which, with its 600 sittings, was not anything like sufficient to accommodate the great number of people, of every denomination, who had assembled to pay their last tribute of respect to the departed. The pulpit and platform were heavily draped in mourning, and imparted an impressive effect to the most solemn occasion. Amongst the clergymen upon the platform, in the pulpit, and seated at either side of the platform, we noticed the Rev. Dr. Mann, and the Rev. Messrs. Stewart and English, of Pakenham; the Rev. Messrs. Gavin, Moore, Farris, and Armstrong, of Ottawa; Rev. Messrs. Scott and Mylne, of Smith's Falls; Rev. Messrs. Carswell and Ross, of Carleton Place; Rev. Messrs. McLaren, Brimmer, McLean, Campbell, Knowles, and Shields, of Bristol, White Lake, Arnprior, Renfrew, Rosebank, and Ramsey, respectively; and the Rev. Messrs. Lecheard, Manning, McMorine, Bennett, McGill, McDowell, Cameron, and Creighton, of Almonte. In the two centre tiers of pews, and directly in front of the pulpit, sat the members of St. Andrew's Society, and directly behind them the Board of School Trustees, the deceased being a most useful and valued member of both of these bodies. The Band of Hope, of which organization Mr. McKenzie had been Chaplain, occupied a position in front of the gallery, and preserved the best of order throughout the whole service. The Rev. Mr. Gavin opened the service by offering up a most feeling and impressive invocation prayer, after which, the choir and congregation sang 58th Paraphrase:

"Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends,
Why then do ye weep?" etc.

After the singing of those beautiful verses, the Rev. Dr. Mann read the 14th chapter of John, "Let not your heart be troubled; ye believe in God, believe also in me," etc., and was followed by the Rev. Mr. Moore, leading the congregation in prayer. The Rev. Mr. Stewart then delivered the funeral address, taking for his text the 4th verse of the 11th chapter of Hebrews, "He, being dead, yet speaketh." A most solemn quiet and attention prevailed while the reverend gentleman was speaking, and few dry eyes were to be seen in the large assembly when he came to the close of his affecting discourse. The congregation now sang the two first verses of "Jesus, Lover of my Soul"—one of Mr. McKenzie's favourite hymns—when the Rev. Mr. Scott engaged in prayer, and was followed by the Rev. Mr. Lecheard pronouncing the benediction.—*Almonte Gazette.*

THE MACDONNELL CASE.

Spirit of the Press.

Below we give extracts from a number of our contemporaries on the above case. As might be expected the denominational papers generally, treat the subject in an impartial and candid manner. The secular press, on the other hand, deals with the question in quite a different spirit. The editors who delight in representing Mr. MacDonnell as a martyr, and the Toronto Presbytery as worse than Inquisitors, should read that gentleman's remarks before the Presbytery, as published in the PRESBYTERIAN of last week.

Christian Guardian.

"It would be indelicate in us to discuss the question except in its general features; for the task laid upon the Presbytery is one of peculiar difficulty. We sympathize with the Church in its earnest desire to maintain purity of doctrine in a time of growing laxity of sentiment. We sympathize also with Mr. MacDonnell in his desire to follow his conviction of truth. The fact that he cherishes these doubts does not warrant any one in questioning his integrity, nor the general soundness of his views. It seems hard to expel him from the ministry for cherishing a vague hope of a future restoration, for which he confesses the Bible presents no support. On the other hand it is exceedingly difficult for the authorities of the Church to pass over anything, believed to be a serious deviation on an important point from the doctrinal standards of the Church, without laying down thereby a general principle that would open the gates to other heresies. The particular point at issue is important, because it involves the general question as to what degree of diversity of opinion should be consistent with purity of doctrine in things essential. But of course each denomination must settle for itself what is essential. It is felt by many of the most thoughtful minds in all the Churches, that the creeds received from the past are in most cases too bulky, and include matters too minute and non-essential to be rigidly imposed upon the conscience in their entirety. Aspects of truth that are prominent in the creeds of one period, owing to special characteristics of the times, may appear less essential in another period. All creeds are interpretations of Scripture truth from the special standpoint of the men who framed them. But it is forcibly replied, that even admitting that these creeds are cumbered with minor points that might be safely omitted, it is for the authorities of the Church to make the revision; and not for each individual to omit what he pleases."

Christian Guardian, (2nd article).

We deeply regret, both on Mr. MacDonnell's account and in the interests of the peace of the Church to which he belongs, that the case is destined to obtain wider notice and more protracted discussion. We honor the fidelity of our Presbyterian brethren to the faith once delivered to the saints. It is very clear that as long as they honestly believe the doctrines of their Church to be true and Scriptural, they cannot wilfully compromise them, without breaking down their standards, and weakening what they deem heresy, and weakening their moral power. We also admire the courteous and forbearing spirit in which the investigation has been conducted. There has been no bitterness or undue severity towards Mr. MacDonnell; and no sign that those who have taken the lead in the case were moved by anything, except their conscientious convictions, to the performance of what is evidently a painful duty. On the other hand, a good deal of sympathy is felt with Mr. MacDonnell in his trying position, by many who do not share Mr. MacDonnell's views nor doubts.

But would the Presbytery have in any surrendered or compromised the doctrine of the Presbyterian Church on the eternity of punishment, by voting for Mr. Mitchell's motion to accept Mr. MacDonnell's statement and terminate the proceedings? We think not. It is at this point we find ourselves compelled to differ from the committee and the Presbytery.

In our judgment the Committee and Presbytery should have accepted his statement in good faith; and if it should appear in the future that this statement was not given candidly and in good faith, Mr. MacDonnell alone must bear the blame. There would not be the slightest ground for any one to say that the Presbyterian Church had shown any disposition to surrender or make light of the doctrine of the eternity of future punishment. We believe the majority of the Presbytery have acted under a strong sense that the course they have taken was necessary to maintain the doctrinal purity of the Church. Nevertheless they have taken a serious responsibility in adopting a course that must keep this case still agitating the Church, merely because Mr. MacDonnell would not consent to expunge from his statement a clause that did not, according to the ordinary laws of interpretation, change or modify his previous declaration of adhesion to the doctrine of the Church. They evidently went behind his words for the ground of their action in the case.

Barrie Examiner.

"As to the cry of persecution and cast-iron rules, we have no patience with such nonsense. The investigation is not as to whether Mr. MacDonnell's views are right or wrong; it is simply his belief in accord with the society of which he is a member. If it is not, there are only two alternatives open—either to expunge the doctrine in question from being an article of Presbyterian faith, or else to drop the defendant from its list of ministers and teachers. No society, civil or religious, can be bounden together unless they are agreed on certain distinctive and to it, important principles, and therefore we cannot see that our Presbyterian brethren are asking too much from the accused, when they demand him to withdraw from them or teach in accordance with their belief."

Kingston Whig.

"We have steadily entertained the hope that the Christian sympathies of the Committee having the matter under consideration, would induce them to take the most charitable view possible of the explanations volunteered by Mr. MacDonnell, and let this matter drop. Especially was such a course recommended, if not binding, after the honorable statements the accused gave the Presbytery, and his willingness to do nothing hereafter that will in any way conflict with the Confession of Faith, as taught by the Presbyterian Church. His ability and great usefulness are conceded, and it does seem out of tune with the light and liberty of the present age to bind a man's conscience with such cast iron rules as will scarcely permit him to think for himself, much less presume to offer an expression not in harmony with what a Church or Society has accepted as infallible. Such a spirit of intolerance must eventually accomplish more injury to the Church than the so-called heresy of Mr. MacDonnell."

Halifax Presbyterian Witness.

We must say that in our opinion the Presbytery of Toronto has dealt kindly, patiently and wisely with their erring brother. We hope however they will not even yet proceed to an extreme course. The position taken by Mr. MacDonnell is singular, but Dr. Norman McLeod was still more pronounced in the same direction. Still Dr. Norman MacLeod managed to subscribe the Confession of Faith. These "broad" theologians, or let us call them emotional theologians, are apt to change their views if they are let alone.

St. John (N.B.) Presbyterian Advocate.

There is not in the Presbyterian Church provision made for the holding of such conflicting views as is the case in the Church of England. Possibly in the Church of Scotland, if not in some other Presbyterian bodies, there is a slight development in the direction of Broad Church. Principal Tulloch may be regarded as a distinguished type of that school. The late Dr. Robert Lee, and perhaps even more so, the late Dr. Norman McLeod, may be classed in that school. Their views in regard to various points of orthodoxy have, however, been hazy rather well defined, or positively mischievous. But there is not an extreme High Church, an extreme Low Church, and several other parties in the Presbyterian Church, and it is not desirable that there should be, while minor diversities of belief ought not to be made the subject of ecclesiastical investigations, we should be sorry however, if Mr. MacDonnell should feel constrained to leave the Church. We would rather that he would see his way to remain in it, and to accept the doctrines of the standards in that general way in which it was understood they should be accepted.

Christian Journal.

We are aware that it is becoming a quite common thing to raise an outcry against creeds. The Bible, and the Bible alone, it is asserted, should be the only standard of faith; but then it seems to be forgotten that it is the interpretation put upon the Bible that constitutes a creed. What a man believes the Bible to teach is, therefore, his creed. It does not alter the case that he holds it in common with others or not. Nor does it imply greater liberality in any man that he chooses to differ from the churches in his interpretations. His divergent opinions distinguish his creed; that is all. Moreover, it is a matter of fact that no class of men is more illiberal in their judgment of those holding opinions contrary to their own than these very men who call themselves liberal Christians. Nothing certainly can be more proper than for any number of men who find themselves in agreement upon doctrine to unite together in church organization, and for the sake of peace and harmony to determine that none shall be admitted into or permitted to remain in this organization as teachers who do not coincide in matters of faith with them. By doing so, they put bonds on no man; they simply require that when he embraces other views of doctrine which he wishes to teach he cannot be allowed to do so from their pulpits. His connection in the first instance was voluntary, and carried with it obligations which bind him to agreement in doctrine with his associates, and when he can no longer remain in accord with them, he is free to go out and teach a different faith to as many as choose to hear him.

Canadian Baptist.

It will be seen, on a careful review of the case, that Mr. MacDonnell desires to carry the question at issue into the field of Scripture-interpretation, giving his own meaning to such words as "eternal," "punishment," &c. On the other hand, the Presbytery is making an equally strong effort to retain it in the field of the Confession of Faith alone. The majority of the members feel that they have no right to permit any one of their body to open the question whether the Confession does or does not correctly set forth the true teaching of Scripture on the Eternity of Punishment. Their duty, like that of judges, is not to alter the law, but to administer it. They cannot give their official sanction to what would be virtually a new type of doctrine, at variance not simply with their own standards, but with the common creed of Christendom. A minority who voted satisfaction with the statement of Mr. MacDonnell, and desired to let the matter drop, have appealed the case. It has accordingly been remitted to the General Assembly, the supreme tribunal of the Presbyterian body, which at its meeting next month, will take final action in the matter, should the shape in which the case has been sent up, permit it to be dealt with on its own merits.

The result will be looked for with deep interest, although we cannot for a moment doubt that the Assembly will give any uncertain sound on this vital question. Mr. MacDonnell has been both tenderly and faithfully dealt with by his brethren; indeed the whole tone of the discussions showed the utmost respect, forbearance, and sympathy with him, as well as a strong desire to reach terms of agreement that would be mutually satisfactory.

Toronto Mail.

It is not pleasant to think of, but it is a fact that has already provoked much comment, that in the Toronto Presbytery the dividing line between those for and those against Mr. MacDonnell have very nearly coincided with those between the two Churches lately united. Evidently church union has its drawbacks as well as its advantages; and evidently, too, the strengthening of Christian charity and brotherly love is not among the latter. It is now the interest of the whole Presbyterian Church in Canada that the matter in question be as speedily as possible brought before its highest Court for settlement—that is, before the General Assembly at its meeting in June; though, unless Mr. MacDonnell is prepared to say that he never had a doubt on the question at issue, it is not easy to see how he can go further than he has already gone in the interest of peace. We think the Presbytery might, without any scruple, have accepted his last statement.

Urbidge Guardian.

Many may imagine that the doctrine being expressed almost in the language of Scripture is its chief recommendation; but what does Mr. MacDonnell understand the language of Scripture to mean? That is the point. Now we know, and his friends know, that he says over and over, as found in the original, does not necessarily mean never ending, but a very long period of time; therefore the Confession and the language of Scripture may both teach Restorationism or something like it. The confession says those words mean never ending. That is its interpretation of Scripture, but not Mr. MacDonnell's, and hence the difference. Any Annihilationist or Restorationist could subscribe to the doctrines of the Confession in the same way. Indeed any person receiving the Bible could subscribe in the same way, claiming the right to interpret Scriptures as he pleased. We are surprised Mr. MacDonnell's friends do not see this. They told the Presbytery the words did not mean anything; if not, it is surely a fearful responsibility to persist in retaining them at the peril of convulsing the Church. We hope better counsel will prevail in the interval, which may save the happily united Presbyterian Church from much misfortune, and secure a continuance of the service of such an able, accomplished, and successful minister as Mr. MacDonnell has fully proved himself to be.

Presbyterian Synod of Toronto and Kingston.

The first semi-annual meeting of the Presbyterian Synod of Toronto and Kingston, commenced on Monday evening, May 7th, in Knox church. The opening sermon was preached by the Moderator, the Rev. W. Frazer, of Bond Head, after devotional exercises.

CONSTITUTION OF SYNOD.

After prayer the clerk read the minute of the Assembly constituting the Synod. The roll was then called. The members of the Synod consisted of the elders and ministers of the Presbyteries of Kingston, Peterboro', Whitby, Lindsay, Toronto, Barrie, Owen Sound, Saugeen and Guelph.

THE MODERATORSHIP.

The Moderator then called upon the Synod to appoint a new Moderator. He referred to the absence of one of the fathers, which necessitated his call to the chair. He offered his cordial acknowledgments for being given the office of Moderator himself. The work had not been onerous, and the prospect of being relieved from it was pleasing to him. He expressed this desire that the deliberations of the Synod should be characteristic of the spirit which brought them together, and that the only strife should be that which the Apostle commands, "striving together for the faith of the Gospel."

Rev. Mr. Torrance, of Guelph, moved that Rev. Dr. MacKerras, of Kingston, be elected moderator.

Rev. Prof. MacKerras excused himself in consequence of sickness in his family and the possibility of his being called away before the Synod adjourned.

Rev. Dr. Reid did not consider that sufficient excuse.

There being no other nominations, Prof. MacKerras was unanimously elected. The Moderator elect stated that no honor ever fell to him more unexpectedly than that. He expressed his gratitude for his election, and his belief that the duties of the office would be made easy by the courtesy which he would receive from the Synod.

THE RETIRING MODERATOR.

On motion of the Rev. Mr. Torrance the thanks of the Synod were awarded to the retiring Moderator.

THE COMMITTEE ON BUSINESS.

Rev. Mr. Torrance introduced the report of the Committee which had been engaged during the afternoon in arranging the business, which was adopted.

The Synod then appointed the Committee on Bills and Overtures, and also a Committee to examine the records of the Presbyteries.

The Synod was then adjourned.

WEDNESDAY'S SEDURENTS.

The Synod resumed to-day at 3 o'clock. The protest and appeal of Sheriff Davidson of Berlin, against the decision of Guelph Presbytery, respecting the Kirk session and trustees of St. Andrew's Church in that town was considered at some length, and finally the action of the Guelph Presbytery was sustained, and the appeal dismissed.

The next meeting of the Synod was fixed for the first Tuesday of May, 1877, at Knox Church.

At the evening Seduraut, reports from the several Presbyteries as to the state of religion were read and considered. These reports testified to an extensive spiritual revivification throughout the various congregations, indicated by increased attendance at prayer meetings by the large number of young persons who have been recently uniting with the Church, and in liberalizing on the part of the congregations, and in

the increase of members and communicants. The great help to these cheering results are family worship and religious instruction of the young at the family altar. Of the hindrances and stumbling-blocks to religion, spiritual indifference and idleness were spoken of as the main obstructives.

After some discussion on these reports the following resolution was agreed to, and the Synod adjourned:—

"That profound thanks be expressed to Almighty God for the singular, and gratifying and encouraging character of the reports submitted; that the Clerk of the Synod be instructed to tabulate the same and transmit them to the Convener of General Assembly Committee on the state of religion; and that a committee be appointed to watch over the matter with the view of presenting a report at the next meeting of Synod, and that at an early diet of the same a conference on the subject be again held."

THURSDAY'S SEDURENTS.

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

An appeal of the Rev. John Marples, against the decision of the Presbytery of Barrie, was brought up, and, on motion, was laid on the table till the next meeting of the Synod.

Rev. Mr. Bennett introduced a proposition in favour of a general sustentation fund for the payment of the salaries of ministers, and moved that the Synod overture the Assembly at its next meeting to appoint a committee to consider whether such a scheme be practicable.

The motion was carried.

The clerk read an overture of the Rev. Mr. Anderson, transmitted through the Presbytery of Saugeen, in advocacy of the establishment of a mission by the Presbyterian Church in Canada to the Jews.

Rev. Mr. Anderson spoke in support of his overture.

A motion having been made that the overture be adopted and the terms of its recommendation be transmitted to the General Assembly,

Hon. John McMurich thought it would not be prudent for the Church to assume new schemes and consequent obligations while the present schemes of the Church are suffering for the want of funds.

Rev. J. M. King agreed with the last speaker, and moved that the overture be laid on the table till the next meeting of the Synod. His motion was carried.

The Finance Committee presented a report recommending that Mr. James Brown be appointed Synod treasurer; that the salary of the clerk be \$100; and that the Synod fund be fixed for the current year at \$200. The report was adopted, and the Synod adjourned till three o'clock.

On resuming in the afternoon, the only business of any importance which was brought before the Synod, was the appeal of the Rev. D. Mitchell and others, in reference to the decision of the Presbytery of Toronto in the case of the Rev. D. J. MacDonnell.

The Committee on Bills and Overtures submitted all the papers which had any bearing on the case, together with extracts minutes of the Presbytery in relation to the same, and made the following recommendations:—"That because of the short time now at the disposal of this meeting of Synod, and the importance of the matter now introduced, the committee recommend: 1st. That, with the consent of the parties, the dissent and complaint be transmitted to the General Assembly *simpliciter*; and 2nd. That the parties be instructed to have all the papers in printed form without delay."

The report of the committee was received, and all the documents were read by the clerk.

The Synod then adjourned till 7.30 in the evening. On resuming at that hour,

Rev. Mr. Macdonnell asked permission, if he was in order, to add the words, "as one's own" to his reason of dissent, so as to make the sentence grammatical, and to substitute "words of a committee" for "words of others," inasmuch as the latter phrase had been understood by some to refer to the words of the Confession of Faith, to which it had no reference.

Several gentlemen expressed their willingness that the correction should be made, but

The Moderator ruled that it could not be done except through the Presbytery.

The report of the Committee on Bills and Overtures was afterwards adopted, and the Rev. Principal Snodgrass and the Rev. Mr. Wilson, both of Kingston, were appointed commissioners to explain the matter referred, and the reasons for the reference, to the General Assembly.

Some unimportant discussion followed, after which the Synod adjourned until the first Tuesday in May, 1877.

Sixty thousand schools, six million scholars, and one Bismarck, is the honourable record of the German empire.

EX-QUEEN ISABELLA, of Spain, has written a letter to the Pope, offering to intervene with her son, King Alfonso, in connection with the religious question. The ex-Queen is a model of religion—of the Romish pattern.

A meeting of the ladies of the Union Congregation, lately formed in Lancaster, met on the 8th inst., for the purpose of organizing a Female Missionary Society. The meeting was well attended, though few of the country members could be present, owing to bad roads. The meeting was opened by the Rev. D. Ross, pastor of the congregation, who stated the object of the meeting, and the necessity there exists for such associations, especially impressing upon the meeting the sad state of females in heathen lands, and the obligation that rests on every woman born in a Christian land to extend a helping hand to her benighted sisters. The ladies expressed a desire to enter at once into the work, and proceeded to organize a Society. A constitution was read and adopted, and officers for the year appointed. President—Mrs. D. Ross. Vice-Presidents—Mrs. A. Cameron, Mrs. R. McDougall, Mrs. McLeod, Mrs. Sangster. Treasurer—Miss M. L. Cameron. Secretary—Miss A. L. McLean. Corresponding Secretary—Miss George; and a Committee of Management of ten. Meeting to take place first Wednesday of every month.—*Com.*