Vol. B-No. 21.1

TORONTO, CANADA, FRIDAY, JUNE 23, 1876.

[Whole No. 229

GENERAL ASSEMBLY. PRESBYTERIAN CHURCH IN CANADA.

(Continued from third page) BEYFNTH DAY .- . UNE 15, 1876. AFTERNOON SEDERUNT.

The General Assembly resumed at three o'clock, and was constituted with prayer.

THE MACDONNELL CASE.

The Rev. Mr. Grant, of Haliax, spoke in favour of Mr. Macdomell, and claimed that every one of them gave a modified subscription to the Confession of Faith, for

subscription to the Conteston of Patth, for example, in regard to the Creation.

A delegate from the United Presbyterian Church of North America—the Rev. J. W. Logue—was then received, after which

The Rev. J. G. Robb continued the debate. He dwelt on the importance of the question, and the necessity of the Church maintaining its testimony to the truth of the dectrine of sternel punishment. maintaining its testimony to the truth of the doctrine of eternal punishment. His speech was not closed until the evening session of the Assembly. He was loudly applauded when he sat down.

The Ray. Mr. Campbell, a missionary from India, followed with a few remarks in defence of Mr. Macdonnell.

The Assembly was about to vote on the

The Assembly was about to vote on the The Assembly was about to vote on the question, when,
The Rev. D. J. Macdonnell rose, and was greeted with great applause by the immense audience which filled the galacies. In the course of a speech lasting about an hour, he said the question with him had not been about submitting to the truth of Col. but it had been and still was, "What God, but it had been and still was, "What is precisely the truth of God on this matter?" His difficulty is coming to a conclusion on the momentous question of the rusion on the momentous question of the fu-ture punishment of the wicked did not rest merely on the solitary Greek word alonios, but on a comparison of cortain passages with the character of God as revealed in Scripture. When he went to the Confes-sion 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, "ex-zressed, as it almost entirely is, in the lanressed, 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

Confession." He was not responsible for advice to shorten it, although he was sure it would be shortened, but not this year. (Laughter.) 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 "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 who had doubts. members of the Assembly, who had doubts, was that he had given public uttorance to his while others had not, and that was the only reason why he had been put on a differonly reason why he had been put on a different footing from them. He wanted with all his heart to preach the Gospel of Christ. (Applause.) He did want to preach the truth, the full truth, and that in connection with the Presbyterian Church in Canada. (Applause.) He bowed with absolute implicit submission to the Word of God, and if that Word said to him in unmistakable terms that the wicked who reject Christ in this life will go into hopeless, endless misery, then he bowed to that endless misery, then he bowed to that truth and would say; "Shall not the Judge of all the carth do right?" (Tremendous

The Assembly proceeded to take the vote at eleven o'clock, the entire number of re-solutions being sixteen. Several of these

were withdrawn.

A great deal of time was occupied in clearing the floor of the house of strangers, and as the galleries were already crowded to excess, many of the spectators had to wait in the lobbies for the result of the vote. After all the motions had been voted on separately, the motion of the Rev. Principal MacVicar was carried by a vote of 268

yeas against 101 nays.

The Rev. Mr. Macdonnell expressed his submission to the decision of the Assembly, and requested that the whole matter be remitted to the Presbytery of Toronto, to proceed regularly by libel. This request

was ruled out of order.

The Rev. Principal Snodgrass and ninety-five others entered their dissent from the finding of the Assembly, which was as

"That this Assembly sustain the reference for judgment, find that in the state ment made before this Assembly, Mr. Macdonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by the Church and formulated in the Confession of Faith; nevertheless, that he has adopted no doctrinal views con-trary to the Confession of Faith; therefore resolved, first, that the above two-fold statement is not satisfactory to this Assembly Second, 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.

The Assembly then adjourned, it being twenty minutes after midnight.

MORNING SEDERUNT, 16TH JUNE. The Moderator took the chair this morning at eleven o'clock, and the Assembly

Mas opened with prayer.

Most of the session was occupied in discussing the way in which the names of the dissentients from last ovening's decision were entered in the minutes. Several of the members stated that they were absent last night, thinking that the Assembly had, at the close of the afternoon's session, adjourned the debate until to-day, and were consequently debarred from voting. They saked that they might now be permitted to enter their dissent against the finding of

the Assembly.
On motion of Principal Caven, it was agreed that those who were absent last night might have leave to enter their dis-

sent from or concurrence with the resolu-tion which was adopted. Nine gentlemen then entered their dissent and fifteen ex pressed their concurrence with the resolu-tion. These additions would have made the vote stand—yeas, 273; nays, 110.

RECEPTION OF A DELEGATE.

The Moderator announced that the Rev Archibald Henderson, a delegate with the Rev. Mr. Somerville from the Free Church of Scotland, was present, and he requested that gentleman to take a seat on the platform, which he did amid applause.

STATISTICS. The Rev. Robt. Torrance, of Guelph, presented the report of the Committee on Statistics, which, among other things, stated that there have been during the past year 1,221 stations supplied by ministers. The total number of families is separated as 51,501, and of communications ters. The total number of families is reported as 51,5011, and of communicants as 83,434. The additions by certificate during the year were 4,083, and on their own profession and by the action of Kirk Sessions 7,159, making a total of 11,242. Baptisms have amounted to 9,018, of whom 8,522 were children, and 490 adults. The entire number of Scholars has been 74,089, of whom 16,116 have been in Bible 74,989, of whom 16,116 have been in Bible c .sees, and the number of teachers has been 6,804. The rember of elders sums up to 3,219, and of other office-bearers, whether deacons or managers, to 4,886. There are 157,814 volumes in libraries, of There are 157,814 volumes in libraries, of which 111,741 belong to Sabbath Schools, and 16,073 to congregations. The number of sittings in Churches 286,728. The number of manses 808, and of rented houses 30. Thirty-five churches have been built in the course of the year. Twenty-six manses have been erected. Annual reports are published by 116 congregations and 483 have their Church property insured. The amount promised from all and 483 have their Church property insur-ed. The amount promised from all sources by way of stipend is, for the whole Church, \$427,172.21, while the stipend actually paid by the congregations alone, and from other sources is \$428,287.61. The total amount expended in building and repairing churches in the course of the year was \$224,657.22; and of this the largest item was in the Presbytery of Toronto. and by was in the Presbytery of Toronto, and by one congregation in that Presbytery. The total contributions for all purposes amount

to \$948,682.291.
The consideration of the report was deferred till the afternoon session.

ANTI-UNIONISTS.

The Moderator said he had just received a tolegram which he was sure would be heard with pleasure by them all. It was addressed to himself as Moderator, and was as follows:—"Court unanimous in was as follows:—"Court unanimous in was as follows:—"The manifestion of the state of t upholding judgr ents, dismissing Laing and Simpson case with costs." (Applause.)

THE MACDONNELL COMMITTEE. The Moderator then nominated the following Committee on the Macdonnell case, as provided by the resolution which was adopted last night:—Principal MacVicar, Principal Caven, Prof. McLaren, Dr. Prondfoot, Thos. Wardrope, J. G. Robb, Dr. Bayne (Pictou), Thos. Macpherson, Dr. Waters, John McTavish, John Laing, John Scott, J. G. Smith—ministers; Thos. McCrae, and Hon. John McMurrich, elders. From those who dissented the following were appointed:—Dr. Cook, Principal Snodgrass, G. M. Grant, Professor McKerras, Dr. Ure. Dr. Bell, Dr. Cochrane,—ministers; James Croil, elder.

Prof. McKerras and Mr. Grant asked that their names be withdrawn, as they did not see the necessity for a committee to ascertain Mr. Macdonnell's views, when they had had so full an exposition of them last The Moderator then nominated the fol

had had so full an exposition of them last night. Mr. Grant said he thought all the dissentionts held the same view, and were unwilling to act, though they were not

Principal Caven said that if the Committee were to be appointed to ascertain Mr. Macdonnell's views, he also thought it was unnecessary, but he understood that the Committee was merely to bring in a deliverance recommending what action should be taken with regard to Mr. Mac-

donnell.
Prof. McKerras called attention to the fact that the resolution did not define that as the Committee's duty.

The Rev. Drs. Cook and Cochrane requested that their names also be withdrawn

from the Committee.

The matter was left over till the afternoon, and the Assembly adjourned. AFIERNOON SEDERUNT.

The Assembly resumed at three o'clock, and was constituted with prayer.

The Rev. Principal Snodgras presented the report of a Committee appointed last year to mature measures for the

NI XT GENERAL ASSEMBLY, which recommended that the Moderator of the General Assembly be elected by open nomination and vote of the Assembly, Presbyteries having the right to nominate that the Rev. Wm. Reid, M.A., and the Rev. Professor J. H. McKerras, M.A., be joint clerks of the Assembly, at a salary of 4250 each per annum, exclusive of incidental expenses; that in consideration of the long and faithful services of the Rev. W. Fracer, he be appointed a clerk at his former salary of \$150 per annum; that there be but one official periodical for the whole Church, to be called the Presbyterian Lecord, which shall be published every month at Montreal, at twenty-five cents per copy per annum; that Mr. Jas. Croil be editor at a salary of \$600 per annum, and that a committee be appointed to arrange for publication at the commence ment of next year; that the Rov. Wm. Reid, M.A., and the Rov. P. G. McGregor be retained in connection with the goneral work of the Church at a salary of \$2,000 each per annum; that no legislation be asked from either the Dominion or Provincial Legisla-tures at present; and that various subjects

under the portions of ecclesissical procedure, admission of ministers from other

churches. do., he referred to a Committee

churches. As, he reterred to a Committee to report at the next General Assembly. It being six o'clock, the Assembly ad-journed. On resuming in the evening, the Moderator named the following gentlemen as members of

THE MACDONNELL COMMITTEE,

in place of the dissentionts, all of whom de-clined to set:—The Roys, J. M. King, Pro-fessor Campbell, John Straith, F. W. Forris, and D. H. Fletcher, and Mr. James McGregor, older.

On the suggestion of Principal Caven, the name of the Moderator was added to the Committee, and the Rev. Dr. Layne was appointed the Convener.

FOREIGN MISSIONS.

Rev. Prof. McLaren read the report of the Western Section of the Pereign Missionay Committee. In the report regret was expressed that the Committee could not tive description of a European was that of send in a better report, for no addition had a man who ate bocf, drank brandy, and been made to the number of the labourers thad no religion—(laughter),—but he was The contributions towards the work had 1 of been such as might have been expected after the enlarged constituency of the Church. Allowance was made for the severe monetary pressure and the probability that the United Church did not yet fully understand the work. Reference was first made to the successful work going on a mong the Indians in the North-West territories under fRev. Mr. McKellar, at Prince Albert and Rev. George Flett. In China Albert, and Roy. George Flett. In China the work was being conducted by Rev. G. L. Mackay and Rev. Dr. Frazer. Both of these gentlemen were doing much in teaching the doctrines of the Bible and in educating young men to assist them in spreading the traths of religion. Dr. Frazer has been very successful in carrying on the medical missionary work, and had rendered valuable services in sustaining the converts in their troubles and trials. With regard to the mission to India the Committee remarked disconnected to the committee remarked the committee the committee of the committee ported disappointment at not being able to report that ordained missionaries had been sent out to India. The work of two ladies in Central India was, however, very satisfactory. The Committee had put forth efforts for the securing of a missionary, but they had not been successful, it was hoped that the day was not far distant, when Canadian missionaries would be fighting on Indian hattle fields for the Lord. The Canadian missionaries would be fighting on Indian battle fields for the Lord. The financial statement was as follows:—Balance on hand at the beginning of the year, \$9,761.58; gross receipts, \$14,811.45; total income, \$28,578.08. The expenditure was as follows:—Formosa Mission, \$1,455.54; Saskatchewan Mission, \$8,269.39; Indian Mission, \$1,200; balance on hand, \$300, and the remainder in various pacessary and the remainder in various necessary expenses. In conclusion the report referred with terms of regret to the death of the late Adam Gordon, M.P. 2 wo recommendations for the approval of the Committee were appended, viz:—That Mr. James Douglass, of Cobourg, be instructed to proceed to central India to labour as a mission of the committee with the transfer of the control of the formula of the formula standard of the formula of the sionary; also, that Mr. Jas. Frazer Kemble be deputed to the same place.

Dr. McGregor read the report of the centre section of the Missionary Committee work. The work treated of in the report was that carried on in the island of Trinidad among the coolies, and in the new Hobridies. The total contributions in aid of the work in the former last year were \$3,200. There was room there for double the number of missionaries now employed. Among about half the coolie population of the island there was not one missionary, and beyond them were the coolies of Trinidad, and beyond them the coolies of Brazil and other South American countries, who were also without missionaries. In the New Hebrides this church maintained four missionaries, or a little more than one kind of all the missionaries sent from Canada, Scotland, England, and New Zealand. The total number of persons received into this Church there during the past three years was 61, and of baptisms 106, of which 58 were those of adults and 48 those of children. The average attendance at the churches at the stations on Sabbath was 500. The natives contributed arrow-root, and others of their productions in aid of the Bible Society, &c.

The total receipts of the Society during the bear were \$13,593, and the expenditure

\$11,976. Rev. Dr. Gordon moved the reception of the reports and their reference to a committee, that the Assembly was gratified at their character, at the engagement of additional missionaries, approved of the for-mation of a Woman's Foreign Mission Society, and anticipated reliable aid from such a source, and commended the cause of foreign missions to the prayers and in-creasing liberality of the Church at large. He said that it had struck him in connection with these mission reports that the results of the foreign mission work fer transcends that of the home mission work, which was great encouragement to those interested in the former. In speaking of the opportunity which even children had for doing missionary work, he remarked that a mission ship, the "Day Spring,

that a mission snip, the "Day Spring, had been entirely purchased by contributions of Sabbath School children.
Rev. Dr. Murray, of Prince Edward Island, seconded the motion, which we

then put and carried.

Rev. Kenneth J. Grant, of San Ferna do, Trinidad, was called on for an addresand stated that the coolie population of the island was about 30,000, and the missic had been open eight years. Only one-tent of the island was yet under cultivation, and he expected that it would not be many years before there would be 100,000 coones there. The success of the missionary work among them was very gratifying. The re were five hundred children under the nstruction of the missionaries, and a very large portion of them could now read in the English Bible with fair ease. On Sabath mornings large numbers of children went to Sabbath school in San Fernande,

where they same English hymns under the leadership of a young Chinaman, who was willing to go to Formosa as a missionary. The speaker then went on to relate some most interesting incidents connected with his work, and concluded by saying that for want of tune he would not say any-thing further then, but would speak again in Bay street church this morning at nine o'clock.

Rev. A. N. Somerville, of Glasgow, was next caired on for an address with regard to a visit he paid to India about a year age. He remarked that the native population of India had recently been tained to be about 249,000,000, which was about 9,000,000 more than the whole population of Europe, with the exception of that of Russia. His chief object in going out to India was to preach to our fellow countrymen, who amounted to only about a quarter of a million. Formerly the naglad to say that our follow-countrymen had of late very much improved in that re-spect. Mr. Somerville gave a highly in-teresting account of his evangelical experiences in various parts of India, telling how, in practing to the better class of Hindoos, he overcame their prejudice against Chisti anity as a European religion by pointing out to their that it was a religion of Asiatic origin, that all its books were written by Asiatics, and that its de-scriptions of manners and customs were those of Asiatic manners and customs, a circumstance which caused Europeans a circumstance which caused Europeans great difficulty sometimes in understanding its meaning. These people in talking to him told him that the Europeans very often treated the Indians contemptuously and cruelly, but admitted that the missionaries were always very kind to them. He addressed, whou he was in India, large numbers of audiences of the most respectable and intelligent Hindoos, and he was natisand intelligent Hindoos, and he was satisfied there were great opportunities there for missionaries to do good; but the men who were sent must not be of the hundrum sort. They must be men of God; men of born enthusiasm; men of gromoned evangelical doctrine; men who know how to bring the love of God home to the people; men who were lively, graphic, pictorial in their style; men who were well acquainted with the evidences of Christianity and common literature. Christianity and common literature; men of good manners; men with a ringing or good manders, men who are patient and fer-tile in expedients. He described in graphic style and in highly elequent periods the progress of Christianity during the first three centuries, and said that if its adherents had been as anxious since as they were then the religion of Christ might by this time have evergine of Christ Tugne by
this time have overspread the whole globe.
Rev. Mr. Douglass, of Cobourg, and Rev.
Mr. Campbell, of Halifax, who are about
to proceed to India as missionaries, were
then called on in turn, and briefly addressed

the audience in affecting language.

The Assembly then adjourned till this morning at ten o'clock.

MORNING SEDERUNT.

The Moderator took the chair this morning, June 17th, at ten o'clock.

STANDING COMMITTEES.

The Rev. Dr. Cochrane read the report of the Committee on Standing Committees, giving the names of all the officers connected with the Theological Colleges of the Church, as well as the various Standing

KNOX COLLEGE.

RNOX COLLEGE.

Board of Management.—Dr. Proudfoot, chairman, Principal Caven, Irofessor McLaren, Dr. Topp, Dr. Bell, Dr. Ure, Dr. Cochrane, Messrs. John Gray, M.A., Robert Hamilton, James Camelon, H. T. McMullen, J. A. Smith, M.A., John McAlpine, D. J. Macdonnell, B.D., Kenneth McLennau, M.A., John Smith, J. C. Smith, M.A., J. W. Mitchell, M.A., T. McPherson, D. Camelon, John Laing, M. A., J Davidson, J. M. King, M.A., Archibald McLean, George Bruce, M.A., B. D. Whimster, J. G. Robb, Ministers; Hon. Lain, McMurrich, Massrs, T. W. Taylor, John McMurrich, Messrs. T. W. Taylor, James McLennan, James Bethune, W. M. Clark, W. Alexander, and T. McCrae, Elders.

Senate.—Principal Caven, Principal Snedgrass, Dr. Proudfoot, Prof. Gregg, Prof. McLaren, Dr. Topp, Dr. Reid, J. M. Aing, M.A., John Gray, M.A., J. Breck-enridge, W. M. Clark.

nringe, W. M. Omrk.

Examiners.—Mossrs. J. M. King, M. A.,
Snyenor; Dr. Hogg, Dr. Bell, John Gray, M. A., D. J. Macdonnell, B. D., R. Torrance, Breckenridge, Donald J. Wardrope and D. W. Fletcher, together with the Professors and Lecturers of the College.

THE PRESBYTERIAN COLLEGE, MONTRFAL.

THE PRESENTERIAN COLLEGE, MONTRFAL.

Board of Management.—Mr. John
Serimger, Chairman. Principal McVicar,
Professor Campbell, Dr. Taylor, Dr.
Jenkins, Messrs. J. S. Black, Robert
Campbell (Montreal), Poter Wright, W.
Muchell, Donald Ross (Chathom), W.
Moore, Wm. Burns, C. A. Doudiet, James
Fleck, R. Laing, J. B. Mills, J. C. Baxter,
Mmisters; Principal Dawson, Professor
Murrsy, Judgo Torrance, Mescrs. Warden Munisters; Principal Dawson, Professor Murrsy, Judge Torrance, Mesers. Warden King, Andrew Robertson, William Yule, David Mackay, James Croil, Alexander Macpherson, John L. Morris, Andrew Allan, Joseph Mackay, David Morrice, Peter Redpath, John Sterling, John Watson, Robert Anderson, W. D. McLaren.

Senate.—Principal McVicar, Chairman: Professor Campbell, Dr. T ylor, Dr. Jenkins, Messrs. J. C. Baxter, Scrimger, Jas. Watson, Daniel M. Gordon, C. A. Dondiet, James Fleck, Wm. Mitchell, Ministers; Principal Dawson, Judge Torrance, Mr. James Croil.

Alimsters, Principal Dawson, Judge 2011
rance, Mr. James Croil.

Examiners.—Professor Campbell, Chairman; Principal Mc Tear, Dr. McNish,
Messrs. J. A. Scrimger, J. B. Muir, W.
Mitchell, Peter Wright, W. Armstrong, C.

A. Doudiet, J. Mackay, J. Wellwood, W. Burns.

EDUCATION BOARD FOR THE LATE PRISBY-TERIAN CHURCH OF THE LOWER PROVINCE. (INCCREORATED).

R. P. Grant, Chairman; Dr. P. G. Mc-Gregor, Secretary, Professor Ross, Prof. Lyad, Professor McKnight, Dr. McLood, Dr. Bayne, Mossys, J. Stewart, G. Walker, A. Ross, E. Scott, A. Simpson, J. Forrest, Ministers; Mossis. Robert Romans, J. H. Laddell, George Buist, J. Farquiar, Alex. James, ad of Halifay. Howard Primrose Chicton), Adam Dickle (Mattland), J. F. Blanchard (Truro), William Garaet (Bras dor), James Bearisto (Princesowa, P. E.I.), Hon. Kenneth Henderson (Charlottetown, P.E.I.), Hugh Duniop (Stewiacke) John S. McLean, James Leanner.

THEOLOGICAL HALL, HALIFAX.

Theological mall, Modrad.

Commeter of Superminal Pros.—Dr.
Burns, Chairman; P. G. McGregor,
Secretary, the Rev. the Indessors, Dr.
McCulloch, Dr. Waters, Messis. S. Hous
ton, J. McMullen, Jas. Murr y, J. B.
Logan, A. Ross, W. I. Begg, Grant, John
Campboil, J. Cameron, Blan. Watson, J.
M. McLeod, Ailan Simpson, G. M. Pablado,
Falconer, E. E. Ross. J. Forrest, James
McLean, G. M. Grant, John Campboll, S.
McMilord, Allan Simpson, Forrest, Donald
McRae, James Bennott, Munisters. Messrs. McRao, James Bennott, Ministers. Messrs. A. James, J. H. Liddell, J. J. Bremner, J. C. McLean, J. S. Hatton, J. S. McDonald, and D. Gordon.

MANITOBA COLUFGE.

Board of Management.-Hon. A. G. B. Bannatyne, Chairman, Professor Bryce, Professor Hart, Dr. J. Black, A. Matheson, Dr. Robertson, Ministers; Hon. D. A. Smith, Hon. William Fraser, Messrs. Gilbert McMickin, J. F. Bain, J. Sutherland, M.P.P., D. Sinelair, D. MeArthur.

HOME MISSIONS.

For Ontario and Quebec.—Dr. Cochrane (Brantford), Convonor; Dr. Proudfoot, Irofessor Bryce, Professor McLaren, Messrs. J. R. Hamilton, J. M. King, Joseph White, R. Campbell, D. J. Mac-Joseph White, R. Campbell, D. J. Mac-donnell, Archibald Brown, W. D mald, P. Wright, J. B. Elmiston, Warden, R. Hamilton, John Hamilton, John Laing, Carmichael, (King), F. McCuaig, R. Rodgers, J. C. Smith, John L. Murray, J. McTayish, G. G. Smith, G. B. Whimp-J. McTavish, G. G. Smith, G. B. Whimpster, H. Crozier, Tolmie, James Robertson,
Ministers; Messrs H. Young, A. G.
Northrup, T. McLean, James Croil, Thos.
Gordon, Thomas McCree, Wardon King.
For the Maritime Provinces.—Mr. G.
M. Grant, Convener; Dr. P. G. McKnegor,
Secretary; Professor McKnight. Ppr.

M. Grant, Convener; Dr. P. G. McKingac, Secretary; Professor McKingac, TDr. Burns, Dr. Waters, Dr. Bayne, McS. Culloch, McSsess. W. Wilson, S. Honds. J. McKinnon, John McMillan, Brookle, Allan Simpson, John Forrest, Donald McRae, Falconer, John Campb ll, Ministers; Messrs. J. Barnes, R. Murray, J. J. Bernner. Bremner.

FOREIGN MISSIONS.

Ontario and Quebec—Professor Mc-Laren, Covener; Professor Mowat, Dr. Cochrane, Messrs. T. Lowry, Goldsmith; D. D. McLeod, Ross (Lancaster), S. B. D. D. McLeod, Ross (Lancaster), S. B. Duncan, J. McMillian, Wm. Fraser, J. Gray (Windsor), W. Moore, James B. Mullen, A. D. Macdonald, W. S. Bell, J. Smith (Toronto), Andrew Wilson, Dr. Black, D. H. Fletcher, J. A. Murray, Dr. McNish, A. A. Drummond, Dr. Bell, Ministers; Messrs. S. S. Black, Warden King, J. Y. Reid, W. B. McMurrich, Daniel Perriman. John Parker. Alex. McAllister.

King, J. Y. Reid, W. B. McMurrich, Daniel Perriman, John Parker, Alex. McAllister. The Maretime Provinces.—Dr. Bayne, Convener, P. G. McGregor, Secr. tary; Dr. McCulloch, Dr. Brooke, Messrs. J. Stewart Blair, John Baxter, G. Pattersen, George Walker, E. McCurdy, James Thompson, H. B. McKay, J. McKay, G. M. Grant, J. McKinnon, R. Cumming, A. McLean, Sin-clair, A. derson, A. McLean (Buffast), S. McKinnon, R. Cumming, A. McLean, Sin-clair, A. derson, A. McLean (Bolfast), S. Houston, T. Dunean, A. G. Mowitt, T. Sedgwick, L. G. McNeil, ministers; Messrs. G. W. Carmichael, John Miller, J. D. McGregor, James Cumming.

BUXTON FINANCE.

Mr. J. Scott, Cenvener; Meses. W. Forrest, W. King, Warden, W. Walker, ministers; Hon. A. McKellar, David Tay-

ON SUPPLEMENTS (SYNOD OF MARITIME PROV-INCES).

Mr. Christie, Chairman; Mt. T. Sedgwick, Secretary; Dr. McCulloch, Dr. Mc-Leod, Dr. Waters, Messrs. Blair, A. Cameron, McGillivray, Pitblado, Thompson, A. Ross, J. McLean, A. L. Wylie, Chase, Frame, N. McKay, G. M. Grant, John McMillan, J. C. Burgess, ministers; Dr. Avery, Messrs. J. S. McLeau, J. Logan, W. J. Knight.

ON SABBATH SCHOOLS.

Mr. J. Thompson (Sarnia), Convener; Dr. Burns. Dr. Bell, Professor Mowat, Messrs. R. Hamilton, J. M. Cameron, D. Warope, R. Hall, T. G. Smith, Breckenridge, Camelon, A. L. Wylie, A. Simpson, R. J. Cameron, R. McCunn, J. McEwen, R. McCuth, Williams, R. McCunn, J. McEwen, R. McCuth, McCunn, J. McEwen, R. McCunn, R. R. C. Moffatt, ministers; Hon John Mc-Murrich, W. N. Hossie, W. M. Clark, A. Mutchmore, John Bartlett, J. L. Morris, J. O. Becket, R. Murray (Halitax).

ON FINANCE.

Toronto Section .- Hon John MeMurrich, Convener; Rev. Dr. Reid, Messrs. J. L. Blaikie, W. M. Clarke, William McCaw, J. K. Macdonald, James Brown, James Maclennan, William Mitchell, A. Mc-Murchy (Toronto).

Montreal Section .- Mr. James Croil, Convener; Rev. Robert Campbell (Montreal), Messrs John L. Morris, Pavid Morrice, James Court, John Maclennan, A. B.

Halifax Section.—Mr. John S. McLean, Convener; Dr. Gordon, Messrs. J. W. Carmichael, J. J. Bremner.

(Continued on fight page.)

GENERAL ASSEMBLY. PRESBYTERIAN OHURCH IN CANADA.

FIFTH DAY,-JUNE 18, 1876.

The Assembly met at 16 o'clock, and was

constituted with prayer, after which Principal Cavon rose to make an expla nation. He could not have interpreted Mr. Macdonnell's last statement differently from what he had done, but, he feared Mr. Macdonnell in his remarks last night had deprived his statement of its value when it to see that there was not the slightest doubt as to the meaning of the Confession on this matter, but Mr. Macdonnell was really importing into the interpretation of the Confession the difficulties which he found in the translation of the original Greek. He (Principal Caven) now honest-ly thought that the solution of this matter was not to be found in the acceptance of the last statement. Mr. Macdonnell's remarks had taken away the ground of all the resolutions made last night. He snggested the appointment of a committee to confer with Mr. Macdonnell, in the hope that by next year a propor understanding would be come to.

The Rev. J. M. King said that his inter-pretation of Mr. Macdonnell's statement was not changed, but he felt that that statement did not represent his brother's views as represented by himself. Mr. Macdonnell did not hold by the well-un-derstood meaning of the Confession, but merely by the expressions of the Confession, and he had come to the conclusion that Mr. Macdonnell's attitude was not changed from what it was when he made his first statement to the Presbytery.

Rev. Mr. Cochrane moved in amendment, as follows :- "That with a view of framing a deliverance that may meet the views of the General Assembly, the motion and amendments submitted, be remitted to and amondments submitted, be remitted to a committee for consideration, said committee to consist, with the mover and seconder, of all additional persons as the Moderator may appoint, with instructions to report at as early a sedurent as possible."

He thought it would be a great wrong, both to the Church and Mr. Macdonnell, to hand this matter up for excellent recommendations. hang this matter up for another year.

(Hear, hear.)
Rev. Mr. McMullen (Woodstock) moved "That as it appears from Mr. Macdonnell's verbal explanation of his last statement. that his difficulty is not with the view of the Confession of Faith but with the inter-pretation of the Scripture, therefore resolved, that a committee be appointed to confer with Mr. Macdonnell, with a view of ascertaining the reasons of his doubts, and of giving him brotherly counsel, and report at a subsequent sederunt. He warned the Moderator that if this case be left over for a year, the fomentation which had been generated in the Church by it would grow and deepen, and would do incalculable harm. Mr. Macdonnell, he believed, had done a great injury already to the cause of Christ, an injury of which he had no ap-

The Rev. Dr. Waters (St. John, N. B.)

The state that the committee moved for by

Chrane have power to confer with

Accountly, which suggestion was
agreed to by Dr. Cochrane.

The Rev. Prof. McKnight (Halifax) said
he believed he understood Mr. Maddonnell,

but the majority of this house did not understand him. (Laughter.) Mr. Macdon-nell was himself partly to blame for this misunderstanding, because of the style of language he used. A man was not to be held a heretic for mere doubt; for many men had doubts on far more fundamental questions than the present question, even on such as the existence of a God of love, and the survival of the soul over the body Mr. Macdonnell had not gone so far as to hold a decided opinion antagonistic to the

The Rev. Mr. Middlemiss thought the Assembly should observe the distinction between difficulties and doubts. He and many of them had great difficulties about the things of God; but Mr. Macdonnell decidedly had doubts. The two things were not the same. Most of them were harassed with a certain kind of doubts, but they looked upon them as temptations, and he felt when these assailed him that he could say "Get thee behind me, Satan. He had intended to move that Mr. Macdonnell repeat in their presence the ordi-nation vow, but Prof. McLaren's motion covered that, and he supported it. He was pained by the threats of disruption which had been made, and he advised that if the Church wished to avoid disruption it should cling to its principles, be the consequences what they might.

The Rev. Dr. Ure moved in effect that the Assembly, hoping that his doubts may soon pass away, agree to accept Mr. Macdonnell's last statement, and find that no further proceedings are necessary. While regretting that this case had arison, he did not believe that a theological crisis had arrived in the Church, as some had asserted. Taking Mr. Macdonnell for what he was, he was not the sort of a man out of whon could be manufactured a heritic (laughter), and he thought it would be a sad thing to drive him from the Church and his pulpit.

Mr. James Croil (Montreal) thought too much attention in this discussion had been paid to Mr. Macdonnell's three first state ments, and too little to his last, which he believed was all they should require. He prayed that the Presbyterian platform might be broad enough to contain within its fold a man like Mr. Macdonnell.

The Rev. Mr. M'Lennan (Peterborough), in a different form, moved that the last statement be accepted, and spoke at great length in support of his motion. He con-tended that even their theological teachers held different views—at least different shades, of a view—on fundamental matexample on the cosmogony, the nature of the inspiration of the Scriptures,

etc.
The Assembly then adjourned till three

AFTERNOON SEDERUNT.

The Assembly resumed at three o'clock.
The Rev. Principal Snodgrass (Kingston) moved to commend Mr. Macdonnell to the guidance of the Holy Spirit in the hope that future study might result in the

speedy removal of his difficulties, and to proceed no further in the case. There were hardly to be found in any of their colleges two theological professors who agreed in every particular as to the sense in which the doctrine of future punishment was fundamental. He offered his ment was fundamental. He offered his resolution without the slightest fear of dis-ruption, for he believed there was in the church a spirit of charity that would allow of a certain divergence, without the vital relationships of the truths being in the least impaired.

Professor McVicar rose with another amendment. In his judgment, Mr. Mac-donnell was not in accord with the church on the doctrine in question. The first reason was because of the action of the Pres bytery, and the second was because of Mr. Macdonnell's words the previous evening, which were reported in full in one of the city papers, and which were that he was not fully in accord with the church. He thought that if the Presbytery were to meet now they would not again express the hope they had done in connection with the reference. It was plain that there was a serious departure from the accepted doctrine of the Church. Serious because the whole community had been thrown into a state of great agitation; not only so but that the discussion had brought into the country a sort of literature and spread it broadcast, which was quite undesirable. People might say that it was not right to take that view of the case, but since it had had such publicity it behaved them to take that point into consideration, he would oppose anything humiliating to Mr. Macdonnell, but at the same time he wanted something done to preserve the standards of the church. (Applause.)
The Moderator requested the members

of the Assembly to refrain from such de-

monstration.

Professor McVicar continued by stating that he was of opinion that Mr. Macdonnell had not expressed any change of belief from first to last. His impression of the belief was that Mr. Macdonnell was in a position unable to teach anything touch a position unable to teach anything touching the great doctrine of the everlasting punishment of the wicked. He (Mr. Macdonnell) held nothing opposed to it, but he did not hold the principle to which all min-isters should be willing to give their entire adhesion. He (Prof. McVicar) deprecated the method pursued by Mr. Macdonnell; the method pursued by Mr. Macdonnell; he accepted all concerning his liberal feelings and the purity of his actions; but he (Mr. Macdonnell) had announced results without giving the process. If he came before the house with the Bible in his hand and told them that they were mistaken in their opinion of him, and told how he had changed his opinion, he would have been willing to accept his statement. The question was very much this—was the The question was very much this—was the Assembly prepared to accept a qualified or modified subscription to the Confession from any minister? Mr. Macdonnell's subscription appeared to be a qualified one. He read the articles in the Confession on the point and stated that there sion on the point, and stated that there was no meagre or obscure presentation of the doctrine in the Confession of Faith or the Bible. Much had been said in the public press about progressive spirits in the church who put such great faith in the Word of God as a supreme standard; but it was not enough for a man to say that he accepted the words of Scripture; he should be able to say what meaning he attached to the words of Scripture. The question was, therefore, were they prepared to adopt the principle of qualified subscription and he answered without being narrow-minded, that he was not prepared to assent to it. Touching the question of eternal punishment he felt that no minister could hold his place as a preacher without being decided on the question. He deprecated the method of arguing that it was a sed thing that a brokler alcould he as a sad thing that a brother should be obliged to leave his pulpit. He could tell them something sadder, and that was for him and the Moderators and others to be obliged to withdraw from the church. motion was as follows:--"That this Assembly sustain the reference for judgment, find that in the statement made before this Assembly, Mr. Macdonnell has declared that he does not hold the doctrine of everlasting punishment in the sense held by the church and formulated in the Con-fession of Faith; novertheless, that he has adopted no doctrinal views contrary to the Confession of Faith; therefore, resolved, first, that the above two-fold statement is not satisfactory to this Assembly. Second, that a Committee be appointed to confer with Mr. Macdonnell in the hope that they Macdonnell's views which may be satisfactory to this Asserably."

Rev. Mr. Laing seconded the motion of Prof. McVicar. In the course of his remarks he said that after Mr. Macdonneli's statement of the previous night the door of hope was to his mind closed, but the state-ment which he (Mr. Macdonnell) had made that day with regard to Prof. McKnight's speech had opened it again. If Mr. Maconnell could not agree with the Church there was a way open to him which would leave peace to himself and peace to the Church.

The Rev. Dr. Cook (Quebec) asked if there was not ground for doubt and difficulty with regard to the doctrine, that under the divine constitution men should be tormented for eternal ages. He was persuaded that it was merely because they did not consider these matters that they had no difficulties about them. He did not consider this doctrine a fundamental one, for the only ground of salvation was belief in

After remarks from the Rev. Messrs. Wilkins, Campbell of Montreal, and Sedgwick, the debate was adjourned till next

EVENING SESSION.

The Assembly met at half-past seven, and was opened with devotional exercise and the reading of the minutes.

HEARING THE DELEGATES.

The credentials of Rev. Alex. Sommerville, delegate from the Free Church of Scotland, and of Rev. Dr. S. A. Mutchmore, from the General Assembly of the Presbyterian Church of the United States, were read.

Rev. Dr. Cochrane introduced the dele-

gates. In the course of his remarks he referred to the uniform interest taken in the Canadian Home Missions by the Free Church of Scotland. Rev. Mr. Somerville was introduced as one of the disruption worthles. Great interest was taken in his work in Canada, and he (Dr. Cochrane) was perfectly sure that the honest hearts and congregations of this country would be open to Mr. Somerville wherever he should happen to go. Dr. Mutchmore was introduced as the editor of the Philadelphia Preshyterian, besides being the pastor of a large and increasing congregation. Of him he could say that whatever high expectations they might have enter-tained with regard to the American delegate, he would give them much more than they expected.

Rev. Mr. Sommerville said he had been commissioned to come all this distance to congratulate the Assembly on the happy union which had lately taken place. He union which had lately taken place. He felt it better to abstain from referring to the state of religious parties at home, lest he might say anything which might jar with any who were present, or any whom he left behind. But he would say that from all hands he had found that there was approbation felt and expressed with regard to the Union of Churches which had taken place in Canada, and more, that the basis of that union was highly approved of. He left his own General Assembly immediately on the completion of the union between the Reformed Presbyterian Church and the Free Church. He came away with a picture figured on the tablet of his heart in tints more glowing than a photographer could supply. After the formalities proper had taken place in the two Churches the hour arrived, and the doors of the large hall being opened, the brethren of the Reformed Presbyterian Church came in. They passed through the dense crowd the house filled from door to ceiling, and

as they entered and reached the place for them there was maintained a profound silence. No sconer had they occupied the place allotted to them than a ringing cry pierced from bench to bench of the build ing; the voice of thanksgiving ascended, and congratulation was offered. A German poet had pictured what he called a dark desert. He first represented an earth-quake, then a stillness, then a sudden rising from a dim light of countless shadows, and then a great multitude appeared in the pale moonlight and swept majestically by for the few hours of their shadowy resurrection lives. When they saw the seventy file into the church they seemed to see the shadows of the past. It was a thrilling moment never to be forgotten—the union which augured so well for Scotland. land; a great wave of blessing had been passing over the British Isles, and it was pleasant to say that decided tokens of the blessings remained with them in Dublin, Liverpool, Glasgow, Edinburgh, Dundee and elsewhere. A very wenderful work was going on all over the country, and it was very gratifying to be able to say that it had been produced by friends from across the Atlantic. They had done a great deal to cement the union between Great Britain and America—a union which he hoped, as time advanced, would become stronger and more lasting in its results. It was felt that there had been a vitalization under the movement that had been going on among them. If the churches were not vitalized that would not be year. vitalized they would not be very powerful in their influence on the dead men around them. It was Christ and the cross which vitalized, and if the Cross were taken away a collapse would take place in the spiritual firmament and all hope would be gone. He would like to transfer the Assembly to the shores of one of the great Scottish lakes, and there point out the beauties of the scene. It was not the charm of the scene, but it was the water power of the great rivers that had to be taken into account. The water power he then likened to the power the ministers could wield with the power the ministers could wind with the help of the Gospel, and added that the reason for this was that if they took hold of Christ they took hold of an ocean. An-other thing of vital importance was the power of sympathy with one another. In those days people were most likely to forget the power of sympathy. With it a man was strong; without it he was comparatively weak. If the minister were supported by the sympathy of his people, he would be able to perform about ten times the work he could do before. They were therefore to get sympathy to could wore therefore to get sympathy to enable them to go hand in hand together. There was, a short time ago, in his country, a number of people who had an extraordinwimming long distances. (Laughter.) What was it that carried these people through? He believed that if they had been left to swim without anyone caring for them they would have sunk midway. It was the consciousness that people were sympathizing with them that people were sympathizing with them that earried them through. They were to remember always the words of Christ, "Be of good cheer," and take up the words of good cheer. The good cheer was to be heart, from land to hand, enstward to heart, from hand to hand, enstward to Newfoundland, westward to Manitoba, and northward to the Esquamaux, and by it they would lift the world and conquer the earth. Another point he wished to touch on was the importance of unity. There was no one thing of more importance than that in all the denominations of the Church. (Hear, hear.) In conclusion, he alluded to the work of the Holy Spirit, for the assistance of which he urged his hear-

ers to pray carnestly.

Rev. Dr. Mutchmore said that for a long time it had been his desire to cross that silver thread which separated the United States from Canada, in order that he might be able to see what was on the other side. He had crossed it once before and had only seen some very respectable mummies in a museum, (laughter), but now he had come where there were no mummies and evidently, judging from the learning, eloquence, etc., displayed no dummies either. He had had the pleasure of attending the Assemblies of the Church in Scotland and Ireland, a few years ago, and the speaking at either of them was not equal to what he had heard in this Canadian Assembly. When he thought of the blessings which

the Church in Canada upon being now (Appleuse) That union was a triumph not only for earthly but also for heavenly rejoicing, and even the Lord Jesus might smile complacently upon it, because Hisprayer before leaving the earth was that His Church might be one. They would find that just in proportion as they were united they would be able to resist more and more the power of Satan and his wiles. Condensation made a Niagara of that which would otherwise be only a placid stream. Some of the people in the United States Church had thought that when they obtained union they would have uniformity, but they had learned better sense since. Shortly after their union took place Prof. Swing broke forth like a skyrocket as if he would flirt with the cometa; but the effect of that had only been similar to thet of a rengard plactor and a country to that of a mustard plaster, and a counter irritant was an excellent thing sometimes. (Laughter.) During the past year 50,000 persons had been added to the Preshyterian Church in the United States. (Applause.) Charles V., after abdicating, had learned when making clocks that he could not get two of them to tick together, and from that circumstance was convinced, when too late, that the great mistake of his life had been his attempting to get all his provinces to tick together. Their sister in the United States rejoiced that they held to their old standards which they believed applied to the trait of the Germal and a which embody the truth of the Gospel; and which were a bulwark against superstition on the one side and against wretched latitu-dinarianism on the other. (Applause.) He rejoiced, too, that those standards had the hold of them, as he had seen, during the last two days, that they had. (Applause.) In alluding to the importance of missionary effort, he remarked that the only difference between the diamond that glitters in the crown of our Queen, and that which the discoverer picks out of the mud was that the one was washed and polished and the other was not. And so the only difference between the Christian and the poor wretch who was not saved was that one was washed and polished and the other was not. In Egypt the wealth of a man was counted by the number of acres he could irrigate; and so the wealth of Christian was to be calculated by the number of acres of desert over which they could spread the Gospel. It was said that charity began at home, but he denied that charity stayed at home—she was a gad-about

stayed at home—sne was a gau-nous, (Applause.)

The Moderator said he had great pleasure in conveying to the delegates, on behalf of the Assembly, their cordial thanks for the admirable, eloquent, and interesting addresses which they had delivered. The Canadian Church heartly reciprocated the friendly creatings of the Churches which the friendly greetings of the Churches which they represented.

The sederant then adjourned until next morning at ten o'clock, after the Assembly had sung the Psalm beginning

"Behold how good a thing it is, And how becoming well Together such as brethren are, In unity to dwell."

and the Moderator had pronounced the benediction.

SIXTH DAY.

MORNING SEDERUNT-June 14th.

This morning's sederunt was opened at ten o'clock with prayer. After the minutes had been read,

The Rev. Mr. Sedgwick, who had the floor when the discussion ceased yesterday afternoon, continued his speech, and moved that the Assembly allow the matter to drop in the meantime, in the hope that after consideration and study, Mr. Macdonnell might be able to bring his views into harmony with those of the Church. The Rev. Dr. Murray, of P. E. Island,

seconded the motion and spoke at some length. At the conclusion of his remarks, The Rev. Mr. Black, of Montreal, attempted to move for the previous question,

but his motion was not entertained.

The Rev. Professor McKerras took strong ground in favour of Mr. Macdon-

nell, and was followed by
Rev. Mr. Thompson (West River, N.S.,)
contended that it was important that the standards of the Church should be adhered These need not trammel anyone's conscience; if a minister of the Presbyterian Church could not preach the doctrines of it he was at liberty to leave it. (Subdued applause.) Various members of the Assembly had endeavoured to analyze Mr. Macdonnell's statements in order to ascertain his real views, and a great deal had been said as to his (Mr. Macdonnell) splendid talents; he (Mr. Thompson) held that if Mr. Macdonnell had such fine talents he was the best exponent of his own views. Mr. Macdonnell had had plenty of time to reconsider the views he expressed in his sermon, and he had told them the other night that he had not changed them.

Rev. Prof. McKerras said that that was not what Mr. Macdonnell had said.

Mr. Thompson said he understood him Mr. Thompson said Mr. Macdonnell had stated that his views were contrary to those

of the Church. Mr. Macdonnell-I have never stated that I held views contrary to the teaching of the Church. (Cheors.) I have stated that I held no view on this point contrary to the teaching of the Church. (Applause.)
Mr. Thompson—Does he hold the views of the Church?

Mr. Macdonnell-That's another point; I was correcting a mis-statement of my speech.

Prof. Mckerras rose to a point of order he objected to any speaker getting up and firing questions at Mr. Macdonnell.

Mr. Thompson said the fact was Mr.

Macdonnell did not hold the views of the Church, and he asked whether it was right that a minister could take the same stand on other doctrines. They would have men preaching in the Church who were not in full accord, and the Assembly would be sanctioning that proceeding. The position of the Church was far more important than the position of Mr. Macdonnell, and however tenderly they might deal with him-and if he had been an inferior member of the Church he would not have been deal had come to the united Church in the with so tenderly—(chi oh!)—they could United States his heart gushed forth thanknot tolerate it. When he looked to the fulness to God that he could congratulate harm the sermon had done he could not

holp saying that his people would not be pleased with the Church if the Assembly allowed any such action to pass. His idea of the Church was that it was to be so broad as to take in all the truths of God's Word, and so narrow that it would exclude every known error. They could not admit any error in the Church; it would never He did not think that Mr. Macdon. do. He did not think that Mr. Hacdon. nell could refuse to confer with a committee on a matter of so much importance, as the interchange of feeling would be a great relief to his mud. He hoped Mr. Macdonnell would acknowledge freely that he had difficulties, and that when they were af such a nature as to miure tha were of such a nature as to injure the public mind. He therefore approved of the appointment of a committee to confer in a Christian manner with Mr. Macdon. in a Christian manner with air, Macdon, nell. The interest and character of the General Assembly was at stake, and, however much they might respect Mr. Mac, donnell, they should look first at the interests of the Church.

Rev. Mr. Whimster felt that tie duty of the Church was to be relient for the that.

the Church was to be valient for the truth, love one another, and bear one another's burdens. He proposed a long motion to the effect that the matter be referred to a committee, that further proceedings be postponed for a year, and that Mr. Mac-donnell be required to define his position regarding the doctrine of future punishment to the Assembly at its next meeting.

Rev. Mr. Chiniquy seconded the motion. The Rev. Professor Mowat, of Queen's College, Kingston, made a vigorous appeal on behalf of the retention of Mr. Macdonnoll. He greatly blamed the Presbytery of Toronto for the notoriety of this matter, inasmuch as they had the opportunity of settling it at their first meeting by simply admonishing Mr. Macdonnell for the service by the service of the service has been serviced by t mon he preached. When a man who was both very good and very able was the one concerned, Prof. Mowat thought the Assembly ought to hesitate before expelling

him.

The Rev. Mr. Dickie, of Berlin, advocated moderation. In the course of his remarks he protested against personal arguments which had been brought into the discussion.

After a brief speech by the Rev. Jas. Bennett, of St. John, N. B., The Rev. John Smith, of Bay-st. Church,

counselled the utmost freedom of speech in discussing the matter, even though it might take a week to come to a finding. He contended that the acceptance of Mr. Macdonnell'sstatement would be equivalent to allowing of a qualified subscription to the Confession of Faith, and he thought the hanging up of the case for a year would indicate to the country that the Assembly itself had doubts on this important question.

After a short speech by the Rev. Mr. McLean of Belleville the Assembly of the Rev. Mr.

McLean, of Belleville, the Assembly adjourned for recess, it being one o'clock.

AFTERNOON SEDERUNT .- THE MACDONNELL CASE.

The Assembly met again at three o'clock. Rev. Mr. Inglis (Ayr) said he had heard a great many very philosophical speeches, but he asked those who had made them to recollect that the Assembly was not a body of philosophers. (Laughter.) There had been too much hair-splitting. There had been a tone introduced into the debate which had forced him toward a position. which had forced him toward a position which he had at first not been inclined to occupy. When one man came into opposition to an Assembly like that, he thought it no small thing; and if it came to one of the parties being obliged to bend he thought it should not be the Assembly. He favoured allowing the matter to stand over until next year.

Rev. Mr. McGillivray thought they were drifting away from the point to which they ought to be steering. Mr. Macdonnell had said he regretted what he had said in that sermon; he had said he did not hold any view contrary to the Church, but that he had some difficulty. Was that Assembly going to say that a man must not be allowed to have a difficulty? Was it not going to allow a man to have a conscience of his own? If not, let it say at once it was infallible—let it say it was the Pope of Rome. (Oh!) Mr. Macdonnell adhered to the Confession, he said. He had no view contrary to it, whatever; he simply had some difficulty because he had a mind. Besides, he (Mr. Macdonnell) had said he would not teach anything contrary to the doctrine of the Confession on this point.

Rev. J. M. King found it impossible to sit in the Court and hear the situation laid down in the way in which the previous speaker had laid it down. The situation really was that Mr. Macdonnell had not come to a doctrine at variance with the Church, but he was unable to hold the doctrine of the Church in the sense that the Church holds it. Mr. Macdonnell could take the words of the Confession, but he was not settled whether those words, which were taken from the Scripture, bore the meaning which the Church put upon it. He (Mr. King), after reading all the statements, was still a little perploxed as to Mr. Macdonnell's attitude. Mr. McKnight had placed his position at the time of the preaching of the sermon as one of suspense, and it was a question whether he had and it was a question whether he had receded from that attitude. Mr. Macdonnell could not honestly accept the doctrine of the Confession, and the question was whether on that doctrine or all doctrines a minister could preach in the Canada Presbyterian Church, while holding views differing from the doctrines accepted by the Church. If they legitimatized that portion, it would be binding for all time, and the Church would be placed on a new foundation altogether. While sympathising with and appreciating Prof. Mowat's remarks, he was obliged to say that by simply censuring Mr. Macdonnell the simply censuring Mr. Macdonnell the proper end would not have been reached. wanted to know if any Presbyterian Church had a minister in the Court who Church had a minister in the Court who did not agree with the doctrines of the Church with whom they would condone. He thought not, and he was not prepared that the Assembly should inaugurate such a proceeding. To his mind the question was not that the doctrine was a fundamental doctrine, but that at this time on this continent, and in this city, every minister should be in a position to preach a doctrine of such vital importance, more particularly as error was creeping in in that particular form. And permitting a minis-

ter to preach without touching on that doctrine, would be an infinitely greater blow at the doctrine than anything else he could think of. His feeling was that in justice to the truth, to the interests of the whole Church, and in justice to Mr. Mac-donnell, the General Assembly should pronounce clearly on the question, and assert that an attitude of non-belief was not one that could be tolerated for any length of time in the Church. Unless they were prepared to take action like that they wou'd not be able to keep the Church together. Evil though the consequences of a protracted discussion would be, he was inclined to favour the proposal to let the case remain over for another year.

Mr. Matheson, an elder from Clinton, expressed his entire belief in the great cardinal description of the proposal to the control of the cont

inal doctrine of future punishment which the Bible had revealed. There were other great truths which they were obliged to believe, and which they did not stagger at, and he did not see why anyone should stagger at that. He could not comprehend the doctrine, but he was willing to accept it. He regarded the doctrine to be as much a fundamental doctrine as that of overlasting peace and happiness was. Fear was expressed that by the arguments brought forward some of the speakers had been trying to make the doctrine smoother than He could not understand what Mr. Macdonnell's position really was, and he considered that, as an honest man, Mr. Macdounell should come forward and define

it for him.
Rev. Dr. Gordon, Ottawa, contended that there was no doubt on the mind of the Assembly as to the truth of the doctrine, and that Mr. Macdonnell's difficulty was not as to whether he should accept our Saviour's words, but what particular shade of meaning he should put on those words. He had not the slightest fear of the union being affected by the discussion of the question, and when he saw the dis-passionate manner in which some had spoken, he was confident it would come to a satisfactory conclusion. Personal allu-sion to the gentleman who was the subject of the case was deprecated, as his attainments should not by any means shield him from visitation by the Assembly if he had done wrong. He considered that the diffi-culties of Mr. Macdonnell had been overrated by the Presbytery, as well as by many of the speakers in the Assembly. There were two ways in which the subscription to the Confession could begin. They could subscribe to every jot and tittle of the Confession; or they could subscribe to the system of doctrine of that Confession. He did not think there were many who could not think the former many who could be the first the subscribe to it in the former manner. He instanced as an illustration the statement that the Pope was anti-Christ, which, per-haps, all could not subscribe to. He entertained the opinion that his subscription to the Confession did not preclude him from having difficulties on certain points, so long as those difficulties did not amount to the rejection of the doctrine, and so long as they were very far from rejection, and when the longer they were considered the mind became drawn closer to entire accept ance. If Mr. Macdonnell understood that the Church would allow a man to sub-scribe to the Confession, while he enter-tained difficulties which did not come anyway near to rejection, his assent would be given entirely and simply. In conclusion he stated that he did not think he claimed any undue liberty for any member of the Church when he asked that the Church should hear with any one of her ministers who had difficulties, and while severely disapproving of the utterance of those difficulties, she should not allow herself to be deprived of his ministrations.

NEXT PLACE OF MEETING.

During the afternoon session, the question of the next place of meeting for the Assembly was brought up. The cities of Ottawa, Halifax, Hamilton, and Montreal, were successively proposed. A great proponderance of the vote was in favour of Halifax, and it was accordingly decided to hold the meeting within St. Matthew's Church in that city, commencing at 7.80 p.m. on the second Wednesday of June.

THE MACDONNELL CASE.

Rev. John McMillan (Mount Forest) re sumed the discussion on the above case. He said that a question which suggested itself to him was whether the Church had ever legislated to admit doubt. If doub were made legitimate, a great many would take their place under the standard of doubters, and the consequences to the Church would be very

Rev. Prof. Campbell (Monireal) thought they should endeavour to accertain the manner in which Mr. Macdonnell had arrived at that attitude of mind in which he now was. He (Prof. Campbell) could conceive of three apparent ways in which he might have reached a state of belief or disbelief, or of doubt or difficulty. First of all Mr. Macdonnell's difficulties might be simply of an emotional character such as he supposed had troubled a large number of members of that venerable court, and these might have caused him to hope or desire that God would in His mercy put an end to sin and suffering. They could not altogether hunder such hopes or desires; their intellect was not always lord of their emotional nature, and if Mr. Macdonnell's difficulties should resolve themselves into difficulties should resolve themselves into something like that, he (Prof. Campbell) for one would be willing that the case should be dismissed. But if it was discovered that they had an intellectual basis, then it would depend very much on the nature of that basis how they should deal with him (Mr. Macdonnell.) If Mr. Macdonnell bed set his human reason in connections. donnell had set his human reason in opposition to the manifest teaching of the Word of God on this subject it was impossible for the Assembly to allow that in one of their ministers. On the other hand it the dullculties were of an exegetical character their esteem in regard to Mr. Macdonnell should manifestly be different from what it should be in the case proviously men-tioned. Mr. Macdonnell had told them that his difficulties were of an exegetical nature. He had also told them that the evidence was in his mind overwhelmingly in favour of the orthodox view. It was, therefore, not in a state of exegetical equilibrum that he (Mr. Macdonnell) found himself. He had, however, imported into his exegetical difficulties some of those

other ones to which he (Prof. Campbell) had referred. If these latter were of an emotional character, he (Prof. Campbell) held the same view with regard to this position which he had stated in connection with the first position; but if it appeared in the course of conference with Mr. Mac-donnell that he had imported into his exegeses something, the result of the exercise of human reason, in opposition to the Word of God, then the case would be totally different. He (Prof. Campbell) thought that in order to ascertain bow Mr. Macdonnell had arrived at his present state of mind, it was necessary to have a committee such as that which had been proposed by Prof. McVicar.

It being six o'clock the discussion was, on motion of the Rev. Dr. Waters, adjourned until the morning, then to be the second order of business.

The Assembly then adjourned. EVENING SEDERUNT.

The Assembly resumed at 7.80.

FRENCH EVANGELIZATION.

Rev. Prof. McVicar presented the report of the Board of French Evangelization. It stated that the Society began the year with a debt of over \$3,000 from the previous year. In the commencement of the year, owing chiefly to the financial depression, the society was able to get very little assistance, and it was not possible to pay the salaries of the missionaries, but matters ubsequently improved so much that now at the close of the year the Board was able to report results vastly more satisfactory than had ever before been presented in connection with French Evangelization in this country. There were twenty-six missionaries at work during the year. The results of their labours at various places were stated at considerable length. Four colporteurs were employed. Their reports for the month of May showed that during that period they visited 480 families, distributed forty-seven copies of the Bible besides many tracts, held many meetings and classes on the Sabbath. During the your the names of 2,043 persons were published in the Montreal Witness, who abjured the Roman Catholic religion in that city. The society have opened a Mission house on Lagauchetiere-street, Montreal, and hope to have in it a library of books suitable to be lent to French converts. The total receipts of the Society during the year were \$19,404.04, and the balance on hand at the date of the report was 8,486.86. No contributions were received from Great Britain, and a very small amount from the United States; but the Colonial Committee of the Free Church of Scotland granted the Society £200, and similar donations were expected from the Presbyterian Church of Scotland, and that

Rev. Principal McVicar, in presenting the report, referred to the flourishing condition of the funds. He also alluded to the difficulties experienced by the Protestants of the Lower Provinces, and urged that the time had come for the total disestablishment of the Church of Rome in the Lower Province. Politicians had no right to sit in our Parliaments and assemblies and forge chains to bind the Protestants of and forge chains to bind the Protestants of this country. It was time that the power of taxing and tithing the people by the Catholic bishops and priests were done away with, and all sects were treated alike and placed on an equal footing. He felt that the ministers thoroughly appreciated the work, and he was sure that all would with their excitance. Reference was give it their assistance. Reference was made to Father Chiniquy, whose forte he (Prof. McVicar) said was not dogmatic theology. He was a brave old hero-a great warrior-who had taken out of Rome more souls than fifteen or twenty men had taken out in twenty years. He could con-done with him for his theological expressions after he had done such a work as that.

Rev. Mr. Muir (Huntingdun) moved that the report be received, and that the Assembly convey its thanks to the Commit-tee as well as to Dr. McVicar, the convener their great zeal in the premises, and that it be referred to a committee to prepare a deliverance thereon. He considered that a more encouraging or hopeful report had never been presented to a Protestant Assembly. While they saw a tendency towards Rome by one Protestant Church, it was encouraging to see a tendency from Rome to another Protestant Church, and he rejoiced at the conversion of 2,000 Catholies to the light of Jesus Christ. When it was considered that Ultramontanism had taken up its chief seat in the Province of Quebec, and had sunk its roots there, and was determined by every effort to keep its people under the Church of Rome, it was clear that a great effort had to be put forth in the other direction by the Protestants. The difference between the Catholic and Protestant Churches was vast. In one its members were allowed freedom of thought, while in the other they were not allowed to think for them-After alluding at length to the state and teaching of the Roman Catholic Church, he concluded by referring in thankful term to the assistance the Evangelization Society had received from outside sources.

Rev. Mr. McTavish seconded the motion for the adoption of the report. He thought it was a disgrace that Popery was the established religion, not only of Lower, but of Upper Canada. It was the only denomation which had public schools of its own, and if Presbyterians were to ask for such schools they would be refused. He did not blame the Roman Catholics for, to a certain extent, making their institution political. He was prepared to do the same. He was glad when he saw the late Government go out, and he supported the nev Government. He was prepared to turn it out next. (Applause.) Referring to the secular press, he said it was patent to newspaper readers that there had been an attempt to make it appear that the lion was lying down with the lamb. They had Archbishop Lynch's biography and Archbishop Lynch's picture presented to them, and if that was not tweing to tail them and if that was not trying to tell them that the lion and tiger had changed places he did not know what was. In his opinion, the intentions of Popery were not changed, for it was not impossible that it might deluge Europe in blood before long. What

they wanted to do, and what they had to do, was to stamp out Popery altogether, and he carnestly hoped the house would pledge itself to carry on the present work.

The motion was then put and carried.

Mr. Ourier, a recent convert under the ministration of Rev. Mr. Chinquy, next addressed the meeting, speaking in French, while Rev. Prof. Campbell translated for the benefit of those who did not understand the benefit of the second translation. that language. He said that the position of a priest leaving the Church of Rome was or a priest leaving the Church of Rome was a very embarrassing one, and the greatest difficulty which be had to encounter was infidelity. The Old Catholics were different from the others, but he thought that if a person wished to adopt a reformed religion, he should prefer the Protestant to the Old Catholics, as the reformation in the former was more complete than that in the latter. Since his conversion he had received peace, joy, and consolation, and assurance of salvation; and now through faith in Christ he stood on a rock. When he came to Canada it was with the inten-tion of returning to France again. When he left France he had no expectation of coming to Canada, but while in a neighbouring country he was led, he did not know why, unless that it was the will of God, to visit Canada, and here he was. He had studied the constitutions of various Protestant Churches, but had found in none of them the same liberty for both the minister and the layman as in the Presbyterian. He desired to remain and work in Canada because his own language was spoken in it

and throughout the country there was great liberty of speech. Besides the religious feeling in Quebec was strong.

Rev. Father Chiniquy was then called on, and related some incidents of his work. In the course of his remarks he exhibited some of the "arguments" by which it had been sought by the Roman Catholics to convince him of the errors of his ways. These were in the shape of a number of

The Assembly then adjourned until the morning.

SEVENTH DAY-MORNING SEDERUNT.

The Assembly was opened this morning 15th June, at ten o'clock with devotional exercises.

RETIREMENTS.

Applications were read-from the Prestery of Quebec, recommending that a request which the Presbytery had received from the Rev. Dr. Cook for leave to retire from the active work of the ministry, be granted by the Assembly; and from the Presbytery of Hamilton, to the same offect with regard to the Rev. Simon C. Fraser, of Thorold, and the Rev. M. W. Livingston,

On motion of the Rev. Principal Snodgrass, seconded by the Rev. Dr. Taylor, the applications were granted.

RECEPTION OF A STUDENT.

An application was read from the Pres bytery of London, for leave to receive the Rev. B. J. Brown, late minister of the Primitive Methodist Church, as a student, and that he be requested to attend a the

ological college for two sessions.

The matter was referred to the Committee on the reception of ministers.

THE MACDONNFLL CASE

was then taken up, the discussion being

continued by

The Rev. Dr. Bayne, who thought that
while the Assembly should express its desire to vindicate the standards of the Church, it should yet show to the country that it it should yet show to the country that it permitted a large amount of free thought and free study of the Holy Scriptures. He contended that they had nothing now to do with the original sermon, but with his latest utterances, which did not represent greater difficulties than many of them experienced. He felt that the Presbytery of the study o of Toronto had not dealt with Mr. Macdonnell in the wisest way, for had they taken a different course the Church and the country would not have been so agitathe country would not have been so agita-ted with the matter as it was at present. After all, what did these difficulties amount to? There was really nothing in them to disqualify him from preaching the Gospel. disquanty nm from preading the Gospel. He concluded by seconding the resolution which was moved a couple of days ago by the Rev. Dr. Cook, which was to the effect that the Assembly, recognizing the perfect truthfulness, frankness and candour with which Mr. Mocdonnell made his statements aren while admitting a resolution of the property and the property aren while admitting a resolution of the property and the property aren while admitting a resolution of the property and the propert statements, even while admitting a pre-ponderence of Scriptural evidence in favour of the doctrine of eternal punishment, and when himself pressed by the Presbytery to accommodate his statement to their views, discern in his state of mind and of his present views ground for the conviction that the good Spirit of God will lead him to a knowledge and acknowledgment of all that is essential in the dectrine in question. The Rev. John Scott followed and said

that before Mr. Macdonnell had made his speech on Monday night, he was prepared to accept his statement, but that speech completely changed his mind, and he now felt that by approving of his verbal statements, they would be acknowledging a qualified subscription to the Confession of Faith which the speaker, for one, was not prepared to agree to. He contended that Mr. Macdonnell had wished liberty to put a limited interpretation on the Confession of Faith, in the same way as he wished to interpret the Scriptures on this ques-

tion.
The Rev. Mr. Macdonnell rose and his appearance was the signal of sensation, and a loud burst of applause from the spectators in the gallery, which called forth a reprimand from the Moderator. Mr. Macdonnell wished to correct the statement made by the last speaker. He did not wish to put a limited construction on the Confession, but merely to think that there might be a possibility of putting a limited interpretation upon it.

Mr. Scott continued, and expressed his hope that Mr. Macdonnell should be left to his own thoughts for another year.

The Rev. Robt. Hall followed with an

other resolution, the effect of which was that Mr. Macdonnell's views cannot yet be held as being in accord with the doctrine of the church on future punishment, that the Assembly records its sense of the injury done to the interests of truth and religion of which he has been the occasion, commend him to study, and instruct him

to report at the next meeting of the General Assembly.

This motion was seconded by the Roy. Dr. Patterson.
The Rev. Mr. Straith moved, seconded by the Rev. Mr. Fraser, of Saugeen, a resolution which was to substantially the same

as the above. The Moderator urged upon the Assembly desirability of not moving resolutions which were much the same as previous

The Rev. Dr. McNeish warmly rebuked the manner in which many had discussed this matter, claiming that they did not have enough regard for the feelings of Mr. Macdennell, in the painful position in which he was placed. He opposed the appointment of a committee.

The Rev. Mr. Frascr spoke in support

of the motion he had seconded.

The Rev Principal Caven, in the course of a few remarks, said he believed that while they could not accept Mr. Macdon nell's statement, he would not like to se any action taken which would sever his connection with the case. Mr. Macdonnell was very much in accord with the teaching of the Church, and if his conscience were not justidious about the mat. ter, he thought Mr. Mncdonnell could say, "I do adhere to the teaching of the Confession of Faith." He thought the best way would be to appoint a committee, and give it perfect freedom to deal with the matter as they saw best, so that Mr. Macdonnell might have the fullest oppor-

tunity for further consideration.
At the conclusion of Principal Caven's speech, loud and almost unanimous calls were made for the vote, but it was finally agreed that all who wished to peak should have perfect liberty to do so.

The Rev. Mr. Watson, of Huntingdun, who had the floor during the calls for the vote, moved that no further action be taken beyond cautioning Mr. Macdonnell against unnecessarily disturbing the peace of the church.

After a few remarks by the Rev. Mr. Sinclair, the Assembly adjourned for re-COSS.

The Holy Land.

Palestine, though at present far from being an Edeu, still throws the spell of a charm over Jew and Christian alike, and over every enlightened mind of whatevor faith or nation. When the Empire of the Ottoman bursts, as it must sooner or later, one of the most difficult questions for diplo matic solution will be—"what shall be done with Palestine?" It is very evident that this ancient land, the cradle of Christianity, cannot remain forever under the away of the Mussulman, who has tredden it so long and turned the garden into a desert, and changed the "land flowing with milk and honey" into a wilderness. But what can be done? The struggle for the possession of the country will probthe possession of the country will probably not be so bloody, nor so fercious as that which took place for the possession of the old imperial seat of the Oroscent, the romantic city of Standboul; but there will be no want of suitors and rivals. Although perhaps at present not of equal importance with Egypt, yet for any great power, that would get it under thorough control and develop the immense resources of soil and commercial position, it would be a and commercial position, it would be a most valuable acquisition.

The thought of the resurrection of the Jewish government still lives and works in many a brain. Some little time ago, a friendly Englishman proposed in the interest of all concerned, that Turkey be dismembered, and that Germany undertake the protectorate of the new Jewish power, to be established in the old land. Not a bad idea to have Bismarck and VonMoltke playing the role of reconstructors of the "Wandering Jew," and the patrons of Judaism—not so bad for an Englishman. And now the Sultan has got an idea into his head, of selling the whole affair out. Of course he will expect a good round sun, to fill up the terrible deficiencies of his squandered treasury. The proposition is said to have already been made. A company of capitalists, consisting of Jews and Christians, are to undertake the colonization and improvement of the country, and propose to raise it to the height of prosperity, enjoyed in the days of David and Solomon. At that time Palestine was like a well-watered garden, inhabited by con-tented millions; a land in which agriculture of every description flourished amazingly. The climate resembles that of southern California. All the cereals, garescription of could be cultivated to almost any extent by means of systematic irrigation. Looking at this aspect of the case, the idea would recommend itself to the world. The question is, whether the right sort, and an adequate number of colonists could be effectually protected from the wandering bands of the Bedouins, and other robbers of the southern desorts. Ten to one the whole thing would flatten out into a speculation for the enriching of the stock-iobbers, and the entrapping of the unwary, and all the fine hopes and plans would yenish like " the baseless fabric of a vision.'

THE heart too often, like the cement of the ancient Romans, acquires hardness by time.

Eveny violation of truth is not only a sort of suicide in the liar, but is a stab at the heart of human society.

THERE are some mortals whose bodies ero but as the ornamented sepulchres of their dead hearts.

THE most joyous and gladsome natures are those most keenly alive to impressions of reverence, wonder and awe.

NEXT to the joy of the hope of living for ver with Christ, is that of doing some-thing in this life which shall yield perpet-ual fruit for Him and His cause after our death.

LIKE as men are wont to olip and out short the feathers of birds and other fowls when they begin to fly too high or too far from them, even so doth God diminish our riches, possessions, estimation, honour, authority, and power, that we should not pass our bounds and glory too much of those

Chemistry for Girls.

Something that every woman should read. This is properly styled a utilitarian age, for the inquiry, "What profit? meets us overywhere. It has entered the temples of learning, and attempted to trust out important atudies, because their immediate connects a with hard money profits cannot be demonstrated. There is one spot, how-ever, into which it has not so generally intraded itself—the female academy—the last refuge of the fine arts and fine follies. Thitner young ladies are too frequently sent, merely to learn how to diess tastefully and walk gracefully, play, write French and make waxen plumes and silken spaders—all pretty, but why not inquire "What profit?"

I take my pen, not to utter a dissertation on female education, but to insist that young ladies be taught chemistry. They will thereby be better qualified to superin-tend domestic affairs, guard against many accidents to which households are subject, and perhaps be instrumental in saving life. We illustrate the last remark by reference merely to the study of poisons.

The strong acids, such as nitr o, muriatio and sulphuric, are virulent poisons, yet frequently used in medicine and the me-chanic arts. Suppose a child in his rambles among the neighbours should enter a cabinet shop, and find a sancer of aqua fortis (nitric acid) upon the work-bench, and in his sport seize and drink a portion of it. He is conveyed home in great agony. The physician is sent for, but ere hearrives the child is a corpse. Now as the mother presses the cold clay to her breast and lips for the last time, how will her angush be aggravated to know that in her medicine chest, or drawer, was some calcined mag-nesia, which, if timely administered, would have saved her lovely, perchance her first and only boy. Oh! what are all the bouquots and the fine dresses in the world to her, compared with such knowledge?

Take another case. A husband returning home, on a Summer afternoon, desires some acidulous drink. Opening a cupboard, ho sees a small box, labeled "salt of lemon," and making a solution of this, he drinks it freely. Presently he feels distress, sends for his wife, and ascertains that he has drank a solution of oxalic acid, which she has procured to take stains from linen. The physician is sent for; but the unavoidable delay attending his arrival is fatal. When he arrives, perhaps he sees upon the very table on which the weeping widow bows her head, a piece of chalk, which, if given in time, would certainly have prevented any mischief from the poison.

Corrosive sublimate is the article gener ally used to destroy the vermin which sometimes infest our conches. A solution of it is laid upon the floor in a tea-cup, when the domestics go down to dine, leaving the children upstairs to play; the baby crawls to the tea-oup and drinks. Now what think you would be the mother's joy, if having studied chemistry, she instantly called to recollection the well ascertained fact, that there is in the hen's nest an antidote to this poison? She sends for some eggs, and breaking them, administers the whites. Her child recovers, and she weeps for joy. Talk to her of novels—one little book of natural science has been worth more to her than all the novels in

Physicians in the country rarely carry scales with them to weigh their prescriptions. They administer their medicines by guess, from a tea-spoon or the point of a knife. Suppose a common case. Λ physician in a hurry leaves an over-dose of tartar-emetic, (generally the first pre-scription in case of bilious fever,) and pursues his way to another patient, ten miles distant. The medicine is duly administered, and the man is poisoned. When the case becomes alarming, one messenger is dispatched for the doctor, and another to call in the neighbours to see the sufferer die. Now there is, in a canister in the cupboard, and on a tree that grows by the door, a remedy for this distress and alarm—a sure means of saving the sick man from threatened death. A strong decotion of young hyson tea, oak bark, or other astringent vegetable, will change tartar-emetic into a harmless compound.

Vessels of copper often give rise to poisoning. Though this metal undergoes but little change in a dry atmosphere, it is rusted if moisture is present, and its suris rusted it moisture is present, and its surface becomes covered with a green substance—carbonate or protoxide of copper, a poisonous compound. It has sometimes happened that a mother has, for want of knowledge, poisoned her family. Sour knowledge, poisoned her family. krout, when permitted to stand for some time in a copper vessel, has produced death in a few hours. Cooks sometimes permit pickles to remain in copper vessels, that they may acquire a rich green colour, which they do by absorbing poison.—E. Thompson, D.D., in Church Union.

THERE is at least one great deficiency in the Centennial Exposition. No space has been allotted for illustration of the American Sunday-school system. Sunday-school books go into the book department; and Sunday-school furniture into the furniture department; but no combination of these, and other aids, is to be made upon a scale adequate to the occasion. Mr. John E. Searles, Jr., Chairman of the International Executive Committee, did all that was possible, to secure a proper exposition of Sunday-school interests; but all to no purpose. In this matter Sunday-school cators stand in a position very similar to that of the secular educators of our land. Material, rather than mental and mors! interests, have gained precedence at the great exhibition. Under these circumstances, it is matter for congratulation, that the Hon. J. P. Wickersham, State Superintendent of Instruction in Pennsylvania, has secured a building, in which to display in combined form, the public school system of his state. Appreciatng the value of the Sunday-school work also, he has appropriated an alcove of his building for a specimen view of this. Mr. MacGregor Mitcheson, of Philadelphia, a gentleman well known in Sunday-school work, has undertaken the arrangement of this exhibit. Every friend of the Sunday-school system will wish him well in his undertaking .- S. S. Times.

British American Bresbyterian, 102 BAY STREET, TORONTO.

> FOR TERMS, STC , SES E. GATA PAGE. C. HLACKETT ROBINSON. Editor and Proprietor

TO CORRESPONDENTS.

Letters and articles intended for the next issue hould be in the hands of the Editor not later nan Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accopted will be returned, if at the time they are sont, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied with not be preserved and subsequent requests for their return cannot be complied with.

British American Presbyterian. FRIDAY, JUNE 28, 1876.

THE GREAT DEBATE.

The General Assembly of the Presbyterian Church in Canada, held this year will be memorable for the debate which occurred connected with the reference of the Presbytery of Toronto of the matter affecting the Roy. D. J. Macdonnell. The business of the Supreme Court had, to a large extent, to give way to the consideration of the proceedings of the Presbytery connected with the minister of St. Andrew's. It was felt on all hands that a discussion involving vast interests was forced upon the Church Not only were the members of Assembly under the conviction that a crisis had come demanding serious attention; but the people throughout the country were looking earnestly for the solution of a difficult problem. The interest was not confined to the Presbyterian denomination. The mind of the Church in all its branches was deeply excited. No better evidence of this can be furnished than, that presented by the immense audiences which filled to overflowing a building of such dimensions as the Knox Church. Even during the day the seats were fully occupied. The evening sessions were literally crowded to suffocation. The interest of the public grew from day to day in intensity. It was a magnificent spectacle to witness a number of highly educated men exhibiting such moral earnestness of purpose in regard to what was felt to be a great and vital point. We referred in a late number to the value of debate in Church Courts, little thinking then we were on the eve of one of the most memorable discussions which has ever taken place in Synod or Assembly. And it is with considerable satisfaction we now direct attention to the great debate in several of its leading aspects.

For one thing, an unmistakeable affirmation has been given to a fundamental doctrine. In common with many others, we were grieved at the thought of any question being raised as to the eternity of the future punishment of the wicked. This we believed to be a vital doctrine of the system of truth adopted as the basis of union, which was accepted by the Assembly last year in Montreal. Mr. Macdonnell, by his sermon, whether unwittingly or not, has raised doubts in many minds connected with the doctrine in question. As he himself allowed, he has been seized by all sorts of persons holding queer views as an ally and as a champion. He has been the occasion of creating alarming unrest in the public mind on a point which was considered finally and completely settled by the almost unanimous voice of Christendom. All this would have been endorsed and perpetuated by a certain action of the Assembly, if it could have been possible for them to have done otherwise than they did, when to a man they so nobly stood up in support of the truth that was at stake. In consequence of this, the Church stands on solid ground to-day. Its ministers and elders are seen uniting one and all in the declaration of the eternity of future rewards and punishments. With absolute certainty we may conclude, from the faitnful testimony which has been given to the doctrine of the Confession of Faith, that henceforth our preachers will utter no uncertain voice regarding the punishment of the wicked; but that with more earnestness of conviction than was ever shown in the past, the doctrine in question will be assorted and maintained.

It is impossible for any one-be he friend or foe-not to be struck with the remarkable ability displayed in the discussion. The real point at issue -as we have in fact just said-did not and could not refer to the trath of the doctrine involved. The gist of the matter lay in the actual position occupied by Mr. Macdonnell, and there of course grew out of this the action which it was necessary to take in reference to him. From being a question of future punishment, it grew to be one connected with the subscription of ministers to the Confession. The one side held that Mr. Macdonnell was in the position of giving a qualified subscription; the other that he had sufficiently condoned the original offence, and it was safe to trust to a man of his honesty for the future. Without commenting upon the difference between them, we cannot sufficiently admire the concummate ability with which the argument was conducted from beginning to end. First of all, there was the singularly

speech which Mr. Macdonnell delivered on the first night of the debate, to resile next day from the position he had taken, his address remains as an admirable expression, not only of the Principal's clearness and force of intellect, but of the loving tenderness of his heart. Rev. Mr. King, who, for the same reason, was constrained afterwards to withdraw from the support of Mr. Macdonnell, delivered an address that did credit both to his head and heart. Professor McLaren showed himself to advantage as a powerful and conscientious defender of the faith. Dr. Proudfoot was at once generous and conservative as to the truth in the motion he made adopting the view of the reference of the Presbytery, though he also was afterwards obliged to withdraw in favour of the ultimate finding of the court. Principal MacVicar, from the moment he commenced speaking to the close of his able address, advocating the unsatisfactoriness of Mr. Macdonnell'a statement, was listened to with profound attention. Many other speakers on the same side, who occupy less prominent positions in the church, delivered able and thoughtful speeches, which made lasting impressions upon the House. On the other side, there was a very considerable display of forensic ability. Many amendments were made that looked in the direction of dismissing the matter of the reference, either immediately or at no distant date. Professor McKerras revealed much legal acumen in the questions he put to Professor McLaren, and also in the temperate address he delivered at a later stage. Principal Snodgrass took a calm view of the matter, and put it in a forcible and judicial manner before the Assembly. The great speech on this side was that of Professor McKnight, who delivered an address of wonderful analytic power that dissected the mind of Mr. Macdonnell in such a way as to call forth the admiration of all who listened to it. It was all the more remarkable that Mr. Macdonnell, with his known fondness for nicety of expression, could see his way to accept this speech as a fair analysis of his mental condition. The motion of Dr. Ure was that around which rallied all the strength of those who were favourable to a lenient view. Dr. Tira carried conviction with him when he stated that he himself had once been assailed with similar doubts and difficulties, and having been kindly dealt with, he now stood on solid ground. We cannot even refer to the many speeches delivered by other gentlemen on this side, which were of more than average ability. It is sufficient to speak of the gladiatorial spectacle presented by Rev. G. M. Grant, of Halifax. and Rev. J. G. Robb of Toronto. They were well matched in every way. Mr. Grant made an able speech, full of common sense, temperate in tone, with a considerable admixture of humor and eloquence. The reply of Mr. Robb was a fine specimen of controversial talent. He followed Mr. Grant minutely into every statement, and succeeded in making a most telling impression upon his audience. In many points of view the finest speech of all was that delivered by Mr. Macdonnell at the close of the debate. He was evidently drawn out of himself by the sympathetic audience. He held the entire assemblage spell-bound during upwards of an hour. He succeeded in removing many unpleasant impressions produced by previous speeches both in the Presbytery and the Assembly. It was a speech of undoubted ability, which did more to pave the way for an amicable settlement than any address which was spoken in his

lucid and powerful statement of the refer-

ence by Principal Caven, and though he

was obliged by the apparently injudicious

The victory lay with Principal Macicar and his supporters. Th gained by 263 to 101 votes, shows how keenly the Assembly felt the importance of the occasion, and the duty of maintaining the Confession at all hazards. By this vote the whole matter was placed in the hands of an influential Committee to confer with Mr. Macdonnell, and to report to this Assembly. We cannot conclude without saying that it is impossible sufficiently to express our admiration at the courtesy and good temper which characterized the whole debate. Not one word was uttered in this direction that need be recalled. Every one felt that the members of Assembly, while differing in their views, were animated by one desire-to do justice to one another, to act kindly by Mr. Mac. donnell, and at the same time to maintain uncompromisingly the truths of Scripture and the Confession of Faith.

of erection, at Wellington, township of by one of the most influential ecclesiastical North Gower, is being rapidly pushed on to completion. The building will be of brick, modern style, good finish, and large enough to seat comfor ably about 600 persons. A beautiful site near the Church of England has been selected, and when completed-by October-the new church will be a credit to the Presbyterians of North Gower, of whom, the Rev. A. C. Stewart is the esteemed pastor. Cost, about \$1,600.

THE MACDONNELL CASE.

The General Assembly, by its vote on Tuesday night, adopted its committee's report on the reference from the Presbytery of Toronto, which declared the statements of Rev. D. J. Macdonnell to be unsatisfactory, and required him to report to the next General Assembly whether he accept the teaching of the Church on the subject. This decision relieves all parties from a disagreeable difficulty. The Presbytery of Toronto, whose proceedings in this matter Lave been so satisfactorily vindicated by the Supreme Court, will find itself more free than ever to go forward with the great work which they have at heart in building up the cause and kingdom of Christ within its bounds. The Congregations throughout the country, which have been so deeply excited by the discussion raised in connection with this case, will be satisfied and delighted that the General Assembly has authoritatively re-affirmed the Standards of the Church, and especially the doctrine of the eternity of the future punishment of the wicked involved in the proceedings of the various Courts. The Secular Press may desiderate for many reasons the absence of a discussion so exciting in its nature; but the community, we are certain, will feel relieved by the cause colebra being withdrawn from their view. We are sure we state the mind of all parties, when we express our delight that this protracted discussion has been brought to a satisfactory termination.

With such a decision, the doctrine of the

Church has been amply vindicated. No one can henceforth call in question the mind of the Church, not only as to the particular doctrine involved, but as to the Confession of Faith itself. It is in this way that Providence makes even apparent evils subserve good ends, by thus emphasizing some great and vital truth. In the midst of the activities of the age in which we live, men are apt to lose sight of eternal verities. They become absorbed in the things of time. The carnest convictions with which they commenced their life-work as to the relation of present duties to the eternity which lies beyond, become dulled through the cares and anxieties of business and of domestic life. The proceedings in reference to Mr. Macdonnell will, indeed, be most valuable, if, in any way they become means to this end,-of forcing upon the public attention, the awful considerations connected with the future, and with neglect of the salvation which is so richly provided by Jesus Christ. But we value the judgment of the General Assembly for this special reason, that it illustrates the authority that is vested in Church Courts, and the responsibility laid upon them of asserting and defending the truth, as well as dealing with matters connected with the work and government of the Church. Previous to the disruption in Scotland, it not unfrequently occurred that even Parliament awaited the action of the General Assembly before proceeding to some special legislation. In this country we have at this moment a spectacle far grander than that. The people of the Dominion have looked earnestly and eagerly to this General Assembly for the settlement of an exciting question; and we venture to say that with the decision of Tuesday evening they will be amply satisfied. The action of the Assembly is a vindication before the world of the Presbyterian Polity and Government. In no other Church that we know of, could such a finding have been so quickly and thoroughly reached.

The decision of the General Assembly, in reference to Mr. Macdonnell, has an important bearing upon the future of the Church. The House was unanimous in asserting and maintaining the standards of the Church. This Assembly thus hands down the well tried and time honoured Confession future generations, unimpaired as to the doctrines which it contains. It endorses over again the Confession of Faith, as founded upon, and agreeable to the word of God, as that a mulated system of truth from which the Church derives her distinctive character, and as the sum and substance of what her ministers are expected to teach. If the doctrines of the Church have been faithfully taught in the past, we have a guarantee that they will be taught in the future with all fidelity and zeal. Presbyteries will be found still more careful than they have ever been in testing their candidates for licence, by the wellknown standards. Ministers will make the Confession in re and more a text book in their advanced Bible and Communion Classes; and, we cannot but entertain. the hope, as the Confession and the Catechisms have been, by these recent proceedings, brought more prominently before THE new Presbyterian Church, in course | the community, and emphatically endorsed Assemblies in the world, that families and individuals will more and more appreciate these Standards, and use them as helps and

companions in the study of Scripture. Taking all the circumstances of the case into account, we do not think that Mr. Macdonnell, or any of the minority who supported him, have reason to complain of the injunction laid upon him to report his views regarding the doctrine in question, to

the next General Assembly. Mr. Macdonnell's own admissions as to the practical un-wisdom of preaching the sermon from which these proceedings sprang, constitute sufficient ground for the action of the Assembly. It is a mild decision in itself, and we presume it is intended as an easy method of settling the matter, that will at once conserve the authority of the Church and the interests of the esteemed brother whom they condemn. Though a large and influential minority did the utmost in their power, even to the point of dissenting unanimously from the finding of the Assembly, we think we speak their mind when we regard the decision of the case not in the light of defeat, but rather as scenring what concerned them very deeply, viz.: the status and continued ministry of Mr. Macdonnell. The difference between the minority and the majority that appeared in the vote, was felt to be one not touching an essential principle, but one of expediency. The real object which the dissentients had at heart is gained by the Assembly's decision. It gives us pleasure to think of this, especially in view of the future of the recently United Church. Hardly a word as to secession has been broached during the whole discussion, and when such was even breathed, it was promptly rebuked. It is most promising to the Church, that no bitter feelings have been engendered by these proceedings, that no party spirit has been evoked; but that the Church stands one and united to-day as she did, when in Montreal the four sections of which she is composed, declared themselves to be one Church of the Lord Jesus Christ. That the Presbyterian Church in Canada may abide in the bonds of peace and love, and be led by the guidance of God to do a great and lasting work for this Dominion, and for all the kingdoms of the world, is our earnest and most fervent prayer.

PRESBYTERIANISM IN THE UNITED STATES.

At the opening of the General Assembly of the American Presbyterian Church lately held at Brooklyn, N. Y., the retiring Moderator, the Rev. Ed. D. Morris, D.D., took for his subject, and delivered a very long and instructive discourse upon "The Past and the Future of American Presbyterianism." As Presbyterianism is all the world over, we cannot but feel deeply interested in its progress everywhere, but especially in a country so near to us, with which we have such close relations, and where our form of church polity and our doctrines have made such rapid progress, and attained to so commanding a position. It will, therefore, we trust be gratifying to our readers to have some of the more important statements of this discourse laid before them.

It is stated then that American Presbyterianism "sprang from the British rather than the Continental stock," and in that respect is a twin sister to our own church, both holding and glorying in the same Confession and Catechism. The beginning of the eighteenth century, when many British Presbyterians were driven abroad by prelatic persecutions, was marked by the rapid growth of that system of doctrine and worship, the first Presbytery was organized, and the church took a place of its own among the others which had then obtained a footing upon the shores of the New World.

Four general conditions are mentioned as modifying to a greater or less degree the character of American Presbyterianism, and which impressed upon it peculiarities of its own while yet retaining its general family characteristics. These were first, and probably the most important of all: "Its gradual and entire separation from the parent stock. Second: Its entire dependence upon the voluntary principle. The success of this experiment on so great a scale has undoubtedly powerfully influenced public opinion upon this subject, not only in America, but in Europe as well. Third: "The peculiar collocation and commingling of the various American sects in a common struggle of life and growth." In this respect the New World presented a striking contrast to the old, and those bodies which most promptly recognized this fact, and made the most energetic efforts to extend themselves everywhere, spurning all geographical lines, most speedily arose to a commanding position. In this struggle Presbyterians were not behind. The fourth general principle spoker of is, "The universal liberty of thought and of speech recognized as a lundamental principle in American Society." Each of these is elaborated at considerable length in this discourse.

Corresponding to these four general conditions and causes of rapid development four corresponding specific conditions are mentioned, only the first two of which, however, are dwelt upon, viz.: first, "Our special type of theology considered both intrinsically and in comparison with other theological beliefs; second, Our type of polity; third, Our type of worship and of Ohristian activity; and fourthly, Our denominational relation to the spirit of the age, and to certain marked tendencies in American life."

From these the speaker pusses to the Actual Growth' of the American Church as the result of these general and special conditions, and Presbyterlanism certainly has no reason to be ashamed of the exhibit presented in this sermon. Briefly it is

In 1706 the first Presbytery was formed, consisting of seven ministers and a " hand. ful of churches, weak, scattered and undeveloped.' In 1788 the first Continental Assembly was held. In 1887 the Church was sent into what was lately popularly known as the Old and New School Bodies; in 1870 they were reunited. Now the church numbers 86 synods, 178 presbyteries, 4,706 ministers, 4,999 churches, 500,084 communicants, and 520,462 Sabbath school children, and hardly less than two millions of worshipers. In 1874-75 the contributions towards church purposes amounted to \$6,900,000, and for the general cause of ovangelization \$2,725,000. "In the light of these statements the career of American Presbyterianism as exhibited in its various branches must be regarded as one of the miracles of modern Christianity. A century ago it was represented by 133 minis. ters only; its churches feeble and scattered were scarcely more numerous; and its membership cannot have exceeded six or eight thousand. The number, both of ministers and churches, have, during the century, increased more than thirty-fold; even during the past fifty years our ministry have multiplied six-fold, our churches fourfold, our membership eight-fold." Justly does the preacher say, "Such advance is hardly less than miraculous; and as we walk to day with reverent tread about our beautiful Zion telling her towers and bulwarks, and considering the palaces of her glory, we must be blind indeed if we do not recognize in all this the sure evidence of a divine presence, and exclaim with the prophet of Israel: 'In His love and in His pity Ho redeemed us: He hore us, and carried us all the days of old."

Add to this now the Presbyterianism of the South, that of other bodies if not in name, yet in fact Presbyterian; add to all these that of our own land, and it gives us a wonderful idea of the power of the Presbyterian Church in America, its adaptability for rapid growth, and the bright future which lies before that system of doctrine, government, and worship, 'b which we hold and in which we glory.

THE REV. JAMES FLECK, B.A.

Before leaving the ancient city of Armagh, Ireland, the Rev. James Fleck, the newly installed minister of Knox Church. Montreal, was the recipient of costly gifts and flattering addresses, the latter expressing deep regret at his departure. The Ulster Gazette of May 6th gives an extensive report of the interesting proceedings, from which we make the following extracts:-

"A Soirce was held in the Second Armagh Presbyterian Church, by the members of the congregation, for the purpose of bidding farewell to their late pastor, the Rev. James Fleck, B.A., (who for seven years faithfully and zealously acted as their minister,) and presenting him with an address on the occasion of his leaving this city for Montreal. The address was accompanied by a handsome gold lever watch and pencil case. Robert M'Crum, Esq., ably discharged the duties of chairman. the platform were many of the leading gentlemen of the city, and scattered through the happy and joyous assemblage of ladies and gentlemen were many leading clergy-

The Chairman in his remarks alluded to Mr. Flock in the following terms: "I feel it would be bad taste in Mr. Fleck's presence to say before him what I know and feel he deserves to be said of him. But this much I can say, I have ever found him and valued him as a cordial friend, a Christian gentleman, and an earnest minister of the Gospel of Jesus Christ. Again and again he has been called outside the limits of this congregation, and most carnestly, and most cordially, and most heartly he has always responded to the call, and in his hands the Gospel trumpet has been sounded by no uncertain sound. I remember well his predecessor here; and when in the providence of God Mr. Henderson was take away, I felt how hard it would be to fill up the blank made by his removal. And I thought again of the difficulty of getting a man to supply his place.

1 do not intend to compare the virtues of
the two men, for the fruits of Mr. Hendersen will live in this city for ever. When, therefore, Mr. Fleck came, I said to myself 'you have chosen the right man.' He came then, and you all have seen how he gained the affection and esteem, not only of the Presbyterians of this congregation, but of all the Christian public in Armagh.
I believe he came here with proper and extended views of the church of Christ. I felt he had deepened in him that junction of catholicity that looks on every man as a true worker. The step he is about to take to overyone—but especially momentous indeed, to everyone—but especially momentous to one who is a minister of the Gospel of Christ. To leave the land of his birth, the friends of his early youth, must be very momentous indeed. But to leave this congregation, who love and respect and rever him, and to whom he is greatly attached must be a trying occasion indeed. One thing I can promise him—he goes from us with the good wishes of not only his people, but the good wishes of the whole of Armagh." The meeting was subsequently addressed by eminent ministers and lay-nien, all speaking in the same kind and friendly terms of their departing friend.

The Rev. Jackson Smyth, brother of Dr.

Smyth, member of Parliament for the Smyth, member of Parliament for the country Derry, in his speech, prophosied a great success as a minister for Mr. Fleck in Montreal. Mr. Fleck has been most cordially welcomed in this city, and has entered upon his ministry under the happiest auspices. He is a young man and a most attractive public speaker and receiver.

INTELLIGENCE of the sudden and unexpected death of Rev. Dr. Eadie, of Glasgow, reached us this week. Many of our readers will remember this gentlemen, as he appeared some three yeas ago at the General Assembly, held in this city, as a delegate frem the U.P. Church in Scotland. He was the very picture of robust health, and the last thought that would have occurred to any one was, that he was so near the close of a long useful and honourable life. The death of Dr. Eadio will be deeply mourned, not only by the Church of which he was such a distinguished ornament, but by all the evangelical churches throughout the world. As a Professor in the Theological Hall connected with the U. P. Church, he was much beloved by his students, and highly appreciated for his preadth of mind, the variety and extent of his scholarship, and the ability he displayed as a teacher. Dr. Eadie was eminent in the field of Theological and especially Exegetical Literature, being known as the author of many works that are regarded as standard. During the long years of his pastorate in Glasgow, Dr. Eadie has ministered to a very large and influential congregation, by whom he was regarded with rare affection and esteem. This is another of the many illustrious men to which the middle of this century gave birth, whose deaths we have had occasion to chronicle within a comparatively recent

Book Beviews,

A SHORT REPLY TO THE REV. R. ROGERS' LECTURES ON BAPTISM, delivered in the Town of Collingwood, by Wm. Fraser. Mr. Fraser, the author of this reply, must be a man of incredible learning and industry; for all the books which he has read would occupy any ordinary man a hundred years, without giving his atten-tion to anything else. In support of bap-tism by immersion, and in opposition to "Infant baptism," he quotes from no less than eighty-nine authors, many of whom wrote very extensive works on the-ology. Mr. Fraser gives extracts from Quitto, "Greenfield's and Graves Greek Lexicon," "Worcester's Quarto Dic.," the Lexicon," "Worcester's Quarto Dic.," the Apostle Paul, Dr. Carson, Calvin, Whittley, Luther, "Dr. Brewster, of the Free Church," Dr. Chalmers, Whitfield, Dr. Doddridge, Bossuet, John Wesley, Dr. Wall, Assembly of Divines, Pool, Dr. Neander, Dr. Stuart, Bishop Reynolds, Bishop Hopkins, Dr. Robinson, Gurtherus, Archbishop Tillotson, Cyril, Dr. Campbell, "Vulgate, Syriac, and other ancient versions," Justin Martyr, Barnabas, Hermas, Tertullien, Gregory, Nazianzen, Basil, Ambrose, Cyprian, Bishop Burnet, Baxter, Goodwin, Sawrin, Scott, Matthew Henry, Boston, Charmoch, Bishop Prideaux, Mr. Boston, Charmoch, Bishop Prideaux. Mr. Burkitt, Shorter Catechism, Dr. Miller, Curcellius, Jerome, Mr. Holland, Mac-knight, Guise, Hammond, Limbrock, Mr. S. Palmer, H. W. Beecher, Regaltions, Venema, Sincerus, Salmatius, Dr. Lange, Kurtz, Giesler, Dr. Jacobi, Dr. Barnes, Tindale, Frith, Mosherim, Grotius, Olshause, Hann, Gerenius, Myers, Baumgasten, Crusius, Dr. Barlow, Bishop Taylor, Walafridus, Strabo, Rigaltius, Matthies, Winer, Bretschneider, Nheinwald, Eduburgh Eucyclopedia. In further proof of Mr. Fraser's scholarship (1964) and the following contagns in the following cont

Read Sermons.

the following sentence is given :- "A large

portion of the Bible is written in defence of divine truth from the errors, working in

from its professors and the ages through which it passed." This is a most extra-

which it passed." This is a most extraordinary assertion. It is impossible for common people to believe that "a large portion of the Bible is written... from the
errors working in from its professors and
the ages through which it passed." This
is a specimen of this strange pamphlet.
Many similar sentences might be quoted,
but the above may be considered sufficient.
—D. B. C.

Editor BRITISH AMERICAN PRESBYTERIAN.

-D. B. C.

Sir,-In your issue of the 9th inst., there appeared a communication headed "Read Sermons," in which your correspondent, "H," brings out some good ideas regarding that class of discourses. His remarks will meet with the universal approval of the laity, and that of the energetic portion of the clergy as well. That a minister should be allowed the moderate use of notes in the delivery of his sermon is quite right; but when he produces his "paper," and reads to the end in a monotonous, ineffecreads to the end in a monotonous, memorive manner—scarcely ever lifting his eyes, and then putting his finger on the place, and withal often losing it— he is prostituting the mission of the pulpit, and dishonoring the glorious profession to which he belongs. That such kind of preaching should be a prostituted in statement in scattered instances, is by no exist even in scattered instances, is by no means creditable to the ministry, in the light of all the educational and elecution-ary advantages of the nineteenth century. Good reading is a beautiful thing in its ow Good reading is a beau'iful thing in its own place, but, in my opinion, even good reading was never intended to take the place of preaching, and certainly not bad reading. There seems to be a good deal of reason in the causes assigned by your correspondent, which "make many read in the way they do." Closer application in their study, during the week, would make many ministers more successful in make many ministers more successful in the pulpit on Sunday. Let those who are content to write a sermon during the week, and read it off to their hearers on Sunday, and read it off to their hearers on bunday, awake out of their lethargy, and adopt for their motto, "never to offer to the Lord what cost them nothing," and they will find in their happy experience that the result will be their own benefit and the promotion of good.

Theore Ownia Vincir.

LABOR OMNIA VINCIT. June 16, 1876.

GENERAL ASSEMBLY.

(Continued from first page.) AGED AND INFIRM MINISTERS' FUND.

For Ontario and Quebec-Mr. John Mo-Tavish, Convener; Messrs. D. H. Fletcher, John Scott (North Bruce), Middlemiss, H. McQuarrie, Robert Leask, J. C. Smith, Daniel McGillivray, Mungo Fraser, George Simpson, Richard Bentley, ministers; Mesars, Archibald Ferguson, James Croil, T. McCrae, George Hadden.

For the Maritime Provinces-Mr. George Patterson, Convener: Professor McKnight, Messrs. George Roddick, A. Ross, H. B. McKay, Isaac Murray, Chase, J. McLeod, A. McL. Sinolair, R. Cumming, ministers; Messrs. G. Underwood, James Murray, John McMillan, Howard Primiose.

ON THE STATE OF RELIGION.

Mesers. T. Wardrope and D. Morrison, Mosers, T. Wardrope and D. Morrison, Joint-Conveners; Principal Caven, J. Duncan, J. E. Croly, James White, H. Donald, J. W. Mitchell, Jas. Robertson, Winnipeg; J. K. Smith, Prof. McKerras, Wm. Burns, Gustavus Munro, J. McTavieh, John McMillan, J. McLean, D. B. McLean, J. C. Burgess, W. M. Roger, R. S. Patterson, Mowitt, ministers; Dr. Goydon Messra, J. McBeon, James Brown. Gordon. Messrs. J. McBean, James Brown, A. D. Fordyce, Charles Robson, Thomas

ON SABAATH OBSERVANCE.

Messrs. R. Laird and W. T. McMullen, Joint Conveners; Dr. Bain, Dr. Bayne, Dr. McLeod, Messrs, J. C. Baxter, J. M. Cameron, F. W. Farries, Donald McRae, Robt. Campbell (Renfrew), ministers; Messrs. J. F. Blanchard, C. Murray, A. F. Wood, Alex. Mutchmore.

WIDOWS' AND ORPHANS' FUND.

Of the late Canada Presbyterian Church -Messrs. W. Alexander and T. W. Taylor, Joint-Conveners; Dr. W. Reid, Messrs. W. Fraser, J. Diek, J. Pringle, Geo. Benson, ministers; Messrs. James Brown, John K. Macdonald, J. Osborne, Thomas Gordon, A. Mutchmore, Warden King.

Of the Presbyterian Church in the Lower Provinces—Dr. Bayne, Convener; Dr. McCulloch, Dr. McLeod, Messra, J. Stewart, D. B. Blair, Dr. G. Patterson, W. Maxwell, A. L. Wylie, T. Sedgwick, J. Bennett, J. Law, J. McKinnon, E. A. McCurdy, D. McNeil, ministers; Messrs. Howard Primrose, J. S. McLean, J. D. Mc-Gregor.

ON STATISTICS.

Mr. R. Torrance, Convener; Professor McKnight, Dr. Bell, Dr. Waters, H. H. Macpherson, R. J. Cameron, ministers; Messrs. J. Oroil, W. Mitchell, R. Lawrie, D. McCrae.

JUVENILE MISSION.

Prof. Mowat, Convener; Prof. Ferguson, John Burton, Patrick Gray, A. McAlister, G. M. Macdonnell, ministers; Miss Machar Secretary-Treasurer.

TO WATCH OVER PUBLIC EDUCATION IN THE MARITIME PROVINCES.

Mr. C. P. Pitblado, Convener : Profes-Mr. C. P. Pitblado, Convener; Professor McKnight, Dr. McCulloch, Dr. Maclise, Dr. P. G. McGregor, J. Forrest, James Bennett, John Campbell, J. C. Burgess, Donald McRae, Isaac Murray, Thomas Duncan, N. McKay, James Allan, E. A. McCurdy, John McKinnon, D. McCrae, ministers; Hon. D. Laird, Messrs. C. Roberts B. Marrey, John Stawart son, R. Murray, John Stewart.
Those resident in each of the Provinces

to act as a sub-Committee within that Pro-vince as circumstances may require; the first-named in each Province to be Convener of said sub-committee.

Some discussion took place with regard to the appointment of Miss Machar, of Kingston, to the position of Secretary-Treasurer of the Javenile Mission. Rev. Mr. Laing objected to the appointment as unscriptural, and one or two others took the same view. On the other hand, it was pointed out that the Assembly had already recognized the principal of employing wo-men in the active work of the Church, by appointing several of them foreign mission-

The appointment was finally adhered to The Assembly adjourned at noon, until Monday morning at 11 o'clock.

MORNING SEDERUNT-19th JUNE.

The Assembly met again on Monday morning at eleven o'clock.

DELEGATE FROM IRELAND.

Rev. Mr. Cargin, delegate from the Irish Presbyterian Church, was invited to a place on the platform.

MEASURES FOR NEXT GENERAL ASSEMBLY.

The Assembly resumed consideration of that portion of the report of the Committee to mature business for the next General Assembly, which had been left unadopted. The following are the chief recommenda-tions of the Committee which were

That there shall be a central committee

for home missions.

That there shall be two central fundsone for the support of home mission work generally, the other for the assistance of con-gregations requiring supplements—both of which shall consist of all moneys contributed for their support, whether by contributions from the congregations, mission sta-tions, and Sabbath schools of the Church, or by grants of money from foreign churches. or of moneys accruing from other sources, such as legacies, donations, and other kindred contributions.

That the Assembly shall annually anpoint a Home Mission Committee consist ing of forty-five members, of whom one-third shall be from the Maritime Provinces, and two thirds from the rest of the Church; that each of these shall constitute a subcommittee for the transaction of business in its own territory. It being one o'clock, the Assembly ad-

ourned.

AFTERNOON SEDERUNT.

The Assembly resumed at three o'clock The Assembly resumed at three O'clock. The consideration of the report of the Committee to prepare business for the next General Assembly was continued, and the following was adopted:—
That the system adopted hitherto in the different sections of the Church, viz., in the Maritime Provinces, of two funds, one for home missions proper and one for

one for home missions proper and one for i

supplementing stipends of ministers in weak congregations, and administered by two committees; and in the western sec-tion, of one fund for both objects, adminis-tered by one committee, he centinued for the present year; and that it be sent down to the Presbyteries to consider the subject and report to the next General Assembly.

THE MACDONNELL CASE.

Rev. Mr. Laing presented the report of the Committee to whom was referred the reference from the Presbytery of Toronto, which was as follows :--

"The Committee beg leave to report to the Goneral Assembly that Mr. Macdonnell met with them and stated that, while he was desirous to meet the wishes of the Aswas desirous to meet the wienes 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 ing, before the Assembly, as clearly defining his position, and that the report of that statement, which was published in the Daily 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 first, that this General Assembly hes Jealeus? that this General Assembly has declared that the statement of his views made by Mr. Macdonnell before it, was not satisfac tory: secondly, that on meeting with the committee appointed by the Assembly to confer with him he signified that he had at present no further statement to make, by which his position towards the doctrine in question might be modified; thirdly, that the doctrine of the eternity or endless duration of the 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 expresses 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 doc-trine in question, and has engaged while seeking for the light not to contravene the traditions of the Church,—the Assembly, the hope that Mr. Macdonnell may find his views in accord with the standard on the subject in question: Resolved, that further time be given him carefully to consider the matter; and that he be requested to report through his Presbytery to the next General Assembly whether he accepts 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 momentum decision in a superscriptural evidence of the momentum decision in a superscriptural evidence of the scriptural evidence of momentous doctrine incurred may speed-ily cease to perplex his mind."

Rev. Dr. Ure moved that the report be received.

Rev. Mr. SEDGWICK rose to a point of order. He held that the Committee had no right to travel beyond its instructions; and these were that they should confer with mn these were that they should confer with Mr. Macdonnell in the hope that they might be able to bring in a report with reference to Mr. Macdonnell's views which might be satisfactory to the Assembly—nothing more, nothing less. He asked the Moderator to rule, too, whether the Committee had power to bring in any recommendation—whether its duty was not simply to confer whether its duty was not simply to confer whether its duty was not simply to confer with Mr. Macdonnell and then tell the As-sembly whether his (Mr. Macdonnell's) views were satisfactory or not. Another point was that the Assembly had voted down the very proposition which the Committee had now made to the House.

The Moderator said it was for the Assembly to determine itself whether the Com-mittee had travelled beyond the power which was given to it by the Assembly. As to the other point he would be inclined to rule against Mr. Sedgwick, because although the Assembly might have voted down the other motion that did not prevent them bringing in such a report as would be in conformity with their principle; the fact of the Assembly doing away with any of the recommendations that were voted down. After some further discussion,

Rev. Prof. McLaren held that the offences of a committee in going beyond their instructions could be condoned if unexpected circumstances connected with the

case referred to them arose.

Rev. Mr. Sedgwick asked what the emer-

gency was in this case?
Prof. McLaren said it was the fact that Mr. Macdonnell had refused to confer with e committee.

Rev. Dr. Waters moved that the report be received, that the consideration of it be postponed until to-day, and that the report, with Dr. McVicar's motion, be printed for the use of the Assembly. Carried.

BUSINESS FOR NEXT GENERAL ASSEMBLY. The Assembly then resumed the consideration of the report of the committee ap-pointed to prepare business for the next General Assembly, and adopted the follow-ing among other clauses of less impor-

tance:—
The amount of aid granted to any congregation receiving supplement, shall in no case exceed the amount necessary to make the salary of the minister, from all sources seven hundred dollars. But the sub-committees are empowered to supplement the salaries of ordained ministers engaged in mission work in towns and cities beyond that amount.

EVENING SEDERUNT.

The Assembly met again at half-past seven o'clock.

JUVENILE MISSION.

Rev. D. J. Macdonnell, on behalf of Miss Machar, the Secretary Treasurer, read the report for last year of the Indian Or-phan and Juvenile Mission Scheme. This mission has been in existence for nearly twenty-five years. The amount of contri-butions received has been steadily increasing; a remittance of £210 sterling which was received last year is the largest single contribution yet made to the fund. Through the instrumentality of this mission a large number of children in the East Indies have received instruction, who would otherwise have been without it. In Calcutta one large school is supported by the children of the Montreal Sabbath schools. There are altogether forty Sabbath schools, besides individuals and other associations contributing to the fund of the mission. The total receipts last year, including a balance of something over a hundred dellars from the previous year, were \$1,165, and #218.6s. 4d. sterling was transmitted to

carry on the work

Mr. Macdonnell moved "Thet the Assembly receive the report, thank the committee, and especially the Secretary and Treasurer, for their diligence, rejoice in the continued success with which God has erowned this effort on the part of the chil-dren in Canada, to send the glad tidings to the women and children of India. and cordially commend the mission to the support and co-operation of our Sunday schools.

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

L UMBERMEN'S MISSICA.

Rev. Dr. Gordon Ottawai read the report of the Lumbermen's Mission, which gave a very satisfactory account of the work. Last year only two ministers were able to visit the shanties. One of them stated that the lumbermen among whom he worked contributed \$70.50 to the funds of mission, and double that amount would have been received from that source had the men received the same wages, and had as many of them been Protestants as proviously. During the past seeson the receipts as a whole wage much smaller than previous received. were much smaller than previous years, while the ordinary subscriptions have not increased; and yet the work was carried on as fully and efficiently as previously— indeed more so. The receipts last year for the first time were less than the expendi-

ture by \$27.
On motion by the Rev. Principal Caven, seconded by the Rev. Mr. Laing, it was agreed that the report be received and approved; that the thanks of the Assembly be given the committee, and that the support of the mission be specially commended to the members of the church in the Synod of Montreal and Ottawa.

SABBATH SCHOOLS.

Rev. Dr. Reid, on behalf of Rev. J Thompson, of Sarnia, convener, who had to leave the city, submitted the report of the Sabbath School Committee, 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 on the subject to the children.

on motion of the Rev. Mr. McLennan the report was received, the recommendations adopted, and the thanks of the Assembly voted to the committee, and especially to the Convener.

DELEGATE FROM THE PRESBYTERIAN CHURCH IN IRELAND.

Rev. Mr. Robb introduced to the Assemby the Rev. James Cargin, delegate from the Presbyterian Church in Ireland.

Mr. Cargin said he came to convey the greeting of the Presbyterian Church in Ireland to the Church of Canada, and to assure the latter of the kindly feeling entertained toward it by the church to which he belonged. He had had the privilege of rigiting the General Assembly of the President of th visiting the General Assembly of the Presbyterian Church in the United States, and under the spreading wings of the eagle he had felt at home; but he felt still more at had felt at home; but he felt still more at home here, where he was within reach of the lion's mane, and could see the word Victoria Regina embossed upon doors, and if need be, upon the flag beneath which he travelled. (Applause.) The Irish Church had suffered in concequence of the Government ceasing to give it the assistance which the church formerly received from that source. but that had been more than that source; but that had been more than compensated for by the increased liberality of the people, so that last year, though Ireland was under a financial depression, he subscriptions there to missions reached the highest point they had ever done. (Applause.) There was also in Dublin an asylum for the orphan children of the church which was well supported. He went on in eloquent language to describe a recent religious awakening in Ireland. He claimed that if it had not been for the Pres-byterian Church evangelical truth would now be dead in Ireland. The only church which could pretend to compete with it for the crown of Ireland's evangelization could not do so successfully until she cleansed her formularies of all dubious language with regard to baptismal regeneration. He had been delighted to see the place Canada occupied in the Centennial Exhibition, where the Province of Ontario, especially, shone more brightly in some Great Britain; he hoped the time would come when Canada would shine equally among the nations of the earth on account of the activity with which her people engaged in the dissemination of the truth. (Applause.)

Rev. Mr. Grant submitted the report of the delegates to the Presbyterian Churches in Great Britain in the course of which it was stated that the Presbyterian Church in Canada might count on increased interest, sympathy, and respect! from all the Scottish churches, which looked on the Canadian

REPORTS OF DELEGATES TO OTHER CHURCHES.

an ally. Rev. Mr. McKay moved, seconded by the Rev. Mr. Meikle, that the report be be conveyed; that the thanks of the Assembly be conveyed to the delegates, and that a committee, to whom it was proposed the report should be committed, should pre-

Church not as a daughter merely, but as

report should be committed, should pre-pare a statement setting forth the work of the Church in Canada and the claims of certain departments of the latter on the parent Churches. (Carried.)

Rev. Mr. Laing presented the report of the delegates to the Presbyterian Churches in the United States.

in the United States. Mr. James Croil, one of the delegates, spoke in high terms of the manner in which business was conducted in the Assembly of the United Presbyterian Churches. On one occasion, during the meeting of the Assembly, three thousand persons sat in the body of Dr. Talmage's church in Brooklyn, and partock of the Lord's Supper together. He had been very much struck with the great importance which every one, who spoke of the matter at all, attached to a strict adherence to the Confession of Faith, as well as with their earnestness in opposing the opening of the Centennial Exhibi-tion on the Sabbath day. He believed

that if it had not been for the interference of that Assembly the gates of the Exhibiof that Assembly the gates of the Exhibi-tion would have been opened to the public on the Lord's day. The great business of the Assembly was in connection with its mission work, regarding which very inmission work, regarding which very in-teresting information was given. He re-gretted to say that the word Canada would not have been mentioned in the Assembly had it not been for the delegates from this had it not been for the delegates from this Assembly themselves. He hoped that the delegates which would be sent to that Assembly next year from this country would be men who by their social influence or something else, would command more respect than last year's delegates did. (Lauphter.) In Philadelphia they were more condially received.

On motion of the Rev. Principal Caven a vote of thanks to the delegates was

a vote of thanks to the delegates was passed.

THE TRESBYTERIAN ALLIANCE.

Rev. Principal Snodgrass submitted the eport of the Committee appointed to consider the report of the delegates to the meeting of representatives of all the Pres-hyterian Churches throughout the world, held in London last year. Its considerat n was postponed.

The Assembly then adjourned.

Presbytery of Lindsay.

A regular meeting of this Presbytery was held at Woodville on the 30 h day of May, at which the following ! - ness was transacted :- The minutes of the last regular meeting, and of a pro re nata meeting held at Woodville on the 18th of April, and of two special meetings held in Toronto on the 2nd and 3rd days of May, were read and sustained. The Moderator, Rev. A. Currie, M.A., presented a call from the congregation of Lindsay, which was signed by one hundred and twelve members and ninety-four adherents. It was in favour of the Rev. James Hastie, of Prescott. Stipend promised, \$1,200 per annum. The call was sustained and ordered to be trans. mitted without delay to the Presbytery of Brockville. The Moderator was appointed to appear as the Presbytery's representative before the Presbytery of Brockville to prosecute the call. It was arranged, conditional on Mr. Hastie's acceptance of the call, and the Brockville Presbytery's agree. ing to his translation, that his induction take place in St. Andrew's Church. Lind-say, on the 20th day of June, at 7 p.m. say, on the 20th day of June, at 7 p.m. The Rev. A. Currie, A.M., was appointed to preside; the Rev. E. Cockburn to preach; the Rev. J. T. Paul to address the minister, and the Rev. J. McClung to address the congregation. The Rev. Mr. Murray laid on the table another call, which was from the congregations of Cambray and Fenelon to the Rev. D. McDonald, of Arthur. It was signed by one hundred and thirty three was signed by one hundred and thirty-three members and one hundred and fifty-two adherents, and was accompanied with a promise of a stipend of seven hundred dollars per annum and a free house. The call was sustained and ordered to be transmitted to the Presbytery of Saugeen with the usual accompanying documents. A communication was read from the Rev. G. M. Clark, intimating that as he had accepted a call from Kemptville he declined the call from Kirkfield and Victoriaville. At the urgent request of the Rev. D. Watsen, M.A., and of his congregation (Thorah) his name and theirs were removed from the roll of the Presbytery of Lindsay. They continue their connection with the Presby-terian Church of Canada in connection with the Church of Scotland. Extracts from the minutes of the Synod of Toronto from the minutes of the cyclo of from the minutes of the early and Ringston were read, declaring N. Mara and associated statious part and parcel of the Presbytery of Lindsay. The Rev. J. McNabb was appointed Moderator of the N. Mars session during the vacancy. The Rev. J. A. Andrew, of the Methodist Church of Canada, applied in person to be received as a student of divinity into the Presbyterian Church of Canada. A committee consisting of the Revs. Messrs. Cockburn, Campbell and McNabb were appointed to confer with Mr. Andrew, and to report as soon as convenient. Permission was granted to the building committee of was granted to the building committee or the Victoriaville congregation to mortgage their church property to the amount of \$500. At this stage, the committee ap-pointed to confer with the Rev. Mr. Andrew returned and gave in their report, which was in every sense favourable. Mr. Andrew himself addressed the court, and answered several questions proposed by the Moderator and other members. After due consideration it was unanimously reresolved that the application be received and that the Presbytery apply to the General Assembly for leave to receive Mr. Andrew as a student of divinity of the Andrew as a condens of divinity of the-se-cond year's standing. Messrs. Cockburn and Murray were appointed to support the application before the General Assembly. The next regular meeting of the Presbytery will be held (D.V.) at Cannington, on the last Tuesday of August, at 11 a.m.—Com.

THE Rev. A. A. Drummond, of Shakesphere, has received a call from the Presbyterian Church in the village of Newcastle.

REV. C. F. Torrance, B.A., of Montreal, has accepted the call from St. Paul's Church, Peterboro'. The Presbytery will meet at Peterboro' for ordination on Wednesday, the 28th inst. Mr. McRae has declined the call from Warsaw and Dummer.

THE Presbyterian Congregations, of Mountain and South Gower, purchased a manse for their minister, the Rev. A. Henry Cameron, last spring, at a cost of \$1,550, and have got it paid for. The Mountain Congregation intend creeting a fine new church, at Smirlville, the present one, although a good building, being much too

Eve bath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. -1. Cor. ii.

Our Joung Folks.

Clarice's Curls. A True Story.

They were like golden threads spun out of suppeams, and falling over her neck in a shower of light. But the hair dresser, who lived a few doors off, looked at Clarice's ourls with a business eye, and saw that there was money to be made out of them.

"I. you ever want them cut off," said he to their little owner, "come to me, and I'll give you a louis for the whole bunch."

A louis is a gold coin, worth nearly five

dollars.
Olarice lang'ted and shook her head, for

she did not need the money, and her curls were like part of herself, too precious to be

In the same city of Lyons lived another little Firsch girl, who had neither ourls nor money, a chill Clarice had never seen, or even heard of. Her name was Marie Lenoir, and she was the daughter of a poor man who could get very little work on account of the hard times. His wife had been sick all winter, and Marie, though only twelve years old, had the whole care of the house, and of the two younger

At last the father also fell ill; and then what was to become of the family? Poor little Marie thought at once that she must try to find some work; she was not old enough or strong enough for anything hard, but light work she could do, if it were only to be had. Yet where to obtain it? And while she was trying they would

Well, there were houses of charity, she had heard, where food was given to the poor. It would be dreadful to go to one of poor. It would be dreadful to go to one of these houses and ask help; but there was not a crumb of bread or a drop of soup; the boys had finished everything, and n wanted more; for two such hungry little fellows could not live on air. Her father and mother seemed to care for nothing to eat, which was very lucky, Marie thought; but they both calted out to her from their rick bed:
"Yes, Marie, it has really come to this;

you must go to a house of charity and tell what a pitiful plight we are in."

She went; but a man there, instead of giving her some food, wrote her name in a book, and told her to come back in a day or two, and if he had learned by that time that she really needed help, she should have it.

O dear, couldn't he believe her now?

Why must she wait?
"I wonder if people can starve in two
days?" thought she. "I have a feeling
at my heart that they can, and I'm not

half as hungry as the boys."
half as hungry as the boys."
so the poor child went into the street again, and for the first time in her life held out her little hand like a beggar, saying

"Please give me a son."

Nobody heard her weak voice, or paid the least attention to her, till somebody

"What are you doing here, you naughty thing? Go away, or you shall be reported to the police."

She was frightened then, and ran home She was irightened then, and ran home, shivering with the cold and crying bitterly. When she mounted the stairs and opened the door, her brothers sprang toward her, exclaiming "Bread! Bread!"

She saw her father soothing and supporting her fainting mother, and heard him say, "Bread! she dies for want of food."

"I have no bread," sobbed wretched Marie. Then there was a loud wail from the little boys, and a cry of despair from the father.

Marie could not bear it, but ran away again, without waiting to hear any more. A new thought had entered her mind; and halt crazed by the distress of those she loved so well, she would not stop to think whether it was right or wrong. She ran from one street to another, till she saw a baker's shop, which seemed to have nobody in it; and then calling up all her converge. in it; and then, calling, up all her courage, she rushed in, lifted a loaf, and fled.

But the shopkeeper had seen her from behind the counter. How should he know she was starving? He shouted, ran after her, and pointed her out to the people passing by

Marie ran on. It seemed to her as if the whole world were pursuing her, and at last the loaf of bread was enatched out of her hand. After that she did not care what became of her, and so was seized at once. They took her towards the police office. Poor little creature; doesn't it make your heart ache to think of it? Was there no one in all that crowd who would

there no one in all that crowd who would have the least pity on her?

Why yes; there stood by the door a little girl of her own age, with golden hair and blue eyes, like the picture of an angel.

Quick as thought Marie whispered in the little girl's ear:

little girl's ear:
"Father and mother, and my two brothers, are dying for want of bread." Where?"

Marie gave the street and number. Not that she supposed it would be of the least use; but it is a relief when our hearts are breaking to speak to any one who looks at us kindly. She had hardly finished when she was carried in before the terrible man, called the "commissary of police;" but she had left a true friend at the door.

"O what can I do for hor? It is dread ful, dreadful, for any one to be so hungry, thought Clarice. "If mamma were only at home, I'm sure she would give me some-thing to carry to those poor people—she is always so kind; but she is gone away, and always so kind; but she is know analy, before to morrow they will starve. O, I know what I can do!" Here she stopped know what I can do!" I can suddenly and clapped her hands. "I can sell my curls! It is better to do that than to let people starve."

Off she ran to the hairdresser, quite out

"Please, sir, you said you'd give me a piece of gold for my curls."
"Your curls." Did your mamma send

you?"
"No, sir; but I want to be rid of them
She won't care — out this very minute. She won't care — cut them right off; please do!"

O, but you said you loved them dearly. Wait till next summer, when you feel as awakened warm around your neck as a fur collar."

"Bnt I can't wait! Mamma is gone away sociated.

to day, and I want some money. O, I want it so! Where are your shears?"
But the hairdrosser would not make the least snip till he knew what Clarice wanted of the money. When she had told him, he turned his head away to hide his toars, for

turned his head away to hide his toars, for he was a good man, and the child'a generosity touched him to the heart.

"So that is it," said he, pretending to laugh; "and you would lose your beautiful curis for the sake of a naughty little girl, who is perhaps a regular thief."

"O, she never stole before, I know she never did. Won't you please hurry and cut my hair?"

won't stop to cut it to-day; but I'll give you fifteen francs now, and the rest to-

morrow, after your mother comes home."

"O, how good you are!" oried Clarice, taking the money and running off as fast as she could for a basket, which she filled with as much food as it would hold.

All this while the Lenoir family had been in an agony of suspense as well as

hunger. "What can have become of Marie? hope nothing has happened to her;" said the father.

Just then light steps were heard coming up the stairs, and all the four un-fortunates uttered a cry of joy. But instead of Marie, it was a stranger, a little girl with beautiful bloom in her cheeks, and long golden hair falling in curls over her shoulders.

"Your daughter can't come back to-day,"

said she, nodding and setting a basket food and a five-franc piece on the table,"
"she can't come back to-day; but don't
be uneasy, I'm sure you'll see her to-morthis dear little fairy—before any one had had time to say "Thank you."

Of course the hairdresser went to the police of the poli

police-office and pleaded for poor little Marie, who was let off with a very light punishment.

But more than that, he told so many people the story of Clarice's curls, that many friends were raised up for Marie's family, and poor Mr. Lenoir and his wife were soon restored to health and comfort.

It is needless to say that Clarice still keeps her beautiful hair.—Sophie May, in The Congregationalist.

God's Word in the Heart.

There was once a little boy who went to Sunday School regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steamboat making a journey. One day, as steamboat making a journey. One day, as he sat alone on deck looking down into the he sat alone on deck fooking down into the water, two ungodly gentlemen agreed that one of them should go and try to persuade him to drink. So the wicked man drew near to the boy, and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him. "I thank you, sir," said he, "but I never drink ligner."

liquor."
"Never mind, my lad, it will not hurt

you; come and drink with me."
"Wine is a mocker—strong drink is raging. Whosoever is deceived thereby is not wise," was the boy's ready answer.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "I think it wiser not to play with adders."

"My fine little fellow," said the crafty

like you; you are no child; you are fit to be a companion of gentlemen. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes, and said, "My Bible says, "if sinners entice thee, consent thou not." That was a stunning blow to the tempter, and he gave up his wicked attempt and went back to

his companion.

"How did you succeed?" said he.

"On, the fact is," he replied, "that little fellow is so full of the Bible you can't do anything with him."

And every boy's mind, and every girl's mind, should be so full of the Bible, that wicked tempters cannot do anything with them.

Now there is one Bible verse which shows that this is just the right use to make of the Bible.
"Thy word have I hid in my heart, that

Lmigh against Thee. Children, hide just as much of God's precious Word in your hearts as ever you

Giving Without Money.

The poor give more than the rich. This proposition holds goods, as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than the small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some venerated clergyman, whose salary has never been more than enough to support him; or of some poor widow, who goes from house to house, lik; a ministering angel, whenever sorrow and sufferit g demand consolation or relief.

It is astonishing how much one without money may give! A kind word, a heli ag -the warm sympathy that rejerces with those that do rejoice and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

Cosmetics are to the face what affectation is to the manners; they impose on few and disgust many.

While the present spirit of excitoment is abroad in the religious communities, Christian people should increase in earnestness and the zeal of church work. They need not cultivate the excitement, but, catching the energetic impulse of awakened hearts, try more and do more in the regular work with which they are associated.

The Dear Departed

The dear departed linger round Our memory as we dream : The churchyard turf is hallowed ground, Our tears, Love's sacred stream Who hath not felt the parting hour?
And who hath seen death near Bome blassed one, dying like a flower, And never shed a tear?

The dear departed! Each one live In memory's golden shrine ; All mute eternals, each one gives Some hope in things divine Is there a home, a village cet, Without one vacant chair? Ah! is there, can there, be a spot. That death hath not made dear?

God's Way Is Best.

This blessed truth I long have known, So soothing in its hopeful tone, Whata'er our trials, cares and woes, Our Father's mercy freely flows. That on His bosom we may rest. For God is good, "flis way is best."

Trouble without and grief within Are the sure heritage of sin; And e'on affection's voice ma, die in the last quivering, gasping sigh; But what though death our souls distress, 'T were better thus," God's way is best.

Misfortune s dark and bitter blight May fall upon us like the night; Our souls with anguish may be torn When we are called o'er friends to mourn, But what assurance doubly blest, To feel tust all "God's ways are best."

Yos, glorious thought, in yon-ler sky Are joys supreme that never die That when our earthly course is run, Well live in regions of the sun, And there upon the Saviour's breast We 'll sing for aye, " God's way is best, "

The Value of Truth.

Indifference to truth—all truth, and specially the truth revealed in the Scriptures—is a most unfavourable trait in the character of the professing Christian. Such a state of mind and heart is wholly inconsistent with repeated Scriptual injunctions. Who can fail, in reading the Bible, to be struck with the frequency, plainness, and force with which a steady regard for the truth is enjoined upon us? tures—is a most unfavourable trait in the regard for the truth is enjoined upon us? There it is generally exhibited to us under the name of the faith, because it is held forth as that which we are solemnly bound to believe. In this faith we are required to "stand fast," and to be "steadfast." For it we are to "earnestly contend," and its "profession" we are to "hold fast with-out mayering." out wavering."

The Bible makes no allowance for the slightest departure, in any respect, from the truth. On the contrary, we are ex-pressly commanded to "continue in the doctrine we have received," and to hold fast whereunto we have attained." Surely that must possess no ordinary degree of value, and have an important bearing upon our best interests, the attainment and retention of which are so frequently, and in

such a variety of forms of expression, enjoined upon us.

It is said when Queen Elizabeth rode through London on her way from the Tower, to be crowned at Westminster Abboy, at one stage of her progress a beau-tiful boy, intended to represent Truth, was tiful boy, intended to represent Truth, was let down from a triumphal arch and presented her with a Bible. "This," we are informed, "was received by the Queen with a most engaging gracefulness of deportment. She placed it in her bosom, and declared that of all the culearing proofs of attachment which she had that day met with from her loving subjects, this gift she considered as the most precious, as it was to her of all others the most acceptable." These expressions of regard on the part of this illustrious person were certainly not greater than the value of the gift called for. She placed it in her bosom. gift called for. She placed it in her bosom. A not less royal person could say, in addressing Jehovah, "Thy word have I hid

That ought surely to be most dear to us which the infinite God holds in such high regard. He has "magnified His Word above all His name." The great God has written His name upon all the creatures of His hand. They all display His eternal power and Godhead. This fact should not a little enhance our interest in the strate. power and Godneau. This fact should not a little enhance our interest in the study of the divine works. There we can read the name of their glorious Artificer. But e this name thus dignified and exalted, ehovah had magnified His Word. this Word, in the regards of its Author, occupies a higher place than even those bright worlds that adorn the realms of space. How precious, then, must every part of it be in His sight!

He has manifested this regard by the care with which he has preserved it. Not-with tanding all the attempts which have been made by its onemies to bury the truth the God of Truth has watched over it. His eyes are ever on it. Revolutions have been going on in the world, empires have fallen, dynasties have been extinguished, and thrones have crumbled to the dust, but the truth—the truth which the Bible re-veals—the tru h still stands; aye, and it will stand when these heavens and the will stand when these neavons and the earth have passed away. Whatever God may suffer to be lost, we may rest assured He will not suffer the truth to perish. Think with what terrillo penalties He has guarded it, and what awful judgments Ho has visited upon those who have set them-

solves in opposition to it!

Now, if the truth be thus dear to God, should it not be dear to us? With what face can we profess a regard for God and yet hold in contempt that upon which He has set such a high value?
In estimating the value of truth, let us

not forget what it has cost. In the first place at has cost the blood of its enemies. We wonder oftentimes at the conflicts which take place in the world. The history of the world is but a history of war. Let us remember however, that God, by all these conflicts which have pessed in an all these conflicts which have pessed in all these conflicts which have passed in review before the student of history, is working out the final triumph of truth over ang out the final trumph of truth over error. By these mighty revolutions and bloody strifes He is bringing down the faults. Pa power and pride of man and leading the pations to recognize the truth—the truth should use of His claims to their allegiance, and the

truth of righteousness, as that alone which can exalt them and make them a happy

In the second place, truth has cost the blood of the saints. Millions of God's faithful witnesses have poured out their blood like water in defence of the truth. Who could counterate the multitudes of those who have been "slain for the word of God and for the testimony of Jesus," not to speak of those who have "taken joyfully the spoiling of their goods," and endured should be the speak of their goods," and endured should be the speak of their goods," and endured should be the speak of their goods," and endured should be the speak of the dured shame and reproach for its sake to the control of the sufferings endured by the faithful in all ages in its defence should impress us with a sense of the unspeakable value of divine truth. Surely that must be most precious for which so many have cheerfully given their bodies to the flames, kissing the very stakes to which they were kissing the very stakes to which they were

But even this is not all. The truth cost But even this is not all. The truth cost something more than this. It has cost the blood of the Son of God. He was a witness for the truth. Yes, so completely identified with His mission into our world, with the cause and triumph of truth, that He is called not only the "faithful and true witness," but "the Truth." "I am the truth" is the claim which He advances. Pilata saked him, as he stood before his bar. Pilate asked him, as he stood before his bar, What is truth? It was before his very eyes, personified in Jesus himself. That question is thus expressed in the vulgate, "Quid est veritas" It is an interesting fact that the letters composing these words may be so transposed as to read, Est vir que adest—It is the man before thee. This, of course, is merely an undesigned coincidence, yet it illustrates the thought we are seeking to express, namely, that He who stood before the bar of Pilate was a witness to the truth. He himself dsclares, "For this came I into the world that I should bear witness to the truth." This he did, and this testimony in behalf of the truth He sealed with His blood. How deeply should this fact impress our hearts with a sense of the importance and value of the truth! Surely we ought to hold in the very highest regard that which has not only cost the blood of its enemies, but the blood of its friends, and that for the sake of which so many faithful martyrs have sacrificed their lives, and for the vindica-tion of which the Son of God himself came from heaven and gave His own precious

Gems of Thought.

There cannot be a pleasant smile upon the hopeless. The blow, which brushes the life, will shatter the smile.

Kindness is the music of good will to men, and on the harp the smallest fingers may play Heaven's sweetest tunes on earth

In the affairs of life, activity is to be preferred to dignity, and practical energy and despatch to premeditated composure Pride is an extravagant opinion of our own worthiness; vanity is an inordinate

desire that others should have that opinion. The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility. Your disposition will be suitable to that which you most frequently think on; for the soulis, as it were, tinged with the colour and complexion of its own thoughts.

Do not express your opinion too freely and decidedly when it differs from those around you, merely for the sake of saying what "I think," when no good will be

If you can give to the fainting soul at your door a cup of water from the well of truth, it shall flash back on you the ra-diance of Heaven. As you save, so shall you be saved.

A man that has no virtue in himself never envieth virtue in others; for men's minds will ever feed upon others' evil: and who wanteth the one will prey upon the

How many spend their whole lives drifting! It is so much easier floating with the tide than rowing against it—to go down the stream of popular opinion than in op-

Never chide your husband before com-pany, nor prattle abroad of mishaps at home. What passes between two people is much easier made up before than after it haq taken air.

Let us carefully observe those good qualities wherein our enemies excel us; and en-deavour to excel them by avoiding what is faulty, and imitating what is excellent in

Boys and men sometimes start out in life with the idea that one's success depends on sharpness and chicanery. This is a great mistake. Enduring prosperity can-

not be founded on cunning and dishonesty.

If you have a friend who loves you, and who has studied your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not

A good conscience is better than two witnesses—it will corume your grief as the sun desolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns pillar of death. The noblest spirits are those which turn

to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for tue clouds to disperse, that they may soar up into their native element. Duties are ours, events God's. This re-

moves an infinite burden from the shoulders of a miserable, tempted, dying crosture; on this consideration he can securely lay down his head and close his eyer. There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, and a burden of account at last to be given up

The man who lives right and is right has more power in his silence than another has by his words. Character is like bells which

ring out sweet music, and which, when touched accidentally, even resound with Friends will not believe you love them if

you constantly remind them of their little faults. Parente, above all others, have the privilege with their children; but they, too, should use it so as "not to provoke them

Scientific and Aseful,

TO MAKE COOKIES.

Take two and a half cups of sugar, one teacup of sour cream, one teacupful of meltod butter, a tablespoonful of ground cinnamon, soda and butter.

FOR A COUGH.

Two tablespoonfuls of brown sugar, one teaspoonful of powdered saltpetre, and one teaspoonful of alum pounded and mixed well together, are recommended as very soothing to a cough.

TO COOK NEW POTATOES.

Put the potatoes into cold water and let them remain an hour or longer; rub off the skin with a coarse cloth; put them into boiling water with a little sait and soil for ten minutes; drain off the water, shake the saucepan and hold it uncovered over the five for a few minutes. the fire for a few minutes.

BREAKFAST ROLLS.

Take one quart of milk and water; three eggs; one teaspoonful of salt; one tablespoon melted butter; a little sugar; flour to thicken (make very stiff); yeast enough to raise them; set over night; work them in the merning, permitting them to become very light. Bake in fif. teen minutes in a very quick oven. You will find this an excellent recipe.

BOILED PUDDING WITHOUT EGGS.

Two and a half cupfuls of sifted flour, Two and a haif cupius or sitted flour, one cupful of molasses, one cupful of chopped suct or butter, one teaspoonful of soda, and one of cream of tartar dissolved in a cupful of cream. Boiled in a floured cloth and also eaton with sweet sauce. This is a good ulain mudding for family use and a good plain pudding for family use and may be turned into a plum pudding by the addition of raisins and any other fruit you choose, taking care that such additions be well floured before they are mixed

JETTUCE DRESSING.

Five eggs beaten together, a level teaspoonful of salt, same of pepper, table spoonful each of butter, cream, and mixed mustard, and half a teacupful of weak vinegar. Put all into a tin bucket and place it in a vessel of boiling water, stirring all the time until it thickens. When cold, add four tablespoonfuls of salad oil. This dressing is also very nice used with sweetbreads—say three or four pairs, after they have been cleaned, boiled in salt and water, and chopped up. Mix the sweet-breads thoroughly with the dressing; place a tablespoonful of this in the middle of each loaf, with smaller loaves around it. Serve for lunch, dinner, or tea.

COOKING RHUBARB.

Rhubarb is best cut in lengths, boiled in Athubarb is best cut in lengths, holled in water and sugar, and served with boiled rice round the dish; or it may be treated like "gooseberry fool." A little good oream gives it a delicate taste, which it never has in pudding or tart. The following are excellent recipes for making rhubarb jam or marmalade: Cut the rhubarb as if for tarts, and for every quart give one pound of good moist sugar; put the sugar over the rhubarb, and leave it twenty-four hours to draw out the juice. By this hours to draw out the juice. By this method the pieces of rhubarb remain separate from each other when the preservois done. It keeps good a year if kept in jars well dried and in a dry place. For the marmalade procure six oranges, peel them and take away the white rind and pips, then slice the pulp into a stew-pan along with the peel, cut very small; add thereto one quart of rhubarb, cut finely, and from one pound to one pound and a half of sugar. Boil the whole down in the usual way, as for other preserves. Made in this manner it is nearly equal to Scotch mar-malade, which is regarded on all hands to be the finest anywhere made.

HYGIENNE FOR SMOKERS. As a warning to persons who ought not

As a warning to persons who ought not to smoke and as admonitory and guide to those who will persist in the habit, we copy from the *Tribune Medicale* the following precepts and advices by Dr. Berthand: Never smoke more than three or four pipes or cigars a day, and if it is possible limit yourself to two. It is unwholesome to smoke on an empty stomach, or immediately before or efter a med. Wie. immediately before or after a meal. Wia ever the mode of smoking, direct contact of the tobacco with the mucas buccalis (mucous lining of the chocks) and the testh must be avoided. Cigars should be smoked in an amber, porcelian, or ivory mouthpiece. To smoke, by relighting them, por-tions of cigars that have been extinguished, together with the system of blackened and being affected by nicotine. Every smoker would do well, if he could rinse his mouth after smoking. By analogy is the same precaution applicable to chewers. For the same reason it would be well to subject in the same reason it would be well to subject in the same reason. pipes and bowls in which tobacco has been burned to frequent washing, either with water mixed with alcohol or vinegar. It is difficult to choose between the different ways of smoking. I give preference to the cigarette, by reason of its slight quantitative importance, and the paper, which interferes with the contact of its contents with the huccal mucous membrane. But to realize all-the desiderata it would be necessary to have the papelito made of fax thread and to abstain from the practice which has become the nc plus ultra of its kind, retaining the aspiration at the back of the mouth, so as to pour it out of the nostrile afterward. The premature habit of smoking is certainly hurtful to child-hood and during the adolescent period of organic evolution. The economy cannot but suffer at this period from the narcotic influence, be it ever so slight, and from the salivation which is inseparable from this act. All persons caunot smoke with impunity. There are pathological counter indications or indicaynerasies to this habit that it would be imprudent and culpable to infrings. Disease of the lungs, of the heart, chronic affections of the mouth, nose, eyes, throat, and stomach are the results of the present incompatibilities. The airing of apartments where smoke has taken place should be well attended to. To sleep in rooms where tobaccs amove exists slowly constitutes a grave infraction on the elementary laws of hygienne.

The Oredulity of Scepticism.

The discoveries of comparative anatomy have proved beyond a doubt, that the organic productions of nature all proceed upon the same fundamental plan; that they arious orders of plants and animals exhibit precisely the same principles of structure, at different stages of advancestructure, at dillerent stages of advancement; and that these principles are followed up in the way of regular progression and improvement, from the lower to the higher forms of organic life; so that man, as to his animal system, is fashioned in all respects like the rest of the animal tribes; mprehending in himself the various laws snd qualities of confirmation which are to be found in a state more or less rudimental, among their various orders, and presenting these, combined and completed, and carried up to the highest point of structural per-fection. The resemblance which thus subsists between man and the inferior races, the indentity of plan which is visible races, the indentity of plan which is visible in their structure, is only an example of that beautiful unity of design which pervades the work of creation; which binds its various points together into one connected system; bespeaking the skill of a supreme directing intelligence in the pro-sise adjustment of its complicated elements, and their harmonious co-operation to the production of one common end. Can we suppose that the power which accomplished all this—which has brought into existence such a mass of magnificent materials—which has built them up into a fabric, the whole of which is as symmetrical in its sublime proportions, as the human frame itself—which has spread abroad this mighty piece of mechanism through the realms of infinite space, and which regulates its movements as completely and all this—which has brought into existence fattes its movements as completely and effectually at the artizan regulates the movements of the small time-piece which he holds in the hollow of his hand—can we mppose, I say, that the power which has accomplished all this, is a mere property of matter; and are we to trace the whole back to the simple, natural development of the nebulous cloud and the chemic lamp? Truiy, the sceptic is the most credulous of all misbelievers—the most superstitious and fenetical of all follows the control of the c and fanatical of all false worshippers—the and manatical of all make worshippers—the Papist of the sciences! for he swallows a dogma which is but faintly prefigured by the transubstantiation of a granule into the great system of the universe—the conversion of a particle of dust into the mind of a Milton and the heavenly soul of Paul! The Sadducecs of Science, by Dr. MGillivray.

One Hundred Years Ago.

What a contrast between now and—say only a hundred years ago! Certainly, there is a very great contrast. England was not a manufacturing country a hunwas not a manufacturing country a nun-dred years ago. We imported nearly errything except coin, wool, and flax. We imported the greatest part of our iron from Spain, Sweden, Germany, and Russia. We imported our pottery from Holland, our hats from Flanders, our silk from France, our cloth and exempts from Rel France, our cloth and carpets from Belgium. Our cotton manufactures, our woollen and flax manufactures, our machine manufactures, could scarcely be aid to exist. Coal could scarcely be had, by the coal-pits could not be kept clear of water.

A hundred years ago we could not build A hundred years ago we could not build a steam engine; we could scarcely build a stridge. Look at the churches built a hundred years ago, and behold the condition of our architecture! A hundred years ago we had fallen to almost the lowest condition as a nation. We had not a harbour; taked not a dock. The most extensive dition as a nation. We had not a harbour; we had not a dock. The most extensive statement of robbery prevailed on the river Thames. The roads, such as they were, warmed with highwaymen; and blackmail was levied on the Lowland farmers down to the middle of the last century. A hundred years ago our ships were rotten; they were manual by prisoners taken.

n; they were manned by prisoners taken tom hulks, or by working men pressed in bestreet in open day. When James Watt was learning his trade as an instrument. tan plantations. Less than a hundred tan ago the colliers and slaters of Scot-and were slaves. It is not forty years shown and children worked in coalis. Surely we are not to go down on burkness and pray for a restoration of the horrible things that existed a hundred

Mars ago.
A hundred years ago literature was at a Ahundred years ago literature was at a stry low ebb. The press was in a very siserable state. William Whitehead was ost laureate! Who knows of him now? The press was the popular writer; whical corruption was sacrificed in his sters. The upper classes were coarso, taken an illuannered. Bribery and wruption on the grossest scale were the rincipal means for getting into Parliament. Mr. Dowdeswell, M.P., for Wortstershire, said to the Commons, "You are turned out a member for impiety and are turned out a member for impiety and secenity. What half dozen members of is House ever meet over a convivial bet-that their discourse is entirely free from scenity, impiety, or abuse of govern-ant?"—Sam. Smiles, in "Thrift."

Br trusting your own soul you shall gain greater confidence in men.

Ler those who are appointed to judge of the characters of others bear in mind their in imperfections, and rather strive by impethy to soften the pang arising from conviction of guilt, than by misrepre-ntation to increase it.

Of each million of children born in Engad 263,000 die before reaching the age of a 34,000 are carried off during the five diwing years, and 18,000 between ten of fiteen years. Only 684,945 attain the of twenty-five, and but 421,115 that of flyfive. Out of the whole million, only 158 rank the control of the whole million, only 158 rank the control of the whole million. by five. Out of the whole million, only ils reach the age of ninety-five, 228 live be centenarians, and only one attains one hundred and eighth year. The statistics confirm the attatement that sales live longer than males, and married ple longer than single ones, and it also was that Jews live longer than Christians that Jews live longer than Christians.

The Next President.

The election of the next President of the neighbouring Republic would seem to be a more difficult task than usual, judging from the declarations made in some quarters. One or two of the Conventions have stated in their address that they "will support no candidate who in public position ever countenanced corrupt practices or com-binations; no one who for personal or for party reasons has permitted abuses to fester on; no one in whom the impulses of the party manager have shown themselves predominant over those of the Reformer; nor any one who, however favourably judged by his nearest friends, is not publicty known to possess those qualities of mind and character which the stern task of genuine Reform requires." It is re-marked that these declarations seem to rule out every "favourite son" and party pet in existence, and compel the conventions to search among a class of men about whom politicians never knew anything, and for whom they have a profound contempt. But yet this will not agree with the requirement that the qualities sought after should be "publicly known." And publicity would appear to be the most dangerous qualification a candidate can possess just now, if indeed it is true, as we are informed, that the Donnybrook rule—" When you see a head, hit it,"—is the rule which governs the Investigating Committee at Washington; for that no official head is exempt from their attacks. And that "no matter how clearly manifest the falsity of a charge may appear, it is no sooner whispered in Committee than it is heralded broadcast over the country as a fact, in the dishonourable attempt to make out of it political capital."

Now it might have been supposed

that a perfect institution would scarcely require, or even admit, of the sweeping hand of Reform; so that we are surprised to meet with the term in connection with Republicanism. What room can there be for reform in a other meaning than the good of the citizen sought through the door of his absolute freedom;" and which they tell us, moreover, "secures independence of thought, self-respect, foresight, and above all purity of purpose!"
Where, we would ask in our bewilderment, can a place be found for reform in a system so lofty and so perfect as this? In England and Canada we talk about reform, although in these countries the government has become so free and so popular that a change of programme seldom means anything more than a transference of power from one set of men to another. At least we can see no other difference, unless it be in the relations with foreign powers. But, under a pure democracy, where every man is as much monarch of the country as any other man, we can imagine no possible application of a principle of reform, unless it be by a return to monarchical institutions.

The fact is, our cousins have yet two things to learn, which some other nations have learned long ago. One is, that perfect institutions in connecmaker in London, a hundred years ago, he dist searcely walk abroad, lest he should be of mushroom growth. They must be seized and sent to India or the American pass through the same trials, the same musifying protribulations, the same purifying pro-cesses in the United States as in other countries, and are not to be matured in a day or in a century. The other fact which our neighbours have yet to learn is one which they will scarcely learn in the present generation, although living with abundant evidence of its truth in every nook and corner of their large territory. It is that the more popular their institutions become, the more difficult it is to induce their best men to take part in the contests that are carried on without intermission. There is too much mire to be dragged through. We doubt not that the United States can claim a fair average share of men who are "good and true," although no more than their fair average share; but it becomes increasingly evident, every day, that these are not the men who care to engage in public affairs. They have something else to do, which they have reason to expect will be attended with more satisfactory results.

> Love is not the lowest end of life. Our prayer and God's mercy are like

two buckets in a well; while the one ascends the other decends.—Bishop Hopkins. WE once heard tell of a poor broken-down old woman, who sat shivering in her snoky chimney corner, her eyes dimmed and her ears dulled by reason of age, that on being asked what she was doing muttering away to herself, she replied, "Counting my mercies, my child."

HEAVEN is a place of complete victory HEAVEN is a place of complete victory and glorious triumph. This is the battle-field; there is the triumphal procession. This is the dami of the sword and the spear dam the spear dam the spear dam the spear dam to the sword and the spear dam to the sword and the spear dam to the sword and the spear dam to the spear dam to the spear dam to the same of the white rebe and the should connect Squares. and the shout of conquest .- Spurgeon.

THE body of our prayer is the sum of our duty; and as we must ask of God whatso-ever we need, we must labour for all that we ask .-- Jeremy Taylor.

BLESSED is the man who knows enough to keep his month shut. Some people live sixty years without learning the art. In-deed, the older they grow, the wider their mouths are open. A man or woman who is a gabbler at forty-five is a greature annotion to a house, or a church, or a community. There are two things this age needs to learn—when to say nothing, and any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain."

THE late Rev. Albert Barnes, the omiment commentator, many years ago wrote to a friend as follows:—In 1825 the Rev. Charles G. Finney preached in Rome, N. Y., and a religious interest of marked character attended his labours. As the result of this interest mark then one hundred sult of this interest more than one hundred suit of this interest more than one hundred and eighty persons were added to the church on one occasion. Among these were nearly all the merchants of the place, and all the lawyers. Since the fall of man was such a thing ever know before, that all the lawyers in any place were converted to the faith of the Saviour?"

Liver and Blood Diseases.

By R. V. PIERCE, M.D., author of "The People's Common Sense Medical Ad-

A healthy liver secretos each day about two and a half pounds of bile, which con-tains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eli-minate this vast amount of noxious substance, which, therefore, remains to poison the blood, and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, etc., but these organs become overtaxed in performing this labour in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased. stance, which, therefore, remains to poison

pressure, but become variously diseased.

The brain, which is the great electrical centre of all vitality, is unduly stimulated by the unhealthy blood which passes to it connection with Republicanism. What room can there, be for reform in a country where they tell us again that "we, the people, with the vote in hand, more potent than was ever any sceptre, are the kings;" and where "manhood must be the fruit of this system in which the State has no other meaning than the good of the ting and poisonous that it produces discolored brown spots, pimples, blotches, and other eruptions, sores, boils, carbuncles, and scrofulous tumors. The stomach, bowels, and other organs, cannot escape becoming affected, sooner or later, and we have, as the result, costiveness, piles, dropsy, dyspepsis, diarrhes. Other symptoms are common, as bitter or bad taste in mouth, internal heat, palpitation, teasing cough, unsteady appetite, choking sen-sation in threat, bloating of stomach, pain in sides or about shoulders or in back, coldness of extremities, etc., etc. Only a few of the above symptoms are likely to be present in any case at one time. The liver being the great depurating, or bloodcleaning organ of the system, set this great "housekeeper of our health" at work, and the foul corruptions which gender in the blood, and rot out, as it were, the the blood, and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose, Dr. Pierce's Golden Medical Discovery, with very small doses daily of Dr. Pierce's Pleasant Purgative Pellets, is pre-eminently the articles needed. They cure every kind of humor, from the worst scrofula to the common pimple, blotch, or eruption. Great eating clears kindly heal under their the common pimple, blotch, or eruption. Great eating ulcers kindly heal under their great mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted systems may be completely renovated and built up anew. Enlarged glands, tumors, and swellings, dwindle away and disappear under the influence of these great resolvents.

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HENRY B. SPANGLER.

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MHE countenance is pale and leadencolored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilne; an azure semicircle rens along the lower eye-lid; the nose is in cited, swell, no sometimes fleeds / swilling of t' upper lip; occasional f stact, with in a migor throbbing of the ear; an unusual cretion of saliva; slimy r furred tongue; breath very foul, particularly in the moining; appetite variable, sometimes voract ous, with a gnawing sensation of the sec mach, at others, entirely gone; flectin, pains in the stomach; occasional nat and vomiting; violent pains throughou the abdomen; bowels irregular, at time costive; steels slimy; not unfrequent' tinged with blood; belly swollen and hard; urine turbid; respiration occasion ally difficult, and accompanied by hiccough; cough sometimes dry and convul sive; uneasy and disturbed sleep, with grinding of the teeth; temper variable. but generally irritable, &c.

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The following certificates should be read by all the company of the control of the property of the property of the payers in every respect true, and should they be pead by the best not sufficient himself; if he has a friend who is a suffere, he will do a humane act by enting this out and acading it to him.

A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

Philadraphia, Jun. 28th, 1887

Seth Hay F. Baltimore, Md.—Dear Sir. Seeding your adverts to at, I was induced to it your Kollepin. Pills. I was at take d with Epilepsy in July, 1883. Imma distely my ply tran was summoned, but he could give me no relief. I then consulted another physician, but is seemed to grow ourse. I then tried tho the stances of another, but without any good effect. I again returned to my family ply slettly, it is a supped and bled several different times. I was a merally attacked without any premonitory symples of the consultation of the state of the my family fails where a factor of the stacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be tacked to my sleep, and we wild felt where or I would be the stance of the same of the second of the distribution. I think that the pills and their good effects should be made knewn ywhere, that presons who are eimiliarly affected feater. No. 300 North Third St., Phile Jefpid Pr.

Welland Edden of the principal of the principal

IS THERE A CURE FOR EPILEPSY:

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who tried your Pills in this part in was the first person
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and received two boxes of your Pills, which he took orcording to directions. He has never had a fit since it
was by my persuasion that Mr. Lyon tried your Pills,
His case was very bad once, he had fits nearly all his
life and was a very bad once, he had fits nearly all his
first persons have written to me from Alabama and
The Persons have written to me from Alabama and
fing my opinion in a subject, for the purpose of accertainring my opinion in a subject, for the purpose of accertainring my opinion in a subject, for the name of accertainring my opinion in a first from their effect have they
failed to cure. Yours, etc.

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also. Agent courted convolved. Pleaser, No. Complete and Portage and Convolved Convolved.

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Christ in the Psalms.

"There are many who profess to expel Christ from the Psalter in the interest of the Psalms themselves. But the Psalter, as a living thing, and the association with it of our incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his prayer-book.— As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psainis be to me, uninterpreted by the Gospel.' A living interpreted by the Gospel.' A living statesman has spoken in language of transcondent truth and beauty of the Psaiter, in one of its aspects, as the whole music of the human heart swept by the hand of its Maker. But not all the human universality of the Psaiter—not all its unquestionable pathos, and cries from the depths—not all the mystic elevation of of the songs of Degrees—not all the ringing bells of its hallelujahs—can alone preserve for it its present place. A learned Brahmin Pundit has lately become a convert to the Gospel. From his acknowledged eminence as a become a convert to the Gospel. From his acknowledged eminence as a Sanskrit schölar, it was expected that he would first study the Greek of the New Testament, as its cognate language. But his love for the Pealter is so deep, that he has first devoted himself to Hebrew. For, in the Psalter he finds Christ and the Gospel, and without that, he would no doubt prefer the ancient hymns of his race and country. Without an intense conviction that Christ is in the Psalter, that it is in sympathy with His passion and His glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our churches atter a brief season of deference to ancient custom, be almost unheard in our churches and cathedrals. They would be compara-tively silent for the future in sick-rooms, and unbreathed by the lips of the dying saints. The voice of millions of Christians about them would be like the pathetic cry
of a simple old man, who said, when the
photographs of his grand-children in a distant land were presented to him— 'It is
they, and it is not they; take them away.'
The Psalms for the future might no doubt remain, and we might read them in a book, of which successive editions might be called for; but the fitting symbol for the frontispiece of that book would be a broken lyre, dropped from a dead man's hand."—Bishop of Derry.

Vivisection. .

This is a question which has been considerably agitated in Europe, and partially so in this country, as to whether experiments might be made on living animals by performing surgical opera-tions upon them in the interests of medical science. In the House of Lords, at the second reading of a bill intended to limit the practice to purely scientific objects, an interesting discussion took place, in the course of which it was stated that the so-called anosthetic, urari, had the effect of paralysing all the nerves of motion, while it allowed the nerves of sensation to remain in their normal condition. It was, therefore to be absolutely prohibited. The Duke of Somerset, opposed the bill, remarking that any one of their lordships, in a single day's rabbit shooting, would inflict more pain than scientific men in a whole year of physiological experi-ments. Pain was daily inflicted upon animals for purposes of amusement, curiosity, and vanity. Birds were killed that they might be worn on ladies' bonnets; they ransacked the Arctic regions for their seal skins, and India for their ornaments. He asked whether there was no cruelty when a rabbit was put into the den of a boa-constrictor, and quoted the saying of a medical man that, "when a man cannot try experiments on animals, he will probably try experiments on his patients." A late president of the College of Surgeons said that surgeons sometimes abused their opportunities, and he instanced the case of a surgeon, who was in the habit of pausing over a splendid opera-tion while he was expatiating on the brilliancy of the performance. If experiments were not to be made on animals, he said, surgeons would experiment on man; they would, of course, experiment on their patients, and it was probable that such experiments would be made on the poor, rather than on the rich.

Many seem to make no distinction between the wanton and unnecessary infliction of pain, merely for curiosity, amusement, brutality, or for the gratification of vanity, and that which is caused for the purpose of producing valuable results, which can only be of-fected by such infliction. When strictly confined to that which is necessary for the life, the health, or the general wellbeing of the human species, it must belong to a different kind of morality from that which is produced from mere wantonnessor and demonstrate.

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At the Manse, Coelienham, on the 7th inst, the wife of the Rev. E. D. McLaren, of a son, stillborn. DE WH.

In this city, on the 12th inst., Janus Henry Steward of the P L. 1931um, need it years.

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THE PRODUCE MARKETS

Toronto, June 21, 1876. Liverpool quotatione were unchanged except a slight decline in wheat.

TORONTO.

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HURON.—At Scalorth, on the 2nd Tuesday of July, at 11 a.m.

July, at Il a.m.

PARIS.—Presbytory meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m.

BARRIE.—Noxt meeting at Barrie, last Tuesday in August, at Il a m.

Lindsay.—At Cannington.

Tonoxro.—At Toronto, in the Lecture Room of Knox Church, on the first Tuesday of July, at Il o'clock a.m.

Conoung.—At Cobourg, on the 1st Tuesday of July, at 11 o'clock a.m.

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Toesogterial Chaird.

Torso to, June 6, 1876.

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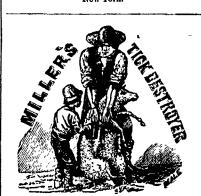
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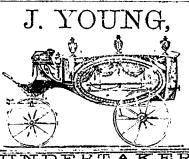
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