to excite odium against v prosecutor as | vene the doctrines of our standards is withlimself of reviving old controversies.

1. It was a mistake to regard the plea of " not guilty" rs any reason for the acquitpro forma. Without it no issue would have been joined, and there would have been no

2. It was a mistake to consider the declaration of the accused that he was "a New School Presbyterian," as a reason tor his acquittal. This declaration was not equivalent to an avowal of his acceptance of of his words the Contession of Furth as containing the tall the Swing Spice large on the world of style of Mr Swing Spice large on the ground tall the formula to the sound to the style of Mr Swing Spice large on the ground tall the style of the sound to the style of the style o tiod. His declaration does not set torth: that he adiesses a peculiar and are. Conwhat we understand New School Presbyter- ceding that this is a correct way of account-

.: It was a mistake to regard this declar ation that he held in the evangelical sense Christ as a mediator when grasped by an obedient faith, conversion by God's spirit, man's natural sinfulness, and the final separation of the righteous and the wicked a reason for this acquittal, because (a) is indefinite; it is the word "evangeheal" used by some and there is good reason for supposing that it is used by Prof. Swing with very great latitude; (b) the doctrines named are vaguely stated and do not necessarily imply that the accuser holds them as tiney are formulated in the Westmuster symbols; (c) the published writings of Mr. Swing may be fairly regarded as interrupting his creed, and he has made statements in them which are at variance with fundamental doctrines of the Confession of

4. It was a mistake to regard the Articles of Belief set forth in the declaration of the accused as a reason for his acquittal, because even though the doctrines embodied in it were shown to be held by the accused in the sense in which they are taught in our standards, it must be remembered that they do not contain some of the important doctrines held by our Church, and that elsewhere in his declaration he distinctly affirms that he teaches that the Presbyter ian Church is a Church of the common evangelical doctrines, that the Church actual is different from the Church historic, and that he clearly intimates that he does not hold some of the doctrines of the Confession of Faith.

5. It was a mistake to affirm that in a trial for heresy the evidence must be sufficient to remove all possible doubt. This proposition was laid down as an unquestionably legal principle, and as such is embodied in the "reasons' of the Presbytery for its decision. The principle affirmed by the Presbytery is not only without authority but the precedents cited in support of it teach the contrary doctrine. (See cases of Craighead and Barnes, in O. S. and N. S. Digests). The effect of this principle would be to make the condemnation of heresy impossible, and to render hopeless every effort of the Church to protect herself against false teachers.

6. In the record of reasons for the deci sion of the Presbytery, it is assumed in the first place that the accuser accepts and adopts the Auburn declaration, and it is agreed in the second place that all who held the views of Calvinistic doctrine as set forth in this Declaration are entitled to good been called in question. This is enough to show that the accused was really acquitted by the Presbytery on an issue which had not been joined before it.

7. The Presbytery took the ground that they were compelled to acquit the accused or impeach his integrity. This was a misor impeach his integrity. There were but two questions before the Court: First, are the facts proved? and, second, do they sustain the charges ?

S. The Court was in error in acquitting l'iot. Swing on the ground that the prosecutor had failed to prove that the accused had intentionally omitted to teach certain doctimes and had intentionally used equivo cal language.

It was not incumbent on the prosecutor to prove the express intention of the accusmasmuch as a mrn is conclusively presumed to intend the natural and probable consequences of his acts. It was so held in the case of Ditcher vs. Denison in a judgment by Dr. Lushington. Rejecting that construction of the word "advisedry,' which would involved the necessity of proving in each crae an avowed purpose of infringing the law, he (Dr. Lushington) thus laid down the principle to be applied by the Court: It a sermon or tract is compared with the articles and found clearly repugnant to them, the intention to contravene unst be inferred, for in all the transactions of life a man must be judged by the evident consequences of his acts, and be taken to intend the uffect of what he has deliberately done. (Ficelesiastical judgment of the Privy Councit p. (62).

9. \ separate vote of the Presbytery should have been taken on each specifica tion, and then on each charge.

10. The Presbytcry erred in passing a resourt on to the effect that the vote on the specifications should be in their usual sense as implying the guilt or innocence of the accused. Whether the specifications were true, and whether they sustained the charge, were separate questions, and should have been separately considered. Many would have voted for some of the specifications, who, nevertheless, would not vote to austain the charges. The effect of the resolution was to compel the members of the Court to vote not to sustain any of the specifications or to sustain one or both of the spe ifications or to sustain one or both of the charges. This appears in the opinions of several members of the Court, and is further evident from the fact that severa members of the Court prefaced their vote by saying: "In the sense implied in the resolution we vote on all of the specifications." For this reason the verdict of the Court does not fairly represent the judgment of the Presbytery regarding specifications.

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one who had taken the resonability upon out violence capable of a favourable continued of roviving old controversies.

struction, yet the Presbytery cried in acquitting Prof. Swing, because he failed to disavow the specific circus alleged against him, and to avow the doctrines which it was alleged be had impugned. The import of the Craighead case was defined by the General Assembly of 1836 to be "that when language claimed to be heretical admits without violence of an orthodox exposition, and the accused disclaims the alleged error. and claims as his meaning the orthodox ininterpretation, he is entitled to it and it is to be regarded as the true intent and import

ing for the characteristics of Mr. Swing's preaching, it would not be a good evense for mitting to preach the cardinal docirnes of the Inspiration of the Scriptures, the Trinity the Divinity of Christ, the office of speaking hisparagingly of the doctrines of care Cherch. our Church. But it is, at least, as probable that the peculiar audience is due to the peculiar style of preaching as that the necu har style of preaching is due to the peculiar audience. Of the peculiar character of the audience it is to be furthermore remembered there has been no proof.

#### v. 'assestict.'

(1) Conceding even that the specifications do not sustain the charges under which they are placed, it is a matter of deep regret that the Presbytery should have had its attention called to the atterance of Mr. Swing without putting on record a single word of censure, admonition, or disapproval. too much to say that in its vote of acquittal it has, to all intents and purposes, indorsed the preaching of Prof. Swing, given its sanction to latitudinarianism, and done injury to the cause which it is pledged to maintain.

(2) The case was clearly proved. The rerdict of the Presbytery was, therefore, an unrighteous decision.

These are my reasons for appealing from a decision in which so large a majority of my co-presbyters concur.

With respect for the reverend judicatory over which you preside, and high regard for yourself, I am, very sincerely yours,

FRANCIS L. PATTON.

Chicago, June 2, 1874.

### An Unconstitutional Cours: Taken by the General Assembly.

Editor British American Pri sbyterian

DEAR SIR,-The late General Assembly which met at Offawa is to be congratulated on the success which has attended its efforts in the direction of Union. It is, however, greatly to be regretted, that in its zeal to perfect what it has so nearly accomplished, that it should have taken an unconstitutional course, and the more especially, siaco the proposed course would have advanced matters just as rapidly. We have only newspaper reports to go upon, and there may be some mistake. We can hardly believe that an Assembly containing so many men well versed in ecclesissical law, could or would do such violence to the constitustanding in the ministry of the Presbyter-ian Church. The first proposition can be proved to be untrue, and the second has not wait for explanations.

> It is well known that the Assembly of 1878 prepared a remit in reterence to Union. and sent it down to Presbyienes, Sessions and Congregations in terms of the Barrier Act, to be reported on to the next Assembly which was called to meet in Ottawa. When this Assembly met and the returns were handed in, though it was found that there was a uniority in favour of the remit. still the minority was so large that the Assembly never attempted to pass the rount into law: but at once resolved itself into a committee of the whole to frame a new remit to be sent down to the Presbyteries; Sessions, and Congregations this present year. So far all was well; but the Assembly never took its departure from constitional usage, and consequently from justice and good common sense. Instead of finishing its work at Ottawa, calling another Assembly to meet at a convenient time and place, and then it takes it upon itself to meet again, and in the meantune calls upon the Presbyteries &c., for returns to its own remit.

This course is contrary to the constitu tion. The Presbyteries elected an Assembly to meet at Ottawa on a fixed day and gave its members commissions to do certain work there, viz., that which had on volved since jast Assembly met. It did this work, lee us say, and now calls upon the Presbyteries for more work which they have never commussioned it to do. Does any one think he can justify such a course; then can he also justify this course. The General Assembly of 1878 prepared a remot, the returns to which have lately been dealt with at Ottawa by another Assembly. But the Assembly 78 might have adjourned to meet again and deal with those returns itself. It might have found it necessary to frame a new remit and send it down to Presbyteries &c., as the Assembly at Ottawa has done, and why not adjourn again to the 1st To of November, to meet in Knox Church Toronto, to receive the returns of the new

remit. Will any one tell us why the Assembly of '78 if it had chosen to take the above course would not have as good a constitutional right to sit in Knox Church in No rember, and moderate on the returns to the new remit as was that of 74.

the new rount as was that of 74.

The discount Assembly must abandon the policy and men would not learn we might be more inclined to listen to new tables, ingo in this matter, are placed allowed and more inclined to listen to new tables; ingo in this matter, are placed allowed and more inclined to listen to new tables; in your of the matter the radical side; which is the tenty the Churche, How can the place to the radical side; which is the tenty the Churche, How can the country to read it in the place to the radical side; which is the tenty to make the country to the radical side; which is the tenty to make the country to the radical side; which is the tenty to make the country to the radical side; which is the country to the radical

.me and place specified, call another As. off the present age " sembly, and dissolve.

They are in duty bound to receive the remit they may pass judgment on it, but when question come 'To whom shall we make om leturus? They can put down the foot, and say, 'We know of no Assembly comshall keep these in stratio until we have orders to commission an Assembly to deal with them?

We feel sure that the late A socially will not want to yield. But we speak as unto wise men Suppose interestion of the Church however small were to be dissatisfied with the Union, and should challenge all that is done in November as unconstitutional and illegal, how could the Assembly justify itself before the whole Presbyte man Church? It is far better and safer to take the right course. A new Assembly can be elected and incet just as easily as the old one. It seems strange that this fact did not occur to any member of the Assembly at Ottawa. It does not make things move any faster for the old Assem bly to do this work. A new one properly commissioned can surely do it just as quick. The new one could be called to meet Noember if necessary just as as well as in June.

The adjournment in the case of the Que bec Assembly furnishes no precedent for this. The cases were entirely different. The Quebec Assembly adjourned to finish piece of work in its hands at the time of adjournment; the Ottawa Assembly adjourns to do new work which it commends the Presbyteries &c., in the meantime to prepare for it. I think myself that the Quebec adjournment, like the little girl, "cracked the commandment;" and I am quite sure that the adjourned meeting, did some business it had no fright to do; but still it is a widely different case from the present.

Yours, &c.,

STADACONA.

### Stand by the Truth.

THE CURE FOR MODERN THOUGHT-SUMMER FIGURE VALUE OF DECISION-DOUBTING AGE-INFIDELITY LANGUISHING -THE HIGH CHURCH MOVEMENT-PULPIT ORATORY, &c., etc.

HY C. H. SPURGRON.

More skimmers of the Word, who, like swallows, touch the water with their wings, are the first to fly from one region to another as personal consideration guides them. They believe this, and they believe that,for in trut's they believe nothing intensely. If you have ever been dragged through the mire and clay of soul-despair, if you have been turned upside down and wiped out hke a dish as to all your own strength and pride, and have been filled with the joy and peace of God through Jesus Christ. will trust you amongst fifty thousand infidels. Whenever I hear any objection against the word of God, I smile within myself, and think: "Why, you simpleton, how can you urge such trifling objections? I have overcome, in the contentions of my own unbelief, ten times greater difficul We who have contended with horse are not to be wearied by footmen. Gordon Cumming and other hon-killers are not to be scared by wild-cats; nor will those who have stood foot to foot with Satan resign the field to pretentions sceptics or any other of the

Evil One's inferior servants. If we have tellowsnip with God-fellow ship with the Lord Jesus Christ, we cannot be made to doubt the fundamentals of the Gospel; we cannot be undecided. glimpse at the thern-crowned head and pierced hands and feet is the sure cure for modern thought" and all its vagaries Get into the " Rock of Ages cleft for you, and you will abhor the quicksand. That eminent American preacher, the scraphic Summerfield when he lay a dying, turned round to a friend in the room, and said "I have taken a look into eternity. Oh! if I could come back and preach again, how differently would I preach from what I have done before :

# TAKE A LOOK INTO ETERNITY

you want to be decided. Remember how Atheist met Christian and Hopeful on the atheist met Christian and riopetit on the road to the New Jerusalem, and said: "There is no celestial country. I have gone a long way and could not find it." Then Christian said to Hopeful, "Did not we see it from the top of Mount Clear when we were with the shepherds?" There was an answer! So, when men have said. There is no Christ; there is no truth in religion. we can reply: "Ah! have not we sat under his shadow with great delight? Was not his fruit sweet to our taste? with your scepticisms, to those who do not know whom they have believed. tested and handled. What we have seen and heard, that we do testify; and whether men receive our testimony or not, we can not but speak it. for we speak that we do know, and testify that we have seen. That is, my brethren, the sure way to be decided.

Why should we, at this particular age, be derided, as I think we ought to be? I think we should be so, because this age is a doubting age. This generation swarms with doubters. You run against them everydoubters. You run against them every-where. Everybody is doubting everything -not merely in religion, but in politics, and in social communics, in everything indeed in solution of progress, and I suppose it must be the age of progress, and I suppose it must be the age, therefore, of unloosening, it order that the wholk body politic may move on a little firther. Well, as the age is doubting, it is wise for us to put our foot shown and stand still where we are since w stend apon infallible truth revealed by Go Perhaps, if it were an age of

The proper course for the present Assembly the current of the age. Our element now to take is to meet pro forms at the neighbor, Mr. Arthur Mursell, has well hit

"Have we gone too far in saying that If the Assembly is unwilling to do this, a modern thought has grown impatient with the Presbyteries should take the matter up. I the Bible, the Gospel, and the Cross? Lact us see. What part of the Bible has it not assailed? The Pentateuch it has long ago swept from the canon as unauthentic. we read about the creation and fload is branded as table. And the laws about the missioned to deal with this matter, we landmarks, from which Solomon was not linew we can buildy support a pastor. We ashinned to quote our text, (Prov. 22 are bound or laid upon the shelf. Different men as ail different portions of the book, and various systems level their butterms of projudice at various, points, until by some the Scripting is formall to pieces and cast to the four winds of heaven, and by even the most forbearing of the cultured vandals of what is called modern thought, of is condense t into a thin pamphlet of morality, instead of the tone of teaching through wiscacres of the day in precisely the same spirit as they would review a work from a circulating library. . . .

" Nor does the New Testament fare any better than the Old at the hands of these invaders. There is no toll of deference the vessel is floating to destruction. It is levied on their homage as they pass across drifting at this moment, as near as I can the line. They recognize no voice of warning with the cry. Take thy shoes from off thy feet, because the place whereon thou standest is holy ground. The mird which halts in its career of spiritual rapine on any reverential pretext, is denounced as ignorant or slavish. To he sitate to stamp the hoof upon a hly or a Spring flower is the sentimental folly of a child, and the vanguard of the thought of the age has only pity and a sneer for such a feeling. as it stalks upon its boasted march of pro-

Moreover, after all, this is not an carnestly doubting age; we live among a care-less, trivolous people. If the doubters were honest, there would be more infidel places of concourse than there are; but infidelity per in England, Infidelity in London— open and avowed—has come down to an old corregated iron abod as an organized community does not prosold corregated iron shed opposite St. Luke's Madhous. I believe that is the present position of it. "The Hall of Sci-ence," is not it called? Its literature was carried on for a long time in half a shop in Fleet street; that was all it could manage to support, and I don't know whether that half shop even is used now. It is a poor doting, drivelling thing. In Tom Payne's time it bullied like a vigorous blackguard but it was outspoken and, in its way, down right and earnest in its outpokenness. commanded in former days the assistance of men whose names one might mention with a measure of respect: Hume, and Bolingbroke and Voltaire were great in talent if not in character. But where, now in the ranks of unbelievers, will you find men like Hobbes or Gibbon?

The doubters now are simply doubters ecause they do not care about truth at all they are indifferent to truth 'or falsehood Modern scepticism is playing and toying with truth; and it takes to 'modern thought as an amusement, as ladies take to croquet or to archery. This is nothing less

#### AN AGE OF MILLINERY AND DOLLS AND TRIFLING.

Even good people do not believe out and out as their fathers used to do. Some even among Nonconformists are shamefully lax in their convictions; they do not, indeed, seem to have convictions, unless they be upon political subjects. Mollusks have taken the place of men, and men are turned to jelly-fishes. Far from us be the desire to imitate them

Moreover the age is very impressible, and therefore I would like to see you very decided, that you may impress it. The wonderful progress made in England by the High Church movement shows that earnestness in power. The Ritualists believe samething, and that fact has giving them influence. To me their destinctive creed is intolerable nonsense, and their proceedings are childish foolery; but they have dared to go against the mob and have almost turned that mob round in their favor. Bravely did they battle; let us say it to thou honor. When their Churches became the scenes of riot and disorder, there was aised the terrible howl of "No Popery," by the lower orders, they boldly confronted of what was thought to be the deep-seated feeling of England in favor of Protestant ism, and they had scarcely a bishon to pat ronize them, and but few loaves and fishes of patronage. Yet they increased from a mere handful to become certainly the most vital and dominant party in the Church of England; and, to our intense surprise and horror, they have brought poeple to receive again the Popery which we thought dead and buried. It anybody had told me twen-ty years ago that the Witch of Eudor would come Queen of England, I should as soon have believed it, as that we should have such a High Church development; but the fact is, the men were earnest and decided. and held what they believed most firmly and did not hesitate to push their cause The age, therefore, goes to be impressed; it will receive what is taught by zealous men, whether it be truth or falsehood. It may be objected that falsehood would be received the more readily; that is just non sible, but anything will be accepted by men if you will but preach it with tremendous energy and living earnestness. If they will not receive it into their hearts in a spiritual sense, yet at any rate they will yield a mental assent and consent very much in assent and consent very much in proportion to the decision with proclaim it. Ay, and God will bless our decision too, so that when the mind is gained by your earnesiness and the attention in won, the heart Spirit of God. e heart itself will be opened by the

We must be decided at dash days lie be-fore us. What have many preachers been fore us. What have many presenters over theing to a great extent lately but, trying to be one? How many if our maintage are laboring to be grand gravers contactle ctual thinkers. That is not the things. Our young follows have been danked by that, one thing—that "cow bits und have gree off to bray like wild make, I consum

all, do so without commission or authority. I that which God has revealed, and so meet under the notion that they would have been reared in Germany. The world had found them out. There is nothing now, I believe, that most genuine Christians des pise more than

> THE FOOLISH AFFECTATION OF INTELLECTU-ALISM.

You will hear a good old deacon say, Mr. So-and-so that we had here was a very clever man, and preached wonderful ser mons, but the cause has gone down, so that mean next time to have one of the old fashioned ministers back again who be heves in something and preaches it. There will be no addition to our Churches else. with no no addition to our Churches else. Go out and tell people that you rather tancy you have something to say, though you are not quite sine that you opinion is correct, and you will be sure to propagate infidelity; but you cannot do more.

When a prophet comes forward, he must speak as from the Lord, and if he cannot do which we have eternal life. There is hardly that, thet him go back to his bed, his fame a prophet but has been reviewed by the or his shop. It is quite certain, dear friends, that, now or never, we must be de cided, because the ago is manifestly drift-You cannot watch for twelve months without seeing that the old world is going down stream, anchors are pulled up and tell you, southeast, and in the direction of Cape Vatican, and it will strike on the rocks of the Roman reef. We must get aboard her and connect her with the glorious steam tug of Gospel-truth and drag her back. I should be glad if we could take her round by Cape Calvan, right into the Bay of Calvary and anchor her in the Fair Haven which is close over by the Cross. God grant us grace to do it. We must have a strong hand, and have our steam well up and go against the current; and then by God's grace we shall both save the age and the generations yet to come.

### Ministers and Churches.

We understand that the Rev. W. H. Simpson has received and accepted a call and been settled in the 1st Presbyterian Church of Madison, Indiana, U. S.

The Reformed Presbyterian have given a unanimous call to the Rev. James Bowie, late of Everton, Guelph, Ontario. At a meeting of Presbytery as Dumfries, Mr. Bowie accepted the call and his induction lins been appointed to take place at Dunscore on Tuesday, the 23rd of June.

On Tuesday afternoon, June 2nd, a deputation from the Presbyterian congregation, Cookstown, waited on Mr. John Watson, ou the eve of his departure to Scotland, and presented him with an address, accompanied by a very valuable gold watch, as a token of their regard for him, and their appreciation of his services as leader of the psalmody for the past five years.

# Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. 2. Do not set yourself up as a standard. Shun all consoriousness. Remember that each one "to his own master standeth or falleth," and not to you. 8. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with hun than with any earthly friend Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. Finally, do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour.

# What Women May Do.

If the women of the country were to inquire, "What can we do for the velfare of our nation" it would be an inquiry of vast practical in rort. And drunkenness is confessedly one of the most pernicious facts in our national life, they might as well begin with this.

They might, then, as mothers, impart to their children an ineradicable abhorrence of inebriety. Beginning at the very earliest moment, they might implant such an antipathy, such a healthful disgust toward drankenness, that their sons could never outgrow it.

As maidens too, they might use their marvellous power over young men to repress all dissipation. By utterly refusing the attentions of any young man who shows the least inclination towards self-indulgence in the use of intoxicating beverages. Make that an absolute barrier to friendship. Put upon it the token of their abherrence and dread of becoming a drunkard's wife.— Advance.

# . The Potato Onion.

The French people in Maine, who have cultivated and raised these onions more than any others, have long been in the habit of preparing their lands and setting them out in the Fall. In this way they make sure of their seed, which might otherwise be lost by rot, for we never flud sa onion of this sort hurt by winter freezing in the ground, but we find them well started to grow when the snow goes off. How this would be where they do not have much snow and frozen ground, we cannot say, but this is the nead order. If they can have highly manuscul land, and the of their first start in growth, they will grow to a good size. Another thing not generally understood is, that the smaller the soul the lettise time growth. They know the clastice apart, pick out the largies to such, and plant the similarit, and the Remedi were est their in two. Chie stay: technique anomaly in reincido staure, but it is the case in this one thing-that "ever bits" asular the largest