

on of dissent it is merely necessary to reply that the carefully guarded action of the Church is only provisional, and has been taken in the hope that at the expiry of the term Mr. Macdonnell might be found in harmony with the views of the Church.

Rev. Principal Caven said he wanted to make some remarks on the answers.

Rev. G. M. Grant (Halifax) said the dissentients would claim the right to reply then.

Rev. Mr. Robb said they could not do that.

Mr. Grant asked if the dissentients were expected to sit still and hear misstatements made passively.

Mr. Robb said it was the law of the Church that dissentients could say nothing. In support of the assertion he read an extract from the law of the Canada Presbyterian Church.

Rev. Prof. McKerras suggested that the dissentients maintain perfect silence and let the answers go forth as they were.

Mr. Grant said there was no doubt about what Mr. Robb had said; but equally there was no doubt about this, that if there was a misstatement made in the answers, about persons belonging to the Court, it was offensive and should be subject to correction. And the answers did travel beyond the reasons and attacked persons.

After a little further conversation on the same point.

Rev. Principal Caven, referring to the first answer, said that in his judgment there had been a modification of opinion on the part of Mr. Macdonnell since the case first came before the Presbytery. There was also an expression used which seemed to him a little unnecessarily severe—"all the animadversion which has fallen upon him."

Rev. J. M. King thought the sentence, of which these words were the end, went beyond the reason of dissent, somewhat; and to his mind the answer would be better with that omitted.

Rev. Prof. McLaren did not think the words in question were at all essential to the force of the answer.

It was agreed that the clause relating to animadversion should be struck out.

Rev. Principal Snodgrass asked permission to speak to a question of fact. The Committee said they had been unable to discover more than one clause on which the second reason of dissent might rest. Might he be permitted to point out one or two other clauses which justified the use of the words "exaggerated representation." He referred them to the last paragraph but one in the report, where it was said that Mr. Macdonnell should be required to report through the Presbytery to the next General Assembly whether he accepted the teaching of the Church on the subject. He also called their attention to the last clause of the last paragraph, which said, "upon further study of the Word of God, all difficulties"—as if there a lot of them.

Rev. G. M. Grant thought the Court should always be very careful about attaching anything like blame to persons; and he submitted that it was scarcely proper to speak of the persons who voted for certain motions as the report did. It was perfectly clear that the motion he made in the Committee of the Whole did not approve of the report; and they would all remember that he withdrew it purely, as he stated at the time, in compromise. He asked if in the interests of peace a person withdrew a motion, was he afterwards to be taunted on account of having done so? He understood it to be ruled that if the other motions were voted down, a motion to take the report up clause by clause would be in order; but to his astonishment the Moderator afterwards ruled otherwise, and the minority were thus in a position of either voting for one of the motions referred to in the answer or not voting at all. Under such circumstances to state that the fact that they did vote for those motions showed that they did not attach much importance to the part of the report in question.

The Moderator—I think I may be permitted to protect myself. I ruled it was not competent to take up the report in that way when the report had been disposed of in another way by the Assembly.

Rev. Principal Snodgrass—Was it disposed of when the question was put?

The Moderator—Clearly it was.

Principal Snodgrass—When the motion was made that the resolution reported from the Committee of the Whole be accepted, I rose and asked if it was competent to move an amendment to the effect that the report be considered clause by clause.

Rev. Principal Caven said with reference to Principal Snodgrass' criticism on the words "all difficulties," that he (Principal Caven) thought that was the gentlest form of expression the Committee could use. Their expressing a hope that all difficulties would disappear was very far from suggesting that the difficulties were very great. If, however, the plural was used in the report, he would suggest "all difficulty" instead of "all difficulties." Respecting the other matter, he was very willing—in fact he had been going to make that remark when the answer was first read—that the last clause should be changed; because he did not wish to touch the consciences of brethren at all, and he did not think they needed to do that. He suggested that instead of the last words something like that the dissentients lost their reasons or ground by voting as they did.

Rev. Mr. Robb—If you say they lost their reason. (Laughter.)

Principal Caven moved that the following words be substituted for those in question:—"Having seriously weakened the ground on which their dissent proceeds."

Mr. Robb said the Committee had not wished to underrate the importance attached by the dissentients to the views they had; they had thought that the dissentients having lost their ground they should not be at liberty to allege what they did as a reason for dissent.

Principal Caven remarked that he had voted for two motions of which he did not approve, because he had been forced into the position of being compelled to do so.

Rev. Principal McKerras said that when the vote was taken on the resolution, yes and nay, the dissentients voted "nay," and when the "yess" carried it the "nays" dissented.

Rev. J. M. King was quite sure there could be little disposition to press matters

against the dissentients; but he would say that if friends in that house had thought proper to vote three or four times affirming the positions of a report, they could not contend with very much force that a committee was open to the very grave charge of exaggerating the deviation of a brother on a doctrinal point.

Rev. G. M. Grant—Certainly we cannot.

Mr. King said that was the whole point to be brought out; and he thought it would be well to adopt the form of expression Principal Caven suggested. He held that the Court must not depart from the ground to which he had referred in answering the reasons.

Rev. Mr. McMullen said that it should be borne in mind that the dissentients might be placed in a position in which they would have to choose between two motions, neither of which he approved of—of choosing the lesser of two evils.

Rev. Mr. Watson remarked that when the motions were voted on they were put one against the other in pairs, and the Assembly asked which of each two they preferred. That was the question on which they voted.

Rev. Prof. McLaren said that the dissentients had not given in their motions any indication of what they wanted.

The amendment of Principal Caven was carried.

Rev. Principal Caven said with reference to the third answer, that he could not accept the last part of it. It surely was not competent for that Assembly to raise to such a great height and so bring in that analogy—to reason from what God did with men to what that Court might do in this particular case. He dare not reason in that way; and it seemed to him that the answer was perhaps as good as it could be made with the reasoning to which it referred left out.

Rev. Mr. McTavish said the reason the portion of the answer referred to was introduced was that the objection was made in the reason for dissent that a man could not act under a time limit. The Committee thought that attention was theological and philosophically wrong—that they were continually called upon to act under a time limit. The question was not whether they were entitled to do as God did.

Principal Caven did not understand that the statement in the reason of dissent was one that enforced a consideration of the action or power of God with all men. It was limited, as he understood, to human relations and human agencies. His whole nature protested against the portion of the answer to which he referred; and he would be obliged to dissent from the whole answer if it were accepted with that in it. For them to imply that their relation to God was similar to that of one human being to another, and that it was competent for them to set time limits in the same way was something that he could not approve of. He moved that this answer be recommended, for the purpose of striking out the language to which he objected.

Mr. Hugh Young had the same objection to that part of the answer. He looked on it as representing men to be in the same position to change the heart in which Christ was.

Rev. Andrew Wilson moved that the answer be adopted. He thought the explanation Mr. McTavish had given was satisfactory.

Rev. Mr. Grant (Ingersoll), seconded Principal Caven's motion, and in doing so said that the analogy in the answer was singularly offensive. He asked if it was correct as a matter of fact that God dealt with men on a timetable as it was proposed to deal with Mr. Macdonnell?

Rev. Mr. Robb—Unless Restorationism is correct He does.

Rev. Mr. Mitchell (Montreal) remarked that if a man knew the day and hour of his death the parallel would be perfect, but not otherwise.

Mr. Robb—It is worse than that; it may be this minute.

Rev. Principal Caven thought there was an important point which had not been brought out. One thing which they had to do was to find the most favourable conditions for the action of Mr. Macdonnell's mind. Another thing which they must do, even though inconsistent with that, was to preserve the truth.

Rev. Principal McVicker seconded Rev. Principal Caven's motion, which was then put and carried, Mr. Wilson withdrawing his motion.

At six o'clock the Assembly adjourned.

EVENING SEDERUNT.

The Assembly met again at 7:30.

FOREIGN MISSIONS.

The following recommendation in the report of the Committee to prepare measures for the next General Assembly, was adopted, with a provision that it should not go into effect for a year:—"There shall be a central fund, to be designated the Foreign Mission Fund, from which the operations of the Church in the Foreign Mission department of her work shall be sustained; and all the Congregations and Home Mission stations throughout the Church shall be required to make an annual contribution to this fund."

Rev. M. Mitchell (Montreal) presented the report of the Committee on Foreign Missions which, among other things, stated that the treasuries of both the eastern and western section were virtually empty, that \$20,000 was required annually to carry on the work already undertaken, and that an additional expenditure of not less than \$6,000 would be necessary this year to cover the outfit, passages, and salaries of missionaries about to be sent out to India.

EDUCATIONAL.

An overture from the Presbytery of Montreal was read, recommending that the Montreal College be supported by the Presbyteries of Montreal and Ottawa, and that Queen's College, Kingston, and Knox College, Toronto, be supported by the section of country west of that.

This recommendation was rejected, and two in the report of the Committee to prepare business for the next General Assembly adopted, as follows:—

The congregations in Maritime Provinces shall be the constituency for the support of the Theological Hall at Halifax.

The congregations in the Province of

Quebec, and those in the Province of Ontario, on the east side of the St. Lawrence and Ottawa railway, shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa railway shall contribute towards the support of Queen's College and Knox College.

Rev. Principal McVicker, Rev. Professor Campbell, and two or three other gentlemen recorded their dissent from the finding.

The Assembly then adjourned.

MORNING SEDERUNT, JUNE 22.

The Assembly met again this morning at ten o'clock.

RECONSIDERATION OF VOTES.

Rev. Mr. McTavish moved that the last vote last night be reconsidered. It was perfectly impossible for them at this time of this Assembly to deal fully with the College question, and he thought they must have a very considerable change made shortly in reference to the whole matter. The motion was lost.

EDUCATIONAL.

The Assembly resumed the consideration of the report of the Committee to mature business for the next General Assembly.

On a recommendation that no provision be at present made by the Assembly for the Morin College.

Rev. Principal Caven moved that it be remitted to the Board of Trustees of Queen's College, and the Board of management of the Montreal Presbyterian College and Knox College to consider the question, whether a common fund for theological education in the territory now divided between the College of Montreal, and Queen's College and Knox College, and report to the next General Assembly. He said that by adopting this motion the vote of the previous night would stand until next year.

Rev. Mr. Laing seconded the motion.

Rev. Mr. McTavish wanted fuller consideration with regard to the whole question. He thought there should be fewer Colleges. He was of the opinion that Queen's College should be the only one, and that it should not have a theological faculty, but that the other present Colleges should have theological faculties in connection with it. He would be inclined to reduce Manitoba College, for the present, to the status of a High School.

Rev. Principal Campbell seconded Mr. McTavish's motion.

Rev. Mr. King said a large committee had canvassed this whole matter thoroughly, and had come to the conclusion that what Mr. McTavish suggested was not practical at present.

Rev. Principal Snodgrass feared that to remit the question to the College Boards would have the effect of lessening the contributions to the funds of the various Colleges during the year, for the simple reason that it would be unsettled what position the respective colleges were to occupy. He thought it would be best to allow the various colleges to provide for their own support. In his mind it would not be to the advantage of the Church to have all its ministers come from the one institution; he approved of diversity in that respect.

Rev. Andrew Wilson thought Principal Snodgrass' plan might be satisfactory if the colleges were merely literary institutions, but not in consideration of the fact that they were institutions for giving theological training to those who were to be members in their Church.

Rev. Prof. McLaren approved of Principal Caven's proposition.

Rev. Principal McVicker was opposed to a common fund, because the distribution of the money would be dependent on votes of the Assembly taken annually, and the College which could secure the greatest number of votes would command the largest share of the fund. Besides, the colleges would be less guarded than at present against incurring liabilities. He held that the House was not at present full enough to deal with this matter, and that if the question voted on upon the previous night had been put to the Assembly on last Monday night, the Church would have had a different record in regard to the subject to-day. He seconded the motion of Mr. McTavish.

Rev. Principal Caven remarked that with a central fund, the Assembly could deal with the staffs of the several colleges as one set of men.

Rev. Mr. McCuaig moved that the Assembly proceed to the next order of business. Carried.

The next recommendation of the report was that the Manitoba College should be maintained in efficiency; that it should for the present be supported out of the Home Mission Fund, as far as necessary, but that it should not be a permanent charge on that fund.

In connection with this, the report of the Board of Management of the Manitoba College was read. The report of the Senate of the College was also read. It showed the number of pupils in the institution last year to have been 40, of whom 25 were in the senior department, and 15 in the junior.

Rev. Dr. Cochrane took occasion as Convener of the Home Mission Committee to make some remarks in reference to the report. He said that he had heard that the state of the Manitoba College was not what it should be; that there was not very good feeling between the professor, or the professors and the public, for instance, and something must be done to establish the confidence of the Church in the institution. It was said in last year's report that there had been 38 students in the College during the previous year, but when the Assembly met there were only 13 pupils in attendance. It seemed that a pupil could enroll his name, attend for a week, and then be considered a student of the College.

LEAVES are light, and useless, and idle, and wavering, and changeable; they even dance; yet God has made them part of the oak. In so doing He has given us a lesson not to deny the stout-heartedness within because you see the lightness with which

The Deacon's Singing School.

"I am going out to see if I can start a singing school," said the good man, as he stood buttoning up his overcoat, and muf-fling up his ears, one bitter cold night this winter.

"A singing school?" said his wife; "how can you do that?"

"I have heard of a widow around the corner a block or two, who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the office boy, tells me. I thought I would just stop around and look into the case."

"Go, by all means," said his wife, "and lose no time. If they are in such need, we can relieve them some. But I can't see what all that has to do with a singing school. But never mind, you need not stop to tell me now; but go quickly, and do all you can for the poor woman." So out in the piercing cold of the wintry night went the husband, while the wife turned to the bedside and her sleeping babes, with the glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing school. A singing school, and the widow! how queer! what possible connection could they have?

At last she grew tired of the puzzling thought, and said to herself, "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I only hope we may be able to help the widow and make her poor heart sing with joy." "There!" she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing school? It must be; it is just like John. How funny that I should find it out!"—and she laughed merrily at her lucky guess. Taking up her work again she stitched away with a happy smile on her face, as she thought over again her husband's words, and following him in her imagination in his kind ministrations. By and by shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps she sprung to open the door.

"Oh John! did you start the singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt up some flannels and things to keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart sing for joy is your singing school. What a precious work, John? Pure religion and undefiled is to visit the fatherless and widows in their affliction." My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."

The Dying Mother and Her Infidel Son.

On my arrival at New York, I heard, that my mother (if alive) was in the last stages of consumption.

My mother was the only being on earth, that had a hold on my conscience. She had made an impression on my heart, which infidelity could not eradicate.

The idea of seeing my mother no more, was agonizing. I therefore hastened to the North River, to go as far as Kinderhook, with a thousand mingled emotions. The sun was just rising on my native hills, as I alighted at my father's door. All was still. I was about to give a loud rap, as my sister opened the door, and bade good morning to the watcher who was departing. As my sister pressed me to her heart she exclaimed, "My brother have you!" This was all she could say, and weeping led me to my mother's room.

She stepped lightly in, withdrew the curtain of the bed, and then left the room. The scene she anticipated, would be too much for her tender feelings. I walked softly to the bed. My mother seemed to be dozing; her face was turned from me, and so pale and emaciated that my first impression was, that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips moving; I heard her whisper; I leaned over her; "I come, I come," said she, "I come." Then opening her eyes, she said, "Am I here? Oh! I thought I was there!"

"Where, mother?" I said tenderly.

"There," said she, pointing upward.

I drew back, so that she supposed it was my sister, who spoke.

"Hark!" said she, again. I moved instinctively forward, and listened.

Hark! they whisper, Angels say—
Sister spirit, come away.

"I come," said she again, "to join your overlasting song."

A smile unearthly lighted up her features. I gazed at her a moment, and in spite of my infidelity, conscience, reason and my better judgment, whispered unfeignedly, "These are the consolations of the religion of the Bible." I turned to the window, deeply agitated, looking on the glories of the rising sun. I heard again my mother's voice and turned to her bed, just to hear her repeat,

Then shall I see, and hear, and know,
All I desired or wished below.

When she called and bade farewell to her family and her friends, leaving me to be the last to whom she spoke, and asking all to leave the room but me, so as to be alone with me and God. Then and there she made her dying appeal to me, and asked me which I wished her to die, an infidel, or a Christian? While speaking, she was gone. I called in the family, but she had left us, with a sweet smile on her countenance.

It was enough—I was convinced and convicted, and became a Christian, notwithstanding the infidel instructions of an infidel father.—Selected.

A CLEAR conscience is the best law, and temperance the best physic.

MANY adorn the tombs of those whom, living, they persecuted with envy.

Immersion or Sprinkling.

A recent conversation presents an original and striking aspect of the Immersion question, and one which, at least, has the merit of being an actual occurrence.

The Rev. Dr. B.——— was introduced by a friend to a highly intelligent lady, who was a decided and earnest Baptist, the friend marking pleasantly to the Dr., as he introduced him, "But you must be careful, Dr., or she'll make a Baptist of you."

Encouraged, perhaps, by the remark, the good lady at once plunged deep into the views of the Immersionists, when the Dr. interrupted her by saying: "I have no time just now, my dear madam, to go into this subject at length with you; but I very significantly and seriously, 'but there is a matter on which I confess I have been troubled and in doubt, and perhaps you can enlighten me respecting it. It is as to the Sacrament of the Lord's Supper; and the question that troubles me is, 'How much of the bread ought I to give to each communicant? Shall it be but a crumb, or a large piece, or an entire loaf?'"

"Why," said the good lady, "I don't see that it makes any difference, so each takes some, whether it be much or little. It is the eating not the amount of eating which is the important thing."

"Well, so I have thought myself," said the Dr. "But then there is another thing. In receiving the cup, how much should each one be allowed to take—the whole cup or a large part of it, or is a mere taste sufficient? What do you think about it?"

"Why," said the good lady, "I should say just the same about this that I did about the bread—that it is the drinking from the cup, not the amount of drinking, that meets the spirit of the sacrament and of the command of the Saviour. I don't see how any one could think otherwise."

"Well," said the Dr. again, "just so I have thought myself. And now, my dear madam, why don't the same principle apply to the other sacrament—the sacrament of baptism? Why isn't it just as true here, that it is the application of water, not the amount of water that meets the full spirit of baptism, as that it is not the amount of the bread or wine, but the taking of the bread and wine, that meets the true spirit of the Lord's Supper?"

And the good lady, who now saw the clear drift of his questions, gave no reply; but at once changed the subject. And we do not see what reply could well be given by any one, except a reply that would be fatal to the views of immersionists.—H. in Congregationalist.

The Closet.

The softest and most pliant temper may be goded into a rude and violent outburst. Christ knew this when He said, "Enter into thy closet." He knew the necessity for intervals of solitude. The jar and fret of active life, and the trifling but manifold annoyances which come to us, are so many hints that we need to follow His loving counsel. When we are wearied into irritable moods by noise and care, a few moments, or a half-hour, in some absolutely quiet spot will bring back that fresh, sweet vein of good humor which has no need of patience. It is when we have been for sometime compelling ourselves to be patient that we should go into our closets, and, as the dear Lord advised, "shut the door."

To shut the door on all that tends to make us testy, sullen, or even fatigued or jaded is to open the door of the soul to positively needed peace. There should be such a quiet nook in every house. The calm of it will be like a benediction. Lying alone in undisturbed stillness, the influence of the busy, troublesome day will grow faint and far.—The excited nerves will be soothed; the heated angry blood will be cooled; the worn-out body will be rested; the mind, tormented by anxieties or petty provocations, will regain its balance; a smile will lighten our faces as we calmly remember how small was the cause of our disquiet. The recovery of our amiability by such means is as natural as the loss of it by vexation. To retain our perfect equipoise is as necessary to the preservation of our happiness and goodness as it is requisite for the proper movement of the stars. We must have time in which to grow. Sleep allows the body its time. Solitude gives the soul its time. We cannot become pure and exalted in the midst of hurry and confusion.

To get consciously near to the divine in us we must approach it with the reverence of silence. Communion with ourselves, which leaves us nobler and more loving in his sight, is the prayer which brings its own answer. The cheerful, bright, trustful feeling which such retiring into our closets will bring cannot but put everyone about us in happier humor. This unfeigned response to our newly gained gentleness will be another reminder of His tenderness and wisdom who said, "Thy Father which seeth in secret shall reward thee openly."—Golden Rule.

Population and Area of Brazil.

By a partial census of the population of Brazil, made in 1872, it was estimated that the entire number of inhabitants was 10,196,328. The number of square miles contained in the twenty provinces of the empire is 3,275,326. In 1850 the number of slaves held in the country was estimated at 2,500,000, but after the law for their gradual emancipation was passed in 1871, this number greatly decreased. According to an official return published in May, 1874, there were at that time only 1,016,262 slaves distributed over the whole empire. The population of Brazil is made up of an agglomeration of many races. While it remained a colony of Portugal but few women accompanied the emigrants to South America. The earliest European settlers intermarried and mixed with Indian women, and afterward an extensive intermixture of race occurred with the Africans, who were brought into the country as slaves. In the northern provinces, the Indian element preponderates, while in Pernambuco, Bahia, Rio Janeiro and Minas, the negroes are numerous. At the chief seaports the chief part of the population are of European descent.