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Contributors and Correspondents.

NOTES FROM FORMOSA.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—Since I wrote you on the 4th of last November, many things have happened about which I might have written you, but leisure and inclination for letter writing seldom come together. When you are over head and ears in work you feel an almost uncontrollable desire to sit down and write to your friends, and when a leisure hour comes you would rather do anything else than write letters. Strange phenomenon, isn't it? At last in sheer desperation, impelled by a sense of duty, or a feeling of shame, you sit down, saying, "Now I must write this very day," and the probability is that your attempt will be a failure, for to compel oneself to write a good letter is just about as easy as to compel oneself to "look perfectly at ease" on command of the photographer. However, if I am going to write I must be at it, for the steamer which only comes once in three or four weeks leaves this evening, and its now well on in the afternoon, and I suppose this best thing I can do is to begin where I left off last November.

On the 9th of November, Mr. MacKay with all the helpers, left for a visit to the different mission stations in the centre and south of the Island, and to attend a missionary conference of all the missionaries, helpers, elders and deacons in the Island, to be held at the capital city in the end of December. The objects to be gained by this trip were many and obvious. The helpers would see the progress made all through the Island and thus be themselves more established, besides they would have the opportunity of learning much either by the success of their brethren in other places or by their mistakes and failures, for there are two ways of profiting by the experience of others, I don't know whether Mr. MacKay has sent an account of the trip and the conference to the friends of our work in Canada yet or not. If not I hope he will, for it cannot fail to be interesting. I didn't go as our houses were not quite finished, and it was absolutely necessary that I should be here to see that the work was properly done. Next year the same conference is to meet here when all the brethren from the south will spend a few days with us. I believe the sessions of conference were very interesting and profitable. The questions under consideration were such as these: What can be done to secure the prosperity of mission work? On what conditions should persons be baptized? What should be done for the young in order to secure their attachment to the Master and their devotion to his cause? And many others directly and indirectly. "In the multitude of counsellors there is wisdom," and I am sure such conferences, if properly conducted, are greatly profitable.

Before Mr. MacKay and the helpers had been long gone, some of the enemies of the work circulated the report that he had gone to England and taken all the helpers with him, others that Mr. MacKay himself had died and that the helpers had dispersed. The consequence was that the heathen annoyed the worshippers a good deal. Many were foully reviled, which is no unusual thing; some were beaten and robbed, and in one place they even went so far as to set fire to the back of one of our chapels in the middle of the night. Fortunately the fire was put out before much damage was done, but the intent was manifest though not accomplished. During these few weeks as often as I could be spared away from the hospital and the houses, I went here and there to one station and another encouraging the people to stand fast in the faith, knowing that the promise is, "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on His throne." During those days I got some fine lessons in the language listening to many things I had never heard before, and being compelled as it were, to speak to the people. There is no way to learn to speak a language like going among the people and speaking it. So the work went on.

The houses were finished and we moved into ours in the last week of the old year. If you have ever superintended the building of a house you will know how to rejoice with us that at last we are through with that sort of work, and can now give more undivided attention to the hospital and the study of the language. You mustn't think that the time spent in looking after the erection of these two houses, or the money expended, are thrown away. If we are to live here long and work hard, both of which we should hope to do, we must have good houses, and good houses cannot be built here without much trouble and expense, especially by the foreigner, out of whom the object of the Chinese seems to be to get as much silver as possible, and give him in return as little work and as much trouble as they can. Some of the advantages of our new houses will be that in our cold, rainy season we will be warm and dry, and in the hot season, which is most trying, we will be much cooler than where we were last summer. We'll have the full advantage of every breeze that stirs be-

cause we are on the top of a high bluff, looking far out to the sea, which is only about a mile away; and besides we'll be comparatively free from malaria, which is what the foreigner has most to fear. With all these advantages, even I look forward to the summer on the children's account with some apprehension. The long-continued heat is very trying on the little ones. The slightest exertion puts them in torture with prickly-heat, the nights are hot and their sleep restless, their appetites disappear and they have almost to be compelled to eat. In this way their strength wears down, and if they should take sick the prospect of a recovery would not be very promising. They are as well now, though, as I ever saw them, having improved greatly during the last four months cold weather, and will on this account be more likely to get safely through the summer.

The hospital work is being carried on as usual. By the same mail as this I send you a report of the hospital for last year, from which you will be able to see what has been done. The report was made very brief, because short reports are less likely to be assigned unread to the waste-paper basket than long ones, so that you need not look for interesting details. There are, however, often very interesting cases. For example, one day last week a man carried in a little girl, whose pale thin face told at once that she was suffering. She looked at me with a mingled expression of wonder, hope and fear. I was perhaps the first Western man she ever saw. The man who brought her was her future father-in-law—by a curious custom very prevalent here of adopting little girls into the family where there are sons, that when they grow up they may marry them. These little girls are called by a name which means little-daughter-in-law, and are sometimes well treated, but often quite the reverse. I asked her what ailed her and was told her feet were sore. You know that the girls' feet are bandaged from the time they are five or six years old, so that the women's feet are not much more than three or four inches long. I had her feet unbandaged and what a sight and smell! They had been bound too tightly. From one foot two of the toes—the great one and the one next it—had dropped off, and the others were in danger of sharing the same fate. The other foot was so mortified that the next day I had to amputate it half way between the toes and instep. Under common sense treatment the little thing is rapidly recovering and becoming quite rosy and merry. Her future mother-in-law came to see her yesterday, and was much vexed and disappointed that her foot had been cut off, and would hardly believe that I couldn't make it grow out again. The ignorance of most of the Chinese is pitiable, and what is even more pitiable is that they don't know it.

Now I must stop. We are all well and working away for our blessed Lord and Master. Mr. MacKay is much away in the country at the different chapels instructing and establishing the converts, preaching the Gospel to the heathen, and training more helpers. His aim, and it is a noble and wise one, is to have a trained native helper for each new chapel that is opened. Our prayer is that another may soon be sent to help us. Who will come? Yours very sincerely, J. B. FRASER.

Tamsui, 10th March, 1876.

FRENCH EVANGELIZATION.

BY REV. R. CAMPBELL, M.A., MONTREAL.

No. II.

Until such time as there be a general movement of the Roman Catholic clergy of the Province of Quebec towards the simple faith of the gospel, a result not to be despaired of, but to be prayed and laboured for, we must go on making use of those agents that are meanwhile at our disposal. If we cannot count upon reformed priests in any considerable number at once, the next best thing is to raise up a band of native French missionaries, trained under the eye of the church. Those, "to the manor born," acquainted with the habits and peculiarities of the French Canadians, will be more likely to obtain a hold upon their sympathies and win their favour, than European missionaries, whom they have been taught by their priests to distrust and abhor under the name, *Les Suisses*.

Missionary undertakings among the *Habitans*, to be entirely successful, must be carried on by their own fellow-countrymen. It was with this in view that a French department was instituted in the Presbyterian College, Montreal, which has answered its end admirably, training a large body of French Canadian young men for mission work, there being not fewer than *seventeen* at present in course of preparation for the ministry. This year, no salaried Professor having been employed, the expense of the French part of the education of these young men has been only a trifle; but it is proposed, with the consent of the authorities, to install Mr. Doudiet, who has lectured in French with great acceptance during the winter, as Professor before next session. No better appointment could be made, as Mr. Doudiet is a gentleman of proved ability, and his lectures cannot but have a greatly stimulating effect upon the minds of his students. Meanwhile he is to devote his great energies to the promotion of the work of French Evangelization in general. In the

constitution of the Board, framed by those who had the largest experience in this work, and wisely adopted at once by the Assembly, as the success of its operations since have abundantly shown, provision is made for the education of French ministers as a first charge upon the funds raised for French Evangelization. I believe a similar clause existed in the plan of operations formerly in force in the Canada Presbyterian Church. In any case, the expenditure for this object will form but a small part of the outlay of the Board; and it recognizes the principle contended for by Dr. Chalmers, when he left the pastorate of a large congregation to accept the professorship in a small college—that he who makes salt fulfills a more important office than he who only scatters it. The students are able to maintain themselves while at college by what they earn as missionaries during the summer, with such occasional fees for preaching as may fall in their way in the course of the winter. These French students, of course, attend the lectures in English as well, thus qualifying themselves for taking part in the business of a church which is mainly composed of English speaking ministers and members. It is important too, as a matter of education, that they should be indoctrinated in English modes of thought. But above all, it will be of immense practical value to the church in this Province to have ministers able to preach in both English and French. There are many small villages and settlements in which there is a nucleus of English speaking Protestants, who, however, are too few to form anything like self-sustaining congregations, or to furnish sufficient employment to active pastors. But if ministers were able to attend to French work as well, there would be some prospect of maintaining ordinances creditably, without burdening unnecessarily the Assembly's Home Mission Fund. And then the exodus of Protestants, which is constantly going on, would cease. Owing to the absence of educational and religious privileges from these small Protestant communities, the English speaking inhabitants, though otherwise well satisfied with their circumstances, are gradually removing either to Montreal or to Ontario. And it is well known that the priests encourage such emigration. In their anxiety to make the province more purely Roman than it is at present, they urge persons of their own creed to purchase every property offered for sale by Protestants, and facilitate such transactions by furnishing out of the vast resources under the command of the church the necessary capital at a low rate of interest. Supplying religious and educational advantages to our own people in such settlements would check this process of Romanizing, and would strengthen Protestantism which is already too weak.

A Word from an Old Minister.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The late session of Synod in your city, was of more than average interest in several respects. It was presided over by a first-rate chairman or moderator. Professor MacKerras possesses the requisites for conducting the business of an ecclesiastical court. His bearing is bland, gentlemanly and firm; his ruling prompt and unobjectionable, owing to his familiarity with church law. Hence business proceeded smoothly and pleasantly under his guidance. All in all it was a model Synod. But that which gave unusual interest to the proceedings, was the unfortunate and painful MacDonnell case. The previous action of the Presbytery of Toronto in the matter, appeared to be all that could be wished as regards kindness and fidelity. After careful attention to Mr. MacDonnell's statements, it does seem to me that he has mis-presented his "attitude" or state of mind antecedent the future punishment of the wicked, by using the term *hope* instead of *wish*. Hope presupposes some foundation on which to build. But Mr. MacDonnell virtually says that he does not find in Scripture a foundation on which he can advise others to build, or that he himself can build, a hope that the punishment of the wicked shall terminate and cease. But that he should wish that this could be, is neither matter for wonder nor for blame. What thoughtful person is a stranger to such a wish? Often, often, has the writer wished, if compatible with God's perfections and purposes, that sin and suffering might have an end. But for long years he has felt fully convinced that God's Word affords not the slightest foothold for such a *hope*. But, notwithstanding, the wish is still recurrent, though in entire subjection to God's infinite wisdom and justice and sovereignty. Should Mr. MacDonnell chance to read this note it may induce him to review his mental "attitude" on the awfully solemn subject; and there is ground to hope that the term *wish* and not *hope* describes that "attitude" or state of mind. If so he will, no doubt, frankly avow it, and thus terminate proceedings exceedingly painful to all concerned, which, if prolonged, may result in disastrous blight to his otherwise exceedingly auspicious ministry. That his difficulties will vanish on further devout and critical examination of inspired dicta on the subject there can hardly be a doubt. Many of God's dear people have had difficulties akin to his, who have escaped from them by a careful and prayerful examination of God's Word. The writer has not the pleasure of personal acquaintance with Mr. MacDonnell, but from all he has learned of him, he believes him to be truly seeking to know the mind of the Lord, and that he can say in the words of his dear Redeemer, "Not as I will (or wish) but as Thou wilt." AN OLD MINISTER.

8th May, 1876.

Future Punishment.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In the last number of the *Presbyterian Record* there appeared a short poem or sonnet entitled, "Duration of Future Punishment." In these lines there are expressed sentiments not exactly in accordance with the commonly received doctrines embodied in the Confession of Faith.

I was somewhat surprised to find such views brought out in the reading matter of a periodical otherwise so orthodox and well conducted as the *Presbyterian Record*. After reading the lines, it struck me that an excellent answer would be a parody upon its own statements—this has been done by simply changing three lines and placing it thus altered under another heading.

If the sentiments advanced in the original lines concerning everlasting punishment are sound and Scriptural, then they are equally sound and Scriptural as brought out in the parody concerning the doctrine of everlasting happiness. The reader, however, can compare the two and judge for himself.

I.—"DURATION OF FUTURE PUNISHMENT."
"We are God's creatures knowing right from wrong,
We shall be judged according to our deeds;
And when reward or punishment proceeds
Who but the Judge can make them short or long.
If some good hearted men with language strong,
Refuse the dogma of eternal woe;
Saying that God will never treat men so.
Let us not flout them with unsparing tongue,
While they receive the Bible as their guide,
And hold its leading doctrines as do we;
Let us go on as Christians, side by side,
In hope of blissful immortality,
And leave the day of judgment to decide
What the destruction of the bad shall be."

II.—"DURATION OF FUTURE HAPPINESS."
"We are God's creatures knowing right from wrong,
We shall be judged according to our deeds;
And when reward or punishment proceeds,
Who but the Judge can make them short or long.
If some good hearted men with language strong,
Refuse the dogma of an endless heaven,
Saying that boon to men shall never be given,
Let us not flout them with unsparing tongue,
While they receive the Bible as their guide,
And hold its leading doctrines as do we;
Let us go on as Christians, side by side,
In hope of blissful immortality,
And leave the day of judgment to decide
What the salvation of the good shall be."

ONE WHO BELIEVES THAT THE DOGMA OF EVERLASTING PUNISHMENT IS A LEADING DOCTRINE OF THE BIBLE, AND TO WHOM THE CONFESSION OF FAITH IS NO "PETTER."

Was it an Oversight?

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I observe in the report of the committee appointed to mature measure for the next General Assembly a series of questions drawn up to be put to office-bearers at their ordination or induction. These are:

- I. Questions to be put to ministers at their ordination or induction.
- II. Questions to be put to candidates for license to preach the gospel.
- III. Questions to elders at their ordination or induction.
- IV. Questions to be put to deacons on entering into office.

But no questions are drawn up to be put to Professors at their induction to chairs in our Theological Halls; and no reference whatever is made to them in this connection. If it be important that ministers, candidates for license to preach the gospel, and elders, and deacons be men sound in the faith, is it not equally important that our theological professors be orthodox? It cannot for a moment be doubted that there is equal necessity that those who are being educated to preach the gospel should be taught by men who are sound in the faith, as there is that the people should be instructed by ministers who are sound in the faith. The Professors who teach in our Theological Halls should be men whose sympathies and views of divine truth are in perfect harmony with the standards of our church. Superior talents cannot compensate for a defect here. Though a minister give his assent to the prepared formula when ordained, yet this does not preclude the necessity for a renewed declaration of his adherence to the standards of the church, should he afterwards be appointed to a theological chair. The best of men are fallible, and their opinions may change. It comes within the sphere of the writer's own knowledge of a minister who gave his assent to the formula when ordained and inducted into the pastoral office, but who afterwards, when appointed to a Theological Professorship, refused to assent to the same formula, who, notwithstanding, was inducted to the professorial chair. The church cannot too carefully guard the purity of her Theological Halls. How can pure streams flow from an impure fountain? If the spring be tainted so must be the streams which issue from it. As the training of the rising ministry is of the highest importance to the purity and prosperity of the church, so those entrusted with this important work should be men distinguished for piety and soundness in the faith, as well as learning and ability. In those days of error and looseness in doctrine the church which supports them should insist on the strongest guarantees which the nature of the case admits of, that they be men in perfect sympathy with her standards, which she believes to be the truth of the Divine Word. It is to be hoped that the committee will yet attend to this important matter.

PRESBYTEROS.

THE *Lingist* states that as many as eleven millions of Hindus now speak and write Eng. lab.

Intelligence of Female Missions.

The second meeting of the Woman's Foreign Missionary Society of Kingston, in connection with the Presbyterian Church in Canada, was held on the 2nd of May. Among other missionary intelligence read was the following in resting letter from Pandipoor, kindly furnished by Mrs. P. D. Browne, Secretary of the Woman's Foreign Missionary Society of Montreal. It was written to a lady at Montreal, and is dated Jan. 27, 1876. It gives a graphic account of the debasing idolatries still holding sway in some of the dark regions of the earth. Let us be glad that the light has at last begun to lighten the darkness.

"Every orthodox Hindoo regards Pandipoor with special veneration. No other place in Western India is so renowned, and its stone god, Vittoba, is regarded by many as the Almighty Himself. The city contains 17,000 inhabitants, and is situated on the banks of a large river. Its very favourable position in regard to this river, and the skilful and persistent efforts of the priests of the temple, have been the chief causes of Vittoba's renown. Twice a year, at the two great festivals, from fifty to a hundred thousand pilgrims assemble here and remain two or three days. Besides these, there are not less than ten thousand people who make a pilgrimage to Pandipoor every month, and some of these come a distance of fifty miles on foot. Besides these there are many coming and going every day. I went to the temple last evening, and though it was an ordinary occasion, the pilgrims were literally thronging the door of the room where the stone God stands. Eight or ten professional singers, with instruments of music, were singing in very attractive strains the praises of Vittoba; and men, women, and children were hurrying to and fro in their various acts of worship. This was but a specimen of every day life at the temple, and one can well imagine the intense excitement which reigns in the city when a hundred thousand pilgrims meet here, and their devotions and superstitions are quickened by all that music and gorgeous ceremony and dramatic display can add to the festival.

The city itself is steeped in idolatry. The main temple contains not only Vittoba, but scores of other idols, and all over the city there are hundreds of smaller temples with their various gods. One needs to see such a place as this to understand what a hold idolatry has on the people.

I saw to-day, not an unusual sight, a man running toward the temple measuring his length upon the ground. Lying flat upon the ground, with a short stick in his right hand, he reached forward and made a mark; then, rising, he went forward to the mark and prostrated himself again. He had come thus 150 miles. Such things are not uncommon. I have often seen feeble old men and women making a shorter journey to some temple in the same way. The journey is generally undertaken to insure some good, or in fulfilment of a vow made in time of sickness or danger.

A ludicrous incident occurred at this temple several years ago. Some priests of a temple south of this were jealous of the popularity of this temple, and determined to have their revenge. So coming here, and taking in their hands large stones, they hurled themselves at Vittoba. The idol was somewhat broken and began to fall, but the worshippers of Vittoba came to the rescue, and propped up the idol, and gave the iconoclasts a severe beating. We had hoped that the incident would lead some to see the impotence of their favourite God, but the matter was soon hushed up. The common Hindoo thought it a good joke, and to this day laugh at it when it is mentioned, but keep right on with their unmeaning worship. We have found, as might be expected, very little encouragement in the neighborhood of this city.

Near the close of last year I was in a region 100 miles northeast of this, and found a very different state of things. A genuine interest is developing there. Two years previous five persons were baptized; last year three more were also added to the number, and at this visit fourteen more confessed Christ, and with these additions a church was organized, and a deacon who would act as a kind of pastor was ordained. This deacon—his name is Mesota—is developing a wonderful Christian character. Four years ago he was a heathen, and a very bad one at that. Now he is a gentle, cheerful, earnest Christian, and to a great extent, through his influence, the good work is spreading in that region. I alluded once to the persecutions he had suffered, and he replied, with a smile, "I don't mind it, I have a home up there," pointing above. And then he added, "when thinking of these things, I sometimes feel like leaping for joy." Present indications had us to hope that there will be several churches in that region within a few years, for the interest is spreading rapidly.

I had intended to send a trained teacher to open a school at Mesota's village, but the present state of our finances prevents this, and the earnest efforts of the people to study and to teach one another, will in some measure supply the lack. It is needless to say that I have been greatly cheered in watching and in some measure aiding the development of this new interest; and as one after another has come forward and boldly confessed Christ, it has seemed to me that reward for my fifteen years of missionary labour, even had there been no other results.

Presbytery of Toronto.

MR. MACDONNELL'S CASE—REPORT OF COMMITTEE—ACTION OF THE PRESBYTERY THEREON—THE CASE GOES UP TO SYNOD.

In compliance with a resolution of the last meeting of the Presbytery of Toronto, a meeting of that body was held on Tuesday of last week, in the lecture room of Knox Church, to hear a report of the Committee to whom was referred the case of the Rev. D. J. Macdonnell. The attendance was even larger than that of the former meetings, and among the audience were prominent clergymen of the various Protestant denominations. The Rev. Dr. Topp occupied the chair, and opened the meeting with prayer.

A motion having been made inviting all members present of other Presbyteries to correspond with the meeting,

The Rev. Principal Snodgrass of Kingston, and the Rev. Mr. Smellie of Fergus, declined the honor, feeling that in the present circumstances they could not assume the serious responsibilities which were involved in the honor.

After some routine business, the Rev. Prof. McLaren presented the report of the Committee, which was as follows:

"The Committee having regard to the great importance of the doctrine of the Church on future punishment, and the necessity of the Church's testimony to it being unequivocally borne, in opposition, whether to the idea of restoration or to that of the annihilation of the wicked, feels that no decision of this case can be satisfactory, in which that doctrine shall be in any way compromised. The Committee is also very desirous that no injustice shall be done to Mr. Macdonnell in imputing to him any modification of opinion, any attitude to the standards which he does not himself acknowledge as truly representing his position.

With regard to the doctrine concerned, or indeed any doctrine, the following attitudes of mind may exist, viz.: (a) that of unembarrassed acceptance; (b) that of rejection; (c) that of suspense, in which the evidence for and the evidence against seem so clearly balanced that it is felt to be impossible to decide one way or another; (d) that in which the evidence for a doctrine seems to be of such weight in connection with other truths as really to impress it as true.

The Committee having respect to certain verbal statements made by Mr. Macdonnell to the Presbytery, deemed it right, in order to remove all possibility of misapprehension, regarding his views, to endeavour to ascertain whether the position last indicated is that which he occupies towards the Church's doctrine on future punishment. In order to make this point certain, the Committee agreed to put to Mr. Macdonnell the following question, viz.: "Whatever difficulties or perplexities you have in connection with the doctrine of the eternity of future punishment, are you prepared to signify your adhesion to the teaching of the Confession of Faith regarding it? This question, and the foregoing basis of this report were sent to Mr. Macdonnell with the intimation that in the event of his seeing his way to give an answer in the affirmative, the Committee would recommend to the Presbytery that the proceedings in the matter be allowed to terminate. This morning the Committee received the following amended statement from Mr. Macdonnell, in connection with which he asked leave to withdraw all previous statements:

"In regard to the doctrine of future punishment I have arrived at no conclusion at variance with the doctrine of the Church. I do not conceal that I had difficulties and perplexities on the subject, but I adhere to the Confession of Faith with regard to it, expressed as it is almost entirely in the language of Scripture."

Your Committee would be prepared to recommend the acceptance of this document were it not for the last clause, viz.: "expressed as it is, almost entirely in the language of Scripture," which is susceptible of a meaning which seriously modifies the adhesion declared.

With the view of having the withdrawal of the clause, the Committee requested an interview with Mr. Macdonnell, but failed to obtain it.

Your Committee feel that they can only recommend that Mr. Macdonnell be requested either to withdraw the last clause of his amended statement, or to give a direct answer to the question embodied in the foregoing portion of this report. In the event of the clause being withdrawn, or a simple affirmative answer being given to the question, the Committee recommend that the proceedings in the matter be terminated.

All of which is submitted respectively.

Prof. McLaren remarked, on submitting the report, that an amendment had been moved by the Rev. David Mitchell and Mr. William Mitchell to the effect that the statement of Mr. Macdonnell should be received. These two gentlemen had entered their dissent to the adoption of the Committee's report which was otherwise unanimous.

Rev. David Mitchell rose and asked leave to present a minority report, which was as follows:—

The Rev. David Mitchell and Mr. Wm. Mitchell dissent from the report, and beg to report as follows for themselves:—

1st. They do not consider that the last clause of Mr. Macdonnell's statement which he now substitutes for all previous statements made by him, necessarily modifies the adhesion given by that gentleman to the confession on the doctrine in question, now that it is intended to do so.

2nd. They further consider that Mr. Macdonnell, in view of the position in which he has been placed, has done everything in his power to satisfy the requirements of the Presbytery, and they therefore recommend that all further proceedings in the matter be terminated.

After some discussion, the Moderator ruled the report out of order, and the Presbytery adjourned till three o'clock.

AFTERNOON SESSION.

Pursuant to adjournment, the Presbytery resumed its sitting at three o'clock p.m.,

when the documents were submitted in printed form.

The amendment moved in committee was as follows:—

Moved by Rev. D. Mitchell, seconded by Mr. Wm. Mitchell, "That the statement from Rev. D. J. Macdonnell, herewith submitted, be considered satisfactory, inasmuch as it does not necessarily modify the adhesion now given, and understanding that it is not intended to do so, the Committee recommend that further proceedings in the matter be dropped."

Rev. Principal Cavan moved the adoption of the recommendations contained in the Committee's report. He reviewed at some length the sentiments of the report, together with the answers made by Mr. Macdonnell, to questions put to him by the committee. With regard to Mr. Macdonnell's answer to the question respecting his adherence to the teaching of the Confession of Faith, he earnestly hoped that the rev. gentleman would see his way to drop the last clause "expressed as it is almost entirely in the language of Scripture." If Mr. Macdonnell would either strike out this clause, or give a simple "yes" for an answer, he (Rev. Mr. Cavan), for one, would be perfectly satisfied.

Rev. Mr. Pringle seconded the motion.

Rev. D. Mitchell explained his position with regard to the motion he had submitted. At first he had been inclined to accept Mr. Macdonnell's former statement, believing that it had expressed an honest adhesion to the Confession of Faith, but some expressions having come out afterwards which seemed to him to involve the integrity of the doctrine of future punishment he had found himself—so to speak—in harmony with those who had taken action against Mr. Macdonnell all along. Now, however, Mr. Macdonnell stood in a very different position, his former statement having been withdrawn and a new one substituted in which there was nothing objectionable with the exception of the last clause—a very subordinate portion of the whole. Mr. Macdonnell doubtless had reasons of his own for doubting that clause, but certainly made an appeal from every statement to the Word of God as the standard of truth. The honesty of the statement should commend itself to their admiration. He thought there was a spirit of compulsion in Principal Cavan's motion that was not at all to be liked, for he did not see that it would be just to push any man to accept just the words the Presbytery might dictate. He moved an amendment "That considering all the circumstances, 'he matter now before the Presbytery be allowed to drop.'"

Mr. Wm. Mitchell, in seconding the motion, reiterated the arguments put forward by the last speaker.

Rev. Mr. King said that as to Mr. Macdonnell's so-called "Appeal to the Word of God as the standard of truth," if the clause in question meant no more than this, nothing would be easier than for him to withdraw it, and then the difficulty would be terminated. He entirely disavowed the assertion that the Presbytery was seeking to drive Mr. Macdonnell into a corner. On the contrary they had adopted a very different course to that generally pursued when a minister assailed or threw any doubt on a doctrine of the Confession. Either Mr. Macdonnell's last clause, now in question, was entirely unnecessary, or it implied a serious modification of the terms of subscription to the Confession of Faith. The object of the Committee was to find out exactly how Mr. Macdonnell stands, that they might be able to indicate to the church and the world his attitude in reference to the doctrine of eternal punishment.

Rev. Mr. Croal thought that as Mr. Macdonnell's answer had been directly to the point, as he had said he adhered to the Confession of Faith, expressed as it was almost entirely in the language of Scripture, he would certainly vote for the amendment.

Rev. Mr. Carmichael (Markham), asked was it well, after Principal Cavan had stated his belief in Mr. Macdonnell's mind, there was no reservation that they should send forth to the world that this body of intelligent men would not receive his statement because of the phrase "expressed as it is almost entirely in the language of Scripture?" He thought they should manfully accept the very manly statement put forward by Mr. Macdonnell, which was true to himself and true to the position in which he had found himself. (Applause.)

Rev. Mr. Meikle moved in amendment to the amendment, "That the Committee be reappointed to meet again with Mr. Macdonnell and report to the Presbytery."

Rev. Prof. McLaren thought they would place the Committee in a somewhat unpleasant position if this amendment was passed, as Mr. Macdonnell had already stated his unwillingness to meet the Committee.

Rev. Mr. Meikle, after this explanation, withdrew his amendment.

Rev. Mr. McGillivray expressed his sympathy with Mr. Macdonnell—whom he desired to retain in the Presbyterian Church—although he had no sympathy with his hope, for which he could see no ground. The fact that Mr. Macdonnell had made a declaration that he had come to no conclusion at variance with the teachings of the church, ought to be a sufficient guarantee that he was in line with those teachings.

Rev. Prof. McLaren insisted that Mr. Macdonnell's last clause must mean something, as he (Mr. Macdonnell) would not have held that language merely for the sake of having the last word with the Presbytery. If it meant nothing, why not eliminate it? If it meant what they thought it meant, it swept away the Confession of Faith so far as the article on this question was concerned. It was not reasonable that they should be asked to accept such an ambiguous document.

Rev. Principal Cavan said it was not without alarm that he had heard some of the views enunciated by members of the Presbytery. If as members of the Presbyterian Church they were drifting into a condition of uncertainty in regard to doctrine, their position was an exceedingly dangerous one.

The roll was then called with the following result:—

For the motion—Revs. Reid, Dick, Wal-

lace, Pringle, Alexander, Smith, Adams, Cavan, McLaren, King, Robb, Eadie, Ewing, Breckenridge, Beale, Cameron, Pottigrow, Macintosh, Fraser, Gray, Nichol, Gilray, Elders—McMurrich, Harvey, McClure, Fraser, Bain, Wilson, Spence, McCracken, Bruce, Hunter, Brown, and Miller—34.

For the amendment—Rev. Meikle, McMurrich, Carmichael (King), Hay, Aitkin, Croal, Carmichael (Markham), McLaren (Cheltenham), McGillivray, Elders—Gemmell, Johnson, Bell, and Mitchell—11.

The Rev. Mr. Macdonnell declined to vote.

The result having been announced, Rev. D. Mitchell expressed his dissent from the decision, and protested for leave to complain to the Synod and Assembly.

Mr. W. Mitchell expressed his adherence to the protest, and

Rev. Mr. Macdonnell announced his adherence to the dissent.

The Presbytery then adjourned till nine o'clock Wednesday morning.

WEDNESDAY MORNING'S SESSION.

The Presbytery resumed at nine o'clock. Considerable time was spent in discussing the way in which the decision of the Presbytery yesterday was entered in the minutes, and how it would affect the case before the General Assembly. It was contended that the appeal to the Assembly was only against the resolution which was carried, and would not bring the whole case on its merits before the higher court. The Moderator decided, and it was agreed, that the nature of the appeal did not prevent the Assembly from dealing with the case on its merits.

In answer to the Moderator, Rev. David Mitchell said the appeal was made to the Synod.

After some discussion, Rev. David Mitchell stated the reasons of dissent and appeal as follows:—

1. That the Rev. D. J. Macdonnell, by withdrawing his former statement and substituting the present one in its place, has complied with the Committee's express desire, which was either to answer their proposed question by a simple affirmative or to give a written statement of his own.

2. That Mr. Macdonnell's new statement does contain a desirable adhesion to the Confession of Faith on the doctrine of future punishment.

3. That the last clause of the statement, as expressed, cannot on a fair interpretation of its meaning be said to modify the adhesion which Mr. Macdonnell gives to the doctrine in question.

4. That Mr. Macdonnell in the peculiar position in which he has been placed has done everything within reason to meet the requirements of the Presbytery on the points at issue.

5. That further proceedings in the matter will only tend to aggravate the unforeseen consequences which have resulted from the sermon preached by Mr. Macdonnell. This document was signed by several of the members who voted yesterday for the amendment of the Rev. David Mitchell.

Rev. D. J. Macdonnell also dissented for the following reasons:— "It is unreasonable to demand that assent to a doctrine should be stated in the words of others, when those words do not so exactly express the attitude of the mind towards a grave and difficult question such as that under consideration."

Rev. Principal Cavan moved that the reasons be received, and that Prof. McLaren, the Rev. J. M. King and the Rev. J. G. Robb be appointed a Committee to answer the reasons of dissent.

The motion was carried with the addition of the name of Principal Cavan.

Rev. Mr. Pringle moved that Principal Cavan, Professor McLaren, and the Rev. J. M. King be appointed to represent the Presbytery before the Synod.

Professor Cavan remarked that he wished to take no further part in this matter. He had already been prominently in connection with it, and with very painful feelings.

Rev. Mr. Pringle urged that this was not a matter in which we should be ruled by feeling. He had made his motion deliberately and he pressed it.

After some discussion the motion was carried.

Rev. J. M. King moved that after the Synod has given its decision on the protest and appeal, it is requested that the superior court issue the whole matter as in a case of simple reference.

Rev. Mr. Macdonnell said he did not wish to stand on a mere technicality, but the motion appeared to pre-judge that the appeal would be dismissed.

Rev. Professor McLaren thought the view of the motion was a quite natural one to take, and the object of it was to have the case settled as speedily as possible.

Rev. Mr. Macdonnell said that if the Presbytery was competent to pass the motion, he did not object.

The motion was about to be put, when Rev. Mr. Macdonnell asked what was the whole case mentioned in the motion. Did it mean the sermon itself, and all the documents which had come before them?

Prof. McLaren thought they would, in submitting the case to the Assembly, send up all the documents which had at any time come before them, and all the minutes of the Presbytery's proceedings in the matter.

The motion was ultimately carried, and the Presbytery proceeded to transact minor business.

THURSDAY MORNING'S SESSION.

The Presbytery met at nine o'clock to receive the report of the Committee appointed to answer the various reasons for dissent and appeal in the case of Mr. Macdonnell. About one hour was spent in the transaction of minor business, after which

Rev. Professor McLaren presented the following report:

ANSWERS TO REASONS OF DISSENT.

1st Reason.—That the Rev. D. J. Macdonnell, by withdrawing his former statement and substituting the present one in its place has complied with the Committee's express desire, which was either to answer their proposed question by a simple affirmative or to give a written document of his own.

Answer.—The Presbytery regrets to find

in the first reason of dissent a misstatement of fact. The Committee did not request Mr. Macdonnell to give as alternative "a written statement of his own," but a statement equivalent to a simple affirmative to the question.

2nd Reason.—That Mr. Macdonnell's new statement does contain a desirable adhesion to the Confession of Faith on the doctrine of future punishment.

Answer.—In as much as the form of adhesion given to the Confession of Faith may very seriously modify its meaning as will be shown in answer to the following reason of dissent, it cannot be said to be "a desirable adhesion to the Confession of Faith."

3rd Reason.—That the last clause of the statement, as expressed, cannot on a fair interpretation of its meaning be said to modify the adhesion which Mr. Macdonnell gives to the doctrine in question.

Answer.—That the clause referred to in this reason, viz.: "expressed as it is almost entirely in the language of Scripture," is in the case of simple adhesion entirely unnecessary, and it can be fairly interpreted only in the light (1) of Mr. Macdonnell's declination to give an affirmative answer to the question as proposed by the Committee; (2) of his persistent adherence to this form of expression in his statements; and (3), of his interpretation of Scripture phraseology, as given in his sermon and his first statement to the Presbytery, with its accompanying notes, interpretations which have never been avowed. It is but necessary to refer to the expressed preference for "everlasting punishment" over the phrase "eternal torments," as found in the Confession of Faith, sustained by an assumed meaning of the Greek word *aiōnion*, which, as stated in Presbytery, he holds to signify "for ages of ages, possibly endless, possible not," an interpretation which is more fully explained in the notes to his first statement.

In the light of the above considerations, the reference to the Scripture in this connection, if allowed, would obviously be held to secure for Mr. Macdonnell the same liberty in interpreting the language of the Confession of Faith as he claims in interpreting the same language when used in the Holy Scriptures. This adhesion, therefore, to the Confession of Faith declares clearly nothing more than a modified adhesion.

4th Reason.—That Mr. Macdonnell, in the peculiar position in which he had been placed, has done everything within reason to meet the requirements of the Presbytery on the points at issue.

Answer.—The Presbytery must disclaim all responsibility for the peculiarity of Mr. Macdonnell's position, referred to in his reason of dissent, nor have they been wanting in sympathy for Mr. Macdonnell under his perplexities, having so directed their proceedings as to allow him every opportunity of having his views brought into harmony with the doctrine of the Church. They have, moreover, done everything in their power consistent with their obligations, to maintain the truth, to give Mr. Macdonnell relief by making provision in the finding appealed against for all such difficulties and perplexities as do not imply new belief of the doctrine. The Presbytery are willing to believe that Mr. Macdonnell has been anxious to meet their requirements; they have to note, however, that Mr. Macdonnell has repeatedly declined to meet with the committee appointed to confer with him, when they were not without hope that interviews with him might have been useful in the solution of the case. The Presbytery would add that in their judgment Mr. Macdonnell's position, in his last statement, as must indeed be evident from the answer to the foregoing reason for dissent, remains essentially unchanged.

5th Reason.—That further proceeding in the matter will only tend to aggravate the unforeseen consequences which have resulted from the sermon preached by Mr. Macdonnell. This document was signed by several of the members who voted yesterday for the amendment of the Rev. David Mitchell.

Answer.—The Presbytery have only to say that in their whole proceedings in this matter, they have endeavoured to walk in the path of duty leaving consequences to Him in whose hand all issues are.

Mr. Macdonnell's reason.—It is unreasonable to demand that assent to a doctrine should be stated in the words of others, when those words do not exactly express the attitude of the mind towards a grave and difficult question such as that under consideration.

Answer.—If the attitude of Mr. Macdonnell's mind towards the doctrine of the Church were such as the Presbytery could allow, Mr. Macdonnell would have been able to give a categorical affirmative to the question formulated by the Committee, or a statement equivalent thereto. And that, so far as expressing assent to a doctrine in the words of others is concerned, the difficulty is not greater than in giving a categorical assent to the questions proposed by the Church at ordination.

Rev. Mr. Macdonnell rose to call attention to the clause in the report which stated that he had declined to meet the Committee. It was quite true, so far as personal interviews were concerned, but he thought it only fair to state that he had repeated communications with the Committee by writing. There existed an impression that he had refused to have anything to do with the Committee, which was entirely incorrect, for he had again and again handed in written statements, and had done all in his power to bring his views, so far as he could consistently with himself, in accord with those of the Church.

After a brief discussion, the report was amended, on motion of Principal Cavan, by the insertion, after the words "confers with him," the answer to the fourth reason, of the following parenthesis:—"Although corresponding with the Committee by written communications."

The report, as amended, was then adopted, and the entire case was carried to the Synod.

Every person complains of the badness of his memory, but none of their defective judgment.

[For the Presbyterian] Songs in the House of My Pilgrimage.

VIII.

"LORD, TO WHOM SHALL WE GO?"

A feeble, poor and helpless race,
In faith we clove to Thee, O Lord,
Our help—Thy never failing grace,
Our hope—Thy ever faithful word.

As Moab's daughter left her home,
Her friends, her gods, for Israel's God,
So have we left our all to come
With Thee and Thine to Thy abode.

Homeless in all the world beside
With Thee our lot must ever be;
Where Thou abidest we abide,
And where Thou goest follow Thee.

Thy love has won us to Thy side,
Our wills to Thee Thou madest bow,
For life or death what'er betide,
O Lord, we cannot leave Thee now.

The world is dark without Thy smile,
Its dearest treasures worthless seem,
Even duty is but heartless toil,
And life's best aim an empty dream.

There is no song to charm the ear,
There is no love to fill the heart,
There is no hope to banish fear,
And peace and joy and strength to impart.

But, in Thy presence, Lord, is light,
The sunshine of an endless day;
Terror and darkness take their flight,
And love and peace prepare the way.

Even labor then is sweet employ,
And hope mounts gladness on the wing,
The heart's waste places sing for joy,
And winter wears the smile of spring.

O Jesus, this is heaven to know
Thy boundless love and taste Thy grace,
No higher seek we here below,
Nor henceforth, but to see Thy face.
New Edinburgh, Ont. C. I. C.

The Brave Christian General.

One of Frederick the Great's best generals was Hans Joachim von Zieten. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because it was sacramental day. The next time he appeared at the palace, the king made use of some profane expressions about the holy communion; and the other guests laughed. Zieten shook his grey head solemnly, stood up, saluted the king, and then said with a firm voice, "Your majesty knows well that, in war, I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you or me,—greater than all men; he is the Saviour and Redeemer, who has died also for your majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermine this faith, you undermine, at the same time, the welfare of the State. I salute your majesty." This open confession of his Saviour by Zieten made a powerful impression on the king. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it. He gave his hand to Zieten—his right hand, placing the left on the old man's shoulder, and said with emotion, "O happy Zieten! How I wish I could also believe it! I have the greatest respect for you. This shall never happen again." The king then rose from table, dismissed his other guests, but said to Zieten, "Come with me into my cabinet." What passed in that conference, with closed doors, between the great king and his *braver* general, no one has ever learned; but this we know, that the Lord's own words are now verified to Zieten: "Whoever shall confess me before men, him will I confess before my Father which is in heaven."—*British Workman*.

HUMILITY is the guardian of all virtues. St. Bernard.

The Duke of Wellington used often to remark that the secret of success lay in embracing every opportunity of being useful; and that he never forgot the golden rule which he learned in the church catechism, "of doing your duty in that station of life to which it shall please God to call you." This was the secret of David's success.

We need faith to sleep sweetly. Worry is the parent of restlessness; but he that believeth enters into rest. "The just live by faith;" they work, wait, toil, rest, eat, and sleep well when they believe firmly. Pillow the soul on the assurance that the Lord cares for us, and works all things for our good, and the pillowed head rests in comfort. Refreshing sleep prolongs life; the physical thus profits by the spiritual. Many believe that Christ will save at last, but doubt his care in little things; they trust him for the greater, but distrust in small concerns, and hence worry and chafe. The Lord is our keeper in the little, everyday trifles of life, the affairs of the shop, farm, office, kitchen, nursery, parlor, temporal and spiritual, individual and social, and invites us to cast all our cares on him; and, when we do it, "he giveth his beloved sleep," and that enables them to work and prosper.—*N. Y. Baptist Union*.

The following instructive anecdote, relating to President Finney, is characteristic: A brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said, "You don't pray! that is what's the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out." He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as he did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty in the way of men being emancipated from their bondage is, that they "don't pray."

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT ROBINSON,

Editor and Proprietor

TO CORRESPONDENTS.

Letters and notices intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not accompanied will not be preserved and subsequent requests for their return cannot be complied with.

ERRATA.—In the article on "The Nature and Properties of Christian Joy," printed in our last week's issue, read for "Captives of the South," "Captives of the South," "Thanksgiving," "thanksgiving" for "Inst." "Inst."

TO CORRESPONDENTS.

J. B. CHURCH.—Too late for this issue. Next week W. H. SPRINGVILLE.—Crowded out. Will appear in due course.

British American Presbyterian,

FRIDAY, MAY 12, 1876.

OUR readers are referred to Dr. Fraser's interesting letter in another column.

It gives us pleasure to observe that the Rev. Mr. Marling, late pastor of the Bond St. Congregational Church, Toronto, is succeeding admirably in New York. Some forty persons were admitted to membership at the last Communion held in his (Fourteenth St. Presbyterian) Church. Nearly all the churches in New York seem to have been greatly blessed during the past winter.

SEVEN thousand five hundred dollars are still wanting to complete the amount required for the statue of the Rev. John Wotherspoon, to be erected in Philadelphia in this centennial year. Surely this will not be allowed to interfere with an undertaking so important and desirable. Brother Jonathan has only to dip his hand into his deep pocket to pay down the necessary stamps, and do a thing that will commend itself to future generations.

THE International Exhibition of 1876 was opened on Wednesday. Preparations for the important event were found to be greatly in advance of what was anticipated. Contributions from European Countries are satisfactory, both as to their number and value. It is extremely gratifying to be able to state that the Dominion of Canada has done herself great justice in the exhibition, and commands special commendation. The opening ceremonies seemed in every way to have been worthy of the occasion.

GOVERNOR TILDEN has appointed Mrs. Charles Russell Lowell, or as she is known officially, Mrs. Josephine Shaw Lowell, to fill the New York City vacancy on the Board of State Charities. The appointment has been confirmed by the Senate. Mrs. Lowell was a member of the New York branch of the Sanitary Commission during the Civil war, and is now one of the best workers in the State Charities Aid Association. Her husband was killed in battle at Winchester, in the late rebellion, and also her brother, Col. R. G. Shaw, at Fort Wagner, while leading his black regiment, the Fifty-fourth Massachusetts Volunteers.

The debt of the Foreign Missions Board of the Northern Presbyterian Church (U.S.) amounts to fifty-three thousand dollars. It is proposed to wipe off this during the Centennial year. Such indebtedness greatly retards the work of the Church, and if got rid of, should not be allowed in the future. The Home Mission Board of the Presbyterian Church in Canada is likewise increasing its efforts to cast off the load of debt which presses upon it. Were every member of the Church to send a fractional sum to the Treasurer of the Board, it would entirely sweep away the encumbrance.

OUR correspondent, "Presbyterian," in the last number of this Journal misconstrues the meaning of our article on Mr. MacDonnell's case, if he thinks we asked Mr. MacDonnell to do any thing contrary to his conscience, when we expressed the desire that he would do everything that lay in his power to satisfy the Presbytery. It has never been pressed upon Mr. MacDonnell to write any statement that would not represent his own mental condition. What was and is wanted of him, is a paper, which, while giving due allowance to his perplexities and difficulties, will not commit the Presbytery by its acceptance to views which would infringe upon the standards. Mr. MacDonnell has himself illustrated what we meant by removing several objectionable expressions from his last written statement. Whether he could have left out the last part, "expressed as it is, almost entirely in the language of Scripture," and have done no injustice to himself, is the question at issue, and we refrain from saying anything upon it until the Superior Court shall have declared its mind upon the case.

ENDING AT JERUSALEM.

During the current and succeeding months measures will be taken in various parts of the world to secure the further unification of Presbyterian Churches. The General Assembly of the Presbyterian Church in Canada shall assemble in the second week of June, and while attention will be given to all the important matters that concern Presbyterian interests in the Dominion, much will be done to consolidate the union which was accomplished last June in Montreal. In the English Presbyterian Synod important measures will be adopted favouring the union of Presbyterians south of the Tweed. Though, as yet we cannot speak with confidence of incorporating union taking place between the Southern and Northern Presbyterian Churches of the United States, we doubt not that steps will again be taken to bring these two large bodies more closely together. It would seem as if union were the watchword amongst all the churches of the Presbyterian order. And we doubt not that a great deal will be accomplished that has in view the complete and final consolidation of Presbyterian interests throughout the world.

It is interesting to think of Scotland as having sent forth representatives of her ecclesiastical dissensions to a number of countries. Looking upon that country as the Jerusalem of Presbyterian interests, it is instructive to think of all the Presbyterian Churches of Scotland sending forth representatives of her various churches to all the ends of the earth. Australia had at one time her Established, Free and United Presbyterian Churches. In a large portion of that continental island, each of these churches had her particular branch. In the providence of God they are now united in one grand harmonious church. In the Dominion we had all these several branches duly represented. The United Presbyterian and Free Churches some time ago became one. During the last year these branches were incorporated into one along with the representative Synods of the Church of Scotland. In this year we shall in all probability witness the union of the Free and United Presbyterian Churches in England. There is every prospect of this being accomplished. The churches interested have already declared themselves in favour of incorporating union. With the influence gained during a ten year's conference between the same bodies in Scotland with a view to their union, we cannot doubt that the United and Free Presbyterians of England will this year become one. Such men as Dr. Edmond and Dr. Dykes of London, are heartily in favour of the union movement. The latter gentleman is this year to occupy the Moderator's chair of the English Presbyterian Church, and he will doubtless bring all the influence of his well-merited position to bear upon the consolidation of Presbyterian interests in England. It may confidently be anticipated that during this year there will take place in England a union similar to that which has occurred in Canada and in the Northern States. Thus we see union has taken place amongst the churches in Australia, then amongst those in Canada, and now the same thing is about to take place in England.

The question arises why should not the union of Presbyterians now take place in Scotland, the very centre of Presbyterianism—the Jerusalem in fact of the churches of this name. If United Presbyterian, and Free Church, and Establishment men could give up their distinctive principles in the colonies, why should they not do so in Scotland herself? Doubtless there are still many things to keep them apart. While the question of patronage has been got rid of by Parliamentary enactment, there is still the matter of National Establishments. There is also a section of the Free Church as keenly opposed to voluntarism as ever. And the United Presbyterians are still as persistent and more so as to the great underlying principles of their system. Still we take encouragement to think that as the distinctive principles of those different bodies have not prevented them from accomplishing union in the colonies, they will not prevent a unification of Presbyterian interests in Scotland herself. Scotland is one as to her Presbyterianism. The Established, Free, and United Presbyterian Churches are homogeneous as to their principles and polity. It is surely therefore, not too much to hope for a consolidation of all those interests. There is no thing surely to hinder the union of those bodies. Let each keep its own and work out its own principles. The endowment theory has in the past subserved many important ends. The sustentation fund of the Free Church has been the wonder of the age. The Home Missionary Scheme of the United Presbyterian Church has done much for the advancement of the Redeemer's Kingdom. Why not let all those plans accomplish their own ends in their own ways? Unite those churches in one, and let the sustentation system of

each prevail, and we will have in Scotland a truly national Presbyterian Church. It is our earnest desire to see the union of Presbyterian interests which has taken place in the colonies, being accomplished in Scotland herself, and thus we will witness this union which has begun at the circumference of the circle, finally taking shape in Scotland, the birth place of Presbyterians. Then we shall have ending at Jerusalem the grand results which have taken place in this connection in every British colony.

During the Assembly of the Free Church this month, the union of that body with the Reformed Presbyterians shall have taken place. In this surely there is an earnest of many changes about to occur in the direction we have indicated in the above remarks.

OWING to press of matter, we are compelled to hold over reports of the Synods of Toronto, and Kingston, and Montreal and Ottawa.

THE Fifth Avenue Presbyterian Church, New York, cost one million dollars. This expenditure has been considered to be extravagant by some. But when we remember what a centralised power is thus created for disseminating truth, for developing benevolence, and training the young, the outlay is trifling as compared with the results. In illustration of this the contributions of this single congregation, to the Foreign and Home Mission Boards, during last year were respectively thirty-five thousand, and twenty-eight thousand dollars. Rev. John Hall, D.D., the pastor, is a man of remarkable power both in and out of the pulpit.

The hospitality of Toronto will be put to the test by the approaching meeting of the General Assembly of the Presbyterian Church in Canada. Usually an Assembly is a representative body, but many things remain to be done to complete and consolidate the union of Presbyterian Churches in this country, requiring for their accomplishment the meeting of the whole Church. We may safely look for, from seven hundred to one thousand ministers and elders. More than the last number are entitled to sit as members. It will be the largest Assembly of the kind that will take place this year in any part of the world, and as the representative system will probably be again resorted to, it will in all likelihood be the largest General Assembly that will meet in Canada for a century at least. The Presbyterian families of the city will, we are sure, more than sustain the reputation for hospitality, which they have so well earned in the past; and we doubt not, that as they have helped the other denominations in their conferences, they will now be aided in turn, by the homes of Congregational, Baptist, Methodist, and other brethren, being thrown open to the Presbyterian delegates. It will be worth all the cost and trouble, if they find, as we are certain they will, that they are entertaining angels unawares. We understand that a large committee is at work making preparations for the Assembly to be opened in Toronto on 8th prox.

THE Colonial committee of the Irish Presbyterian Church have designated the Rev. A. Henderson of Athenry, to our Church in Canada. Mr. Henderson will, we doubt not, be a valuable acquisition to our Church. The following we copy from the *Londonderry Standard* of April 8th, as indicating the high esteem in which he has been held by the people of his late charge.

ADDRESS TO THE REV. A. HENDERSON, ATHENRY.

Rev. and dear Sir—It gives us much pleasure, as a congregation, to present you with this token of our esteem for you as a minister of Christ. Your gentlemanly bearing, your Christian character, both public and private, your ability as an expositor of the Word, and a preacher of the Gospel, have gained the admiration and esteem of many others besides your own congregation.

Since you came among us you have won for yourself a name that will long be remembered.

Sir, we feel sorry we are now losing you; but what is our loss we do hope will be your gain, and that your services will be richly blessed with an abundant harvest in a more important part of the Master's vineyard.

As a congregation, we tender unto you our thanks for the exertions you put forth in the North of Ireland to raise funds to erect our church. Though you are not waiting to see the fruits of your toil, you have placed us in a position that will almost leave us clear of debt, the amount raised by you being over £135, which, with what is promised by the congregation and the Mission Board, will give us a sum of over £500.

In taking our farewell of you, we wish you to accept of this gold watch in memory of us, and we pray that the God of Jacob will be with you wherever you go, to strengthen, comfort, and bless, and that our separation will only be for a little while, when we will all meet again, and join our voices with thine in praising our God throughout eternity.

Book Reviews.

YEAR BOOKS.—IRISH PRESBYTERIAN ALMANACK.

Your correspondent received a few days ago the Year Book of the Presbyterian Church in Ireland, better known in Ulster as McComb's Presbyterian Almanack. It still bears the same name, though the founder of it died in a good old age several years ago. That for this year is the thirty-seventh issue, hence it has long since passed the tentative stage. In point of size it is very much the same as the Canada Presbyterian Year Book, the number of pages is nearly the same in that for Canada, however, the page is a little broader. There is one feature of interest in the Irish that is not in the Canada Year Book, namely, there is almost always a portrait of the Moderator given in each issue. In the present one a very fine likeness of Dr. J. L. Porter, Professor of Exegesis and Biblical Criticism in the Presbyterian College, Belfast, is given. The portrait itself is worth more than the entire cost of the Almanack. After the calendar which, by the way, is interleaved, and other items peculiar to an almanack, we have just an alphabetical list of the ministers of the Irish Presbyterian Church, with their congregations and post offices. The ministers number 684. This includes the retired ministers, the Professors in Belfast and Derry, the Mission Presbytery of Katiawar in India, the Agent of the Church, etc., etc. Then follows a list of the licentiates, numbering fifty-six. Then an alphabetical list of the congregations, numbering 557. Then come lists of the ordinations, translations and deaths for the year. It is interesting to compare the numbers here with those in the minutes of the late Canada Presbyterian Church. In the Irish Presbyterian Church, consisting of a ministerial roll of 684, there were thirty-three ordinations, ten translations, and fifteen deaths in the year ending 7th June, 1876. In the late Canada Presbyterian Church, with a ministerial roll of 889, there were in the same year twenty-six ordinations, sixteen translations, and thirteen inductions of ministers who had been without charge previously, and eight deaths. After lists of Presbyteries with their days of meeting, dates of appointments, Professors, missionaries, and officers, the other Presbyterian bodies of the community are given. These consist of the Eastern Reformed Presbyterian Synod with two Presbyteries, nine ministers and nine congregations; the Reformed Presbyterian Synod of Ireland with five Presbyteries and thirty-five ministers and congregations (one Presbytery consisting of four ministers in New Brunswick and Nova Scotia); the representatives of the United Presbyterian Church of Great Britain and Ireland, consisting of one Presbytery and a fraction and ten ministers, and the Secession Synod being part of the body of Original Seceders of Scotland and Ireland, consisting of two Presbyteries, ten ministers and eleven congregations. Then follows a full list of Presbyteries of the English Presbyterian Church. Now we come to the literary department, and first we have no less than sixteen short articles on the several departments of Church activity in the Irish Presbyterian Church, all of them independent departments, and the seventeenth gives the outlines of the last meeting of Assembly. Then come brief articles of a similar nature, giving outlines of the annual meetings of the following Church bodies in order:—Free Church of Scotland, Church of Scotland, United Presbyterian Church of Great Britain and Ireland, Presbyterian Church in England, Reformed Presbyterian Church of Ireland, Eastern Reformed Presbyterian Church of Ireland, Original Secession Church, Presbyterian Church in Canada, Presbyterian Church (North) of the United States, Presbyterian Church (South) of the United States, Cumberland Presbyterian Church, Reformed Dutch Church, Presbyterianism in Australasia, Presbyterianism in Switzerland, the Waldensian Church, etc., etc. Protestantism in other countries is depicted, and the history of quite a number of particular congregations is given. Under the Presbyterian Church in Canada an account of our union is given with the statistics of each of the four bodies. The variety and value of the information given will now be apparent.

LEUNAS.

CANADIAN MONTHLY. Toronto, Adam, Stevenson & Co. \$8.50 per year.

The May number of this valuable monthly has been laid on our table. The following is the table of contents: How Treaty-making unmade Canada, by Lieut.-Col. Coffin; As Long as She Lived, by F. W. Robinson; It might have been: A Poem, by J. B. B.; Science and Religion, by Prof. Watson, Queen's University, Kingston; Three Generations, by Dr. Daniel Wilson; Charity A Poem, by Wm. Mills; The Latest Gospel of Protection, by R. Fisher, M.A.; Hidden Blessings: A Poem, by J. A. Allan; The Immortality of the Soul, by Goldwin Smith, M.A.; Horace: Book I., Ode ix. by W. P. Dole; Church and State in Quebec: A Review of Sir A. T. Galt's Pamphlet; Current Events, etc. etc. A fuller notice will appear in next issue.

Ministers and Churches.

It is stated that the Rev. Mr. Hutchison, lately from Fifeshire, Scotland, will be called by the Carleton Place Congregation.

We also it stated in a Montreal paper, that the members of St. Mark's, in that city, are about to give a call to the Rev. Mr. Nicoll.

THE Rev. Mr. Torrance, of Montreal, has received an unanimous call from the Presbyterian Church, Peterboro, as successor to the Rev. J. M. Rogor.

REV. MR. MUSGRAVE, pastor of Milverton and North Morning Presbyterian churches, who has been holding revival services, was presented by some friends with a purse of \$84.

A MEETING of the members and adherents of St. Andrew's Church, Lindsay, was held last Monday afternoon, Rev. A. Currie, M.A., Moderator, presiding. An unanimous call was extended to Rev. J. Hastie, of Prescott.

THE Huron Signal is pleased to announce that the title of Doctor of Divinity has been conferred upon Rev. Robert Ure, of Knox Church, Goderich, by Queen's College, Kingston. Mr. Ure is indeed deserving of the honor, and his many friends will hear the announcement with pleasure.

At the last meeting of the Presbytery of London, the Rev. Alex. McNaughton of East Adladie resigned his charge in order that certain stations might go together and form a self-sustaining congregation. The people he was leaving took advantage of the occasion to present him with a copy of Hodge's great work on Systematic Theology, and an affectionate address, to which Mr. McNaughton replied in suitable terms.

THE *Almonte Gazette* says:—"On the 27th ult., the Rev. Messrs. Bennett, of Almonte, Campbell of Renfrew, and McLean of Arnprior, waited on the Rev. Alexander Mann, M.A., Pakenham, and presented him with the diploma from Queen's College and University, Kingston, conferring on him the degree of Doctor of Divinity. Several of the representatives of Dr. Mann's congregation were present to see the diploma presented to their learned and highly esteemed pastor, and to congratulate him on the auspicious occasion."

On Thursday the 25th ult., the congregation of Chalmers' Church, Quebec, purchased a handsome residence on Ursule Street for a Manse. It is only a few rods from the Church, and is in one of the finest localities in the City. The purchase price was \$6,800, which, however, will be considerably increased before it will be ready to occupy. On the evening of the same day, in view of the Communion the following Sabbath, there were twenty new members added to the Church on profession of faith. There have been now admitted since the present year began, seventy-three on profession, besides several on certificate.

AGREEABLY to announcement, the pastor of Knox Church, Woodstock, last Sabbath took occasion to refer to the history of the congregation during the past sixteen years just closed, during which he has occupied the pastorate. From the many items of a statistical and financial kind, illustrative of the growth and general advancement of the congregation, we select the following:—The membership has increased from 125 to 820, and the increase has been greater during the past year than at any previous period, except the year of the union of Ereking Church with Knox, when an addition of 64 was made; last year the addition was 60. The revenue from pew rents amounts to over twelve hundred dollars, and the ordinary collections throughout the year average \$20 a Sabbath. Mr. McMullen has much reason for congratulation at the satisfactory growth of his charge.

THE solemn and impressive ceremony of inducting the Rev. Mr. Burnfield into the pastoral charge of the First Presbyterian Church, Brockville, took place on the 27th ult. There was a good attendance of the members of the Church, who sat throughout the entire proceedings interested spectators of the services. The Presbytery of Brockville met in the Church at 8 o'clock, for the purpose of induction. The Rev. Dr. Bain, of Perth, was Moderator, and preached a most impressive sermon. The Presbytery being constituted, the Rev. Mr. Crombie, of Smith's Falls, Clerk of Presbytery, read the several documents connected with the call, and the translation of the Rev. Mr. Burnfield from Scarborough to Brockville. The Rev. Mr. Brown, of Lyn, then addressed the newly inducted minister on his duties. The Rev. Mr. Crombie, in a most impressive manner, then addressed the people on their duties, when the services were brought to a close by praise and prayer by the Rev. Mr. Milne. On the conclusion of the services, the Rev. Mr. Burnfield took his stand at the door of egress, and received the warm and hearty shake of the hand from the congregation as they departed. From all that we can learn, the members of the Church have been fortunate in their choice, and a future of great Christian harmony and success is

fully anticipated. In the evening a social was held in the basement of the Church, and a better laid table or a more happy gathering we have seldom seen. Col. D. Wylie occupied the chair. After tea, the members took possession of the Church, as being more convenient than the basement, which was too small to contain all. After a few very appropriate remarks by the Chairman, on the union which had that day been entered upon between pastor and people, and the blessings expected from the union, he called upon the choir for an opening hymn, which was sung with much feeling. Addresses were then made by the Revs. Messrs. Milne, Crombie, Dr. Bain and Burnfield, interspersed with music, and after singing the "Doxology," "Praise God from whom all blessings flow," and the "Benediction," the assembly dismissed in a most happy frame of mind. We may state that the remarks made by Mr. Burnfield, bore upon the relation which he desired to exist between him and his people, and we trust will not be forgotten by the congregation.—*Brockville Recorder.*

Presbytery of Ottawa.

This Presbytery held its last regular meeting in Knox Church, Ottawa, on the 2nd and 3rd May. The following are the principal items of business that were transacted. The call from the congregation of Pembroke in favour of the Rev. W. D. Balantyne was sustained and accepted, and the induction fixed for Wednesday, the 17th inst., at 11 o'clock a.m. Rev. R. Campbell to preach and preside, Rev. D. J. McLean to address the pastor, and Rev. A. Campbell the people. The Rev. H. Sinclair accepted of the call from the congregation of Ross, and his induction was fixed for the day following the one in Pembroke, at 8 o'clock p.m. The same parties to conduct it. The Rev. J. M. McIntyre declined the call from the congregation of Cumberland, Clarence and Navan. Mr. John McMillan gave in a report of the present state of the Presbytery fund, and the travelling expenses for the year of the members of Presbytery present were paid. The clerk was instructed to grant an order on the treasurer in favour of absent brethren on their forwarding to him a statement of the expenses incurred. Mr. James Whyte, minister, and Mr. W. Wilson, elder, were appointed representatives of the Assembly's Committee of Bills and Overtures. The Rev. D. M. Gordon and Rev. James Fraser were appointed to represent the Presbytery on the Committee of Bills and Overtures of the Synod of Montreal and Ottawa. The Rev. Daniel W. Cameron appeared before the Presbytery, and applied to be received into the church. He presented a Presbyterian certificate from the Presbytery of Champlain, Presbyterian Church of the United States, which being regarded satisfactory, it was agreed to apply to the ensuing meeting of the General Assembly for leave to receive him, and the clerk was instructed to issue the necessary circular letters. Much sympathy was felt for the Rev. W. McKenzie, of Almonte, and family, in the serious illness with which Providence had visited him. Special prayer was presented on their behalf, and the members of Presbytery agreed to give a day each towards the supply of the pulpit of St. John's Church, Almonte. The committee on Sabbath Schools gave in a report recommending that a conference be held on the first evening of the next regular meeting, i.e., on the first Tuesday of August, on the subjects of Sabbath School hymn books and literature, that parties be appointed to open on these subjects, and that the Sabbath School teachers in connection with the Presbyterian Churches of the city be invited to attend. The Presbytery received the report, and adopted its recommendations. G. Colborne Harvey, a graduate of Princeton Theological Seminary, appeared before the Presbytery, was examined, and the Presbytery agreed to apply to the General Assembly for leave to take him on trial for licence. Rev. A. McLaren asked and obtained leave of absence for three months in order to go to Britain to recruit his health.

The committee appointed to examine the Remit on the constitution of the General Assembly reported that they were of the opinion that article 3rd should be amended in two particulars. It is provided that the members of Assembly be appointed at least thirty days before the meeting of Assembly, which period they think might, with advantage to the general interest of the Church, be shortened to ten days. If the time be reduced as your committee suggest, the word "ordinary" should be omitted, and the clause should read "a meeting of Presbytery," thus leaving it open to the Presbytery to fill up the ranks of its representatives at a meeting called, if need be, for the special purpose. The Presbytery agreed to adopt the draft act simpliciter, and to overture the General Assembly to amend the 3rd article as recommended by the committee. The following overture on the use of Hymn Books was brought in by Rev. O. I. Cameron, adopted, and ordered to be transmitted to the General Assembly. Whereas there are at the present time, three different Hymn Books in use in the Presbyterian Churches in Canada, and congregations desirous of adopting a Hymn Book are consequently placed in much perplexity as to which they should adopt, and in some cases are awaiting the decision which they expect the General Assembly will give, it is therefore humbly overtured to the Venerable, the General Assembly of the Presbyterian Church in Canada, that such measures may be taken as will secure the use of one authorized Hymn Book for the whole Church. Rev. Messrs. Farrie, Gordon and Cameron were appointed to support this overture before the General Assembly. The next regular meeting is to be held in Bank Street Church, Ottawa, on the first Tuesday of August, at 3 o'clock, p.m.—*J. CARWELL, Pres. Clerk.*

Presbytery of Toronto.

(Continued from page 2.)

FRIDAY MORNING SESSION.

The Presbytery assembled at ten o'clock. Rev. Dr. Topp, Moderator, presiding. The question of supply of ministers to different congregations was considered. Rev. Mr. King remarking that a number of resignations had taken place lately, and yet the Committee on Home Missions had not received notice of any place to be supplied with a minister. He considered that the committee should be corresponded with, and the supply requested.

Rev. J. G. Robb moved "That the committee grant the supply where required." Agreed to.

On the motion of Principal Caven, Rev. Mr. Croal was appointed Moderator of Brampton Presbytery.

THE MACDONNELL CASE.

Principal Caven presented the report of the commissioners appointed to represent the Presbytery before the Synod on the complaint and appeal of Rev. David Mitchell and others, which was as follows:—

The commissioners appointed to defend the finding of the Presbytery in the complaint and appeal of Rev. David Mitchell and others before the Synod, and also to support the reference of the Presbytery in the matter of the dealing of this Court with Rev. D. J. Macdonnell, report that they had appeared before the Synod of Toronto and Kingston, and that Court had agreed, with the assent of parties, to refer the complaint and appeal of Rev. David Mitchell and others to the General Assembly, and that all parties had been cited to appear before the Supreme Court. They also state that in accordance with the opinion expressed by the Moderator as to the informality of the reference in the circumstances which had emerged, they had consented to the withdrawing the reference in order that the Presbytery might have the opportunity of bringing the said reference in due form before the General Assembly.

Rev. J. G. Robb moved, seconded by Rev. Mr. Gilray, "That the report be received." Agreed.

In considering the report, Principal Caven said a matter for consideration was whether it was better to refer the whole case to the General Assembly. Perhaps it would be better for the Assembly to deal with the protest and appeal.

Rev. J. M. King had not changed his convictions. The only point was in what state should the reference be made to the General Assembly. It was for this Court to make a reference, if they thought it necessary, when the Assembly have decided the particular aspect of the case now before them. He doubted the competency of an inferior court presenting two forms to a superior court, and to avoid that he would leave the matter as the Synod had submitted it.

Professor McLaren had not the slightest doubt as to the competence of the reference, but he thought it would be desirable to have the complaint and appeal disposed of before the reference was taken up. He would be very sorry if, through the failure in making a reference, they should have the whole matter thrown back from the General Assembly to be a source of annoyance and disquietude for another year.

Rev. J. G. Robb said as to the competency of the reference there could not be much doubt. It was, however, quite competent for the Presbytery to deal with the case after the protest and appeal, as that was only a branch of the case. The object of the Presbytery in this reference was to get the matter issued in the supreme court, and if referring the case simpliciter, was to refer it for judgment; and the only objection to this was that it might be desirable to have the decision of the supreme court to the protest and appeal before the reference was taken up. After the distinct delivery on the protest and appeal, the issue of the case would not be absolutely secured by simply referring it, but if they did not refer it, the issue of the case would not be secured at all.

Principal Caven considered that it was practically safe to make the reference. He agreed that the decision of the Assembly on the dissent and appeal did not necessarily decide the case, but it could scarcely be said that the appeal was an incidental matter. The only difficulty in the case was in reference to the papers, but he did not think the Assembly would hesitate on that, for the papers would be printed and in their hands.

Rev. D. J. Macdonnell thought there was very little need of the reference being made. The Presbytery would take care that all possible ground that could be covered by the reference shall be covered by the papers in connection with the dissent and appeal. He did not consider that he had shown that he had taken any stand on technicalities, although he did think that the Presbytery had stood on technicalities. They appeared to have ignored the statement made by himself that all former statements were withdrawn.

Rev. J. G. Robb rose to a point of order. It was scarcely fair for Mr. Macdonnell to argue his case before the Presbytery. It was well known to the Presbytery that important representations of the case made yesterday were out of order, for when the Presbytery was considering the case, a discussion occurred between the appellant and Presbytery which was out of order.

Rev. Mr. Macdonnell—On what point? Rev. Mr. Robb considered that as the Presbytery had allowed the discussion to be entered upon, it was scarcely fair to take advantage of such, and bring forward matters which they had now nothing to do with. He held that Mr. Macdonnell, in making the reference he had, was not in order.

Rev. Mr. Macdonnell explained that the reason he made the remarks was that it seemed to him there was very little difference between the dissent and complaint, which in their present form would bring up the whole case from the beginning. It would be almost impossible for the General Assembly to deal with the dissent and

complaint in the form in which it would be put before them by the Presbytery without dealing with the merits of the whole case. He would not say it was impossible, but it was almost so, because they go back to the very beginning. He did not think he was violating a point of order in stating that there was very little difference, if any, between the dissent and complaint and reference, both of which would bring up the whole merits of the case.

Prof. McLaren agreed with Mr. Macdonnell that the dissent and complaint would bring up the merits of the case, but they did so on a particular point—the dissent. The decision on that point does not necessarily close the case, but simply stops certain proceedings taken by the Presbytery. The General Assembly might sustain the action taken by the Presbytery, but the case would not be settled then, because the Presbytery would have to go putting questions to Rev. Mr. Macdonnell which he might say yes or no to, or he might not answer the questions, and the case cannot be sustained by the decision on the appeal.

Mr. Browne asked if the whole Presbytery would be summoned to the bar.

The Moderator said in case of appeal they would, but not in case of reference. Principal Caven suggested, to avoid discussion and save time, that a resolution be drawn up in regard to the reference.

Rev. Mr. Macdonnell asked if the reason for the reference would be given in the resolution.

The Moderator—Yes. Some discussion took place as to the wording of the resolution.

Rev. Mr. Robb contended that they could not request the General Assembly to take the reference up. They could not make the word request part of the reference. It could be put in the resolution afterwards, but the reference should be distinct. Nor could they anticipate any further action of the Assembly in the matter.

Rev. Dr. Reid considered that the Presbytery could hold a special meeting if the matter was referred back to them. He supposed it was too late for him to say anything with regard to the dissent and complaint. He could not help remarking, that he was deeply impressed with the gravity of the situation which they were now in. And he thought that if anything could be done, even yet, to remove the difficulty out of the way it should be attempted. He was deeply impressed and awed with the circumstances of the situation. All knew of the embittered feeling there was in the city in regard to this matter, and how much there will be over the whole Church. The Church is being convulsed. He had no doubt as to the issue of the case before the General Assembly, but in looking forward he felt there would be a large amount of bitterness and personal enmity—probably disruption in the Church. Having passed through one disruption of the Church in Canada, and having seen the union consummated, he did not wish to see all the blessings and benefits of that union cast away or put in danger. They all knew how anxious the brother was to have the union; he (Mr. Reid) did not suppose there was any one in the Church more desirous of the union or rejoiced more at its consummation. The dissentients, many of them, say there is nothing in the words used that the Presbytery wished to be withdrawn. If that is so—if there is nothing in the expression—it seems a terrible responsibility to run the risk of the state of things referred to. And he put it to the dissentients, that they should if at all possible see, in the interests of the Church and the truth, if there was not a way of getting out of the difficulty. These feelings had been impressed upon his mind for a length of time.

Rev. D. J. Macdonnell said it would be wrong to enter, nor was he going to do so, on the merits of the case at this point. He fully and thoroughly appreciated the kindly personal feeling shown in the remarks of the Rev. Dr. Reid. He had agreed fully and cordially with what he said about his feelings in regard to the union, and how desirous he was to have it consummated. He would say now what he had said hundreds of times privately, and which he would have said publicly more than once if he had not felt that his remarks might be misconstrued—that there has not been the slightest suspicion of personal hostility of the remotest kind evinced by the members of the Presbytery in the matter. The case rests on entirely other grounds. Now the opportunity was given he would say, what was simply an honest expression of his convictions, that no hostile feeling has been shown towards himself in the matter. In regard to the question affecting the union, if there was a motive which weighed with him more than another in the withdrawing statement after statement, it was his earnest desire that it might not be the means of causing any disruption in any section of the Church. He did not anticipate any disruption, but the responsibility for the results has two aspects; there are two parties in the case, and it has two aspects.

Professor McLaren thought that all the members of the Presbytery would sympathize with the sentiments expressed by Rev. Dr. Reid, although he was not sure of the fears which to a certain extent he gave utterance to, or that there was any immediate fear of the dangers spoken of. He had listened with pleasure to Rev. Mr. Macdonnell's statement, which the members of this Court can reciprocate. There has not been in dealing with his case anything but a kindly feeling evinced towards him; and he has reciprocated that feeling in all the intercourse they had had with him. (Applause.) In this case there has not been anything to cause a feeling of apprehension at all, or to interfere with the satisfactory settlement of the difficulty. But notwithstanding all this, he believed it was desirable to pass the matter on to the General Assembly, and so get the wisdom of the Supreme Court to bear on it. He thought that between now and then there will be time for reflection, and it may be found a way of conserving what they believed to be an important truth, and securing what Mr. Macdonnell can accept. Light may dawn on them between now and then, and make the matter more plain to them than it was at present.

Rev. Mr. Reid said his apprehension did not arise from any feeling on his part, but it was in view of the circumstances connected with the case. He trusted that there would be found a way out of the difficulty, and so conserve the truth as they held it, and secure the union and unity and peace of the Church. (Applause.) After some further remarks from members present.

Professor McLaren moved the following resolution. "That whereas the Synod of Toronto and Kingston have decided to refer the dissent and complaint of Rev. David Mitchell and others against the finding of the Presbytery in the matter of the Rev. D. J. Macdonnell to the General Assembly, and whereas the decision in the said dissent and complaint of Rev. David Mitchell and others by the Supreme Court will not necessarily issue the whole case of the Rev. D. J. Macdonnell now pending, and whereas the interests involved in the case are of great importance, and whereas it is most desirable that this case should not continue to form a ground of protracted discussion, therefore he resolved, that the whole case be referred to the General Assembly simpliciter, in order that it may be finally settled."

Principal Caven seconded the motion. A lengthened discussion took place as to the technical wording of the resolution, and during the debate Principal Caven asked leave to withdraw his name as recorder of the resolution, which was allowed.

Rev. J. G. Robb then seconded Prof. McLaren's resolution.

Principal Caven moved in amendment, "That the Presbytery delay action in the matter of the proposed reference of the case to the General Assembly."

Rev. J. M. King seconded the amendment, which was declared carried.

The Presbytery was then adjourned until May 30th inst.

Presbytery of Hamilton.

A meeting of this Presbytery was held on Tuesday, May 2nd, in St. Paul's Church, Hamilton. Besides routine business, the call from Burriv was accepted by Mr. J. Campbell, of Kilbride, and it was resolved that the translation take place, and the induction was appointed for Tuesday, May 10th, at 1 o'clock p.m., in the church at Kirkwall. The Presbytery resolved to apply to the General Assembly for leave to take Mr. Alex. Henderson, student, on trials for license. A committee was appointed to prosecute further inquiry regarding the church property at Albion. Barton was made a distinct charge, and Mr. Fletcher was appointed Moderator of Session. An overture was adopted and transmitted to the Synod, asking the Assembly to decide what names ought to be on the roll of a Presbytery. An interesting and full report on the state of religion was presented by Mr. Fletcher. The clerk was instructed to send a certificate of ministerial standing to Rev. A. W. Benson, late of Flamboro.—*JOHN LAING, Pres. Clerk.*

Paris Presbytery.

At a meeting of this Presbytery held on Wednesday last, the resignation of the Rev. Mr. Pullar of the congregations of Richmond and Shaver's Corners was accepted, and Mr. Aull appointed to preach the Church vacant. The Presbytery also after examination, resolved to apply to the Assembly for leave to license Mr. A. M. Hamilton and Mr. D. C. MacIntyre.

Metis, Que.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the account of the last meeting of the Presbytery of Quebec, it is simply said in regard to my case that the decision at the former one was reversed. In justice to myself, I take the liberty of sending you the substance of part of a letter which I received from the Clerk informing me of the new decision. He considers that the action of the Presbytery was over hasty, though not meant to be unkind or unfriendly—and that my long oversight of the charge and the circumstances in which I am placed, apart from other considerations, entitled my case to be dealt with very tenderly and deliberately. Apologizing for again writing to you on this subject, I remain, Yours truly, T. FENWICK. *The Manse, Metis, April 26, 1876.*

MESSRS. VANDUZEN & TIFT, proprietors of the well known Buckeye Bell Foundry in Cincinnati, do not propose to have the celebrated "Liberty Bell," at Philadelphia, monopolize all the honors due to the bell family; and have made a shipment of one hundred and two bells for exhibition at the Centennial Exposition. The assortment comprises all sizes and styles, from the small hand bell up to the one thousand pound church bell, to take part in pealing out the celebration of the Centennial birthday of our country on the 4th of July next. Messrs. Vanduzen & Tift propose to show that the bells of the noted Buckeye Bell Foundry are second to none.

This communion roll of Marylebone Presbyterian congregation, London, (Dr. Donald Fraser's), shows 956 members. This is the highest membership ever returned by a congregation of the London Presbytery.

How shall we treat heresy? First, be sure it is heresy. Seldom is a heresy all error. Seek to separate the true from the false. Learn to deal candidly, fairly, equitably with errorists. Understand them perfectly that you may not misrepresent them. Whatever in them is good acknowledge. Many a heresy is a protest against an exaggerated, one-sided truth; a reaction which, in the rebound, goes to an opposite extreme. Instead of reviling your theological opponents, learn from them to correct, to broaden, to sweeten your own theology. Remember that a furious, beligerent orthodoxy may be the worst sort of heterodoxy, in its exacting the letter above the spirit, or putting the letter in the place of the spirit, thus robbing the gospel of its very essence and life.—*Zion's Herald.*

Synod of Hamilton and London.

This Synod met on Tuesday, the 2nd May, in St. Paul's Church, Hamilton, and was opened with a sermon by the retiring Moderator, the Rev. Thomas Lowry, of Brantford, from Ephesians iv, vs. 11, 12.

After the calling of the roll and the reading of the changes since last meeting, the Rev. J. C. Smith, M.A., of Hamilton, was elected Moderator.

A cordial vote of thanks was tendered Mr. Lowry for his sermon, and the manner in which he had presided over the former meeting of Synod.

Committees having been appointed on Presbytery Records and Commissioners of Elders, the Synod adjourned to meet on Wednesday morning, at 10 a.m.

During the sittings of Wednesday the following matters came before the Court:—

CONSTITUTING OF PRESBYTERY ROLLS.

The Synod agreed to overture the Assembly in order to secure uniformity in the making up of Presbytery rolls, to declare what names shall be entitled to a place on said rolls.

SABBATH OBSERVANCE.

The Convener of this Committee, Mr. R. N. Grant, gave in a verbal report to the effect that nothing had been done by the Synod's Committee during the past year. The Committee was reappointed.

MISSION AGENT.

An overture submitted by Mr. Goldsmith and others for the appointment of a Mission Secretary or Agent was discussed at length.

It was moved by Mr. Laing, seconded by Mr. Hamilton, that a Committee be appointed to prepare an overture to the Assembly in the direction indicated.

It was moved in amendment by Mr. Wilkins, seconded by Mr. S. C. Fraser, that in view of the fact that a Committee of Assembly is now sitting with instructions to suggest what changes if any are required in the administration of the Home Mission Scheme and relative matters, the Synod deems it undesirable to commit itself at present to any given course, and therefore declines overruling the Assembly on the subject.

On the vote being taken the amendment was carried by a small majority.

NEXT PLACE OF MEETING.

It was resolved to hold the next meeting of Synod in Knox Church, Woodstock, on the second Tuesday of April, 1877, at 7 p.m.

REPORT ON STATE OF RELIGION.

Mr. J. W. Mitchell gave in the Report on the State of Religion. On motion of Mr. Lowry the Report was received and its several recommendations adopted; the thanks of the Synod tendered to the Committee, and especially the Convener, for their diligence, and said Committee reappointed for the ensuing year. The Synod still further desires to express gratitude to Almighty God, for the marked outpouring of His Spirit in many of the congregations within the bounds, and resolves that special thanksgiving be made by the Synod for the religious interest manifested, and that this work of grace may be continued and increased.

At the request of the Moderator the Rev. Mr. Blake of Caledonia led the Synod in prayer.

SINFUL AMUSEMENTS.

An overture from the Presbytery of Bruce was considered on the subject of amusements. Several motions were made on the subject, but eventually that made by Rev. Mr. McMullen, seconded by the Rev. Mr. McPherson, prevailed, recommending the parties presenting the overture to withdraw and remodel it.

HYMN BOOK.

An overture to the Assembly regarding the propriety of a Hymn Book being prepared for the United Church, was adopted, and Mr. McBain and Dr. Bell appointed to support it.

HOME MISSIONS.

An overture from the Wroxeter Kirk Session regarding a division of the Home Mission Funds was ordered to be transmitted simpliciter to the Assembly.

GRANT TO THE HOME MISSION FUND.

The Synod made a special grant to the Home Mission Fund of a hundred dollars, this amount, as it appears from the Treasurer's report, remaining unappropriated, after all other expenses were met.

In the evening the Synod and a large congregation listened to interesting and stirring addresses on the subject of missions by the Rev. Mr. Ritchie of Formosa, China, and the Rev. J. Fraser Campbell. On motion of the Rev. D. H. Fether, seconded by Mr. McMullen, the following resolution was adopted: "The Synod having heard the addresses of the Rev. W. Ritchie of the English Presbyterian Mission, Formosa, and the Rev. J. F. Campbell, our own missionary to India, desire to return their thanks to these brethren for their interesting addresses. They rejoice at the great success which has attended the missions of the English Presbyterian Church in China, and desire Mr. Ritchie to convey to said Church the thanks of the Synod for the great assistance given to our missionaries in China. They pray that Mr. Ritchie may long be spared to labour successfully in the Island of Formosa, and that God's blessing may ever attend him.

The Synod also rejoices in the Mission of our own Church to India, and commend it to the prayers and liberality of our Church at large.

The customary votes of thanks having been given to the Trustees of St. Paul's Church, to the Christian families of Hamilton for their hospitality, and to the railway companies, the Synod was dissolved in the usual form by the Moderator pronouncing the benediction. *WILLIAM COCHRANE, Synod Clerk.*

DR. W. O. PALMER, who with his wife, was engaged, four or five years ago, in conducting revival services in Toronto, has recently married his deceased wife's sister. The doctor is seventy-three years of age and his present wife seventy.

Choice Literature.

Still and Deep.

BY F. M. F. SKRNER, AUTHOR OF "TRIND," "ONE LIFE ONLY," ETC.

CHAPTER LII.

Swiftly, as if her feet were winged, Mary de Lisle ran up the long staircase at the hotel, and into the private sitting-room where Bertrand was waiting for her, apparently with no small impatience, as he was pacing discontentedly to and fro, glancing out of the window every moment.

"Ah, my darling, here you are at last!" he exclaimed, catching hold of her hands; "I cannot think how I ever managed to live without you, Mary, though it is not long, certainly, since I have had you for my own. It has seemed to me such an immense time since you went away this morning."

"I wanted so much to come back sooner, dearest, but I could not leave poor unhappy Laura. Oh, Bertrand, I am so glad we are rich!"

"That means that we are to pay a great deal for this very undeserving Lorelei, I am sure," said Bertrand, with a smile.

"I do not think she is undeserving now," said Mary; "she is so miserable, and she blames herself in all ways, as much as any one could do."

"She has some reason," said Bertrand, sternly; "but, Mary, is she really dying?" "No, I think not, although she believes it herself; but she will require great care and good nursing. You never saw anything so hopelessly wretched as her present position."

"And of course you have been making all sorts of plans for her relief?" said Bertrand.

"Yes, indeed; for I am sure she would die if she were left there neglected and forsaken. She says herself she has no one in the world now except ourselves. No doubt her father is dead."

"And Mrs. Windham gone back to live with her brother; I heard she meant to do so. She will not trouble herself about her step-daughter, and to say the truth, Lurline does not deserve much mercy at her hands, any more than she does at yours or mine."

"But we are going to help her?" said Mary, coaxingly, as she passed her hands round Bertrand's arm, and drew him down to a seat beside her. "Come and sit down, darling Bertrand, and let me tell you all I want to do for her."

"I hope you are not going to tell me that you mean to nurse her yourself, Mary. You will be sacrificing me altogether if you do."

"As if I could ever sacrifice you!" she answered, tenderly. "You first, Bertrand, ever and in all ways; so long as life lasts you will find it so with me, and I never thought of leaving you to go to Lurline for more than a few hours each day."

"But I am due at Chateau de l'Isle next week, little wife, and I am not going there without you."

"I should be very unhappy if you did," she said, smiling up into his troubled face. "Now listen, Bertrand mine, and you will see how nicely it can all be managed. Poor Laura must not be left a day longer under the care of that Italian woman, who is quite cruel to her, and in that miserable place. I wish that we should at once take rooms for her in some quiet respectable house, and move her there this afternoon, having first taken a doctor to see her, that he may authorise her removal, and I am sure any sensible medical man would. Then we must get him to send in a proper nurse, and Justine, who is with her now, can stay till she comes. And then, Bertrand—and this is the most important part of it—I want you to telegraph to nurse Parry, and ask her to come and take care of poor Lurline when we go home next week."

"Ah, that is an excellent idea, Mary; what a wise little woman you are! But will the Brunot's consent to part with her?"

"Oh yes; she is really not required there now, I believe, as Madame Brunot is getting quite well in the atmosphere of happiness which has surrounded her since her husband's return."

"And I suppose the dear old nurse herself would allow anything in the world we liked to ask her, though she used to anatomise the Wyndhams with all her heart!" said Bertrand, laughing.

"That is all because she thought I was not happy with them; but she is tolerably well satisfied about me now, Bertrand, and she will only be very sorry for poor miserable Lurline."

"And what is to happen next? Are nurse Parry and Mrs. Brant to live all their lives in rooms provided for them in this city by your humble servant?"

"No, I do not mean to tax your good-nature quite so long as that," said Mary, laughing. "I hope that eventually Laura will return to her husband. She can only be happy if she does her duty to him and to her child; but before she can be brought to that, I know she must change very much from what she is now, although she is already as different as possible from the brilliant Lorelei you knew."

"I suppose she has lost her factitious beauty, which was never real, and has grown old and ugly," said Bertrand, who was certainly not disposed to think charitably of the woman who had deceived him.

"And there is all the difference: I do not believe she can change her false selfish nature."

"But the grace of God can," said Mary, softly; "and this is the part of the whole matter concerning which I am most anxious, Bertrand; we shall do very little for poor Lurline if we only remove her from her temporal miseries, unless we can also help her to find the only source of real happiness and hope."

"Well, Mary, I have no doubt you could do more than most people in the way of converting sinners, but I do not think you will ever make a Christian of Laura Wyndham."

"I shall incur a grievous responsibility, and fall in a mission most solemnly committed to me, if I do not," said Mary, in a tremulous tone.

"What do you mean, my dear child?" said Bertrand, surprised; "you speak as if you had been appointed to some office in the Church for the reformation of careless and ungodly women. What special responsibility can you have with regard to Lurline, excepting the fact that she has injured you?"

"I have been given a charge almost from the other world, as it seems to me, with regard to her, and I have longed so much for an opportunity of acquitting myself of it, and now I believe it has been almost miraculously sent to me."

"You are speaking in riddles, Mary; do explain yourself."

"Yes, dear Bertrand. I wish I had told you before, as I fully meant to do; but it was a subject I felt to be almost sacred, and we have been so gay and happy, I did not care to allude to it. Now, you shall hear it all, from beginning to end. I am sure, glad and all as I should be to make her happier, I would not wish to assume any responsibility with regard to her from which I could escape, but it is in the name of poor John Pemberton that I am called to act."

"Did he really still think of her when you saw him in Paris, in spite of all her cruel treatment of him?"

"Oh yes, as far as this world was concerned; she was to the last his one thought, his one care. I am not sure if you know all his inner history, Bertrand—the history of his soul, in fact?"

"Probably I do not; he never gave me his confidence, and I suppose he did to you, most fully."

"I think he did," said Mary, simply; "we were together very often in our care of the sick and poor, and we were both brought so near to death during that terrible siege, that we could hardly bear to talk of anything but matters which concerned the life to come. Gradually I came to understand John's hidden existence quite well, though he never actually explained it all to me in detail. Before he ever saw Lurline, he believed himself to have been drawn in very special love to his Saviour, and to have received from Him a call to devote himself wholly to the service of God in the sacred ministry. Into the pure peace and joy which this self-dedication gave him, his passionate affection for Laura came like a fiery blast of the hot simoom, drying up all the springs of heavenly aspiration, and withering his generous impulses to a life of toil and glorious abnegation. He forgot all for her; he ceased to desire sight on earth but her love, or to have any other purpose but to win her at whatever cost. He became faithless, even to that which he believed to be a God-given vocation, and then the mercy of his Lord struck suddenly across his downward path, and she betrayed him. At once he learned what she was, what he himself had been, and all that he had lost through her fatal fascination. He never saw her face again, but he turned back to his God straightway, with—oh, Bertrand, how can I tell you, with what heart-wrung penitence, what deep humility, what intense overwhelming desire to enter once more into a living union with Him who was his only and eternal joy, and whom in a brief madness he had forsaken! His remorse, his agony cannot be told. He did not feel that he dared to offer himself to the ministry till he had proved the reality of his repentance by a service of suffering. For this reason he came to Paris, and there, Bertrand, he so lived night and day in heart at the feet of his Lord, even while with all his strength he was toiling for Him in the outer world, that he won to himself the great blessing of a power of love to his Master which seemed actually to draw him out of life into the arms of Christ. You will think me fanciful, I know, my husband, but his longing to pass into the immediate presence of his Saviour was so intense that I really believe it attracted to him the bullets which freed his soul from its earthly prison. And so, in like manner, with regard to Lurline: I believe that it has been his prayers which have brought me to her side this day; for he had but one desire, so far as this world was concerned, and that was the intense longing that Laura might herself be turned from darkness unto light. He spoke to me of this shortly before his death. He knew that to him it could never be given to do more than pray for her, as he did unceasingly; for nothing would have induced him to place himself within the sphere of her attraction again, and, therefore, he laid it upon me, in the most solemn manner, to do all in my power to bring Laura home to her God, if I ever had the opportunity. I undertook the charge, Bertrand; his earnestness acted upon me with a sort of magnetic power, and I could not have refused, even had I wished it. But I thought it most likely I should never come across her on this earth again, and now that I have so unexpectedly been brought to her, I do entirely believe, Bertrand, that it is in answer to John's prayers for her, incessantly offered to the last moment of his life, and for the same reason I believe that I shall be allowed to bring her back to her Redeemer; for, although personally I should be utterly weak and incapable of such a task, yet I do think that I shall be able to accomplish it by means of Pemberton himself. I think his beautiful history will touch her heart as with a ray of divine light. She does not even know at present that he is dead, or anything of the life he lead after he parted from her; but, surely, when I have told her all as I hope to do, she too will learn to desire that Deathless Love for which he was so glad to die."

And as Mary remembered the look that had been on John Pemberton's face when he spoke to her of his longing to depart, but a few hours before his death, the tears rose suddenly to her eyes, and she hid her face upon her husband's shoulder.

(To be Continued.)

SPEAKING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—Ruskin.

THERE are not many who finish their lives before they die. Very few go willingly; most are forced, and not a few dragged to the grave. Instead of leaving the world, they are hunted out of it.—Gott-hold.

Home Missions of the Presbyterian Church in Canada.

There is no Presbyterian Church in the world whose Home Mission-field can compare in extent with that of the "Presbyterian Church of the Dominion of Canada," and there is not one that surpasses it in interest and importance. The letter inserted below, addressed to the Convener Dr. Wilson, will repay attentive perusal by our readers.

BRANTFORD, ONTARIO, Feb. 24th, 1876. In return for all the kindness shown us by the Irish Presbyterian Church, I think it only right to give you and the readers of the *Missionary Herald* some idea of our work. I need hardly say, how deeply grateful our Church is for the deep interest taken in our missionary enterprises, and the substantial aid afforded us from year to year. I trust that towards our UNITED CHURCH—"The Presbyterian Church of the Dominion of Canada"—your committee and Church will entertain the same kindly feelings.

It is very difficult to give you within the compass of a short letter, an idea of the extent and demands of our Home Mission field. When you speak of Home Missions in England, Ireland, or Scotland, there is no difficulty in understanding the locality indicated. But here, where we speak of miles by the thousand instead of by the hundred, it is different. Our United Church embraces as a Home Mission field, *British Columbia, The North West Territories, and Manitoba*, the Lake Superior region, Ontario, Quebec, Nova Scotia, New Brunswick, Newfoundland, and Prince Edward's Island, covering an area of nearly four million miles! Truly this is a field well able to employ the resources and the agencies of the largest and richest Church in Christendom. In British Columbia there are at present six Presbyterian ministers. The Church of Scotland has promised £1000 for a term of years, to aid in the permanent establishment of Presbyterianism in that far off province of our land. There can be no doubt that though far distant from the centre of our Dominion, British Columbia is destined to be a most important country at no distant date. The completion of the great Pacific Railway, though at present in abeyance, is only a matter of time, and the Church that now takes possession of the country must ever after occupy the most prominent place in its religious history. It is greatly to be regretted that as a Church we have not been able long ago to plant missionaries in every settlement. Again and again the Canada Presbyterian Church, before the union, advertised for ministers and missionaries to occupy this distant point, but without success. Things are now more hopeful, and we have good cause to believe that Presbyterianism will soon take deep root in this somewhat isolated portion of our great land.

In Manitoba our Church occupies a most prominent place. The Lieutenant Governor (Morris) is a member and elder of our Church in Winnipeg, and a large number of the Hudson Bay Company officials attend our services at different points. The growth of our Church in Manitoba, is indeed little short of marvellous. In 1870 we had only one settled minister, Reverend James Black, of Kildonan. There was, indeed, no town of Winnipeg prior to that date. But immediately after the rebellion, when the province was transferred to our Government, emigrants poured in by the thousand, and to day that town contains 6000 inhabitants. During these five years past, we have established a college with several professors, and have twelve missionaries and some forty stations in different parts of the province, some of them distant from each other 800 miles. Our work in Manitoba has in fact grown beyond our power to cope with it. Large numbers of Scotch and Irish farmers have taken up land, and are forming the centres of what will soon be villages and towns. These look to our Church for the means of grace. At present they can give but little, for the almost total failure of crops for the last three years, has brought them very low indeed in worldly circumstances. But they hope for better times, and will, we are assured, do their part for the support of the Gospel. Our missionaries in the North West, have in many cases to preach to three stations each Sabbath, and travel thirty or forty miles. No one who has not spent a winter in the North West, can have any idea of the severe toil and self-denial they undergo.

Coming nearer to the centre of our land, we have three missionaries stationed on what we call the Lake Superior region, Sault Ste. Marie, Silver Islet, and Prince Arthur's Landing. This is the favourite route to the great North West, in conjunction with the Northern Pacific Railway and the Red River steamboats. In summer time, these places are also visited by large numbers of tourists, and are likely to become more important year after year. Prince Arthur's Landing is the point where emigrants now start for Manitoba, by the government route, and through which the projected railway is supposed to pass.

In Ontario and Quebec, our Home Mission Committee support about 350 mission stations, and supplement the salaries of nearly 150 ministers. These, but for the little aid we give them, averaging from £20 to £75 per annum, would not be able to retain a gospel ministry at all. A large portion of these stations and congregations are formed of emigrants lately arrived from Scotland and Ireland.

I cannot give you the exact number of supplemented congregations and mission stations belonging to our branch of the Church in the Lower Province, but some \$5,000 or \$10,000 are needed for their support this year. For Manitoba we require at least \$12,000, and for British Columbia, Lake Superior, Ontario and Quebec, \$25,000. This in addition to what the stations raise themselves. In other words, our Home Mission Fund requires \$45,000 to meet the demands of the present year.

If your readers will take a map, and glance at the extent of the field, and then note down the number of stations supplied, which will be sent you in our report next June, they will not I am sure think our demands extravagant.

You will ask what as a Church are we doing ourselves? Not perhaps all we should,—where is the Church that does?

but according to our means and numbers we are gradually coming up to a fair standard of liberality. In 1861, at the union of the Free Church and U. P. Church in Canada, the total amount subscribed for Home Missions was \$6000. Last year, the Canada Presbyterian Church gave \$22,000, and the Kirk of Scotland some \$10,000 towards this work, and the churches of the Lower Provinces in proportion. It must be borne in mind also, that the Canada Presbyterian Church during the last three years has built two colleges, one in Toronto, and one in Montreal, at a cost of \$180,000, besides the annual support of those seminaries, and the support of our Foreign Missions, and French Evangelization schemes. We are still, and must be for many years a missionary Church, but up to our capabilities and resources we are endeavouring to possess the land for Christ.

I might lengthen this sketch of our work, by giving many interesting details but I forbear. I know that the staunch Presbyterians of Ireland will not forget us, but will follow the missionaries we send to their countrymen with their earnest prayers, and aid us in their support by generous contributions. With kindest personal regards, believe me, yours faithfully, WILLIAM COCHRANE, Convener of the Home Mission Committee, Western District Presbyterian Church in Canada.—From the *Missionary Herald of the Presbyterian Church in Ireland*, April 1876.

The Commercial Value of Sin.

To know just what Popery is, we must see it where it fully has its own; or rather where it has long had it. Sicily is such a place. It is a land of great natural capability, and has a population of between two and three millions, almost entirely Roman Catholics. Here indulgences, which so aroused Europe in the sixteenth century, have until lately been sold as unobtrusively as under Leo X. Says the *Christian World* of London:

In Sicily accordingly there was organized a regular market of indulgence in sin. What was called the *Bolla di Composizione*, the Bull of compositions or indulgences, was annually sent to Sicily by the Pope, and in it, or its annexed schedules, was arranged a tariff of absolution, in accordance with which any man wishing to sin with impunity and a clear conscience might be accommodated. Sir George Bowyer says that the money was paid, not for absolution from sin, but for exemption from penance. The distinction, however, would practically, as every one who reflects upon the matter must see, be untenable. In the paradisaical days before Garibaldi set foot on Sicily, the arrival of the Bull was periodically announced in the Churches, and the faithful at once set about buying pardon for past sins, and making provision for future transgression. It was convenient for all parties that the mere purchase of the Bull should be an effective way of compounding for sin, and it was easy to charge higher for a Bull when the sin was heinous than when it was slight, just as we pay more for a stamped deed when the amount inscribed is large than when it is small. Sometimes, "after civil wars and other sanguinary pastimes," the run upon the holy fathers was so great that it was necessary to share the profits with middle-men, and a pushing retailer, who bought a good stock of Bulls, and had an extensive connection among pious criminals, would do an excellent stroke of trade. "Speculators purchasing a thousand or so, besides promoting piety among their neighbours, would be able to turn an honest penny by circulating those promissory notes on Paradise, and, as the administrative bureaux of the State were actively engaged in selling the godly and profitable article, private persons were all the more encouraged to imitate the example of their King, and largely hawked copies about." A devout monarch encouraged the traffic, and condescended to share the profits, to the tune of about £5,000 a year. Need we say that this exemplary Sovereign was the renowned Bomba, King of Naples? But Garibaldi came; United Italy and Victor Emanuel ruled in Sicily; the new regime, which is, in Cardinal Manning's eyes, the abomination of desolation, introduced a changed order of things; and on the 11th of June last, Signor Tajami, who had been Procurator-General at Palermo, rose in his place in the Italian Parliament, and gave an account of some of his experiences in attempting to grapple with the appalling depravity of this Goshen of the priests. "A burglar or bandit," he said, "would appear before the priest, telling him he had pilfered and spent 1,000 lire. 'No matter, the priest would say, under the Bull, if you have preserved a portion of the spoils for the Church.' Thus a compromise was easily arrived at. The burglar paid the Pope a tax, the Pope in return absolving the burglar. There was a complete list of all imaginable crimes contained in the Bull. Rape, theft, robbery, murder, nothing was omitted. Side by side with each crime you had the price set upon it, the amount being considerably increased for offences against the servants of the Church." Signor Tajami of course lost no time in seizing all the copies of the Bull he could find, and refusing the royal exequatur.

Petty Deception.

There are now-a-days very many people who flatter themselves that they are very good and pious, that they would scorn to lie or cheat, or enact an out-and-out wicked deception, who are yet constantly skirmishing all along the line of upright dealing, without coming fairly and squarely up to it. The time has come when all this fencing and dodging, this scheming and wire-pulling, these petty deceptions and so-called innocent little ruses, should be branded with their right names. When the line of right should be very distinctly drawn, especially in our example and in our teaching the young. Intentional deception slyly and wickedly enacted is a lie. Taking people's money without a fair equivalent is stealing. Private use and embezzlement of trust funds is a high crime; and offerings ostentatiously laid at the feet of God's servants, are not always what they seem.

Scientific and Useful.

A GOOD ORNAMENT.

Warm up cabinet-maker's glue to the consistency necessary to connect wooden objects. Then add enough sifted ashes to bring it to the consistency of a varnish. This cement should be applied when warm, the parts being pressed tightly together.

POTATO PUFF.

Two cups of cold mashed potatoes mixed with two tablespoonfuls of melted butter, which has been beaten to a cream. Add two well beaten eggs and one cup of cream or milk. Pour into a deep dish and bake in a quick oven.

CALLE'S DOUGHNUTS.

One quart of flour, one teacup sugar, one teaspoonful cream tartar, three-fourths teaspoonful soda dissolved in a teacup sour milk, one and a half teaspoonful salt, two eggs; add a little sweet milk; cinnamon for spice. The above is a New England receipt for doughnuts, which has been in our family for years, and which cannot be surpassed.—Cornelia.

TO CLEAN CARPETS.

A very dusty carpet may be cleaned thus:—Set a pail of water out by the door, wet the broom in it, knock it to get off all the drops, sweep a yard or so, then wash the broom as before, and sweep again, being careful to shake all the drops off the broom, and not sweep far at a time. If done with care it will clean a carpet very nicely, and you will be surprised at the quantity of dirt in the water.

SNOW PUDDING.

Into one quart of sweet milk, put one pint bread crumbs, butter the size of an egg, the well beaten yolks of five eggs; sweeten and flavor as for custard; mix the whole well together. While the above is baking, beat the whites of the five eggs to a stiff froth, add a half teacup sifted sugar; pour it over the hot pudding; when cooked return to the oven until a delicate brown. The above is excellent without addition, but some prefer a layer of jelly or canned peaches on the pudding before frosting. No sauce is needed.

EXERCISE FOR CONSUMPTIVES.

The *Herald of Health* answers the question, What form of exercise is best for consumptives? "Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swimming is very good, too, as when the body is supported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercises with light dumb-bells, wands, clubs, and rings are all good if wisely used—bad if improperly used. Walking is good, but not so good as the other exercises."

TOOTHACHE.

For the benefit of those who may need a little consolation, we publish the following from the correspondent of an exchange:—If any one of our readers suffers from toothache or neuralgic affections, arising from teeth in any state of decay, they may experience relief, instantaneous and permanent, by saturating a small bit of clean cotton or wool with a strong solution of ammonia, and applying it immediately to the affected tooth. The pleasing contrast instantaneously produces, in some cases, a fit of laughter, although a moment before extreme suffering and anguish prevailed. I have used the remedy for over one year, and have obtained sufficient proof to warrant publication.

WHAT IS SALARATUS?

Wood is burnt to ash, ashes are lixivated; ley is the result. Ley is evaporated by boiling, black salts is the residuum. The salt undergoes purification by fire, and the potash of commerce is obtained. By another process we change potash into pearl-ash. Now put these in sacks and place them over a distillery mash-tub, where the fermentation evolves carbonic acid gas, and the pearl-ash absorbs it and is rendered solid, the product being heavier, whiter and drier than the pearl-ash. It is now salaratus. How much salts, ley and carbonic acid gas a human stomach can bear and remain healthy is a question for a salaratus eater. Some people say salaratus will not harm the stomach. It is a ley.

DIPHTHERIA.

A Hamilton (South Australia) paper publishes details of 'Growthhead' cure for diphtheria. The disease is declared by Mr. Growthhead to be of hydrated growth, and that the germ of it floating in certain impure atmospheres were inhaled by human beings. For a grown person, four drops of sulphuric acid diluted in three-quarters of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once destroying the parasites and the patient coughing up the obstruction. The papers have teamed with accounts of sufferers who have recovered in a few hours by adopting the 'Growthhead' treatment. Children, almost previously in a dying state were declared to be playing about within ten minutes, and at a computation some fifty of their sudden recoveries have been placed on record.

MEALY POTATOES.

We have found from our own experience that potatoes are very watery from the month of March till the market offers us new ones. In our kitchen we overcome the soggy disposition of these valuable vegetables by soaking them a few hours in cold water, and putting them into hot water to boil, without salt; then, when they are tender nearly all the way through, turn the water off, and refill the saucepan with cold water. Put in salt and boil till they are quite done; drain off that water also, cover as tightly as possible, and set on the back of the range to steam, lifting the cover for an instant once or twice; then, with one hand holding down the lid, shake the saucepan gently, quickly and steadily for a moment, and serve your potatoes hot. If rightly managed they will be like snow-balls.

SCOTCH saying:—"A doar-platt wi' a mon's naam on 's a vairy good thing; but a dinner-platt wi' a mon's dinner on 's a better."

The Plague.

This terrible disease is said to be threatening the confines of Europe and is now advancing in that direction from the banks of the Tigris and Euphrates.

Table with market prices for various goods like Wheat, Corn, Potatoes, etc.

Official Announcements.

MEETINGS OF PRESBYTERIES. CHATHAM - In the Lecture Room of Knox Church, Toronto, on Saturday, 10th June, at 11 a.m.

SPECIAL NOTICE.

To Ministers and Elders ATTENDING THE General Assembly in June, and who may be purchasing CLOTHING

GIVE A SPECIAL AND LIBERAL DISCOUNT.

There may be many who find it difficult to get FINE CLOTHING well made. Such will find it specially to their interest to call on us.

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GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Certificates are being forwarded to Ministers and Elders for Railway travelling, in the case of those who propose attending the meeting of Assembly.

Parties preferring to travel by the Steamers in the St. Lawrence and Lake Ontario will also apply for Certificates.

Arrangements are being made in Halifax for lines East of Danville Junction and Riviero du Loup.

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AGENTS WANTED. Name territory, and address BURRAGE & MAGURN, 36 KING ST. EAST, TORONTO

MISSIONARIES WANTED

FOR MANITOBA, LAKE SUPERIOR, AND THE MANITOULIN ISLANDS.

THE Home Mission Committee are prepared to engage several suitable Missionaries for Manitoba and Lake Superior. One is also wanted for the Manitoulin Islands.

For particulars apply to the Convener, REV. DR. COCHRANE, Drayton St., 4th Fl., 18, 1876.

THE Upper Canada Tract Society.

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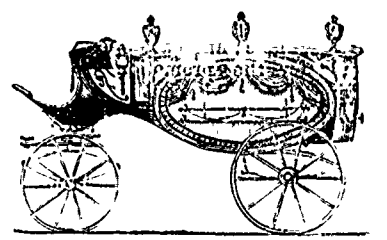
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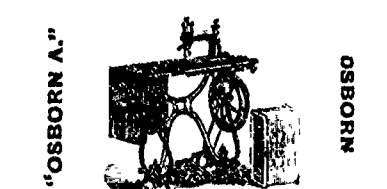
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