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JULY, 1876.

SECOND GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN CANADA.

The General Assembly commenced its proceedings in Knox Church, Toronto, of which Rev. Dr. Topp is pastor, on Thursday, the eighth of June, at 11 o'clock a. m. The body of the church was reserved for the members of the Court, while the public found accommodation in the spacious galleries. Although a large number of the members did not reach the city in time to be present at the opening services, the church, which is seated for 1200 persons, was well filled in every part by an audience evidently deeply impressed with the importance of the occasion.

At the hour appointed, the retiring moderator, Rev. John Cook, D. D., of Quebec, ascended the pulpit, and after the usual preliminary services, preached an able discourse from Ephesians IV, 2-13, of which the following is a brief out-line.

“And he gave some, Apostles; and some, prophets; some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

Commencing with the statement that God has given, for men to study, two books—the book of nature and the book of revelation—reference was made to the ever resulting discovery of new truths from the study of the former—truths, which, though they had always existed, were unknown before even to the wisest of men, and to the opinions held by some who look for some such development and discovery of unknown truths from the continued study of the book of scripture. There are analogies, doubtless, points of resemblance, between those two great books of God,—such as were to be expected in works coming from the same divine author. Is this one of them,

even the capacity of developing new truths to the diligent student: and, as from age to age, men are ever adding to the truths which have been drawn from the study of material nature, may they also be adding to the truths which have been drawn from the revealed word?

It has to be admitted in the first place, that the critical and scientific study of the divine word have seldom resulted in what may be called discovery. They have cleared away some of the difficulties which attach to books written in ancient times, and in languages which have long ceased to be spoken. But no great leading truth, unperceived from the beginning, or which, was not patent to the apprehension of ordinary readers, has by means of them been attained: and when something new has been started, not infrequently error has been made to take the place of truth by the application of unsound principles of interpretation. In the second place, it is to be considered that christianity in its doctrines and principles, has been revealed plainly and fully to the apprehensions of plain men. The corruption of man's nature by sin, the unspeakable mercy of God in the redemption of the world by Jesus Christ, the work of the Holy Spirit in renewing and sanctifying the hearts of men, the future life, the future judgment, the future and righteous retribution,—these have been, are, and always will be, the great truths of the Gospel. It is not to be thought that any amount of study will ever evolve from the scripture truths greater than these. No such development of christianity is to be expected. Nevertheless, there may grow out of a more intelligent study of the word of God, what shall, in effect, amount to discovery, in some degree analogous to that which rewards the enquirer into the wonders of the material world, and which may be fitted to tell powerfully on the condition of the christian church. No Protestant doubts that for centuries the church did misunderstand and misrepresent certain passages. Can it be claimed that we are safe from all similar danger? Is it not possible that still we may be under misapprehension of some portion of God's word, on which light may yet be made to shine?

But it is not so much in the discovery and development of new truth, as in the new

and better application of Christian principles to the duties of life, that analogies will be found between the progress of science and of Christianity. The practical application of scientific principles to distinguish modern from ancient science; and in particular the science of our own age, and, in point of fact, the most magnificent result of applied science is the impulse given to the perfect application of the powers of nature to the purposes of men. Can any such development of Christianity take place, as this of science? The answer to this question we take to be the chief point of the argument in this discourse.

The preacher stated his conviction that the continued study of the Book of Scripture may and will result, not in the discovery of new doctrines, but in a greater extension of the application of those truths already held by the Church to the purposes of Christianity. When the general mind of the Church is enlightened in regard to any truth, there follows on the whole, to some extent at least, a great change of conduct in the right direction, which tells at last upon others who are less influenced by Christian principle. This he illustrated in a variety of ways, and the conclusion was arrived at, that there is no more reason to believe that a period has been put to moral discovery—discoveries of duty made by the right application of Christian principle, to the affairs of human Society, than there is to believe that a period has been put to the further application of the powers of nature. The Church is not yet so enlightened as to need no more light. Believers are still far from having reached "the measure of the stature of the fullness of Christ:" and, just as the triumphs of science give reason to expect progress and advancement in its peculiar domain, so do the glorious triumphs of Christianity give token of more, and greater yet to come. What, for example, if the principles of Christianity were applied to "the horrors of war?" would it not appear to be a duty to put an end to war? What if they were applied more largely to the duty of temperance? and of education? May there not grow up sounder views in regard to the application of wealth, making it directly subservient to the law of love, instead of the principle of selfishness? May it not hereafter appear, so generally as to constitute a new standard of morals, that all power, the power of station, of intellect, of wealth, should be used directly to promote the general good, and not personal and family aggrandizement? May it not hereafter appear just as wrong and foolish to spend all life in acquiring wealth, to be spent only in selfish objects, as it now appears wise and right? Once let

the duty of Christian principles be recognized as the general mind of the church, and then the change—great as it must needs be on society and the world—will come. Christians of future days, looking from a higher stand-point of morals, will then wonder as much how true and genuine Christians could act as they now do, as we wonder when we look on John Newton converted to God and praying in his cabin, yet the captain of a slave ship.

The latter days are the better days. The cause of truth, of righteousness, of God, is ever advancing. The time is approaching when the knowledge of the Lord shall cover the whole earth, and when believers shall come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man. Happy they who help forward this glorious consummation!

At the conclusion of this discourse, which was listened to throughout with marked attention, and after the benediction had been pronounced, the moderator took his place on the platform, and constituted the Assembly with prayer. Thereafter the Roll was called. The reading of the names of over twelve hundred members, occupied fully one hour, but the House submitted with exemplary patience to the necessary ordeal which in itself was calculated to impress one with the extent and power of the Church here represented. It also suggested a consideration of the herculean task that must inevitably devolve upon the officer who should be called upon to preside over the deliberations of so vast a number of men trained in different schools and habituated to a diversity of procedures.

Moderator Elected.

The only names proposed for the Moderatorship of the Assembly were those of Rev. Alex. Topp, D.D., of Knox Church, Toronto, and the Rev. John McTavish, of Woodstock. In respect of these two excellent ministers, it might have been said, "how happy should we be with either." The first vote in the Assembly was however made unanimous, by the withdrawal of Mr. McTavish's name, when Dr. Topp was elected by acclamation. While the Moderator elect retired to put on the robes of office, the house,

as usual, abandoned itself to the free interchange of colloquial congratulations, but in a very few minutes the hum of voices was hushed as Dr. Topp advanced to the chair, and proceeded with characteristic grace and suavity to acknowledge his sense of the compliment which had been paid him by his peers, in the bestowment of the highest honour which it was in the power of the house to confer upon him. The Moderator's address, which was couched in very happy terms, referred to the largeness of the Assembly, as a feature of it having few parallels in the history of Presbyterian Churches, and which was due to the exceptional circumstances in which it was found: and also, to its peculiar character as being composed of different bodies, hitherto acting separately. With regard to the different branches of the Presbyterian family, he said:—

"Every one who is accustomed to observe what is going on around him must be aware that the spirit of union largely predominates. Since the union of our scattered forces in Canada, negotiations for union between two of the sister Churches in England have been completed, and the union is fixed to take place on Tuesday first, and thus there will be a united Presbyterian Church rising up, phoenix-like, from the ashes of a decayed and withered branch of the beginning of this century, to burn with brighter flame and to shed a clearer and more attractive light for the gathering in of those in that land who, in the midst of Romanizing tendencies, are in love with the simple Gospel, and with Him who is the Author of that Gospel. Then, in Scotland, the Free Church and the Reformed Presbyterian Church have just united, a harbinger we trust of a larger union: and, from the proceedings in Brooklyn, you observe that there is a prospect of the North and the South shaking hands over the dead issues of the past, and, unitedly as one noble phalanx, forming an attraction for the other branches of the Presbyterian Church in the United States. I hope the day is not far distant when, with a united Presbyterianism in Scotland, and in England, and in Ireland, there will be a federation of these Churches, as the earnest of an œcumenical council, a great alliance of Presbyterians in all parts of the world, for Presbyterianism is elastic enough to accommodate itself, without compromise of principle, to every clime and to every race, like that Gospel which it holds forth as the source of life

and salvation to all nations. The Assembly has a peculiar character in so far as it is the first Assembly for business. The last, was such that little more could be done than merely consummating the union; but now we proceed to build upon the foundation which has been laid, to avail ourselves by the blessing of God of the vantage ground which God in His providence has given us for the vigorous prosecution of His work in the land; and this is to be done by the Presbyterian Church in Canada all the more because of this great difference, that the territory over which it extends is vastly increased, and the claims of home missionary operations are proportionately greater. To this work I believe the Assembly will address itself with earnestness, with calm judgment, and with devotedness and zeal, remembering that "except the Lord build the house, they labour in vain that build it; except the Lord keep the city the watchman waketh in vain," and, in dependence on this truth, seeking from Him the wisdom that cometh above, and that is profitable to direct.

Fathers and Brethren,—As we meet together from year to year in our Supreme Courts, we are reminded of the necessity of working while it is called to-day, for the night cometh when no man can work. Since the negotiations for union commenced, three respected elders who were members of the Union Committee have been called away, viz:—Wm. McDougall, of Lindsay; Mr. Craig, M. P. of Cornwall; and the other week, Hon. John Holmes, of Nova Scotia; and lately Mr. Gordon, M. P., a devoted friend of foreign missions, and a zealous defender of the sanctity of the Sabbath, has been suddenly removed by death. Among the ministers of the Church several have been called away who stood high in the esteem of their brethren and in the service of the Church. Of these, I take the liberty of mentioning the Rev. Dr. Jennings, who for thirty-seven years has presided with ability and zeal over the same congregation in Toronto, who took a deep interest in educational matters and generally in the affairs of the Church; the Rev. Mr. Buchan, of Stirling, and the Rev. Mr. Macintosh, of Amherst Island, and the Rev. Mr. Mackay, of Huron, each well advanced in life, and who had devotedly served the Lord; others were young comparatively in years, but laborious and faithful men, who had earned a good report, the Rev. Mr. Travers, of Brockville; the Rev. Mr. Thomson, of Erin, and the Rev. Mr. Mackenzie, of Almonte, so successful in evangelistic efforts and in his ministry generally. Not long ago a very talented young minister, who had just passed through his studies with

much credit and honour to himself, and had entered on the charge of one of the most important congregations, was taken away, to the great sorrow of an attached people. I refer to the Rev. Mr. Rennelson of Knox Church, Hamilton; and now in the same city we have been grieved by the intelligence yesterday of the death of another of our most rising and successful ministers, the Rev. John McColl, of Central Church, Hamilton. We have thus to deplore the loss to the Church of a not few brethren who were full of promise. Most of them have left widows and children. We commend these to the care and sympathy of the Covenant God, and whilst we bow to the sovereign disposal of the Most High, it is our earnest prayer that we may all of us be taught by the Spirit of God to redeem the time, to work for Jesus, and whatsoever our hand findeth to do, to do with all our might. And may the Lord himself so vouchsafe His gracious presence from day to day, in answer to prayer, guiding in perplexity, giving light in darkness, and opening up our way when the door seems to be shut, as that while others may be constrained to say, "The Lord hath done great things for men," we may all have reason to say, "The Lord, indeed, hath done great things for us, whereof we are glad."

On the motion of Mr. J. K. Smith, seconded by Mr. J. B. Muir, the thanks of the Assembly were conveyed to the retiring Moderator, Dr. Cook, for his admirable conduct in the chair during the past year, and for the able discourse preached by him that day.

Addresses of congratulation were then read from the Synod of the Diocese of Toronto of the Church of England, agreed to at its last Annual Session; from the Colonial Committee of the Free Church of Scotland; and from the General Assembly of the Presbyterian Church of Victoria, Australia.

THE EVENING SEDERUNT.

STATE OF RELIGION.

It had been announced that this sederunt would be devoted chiefly to religious exercises and the reading of the Report on the state of religion. At the appointed hour of meeting the body of the church was densely filled with members. There must have been at least 600 present. The galleries were also well filled by the general public, among whom were a large number of ladies. The devotional exercises were conducted by the

Moderator, Mr. John Scott, N. Bruce, Professor Mowat, of Kingston, and Mr. Sedgwick, of Tatamagouche, N.S.

The Report above referred to was read by Mr. Wardrope, of Guelph. It was an elaborate document, carefully prepared, and was listened to throughout with marked attention. It is to be hoped that it may find its way in print to every family of the Church and that the many excellent suggestions contained in it may by the blessing of God be the means of promoting the interests of true and undefiled religion and of extending the cause and Kingdom of the Redeemer in the remotest corners of our land. The report was founded upon returns from 356 Kirk-Sessions. It stated that a Sabbath School existed in connection with almost every congregation, and that hopeful signs of spiritual life were appearing in many localities. That intemperance was on the decrease. Under the head of evangelistic services, attention was called to the movements that had taken place in Quebec and Montreal, and very notably in Galt, as well as in other parts of the country. The report recommends that a day be appointed upon which the general subject of the state of religion in the land should be specially presented from the pulpit.

Mr. McTavish, in moving the adoption of the report took occasion to refer particularly to the importance of family worship, and urged that greater attention be given to the matter by ministers, in their pastoral dealings with their people. He congratulated the Assembly on the satisfactory nature of the returns which had been received, and on the evidence which they afforded that a wide-spread religious wave was passing over the Church.

Mr. J. K. Smith of Galt, expressed his thankfulness that such a report had been presented, and commented upon the reference made to Evangelistic work, in which as is well known, he himself has always taken a deep interest and an active part. The idea occurred to him as a good one, that if all his brethren in the ministry who occupied large city charges could only be released from their work for a month or two each year, and be sent out as Missionaries for that length of time to the solitary places—the new settlements that are springing up on every side—much might be done to advance the cause of Christ, and the ministers themselves would be greatly benefited.

If there was any thing to be regretted in connection with this report, it was only that

the discussion upon it had not been a little longer continued. The mind of the house seemed to be that of the ardent disciple on the Mount "Master, it is good for us to be here; and let us make three tabernacles." But the evening was far spent, and other matters remaining on the docket, this interesting subject was dropped and the Assembly proceeded to consider

THE STATUS OF MISSIONARIES AND RETIRED MINISTERS.

This came up by overtures from the Synods of Hamilton and London, and from the Presbytery of Peterboro. The question involved was whether or not ordained missionaries and retired ministers should be considered as constituted members of the Church courts—entitled to deliberate and vote. Mr. Campbell, Montreal, deprecated any deviation from the usual practice of the parent churches, by which the membership of the Assembly would be unnecessarily enlarged, and referred to the contrary practice in the United States which had been found inconvenient and embarrassing. Mr. Wallace thought it would be a hardship if the names of retired Ministers were struck from the Presbytery Rolls. The Moderator stated that in the old Country Ministers retiring from their charges altogether were not retained on the roll. Dr. Reid explained that the normal mode of retiring in Scotland was by the appointment of Colleagues and successors in which case the status remained unimpaired. The overtures were remitted to a special committee to report at a future sederunt.

APPLICATIONS TO RECEIVE MINISTERS.

A number of applications were read from Presbyteries to receive ministers of other churches, including one from the Presbytery of Hamilton in favour of Mr. Stevenson, a prominent minister of the Methodist Church. After devotional exercises the Assembly adjourned at 10 p.m.

SECOND DAY.—Friday.

A communication was read from representatives of the Reformed Episcopal Church in Canada extending the hand of Christian fellowship to the Assembly from this "little sister," and placing the occupancy of their pulpits on the coming Sabbath at the service of the Assembly. A letter was also read from Miss Maggie Smith, Secretary of the Toronto Women's Christian Temperance Union, directing the attention of the Assem-

bly to the importance of total abstinence and of adopting measures in that direction.

CORRESPONDENCE WITH OTHER CHURCHES.

Principal Snodgrass, convener, reported the appointment of delegates to visit the Churches of Great Britain and Ireland and of the United States. He also reported on behalf of the delegates who had been appointed to represent this Church in the Conference of the Presbyterian Council held in London last summer, which he and also the Moderator had the pleasure of attending. They had found the proceedings to be of exceeding interest, both because of the nature and importance of the business transacted, and the valuable intercourse with distinguished brethren which the occasion afforded. There were sixty-four delegates in attendance. The result of their deliberations was an agreement to institute a general Alliance of Reformed Churches, to meet, ordinarily, once in three years. The first meeting had been appointed for the 4th July, 1876, but in deference to the American Churches, who are this year busied with their Centennial Celebrations, it was postponed till next year. The Canadian Church will be entitled to send twelve delegates to this council.

The Moderator took occasion to endorse what had fallen from Dr. Snodgrass in this behalf, stating his belief that this great movement would certainly tend to the welfare of the Church throughout the world, and would especially strengthen the cause of Missions by presenting to the heathen the spectacle of a united Christianity.

INSTRUMENTAL MUSIC.

A reference from the Presbytery of Wallace, N. S., in the form of an application from the congregation of Amherst for permission to use an organ in public worship, suddenly launched the Assembly into a very animated discussion of the whole question of instrumental music, in which the substance of nearly all the arguments that have been led *pro* and *con* on this question for many years past, were adduced. It is proper, however, to say that these arguments were well "boiled down." It was prudently taken for granted that the House was familiar with them.

Mr. Sedgwick, Tatamagouche, supported the reference, and stated that one of the Resolutions attached to the Basis of Union seemed to imply that this congregation, which was not in existence at the time of

the Union, was debarred from introducing instrumental music without express leave from the General Assembly. Mr. McTavish thought this was the proper time for the Assembly to pronounce itself on the whole question. Mr. Wilson, Kingston, said that the settling of this one case would settle all, and, being a constitutional question, it ought to be sent down to Presbyteries. Mr. Scott, understood the Resolution quoted to mean that the modes of worship practised in any congregation were allowed in any other congregation. Principal Caven said they must be careful not to interfere hastily with the rights of brethren in the Lower Provinces. He moved the appointment of a committee to consider the principle upon which all similar applications should be determined. Mr. Forrest, Halifax, contended that the question had been virtually settled, and that the majority of the people in these Provinces were favorable to the use of instrumental music.

Mr. Robb, Toronto, took the floor, and emphatically declined being a party consenting to any delivrance of this Assembly which committed the House to an approval of the use of organs in public worship. By the resolution in question he understood simply that the church would not deal with congregations using instrumental music in the way of discipline. If the Assembly sanctioned instrumental music by a resolution, some members would be cut off from his congregation, and it might become a question for him what his own relations to the church should then be. He moved; that the Assembly proceed to the next business.

Dr. Snodgrass held that the resolution in the Basis contemplated congregational liberty in respect of such matters, and moved that it be so interpreted. Mr. McTavish on the contrary, contended that "as there was no law on the subject, the Assembly declined to give the leave asked for by the congregation of Amherst."

Mr. McLennan, Peterboro, moved "that the Presbytery be instructed to intimate to the congregation of Amherst, that they are at liberty to introduce instrumental music in public worship, provided such introduction does not mar the harmony of the congregation." Mr. McMullen, Woodstock, moved in effect "that such delivrance as is asked for is unnecessary"—the implication being that congregations are free. Professor McLaren thought they should not delegate this matter to congregations. They ought to guard the power of the Assembly to legislate on the matter at any time. He therefore preferred Mr. McMullen's motion, "which committed them to nothing."

After some discussion Mr. McLennan's

amendment was carried by 220 yeas to 47 nays, and became the judgment of the Assembly, against which six ministers and five elders entered their dissent at the time, and two or three others subsequently dissented.

THE EVENING SEDERUNT.

HOME MISSIONS.

A very large number of members, as well as of the public, were in attendance to hear the Reports on the Home Missions of the Church. That for the Western section was read by the Convener, Dr. Cochrane, of Brantford, or rather the substance of it, for the report is an elaborate document occupying 22 pages of closely printed matter, into which is compressed a most valuable amount of information as to the extent of Mission fields and the means taken to overtake the working of them. Dr. McGregor, of Halifax, presented the report from the Eastern section. As one listened to the recital of the efforts which have been made during the past year for the propagation of the gospel in this vast territory, extending from ocean to ocean, five thousand miles, including a habitable area as large, if not larger than that of the United States, one could not help being impressed with the magnitude and importance of the work to which in the providence of God this United Church has been called to engage in. What a heritage is this good land which the Lord our God has given us! may we be found worthy and willing to go forward and take possession of it for Christ!

BRITISH COLUMBIA.—Thankful reference was made of the labours of Mr. McGregor, who in this distant province worthily represents the Church of Scotland, and through whose representations five other ministers had been settled in that country, so that there was now a Presbytery there. Toward the support of these six ministers the Colonial Committee of the Church of Scotland had guaranteed the noble grant of \$5000 per annum. Our own Missionary, Mr. Jamieson, who continues his labours at New Westminster, refers to the advisability—and surely it is a sentiment in which we may rejoice—of his being allowed to join with his congregation this new Presbytery, and asks that the Church in Canada should

make an annual grant in the interests of Presbyterianism in that Province.

MANITOBA.—The year just closed has been one in which the Presbytery of Manitoba has had great reason for thankfulness on account of the interest and liberality manifested by the Church at large towards North-western Canada. A number of new fields have been taken up. Some thirty-two stations have been supplied, exclusive of the two congregations of Winnipeg and Kildonan. The Presbyteries are anxious to obtain the services of at least three additional ministers without delay. It is considered by the Committee desirable that the Manitoba College should no longer remain a charge on the Home Mission Fund.

LAKE SUPERIOR STATIONS.—These have been regularly supplied during the year, by the services of our missionaries at Prince Arthur's Landing, Fort William, Silver Islet, Sault Ste. Marie and other places.

Within the bounds of Presbyteries the work has been prosecuted with unremitting diligence and gratifying success. In the Presbytery of Barrie, the Bracebridge mission progresses under the care of Mr. Findlay. Mr. Scott pursues his good work in Penetanguishene and adjoining stations. But, as yet, we have only one Church in the whole district of Muskoka, and one in contemplation at Gravenhurst. In the Ottawa Presbytery, notwithstanding the changes effected through settlement and otherwise, we have still under our care *twelve* mission fields, and in all the other Presbyteries of the Church, Missionary operations are being prosecuted wherever openings occur.

Notice is made of the formation of Associations in Toronto and Montreal for Church extension purposes. The growth of Presbyterianism in those cities gives abundant evidence of what can be accomplished in the planting of territorial churches, and should encourage all true friends of the church to continue their efforts in this direction. (Though it is not mentioned in the report we have much satisfaction in stating, upon the authority of the Chairman of the Toronto Association, that since their organization, during last winter, this society has already upon its own responsibility acquired sites for *four* additional churches, that it has gathered together the nucleus of one additional congregation, and that the formation of another is under consideration. This for the benefit of our Montreal friends.)

Acknowledgement was made of the valuable aid afforded the Committee by the students of our Colleges in supplying numerous remote stations that could not otherwise have been overtaken.

FINANCES.—The total receipts of the

western committee on behalf of this great work, for the year ending 30th April, 1876, amount to \$28,797; namely, from Presbyteries, \$22,770; from Foreign Churches, \$3,191; from Students' Missionary Association \$2,835. (To these should be added at least \$6000 contributed for strictly Home Mission purposes, by the late Synod in connection with the Church of Scotland, and which did not come under the cognizance of the Committee.)

In commenting on the Report Dr. Cochran alluded to the good feeling which had been displayed by the members of the Committee, who had worked together so harmoniously that not the slightest symptom had ever appeared among them to shew that they had not belonged all their lives to one and the same Church. The report, he said, afforded evidence also of the kindly feelings of the old Country Churches towards the Presbyterian Church in Canada.

THE LOWER PROVINCES.—The report read by Dr. McGregor gave a lucid account of the work which had been done in the Lower Provinces, and what they designed to do. They employed three classes of Missionaries, (1) Ordained Missionaries and licentiatees, (2) Theological Students, (3) Gaelic Catechists, of whom there were eight labouring under the auspices of the Presbyteries. Their field, too, was an extensive one and difficult to overtake, but the Lord had done great things for them whereof they were glad. He had revived His work in many parts of their borders and they had many evidences that that work was indeed prospering in their hands, and that believers were being added to the Church. They in the Lower Provinces, represented about one third the number of members and adherents of the whole church, and so far as ways and means were concerned they stood prepared to supply a corresponding proportion of the money required for the prosecution of this Home Mission work. From the financial exhibit which he held in his hand it appeared that the receipts for the year had been \$6,778 and the expenditure \$263 more. This did not include the sum of \$1,538 received from the Church of Scotland.

Dr. Waters in moving the adoption of the report, complimented the Conveners on their diligence and the great work they had accomplished. Mr. Smith, Galt, who seconded the motion, expressed the feeling of the whole Assembly when he stated that there was in the reports which had been read such abundant cause for gratitude to the King and Head of the church as should lead us every one to "thank God and take courage."

When it is considered that this is the first

year of the Church's existence; that there was some difficulty in immediately harmonizing the methods previously followed by four different organizations, and, that the season has been one of unexampled financial depression, it must appear to right thinking men that success has attended the efforts of our committee more largely than was to have been anticipated. The unpalatable truth remains that we have closed the year with a balance against the Western wing of the church of \$9,124. But that is not an amount that should discourage or alarm a people having such resources as the Presbyterians of Ontario and Quebec, who, may we not rather hope, will rise equal to the occasion, and, by a united and spontaneous effort, roll away the incubus from their doors.

THIRD DAY.—*Saturday.*

The Court sat for only two hours, and adjourned at noon, that members might have it in their power to go to Hamilton and attend the funeral of the late Rev. Mr. McColl. In the meantime, however, a subject of deep interest came up for discussion and was disposed of. This was the

CELEBRATION OF THE LORD'S SUPPER BY THE ASSEMBLY.

At first sight, it would seem to be one of those questions on which there was scarcely any room for difference of opinion. And, in point of fact, there was very little difference in regard to the suitability of the observance to the occasion. The points brought out in the debate having reference rather to details which appeared to be necessarily connected with it. Is it wise to establish a precedent under the authority of the General Assembly which might seem to countenance the practice of open communion? The objection, as it seemed to us, having its chief force coupled with the supposition that this communion service would be open to the Christian public, or, at least, to all the members of the Presbyterian Church who should desire to attend.

The subject came up by an overture signed by several members of Assembly, and was introduced by Dr. Bell, who said it was the practice of many Presbyterian Churches to have the Lord's Supper dispensed during the meeting of their Supreme Courts. Mr. Gordon of Ottawa, supported the overture,

suggesting that a committee be appointed to make arrangements for the observance, and that the Moderator and ex-Moderator should preside on the occasion.

Mr. Laing, Dundas, believed that the proposed action of the Assembly would prove a stumbling-block in the way of many members. He did not think there was sufficient harmony throughout the Church on this subject, and moved, seconded by Mr. McNab, Beaverton, that the overture lie on the table.

Dr. Proudfoot remarked that it had been the custom of one of the uniting churches at least, to celebrate this ordinance in similar circumstances, and he would regret if the custom was not followed at this time. He was prepared to support the overture as far as it went, and leave the general question to be discussed at a subsequent meeting. It was evident that the attendance of members was not obligatory, and it seemed proper that those who desired to commune with their brethren should have the opportunity afforded them of so doing. Mr. McMullen, Woodstock, took the same view.

Mr. Robb, of Toronto, regretted that he must oppose what appeared to be the prevailing opinion of the Assembly. The resolution was a hasty one, and should not be adopted without fully considering all the considerations involved. The experience of the Canada Presbyterian had not been favourable to the continuance of the practice. He held that the Sacrament of the Supper was a congregational order, subject always to the supervision of the Session. It was designed not for the rulers of the Church, but for the people of God. Was it to be confined to members of the Assembly? If not, what guarantee was there for the exercise of proper discipline? Was the Assembly to thus sanction open communion?

Mr. Campbell, Montreal, explained that the Churches of the Lower Provinces had usually observed this custom, as well as the Church with which he had formerly been connected. Mr. Donaldson reminded the House that the first celebration of the Sacrament was observed by the Head of the Church and his twelve apostles, and that, as to discipline, though the traitor was a communicant the Master did not turn him out. He went of his own accord.

After a somewhat protracted discussion the motion was carried by an overwhelming majority, and it was decided to observe the ordinance at 3 o'clock, on sabbath afternoon, the understanding being, that while it was intended chiefly for the members of the Assembly, other members of the church, known to be in good standing, would not be excluded.

ROLLS OF PRESBYTERIES.

A report of the committee on the Rolls of Presbyteries was read. It recommended that the roll of a Presbytery should consist, (1) of Pastors of charges, including Colleagues, and Assistants being successors. (2) Professors of Theological Colleges and Halls within the bounds, and appointed by the General Assembly. (3) Ordained Missionaries holding their appointments direct from the Assembly. (4) Ordained Missionaries employed by Presbyteries and engaged for not less than 12 months. (5) A ruling Elder from each charge within the bounds. Further, that Ministers retired from active service with consent of the Assembly, should have seats in the Presbytery, and all the privileges of membership except that of voting. It provided for the continuance of the rights of persons holding seats in the Presbytery before the Union.

The discussion which ensued turned chiefly on the position proposed to be assigned to Professors in Colleges. Professor MacKerras felt that under this arrangement he, and other Professors in Queen's College would be excluded. Dr. Cook understood the recommendation to refer to Colleges recognized by the Assembly and approved of it. Dr. Snodgrass said that according to this resolution, even the theological Professors in Queen's College would not be members of this Court, inasmuch as they were not appointed by the Assembly, but by the Board of Trustees. This led Mr. Robb to ask if it was the intention of the Assembly to give a place in Church Courts to Professors not appointed by itself? He would desire to see Queen's College brought into full connection with the church by vesting the appointment of its Theological Professors in the Assembly. At this point in the debate the Assembly adjourned.

FOURTH DAY.—*Sabbath.*

In other circumstances this sacred Day of Rest had been marked as a *dies non* in so far as the General Assembly was concerned, but, having met in its corporate capacity for the observance of the Lord's Supper, surely it may be said that at the going down of the Sun "the evening and the morning were the fourth day." Blessed day! bringing rest to the weary, peace and comfort to the troubled mind, and joy unspeakable to humble believers. Few cities of its size have so many churches as Toronto. Many of them are large and beautiful

structures. Nearly all of them were filled by crowded audiences, and their pulpits occupied by delegates to the General Assembly.

Morning service was conducted in Knox Church—which, for the time being, belonged as it were to the Assembly—by the Rev. A. N. Sommerville, of the Anderston Free Church, Glasgow, who now visits Canada, in the twofold capacity of a delegate and for the purpose of engaging in a series of evangelistic services in different portions of the Dominion. He is a venerable looking man, verging on three-score years and ten, whose snow-white locks and benevolent cast of countenance invest him with an irresistible fascination. Seldom, indeed we may say never, have we seen so much vigour, animation and power as a preacher, combined in a minister of his years. It was observed that although he entered the pulpit in his gown he divested himself of this impediment before he began to expound the passage of scripture which he had selected as his text. In the course of his remarks he referred in pathetic terms to the circumstance of his having occupied that pulpit more than thirty years ago. He stated that he had met that morning a member of the Kirk-Session, who still retained a distinct outline of a sermon he had preached on his previous visit, and thanked God that the recollection of a sermon *could* last so long. We venture to say that from those among his audience who shall outlive another generation of men, there will be more than one who will remember the precious truths unfolded this day. His theme was "the love of God," as manifested in His Son Jesus Christ—able, and willing, and *mighty* to save to the uttermost, whosoever believeth in Him. In this church, the Rev. Dr. Cochrane, of Brantford, preached an admirable discourse in the evening.

CELEBRATION OF THE SUPPER.

In the afternoon, at three o'clock, a very large number of the members of Assembly repaired to Knox Church, where arrangements had been made for the dispensation of the Sacrament. There seemed to be present between four and five hundred communicants. It was certainly a season of great solemnity. Few words were spoken on the occasion. Indeed, the reading of a few verses of Scripture, before and after the distribution of the elements, along with praise and prayer to God, constituted the simple Communion service. No words of

men could have made it more impressive or appropriate.

THE SABBATH SCHOOL.

It had been contemplated to have a general gathering of the Sabbath Schools of all the city churches on Sabbath afternoon. This idea was found to be impracticable. A considerable number however of the members of Assembly paid a visit to the Sabbath School connected with Knox Church, at four o'clock. The children and their teachers were found convened in a spacious and airy "upper room" attached to the church. Immediately on their visitors being seated, a hymn was sung, and prayer offered, when the Rev. Dr. Mutchmore, a delegate from the United States, having been called upon, addressed the meeting at some length. We learned that this School is under the superintendence of Mr. Clark, and that the Hon. John McMurrich, takes charge of a Mission School in connection with Knox Church in another part of the city, and that both have adopted the International Series of Lessons. The Trustees of the Church are to be commended for the very excellent accommodation they have provided for this Sabbath School. The basement of Knox church was long its Sabbath school-room, and accounted a good one at that, but "an upper room" is infinitely better. Let the children have the best by all means.

FIFTH DAY.—Monday.

The General Assembly convened at eleven o'clock, and after the usual devotional exercises, proceeded to business.

BRANTFORD LADIES' COLLEGE.

A communication was read from the directors of this Institution, requesting the Assembly to nominate twelve names of stockholders, out of which six would be chosen as directors for next year.

Dr. Cochrane stated that the total cost of the Institution was \$60,000, towards which \$40,000 had been subscribed. Of the nine directors, six were Presbyterians. There would be one hundred students during next session, of whom sixty were boarders. The college asked a continuance of that moral support which had been accorded to it in past years by the Presbyterian Church.

Mr. McTavish, Mr. Lowry, Dr. Waters, and other members testified to the efficiency of the Institution. Dr. Snodgrass suggested that it should report annually to the Assem-

bly, and, with this understanding, the request of the Directors was complied with.

ROLLS OF PRESBYTERIES AGAIN.

The report of the Committee was further considered. In regard to the granting of seats in Presbyteries to professors in theological Colleges and Halls, Mr. Wilson, Kingston, contended that every minister, by virtue of his office, was entitled to a seat in some Presbytery. He had yet to learn that all the members of the first Synod held in Jerusalem had pastoral charges. After remarks by Mr. Campbell, Montreal, Dr. Snodgrass, Dr. MacVicar, and Professor Bryce, the House adjourned for recess.

THE MACDONNELL CASE.

When the Assembly resumed at three o'clock to enter upon the consideration of this matter the House was packed full of people. The body of the church was apparently too small to accommodate the members, who swarmed about the doors or stood in the aisles. The platform was inconveniently crowded. Some were reclining in oriental fashion on the floor. Others were perched on the pulpit stairs. The galleries were filled to their utmost capacity by ladies. The day was oppressively hot. And the scene which presented itself, as the vast multitude sat in eager expectation, men and women plying their fans in a desperate but vain attempt to keep themselves cool, was one seldom witnessed and not easily forgotten. Was it possible that the statement to be made on behalf of the Presbytery might be of such a kind as to preclude the necessity of arguing the merits of the case on the floor of the Assembly? Or, must the Church be plunged into the gravest discussion ever entered upon by a Church Court in Canada? The great majority, we believe, hoped even against hope, that the former might be possible. But it soon became apparent that this hope was not to be realized, and that the Assembly must prepare itself to face the other alternative.

A reference was read from the Synod of Toronto and Kingston, of the dissent and complaint of certain members of the Presbytery of Toronto against the decision of that Court in the case of Mr. Macdonnell. A full statement of the proceedings had in this case before the Presbytery, was presented in printed form and put into the hands of members,

and it was agreed to hold the papers as read. Dr. Snodgrass and Mr. Wilson, Kingston, explained the nature of the reference and stated that it had come before the Assembly in this form chiefly because all the papers connected with it had not been in readiness when the Synod last met, and that the time at the disposal of the Synod was insufficient for the consideration of a subject which promised to be of such magnitude and importance.

Mr. David Mitchell and Mr. Macdonnell were heard in support of a request that the Appellants at the Bar be permitted to withdraw their dissent and complaint, in order to allow the reference of the Presbytery to come directly before the Assembly. After some discussion this was agreed to, and the reference was read by the clerk, and commented upon by Mr. Robb, Professor McLaren and others, when it was agreed to hear the parties appointed to state the reference.

Principal Caven, having been first called upon, acknowledged the great solemnity of the position in which the representatives of the Presbytery were placed. While it was his desire to study brevity, so far as he was able, in presenting the case, he yet thought that the time of the Assembly would be best saved by reviewing this whole matter from its origin until now. And this he did in a spirit of candour and fairness, and, withal, of christian courtesy, worthy of his distinguished ability, calmness and prudence, and which commended itself to the unanimous approval of his audience. He shewed that in dealing with this matter the Presbytery were most desirous to observe two great principles. One of them was to maintain God's truth, and the testimony of the church to the important, he might even say the fundamental, truth involved in the discussion of the question. The other was, that the Presbytery had sought to deal with the case in love. In regard to the first, the Presbytery had shewn their sincerity in the rejection of five successive statements of Mr. Macdonnell's position in relation to the standards of the church on this point, because they found in them something which appeared to vitiate his adhesion to the doctrines of the church. In the midst of a good deal of public obloquy, and some misconception on the part of brethren, the Presbytery had steadily maintained its consistency, and refused to express itself satisfied, until a statement had been submitted, which, it honestly believed, conserved God's truth, and which it could present, as it now did, to this Assembly, in the hope that it might be found satisfactory as a basis of settlement.

The statement referred to by Dr. Caven, and signed by Mr. Macdonnell, reads as follows:—"Notwithstanding difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith formerly given." As to the other, Dr. Caven held that the Presbytery had dealt tenderly with their brother. He should never make an antithesis between truth and love, as some writers have done. No. They were both of God—both Divine. If the time should ever come when they should all unite in love, it would not be because one truth should die out here, and another become diminished there, and a third be disregarded. They would unite not over a cold worthless residuum of Theology, but God would bestow His Spirit upon them, the spirit that worked in truth and love.

Mr. King, Toronto, also appeared on behalf of the Presbytery, and referred in a similar strain to the motives by which the Presbytery had all along been actuated in this matter. The great question now was, had they in Mr. Macdonnell's last statement a proper basis for the settlement of the case? He trusted they had. It appeared to him to cover an honest adhesion to the standards of the church. It differed importantly from previous statements, and, in connection with it, it was to be remembered that Mr. Macdonnell had openly expressed regret for having spoken as he did in the sermon which gave rise to these proceedings—a sermon which Mr. King believed had been prejudicial to the interests of true religion to a degree they all very deeply deplored. He thought the General Assembly would do good service if, by accepting this statement, they would bring this vexed question to a peaceful settlement.

Dr. Proudfoot thought that the matter was now sufficiently before the Assembly, and although he did not wish the House to say that they were "satisfied" with the statement submitted as a basis of settlement, he yet hoped they would find enough in it to justify the adoption of a deliverance which would obviate further discussion. He submitted the following motion:—"That the General Assembly sustains the reference, and recognizing the forbearance, wisdom, and faithfulness of the Toronto Presbytery in dealing with this case, and also attaching very great importance to the fundamental doctrine involved in it, in view of the nature of the doctrine itself and its vital connection with the whole system of revealed truth, especially the portions of it relating to the supreme desirableness of the remedy, and the urgent necessity of its application in

the present life, and in view of the clearness with which it is taught in the Bible and in the Confession of Faith, on which the recent auspicious union of the Church is based, declares its acceptance of Mr. Macdonnell's final statement, and, in accepting of this, disposes of the whole case." Mr. J. B. Muir, Huntingdon, seconded the motion.

A brief pause now ensued. For a minute or two, the vast assemblage hushed itself into silence, as if to afford an opportunity, to some man of God, to arise and approach the mercy seat of the Most High—to pour out the heart's desire of every one of us for heavenly direction: Light: PEACE. But, ah! that golden moment: how soon it was gone! never to return. This Assembly must take up its appointed cross, and carry it. Why should we be disquieted? The Lord reigneth. We shall yet praise Him "who is the health of our countenance and our God."

Professor McLaren rose with a sense of deep responsibility to move an amendment. He had been at one with the Presbytery of Toronto up to the time when this statement was accepted or recommended to the approval of the General Assembly. And, even now, had Mr. MacDonnell endorsed the interpretation put upon it by Dr. Caven, he would not have another word to say. But as he had been led to put a different construction upon the language in which that statement was couched from the statements which had preceded it, and the circumstances in which it was given, he was not prepared to take the responsibility of voting for its acceptance by the Presbytery. He, and some others, consequently declined to vote on that occasion. Mr. MacDonnell, it seemed to him, had an *intellectual* basis for the hope he desired to cherish in regard to the duration of future punishment, which was, substantially, that God's word did not contain any definite revelation upon the point at all, and that, consequently, they were free to hold whatever view they liked upon it. Mr. MacDonnell, himself did not seem to regard it as containing anything different from the previous ones which they had rejected. If Mr. MacDonnell would say to this Assembly that Principal Caven's interpretation was the right one, and that he, Mr. McLaren, had misunderstood him, he would withdraw his amendment, and the matter would then be settled at once. His amendment was:—"Sustain the reference, and find, that having respect to the terms in which Mr. MacDonnell's last statement is couched, and to the circumstances of the case, that it cannot be regarded as satisfactory, and that nothing less will satisfy the

Church than that he should declare that, notwithstanding any difficulties he may have, he believes the doctrines of the Westminster Confession of Faith on the subject of future punishment, as founded on and agreeable to the Word of God, and that in his teachings he will faithfully adhere thereto, and that the Assembly do now call on Mr. MacDonnell to make such a declaration."

The amendment was seconded by Mr. Ball.

Dr. Taylor, of Montreal, did not approve of either the motion or the amendment. It was evident to all, he thought, that Mr. Macdonnell was in a "tight place." He had acknowledged regret for having preached such a sermon as that now referred to. This almost amounted to a retraction. He did not like to see a brother badgered and driven into a corner. He moved to the effect that "the action of the Presbytery be sustained, their faithful defence of this important article of the Christian faith approved, and that the Assembly, taking the matter into its own hands, declares its willingness to accept Mr. Macdonnell's final statement, and to drop the prosecution of the matter. At the same time, that the Assembly records its adherence to that doctrine of the Confession which has been in question, and warns all against giving any contrary teaching a place in their public ministrations." Mr. Peter Melville, B.D., from New Brunswick, seconded the motion. Dr. McLise of St. John, N.B., also supported it.

Mr. McTavish supported Professor McLaren's amendment. He had endeavoured to obtain a basis for the union of the churches such as he could honestly accept, and, having obtained that, he had sought to bring others into the Union who were in a state of perplexity. If this statement was held by the Assembly to be satisfactory he would regard it as a violation of the Union. In one of his previous explanations Mr. Macdonnell had stated that God had not revealed to us what he would do in the future. In this last statement he found no repudiation or retraction of these views. He depreciated acknowledging such modified subscription to the standards as was implied in the acceptance of this statement. There was no saying to what it might lead. The church now stood on the brink of a precipice. He hoped members would pause and consider, and that they would be ready to show at least an equal respect to his views and feelings, and to the feelings of those who thought like him, as they were seemingly prepared to shew to his brother of St. Andrew's Church, Toronto. Mr. McPher-

son, of Stratford, thought there would be danger to the church if any of the motions were adopted. In their endeavours to keep a brother in the church they might lose two or three dozen equally beloved. While the standards of the church must be maintained in their integrity, he believed that justice might be satisfied without adopting measures that would appear rigid or extreme. He therefore moved that "the case be remitted to the Toronto Presbytery, with the hope that when they report to next General Assembly, they may be able to state that by kind, personal intercourse, individually and officially, and by a careful and prayerful consideration of the subject, all difference of opinion may be removed, and the peace and harmony of the church secured."

A TURNING POINT.

A crisis was impending. It was now brought to a climax by the sudden appearance of Mr. Macdonnell on the platform. His youthful appearance, his self-possession, the quiet way in which he elbowed his way through the crowd, his modest demeanour, especially the unexpectedness of his presence, which for the moment had the effect of an apparition: the interest that had necessarily gathered around the man, added to the somewhat excited state of the audience, would have brought down the house, but for the prompt intervention of the Moderator, who instantly suppressed any public demonstration of the kind. As this proved a turning point in the debate, we quote the words used by Mr. Macdonnell as taken down by the reporters. "There was a time, he said, when he had no difficulty about the ordinarily understood view of the Church as to the eternity of future punishment. As they knew perfectly well, he now was not exactly in that position: he was not fully in accord with the ordinary view of the Church. He certainly did not reject the Church's teaching, but so long as he entertained these doubts, difficulties or perplexities, he could not say simply and without explanation, "I am here." If he was asked whether he believed the teaching of the Confession of Faith to be founded on and agreeable to the Word of God, he could say that he did. If he said so, fifty people would probably rise and ask what was behind that—how he reconciled that with what he had said before? He believed the teaching of the Confession of Faith to be founded on and agreeable to the Word of God—he said so still, as he had said in every statement he had made. When he fell back on the Scripture it was because he had found precisely the same difficulty which he had in

regard to the use of certain words in the Scriptures when the words were quoted in the Confession. He could not understand the principle which applied one rule of interpretation to the Scriptures and another to the quotations from Scripture in the Confession. The Assembly would remember the words in which the punishment of the wicked was described in the Confession "The wicked who know not God and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and the glory of His power." He said he believed that, and explained that the words used in the Confession on the subject were borrowed from scripture."

We do not attempt to describe the effect produced upon the Assembly by these words. It could not be but that they should be variously interpreted by parties who held strong views in relation to the case under consideration. It was perhaps fortunate that the hour of adjournment had arrived, and that members should have some time for calm reflection before resuming what now became inevitable, a prolonged and exhaustive debate.

SIXTH DAY.—Tuesday.

The Assembly met at 10 o'clock, a.m., and after devotional exercises resumed consideration of

THE MACDONNELL CASE.

Principal Caven rose to explain that the statement made by Mr. Macdonnell last night had shaken his confidence in the interpretation which he had ventured to give, and which he had up to that time believed to be the correct one. He was very sorry for this, as he had thought that they had then been in sight of land. His brother had brought in a principle of interpretation which deprived the statement of its value. That principle was, as he understood it, that when a person was in doubt regarding the language of the Confession of Faith, it was still open to him to fall back upon the language of Scripture. This principle, he held, vitiated his adhesion to the subordinate standards of the church. But he did not think that the Assembly had exhausted the means of dealing with the case. He suggested that a committee be appointed to converse with him during the year on the point at issue.

Mr. King also expressed his disappointment with the remarks made by Mr. Macdonnell on the previous evening. In the light of these remarks he was no longer able

to take the ground which he had great pleasure in taking at an earlier stage of the case. When Mr. MacDonnell told the Assembly that he adhered, not to the doctrine of the Confession in its well understood sense but to the *language* of the Confession,—“that language being almost exclusively from Scripture,” he stood precisely where he stood when he presented the first statement of his views to the Presbytery. A few words of explanation here passed between Principal Caven and Mr. MacDonnell.

Dr. Cochrane thought that the Assembly had arrived at a very grave crisis, and feared that the Court was not in a position to vote upon any of the motions submitted to it. He therefore moved that the motion and amendments be submitted to a Committee of the movers and seconders, with such additional members as the Moderator may appoint, with instructions to report as early as possible.

Mr. McMullen, Woodstock, rose to address the house in deep distress of soul. On personal grounds he would go as far as any one to arrive at a satisfactory solution, but in the interests of truth and Christianity it was their duty not to mince matters. If Mr. MacDonnell had only stopped half-way in his speech last night, the whole matter would no doubt have been terminated. It appeared that Mr. MacDonnell's difficulty is not with the Confession of Faith, the language of which he declares he believes with all his heart, but with the interpretation of Scripture on this doctrine, and seeing that he has declared to the Assembly that no interpretation of Scripture on this subject has a stronger hold on his conviction than the one held by the Church, he therefore moved the appointment of a Committee to confer with Mr. MacDonnell with the view of ascertaining the reasons of his doubt, and giving him brotherly counsel.

Professor McKnight who had studied this case dispassionately, at a distance of 1200 miles from local excitement, thought that the Assembly had failed to understand Mr. MacDonnell. But then his brother was to blame for that, because he had made use of phraseology of doubtful meaning. His position was simply that of a man who entertained grave and serious doubts upon this question. One of these was as to the meaning of *Aionios*, another as to certain passages of Scripture which seemed to favour the final restoration, and another, proceeding from general views of the divine character. But he found that the preponderance of evidence was in favour of the general view of the Church on this subject. Mr. McKnight went on to analyze these different attitudes in a masterly manner, and, at the conclusion

of an able speech, expressed his satisfaction with Dr. Proudfoot's motion.

Mr. Middlemiss said there was a very important distinction to be drawn betwixt difficulties and doubts. He knew well what both were. He proceeded to explain at length his conception of this distinction. This he did in a logical and satisfactory manner though we regret our inability to present the precise point of an argument so subtle, and involving such nice distinctions, in the few sentences to which we are limited.

Dr. Ure, of Goderich, followed in a vigorous speech. He remembered the time when he was in the same state of difficulty as Mr. Macdonnell. But his mind was now at rest in regard to the evidence, whatever might be the difficulties in his mind at times in regard to the truth itself. It should not go forth to the public that anything connected with this matter in the slightest manner threatened what might be called a theological crisis. The difficulties were not of the sort which produced genuine heresy, nor was Mr. Macdonnell the kind of a man of which heretics were manufactured. It would be a sad thing to his mind if their brother should be silenced by this Assembly because he had acknowledged his doubts. As to the publication of these doubts, he could not apologize for that, but had not Mr. Macdonnell admitted that he had been unwise in so doing, and expressed his regret? He moved, in effect, that Mr. Macdonnell's final statement be accepted and that no further proceedings are necessary. At the same time that the Assembly take the opportunity to reaffirm and emphasize the necessity of upholding in its integrity the doctrine involved in this case, as set forth in the standards of this church.

Mr. Croil, Elder, supported Dr. Ure's view of the case. He did not think that Mr. Macdonnell had committed the unpardonable sin.

Mr. MacLennan, (Peterboro), dwelt at considerable length on the negative position of Mr. Macdonnell's mental attitude. The question was whether or not the Church required of her Ministers such an entire intellectual uniformity or similarity, not only in the main, but in all the minor questions, as that it could not tolerate such a position as that avowed by Mr. Macdonnell. Mr. Smith, Hamilton, agreed with the last speaker. If the foundation of these doubts were intellectual, or scriptural, the Assembly should seriously consider it, but if it was simply emotional, which he thought it was, the case was very different. He hoped that the lesson taught by this discussion, that ministers should not deal in public

with speculative topics, would not be lost on the Assembly.

Mr. Macdonnell here rose to say that the language of Professor McKnight was a satisfactory expression of his opinion. The announcement was greeted with applause. Principal Snodgrass said he would like to add his mite to the already large literary contribution in the clerk's hands, by offering a motion which sustained the reference "found that Mr. Macdonnell had not adopted any opinion at variance with the church or the teaching of the Confession, and commended him to the guidance of the Spirit of Truth, praying that all those difficulties may speedily cease to perplex his mind, and charging him not to introduce them into his teachings." This was not a case of heresy. He was not prepared to accept the assertion that the doctrine involved was a *fundamental* one. His motion was seconded by Mr. Burton, Belleville.

Principal MacVicar, took the ground that Mr. Macdonnell was not in accord with this church upon the doctrine in question. This departure from the doctrine held by the church was an exceedingly serious one. It was not to be remedied or atoned for by a mere censure. Something more than negative teaching was required of our Ministers. But Mr. Macdonnell evidently found himself in a position in which he was unable to teach anything directly and emphatically touching this great fundamental doctrine of the eternity of future punishment. The question came to this,—was the Assembly prepared to accept a qualified subscription from any of its members? He reminded the Assembly of the answer to the 19th question in the Shorter Catechism—which gave forth no uncertain sound on this subject—he deprecated the use of the argument that Mr. Macdonnell might be driven from the Church. It was a far more serious consideration that this Church should be found in any measure drifting from the old historic landmarks, and from the doctrine found in God's Word. He therefore moved, substantially, (1) "that Mr. Macdonnell's final statement is not satisfactory to this Assembly. (2) That a Committee be appointed to confer with him, in the hope that they may be able to bring in a report as to his views which may be satisfactory."

Principal Cook spoke at some length on the various aspects of the question at large, which had presented themselves to different minds in diverse circumstances. He sympathized with Dr. Snodgrass' motion, but was prepared to go somewhat further. The substance of his motion was that "the Assembly approves of Mr. Macdonnell's frank-

ness and discerns in his state of mind a promise of assurance that the Good Spirit will in due time lead him to the acknowledgement of all that is essential in the doctrine in question."

Mr. Laing, Dundas, seconded Dr. MacVicar's motion. He hoped a committee would be appointed, and that an honourable end to the matter would be found. Mr. Wilkins, Stratford, submitted a motion which, commending Mr. Macdonnell to the guidance of the Spirit of Truth, dismisses the case.

Mr. Campbell, Montreal, contended that during the last few months his brother had been gradually approaching the views held by the Church, and that as the basis on which they united last year implied toleration on many points, which were thought so important one or two centuries ago as to have caused the disruption of the Church, he had no fear that this or any other question would seriously disturb our peace and harmony.

Mr. Sedgwick, Nova Scotia, moved an amendment in effect "declaring Mr. Macdonnell's statement unsatisfactory. Nevertheless, containing as it does, ground for hope that he will yet be led to the fulness of the truth, that the Church feels it can allow this matter to take an end in the meantime."

EVENING SEDERUNT.

HEARING OF DELEGATES.

It was not an unwelcome interruption, even to a debate that had become intensely interesting, for the Assembly to have its thoughts turned for a little in another direction, the more that the men who were to hold it by the ears this night, were so well qualified to do it. Mr. Sommerville, the same venerable friend who preached to us on Sabbath, and Dr. Mutchmore, editor of the *Presbyterian*, and pastor of a large congregation in Philadelphia, were severally introduced, and in the addresses which they gave, rivetted the attention of the house. The earnestness, the enthusiasm, the burning eloquence of the former will never be forgotten by that great congregation—for the Church was literally full to the very doors, and overflowing. Our American brother shone in a somewhat different light, but none the less brilliantly. Each of them spoke close upon one hour. The Moderator then addressed them in very happy terms, after which was sung the 132nd psalm, and then the Assembly adjourned.

SEVENTH DAY.—*Wednesday.*

If any one had said, "what of the night?" the only reply to be given was, "the night cometh, also the morning; but no beginning of the end of this debate."

Mr. Sedgwick, Tatamagouche, supported the motion he had previously made. He believed they could leave this matter now to Mr. MacDonnell's own heart and conscience. In a reasonable time he would tell his brethren the conclusion at which he had arrived. Dr. Murray, Cavendish, P. E. I., seconded Mr. Sedgwick's motion.

Professor Mackerras objected to the reference of the question to a Committee. Mr. MacDonnell's views had already been presented to the Assembly by himself.

Mr. Thompson, Pictou, took Mr. MacD's attitude of mind to be exactly what it had been when the sermon was preached. His views were opposed to the Church, and they must look at the influence this had had. Besides they were establishing a precedent.

Mr. Whimster, Meaford, submitted another motion, seconded by Father Chiniquy, the purport of which was to stay proceedings for a year, in the meantime appointing an advisory Committee to confer with Mr. McD.

Professor Mowat held strongly that this could not be construed into a heresy case. It was his brothers' love of truth which had led him to entertain doubts. The Assembly should let the matter drop, and not allow it to go forth to the world that a good man, and an acceptable preacher, was to be disciplined for holding a doubt, while nothing was done to men who were stupid and dull, and whose preaching was useless.

Mr. Bennett, St. John, could not conceive how they could condemn any man for doubts.

Mr. Smith, Toronto, depreciated strongly the idea that this Assembly was to admit of a qualified subscription. The matter should be settled now, and better without a committee. Mr. McLean, Belleville, held that Mr. MacDonnell's position was to be properly characterized as one of *perplexity*, not of antagonism to the received doctrines of the church. Mr. Wardrope despaired of this matter being settled by an open vote. It required the intervention of a Committee. The position was a trying one, but how often had God's Church been relieved from similar trials and dangers.

Mr. Inglis did not like the tone of debate in that it was too metaphysical. There had been very able and acute speeches, but this was not a body of philosophers, but of plain men, and the plain man's creed was not long. He would like to have had that speech of Dr. McKnight's boiled down, and that that of Dr. Cook's had been unspoken. He would

refer this matter to next Assembly. Mr. McGillivray urged the acceptance of the proposal. Mr. Matheson, Clinton, desired to maintain in its integrity the doctrine of the Church taught in Scripture. He could not comprehend the momentous question of eternal punishment, but he felt himself called upon to believe the declarations of Christ in regard to it *simpliciter*.

Mr. Gordon, Ottawa, could not justify a preacher of the Gospel going before his people, and proclaiming his doubts and perplexities to them from the pulpit. The preacher in this instance had himself acknowledged that to be a wrong course and expressed regret for having done it. But neither did he think that a man should be unchurched for entertaining doubts in his own mind. He thought a large proportion of the blame for *publication* of this unhappy sermon should rest on the public press. Mr. McMillan, Mount Forest, supported Dr. MacVicar's motion.

Professor Campbell, Montreal, also adhered to Dr. MacVicar's amendment, and explained his position very clearly. He addressed himself to the processes of reasoning by which Mr. Macdonnell must have been led to his present conclusion. His difficulty must have been either an intellectual, or an emotional, or an exegetical one. He thought it was of the last named character, and, further, that his was not a state of exegetical equilibrium, but that the evidence in his mind preponderated in favour of the orthodox views.

EVENING SEDERUNT.

FRENCH EVANGELIZATION.

The whole evening was devoted to the reading and consideration of the Report on French Evangelization, and the house was again filled, floor and galleries. Dr. MacVicar, the Convener, read the report. It was a remarkable document, and lost nothing from the effective manner in which the learned principal rolled out its sentences, and the precision with which its salient points were emphasized.

The Board entered upon its duties at the commencement of the year amid unwonted difficulties, and with a debt of \$3,000. It looked as though the work must collapse on account of its financial difficulties, but that disaster had been averted, in the first place by faith on the part of those who were at the helm, and, ultimately and completely, by the wonderful liberality of the Ministers and Congregations of the Church. Twenty-six Missionaries were employed by the Board. At Stellarton, N. S., 125 French people had abjured Romanism: at Islet

Brook, N. B., 15 heads of families had done the same; at Point Levi, Que., 40 persons had been converted. At Ottawa, a French Congregation had been established numbering 120, with 29 communicants. In Montreal, by the blessing of God on Mr. Chiniquy's labours, no less than 2043 persons had come out from the Romish Church, and 220 others had been converted through the same instrumentality elsewhere. The Board had purchased Russell Hall at a cost of \$20,000. That church was now filled to overflowing. There was not room enough to take the converts in, and arrangements were now in progress for the erection of a second church which would be completed in August. One hundred of these converts had been received into the church as communicants. A benevolent society had been established which had given relief twice a week during the winter to 2000 poor French people. There had been bitter persecution directed against converts, missionaries and directors of this work, but in the midst of these persecutions they had been sustained by the power and favour of the Lord. The receipts for the year were \$19,504. The balance in hand was \$3,436. The contributions for the relief of the poor had been \$22,000.

Dr. MacVicar, in speaking to the report, expressed profound gratitude to God for the success of this work, in a year marked by a financial crisis. The Roman Catholic Church was now aware thoroughly that the people of Lower Canada were slipping from their grasp. Presbyterianism had arisen in its might and demanded the total disestablishment of the Church of Rome in Lower Canada. He was glad to say that the Agents of the French Mission were just the right men for the work. Father Chiniquy alone had taken out of the Church of Rome more converts in a year, than twenty ordinary men could have done in ten years. He had proved himself a veritable warrior in the cause of Christ, and was doing a great work.

Mr. Muir, Huntingdon, moved the adoption of the report, seconded by Mr. McTavish. Both these gentlemen made able speeches, and the motion was carried by acclamation.

The Moderator, departing from the usual custom of the House, tendered the special thanks of the Assembly to Dr. MacVicar, and expressed his own sense of the importance of the work and the value of the committee's labours.

Mr. Ourier, formerly a priest of the Romish Church, and one of Mr. Chiniquy's converts, then addressed the Assembly in French. He had joined the Presbyterian Church because he admired its principles and system of government. He asked the

Assembly to thank God with him that he had found the true light, and that, by faith in Christ, he now stood upon a living rock. Prof. Campbell interpreted the speaker's remarks as he went on.

Father Chiniquy also spoke at some length of his labours, which "by the grace of God, had been attended by almost incredible success." He recited the dangers and difficulties he had contended with; the manifested desire of his fellow-countrymen to accept the gospel of Christ; the tyranny of the dignitaries of the Romish Church, and the remorselessness of its laws. He reminded the Assembly that they must destroy Rome, or she would destroy them. The only weapon he advocated was the Word of God.

EIGHTH DAY.—Thursday.

While these great themes were being discussed, a few minutes were now and then snatched from the order of proceedings for the consideration of several minor matters. *Inter alia*, it was agreed that the

NEXT PLACE OF THE MEETING

of the General Assembly should be in St. Matthew's Church, Halifax, on the second Wednesday in June.

LEAVE TO RETIRE.

On motion of Dr. Snodgrass, seconded by Dr. Taylor, leave was granted to retire from the active duties of the ministry to Dr. Cook, Quebec, Mr. Livingston, Simcoe, and Mr. Fraser, Thorold. The mover and seconder testified warmly to the valuable services rendered to the Canadian Church during the forty years of his ministry by the venerable ex-moderator of this church, Dr. Cook, who had been like a beacon-light on the East Coast for many years.

THE MACDONNELL CASE.

The debate was resumed by Dr. Bain, Perth, who said it appeared to him a mystery in the order of God's Providence, that at this particular time such a cloud had arisen, seemingly calculated to mar the harmony of the church. He hoped that good would yet come of it. One thing was clear. This Assembly was determined to vindicate the standards of the church. He felt that Mr. Macdonnell had transgressed; but he also felt that the Assembly would deal with him in forbearance and love, so as to preserve to each member the liberty of free enquiry according to the Word of God.

Mr. Scott, N. Bruce, felt that Mr. Macdonnell's last statement could not be accepted and the truth preserved.

Explanations here ensued between Mr. Macdonnell and Mr. Scott, when Mr. Hall, Nissouri, tabled another amendment, which urged further prayerful consideration of the matter on Mr. Macdonnell, and "instructs him to report, to the next meeting of Assembly, his position in reference to the question." This was seconded by Dr. Patterson, N. S.

Mr. Straith, Paisley, seconded by Dr. Fraser, Saugeen, moved in the same direction, substituting the *hope* that, "he may be able to report himself next year as in full accord with the doctrine of the church."

The moderator here interposed that he thought that it was wasting the time of the assembly to bring forward resolutions which were almost identical. The point to be kept in view was,—“What was to be done with Mr. Macdonnell?”

Dr. Macnish would like to see this discussion divested of so much logic and abstract reasoning, and that the assembly should remember they were dealing with a human being like themselves. Unless they could prevent the mind from thinking, and the heart from hoping, they could not destroy the springs which moved the secret consciences of men. The head and front of Mr. Macdonnell's offending was in not keeping his doubts to himself. He would scorn to have recourse to the *argumentum ad misericordiam*.

Mr. Watson, Huntingdon, rose amid loud cries of "vote" to move the *fifteenth* and last amendment—substantially, "that the matter be now dropped, and that Mr. Macdonnell be only cautioned by the General Assembly against unnecessarily disturbing the peace of the church."

AFTERNOON SEDERUNT.

"Not yet, Mr. Moderator!" spoke up a stalwart Nova Scotian, whose sonorous voice now for the first time fairly rung through the house, and who, shaking his tawny head, as the lion, roused from his lair, shakes his mane, ere he goes forth to seek his prey, took his stand upon the dais, with the air of a gladiator prepared for mortal combat. This was Mr. George M. Grant, who had that morning returned from Edinburgh, whither he had been commissioned by the Assembly to go, as the Ambassador of the Presbyterian Church in Canada to the Supreme Court of the parent churches on the other side of the sea.

After a few remarks from Elder Brown of Yorkville, who said that he hoped this church would never be "*broad*" enough to endorse any statement throwing doubt upon the word of God, Mr. Grant came forward and entered upon a resumé of the whole

case in its various aspects. They all knew, he said, that a mere vote on any of these fifteen resolutions, was not going to settle the question by any means. What was wanted was to settle the minds of the public, and nothing but an almost *unanimous* vote of the Assembly would do that. The condemnation that had been pronounced against their brother, had, he thought, been too sweeping and general. They had no evidence that Mr. Macdonnell habitually preached his doubts. This was the first instance of which they had heard. He could conceive cases in which a minister was justified in taking his people into his confidence, and telling them what doubts troubled him; nowadays, congregations were not so far behind their ministers in point of intellect and education. The question before them involved two of the fundamental principles of the christian church. The first affected the mental and spiritual liberty of the individual; the second was whether divergence on any point is to be tolerated. Was the assembly to adopt the principles of Rome? Do we understand Mr. Macdonnell's exact position? Ask him if he believes in the doctrine of eternal punishment as expressed by Christ. He says "yes." Ask him again if he accepts all that Christ meant by these words, He would answer; "yes I do." "Are you absolutely sure of what Christ meant?" "Not quite"—he would say—"but, whatever he meant, I loyally subscribe to." That attitude of mind, it seemed to the speaker, did not spring from rationalism, but from reverence, and, because of his reverence for the Word of God, he had hesitation. They ought not to ensnare him into doing or saying anything against his conscience. Did the liberty to entertain a doubt imply a qualified subscription to the confession of faith? Then there was not one of our ministers who did not give a modified subscription. Even Dr. Candlish had said distinctly that while he accepted the scripture statement on the six days creation of this earth, he could not accept the interpretation of the confession that six literal days was meant. How many of us do that? He cordially supported Dr. Ure's motion for these reasons, among many others, because it did not put Macdonnell in a corner to be interrogated by any committee, and it did not limit him to time in coming to a conclusion. The Lord of Light alone could rid their brother of his doubts, and it was not safe to prescribe a time to the Lord. If they left him free, he believed the Lord would lead him.

"Not yet, Mr. Moderator!" said another, who now, in turn, became the observed of

all beholders—of prepossessing appearance, with the bloom of mid-day manhood in his cheeks, fresh as though he had been borne hither from the Emerald Isle on the wings of this morning. He, too, had been markedly silent during this long debate. Waiting, was it for the last word, or, until he should find a foeman worthy of his steel? Now, at all events, he stepped upon the platform to cross swords with the redoubtable combatant who had just sat down, and to vindicate his position as a debater of acknowledged ability.

Mr. Robb regretted that Mr. Grant seemed to overlook the gravity of the question under discussion, and the fact that the enemies of true religion were in these days making their strongest efforts to weaken the Church by endeavouring to spread abroad this very error, that the punishment of the wicked was only to be everlasting in the sense that it *might* be annihilation, or at any rate not of absolutely endless duration. The Church of Christ had held to the doctrine of eternal punishment through all the ages, in which it was true to the Word of the living God. At the present time, the Evangelical Alliance regarded this doctrine as so important that it had placed it among the seven principles upon which that union had been founded. They must regard every assault made upon truth as evil in itself, evil in its intention, and, so far as man can accomplish it, evil in its results. He did not say that Mr. MacDonnell had been dishonest in making any of the statements which he had made before the Presbytery or this Assembly. On the contrary he felt himself warranted in taking the stand he had taken by the supposition that Mr. MacDonnell's later statements were honestly consistent with his previous statements, and with the doctrine in the sermon which he had preached. He protested against the idea that the pulpit was the proper place for a man to give expression to the troubles by which his own soul might be afflicted. There was a place for "speculation," but the pulpit was not the place. Paul was a philosopher, but he protested that his duty was not to deal in philosophical questions, but in those which bore on the glory of God and the sanctification of men. The requirements demanded by the church of her ministers were two:— (1) They must hold positively the doctrines of the Church, as formulated in the Confession of Faith. Mr. Macdonnell did not possess that qualification. (2) They must be prepared to teach, maintain, and defend them. Mr. Macdonnell was not in a position to do so. It had been asserted that his brother believed the words of

Christ, on the subject of future punishment, but Mr. Macdonnell did not know what the meaning of Christ's words was, while the Church and the Confession were certain. As a Minister of the church, under subscription, *he ought to be certain* on that point. There were three and only three positions possible in regard to a truth of which evidence was given,—it was proved, it was not proved, or it was disproved. It required a strong mind to withstand evidence that was "almost irresistible." A man must either believe a truth, or assume an attitude of unbelief. The Presbytery said "if your attitude is that of disbelief, clearly that cannot be allowed, and, if it be of non-belief, you can neither hold nor preach the doctrine." When that was put to Mr. Macdonnell, was it not dealing fairly with him? It had been said that Mr. Macdonnell's divergence from the standards was shadowy, if not trifling. He trusted the Assembly would not be driven into accepting a vague opinion on a matter affecting a fundamental doctrine of the church, upon which it must stand or fall. He combated the relevancy of the precedents mentioned by Mr. Grant. Whatever difficulties he himself might have in regard to the theories of creation, they did not effect the Confession of Faith, but the truthfulness of God's Word. He read in the fourth commandment, "For in six days God created the heavens and the earth." Mr. Robb concluded by supporting the amendment of Dr. MacVicar.

THE EVENING SEDERUNT.

THE DEBATE RESUMED.

The consideration of the Report on Foreign Missions was the order of the day for this Sederunt. The speakers were seated on the platform, ready to pour forth their eloquence before an audience the largest that had yet assembled within these walls. But, on motion to that effect, the rule was suspended, and the discussion, now evidently drawing to its close, was resumed by Mr. Robb, who had the floor at the hour of adjournment.

Mr. J. F. Campbell, N.S., rose to address a house very impatient for the final "vote." He succeeded, however, in delivering a forcible speech. He claimed that some allowance should be made for Ministers who threw their whole souls into their work. Such men, if they were sometimes liable to commit great mistakes, as he believed had been done in this case, were also more likely to do good to the souls of men, than others, of whom it might too often be said, that they were silent in the presence of sin and crime, or who, if they did speak,

were woefully unfaithful in their dealings with dead souls.

Mr. Macdonnell then came forward and spoke at considerable length. After referring to the remarks that had fallen from a number of speakers he proceeded to trace the historical outlines of his mental attitude in reference to the doctrine in question, in a remarkable clear speech lasting over an hour. The following synopsis, taken from the *Toronto Telegram*, may suffice to indicate the line of thought pervading the speech.

"He said the question with him had not been about submitting to the truth of God, but it had been and still was, 'What is precisely the truth of God on this matter?' His difficulty in coming to a conclusion on the momentous question of the future punishment of the wicked did not rest merely on the solitary Greek word *aiônios*, but on a comparison of certain passages with the character of God as revealed in Scripture. When he went to the Confession of Faith for an interpretation of these passages he found none, for the words in the Confession were the words of Scripture, and that accounted for his expression, 'expressed, as it almost entirely is, in the language of Scripture.' He was not responsible for the expression, 'Throw away the Confession.' He was not responsible for advice to shorten it, although he was sure it would be shortened, but not this year. With regard to the question of the absolute, unconditional endlessness of future punishment, he thought there were three attitudes of mind—first, 'I believe;' second, 'I deny;' third, 'I doubt.' The third position was his, and if they asked him what was the amount of his doubts, he simply could not say. The difference between himself and many other members of the Assembly who had doubts was, that he had given public utterance to his, while others had not, and that was the only reason why he had been put on a different footing from them. He wanted with all his heart to preach the Gospel of Christ. He did want to preach the truth, the full truth, and that in connection with the Presbyterian Church in Canada. He bowed with absolute, implicit submission to the Word of God, and if that Word said to him in unmistakeable terms that the wicked who reject Christ in this life will go into hopeless and endless misery, then he bowed to that truth, and would say, 'Shall not the Judge of all the earth do right?'"

THE VOTE.

The supreme moment had now come. The Assembly was ready for the vote. The

body of the House was cleared of strangers. The galleries, full before, were more densely packed. Six of the amendments were withdrawn. There remained nine to be voted on. Beginning with the last, each was put against its predecessor. As the clock struck twelve, midnight, Principal MacVicar's amendment was declared to be carried over the main motion, yeas 263, nays 110, and the Moderator declared it to the judgment of the Assembly. It is as follows:—

"Sustain the reference for judgment; find that in the statements made before this Assembly, Mr. Macdonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by this Church and formulated in the Confession of Faith; nevertheless, that he has adopted no doctrinal views contrary to the Confession of Faith; therefore resolved, 1st, that the above twofold statement is not satisfactory to this Assembly; 2nd, that a Committee be appointed to confer with Mr. Macdonnell, in the hope that they may be able to bring in a report as to Mr. Macdonnell's views, which may be satisfactory to this Assembly."

AFTER THE STORM.

We have purposely abstained from recording the *applause* which followed the statements of parties on either side. That such there was, however, is true. Such a debate as this could not possibly be carried on without such popular demonstration of feeling. Now it was soft like the sound of the muffled drum, again, it was more pronounced. It rose occasionally to a storm. In one instance at least, the observant reporters characterized it as "tremendous." But the announcement of the final vote was received with solemn silence, a silence almost approaching to embarrassment, and that remained unbroken until the tremulous voice of the subject of this prolonged debate broke the stillness.

Mr. Macdonnell, advancing to the platform, expressed his submission to the decision of the Assembly, and requested that this whole matter be remitted to the Presbytery of Toronto, to proceed regularly by libel.

It is needless to add that the request was ruled out of order. Principal Snodgrass and ninety-five others entered their dissent from the finding of the Assembly, and this session was closed with the benediction.

NINTH DAY.—Friday.

STATISTICS.

Mr. Torrance, of Guelph, the Convener,

presented the Report, a voluminous document, which was put into the hands of members in printed form, and gave evidence of the abundant labours of its compiler. Owing to the negligence of many congregations it was necessarily very incomplete. It took cognizance, however, of 51,501½ families, of 83,434 communicants, and of 74,989 young people in the sabbath schools and Bible classes of the church. It mentioned the building of thirty-five churches and twenty-six mansees during the past year. It also recorded that 11,242 members had been received into the communion of the church. The contributions, for all purposes, of the congregations who had made returns to the committee, was close upon one million of dollars.

ORGANIZATION OF THE CHURCH.

The report of the committee which met in Montreal, in September last, was next taken into consideration, and effect given to certain of its recommendations. The more important features of the report, such as that referring to the polity of the church, were reserved for future action.

COLLEGES.

The following statements were made in reference to the equipment of the Theological Halls. Knox College, Toronto, has two professors, one lecturer, two tutors, and a lecturer on elocution. Its estimated annual expenditure is \$11,000. Queen's College at Kingston has two Theological professors. It requires \$2,000 annually, in addition to its endowments, to meet its annual expenditure. The Presbyterian College, Montreal, has two professors, one lecturer, one tutor, and a lecturer on elocution. The estimated annual expenditure is \$8,000, of which \$6,500 requires to be raised by collections from the churches. Morin College, Quebec, asks no aid at present from the church. The Theological Hall, Halifax, has three professors. The salary of one of them is guaranteed, for a time, by the Church of Scotland. The amount required to be raised by collection is \$5,000.

EVENING SEDERUNT.

FOREIGN MISSIONS.

There was a fair audience, though by no means so large as on the previous evenings, to listen to the reports of the conveners of the Foreign Mission Committees of the Eastern and Western divisions respectively. The great length to which these reports extended was manifestly disproportioned to the time at the disposal of the House for

their proper consideration; a fact, which, taken in connection with their intrinsic importance, is suggestive of a remedy for the future, either in the direction of condensation, or in securing more time for their discussion.

Mr. Gordon, Ottawa, moved the adoption of the reports, seconded by Dr. Murray, of Prince Edward Island. It was a grand thing to find that this young church was determined to be a missionary church, not only by endeavouring to overtake the spiritual wants of its own people, in remotest parts of this vast Dominion, but in its desire to extend its influence to the dark masses of heathenism in foreign countries. The reports spoke of efforts that had been attended with the blessing of God in India, and China, and the Isles of the Sea, in addition to work among the Aborigines in the great North-western territory of our own continent. The western wing of the Church had given \$14811 for foreign Missions during last year, and the eastern section, no less than \$13,593. We have already a considerable staff of ordained missionaries, and assistants male and female, including a number of native teachers and catechists. Others had responded to the call of the committee for more labourers. Some of them were here to-night ready to say to the Assembly,—"Here am I: send me!" Surely the Church should thank God for such tokens of his favour and go forward.

Mr. Grant, one of our missionaries from Trinidad, addressed the Assembly on the nature and progress of the work in that Island, where three other ordained missionaries of our Church were associated with him in proclaiming the gospel of salvation to 100,000 Coolies. Already they had 500 under instruction, of whom 100 had learned to read the Bible. They taught the children in English, and many of them were familiar with our popular hymns. In his own Sabbath school he had fifteen Hindoo children who could repeat the shorter catechism from end to end without a mistake.

Mr. Sommerville, from Glasgow, gave a delightful account of his own visit to India the winter before last, and of the way in which he endeavoured—in some instances most successfully—to bring the people under the influence of Christianity. The population of British India was now about 240,000,000 of whom about 240,000 were Europeans. Supposing that every individual European in India was an earnest missionary, it would only amount to this, that we should have the quarter of a European missionary for every million of the heathen!

But instead of that being the case, it unfortunately happened that the Europeans

in India were very far from being living epistles from which the heathen might read and know the grace of the Lord Jesus. The godless life of its professors was precisely the greatest obstacle to the growth of Christianity in India. But, in spite of that, the day for preaching the Gospel in India was not only coming, it had come. What was now wanted was men of the right stamp, not only men whose hearts were in the work, but "graphic men," men of power, men of commanding intellect. He believed from what he had seen since coming to Toronto that this United Church in Canada was a new power that had arisen in the earth, destined to eclipse the greatest efforts which all the churches of the old world put together had as yet put forth.

Mr. Douglas, of Cobourg, came forward to the platform and in a few earnest words, modestly but effectively spoken, offered himself to the Assembly as a missionary to India. The idea was not a new one with him. During the nine years of his ministry this thought had ever been uppermost in his mind. He had been waiting and watching for some clear indication that his own heart's desire was in accordance with the will of God in this matter. Now he felt that he had received a call to this field of labour, and he placed himself at the disposal of the Assembly. Mr. J. Fraser Campbell, who had made a similar offer to the church a year ago, stated that in his case the arrangements had all been completed. In a very short time he would proceed to his destination, it might be at Madras, or it might be at Indore, and he was there to-night to say farewell to his brethren, and to entreat that their prayers and sympathies should follow him whither he was going.

This terminated one of the most interesting and instructive sessions of the General Assembly.

TENTH DAY.—Saturday.

WOMEN'S RIGHTS.

It is curious to notice how debates sometimes arise in a most unexpected manner, from small beginnings, and the readiness with which members spring to their feet on the slightest deviation being proposed from their preconceived ideas of propriety. An instance of this was afforded in connection with the report of the Committee on the Standing committees of the Church which was presented by Dr. Cochrane.

The name of Miss Machar of Kingston, was read as the Secretary-Treasurer of the Juvenile Mission to India; whereupon Mr. Laing, Dundas, objected stoutly to the name of any lady appearing in the As-

sembly Records. He maintained it would be establishing a precedent wholly unwarranted by scripture, and the practice of the Church. It was not to be tolerated.

Mr. Wilson, Kingston, held that Miss Machar was not a member of this Court, and that on this ground it was *ultra vires* to make the appointment. The Rev. gentleman was reminded that a few minutes previously, at his own suggestion, the name of a male member of his own congregation, who was not a member of the Assembly, had been added to a standing committee without being questioned. He acknowledged the corn.

Professor MacKerras here made a bee line for the Moderator's desk. "Rax me the Bible, Moderator." While turning over its leaves, Mr. Blair, an elderly Minister from the West, came to the rescue with the Bible at his finger ends, and demolished the opposite statement with copious extracts in favour of the appointment. By whom did St. Paul send his epistle to the Romans? Was it by Titus, or any man? No, it was by a lady. Paul commended to the early church Phœbe, a servant of the church at Cenchrea. Ladies ministered unto our Lord frequently; among others, Johanna, the wife of Chuza, Herod's steward, and Susannah, whose names are recorded by St. Luke. Let us beware that we do not despise our Phœbes and Susannahs. Tryphena and Tryphosa "laboured in the Lord." Women were found last at the cross and first at the grave.

Dr. Bell and Mr. Gordon, Ottawa, stood up for the ladies. Had the Assembly not already appointed female missionaries, and were their reports not before us? Last night the Assembly had distinctly approved of the formation of Ladies' Associations. Mr. Grant, desired the Assembly to notice that they were as yet without a book of forms and that by this action it was proposed to abolish a constitutional practice of one of the uniting churches. If they abolished this Secretary-Treasurership they abolished the Juvenile Mission Scheme altogether. Mr. Laing consented to withdraw his opposition, provided it was not regarded as a precedent. Dr. Snodgrass refused to admit that it was not legitimate for the Assembly at any time to appoint to its offices whomsoever it thought fitted for any position, male or female, members of Assembly or otherwise. The nomination was sustained by acclamation.

THE RECORD.

Principal MacVicar presented the report of the committee on the RECORD. It shewed that the present circulation was 35,490 per

month, and that its financial position was satisfactory.

ELEVENTH DAY.—Monday.

The greater part of this day was occupied in considering the report of the committee on the organization of the church, and chiefly that portion of it which dealt with Home Missions. A number of regulations were agreed to in this connection.

THE MACDONNELL CASE.

The Committee appointed to confer with Mr. Macdonnell presented the following

REPORT.

The Committee beg leave to report to the General Assembly that Mr. Macdonnell met with them, and stated that while he was desirous to meet the wishes of the Assembly in regard to conference with the Committee, he respectfully referred them to the statement made on Thursday evening before the Assembly, as clearly defining his position, and that the report of that statement which was published in the *Mail* of the 16th inst. is substantially correct.

After mature deliberation, the Committee agreed to lay before the Assembly the following minute for the adoption of the Court:—

Considering (1) that this General Assembly has already declared that the statement of his views made by Mr. Macdonnell before it are not satisfactory; (2) that on meeting with the Committee appointed by the Assembly to confer with him, he signified that he has at present no further statement to make by which his position towards the doctrine in question might be modified; (3) that the doctrine of the eternity or endless duration of the future punishment of the wicked, as taught in the Confession of Faith, is a doctrine of Scripture which every minister of this Church must hold and teach, the General Assembly feels under obligation to continue its care in this matter.

But inasmuch as Mr. Macdonnell has expressed his regret for having preached the sermon which gave occasion to these proceedings, has intimated that his mind is at present in an undecided state as regards the doctrine in question, and has engaged while seeking further light not to contravene the traditions of the Church, the Assembly, in the hope that Mr. Macdonnell may find his views in accord with the standards on the subject in question, resolve that further time be given him carefully to consider the matter; and that he be required to report through his Presbytery in the next General Assembly whether he accept the teaching of the Church on the subject.

The Assembly would commend their brother to the guidance of the Spirit of Truth, praying that, with the Divine blessing, upon further study of the Word of God all difficulties as to the Scriptural evidence of the momentous doctrine incurred may speedily cease to perplex his mind.

Mr. Wilson, Kingston, moved the adoption of the Report.

“Behold how great a fire a little matter kindleth!” Had the motion been pressed to a vote, the case might have been definitely settled. But, one of those nice questions, of ecclesiastical procedure cropped up which virtually re-opened the whole question involving further discussion of which it was impossible to forecast the consequences. A “point of order” was raised by Mr. Sedgwick. Had not the Committee travelled

beyond their instructions? They had been instructed “to confer with Mr. Macdonnell, and ascertain whether his views were satisfactory in regard to the doctrine in question. Was it competent for them to frame a *deliverance* for the adoption of the Assembly? The moderator thought he must leave it to the Assembly to determine whether the Committee had exceeded their powers.

Dr. Snodgrass contended that the report before them embodied matters which had not been remitted to the Committee. Mr. Robb admitted that this was so. Dr. MacVicar suggested that the report be in the meantime received, and that when its clauses were considered it would be competent for the Assembly to reject or amend any part of it.

Mr. Grant said the deliverance submitted was to himself bitterly disappointing. While he had no objections to receiving the report, yet, as the Committee had transcended its powers, a little time must be allowed them to look at the deliverance, for “it was a marvellous one.” Dr. Caven explained that while the Committee had exceeded their instructions, they had done so from the best of motives, and under the impression that they were acting in accordance with what had fallen from the moderator when the Committee had been named.

After further discussion it was agreed to postpone consideration of the Report until the next day, and that in the meantime it should be printed and put into the hands of members.

EVENING SEDERUNT.

JUVENILE MISSION TO INDIA.

Mr. Macdonnell, on behalf of Miss Machar, read the report. This scheme had been in operation for nearly a quarter of a century, with yearly increasing usefulness. One Zenana school, near Calcutta, was entirely supported by the Sabbath School children of Montreal. Other Schools were in operation in India, towards the support of which about forty Sabbath Schools, besides a few individuals, were contributing. The total receipts for the year, were \$1,165 the balance on hand, \$138. It was stated that this had been the only Foreign Mission enterprise carried on by the late Synod of the Church of Scotland, and that its success was mainly to be attributed to Miss Machar's diligence and enthusiasm.

LUMBERMEN'S MISSION.

Mr. Gordon, Convener, explained the nature and object of the Mission which was for the benefit of the large number of men employed in lumbering regions in the val-

ley of the Ottawa. These had been visited in their back-wood's shanties, by Ministers and Missionaries, and a considerable amount of religious literature had been circulated among them. They had shewn their appreciation of these services by contributing of their earnings for the support of the Mission. Dr. Caven moved the adoption of the report, seconded by Mr. Sedgwick. The Convener was thanked for his labours, and the work commended to the interest of the whole church.

SABBATH SCHOOLS.

Dr. Reid submitted the report of the Committee on Sabbath Schools which recommended that the Assembly encourage the formation of Missionary Associations in connection with the schools, and that the moderator should send a pastoral letter to the churches on the subject.

DELEGATES TO AND FROM OTHER CHURCHES.

Mr. Cargin appeared on behalf of the Presbyterian Church in Ireland, and assured the Presbyterian Church in Canada of the kindly feeling entertained towards it by the church he represented. He explained the difficulties which the church in Ireland had, at various periods in its history, to contend with. He described, eloquently, the recent religious revivals in Ireland and the impetus that had been given to all their missionary and benevolent purposes. He claimed for his church that it always had been, and now was, the champion of evangelical truth in that country, and he hoped that the church in Canada might strive equally among the nations of the earth in activity for the promotion of the truth.

Mr. Grant read a satisfactory account of his mission to the Supreme Courts of the churches in Scotland. He referred to the disposition manifested by the Church of Scotland as well as by the Free Church to give, most heartily, material as well as moral support to the church in Canada. Appended to his report was that of the Colonial Committee of the Church of Scotland, in which would be found fully set forth the attitude of the parent church in relation to the union of the churches in Canada. The Report of the delegation to the Presbyterian Churches in the United States was read by Mr. Laing, and commented upon by Mr. Croil. Principal Snodgrass presented the report of the committee in reference to the Presbyterian Council, held in London last year, and proposed the names of a number of members as representatives to attend the next meeting of the Council.

TWELFTH DAY.—Tuesday.

THE MACDONNELL CASE.

It is a long road that has no turning! When the Assembly met this morning it was evidently with the determination that this matter should speedily come to a final issue. The argument had been literally exhausted. Everything had been said that was necessary to give expression of opinion from both sides of the House upon all the main points involved. The Doctrine of the eternity of future punishment had been affirmed and re-affirmed. Subscription to the Confession of Faith had been argued from different standpoints and there was a fair amount of agreement on that. The difference betwixt being perplexed with doubts and holding heretical opinions had been admitted. The preaching and publishing of doubts had been very generally if not unanimously condemned. The only question that remained was, how the Assembly should deal with a brother, who was almost, but not altogether, free from doubts as to the teaching of Scripture in relation to the doctrine of the eternity of future punishment.

The Assembly resolved itself into a Committee of the whole, and after voting down a proposal to sit with closed doors, proceeded to discuss the matter in conference. At the close of the afternoon sederunt the house rose and reported progress. By this time five or six new motions or amendments had been tabled.

EVENING SEDERUNT.

There was now no doubt but that Dr. McVicar's motion contained in the report of the Committee presented yesterday, was likely to become the judgment of the house, and the argument now narrowed itself down to whether the time to be given to Mr. Macdonnell for coming to a definite conclusion on the matter should be limited or otherwise. On the vote being taken the motion requiring Mr. Macdonnell to report through his Presbytery, to the next General Assembly, was finally carried, yeas 127, nays 64. Against this finding 52 members entered their dissent. Mr. Macdonnell expressed his regret that the Assembly had not granted his request made the other night, "that the Presbytery of Toronto be instructed to proceed regularly by libel." This proved the signal for an extraordinary demonstration from the galleries, which, however, subsided, as the clerk with stentorian lungs reminded the Moderator that *the hour of adjournment had arrived.*

THIRTEENTH DAY.—*Wednesday.*

HOME MISSIONS.

Mr. Campbell, Montreal, read the report of the Committee, which was discussed clause by clause. A request from Mr. Jamieson, of British Columbia, to be permitted to unite his congregation in the meantime with the Presbytery recently erected there in connection with the Church of Scotland, was, after some conversation on the subject, agreed to. A discussion then ensued as to the best means of liquidating the debt of some \$9,000 that had been incurred by the Committee. Mr. Hall moved that a special collection be taken up for this purpose. Dr. Proudfoot, on the other hand, moved that the Treasurer of the Western Section be authorized to borrow a sum sufficient to meet pressing engagements. The latter motion prevailed, with the understanding that Presbyteries call the attention of congregations who had not contributed to this fund to the necessities of the case, and that measures be taken to introduce a uniform and thorough system of collection for Home Missions throughout the church. The Eastern Section of the church, that is, the Maritime Provinces, were understood to have had less difficulty than the Western Section in regard to funds. The subject of appointing a special Agent for the Management of this work was deferred and Dr. Cochrane was re-appointed Convener of the Western Section. It was further resolved that Presbyteries be instructed to see that Missionary Associations are formed in every congregation, and that the following be the stated days for taking up collections for the schemes.

French Evangelization, 3rd Sabbath, July.

Widows' & Orphans Fund, 3rd Sabbath, August.

Assembly Fund, Last Sabbath, September.

College Fund, First Sabbath, December.

Home Missions, Fourth Sabbath, Jan'y.

Foreign Missions, Third Sabbath, March.

Mr. Bruce suggested that licentiates should labour for at least one year in the Mission fields before being ordained to a fixed charge.

Mr. Henderson of Orieff, a delegate from the Free Church of Scotland, was introduced at this stage and briefly addressed the Assembly.

FOREIGN MISSIONS.

This report was next dealt with. It was agreed to sustain the recommendations of the report in its main features. The ap-

pointment of Mr. J. F. Campbell and Mr. Douglass as Missionaries to Central India was confirmed, and attention called to the fact that the treasuries of both sections of the church were empty, that \$26,000 was required to carry on the work already undertaken, and that these new appointments would involve an increased expenditure of at least \$6,000, which would make the whole amount required for this service \$32,000 for the current year.

COLLEGES.

This section of the Montreal Committee's report was taken up, and there was read in connection therewith a memorial from the Presbyterian College, Montreal, praying that the Synod of Montreal and Ottawa be assigned to this College, as the territory from which it should derive its support. The memorial was supported by Mr. Scrimger and Mr. Croil. This brought to their feet nearly all the representatives of the Colleges then present. On the vote being taken, the recommendation of the report was sustained restricting the Western boundary of territory for the support of Montreal College to the line of the Brockville and Ottawa Railway. The discussion elicited expressions of opinion (1) as to the practicability of by and by reducing the number of Theological Halls, and (2) of the importance of keeping in view the ultimate endowment of our Colleges.

FOURTEENTH DAY.—*Thursday.*

ORGANIZATION OF THE CHURCH.

The Assembly resumed consideration of the Committee's report and recommendations. The greater part of the day was again taken up with discussions on the support and management of the Theological Colleges, which will remain much on the same footing next year as last. It was agreed to relieve the Home Mission Fund from the support of the Manitoba College, and a committee was appointed to take such steps as might seem best to procure the necessary funds for carrying on that institution, and also for defraying the balance of debt incurred in the purchase of buildings.

AGENCY OF THE CHURCH.

The appointments of Dr. Reid and Dr. McGregor as agents for the Western and Eastern sections of the church respectively were confirmed.

CONSTITUTION OF THE ASSEMBLY.

The Draft Act which had been sent down to Presbyteries was found to have received

general approval in its main features, by the lower courts, and it was now adopted *ad interim* by the Assembly. This fixes the representation in the Assembly at one fourth the number of the ministers and Elders on the rolls of Presbyteries. It is understood that Presbyteries may appoint Elders to sit in the Assembly, whether they have been elected as representative Elders by their kirk-sessions or not, and whether resident within the bounds or otherwise.

ADDRESS TO THE QUEEN, &c.

An address to Her Majesty the Queen was read by Dr. Topp and adopted by the Assembly; also, replies to congratulatory letters on the Union of the Churches in Canada from the Colonial Committee of the Free Church of Scotland, the Presbyterian Church of Victoria, and the Synod of the Church of England in Canada.

FIFTEENTH DAY.—Friday.

The Assembly met at nine o'clock A. M., and proceeded to take up the business remaining on the docket.

COLLEGE REPORTS.

KNOX COLLEGE.—The Board of Management reported 42 students in theology; being 10 more than the previous year. There were 17 in the preparatory department. Seventy-two students, lodged in the college, were prosecuting their studies for the ministry. The ordinary income of the year was \$8,171; the expenditure \$13,931. The ordinary expense fund carries a debt of \$9,531. The endowment fund amounts to \$6,292; the bursary fund to \$3,836. The amount subscribed to the building fund is \$122,000. Every thing connected with the college was deemed highly satisfactory, with the exception of the ordinary fund, the remedy for which, it was believed, is to be sought in, at least, "partial endowment."

QUEEN'S COLLEGE.—The report stated that the number of students was larger last year than during any previous session. 69 had been registered in Arts and Theology. Of these 34 profess to have the ministry in view; ten being students in divinity. The treasurer's statement shewed a deficiency of revenue of \$3,330. The Library now contains 11,000 volumes. The report recommended the appointment of an additional professor in the theological faculty. This gave rise to some discussion, and on motion of Professor McLaren, seconded by Dr. Jobb, the report was adopted leaving the appointment of an additional professor, awhile, in a beyance.

PRESBYTERIAN COLLEGE, MONTREAL.—The

report of this college indicated continued prosperity in respect of the number of students and equipment. The ordinary revenue, however, like that of the other colleges, was inadequate to meet the expenditure by the sum of \$3,196, of which \$1,153 was carried from last year. There remains a debt of \$10,410 on the building fund. The Board recommended that Mr. Scrimger be re-appointed exegetical lecturer, and that Mr. Doudiet be appointed professor of French sacred literature in place of Mr. Coussirat, resigned. The report of the senate shewed that 54 students were in the college preparing for the ministry. The report was adopted with the exception that Mr. Doudiet was appointed lecturer instead of professor.

RECEPTION OF MINISTERS.

The report of the committee on the reception of ministers from other churches was adopted, one name being dropped from the list of applicants. Professor Mackerras remarked that if so many applications were annually received, the colleges would become almost unnecessary. Dr. Waters thought the door of the church was now too wide open, and that stricter requirements should be laid down for the future in cases of ministers of other churches seeking application.

FRENCH EVANGELIZATION.

The committee entrusted with the consideration of the report on this subject, in terms thereof, recommended the re-appointment of Rev. C. A. Tanner as travelling agent, and the appointment of Rev. R. H. Warden as an additional agent at a salary of \$1,600.

FINANCE.

Dr. Reid, the senior clerk of Assembly and business Agent for the Western Section of the church, submitted a detailed financial report, shewing the position of all the funds of the church, together with a balance sheet prepared by the Auditors.

BUSINESS POSTPONED.

Several overtures from Presbyteries, and a large amount of other business, were unavoidably consigned to the limbo of "in retentis," and this session of the General Assembly was closed with devotional exercises.

We have prepared the foregoing account of the proceedings of the General Assembly with the very full and accurate reports of

the Toronto "Globe" and "Mail" before us. But, while acknowledging our indebtedness to them, we do not make either of them responsible for any thing we have said.

We have neither time nor space to comment upon the doings of this memorable Assembly further than to record our sense of its immense importance and significance. At the outset of our career we have in the mysterious providence of God passed through a remarkable ordeal. But, by His goodness and grace our beloved church has survived that ordeal, and stands to-day, not only unimpaired, but, as we thoroughly believe, immensely strengthened. The members of this General Assembly now know each other as they could not have done otherwise. They have learned to respect each others sturdy independence of character; to appreciate each others candour, to acknowledge each others power, and admire each others acquirements. Such a display of forensic eloquence, of logical acumen, of learned argument and skill in debate, we were not prepared for. So much devotion to what appeared to be each man's duty in the sight of God; such generous consideration for the sentiments of others; and the loyalty of all to the Church and her standards, these are features, in what may be called, perhaps, an unfortunate debate, to be remembered with profound thankfulness. A church that could withstand such a shock, in the very first year of its existence, will not soon be destroyed.

A LOST DAY.

Who's seen my day?
 'Tis gone away;
 Nor left a trace
 In any place.
 If I could only find
 Its footfall in some mind—
 Some spirit-waters stirred
 By wand of deed or word—
 I should not stand at shadowy eve,
 And for my day so grieve and grieve.

Christian Weekly.

THE WAY TO GIVE.

In one of the mission congregations, in Jamaica, a collection was to be taken for missionary purposes. One of the brethren was appointed to preside, and resolutions were adopted as follows:

1. *Resolved*, that we will *all* give.
2. *Resolved*, that we will give *as the Lord has prospered us*.
3. *Resolved*, that we will give *cheerfully*.

Good rules, that might each be clinched with a Scripture text. Then the contribution began, each person, according to custom, walking up to the communion table to deposit his gift under the eyes of the presiding officer.

One of the most well-to-do members hung back until he was painfully noticeable; and when he at last deposited his gift, the brother at the table remarked, "Dat is 'cordin' to de fust resolushun, but not 'cordin' to de second." The member retired angrily to his seat, taking back his money; but conscience or pride kept working till he came back and doubled his contribution with a crabbed, "Take dat, den." The brother at the table again spoke:—"Dat may be 'cordin' to de fust and second resolushuns, but it is isn't 'cordin' to de third." The giver, after a little, accepted the rebuke, and came up a third time, with a still larger gift and a good natured face. Then the faithful President expressed his gratification thus:—"Dat's 'cordin' to all de resolushuns."

Are our gifts according to all the resolutions?—*Presbyterian Monthly.*

FRENCH EVANGELIZATION.

The General Assembly has appointed the third Sabbath of July for taking up the Annual Collection for this important scheme. The Treasurer is Mr. A. B. Stewart, Official Assignee, Montreal.

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