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CANADA PRESBYTERIAN CHURCH.

GENERAL ASSEMBLY.

(Continued from 3rd page.)

effect that substitutions in the event of Commissioners being unable to attend might be dealt with by an ordinary meeting of Presbytery at any time before the meeting of the Assembly.

Rev. Dr. Topp moved that the recommendation be sent down to the Presbyteries.

Rev. J. McTavish thought a time should be fixed within which the Presbyteries should meet.

After some discussion the motion was agreed to.

An overture from the Presbytery of Montreal for leave to admit Rev. James S. Black, of Nassau N. H., a Congregational minister, as a minister of the Canada Presbyterian Church was read.

A discussion arose which was in progress when, it being six o'clock, the Assembly adjourned.

The Assembly met at half past seven. After devotional exercises, and the reading and confirmation of the minutes.

Rev. Professor McLaren read the report of the Committee on the returns of Presbyteries to the remit on Union. The following Presbyteries agreed to the basis named in the remit *simpliciter*—Montreal by 12 to 8; Brockville by a majority of 1; Ottawa, by 11 to 6; Kingston, unanimously; Cobourg, unanimously; Toronto, by 14 to 8; Simcoe, by 7 to 5; Hamilton, by 14 to 6; Paris, by 12 to 10; Guelph, of the articles of the basis by 20 to 8, and of the whole remit by 18 to 9; Chatham by 10 to 5; Stratford, by 17 to 1; Huron, by 18 to 12; Manitoba, by 5 to 3; Ontario disapproved of Union on the present basis, but recommended it on the first three articles alone; Owen Sound approved of the remit by 6 to 3, but desired the addition of an article on the Headship of Christ, such as would make the Union complete and harmonious—by a majority of 6 to 4, the minority desiring a more definite article on the subject: Durham, by 9 to 5 approved of the remit, with the exception of resolution 8. Bruce disapproved by 8 to 4; and London also disapproved, though the vote was not given. The returns from sessions and congregations showed that 144 sessions approved of the basis and resolutions. One gave a qualified approval; six approved of the basis only and 85 disapproved. Of congregations, 168 approved *simpliciter*, 8 of the basis only, 83 disapproved, and one gave a qualified disapproval. The returns of sessions and congregations in the Presbyteries of Chatham and Ontario had not been received.

Rev. Dr. Topp asked what were the grounds of disapproval. Were they not in most cases a desire for delay?

Rev. Professor McLaren said there were several of that kind.

Rev. Dr. Proudfoot asked how many Presbyteries approved.

Rev. Dr. Topp said 16 approved, two of them unanimously, three disapproved, and one, Ontario, gave a rather peculiar return.

Rev. J. M. King said the report ought to have on the face of it the number of Presbyteries which approved or disapproved.

Rev. A. Wilson thought the report was a very extraordinary one. If it had been known that all these details would be brought out, the votes might be very different.

Rev. R. Uro thought the report entirely out of order. He moved that it be re-committed.

Rev. Dr. Proudfoot seconded the motion. After some discussion on this point,

Rev. Principal Caven moved in amendment that on Professor McLaren summing up the number of Presbyteries the report be received.

The amendment was carried unanimously.

Rev. Professor McLaren stated that fourteen Presbyteries approved *simpliciter* and five technically disapproved, three absolutely and two with modifications.

Rev. J. McTavish asked at what date the report of the Presbytery of Stratford was adopted.

Rev. Prof. McLaren said he had received the report in the regular way.

Rev. J. McTavish proceeded to allude to the proceedings before the Stratford Presbytery, but was ruled out of order by the Moderator.

Rev. Principal McVicar suggested the postponement of the question.

Rev. Dr. Topp moved that the Assembly proceed at once to consider the question—Agreed to.

The report of the Union Committee was then called for.

Rev. Dr. Topp said the Committee was appointed last year, but in consequence of the remit to the Presbyteries there had not been much occasion to meet. They had met a few days ago, but he would rather not report on that meeting until the matter came up in Conference.

Rev. Mr. Middlemiss moved, seconded by Rev. Dr. Topp, "That the General Assembly having had laid before it the returns to the remit of Union with certain Churches sent down to Presbyteries, Kirk sessions, and congregations by the last Assembly, and also a report from the Committee on Union with the said Churches, and finding that a majority of Presbyteries has expressed approval of the same, there seems to exist considerable difference of opinion in the Church in reference to Union on the terms of the remit; yet believing that notwithstanding this difference, and which the remit had in view is attainable—with a view to the attainment of that end—agrees before proceeding further to resolve itself in one Committee of the Whole for the purpose of a free and friendly conference on the subject, and with the special object of sustaining how Union may be obtained on terms most generally if not universally satisfactory to the Church." He said that they must all agree that if this object were to be gained, it was desirable to carry it out in such a manner as to offend the feelings of those members of the Church the least. The object of the motion was to induce the Church to pause before agreeing to Union on the terms of the remit. Many thought it possible that the Church of Scotland would not object to the exhibition of the distinctive principles which were in question but he now thought it very improbable. He had also little hope of the difficulty being removed by their obtaining a basis such as that of the Australian Union. He and those with whom he sympathized would be only too glad to obtain such a basis. There was however, another course, namely, to agree to union simply on the basis of the Westminster standard. All the difficulties which has arisen in the Church of the Scottish Reformation had arisen out of circumstances which did not exist here. (Hear, hear.) They all admitted that, and it reduced their difficulties to the minimum. He made his motion believing that light would be likely to break upon the Church in a friendly conference. He was as strongly opposed to union as any one but his object now was not to prevent union, because that was hopeless, but to prevent evil, to prevent a union which would cause division.

Rev. Dr. Topp seconded the motion because he respected the motions which had prompted it. He hoped the result of the conference would be a harmonious agreement on the important subject. (Cheers.)

Rev. Principal Caven would not oppose the motion, but he did not approve of the manner in which they were about to approach the subject. It was only an extreme desire on his part to reciprocate the Christian sentiments of Mr. Middlemiss that led him to agree to a motion which assumed that the returns were unsatisfactory, and that the basis should be amended.

Rev. Principal McVicar suggested that the resolution should be simply one to go into Committee of the Whole.

Rev. Mr. Middlemiss consented to make the alteration, and the resolution was carried.

The Assembly went into Committee of the Whole.

The Moderator called Rev. Mr. McTavish to the chair.

On the suggestion of Rev. Mr. Moffat, Rev. Mr. Smith, of Grafton, engaged in prayer.

Rev. Dr. Topp said he approached this subject now with very different feelings from those with which he would some day show, as how he had some reason to hope that they would be able to come to some decision in reference to these protracted negotiations on the subject of unions, and they would all be glad if they found that they had been led by a way they knew not into a harbour of peace. (Cheers.) He thought that it would be unwise to review all that had been said or written and printed in the press on this subject, for the matter was one of such great importance to Presbyterianism in this great Dominion that it would be very unwise to fan the flame of controversy into life itself. If they could agree to a basis of union which would state the truth, and allow them to maintain their principles, he thought they should leave other matters to be dealt with by the United Church. The great bone of contention had been, it appeared, the doctrine of the headship, but as that doctrine was fully set forth in the Confession of Faith, by agreeing to the confession they agreed to the headship. At a Committee meeting held the other day, a proposal had been made the following preamble should be inserted before the basis of Union:—"The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces holding the same doctrine and government and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should be united, and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction and under authority to Christ alone, the head of His Church, and the head over all things to His Church, agree to unite on the following basis, to be subscribed by the Moderators of the respective churches in their name and their behalf. (Cheers.) He believed there was every reason to believe that this preamble would be agreed to. (Renewed applause.)

Rev. Mr. Middlemiss believed that if union were carried out the terms of the remit would have a mischievous result. He was hopeless of any material modification. This preamble was something, but if they could have dropped it from the basis the fourth article, and the third, fourth, and eighth resolutions it would do much further towards uniting them. He believed there really was no unanimity of sentiment, and therefore he was hopeless of agreement in reference to that great and important principle. He, however, saw light in going into union on the basis of the Westminster standard. This would commit them to nothing wrong and would admit nothing objectionable or offensive into the constitution of the Church as some of them believed this remit would do. If the union took place in this way it must be on the basis of the standard pure and simple, without explanation. The present remit instead of burying old controversies revived them.

Rev. R. Uro asked Mr. Middlemiss to state in what he considered a difference existed in reference to the spiritual independence of the Church.

Rev. Mr. Middlemiss said the doctrine of this Church was set forth in the present basis, but he believed that there were ministers who considered that in cases of irregularity there was an appeal to the civil court, that the Church was bound to carry out its regulations to the responsibility to the civil power. In answer to a further question.

Rev. Mr. Middlemiss referred to the three resolutions passed in Edinburgh on this subject in connection with the *Case*, and his letters to the B. A. Presbyterian for his views.

Rev. Mr. Uro asked Mr. Middlemiss if he thought any ministers in the other Church believed that a minister could appeal to the Civil Court for the restoration of his charge, beyond claiming damages for injury to his character for deposition.

Rev. Mr. Middlemiss replied that he was not aware of such a claim.

The Committee then reported progress, and ten o'clock having arrived the day closed.

MORNING SILENCE.

Friday, June 5.

The Assembly met at 10 o'clock.

After devotional exercises, reading and confirmation of the minutes, and adoption of the report of the Committee on bills and overtures.

The Assembly again went into Committee on the Union question, Rev. Principal McVicar in the chair.

Rev. Mr. Middlemiss postponed any further remarks he might wish to make.

Rev. Principal Caven expressed his pleasure at seeing the Assembly disposed to approach this subject in such a spirit. Whatever views they might hold in reference to the question of Union, they must regard this as an important crisis in the history of Presbyterianism. With reference to the other Church in this country, the great question was now settled, and they found themselves, in regard to any practical work and in spirit one Church. They were homogeneous. He would like to see the basis perfect, but there were such difficulties that it was impossible to draw up a perfect literary document. Each of the four Churches negotiating had preferences for certain forms of expression, and he thought all they should aim at should be an expression of the convictions of enlightened, liberal Christian men. The present basis contained very little more than the standards pure and simple. His reason for considering that there was an insuperable objection to Union upon the basis of the standards pure and simple, for saying that its adoption would drive him and others who had the voluntary principle out of the Church, was that he could not agree to all the expressions in the Confession of Faith in reference to the power and functioning of the Civil Magistrate. The American Church had re-written the 23rd chapter of the Confession, or they could not have united upon the standards pure and simple. If they adopted Mr. Middlemiss' suggestion, they would not only prevent Union, but they would read the Church. The great difficulty was in reference to the great doctrine of the headship of Christ. He affirmed that if they believed that this doctrine was at all tampered with in the basis, not a man in the Canada Presbyterian Church would agree to adopt it. They were all at one in this matter, and there were not two parties among them, one holding the doctrine of the headship and another latitudinarian or Erastian views. Some of them thought this doctrine was fully conserved in the basis, and others thought it was not. The difference was then simply about the wording of the document. If they differ about the doctrine, then sound the tocsin of disruption, but to talk about disrupting the Church because they differed about a document was preposterous. The second article of the basis accepted the Confession of Faith, which certainly contained the doctrine of the headship of Christ. Was it a sensible thing not to be satisfied with this? The Congregationalists said, "Why are you not satisfied with the Scriptures?" They replied that there were passages in the Scriptures about which men differed, and which required a plain technical statement. But to require confession upon confession was to bring the standards of the Church into disrepute. Surely the preamble now proposed would satisfy the brethren who were not already satisfied. With regard to the fourth article, he said it was a total mistake to imagine that the article was a copy of an article drawn up by Dr. Cook before the disruption. It was put into its present shape by men who had never heard of Dr. Cook; in fact it was drawn by him self. (Cheers.) The article was designed to set forth clearly the spirit of Church Catholicity. It was the glory of the Presbyterian Church that while it had a perfect Church organization it recognized the character and standing of other Christian Churches, and that while it avoided latitudinarianism it was thoroughly Catholic in its spirit. (Cheers.) This article he contended was one of the most honourable to the Church. The rev. gentleman took his seat amid loud cheers.

Rev. Dr. Gordon asked for an explanation of the words, "fraternal intercourse with other Churches."

Rev. Principal Caven said it was purposely designed to be general, not ecclesiastical or official.

Mr. Gordon asked if it was intended to send and receive delegates to and from all other members of the Presbyterian family.

Principal Caven said it specified Churches having the same doctrine, discipline, and Church government as their own. (Cheers.)

Rev. J. Ross said if they swept away the basis adopted in 1861 they destroyed the union of the Free Church and the United Presbyterians.

Rev. Principal Caven said they had nothing to do with any body which they considered to have departed from the doctrine, discipline, and government which they held. (Loud cheers.)

Rev. Dr. Topp asked what difference there was between Mr. Ross' present position in regard to other Presbyterian Churches and the position he would hold in the United Church. (Cheers.)

Rev. Mr. Ross could not see the relevancy of the question, as the article bound them to ecclesiastical relations with the Church of Scotland.

Rev. Dr. Topp pointed out that the Church now held ecclesiastical relations to that Church to the same extent as the United Church would hold. (Cheers and cries of No.)

Rev. Mr. McKinnon argued that the fourth article was of no use at all.

Rev. T. McPherson, Moderator, defended the fourth article against Mr. McKinnon's remarks. He could not agree with Mr. Ross, that they could put themselves out of all relationship to the Church of Scotland. They held the same relationship now as the United Church would. If a minister of the Church of Scotland came to them now and accepted their standards was it conceivable that he would be rejected? With reference to Mr. Middlemiss' statement that there were ministers in the other Church who held different views from those of this Church on the subject of the headship of Christ, he remarked that he did not believe it. There were ministers in that Church whose views on that subject were different from those of Mr. Middlemiss, but Mr. Middlemiss' views ought not to be put forth as those of this Church. (Hear, hear.)

Rev. J. McTavish said he stood before the Court with a feeling of great responsibility. They had reached a crisis—there was no doubt about that. With the fourth article in the basis he could not go into Union; but if the fourth article and some of the resolutions were struck out, and the preamble inserted, he would, accept it. He could not accept a basis he did not agree with. If they could get no other basis, and were determined to go into Union, let them go on. His course then was clear. But he hoped some other course might be found.

Rev. J. M. King said that the doctrine of the headship of Christ was in the Confession; the Church was bound by it.

Rev. Professor McLaren said his motion was to send the basis down to the Presbyteries for consideration.

Rev. J. M. King read the resolution which sent the basis down for consideration of the one point of the headship of Christ. He proceeded to say that he could accept the fourth article without difficulty, but could so fully sympathize with the difficulties of others that he would be willing to do anything to meet them.

The Committee rose, and reported progress.

Rev. Mr. Reid read an announcement that the ladies of the Ottawa Ladies' College invited the members of the Assembly to visit them to-morrow evening at eight o'clock.

AFTERNOON SILENCE.

The Assembly resumed at 3 o'clock.

After devotional exercises and the reading and confirmation of the minutes, the Assembly again went into Committee on the question of Union.

Rev. Dr. Proudfoot expressed his pleasure at seeing so much harmony in the Conference. He was also happy to see that the difficulty with reference to the headship had been got over, and he asked those brethren who objected to notice how much had been given up to them in this respect. It was this obstacle which generated all the heat of feeling, and now that it had been taken out of the way they ought to be able to look at the fourth article, the only remaining obstacle, with great coolness. Too much importance was, he thought, attached to this fourth article, and he pointed out that the United Church would be perfectly independent of all Churches, and would make its own alterations in reference to the admission of ministers from other Churches. He reminded the Court that now, while the ministers of the Free Church and the United Presbyterian Church in Scotland were received by this Church without any difficulty, those Churches would not receive ministers of the Canada Presbyterian Church without special reference to the Supreme Court, and the sister Church stood in a still more humiliating position with reference to the Church of Scotland. He opposed the withdrawal of the fourth article, said that more attention ought to be paid to the warm feeling which prevailed the country in favour of this Union, pointed out that if the remit last year had contained the preamble, the reception of the remit would have been most enthusiastic in all the Presbyteries—(Cheers)—and concluded by urging that the present favourable opportunity should be seized for the consummation of the long expected Union, which would be of the greatest benefit to both Churches and to the cause of Christianity in the land.

Mr. H. Young moved that the speakers be limited to ten minutes. (Cheers.)

After some discussion the motion was withdrawn.

Rev. Professor Gregg said he agreed with Rev. Principal Caven in reference to the basis of Union, but he was not so well pleased with the resolutions. He thought the proposed name of the new Church was not a good one, but that was a small matter. He objected, however, to the resolution by which the Assembly would acquiesce in the proposed disposal of their temporalities by the other Church. He did not object to the disposal, but to any expressed acquiescence in it. (Hear, hear.)

Rev. Mr. McTavish agreed with Professor Gregg, and also objected to the 3rd and 4th resolutions.

In answer to Rev. Mr. McLeod.

Rev. Dr. Topp explained that the resolutions could be altered by the Church, and were not binding in the way that the basis was binding. The Committee had merely expressed their satisfaction that the other Churches were satisfied with their own settlement of the Temporalities Fund.

Dr. Dixon, of Kingston, agreed with Prof. Gregg, and believed the resolution would bind the United Church to continue the payments now made out of the Temporalities Fund, even if the original fund was lost. He saw no difficulty in the fourth article, or, now the preamble was inserted, in reference to the headship.

Rev. Dr. Topp said the fund was still to be administered by the Temporalities Board and was not to come into the Church at all, so the fund only would be responsible for the payments referred to.

Rev. A. Wilson said the Union could not be consummated for at least another year. He advocated another remedy to the Presbyteries. He considered that the fourth article bound the Church to receive ministers from the Churches referred to, and the regulations could only refer to the mode of admitting them. He thought the Church ought to be entirely independent of all other Churches.

Mr. Taylor, of Toronto, said that under the eighth resolution the ministers could have no possible claim against the United Church, should the Temporalities Fund become deficient, so long as it was in the hands of the Present Board, which was incorporated by Act of Parliament. He expressed his desire, however, that the resolution should be blotted out, and that no recognition of the existence of this fund should appear on the resolutions.

Rev. D. Gordon of Harrington, said he had never set himself in antagonism to Union, but expressed several objections to the present basis.

Rev. Dr. Thornton corrected some of the statements made by Mr. Gordon, and expressed his regret that the eighth resolution had not been expunged.

Rev. J. M. King moved the following resolution:—

The Committee of the Whole having entered into conference on the subject of Union with the negotiating Churches, and having heard the preamble in the terms on which it is proposed to adopt the articles of the basis and having approved the same, rejoices to find that by its terms one great obstacle to Harmonious Union has been removed; but inasmuch as it appears that the fourth article of the basis presents a serious difficulty to many brethren of the Church, agrees to request a conference with the Synod of the Presbyterian Church, now in session in this city, with a view to secure if possible its consent to the removal of this article from the basis, so as to preserve the integrity of this Church in entering into Union with the negotiating Churches; it being believed that the object contemplated in this article could be secured in a way more generally acceptable."

Rev. T. Wardrope seconded the motion. He remarked that they could not each obtain Union upon the terms they wished, and he believed that this resolution would commend itself to their brethren of the Synod in connection with the Church of Scotland.

Rev. Mr. Warden suggested that the resolution was not in order, as the preamble was not in the hands of the Committee.

Rev. Prof. McLaren thought the difficulty could be got over by inserting the preamble in this resolution. He supported the resolution, and in reference to the preamble said it would have to be sent down to the Presbyteries as the basis had been. He urged the omission of the fourth article, which was either useless or objectionable. He would be willing to agree to Union on the standard pure and simple, but thought it would not be kind to other members to force it on.

Rev. Dr. Topp thought a preliminary resolution for the adoption of the preamble should be passed. He moved that the preamble be adopted and agreed to. Carried unanimously.

Rev. J. M. King's motion was then put.

Rev. Principal Caven said that it was necessary that something should be done with the fourth article, but thought they should not indicate explicitly their objections. He moved 1st, "That the Assembly approve of the first three articles of the basis. 2nd, That in consideration of the difficulties which many members of this Assembly feel with regard to the fourth article of the basis, the Assembly respectfully seek conference with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, in order to see whether the objects sought to be attained by this article can be gained in some way which will be satisfactory, if possible, to all the members of this Assembly."

This amendment was carried.

Rev. Mr. Taylor moved, "That inasmuch as some members of this Assembly are unwilling to express an opinion upon the mode in which the Temporalities Fund of the Presbyterian Church in connection with the Church of Scotland should be disposed of or dealt with, desiring to leave the control and disposition of the said Fund entirely in the hands of the said Church, and therefore feel a difficulty in concurring in the expression of satisfaction contained in the resolution appended to the basis, the desire to confer with the said Church in order to secure the withdrawal of the said resolution."

The motion was agreed to unanimously. The Committee then rose and reported the resolutions, which were adopted by the Assembly.

It being six o'clock the Moderator closed.

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THE "KIRK" SYNOD.

Wednesday Evg., June.

SECOND SIDERUNT.

The Moderator took the chair at 11 a.m.

After devotion exercises and routine application was read from the Rev. W. Johnson for leave to retire from the active duties of the ministry in consequence of his suffering from disease of the heart. The application was referred to a Committee.

An application from Queen's College was read by the Rev. Mr. Snodgrass for licenses or Mr. A. H. Cameron, Mr. P. J. Cameron, M. A., and Mr. R. J. Craig, all of Queen's College, Kingston. The application was referred to a committee.

Applicants for admission were read from the Rev. Alexander Smith, Theresa parish, St. Lawrence presbytery, New York State, through Ottawa Presbytery; from the Rev. James Pullar, of the Congregational Church through the Presbytery of Hamilton, from the Rev. H. D. Steele, Ramsay, Ont., of the Canada Presbyterian Church, through the Ottawa Presbytery. The applications were all referred, with the accompanying certificates, to the Examining Committee.

The following gentlemen were appointed as an Examining Committee for the ensuing year; Convener, Dr. Hogg; Secretary, Mr. McDonald Ross, Chatham; Drs. Muir, Rennie, Lindsay; Mylne Robert Burnett, David Watson, Wilson Kenneth, McLaren, James Gordon Carmichael, West King; John Ferguson, Henry Edmondson, James C. Smith, D. M. Gordon, McN Laing, Donald Fraser, R. Campbell, McNab, Houston, D. W. Morrison, and James Cleland.

The following gentlemen were appointed as managers of the Ministers', Widows and Orphans' Fund: Dr. Cook, Arch. Ferguson and James Hunter.

The report of the Managers of the Ministers', Widows and Orphans' Fund for the Synod year just concluded, was submitted, by the Chairman, the Rev. Mr. Campbell. It showed that the fund continues to prosper with the advancing prosperity of the Church. The congregational collections amount to \$245,491 up to date, against \$181,970 last year. The ministerial contributions have been \$7,666; last year they were \$1,606. With the yearly increase in the endowment fund, a larger revenue from this year than in any former year was to be looked for—\$446,693 last year, and the Board had great satisfaction in being able to inform the Synod that they confidently expect to have it in their power a year hence to report an increase of nearly \$1,000 upon this sum, as the Dominion Legislature has passed a law empowering all such corporations to charge eight per cent. on their investments, whereas they could formerly only collect six per cent. Advantage has already been taken of this law by the Board and \$17,222 of the fund that had yielded only six per cent. has been invested at eight per cent. So soon as further safe and desirable investments can be found at an advanced rate of interest, all the six per cent. stocks and mortgages, as they become due, will be similarly placed. The annuities paid amount to \$542,850, being \$70,225 more than in 1872-'73. The amount to be carried to the Endowment Fund is \$851,492, while last year it was \$886,568. The Endowment Fund has now reached the sum of \$785,892, \$5,835,892 being in mortgages and \$14,800 in bonds and stocks. The number of widows receiving allowances from the Fund is 98; the number of orphans, 58. The report was referred to the following committee: Rev. James Gordon (Convener), Alex. Mann, Wm. Masson, Robert Campbell (Honfrow), Elders, Messrs. James Craig and Robert Bell.

The Rev. Dr. Jenkins, Rev. W. Masson, and Rev. Peter Lindsay were elected members of the Sustentation Board.

The Report of the Managers of the Temporalities Board showed an increase in the revenue through the payment of a larger dividend by the City Bank this year. The number of non-privileged ministers on the synod roll is at present ninety, and the total number of ministers having claims upon the fund 193. The Board expect to make provision for the payment of fifty-nine privileged ministers on the first July next. There remain forty to be provided for by the sustentation fund.

THIRD SIDERUNT.

Returns were submitted from presbyteries about the overture for the increase of the minimum stipend from \$400 to \$600 per annum. The overtures were approved or by six presbyteries which formed a majority and it was declared by the Moderator that this interim account shall become a law of the Church.

The Rev. Mr. Croil presented the annual report of the managers of the General Sustentation Fund, including the balance of \$28.54 carried forward from last year. The contributions for the half year ending the 30th June, 1873, amounted to \$3,180.44, and for the succeeding half year \$3,978.83, making for the twelve months \$8,159.77. Out of this there were paid equal dividends at the rate of \$100 each to thirty-nine ministers, on the 1st January, 1874, leaving a balance in the Treasurer's hands of \$125.61 on the 31st December. The number of ministers to be provided for on the 1st July next is forty. The liberal support which the fund has hitherto received from the majority of the congregation is exceedingly gratifying. The Board regret to add that a few congregations appeared to have overlooked the claims which it has upon their support, and respectfully request the Synod to instruct all the presbyteries to take such action as may seem best calculated to insure regularity in its future administration. The Board recommended that a scale of appropriations to the several presbyteries designed to cover the expenditure of the current year, and further, the Board respectfully directs the attention of the presbyteries, through the Synod, to the last clause of the constitution of this Board, as set forth in the printed minutes of the Synod for 1870, folio twenty-seven, as follows: "The sums thus respectively apportioned shall be reported to the Synod for confirmation and all be printed in the Synod's minutes, and each presbytery shall hold itself bound, and shall be held bound by the Synod for the trans-

mission of the amount thus apportioned to the Treasurer of the fund." The retiring members of the Board appointed by the Synod are the Rev. Mr. McKay, M.A., and the Rev. Wm. C. Clarke, B.A. The report was referred to a Committee.

The Rev. Mr. Snodgrass, as delegate to the General Assembly of the Church of Scotland, was called upon for his report. On coming forward he said he would give his report verbally, and in doing so, he wished to express the deep sense of gratitude which he felt for the appointment which the Synod had given him as delegate to the General Assembly. He said his reception had been most cordial, and he had endeavored to see everything that was to be seen and hear everything that was to be heard. He had no specific commission given to him but at the annual meeting of this Court, the year previous, there was a duty especially assigned to the delegation, and he fell back on that. That duty consisted in conveying to the General Assembly the greeting of this Court, and representing to the Assembly the condition of the church in this country, to express the obligation which they all experienced towards the parent church for the many benefits which they had enjoyed from year to year: its hands; to state what they were doing in the way of training up the ministry, and the general condition of the church in Canada. He and his colleague, the Rev. Mr. Pollock, who represented the Lower Provinces had intended to set forth before the Assembly many matters connected with the church, but the time allotted to them was very much curtailed. The matter of Union had never been spoken in the General Assembly of the Church of Scotland so far as he was aware; but he intimated that it was his intention to refer to them. He gave an outline of the basis of the union that had passed this Court, and set forth in a general way what their aim was, viz., to unite in one jurisdiction the several Presbyterian Churches of British North America. His object in making this statement was, if possible, to draw some expression of opinion from the Moderator of the Assembly on this important subject. The members of the Assembly would converse privately on the subject, but the feeling of the Church as a Church was to leave the matter in their own hands, and allow them to take their own course. They thought they (the Canadian branch) had reached the stage of manhood when they were capable of deciding what was best for themselves. The Church of Scotland had refused to exercise any jurisdiction over this Court; but had always been willing and ready to do what it could to assist them in fulfilling their obligations in this country. Having addressed the Assembly the Moderator, Dr. Gillen, gave a reply. He welcomed the delegation most cordially, spoke like a man who knew what the church of Canada was doing, and expressed great sympathy with their aims. Referring more particularly to the basis of union, he made use of a remarkable expression which "brought down the house." The General Assembly of the Free Church of Scotland was most actively engaged in the discussion on the eligibility question on the opposite side of the street, and with one of his inimitable gesticulations the Doctor said to them in very impressive tones, "Yours gentlemen, is no mean compromise." He said further, "We have perfect confidence in you, and those you represent. I feel satisfied that you are able to take into consideration all these questions connected with union with judgment with prudence, and by God's blessing, with success. Though I am not in a position to commit the Church of Scotland to any policy with regard to the Union, it is to be that you see your way to a happy union, rest assured that the maternal feeling of the church will follow you in the future in the united church as it has in the past.

On the motion of Dr. Jenkins, a vote of thanks from the Synod was tendered to Mr. Snodgrass for the manner in which he had discharged his duty of delegate.

Rev. Mr. Lang gave a verbal report of the result of the deliberations of the Synod of the Lower Provinces, held at Preston last year. The church there was a very unanimous, though not a very large body. He had addressed the Synod on the question of Union, giving a general outline of the negotiation and his own individual ideas on the subject at the desire of the members of the court.

The Rev. Mr. McDonald, Nottawasaga, said his experience was that there was a general feeling in the Lower Provinces in favour of Union. The principal objection he found against it was a fear that, if the Union took place, they would lose their church property. He felt they were committed to Union now, and if any backing out occurred at the eleventh hour the disgrace should not be with them.

The Rev. Walter Ross, Beckwith, said that as one of the delegates to the Synod of the Lower Provinces, he found the Church there unanimously in favour of Union. He also testified to the kindness and courtesy with which the delegates had been received by their brethren in Nova Scotia.

The Rev. Mr. K. McLennan, Peterboro, proposed a vote of thanks from the Synod to the delegates for the manner in which they had discharged their duties.

The Rev. Mr. Carmichael, in seconding the motion, suggested that the reports of the delegates should be written out and printed.

FOURTH SIDERUNT.

The Moderator took the chair at 8 p.m., and consideration of the returns to the remit on union was resumed. A tabular statement of the returns to the Synod's remit on union from presbyteries, kirks, sessions, and congregation was submitted. It showed that nine presbyteries, eighty-three kirks sessions, and one hundred and seven congregations voted *yea simpliciter*; one presbytery, four kirks sessions, and six congregations voted *yea* with modifications or reservations; three kirks sessions and three congregations voted *yea* to article 1 and 2, and *no* to article 3, one presbytery, fourteen kirks sessions, and eleven congregations voted *no simpliciter*; one kirk session voted *no* with modifications. The

total returns were from eleven presbyteries, one hundred and ten kirk sessions, and one hundred and twenty-seven congregations.

Formal protests were then read against the Basis of Union—one from the Rev. Hugh Nevin, of Herdman's Corners, a retired minister; and the other from Messrs Douglas Brynmor, and W. A. Ross, of the Ottawa Presbytery; one from the Presbytery of Toronto, signed by five members; one from Hamilton, signed by two members.

The Rev. Mr. Snodgrass raised the point that the returns were not strictly correct, and the court could not tell them from the number of ministers who were for or against them.

The Rev. Mr. Burnett of Hamilton, contended that the question of Union had not been properly submitted in the remit.

The Rev. Mr. Payne considered that if the basis of Union were properly agreed upon there would be no difficulty about the vote.

The Rev. Mr. Lang said he hoped, if the question were sent back to the churches, they would find out how the people felt towards it. He thought it had been made too much a clerical question.

Mr. McPherson, of Lancaster, said he thought the question of union had never been thoroughly explained to the people, and if it were there would be a congregation in the country who would vote for it on the present basis.

The Rev. Mr. Campbell, Montreal, said it was evident from the remarks that had been made that the people were in advance of the ministers. He was satisfied that the people had been the leaders in this matter, and the court had before them the constitutional vote of the congregations. If the people of certain congregations had not attended the meetings on this question, this court had a right to assume that they were not opposed to union.

Mr. Craig, M. P., said so far as his knowledge went the ministers in his district took every means to explain thoroughly to the congregations what the basis of the union was.

Dr. Cook, Quebec, said he did not believe there was a congregation in Canada so absurdly ignorant that they did not know whether they were voting for or against Union, no matter whether they were Highland or Lowland. (Laughter.) The idea was monstrous. If the people had a strong feeling of opposition to the movement, they would surely attend the meetings and vote against it. The difficulty was among the ministers and elders. Depend upon it the answer that had been received was the true feeling of the Church, and this Court would be warranted in abiding by it.

Elder McLean, of Toronto, objected to entering fully into the debate of the question to-night, until there was a fuller meeting.

Elder Morris, of Montreal, thought it would be reflecting on the intelligence of the congregations to say they did not understand whether they were voting on the question of Union or not. The question put to them was, "Do you or do you not approve of the basis of Union?" and in their reply the congregations voted *yea* or *no*.

The Rev. Joshua Fraser, of Whitby, believed the returns submitted to this Court were the expression of the body of the people.

After some debate, the report, which was not quite correct, was referred back to the Committee.

The Committee appointed to draft an address to Her Majesty the Queen, and to His Excellency the Governor-General, presented their report.

The addresses were adopted without debate, after which the Court adjourned at 10 p.m.

Thursday, 4th June.

FIFTH SIDERUNT.

The Kirk Synod resumed their Session at 11 a.m.

The Revs. Dr. Cook and Dr. Jenkins, Mr. William Darling, and Sir Hugh Allan were appointed managers of the Temporalities Board.

The next annual meeting of the Synod was appointed to take place in St. Paul's Church, Montreal, on the first Tuesday in June.

The Rev. Dr. Taylor and the Rev. Wm. Lochead, of the Canada Presbyterian Church, were introduced and asked to take part in the deliberations of the Synod.

The annual report of the Trustees of Queen's College was submitted. Last year the trustees had the satisfaction of reporting an increase from thirty-nine to fifty in the number of registered students. It is exceedingly gratifying to them to have to intimate a further increase this year. In the session just closed there were not fewer than twenty-two entrants, and the total number enrolled in the faculties of Arts and Theology is sixty in the former and nine in the latter. Just once in the history of the College has this number been exceeded, viz., in the session of 1858-'59, when the number of entrants was twenty-seven and the total number of students sixty-four. Of these enrolled twenty-two, including two who belong to the Canada Presbyterian Church, have declared their intention of studying for the ministry. According to present prospects there will be a still larger attendance next Session. The winter's work has been productive of very satisfactory results. The marking attained by leading students in the several years of the curriculum at the University examination recently held is unusually high. The additions to the library during the year consist of 219 volumes, the greater part of which are valuable modern works and a large number of pamphlets on scientific subjects. The Treasurer's financial statements for the year ending the 1st inst., duly audited, were submitted. The auditors report in the most satisfactory terms as to the manner in which the treasurer's duties are performed and his books kept. The sum of the charge as appears from the statement is \$12,722.74, the expense of management in addition to salaries being only \$942.74. Among the receipts for revenue is \$140 from Mr. John Watkins,

Kingston, who for many years has been a liberal friend to the college; also a supplementary grant of £200 sterling (\$970.28) from the Colonial Committee of the Church of Scotland. These contributions, with one or two other amounts not to be set down to permanent income, have produced an apparent surplus of \$909.89 over expenditure. As to the endowment fund the statement shows \$2,164.90 to have been received during the year, and the total amount collected to be \$102,574.06. This includes \$6,689.84 received for revenue and used to defray current expenses, and \$839.65 disbursed on account of working the scheme. The whole sum realized for capital is, therefore, \$94,294.87, which is subject, as noticed in last year's report, to a debt of \$7,897.90 incurred in meeting deficits in the revenue for the years 1868-'71. The detailed list of investments, Ac., given in the statement accounts for the whole capital, and includes a loan of \$1055.86 to the General Fund. Subscriptions amounting to upwards of \$7,000 remain unpaid, although nearly all of them were due more than two years ago, and by their non-payment the College is subjected to an annual loss of \$430.

On the motion to adopt the report, the Rev. Mr. Ferguson asked whether the number of young men who were sent out to this country from Scotland to be educated at Queen's College were to be supported here after they arrive by grants made by the Church of Scotland, or whether the burden would fall on the Presbyterian Church of Canada in connection with this Church.

The Rev. Mr. Snodgrass explained that the Colonial Committee had for years experienced the greatest difficulty in meeting the demand for Missionaries in British North America. They had applications sent to them and they had offered liberal inducements, but had not succeeded in meeting the demand. The question then arose, Was there not another way that the same object could be attained as by sending out ordained ministers? They therefore hit on the plan of sending out young men to be educated, and bearing the burthen of the expense. In other respects these young men will take their position in the college on the same terms as other students, and will have an opportunity of doing missionary work. The Colonial Committee guaranteed to provide £50 sterling per annum for each student.

The Rev. Mr. Ferguson thought the position that would be occupied by students from Scotland would be an anomalous one, and calculated to interfere with the independence of the Ministry. He for one would oppose any such system, where one part of the students would be looked upon as a pauper Ministry.

The Rev. Mr. Cameron asked if the same encouragement would be extended to the young men of the country as to students from Scotland. He knew several healthy energetic young men who would gladly enter Queen's College and study for the ministry, if they were assured that they would be assisted to the extent of \$50 per annum.

The Rev. Mr. Snodgrass said the difficulty under which the Church laboured was want of money for the support and encouragement of young men who wished to study for the ministry; but they had friends who had money, and who were willing to spend it. Was it wrong to ask them to spend it in this way, especially when they knew of young men who would do better for the assistance they would receive? He looked upon this scheme also as one promoting immigration. He had called the attention of the Colonial Committee to the fact that the union of the churches in Canada was likely to take place, and they replied that anything they would do would be independent of any action of the Church in Canada. Their desire was to advance the work in which they were all engaged.

SIXTH SIDERUNT.

The Synod met at three o'clock. A revised report of the returns received to the remits in the Union question was submitted.

Principal Snodgrass said it was evident that, while there was a great majority in the Church heartily in favor of union, there was still a minority opposed, and the views of the minority should be respected. It was right that they should be consulted on this question, and he, therefore, moved that the Synod receive the report, and that the returns submitted to the Synod show that the mind of the Church as thereby expressed is decidedly in favour of union, so decidedly that the Synod intends to act in accordance with the ordinary mode in which questions of this nature are usually determined, and has no hesitation in proceeding to take such further steps as may be necessary to the consummation of this union. But inasmuch as the said returns prove the existence of a minority opposed to the union on grounds which justify the hope of conciliation, it is therefore resolved that an opportunity be given to the representatives of the minority now present to confer with a Committee of members representing the majority with a view to secure greater, and, if possible, complete unanimity in a question on the settlement of which depends so much the future prosperity of the Presbyterian Churches in the Dominion of Canada.

A long discussion ensued, in the course of which objections were taken to the words, "That the returns submitted to the Synod show that the mind of the Church, as thereby expressed, is very decidedly in favor of union."

Principal Snodgrass consented to modify his motion so far as to read as follows: "It is resolved that an opportunity be given to the representatives of the minority present to confer with a Committee of members representing the majority, with a view to securing a greater, and, if possible, complete unanimity on a question the settlement of which bears in the closest manner upon the peace of this Church, and the prosperity of the Presbyterian Church in the Dominion."

The Rev. Mr. Patterson moved, in amendment, "That at 7:30 p.m. the Synod resolve itself into a Committee of the Whole for the purpose of endeavoring to ascertain the feeling of the Synod with a view of appointing a Committee to draw up a motion amend the disposal of the returns to the remit on union."

Principal Snodgrass asked leave to withdraw his motion, but the Synod refused to grant his request.

Rev. Dr. Cooke moved, in amendment to the amendment, that the question be discussed in open Synod this evening. This last motion was carried.

The Rev. Mr. Macdonald moved, "that in view of the decision arrived at, the Synod adjourn till 8:30 p.m., in order to give an opportunity to a Committee, consisting of representatives of the majority and minority respectively to meet in the hope of arriving at a satisfactory solution, the said Committee to consist of six members from each side."

SEVENTH SIDERUNT.

The business of the Synod was resumed at 8:30.

Mr. McLean, Toronto, said he felt strongly on the subject of union. He regretted to find that the opinions he held were opposed by many members of the Church in consequence of erroneous impressions respecting the proposed basis of union. He had two years ago found sufficient reason to justify them from leaving the Church of their fathers and joining with the seceders of 1843. If in 1843 their fathers held a correct position he could not see that there was any basis now to say what was then declared wrong and improper is now correct. It would be said that this was an age of change and progress, but he would have to see some good and sufficient reason for the proposed change. What were the advantages to accrue from it? He would admit that this union was desirable. It seemed to him that the manner of presenting the return on the remit from Presbyteries, Kirk Sessions, and Congregations was unfair and unjust. Notwithstanding the statement of Dr. Cook to the contrary, he did not believe the fact ever was positively and distinctly put before the congregations that they were voting for or against union. They only voted on a proposed basis on which a union could be formed. He questioned the power of this Synod to submit to the congregations such a proposition as union. Such legislation, he believed, was beyond their authority, and they were now in an unheard of position. They were seeking a union with a body that had attempted to lower the character of this Church in the eyes of the world. If a union were desirable at all, and if it ever were to be consummated, it should be complete and positive; but on the other side they claimed a division of the funds of this Church while they retained their own and claimed them exclusively for themselves. If there were to be a union, let this Church go with their vested rights and let them hold good for the Church of the future. It was suggested that the union of churches would make this Church prosper by an influx of members. He failed to see that the progress of the Presbyterian Church had been at all greater than that of the Church of Scotland. It seemed to him that the withdrawal of funds now at their disposal would injure the prosperity of the Church. They would not gain anything in numbers or talent, and they would have to sever the ties that bound them to the church of their fathers to ally themselves with those who went out from them—people who told them that the doctrines of their church were damnable that they were false and abominable. Where was the evidence before this court that the men of the Presbyterian Church of to-day were prepared to withdraw from the assertions and insults of their forefathers, who had declared that this Church was not the Church of Christ. There was none, and at the present moment the objections to union extend as completely and as strongly as they did in the year 1843. Such being his views, he would move the following resolution: "Inasmuch as the question of union has not been submitted to the Presbyterian Church of Canada in connection with the Church of Scotland in accordance with the laws of the Church, and, inasmuch as the position of the Church in reference to the doctrine, government, discipline, and laws is clearly defined by the acts and resolutions of the Synod of 1844; and, inasmuch as this Church has not yet resolved to cancel said Acts, and, as there are reclaiming minorities in the two churches before whom the question of union has been brought who do not agree on the basis of union, and who will not accept the said basis, *be it resolved*, that the Synod now assembled renew their declarations of adherence to the doctrines and government of the Presbyterian Church of Canada in connection with the Church of Scotland, their determination to stand by the doctrine and discipline now established in that Church, and, tending to the late Union Committee their best thanks, beg leave now to withdraw from further consideration of the question."

The Rev. Mr. Burnett, Hamilton, in seconding the resolution, took the same line of argument as Mr. McLean.

The Rev. D. M. Gordon, Ottawa, said he felt a profound sense of the crisis at which the Church had arrived. They had been assured that the manner in which this remit was sent down was illegal; but it was strange that this point was not urged at an earlier date. In 1870 the question was mooted, and year after year it had been perfected until a basis was finally sent down to the Presbyteries, Kirk Sessions and Congregations. Not only that, but the remit was brought in by overture. (Applause.) Allusion had been carefully avoided as to the overwhelming return in favour of union, and he could not understand by what possible means they could look for a larger or more complete return of the feelings of the congregations on this question. As to the advantages of union, he considered the fact that it would secure the benefit of regular service to outlying districts where congregations of the two churches were not sufficiently strong for each to maintain their own Church, would outweigh every other argument against it. Some urged delay, but he could not see what advantage was to be gained by it. As to the time the union would be accomplished, there would be a few who were so adverse to change they would continue to oppose it. In view of the revival of dead issues, and of the very great changes that had been brought about in the last thirty years, he could not refrain from urging, so far as he could, the Synod to proceed as fast as possible with the consummation of this union. He believed it would give to Presbyterianism a power in

this land that it never had before. He would therefore move in amendment, "That in view of the returns sent up by Presbyteries, Kirk Sessions, and to the remit on union, it be resolved, that the Synod proceed at once to the consummation of union on the said basis, taking all necessary steps by legislation or otherwise, but reserving to itself in the meantime the power to alter the terms of the proposed disposal of the temporalities fund."

The Rev. Mr. Campbell, Montreal, in ascending the amendment, said it was explicitly stated in the remit that they did not alter in the slightest degree the principles held by them in 1844. He proved from the records of the Church that the Synod had been overtured on the question of union several times. The Church, as it now was, did not represent the Scotch people of this country. They were universally weak, and the Presbyterians were universally strong; but each had elements which, if united, would form a church that every Irish as well as Scotch Presbyterian would have reason to be proud of. He knew there were Ministers of the Church who sacrificed their own feelings and advocated this union for the advantages that would accrue to the Church in the future.

It being eleven o'clock the debate was adjourned till next day.

CANADA PRESBYTERIAN CHURCH.

GENERAL ASSEMBLY.

SECOND DIET.

Wednesday, June 3.

The Moderator took the chair at 11 o'clock.

The first hour was spent in devotional exercises. Shortly after noon the Assembly was constituted for business.

The Clerk, the Rev. Mr. Fraser, read the minutes of yesterday's diet, which was sustained, after several corrections had been made. The reading and correction occupied nearly three quarters of an hour.

Rev. R. Hamilton moved that Mr. Cochran be asked to sit with the Assembly as a Corresponding Secretary.

The motion was ruled irregular.

Rev. R. Warden read the report of the Committee on Bills and Ordinances, appointing the order of business for the day.

The report was read and adopted.

Rev. T. Wardrop presented the report of the Committee on Commissions, recommending that certain changes in Commissions from the Presbyteries of Guelph and Stratford to the General Assembly be sanctioned.

The report was received. On the motion for adoption.

Rev. J. McTavish, of Woodstock, contended that the adoption of the report would lead to indefinite irregularities.

Rev. W. Reid thought it better to decide on the matter now before the Assembly and to prepare an overture subsequently to decide the constitutional points as to the time within which substitutions might be made for Commissioners who had resigned. He thought ten days before the Assembly would be sufficient.

Rev. Dr. Proudfoot moved that the charges be made, without adopting the arguments contained in the report.

Rev. Mr. Wilson seconded the motion.

Rev. Professor McLaren contended that the motion was ultra vires, as it would set aside the constitution of the Assembly itself.

After some further discussion one o'clock arrived, and after an announcement that the Dominion Telegraph Company had presented a franked book to the Assembly.

The benediction was pronounced, and the Assembly adjourned.

AFTERNOON SEDERUNT.

The Assembly met at 3 o'clock.

After devotional exercises, the minutes of the morning sederunt was read and sustained.

The discussion of the report of the Committee on Commissions and the point of order raised by Prof. McLaren on Dr. Proudfoot's motion was resumed.

Rev. Prof. Gregg said the action of the Assembly last night in referring this matter to a Committee had settled the competency of the motion. If Prof. McLaren desired to have the letter of the law so strictly observed, he would insist upon a third of the ministers being present.

After further discussion and several precedents being quoted

The moderator ruled that in his opinion according to the letter of the law Dr. Proudfoot's motion was not competent.

Rev. Mr. Wilson appealed to the Assembly on the Moderator's ruling, which was sustained by 65 to 16.

Rev. Principal Cavan moved that the substitutions recommended be allowed, but be not regarded as precedents.

Another point of order was raised and discussed, and the motion was ruled out of order.

After further conversation.

A motion by Principal Cavan to the effect that the substitutions recommended, be allowed notwithstanding their irregularity, and that a Committee be appointed to consider the matter of modifying the part of the Act in connection with the appointments, was carried by 71 to 25.

On the order for the Report of the Committee of Statistics.

Rev. W. Cochran stated that during the year the Convener, Dr. Waters, had left for New Brunswick, after calling a meeting at which only members of the Presbytery of Stratford were present, and Mr. Mitchell of Mitchell, was elected convener. Subsequently Mr. Mitchell called another meeting, at which no one was present from outside the Presbytery of Stratford except Mr. Torrance, of Guelph, and Mr. Mitchell having resigned, Mr. Torrance was elected Convener.

Rev. Torrance then read the report of the Committee on Statistics. After referring with regret to the removal of Dr. Waters and acknowledging his worth and ability, the Committee proceeded to give a summary of Statistics, of which the following is a synopsis.—Ministers on the rolls of Presbyteries 829, against 815 last year; number of regular charges 615, an increase of 12 with 48 stations, a decrease of two, vacancies 79, mission stations 83, number of families connected with the Church was reported to be 27,913 and estimating each family to contain five persons it might be affirmed that upwards of 140,000 persons were under the pastoral oversight of a stated ministry, or enjoy such occasional means of grace as Presbyteries were able to afford. Single persons not connected with congregations, numbered 4,175. The number of communicants had increased to 49,315. 5,845 had been added to the church during the year, and the diminution had been 3,533 leaving a gain of 2,311, or 141 more than last year. The baptisms had numbered 1,703, including those of 123 adults. The number in the sabbath schools was 34,267, and in bible classes 8,269; the elders were reported at 1,987; other office bearers at 3,581; and Sabbath School teachers at 4,991. Of 98,189 volumes in libraries, no less than 86,658 belonged to Sabbath Schools. Sittings in church numbered 114,190, and Missionary Associations 168, while 28 churches and 21 manses have been built or repaired during the year. The stipend promised was \$229,885, and that actually paid \$232,504 an increase over the amount paid last year of \$11,284. The average per minister was \$700 against \$702 last year. Arrears of stipend amounted to \$6,801, the only Presbyteries in which there were no arrears being Kingston, Hamilton, Paris, Clatham, and Huron. The amount raised for building churches and manses had been \$154,876. These sums, with \$80,540 expended in other ways, made a total of \$477,961 raised for strictly congregational purposes, being an increase of \$14,591 over that obtained last year. The total amount contributed for the schemes of the Church was \$55,155, a considerable falling off from last year. The sum returned as raised for College buildings was \$23,645 and for various benevolent objects \$24,448. The total contributions for all purposes amounted to \$585,899 or an increase over an increase over the sum reported last year of \$24,998.

Rev. John Gray, of Orillia, said he thought the Assembly ought to express its gratitude to God for the great mercy that he had shown them. He moved the reception of the report, the thanks of the Assembly to the Committee and especially to the Convener for his painstaking labours, and the usual vote to him of a slight compensation.

Rev. W. Reid said the report was one of the most complete he remembered, and they must all feel grateful to Mr. Torrance for having got his report before the Assembly on so early a day. (Applause.)

The motion was agreed to. The recommendations were then considered *seriatim*.

On the first recommendation, Rev. J. M. King, of Toronto, commented on the great incompleteness of the reports of Presbyteries at present, and advocated some step being taken to obtain the reports more promptly.

Rev. T. Wardrop argued the necessity of making the ecclesiastical year coincide with the ordinary year (Hear, hear)

The recommendation was agreed to.

On the second recommendation, Rev. Dr. Proudfoot said he thought the mere adoption of the recommendation would not have any effect.

Rev. Dr. Taylor, of Montreal, said he thought the form of the statistical returns should be simplified.

Rev. J. M. King moved the omission of the words, "and the mission stations, from the recommendation.

After some discussion, the original recommendation was agreed to.

The third recommendation was agreed to.

Rev. Mr. Fraser asked if it would be in order now to change the ecclesiastical year to correspond with the ordinary year.

After a few informal remarks, the subject dropped.

On the recommendation of the Presbytery of Hamilton, it was agreed to admit Mr. Henderson as a student of the second year in theology.

The Presbytery of Manitoba made an application to have three students in the Manitoba College trained in theology under the care of the Presbytery.

Rev. Prof. Bryce said that the reason for the application was the great difficulty there was in sending the young men down to the existing Theological Colleges.

Rev. Principal Cavan said this was a very grave proposal, as it was in fact establishing a theological faculty in Manitoba College. He moved the reference of the application to the Committee on College reports. Agreed to.

An application from the Toronto Presbytery for leave to retain the name of Dr. Jennings on the Presbytery roll was agreed to.

It being six o'clock, the sederunt closed with the benediction.

EVENING SEDERUNT.

The Assembly met again at half past seven o'clock. After devotional exercises and the confirmation of the minutes of the Afternoon Sederunt.

The Moderator nominated the Committee to consider the constitutional question discussed in the afternoon.

Rev. Mr. Cochran read the report of the Home Mission Committee. The Committee regretted that the increase in the funds reasonably expected and absolutely necessary if the Church is to retain her present position, and occupy new fields, has not been fully realized; the result is that the close of the financial year finds the disbursements in excess of the receipts to the extent of \$140,52; the contributions from all sources are \$20,581 25, while the expenditure is \$20,720 79. It has only been by the strict economy, and refusal of many new applications, that a much larger deficit is not reported. This economy your Committee feel assured has not always been justifiable, and cannot be continued without danger to our missionary interests. It ought not to be necessary. The British Columbia mission asked the General Assembly to grant us grant towards the minister's salary from \$1,000 to \$1,200, and to make good the deficit of \$187 in the amount of \$600 promised to be raised for that purpose by the congregation. The report from Manitoba was most encouraging. The Committee, in reference to this Province, recommended that the salaries of missionaries be \$800 per annum for married men, and \$700 for unmarried men, and that the Home Mission Committee be hereafter relieved of the support of the Manitoba College. Messrs. McKellar and Currie, students of the third year, of Knox College, had been sent to labour in the Student's Missionary Society during the present summer. The Committee, at the meeting in October, passed a resolution requiring the Presbytery of Manitoba hereafter to refuse the registration of any missionary until the Committee has been corresponded with, and time allowed to supply his place. Notwithstanding that the Presbytery of Manitoba remonstrated against such a requirement as infringing on their rights as a Presbytery, the Committee still adhere to their resolution as essential to the regular supply of ordinances and the very existence of our stations in distant localities of the Province. The Committee announced that \$3,122 had been promised towards Church building in Muskoka. They referred with pleasure to the erection of a new church in the north west of Toronto. They concluded as follows:—The scheme proposed by the Committee and adopted by the General Assembly, with a view to the more effectual working of supplemented congregations, has met with gratifying success during the past year. In the majority of cases the congregations have come up to the standard demand, thus ensuring a continuance of the home mission grant and addition to the greater comfort of the minister. In the eyes of a few where, for different reasons, measures had not been taken to bring the matter before the congregation, or where the congregations promised to come up to the requirements of the Committee before the next meeting, the grants have been continued. The fact being reported to the Assembly, the Committee, at its meeting in April, agreed to recommend to the Assembly, first, that the allowance to students for summer work be increased to six dollars per Sabbath, together with board and travelling expenses to their fields of labour; second, that the remuneration to probationers supplying vacancies be in no case less than seven dollars with board, and that this amount be increased gradually in proportion to the stipend paid by the respective congregations before they become vacant. The Committee have to notice with deep regret the loss sustained by the removal of the Rev. Dr. Waters to St. John, N. B. For many years Dr. Waters most efficiently performed the duties of Clerk to the Committee, and in every way possible co-operated for the extension of our Home Mission work."

Mr. Cochran said the Committee had hoped that the increase for the year would have been considerably larger than it had been. Still, the Committee were thankful that they were hardly in debt, as the \$149 against them was balanced by \$200 due to the Committee by the Irish Presbyterian Church for the stipend of a missionary. He pointed out that the towns and cities took by far the largest share of the work of contributions, while the whole sum was only 40 cents per communicant. There were now 116 mission stations, against 111 last year; 67 supplemented congregations, against 70 last year, three having become self-sustaining; and 47 probationers on the roll for distribution, against 86 last year. He explained the several statements and recommendations of the report, returned his thanks to all the members of the Committee, and especially to Mr. Torrance, the Convener of the sub-Committee, and Mr. Warden, who had given great assistance during the year, and concluded by expressing his desire to be relieved from the duties of Convener of this Committee.

Rev. Principal Cavan moved that the General Assembly receive the report of the Home Mission Committee, tender its thanks to the Committee, and especially to the Convener, for the valuable services rendered to him in the office which he holds, and remit the reports to a Committee to consider the same and report a deliverance for the adoption of the Assembly. He said they all felt themselves under deep obligations to the Committee, and especially the Convener, who carried on most of the work of the Committee. He referred in high terms to the great services rendered by Mr. Cochran, and heard with deep regret of his desire to resign from this position. He hoped Mr. Cochran would reconsider the matter. The report was a very interesting one. He concluded by moving his resolutions.

Mr. Warden King, of Montreal, seconded the motion.

Rev. John McTavish, of Woodstock, preferred the motion should be separated into two parts, so that the report could be discussed by the Assembly.

Rev. J. McTavish said he would be willing to go on with the discussion now, unless the Assembly desired it to be postponed till morning. (Cries of "Go on.") He proceeded to refer to the debate of the report. He alluded to the proposal of the Committee in reference to the appointment of missionaries in Manitoba, and remarked that if Manitoba paid the missionaries they should appoint them, but when the Committee appointed and paid them, he thought their resolutions should be sustained. He urged them to deal frankly with their people in the matter of money. He pointed out the small sum of 40 cents which was obtained for this great work, and added that if he got all the tobacco out of the congregations, he would support all the ministers of the Church—(laughter)—and if he got the whiskey as well, he would do a great deal more. (Laughter.) He believed that if Mr. Cochran retained both the office of Convener and his congregation as well, he would not live.

Rev. W. Rogers, of Collingwood, hoped that the organization would be amended so as to make it more effective.

Rev. Principal McVicar did not believe that any Church was more liberal than their own. He pointed out that the sum actually in reference to the working of the various

be necessary were the members and adherents of our Church alive to the importance of Home Mission work. The contributions of 50,000 members should be such as to place this Committee in a position to bid every new opening without being restricted by the fear of debt. As the case now stands, for eight months in the year the Committee, in order to meet pressing obligations, have to borrow large sums of money, trusting to forthcoming collections to discharge their indebtedness. How to meet old claims without entering into new engagements, is all that can be done in the present circumstances. The total amount contributed by the several Presbyteries, had been \$20,581 against \$19,022 last year, showing an increase of \$1,559. The receipts mentioned included \$814 from Sabbath Schools, \$272 in donations, \$486 for Manitoba from the Free Church of Scotland, and \$206 from Manitoba College. Besides this \$2,385 had been received from Knox College Missionary Society; \$1009 from the Montreal College Missionary Society, and \$445 from mission stations in Manitoba. The total sum received was \$24,480 as against \$21,212 for 1872-3. The Presbyteries which contributed the largest amounts were, Toronto \$5,801; Montreal, \$2,728; Hamilton, \$1,996; London, \$1,383; and Paris, \$1,277. The report contained statements of considerable length and interest contributed by the people was not 40 cents, but really \$11, as shown by the report submitted in the afternoon. He objected to any coercion being used toward the Manitoba Presbytery, and suggested the employment of agents to awaken interest in the people in regard to this matter.

Rev. Professor Bryce denied that the Manitoba Presbytery had set itself in hostility to the Committee.

Rev. Principal Cavan explained that he had not intended to allude to any greater liberality on the part of the Wesleyans, but had referred to the want of organization in their own Church to obtain a Home Mission Fund.

After some remarks from Rev. Mr. Warden, in which he complained that wealthy men did not contribute to the fund as they ought,

Ten o'clock having arrived, the Benediction was pronounced, and the Assembly adjourned.

FOURTH SEDERUNT.

(Thursday Morning.)

The Assembly met at 10 o'clock. The Rev. Mr. McPherson, Moderator.

The Committee on Bills and overtures presented their second Report, which on motion was adopted.

Preaching before the Assembly. A committee consisting of Messrs. Hay, McMillan, Durie and Rev. Messrs. Wardrop and McLaren, were appointed to make arrangements for the supply of Knox Church Pulpit next Sabbath.

Address to his Excellency Earl Dufferin. The Committee appointed to draft an address to Earl Dufferin, Governor General of the Dominion, reported said address which on motion was adopted.

The Assembly appointed a Delegation consisting of the Moderator and Clerks of Synod, with Dr. Topp, Dr. Taylor, Principal Cavan, Hon. Jno. McMurich to present the address to Lord Dufferin.

A communication was read from the Hon. A. MacKenzie, intimating that the Parliamentary Library would be open from 9 a.m. to 5 p.m., for the use of members of Assembly.

The Moderator announced that he would name the committee to nominate standing Committees in the afternoon.

Principal Cavan's motion of thanks to the Convener of the Home Mission Committee, and remitting the annual Report to a Committee to consider was carried. The Moderator intimated that he would name the Committee in the afternoon.

An overture on Home Mission regulations from the Cobourg Presbytery was read. It engaged certain alterations in the rules at present in force regarding Probationers and Ministers, and also regarding congregations which were in arrears of stipend.

Mr. Bennett was heard in support of the overture. He specified certain laws now in force which were in his opinion objectionable—which neither Students nor Presbyteries observed—which had been framed peaceably and were inconsistent with each other.

Mr. Ewing followed to the same effect Mr. J. M. King, Toronto, moved that the overture should be sent to the Committee appointed to consider the Home Mission Report. Mr. Bennett moved that the prayer of the overture be granted. Mr. King's motion was carried by a very large majority.

OVERTURE FROM MONTREAL PRESBYTERY ANENT REMUNERATION OF STUDENT MISSIONARIES.

An overture on the above subject was read and Dr. McVicar heard in its support. The overture was transmitted to the Committee on the Home Mission Report.

An application from the Hamilton Presbytery to retain on the roll, the name of the Rev. George Choyno, was read and unanimously agreed to.

A similar request was made on the part of the Brockville Presbytery for Mr. Lochard, and agreed to.

The request of the Presbyteries of Brockville and Ottawa, to make transferee of South Gower congregation to Ottawa Presbytery, was agreed to.

A request of the Presbytery of Durham that Chesley congregation be transferred to the Presbytery of Bruce, was agreed to.

Mr. Hastie on the part of the Brockville Presbytery, applied to have liberty to put the name of the Rev. E. D. McLaren an ordained Missionary on the roll.

On motion of Mr. Warden the application was remitted for consideration to a Committee.

The Presbytery of Hamilton made application for the General Assembly to decide under what Presbytery Mr. Caswell should be placed, he having been ordained by the Presbytery of Hamilton as Missionary to Sault Ste Marie, and his name in two mean-

time added to the roll of that Presbytery. The application was remitted to a committee to consider and report.

Overture from Presbyteries of Montreal, Toronto and Hamilton, in favour of holding an Ecumenical conference, a document in favour of the same from the General Assembly of the Presbyterian Church of the U.S. Pending the discussion of this subject, the Assembly adjourned to meet again at 3 p.m.

AFTERNOON SEDERUNT.

The afternoon sederunt commenced at three o'clock.

The subject of an Ecumenical Council was taken up.

Rev. James White, of Osgoode, moved, "That we express our approval of the objects named in the communication, and appoint a Committee to meet or correspond with the Committees from other Presbyterian denominations on the subject."

Rev. R. Ure, of Carleton Place, liked the idea of union, which meant strength, and thought that in foreign missions at least this Church might correspond with other Churches. The matter, however, required some consideration. He asked what were the objects of the Council.

Rev. Dr. Topp said that for instance it was desirable that the Presbyterian Churches should not interfere with one another in foreign mission fields, and it was also advisable that no alteration should be made in the Confession of Faith without a general agreement.

After some conversation, Rev. Mr. Reid said that the Committees would simply consider the time, place and manner of holding the Council, but it would be two or three years before the Council could be held.

Rev. Mr. Ure urged that the Committees ought to receive instructions as to the course they should take.

Rev. W. Reid said the first thing for the Assembly to consider was the advisability of the meeting of the Council. Then it should consider the appointment of the Committee.

Rev. J. McTavish wanted to know if the appointment of the Committee would bind the Church to an approval of the Council.

Rev. J. White, of Osgood, thought there was too much fear in this matter.

Rev. Principal Cavan said he believed the motion committed the Assembly to approval of the general idea of an Ecumenical Council, and he would vote for it on that ground.

Rev. Mr. Inglis of Ayr, thought this Church had looked too much to themselves in past years. He hoped they would go forward in this work without doubt or fear.

The motion was then agreed to.

Rev. Mr. Fraser moved that the following be the Committee.—Dr. Topp, Professor Gregg, Principal McVicar, Dr. Burns, Hon. John McMurich, and Mr. Staunton. The names of the Moderator and Clerks, and the Revs. Dr. Taylor and J. White were added and the motion then passed.

Rev. J. M. King presented the report of the Committee on Delegates from other bodies.

Rev. H. Gordon then addressed the Assembly. He bore fraternal greetings from the Church he represented to the General Assembly. He urged that at this time above all others, they should unite to defend their Church. They wanted more *esprit de corps* among Presbyterians and he was sorry to say that there were ministers and elders who felt compelled to apologize because they were Presbyterians. He contended that they had nothing to be ashamed of in Presbyterianism though he was only too happy to recognize the service rendered to Christianity by other bodies. There never was such a field for Christian effort as the American Continent. When every man had its representatives, Presbyterians ought to be in the front, and never trail their banner in the dust. A tremendous crisis was coming upon the church and history was being made in a day. He hoped their respective bodies would stand shoulder to shoulder to meet the crisis, to labor for the salvation of souls and the extension of the Redeemer's kingdom. He contended that the incalculable of truth was the great backbone of the Christian Church. He proceeded to allude to the proposed marriage between the other church and this one. In the United States they had gone through this stage. He had been present in Pittsburg when the bodies united, and described the scene on that occasion. With the union a spirit of Missionary zeal and of religious conventions sprang up, and the result was a blessing to the whole community. He pointed out that there was no necessity for two regiments to picket against one another, or for one denomination to occupy a field already filled by another. The Home Mission Board of the United States were perhaps the most perfect of the Boards of the Presbyterian Church of the United States. All this was the result of the Union consummated in 1858. The Dominion now held by far the most magnificent field for labor. He concluded by wishing that God's blessing might rest upon them, and that the future might tend to God's glory, and the extension of the Church. The Moderator expressed the thanks of the Assembly to Mr. Gordon.

Rev. Mr. Warden moved that the report presented by Mr. King be received, and that Messrs Wallace and Campbell, of Toronto, be appointed to wait upon the Congregational Union, to meet in that place.

An overture from the Presbytery of Prescott, praying that Mr. John J. Richards, a student from the States, be licensed was read, and the prayer was granted.

An overture was then read praying that the financial year be changed so as to conclude with the ordinary year.

Mr. H. Young moved that the overture be referred to the Presbyteries.

A long, desultory discussion took place.

Rev. J. White moved that the overture be received and laid on the table.

The amendment was lost, and the original motion carried.

The Committee appointed to consider amendments to the act of Assembly reported. They suggested an amendment to the

(Continued on 1st page.)

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FRIDAY, JUNE 12, 1874.

THE ASSEMBLY AND SYNOD.

From being anxious to give as much as possible in one issue of the report of the proceedings of the Presbyterian Church Courts, which have been holding their meetings at Ottawa, during the past week, we have omitted editorials and miscellaneous items.

THE UNION FINALLY AGREED TO.

We are sure that all our readers will be rejoiced to know that the negotiations for Union have at last arrived at a successful and most harmonious issue. To all appearance, there will not be even a single recusant. Those who were at one time most opposed have been brought wonderfully round by the changes which have been made in the basis and accompanying resolutions.

KIRK SYNOD.

Saturday, 6th June.

The Synod met at 10 o'clock a.m., and after devotional exercises resumed the debate on Union. Dr. Jenkins, of Montreal, spoke strongly in favor of union, and concluded by affirming that if, after four years of negotiation, this Church was to recede from the final step, it would be held up to the reprobation of every religious body in Canada.

The Preaching of Christ, a Cause of Rejoicing.

A SERMON PREACHED AT THE OPENING OF THE C. P. ASSEMBLY ON THE SECOND OF JUNE, 1874, BY REV. WM. BRID, TORONTO, RETIRING MODERATOR.

Philippians I xviii. "What then? Notwithstanding every way, whether in prison or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." At the time when Paul wrote this Epistle he was a prisoner at Rome, in bonds for the gospel of the Lord Jesus Christ.

Let us, first, look for a few moments at these words as used by the Apostle with reference to his own circumstances at the time, and afterwards consider some of the lessons which they are fitted to teach us.

I. Let us, then, briefly consider the words before us as originally used by Paul. "What then? &c." The Apostle with all his burning zeal, and with all his consecration to the service of the Saviour, was not an austere, unfeeling man. He had a generous, joyous, sympathetic nature, a large loving heart.

But the joy of the Apostle in the circumstances in which he was placed, was occasioned, or at least greatly enhanced by the consideration that in so many ways, notwithstanding his own bonds, the knowledge of Christ was spread abroad, that "in every way, whether in pretence or in truth, Christ was preached."

never out of his view at all. This was his determination—and we know how well he carried it out—to know nothing but Jesus Christ and Him crucified. To His eye the glorious rays of the Son of righteousness lighted up every object which he beheld. To him "to live was Christ."

II. But let us proceed to notice some of the lessons which we may deduce from the words before us:—

1. First we observe that one very important lesson which these words may teach us is that the preaching which we should aim at, and the preaching which should give us joy by whomsoever it is practised, is the preaching of Christ. Paul was filled with joy when Christ was preached, even although by those who had no love to himself personally.

Again, by others there may be no actual negation of the great truths of the gospel. Many things may be truly set forth in regard to Christ, while there is apparently little or no desire or aim to set forth Christ Himself, and to bring lost, helpless sinners into contact with a living, loving, all-powerful Saviour.

In contrast with this, let it be our great desire and aim to preach Christ to sinners, and invite and plead with them to come to Him. To set him within His character of Emanuel, God with us, to preach Christ as the great Prophet, Priest, and King of His Church, as the ever-living and ever-loving Saviour, who is able to save unto the very uttermost all who come unto God by Him, whose blood still cleanseth from all sin, who to His people is the same yesterday, to-day and for ever, who is, by His Spirit, ever present with His church and people, and will be with them even unto the end of the world, and who will at last appear the second time without sin unto salvation to gather His redeemed ones unto Himself, that where He is, there they may be also.

coherence with the truth of God's Word, which glorifies the Saviour, and which, through the application of the Spirit, proves effectual for the salvation of sinners. It is thus which, by the blessing of the Spirit, is really the power of God and the wisdom of God unto salvation.

2. If we have the spirit and the mind of the apostle, we shall rejoice when the gospel is preached not only in connection with our own Church, but to others. We do not defend divisions in the Church of Christ upon earth. But all who truly believe in the Saviour, and who heartily love Him, are really one in Christ, and one body in Him.

We state this emphatically, because there is a tendency to think and speak of external union as identical with, or necessarily involving real Christian unity. But we have only to look at the state of some of the churches around us, to see that there may be outward union without any real unity, either of doctrine, or of feeling and affection. Still it would be delightful to have outward and visible union among those who are followers of the same Lord.

It is scarcely necessary to say that it is only when Christ is preached, when the grand fundamental truths of the gospel are held and set forth, that we can rejoice in these as compromised, if the truth as it is in Jesus is not set forth, it would be spiritual charity to rejoice. The beloved disciple, with all his love and charity, could not say God speed to those who did not abide in the doctrine of Christ.

3. We may say too that the more we have of the spirit of the apostle, the more shall we rejoice on account of any special progress in the Lord's work, any special revival of religion, wheresoever the same may take place, and by whatever agents. When the Church in Jerusalem had heard of the good work in Antioch, they sent forth Barnabas that he might go and see how the work really prospered.

4. We may make a closer application of these words, and gather lessons of a more personal kind. It may be that one minister or one labourer in the gospel vineyard is much more successful in his work than another. One may be called to occupy a prominent and important position, while another labours on in obscurity. One may have crowds waiting on his ministry, while that of another attracts but few.

the advancement of His cause; rejoice, if only his work is done, and his honour is promoted, and souls are brought to the knowledge of his salvation. We do not mean that we are to have no longings of soul for extensive usefulness, that we are coldly to acquiesce in want of success in the great work of the Gospel ministry. How earnestly did Paul long for the salvation of souls; how did he wrestle in prayer, and travail in birth till Christ should be formed in those to whom he preached. But it should not be for our own credit a glory that we should be ambitious of success. We should have no jealousy of others whose success may be greater than our own. If we ourselves are influenced by true love and devotedness to the Saviour, and are really seeking to advance His cause, we may rest assured that our labour shall not be in vain in the Lord. "In due time we shall reap if we faint not." Let us make the glory of the Redeemer our great aim, and then we may safely leave all results in His hand; and if our position should be an inferior one, if even we ourselves be as nothing, let us still rejoice if He is exalted, and His work is done and His Kingdom extended. You remember the spirit and the words of our Lord's forerunner "This my joy therefore is fulfilled. He must increase, but I must decrease." Some of you no doubt have read in the life of that eminent minister, Mr. James Durham, who lived in the 17th century, an incident which illustrates the point which we have been noticing. On a certain day he and Mr. Andrew Gray, a brother minister, a young man at the time, were walking together on their way to their respective Churches. Mr. Durham seeing many thronging into the Church in which Mr. Gray was to preach, and but here and there one dropping into the Church where he himself was to preach, said to Mr. Gray, "Brother, I perceive you are like to have a thronged Church to-day." To this remark Mr. Gray replied "truly, they are fools to leave you and come to me." "Not so dear Brother" said Mr. Durham, "for a minister can receive no such honour and success in his ministry, except it be given him from heaven. I rejoice that Christ is preached and that His Kingdom and interests are gaining ground, and that His honour and esteem doth increase, though my esteem in people's hearts should decrease and be diminished, for I am content to be anything, so that Christ may be all in all."

5. In the case before us the Apostle refers to some who were preaching Christ from no pure motives, from no Christian spirit, but in a spirit of contention and envy, and with a view to vex or injure himself. Even in this case he rejoiced that Christ was preached. It is possible for us to conceive of a similar thing being done, although we should always be slow to judge of the motives of men, even if their actions seem to speak pretty plainly. But if we should even be placed in circumstances all similar to those of the Apostle, we should still, like him, rejoice if Christ is really preached if the truth is set forth. We may grieve at the spirit indicated, as no doubt Paul did, while he rejoiced at the work done, God's grace is omnipotent and sovereign, and can work by very unlikely means. He can and he may bless the word preached by one who is not influenced by the truth itself. As an old writer says,—some times the traveller ready to perish has been guided to the fountain by the cry of some foul beast of prey, and souls may be brought to Christ by the truth spoken by one who does not himself know the Saviour. But although this may be the sovereignty of God's grace, it is not His usual way of working. Paul while he rejoiced when Christ was preached even by these men, did not regard the state of mind of the preacher as an unimportant thing. He appeals again and again saying to his own sincerity of heart and his own consistency of life, and from many passages in the Word of God we learn the necessity of the preacher realizing in his own soul the truth and power of the Gospel which he preached to others, so that he shall be enabled to speak that which he knows and testify that which he himself hath experienced. It is from the fullness of our hearts that we are to speak, and not merely as if we were repeating a lesson or going through a task. We shall generally find that there is a correspondence between the state of mind of the preacher and the effect of his preaching "so we preach and so ye believe." It is when the truth comes from the deep convictions and experiences of our own hearts, that it is, by the blessing of God, most likely to come home to the hearts of the hearers. It is when we ourselves are feeding on the hidden manna that we are most likely to be owned and blessed of God in feeding the flock committed to our care. Let us then look well to our own hearts, let us seek to have our souls fed from day to day if we would feed others. When we read the word of God, let us not be all the time thinking what we may get to say to others, but seek first of all to have it brought home to ourselves. When we shake the precious fruit from the tree, let it not be merely that others may catch it up; but let us see that it fall especially into our own lap that we may eat it and find it to be the joy and rejoicing of our hearts.

Friends and brethren there are lessons for you too, there is instruction for you here also. If the great work of ministers to preach Christ, then he is to you all in all. The knowledge of Christ is the one thing needful. The end of a Gospel ministry, the great thing to be aimed at in sermons is not to entertain, or gratify, or flatter you, not to amuse you, or even to give you an intellectual treat. It is that Christ may be found in you, it is that you be reconciled unto God. Be not impatient under the preaching of the Gospel. Turn not away from the preaching of Christ as from a hackneyed subject. If you have not embraced Him, receive Him now as your Saviour, your all in all. If you have received Him, seek to live as living Epistles of Christ, showing forth the praises of Him who hath called you out of darkness into light. And may the Lord grant that whatever be our position in the Church we may be all working for Jesus, living not unto ourselves but unto Him, and rejoicing in seeing His Kingdom advancing, and in looking forward to the time when He shall reign from sea to sea and from shore to shore. Amen.

CANADA PRESBYTERIAN CHURCH,

GENERAL ASSEMBLY.

(Continued from 1st Page.)

EVENING SEDERUNT.

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

After devotional exercises and confirmation of minutes,

Rev. A. Young presented the report of the Committee on Standing Committees,

Rev. Mr. Cochrane said he had to leave for home to attend a funeral,

The Assembly then again went into Committee on the Union question,

Rev. J. McTavish moved that inasmuch as a number of the members of the Assembly felt dissatisfied with the third and fourth resolutions accompanying the proposed basis of Union,

Rev. Mr. Ure said he supposed Mr. McTavish objected to the Act of Independence because of the circumstances under which it was obtained,

Rev. Dr. McVicar said Mr. Ure was discussing a question which had been decided.

Rev. Mr. Ure asked Mr. McTavish if he simply objected to one of the grounds on which the resolution was based.

Rev. Mr. McTavish replied in the affirmative.

Rev. Mr. Ure said in that case he saw no reason for asking for a conference upon it.

Rev. Dr. Burns said he would be willing to submit the third resolution to a conference,

Rev. Mr. McTavish agreed to separate the two resolutions.

Rev. Dr. Burns then supported the motion.

Rev. J. M. King disagreed with the course taken by Mr. McTavish.

Rev. Professor McLaren moved—that this Committee is of opinion that no judgment should be given by the Assembly on the 3rd resolution.

Rev. J. McTavish withdrew his motion in favour of Professor McLaren's motion.

Rev. Principal Caven said the Union Committee had not looked on the Act of Independence as a statement of the doctrine of the headship of Christ.

At the suggestion of Principal Caven, Professor McLaren altered his resolution so as to read as follows:—That the deliverance come to on this preamble renders it unnecessary in the opinion of this Committee that any judgment should be given by the Assembly on the third resolution.

Hon. John McMurrich moved that the Committee rise and report.

Rev. G. Ross moved in amendment that the Committee rise, report progress, and ask leave to sit again.

Hon. John McMurrich thought this had gone far enough, and the time was come to limit it.

The amendment was carried by 63 to 58.

Rev. J. M. King presented a commission appointing the Rev. J. Vannest a delegate from the Synod of the Reformed Church of America.

Rev. Mr. Vannest was called by the Moderator, and addressed the Assembly.

The Moderator tendered to Mr Vannest the thanks of the Assembly for his visit and address, and observed that though as a Church they had not much to do with national reciprocity, they were happy to know that his Church and this had for some years carried on reciprocity; and though this Assembly would not favour annexation to the neighbouring country—(cheers)—they would not so much object to annexation of their Churches to one another.

The consideration of the overture of the

Montreal Presbytery in reference to admitting Mr. J. S. Black, minister of Eskimo Church, was taken up.

Rev. W. Reid read the report of the Committee appointed to supply the pulpit of Knox Church on Sabbath, recommending that the Rev. R. Wright, of Ingersoll, should preach in the morning, and the Rev. Jas. Douglas, of Cobourg, in the evening.

Mr. Reid also announced that Mr. Phillips would give an evening of sacred song in the Methodist Church to-morrow, at eight o'clock. The diet then closed with the benediction.

FIFTH DIET—MORNING SEDERUNT.

Saturday, June 6.

The Assembly met at 10 o'clock. After devotional exercises and the confirmation of the minutes,

Rev. Dr. Topp stated that he had communicated the resolutions passed yesterday to the Synod in connection with the Church of Scotland, and they had consented to a conference with the Assembly at 11 o'clock to-day.

It was resolved to adjourn at 11 o'clock. The Assembly again went into Committee on the Union question.

The following resolution was agreed to: 'The Committee expresses general approval of the resolutions, with the exception of those which have already been dealt with.'

The following ministers recorded their dissent from the resolution:—Messrs. J. Middleton, J. McTavish, J. Ross, J. Scott, J. Ferguson, and Cameron.

The Committee then rose and reported the resolution to the Assembly, by whom it was received and adopted.

AFTERNOON SEDERUNT.

The Assembly met at three o'clock.

Rev. W. Reid read the report referring to Knox College. The Board of Management reported that in October, 1873, Rev. W. McLaren had been inducted into the office of Professor of Systematic Theology, and that Rev. Dr. Proudfoot, during the first half of the session, had conducted classes in homiletics, pastoral theology, and Church government.

The contributions to the ordinary fund had amounted to \$7,700, leaving a deficit of \$1,802. The endowment fund now amounted to \$6,612. The contributions to the bursary fund had amounted to \$1,988, which, with a balance from last year, amounted to \$2,074, which had all been expended except \$58.

The amount subscribed for the new College building was \$86,159, of which \$22,871 had been already paid. The contracts let amounted to \$73,680, not including several items. It had been found necessary to meet engagements with contractors, to borrow \$10,000 from the Western Assurance Company on a mortgage on the old building and site.

Rev. W. Reid then read the report of the Board of Management of the Montreal College. They reported the completion of the new college, of which they gave a description. The receipts on account of the building fund had been \$43,522, of which \$33,304 had been paid. The amount expended for the purchase of the ground and building had been \$12,128, which was \$9,324 in excess of the receipts.

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Hon. John McMurrich moved that the Committee rise and report.

Rev. G. Ross moved in amendment that the Committee rise, report progress, and ask leave to sit again.

Hon. John McMurrich thought this had gone far enough, and the time was come to limit it.

The amendment was carried by 63 to 58.

Rev. J. M. King presented a commission appointing the Rev. J. Vannest a delegate from the Synod of the Reformed Church of America.

Rev. Mr. Vannest was called by the Moderator, and addressed the Assembly.

The Moderator tendered to Mr Vannest the thanks of the Assembly for his visit and address, and observed that though as a Church they had not much to do with national reciprocity, they were happy to know that his Church and this had for some years carried on reciprocity; and though this Assembly would not favour annexation to the neighbouring country—(cheers)—they would not so much object to annexation of their Churches to one another.

The consideration of the overture of the

Montreal Presbytery in reference to admitting Mr. J. S. Black, minister of Eskimo Church, was taken up.

Rev. W. Reid read the report of the Committee appointed to supply the pulpit of Knox Church on Sabbath, recommending that the Rev. R. Wright, of Ingersoll, should preach in the morning, and the Rev. Jas. Douglas, of Cobourg, in the evening.

Mr. Reid also announced that Mr. Phillips would give an evening of sacred song in the Methodist Church to-morrow, at eight o'clock. The diet then closed with the benediction.

It was resolved to adjourn at 11 o'clock. The Assembly again went into Committee on the Union question.

The following resolution was agreed to: 'The Committee expresses general approval of the resolutions, with the exception of those which have already been dealt with.'

and without being minuted. The testimony, however, of Mr. Black, who was then and who is still a member of the Presbytery, was to the effect that the project of establishing an institution of the sort now in existence, had on more than one occasion been a subject of conference in the Presbytery; that the desirability of having such an institution was recognized by all, and that in the event of its being proceeded with the arrangement agreed to by all, or at least objected to by none, was that it should be placed in the parish of Kildonan.

The building, although it has been for some time in use, is in an unfinished state. It is estimated that a further outlay of \$700 would be needed to render it at all complete. As it now stands it has cost about \$1,200, of which \$1,484 is held by the Building Committee as a loan from the Hudson Bay Company, the rate of interest being 5 per cent. per annum.

The report was received and referred to a Committee.

Rev. W. Reid read the report of the Synod of the Presbyterian Church in connection with the Church of Scotland, requesting members of the Assembly to join with them in a communion service to-morrow at four o'clock.

The Assembly then adjourned until Monday morning.

Monday, June 8.

The Assembly met at 11 o'clock. After devotional exercises and the reading and confirmation of the minutes.

Rev. R. Hamilton read the report of the Committee on the Kankakee mission, from which it appeared that St. Ann had a population of 400, the inhabitants being chiefly French Canadians.

The report was referred to a Committee.

Rev. W. Reid presented the report of the Committee on French Evangelization. This report was referred to the same Committee as that to which the report on the Kankakee Mission had been referred.

Rev. W. Reid read the report of the Committee on the consolidation of the St. Ann, Kankakee, and French evangelization work. In the present state of the negotiations in regard to union it was considered inexpedient to enter on the consideration of the larger question.

After some discussion, the report was referred to the same Committee as that to which the other reports had been referred.

It was then agreed that Mr. Chimiquy be heard up to the hour of adjournment.

Rev. C. Chimiquy contended that he should be left at Kankakee for five months longer to meet the clouds which had been brought over the mission.

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It was resolved to put Mrs. Malcolm on the Widows' Fund, and her husband, now in the Asylum, on the Aged Ministers' Fund.

The Committee was authorized to deal with an application from the London Presbytery to place Rev. J. Donaldson on the Aged Ministers' Fund.

Rev. Principal Caven said that Principal Snodgrass and Mr. Croy were present as a deputation from the Synod in connection with the Church of Scotland.

Rev. Principal Snodgrass said he had a message to deliver which he believed would be entirely satisfactory.

Rev. Principal Caven moved that at 11 o'clock to-morrow the Assembly receive the Synod in conference in this Church. Agreed to.

The report of the Widows' and Orphans' Fund Committee was then read, showing that there were 23 widows on the list, against 23 last year.

The report was adopted.

The Special Committee on the report of the Home Missions Committee presented their report, recommending that the additional allowance to Mr. Jamieson, missionary to British Columbia, of \$200, be not granted.

Rev. Principal Caven explained that when Mr. Jamieson took the position of missionary to British Columbia at \$600 a year an addition of \$100 was made by the Home Missionary Committee.

After discussion, On motion of Rev. Dr. Burns, it was resolved to make the grant of \$200 for one year only.

The Assembly adjourned at 6 o'clock.

Evening Sederunt.

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

After devotional exercises and confirmation of minutes.

Rev. J. McTavish made a statement in reference to a remark which had been so credited to him.

Rev. R. Ure, in the absence of Hon. J. McMurrich, said the explanation was perfectly satisfactory.

Rev. W. Reid read the report of the Foreign Mission Committee, which showed that a most encouraging state of things existed in the Indian and Formosa Missions.

Rev. Prof. Gregg bore testimony to Dr. Fraser's attainments and the success he had met with in Knox College.

Rev. J. McCall urged that Dr. Fraser should visit several of the congregations before his departure.

Rev. J. Thompson, of Sarnia read the report of the Sabbath School Committee.

He said it was gratifying to see that more interest was being taken in Sabbath-schools. Every one under sixteen years of age should be connected with Sabbath-schools or Bible classes.

Rev. J. R. Watt, in seconding the motion complained that these select committees seldom suggested anything practical.

Motion agreed to.

Rev. Dr. Topp announced that the Revs. Messrs. Wilhamson and McMecken, delegates from the Irish Presbyterian Church were present.

These gentlemen were immediately invited to take their seats on the platform.

Rev. Principal McVicar read the report of the Committee to whom had been referred the report of the Committee on the Kankakee Mission, the French Evangelization Fund, and the consolidation of both.

The Committee recommended that the congregation of St. Anne, Kankakee, be placed under the supervision of the Presbytery of Chatham, that Presbytery to draw on the French Evangelization Committee, for not more than \$2,500 annually, for the support of the Mission; that Mr. Chimiquy's connection with the Kankakee Mission should be severed by the Chatham Presbytery, in order that he might be employed in evangelistic work among the French Canadians of the Dominion; that Mr. Chimiquy should not under the authority of the Committee on French Evangelization, that Mr. Lafontaine's name should be placed on the roll of the Presbytery of Chatham; and that the said Presbytery take legal advice in reference to the suits now pending in relation to the Kankakee property.

The report was adopted.

The Assembly adjourned at ten o'clock.

The following is the roll of the General Assembly for the year.—

PRESBYTERY OF MONTREAL.

MINISTERS.—Revs. S. K. McDonald, W. A. Johnston, J. Campbell, M.A., Wilham Grant, R. M. Thornton, B.A., J. McFarlane, J. McAllister, B.A., Wm. Taylor, D.D., Jas. McConechy, J. Scrimger, M.A., Alexander Young, D. H. McVicar, L.L.D.

ELDERS.—Messrs. James Court, John Brodie, C. McRae, D. Peckles, Geo. Rogers, John McLeod, Alex. C. Clarke, James R. McKenzie, James Brodie, John Stirling, Warden King, Peter McLeod, Adam Stevenson.

PRESBYTERY OF OTTAWA.

MINISTERS.—Rev. James Whyte, John McEwen, Wm. Moore, H. J. McDermaid, W. Burns, Robert Whillans.

ELDERS.—Messrs. Geo. Hay, Jno. Harrie, S. S. M. Hunter, John McMillan, David Wyllie, D. Lang.

PRESBYTERY OF KINGSTON.

MINISTERS.—Revs. Jno. Turnbull, John Burton, Andrew Wilson, Thomas S. Chambers.

ELDERS.—Dr. Rufus Holden, John Dickson, Messrs. Alex. McAllister, Chas. Shibley, Andrew Fraser.

PRESBYTERY OF BROCKVILLE.

MINISTERS.—Revs. A. Melville, J. Morrison, A. Glendonning, J. Hastie.

ELDERS.—Messrs. Bellenden, Thos. Coulthard, Jno. Ferguson, W. Kerr.

PRESBYTERY OF COBURG.

MINISTERS.—Revs. W. Bennett, Jas. Douglas, W. Mitchell, N. Clark, J. Ewing, K. W. Smith.

ELDERS.—Messrs. Walter Iddell, W. Hunter, Cravin Craig, Jas. Hall, M.P., Jos. Nelson, Dr. Montgomery.

PRESBYTERY OF ONTARIO.

MINISTERS.—Revs. Dr. Thornton, John Smith, J. L. Murray, W. D. Ballantyne, J. A. G. Calder.

ELDERS.—Messrs. Wm. Reid, G. A. Pyper, Adam Gordon, A. Mustard, A. Beith.

PRESBYTERY OF TORONTO.

MINISTERS.—Rev. Dr. Topp, J. Adams, A. Carriek, Prof. McLaren, D. M. McIntosh, Prof. Gregg, J. Brockenridge, W. Reid, Principal Caven, J. McKing.

ELDERS.—Hon. J. McMurrich, Messrs. T. W. Taylor, Jas. Brown, J. Somerville, J. Barclay, J. McLennan, M.P., J. McBean, M. Staunton, S. Marshall, J. Bruce.

PRESBYTERY OF SIMCOE.

MINISTERS.—Revs. W. Fraser, Robert Rodgers, John Gray, Mungo Fraser, Thomas McKee.

ELDERS.—Messrs. Thos. Dallas, Charles Morris, Robt. Gordon, McCraw, Simon Fraser, W. McWhenny.

PRESBYTERY OF OWEN SOUND.

MINISTERS.—Revs. Robert Dobar, Jas. Cameron, Alex. McLennan.

ELDERS.—Messrs. C. Ormiston, P. Christie, Jno. Durie.

PRESBYTERY OF HAMILTON.

MINISTERS.—Revs. C. Fraser, Geo. Christal, Samuel Fenton, D. H. Fletcher, J. A. McBean, John McCall, D. D. McLeod.

ELDERS.—Messrs. Hugh Young, Wm. Henderson, John Scott, Robt. Lawrie, Wm. Brown, Wm. Muir, Dr. Comfort.

PRESBYTERY OF GUELPH.

MINISTERS.—Revs. Jas. Little, John Goodwille, J. McDonald, D. D. McLennan, J. Wardrop, R. Bently, James Middlemiss, R. Torrance.

ELDERS.—Messrs. Thos. McCrea, M. Douglas, A. N. Forrier, M. C. Lutz, Alex. Granston, Archibald Campbell, R. Wood, Dr. McGuire.

PRESBYTERY OF PARIS.

MINISTERS.—Revs. Walter Ingles, P. Wright, J. A. Aill, J. McTavish, W. T. McMullen, R. N. Grant.

ELDERS.—Messrs. J. Sutherland, A. Whitelaw, R. Kerr, H. Davidson, A. Wilson, Jno. Chisholm.

PRESBYTERY OF DURHAM.

MINISTERS.—Revs. W. Blair, R. C. Moffat, C. Cameron, J. Morrison.

ELDERS.—Messrs. Thos. Lauder, James Nesbitt, James Scott, Duncan McMillan.

PRESBYTERY OF BRUCE.

MINISTERS.—Revs. A. Tohnie, John Anderson, D. Davidson, Peter Currie.

ELDERS.—Messrs. John Devar, Alexander McKinnon, James Rowand, W. P. Patterson.

PRESBYTERY OF LONDON.

MINISTERS.—Revs. J. B. Duncan, J. A. McDonald, J. Baird, J. Milloy, John McAlpine, J. Scott, J. Thompson, N. McKinnon, Dr. Proudfoot, G. Guthbertson.

ELDERS.—Messrs. J. H. Caird, R. Fleming, Wm. Grievie, Alex. McCall, P. McCullum, Donald Chisholm, D. S. Robertson, John Thompson, Alexander Smith, Thomas Gordon.

PRESBYTERY OF STRATFORD.

MINISTERS.—Revs. T. McPherson, J. Boyd, R. Hamilton, D. Gordon, J. K. Hislop.

ELDERS.—Messrs. Donald Gordon, Alex. Dunbar, John Webster, Wm. Dunn, Wm. Whealey.

PRESBYTERY OF HURON.

MINISTERS.—Revs. Robt. Ure, Jno. Ross, Charles Fletcher, Geo. Brown, Alex. Grant, Jno. Ferguson, Alex. Y. Hartley.

ELDERS.—Messrs. Arch. Matheson, Jas. Spence, Jno. Gardner, Jas. Agnew, Walter Scott, D. D. Wilson, Geo. Walker.

PRESBYTERY OF CHATHAM.

MINISTERS.—Revs. A. McColl, W. King, W. Forrest, R. H. Warden.

ELDERS.—Messrs. W. Webster, W. Stainforth, A. Bartlett, R. Urquhart.

PRESBYTERY OF MANITOBA.

MINISTERS.—Revs. A. Fraser, Professor Boyce, A. Mathieson.

ELDERS.—Messrs. J. Fraser, D. McVicar, P. R. Young.

Sabbath School Teacher.

LESSON XXV.

THE DEATH OF MOSES

COMMIT TO MEMORY, vs. 5, 6.

PARALLEL PASSAGES.—NUM. XXV, 12; Judge 9.

With v. 1-3, read Deut. xxxii. 49; with v. 4, Gen. xv. 18; with v. 5, 6, Josh. i. 1, 2; with v. 7, Josh. xiv. 10, 11; with v. 8, Num. xx. 29; with v. 9, Num. xxvii. 18; with 10-12, Num. xii. 6-8.

CENTRAL TRUTH.—Living and dying we are the Lord's.

LEADING TEXT.—Precious in the sight of the Lord is the death of his saints.—Ps. cxvi. 15.

This record is to be read in connection with the Lesson for May 31, in which is detailed the sin of Moses in speaking hastily, imperiously and unadvisedly to the people, and twice smiting the rock, instead of speaking in the Lord's name and according to his word to the rock in presence of the people. Num. xv. 7-11. Then and there the Lord called him and Aaron to account (v. 12), declared his displeasure, and the reason of it, and their punishment in being shut out from the land.

From Deut. iii. 23-25 we learn that Moses prayed for the remission of this punishment, but in vain (v. 28). "Let it suffice thee; speak no more to me of this matter." Moses assigns as a reason, "the Lord was worth with me for your sakes." He cannot mean, "I was innocent, but was punished for your guilt." He can only mean "the Lord showed his wrath with me for your sakes." Could there be a more solemn warning than they, had in this sentence on their faithful leader?

Accordingly he delivers to the people a most impressive charge, and though an old man, with but few traces of age upon him (A. 7), for "his eye was not dim, nor his natural strength abated," he quits his post and goes to Pisgah. He had reached the age of 120, divided into three equal periods, eighty years of his life being preparatory to his real great work.

Simplicity and clearness will be promoted by our examining first the facts, and then the lessons.

I. THE FACTS, regarding the death, burial, and successor of Moses.

(a.) From the plains of Moab, he ascended Pisgah (v. 1), "the hill" (marg.), not, probably a proper name, but an eminence on Mt. Nebo, a range of high lands "over against Jericho." "The Lord showed him," in all likelihood by imparting supernatural strength to his eyes, all the land. It is described in vs. 2, 3. More is included in this survey than the unaided vision could perceive clearly. The object is to comfort Moses under the infliction of the sentence, to lighten the blow as far as possible, to mingle mercy with judgment, and to give him sensible assurance of the faithfulness that would soon put the people in possession of the promised land (v. 4). It is made probable from this that the eyes of departed saints do not from the state into which they enter, actually survey the transactions of this lower world.

(b.) "So Moses the servant of the Lord died there," v. 5; Heb. ix. 27. The idea of any form of translation is shut out. His death is as directly asserted as it could be, "according to the word of the Lord" (ch. xxxii. 50), as truly as Aaron "died" in Hor. The only translations recorded, those of Enoch and Elijah, occurred in an age of declining faith (Jude verse 14; 2 Kings iii. 1-8), and were a needed testimony concerning another world, and the manner of men whom God approves. These truths had now been shown to men in other and fitting ways. His burial was with unprecedent honour—not in pomp, or in splendor, or in sepulchral monuments—for "no man knoweth of his sepulchre" then or now; but in the fact that "the Lord buried him." It is supposed that Jude (verse 9) refers to something connected with this event, but we can only conjecture. The Jewish tradition is that to Michael, entrusted with his burial, Satan made objection that he was unworthy of such honour, having killed the Egyptian. The later idea has been a mere guess that Satan wished to tempt the Hebrews to relic-worship of the body. He was mourned for by the people (v. 8) thirty days. His record is more enduring than could have been put on a tomb. It is in vs. 10-12 where we have emphasized his nearness to God, and the mighty signs and wonders wrought by him in the sight of all Israel. It is also in the Hebrew people, and in the Mosaic economy which prepared for the Christian church.

(c.) His successor had already been appointed. There was no care on his mind on this point (v. 9). He was officially designated by the ancient method, which has come down through all the ages since, the laying on of hands, and he was qualified by the spirit of wisdom. (We shall see more of him in future studies.)

II. THE LESSONS OF THIS EVENT.

(a.) In dealing with his servants God inflicts present punishment when giving final glory. Do not expect because you are God's children to sin and escape punishment. It is enemies he lets alone, Hosea iv. 17. Whom he loves he rebukes and chastens, Rev. iii. 9. See examples: Abraham's weak faith (Gen. xx. 2) and trouble following; Lot's choice (Gen. xiii. 10), and Sodom's capture (Gen. xiv. 12) and ruin (Gen. xix. 29); Jacob's craft (Gen. xiv. 31), and his fears (Gen. xxxii. 7), and sorrows with his own children (Gen. xxxiv. 30, xxxvii. 84 and xlii. 80); and Samson, Heseekiah, Peter and others. See the principle of this in Ps. xxxix. 30-34. Saved for Christ's sake and made children, we are chastened if we be wayward children.

(b.) But mercy is mingled with judgment (see above); by showing Moses the land, comforting him as to a successor, for that must have lain near his heart, attending him in his death; and honouring him in his burial. Ps. xxiii. was anticipated with Moses. So with us. There are present temporal blessings which our sin, imprudence, folly may have forfeited. But under the hand of those God comforts us, and gives us a more abundant spiritual good.

Nor should we fail to notice how, in the New Testament, Abraham's faith, "righteous Lot," the weak Moses, even Sauson stand out in their goodness only. Their sins God remembers no more. So it will be with saints in the judgment day.

(c.) God is saying to each of us, "Go up and die." Where, how, when, we know not, but we know the fact, "Be ye also ready."

(d.) Death is a gain to saints, through Christ's death, but still it carries a memento of sin (Rom. vi. 23). But oh! the awfulness of dying in ignorance of Christ, without God and without hope!

(e.) Saints see with the eye of faith the good land, and are enabled to trust themselves, their loved ones, and all that concerns them, to God's faithfulness. To dying fathers God says, Jer. xlv. 11. His people can say with Paul, 1 Tim. i. 15. The fitting words on Dr. James W. Alexander's tablet are those of Paul (2 Tim. i. 12), "I know whom I have believed," &c. Let these lessons be laid to heart by teachers, and scholars as we here part company with Moses the man of God.

Burial of Moses.

In that strange grave without a name, Where he his unconfined clay Shall break again, O wondrous thought! Before the Judgment Day.

And stand with glory wrapped around On the hills he never trod, And speak of the strife that won our life, With the Incarnate Son of God.

O lonely grave in Moab's land! O dark Beth-peor's hill! Speak to these curious hearts of ours, And teach them to be still.

God hath his mysteries of grace, Ways that we cannot tell, He hides them deep, like the hidden sleep Of him He loved so well.

—From the Burial of Moses.

SUGGESTIVE TOPICS.

Why Moses did not enter the land—the nature of his sin—the sentence—the mountain ascended—the scene viewed—how probable—the words of the Lord to him—his death—how proved to be real—not a translation—the use of translations—how buried—where—tradition—New Testament allusion to his monument—greatness of his successor—how appointed—officially set apart—fitted—the mingled mercy and judgment—principle of this—examples of the favour shown to Moses—particulars—our position like his—how going up to die—what death is—how conquered—how its present aspect relieved—the hopes of believers.

Our Young Folks.

Mother's Way.

BY ALICE ARNOLD CRAWFORD.

Fred White sat on the edge of the sidewalk, slowly replacing his shoes and stockings. The shoes were heavy with red clay, and the stockings clung with damp tenacity to a pair of blue feet, refusing to be tugged beyond the wet little heels of their owner.

"I say, Rob."

"Well," inquired Rob, meditatively tracing with one bare toe the hop-scotch pattern on the sidewalk. "Well?"

"You and the rest of the boys go 'long and get your 'scuses. Don't wait for me," tugging at the refractory sock. "Teacher'll expect us back right away"—tug, tug, and a sound of parting stitches in the stocking. "Meet me at the corner and we'll all go to school together. There!"

Seeing that Fred's prospects were brightening, Rob and the others ran down the street, intent on producing from maternal pens the required excuses for an unfortunate tardiness in the schoolroom.

"How they do sing!" soliloquized Fred, as the voices of his schoolmates fell upon his ears through the open windows. "They ain't late, nor going home for a note, nor anything. Both the raft and the poles and the mud! and the little boy ruefully wiped his cheek with his clean jacket sleeve and proceeded to tie a knot in the stiff, clay-colored shoestring.

"I will be good, I will be good, I will be good to day."

shouted the chorus in the schoolroom as Fred arose and started for his home around the next corner.

"I will be good, I will be good!" proceeded the songster, with the usual vehemence of threescore mischievous and thoughtless urchins; but the words struck the listener unpleasantly.

"Just what I said to mamma this morning, when she pinned my collar," said he, feeling involuntarily for the too frequently lost article. "I meant it, too. But Rob and the boys called me to the water, and then Tom Gray said I didn't dare go on the raft; and, anyway, I won't be dared by Tom."

Fred sighed as he opened the little gate and went through the grass to the kitchen door. The hardest of his way lay in meeting this mamma and conquering her scruples—for mamma had her scruples, and they interferred sadly sometimes with Fred's plans. She was washing though, and perhaps would be in a hurry. That was his favor.

"I say, mamma," winningly.

"Why! Freddie!" came in sweet, surprised tones from the cloud of steam.

"Say, now—now, mamma," laying a stick of wood with great precision on the nearest pile.

"What is it, dear? Why aren't you at school? It is late."

"Well, that's just it. You see Rob and the boys and—well, yes—and, and me—"

time for 'rithmetic. I'll be bringing in wood while you write."

Now this unusual offer of Fred's struck his mother suspiciously, and she dried her hands slowly, with a troubled look on her face. It was a way his mother had. She always looked seriously upon the misdeeds of her children in their dealings with their teachers. Fred never liked it. It made him so much trouble to have her ask questions. Why didn't she let things go, as Tom Gray's mother did?

"Freddie."

"Yes'm," hesitatingly, from the dim recesses of the woodshed, where the dry sticks lay.

"Come in for a moment."

Fred obeyed. She was a little mother, but he always obeyed when she spoke. She led him into the coal-room, beyond the kitchen.

"Yes, sir," said Fred to himself. "Yes, sir. She's going to ask questions. The boys'll be waiting. Oh! dear. That old raft and Tom Gray—and, anyway, what did mamma so inquisitive?"

"Where have you been?" began his mother, sitting down in the green arm-chair (she looked pale against the green, Fred thought) and removing the strip of linen from the neck of his "roundabout."

"Just down to the ravine a little while. They were whole lots of boys 'nd a raft. They said I daren't get aboard; 'nd so I did. You wouldn't have me be a coward, of course," doubtfully, but encouragingly.

Mamma didn't seem very appreciative just here, so Fred proceeded:

"'Nd then we went to the bridge, and the bell rang before we could get ashore. Rob and the others were late, too."

As his mother's eyes were slightly downcast, Fred stood a little closer to her skirts. His feet seemed in the way.

"What did your teacher say?" asked Mrs. White—so sadly, it seemed—taking from Fred's pocket a roll of soiled linen, once a clean handkerchief.

"Oh! she said we must get our 'scuses—the rule, you know. Oh! no. My feet are warm enough. Don't mind me! You just be writin', cause I'm in such a hurry."

Quietly surveying the clay-spread shoes, Mrs. White began removing them. Fred thought her hands looked very white and delicate against his solid stockings, and wondered, as she laid the damp articles aside, if washing was very hard, any way. Mamma's arms were slender, too. 'Twas too bad to make her so much work. But the note!

"Come, mamma, will you?"

"Yes, Freddy, since your teacher requires it. Put on these dry things." And she turned away to bring her pen.

"Why! ain't she jolly, though?" whispered Fred, to his dry socks. "No questions nor grieved looks. Tell you, I'll never do this again. No, sir!"

"What shall I say?" asked mamma, as she pushed down the clothes in the boiler and returned.

"Oh! just what they always say. Please a-scuse Freddy, as he was necessarily 'tained," said the young diplomat.

"Then it was necessary for you to go to the water?" queried his mother, doubtfully.

Freddy was chipping the dry mud from his copper-toes. He didn't reply.

"And necessary to play on the raft?"

"Tom Gray dared me," interposed Fred, dulling his knife rather recklessly.

"And necessary to stand in the cold water?"

"Well, now, mamma, let's not talk about that now. It's most ten o'clock. Please be writin'."

"What shall I write?"

"Oh! you know." And the speaker nervously twisted his shoestring and put it through an eyelet.

Mamma began writing, gravely. Fred hopped on one foot to the table, anxiously spelling out the words. He saw:

"N-o, n-o; e-x-c-u-s-e, excuse."

for you to decide whether she is right or wrong. Good-bye."

Fred brushed the tears away. Tom Gray shouldn't see him cry. He wanted to kiss mamma. She looked so pale, and maybe her way was best. He looked back from the entry. He would smile toward her. It would be too bad to let her go home grieving, and he remembered her arms were so small and those stockings were only two among many muddy ones. He had made her a great deal of trouble this morning—little mother!

He went into the schoolroom. Mamma waited without for three, four, five minutes. No sound of blow or cry. Six, seven minutes. All quiet within.

Then she drew a long breath and went home.

At noon two feet bounded out of the kitchen and a voice exclaimed:

"Harrah for mamma!"

"Well, dear!" brightly.

"She never touched me. Not a stroke. She only looked odd around her eyes, and she read your note aloud, and she said, 'Here is a good mother.' My 'I was so proud I didn't care if I did have to stay and make up my lesson. I wouldn't have you write the other excuse for anything."

"And how about Rob and the others?" asked his mother.

"Oh! I didn't ask. They didn't have to stay, though; 'cause they weren't gone as long. Oh! I didn't mind. When a fellow is so full of happy and proud and never meaning to be bad again, he don't think about the others getting off easy. I say, mamma" (Fred's face was in the kitchen towel)—"I say, after all, even if she had whipped, I think your way's the best. Dinner ready?"—N. Y. Independent.

How Logfellow Wrote his Psalm of Life and Other Poems.

Mr. James T. Fields, of Boston, recently delivered a lecture in that city on the poet Longfellow, which gave a careful and just appreciation of the genius of our distinguished countryman. In the course of it he furnished some curious information in regard to the origin of certain poems which have attained the widest celebrity—information such as came to him in the intimacy of private friendship, and yet such as, without any want of delicacy or violation of confidence, he could give to the public, which always takes interest in the first conception of those songs which touch the popular ear and heart. We therefore quote this passage from the lecture:

It is always interesting to know under what circumstances a poet has framed an immortal poem or sonnet or song. As I happen to know something of the origin and birth of many of Longfellow's poems, let me divulge a few secrets in regard to them. The "Psalm of Life" came into existence on a bright Summer morning in July, 1838, in Cambridge, as the poet sat between two windows at the small table in the corner of his chamber. It was a voice from his inmost heart, and he kept it some time in manuscript, unwilling to part with it. It expressed his own feelings at that time, when he was rallying from the depression of a deep affliction, and he hid the poem in his own heart for many months. He was accused of taking the famous verse "Art is long and time is fleeting," from Bishop's poem, but I happen to know that was not in his mind, and that the thought came to him with as much freshness and originality as if nothing had been written before.

"There is a reaper whose name is death" crystallized at once, without effort, in the poet's mind, and he wrote it rapidly down, with tears filling his eyes as he composed it.

"The light of the Stars" was composed as the poet looked out upon a calm and beautiful Summer evening, exactly suggestive of the poem. The moon a little strip of silver, was just setting behind Mount Auburn, and Mars was blazing in the south.

That fine ballad "The Wreck of the Hesperus," was written in 1839. A violent storm had occurred the night before, and as the poet sat smoking his pipe about midnight by the fire, the wrecked Hesperus came sailing in his mind. He went to bed, but the poem had seized him, and he could not sleep. He got up and wrote the celebrated verses. "The clock was striking three," he said, "when I finished the last stanza." It did not come into his mind by lines, but by whole stanzas, hardly causing him an effort, but flowing without let or hindrance.

One of the best known of all Longfellow's shorter poems "Excelsior." The word happened to catch his eye late one Autumn evening in 1841 on a torn piece of newspaper, and straightway his imagination took fire at it. Taking the first piece of paper at hand, which happened to be the back of a letter received that night from Charles Sumner, Longfellow crowded it with verses. As first written down, "Excelsior" differs from the perfected and published poem; but it shows in its original conception a rush and glow worthy the theme and the author.

On a Summer afternoon in 1840, as he was riding on the beach, "The Skeleton in Armor" rose as out of the deep before him, and would not be laid.

The story of "Evangeline" was first suggested to Hawthorne by a friend, who wished him to found a romance upon it. Hawthorne did not quite coincide with the idea, and handed the theme to Longfellow, who saw at once all the essential qualities of a deep and tender idyl.

Mr. Moody has had the courage in the midst of the Scottish revival to decline all offers of pecuniary assistance, and has lately quite surprised people where he is working, by declining a thousand pound check from the Baroness Baskitt Contts. She was in Edinburgh during the whole of the time when Messrs. Moody and Sankey were at work in that city, and her offering shows the nature of the estimate she had formed from personal observation of their labors.—Christian Union.

Miscellaneous.

"The Night is Coming on, and I am a Stranger."

As we were passing down the street from our home on the hill, to the little village below, in the gloaming, we were met by a man of foreign birth, who stopped suddenly, and inquired of us the way to a village four miles distant!

A sister in company with us, began to give him directions relating to the route—when we interposed by saying, "There's a much more direct way—the new road, you know."

In a twinkling he turned full upon us, and with a countenance expressive of the most intense anxiety we ever witnessed, said, "Madam, tell me the best and straightest way, for the night is coming on and I'm a stranger."

The words were so earnest, the manner, and expression so impressive, that we trembled with fear lest we should fail in making the way plain before him, and we, at the moment, really regretted that we had not noted every turn in the route which led to that village by the way of the "new road."

The stranger hastened on—we directed our steps to our church vestry to participate in an entertainment given by our people to assist in defraying church expenses. But, at intervals, amid the good cheer that greeted us on every side, would sound those thrilling words, "Tell me the best and straightest way, for the night is coming on, and I'm a stranger."

We could but think of the day, that dreadful day, which we must all meet, how lost, benighted souls, with terror depicted upon every face would rush through the assembled multitudes, and in words of dreadful despair implore the redeemed to tell them the way—the nearest way to become reconciled to God—the straightest way to the "City of Refuge," for the night of that darkness has come on, and they are strangers to God, strangers amid blackness and eternal darkness.

Ah, Christian worshippers, knowing the terrors of God why do we not more earnestly persuade men?—and improve every opportunity to direct them into the sure way, the straight and narrow way, that the night may not overtake them, before their goings are well established in the new and better way?—for "if the righteous be scarcely saved, where will the ungodly and sinners appear?"

An Ultramontane Orator.

The Prussian Parliament was enlivened on Saturday last by a vigorous if not judicious, speech by Herr von Loe, an Ultramontane member. He expressed indignation that the State should attempt to dictate to the Church the character of the education necessary for her ministers. "Did the apostles," he demanded, "and St. Peter pass a State examination before teaching Christianity?" Unhappily by the laughter which greeted this remark, Herr von Loe diverted on the independence of the Church, and proudly pointed to the fact that to maintain it "the Pope had sacrificed an entire land." People had accused the Government of the Church States of being "the most miserable in the world." "Ah," exclaimed the excited deputy, "if we had only as few taxes to pay as were levied in the Church States!" Cries of "Peter's pence" interrupted the speaker; but he added, "I believe many in Prussia would be glad if in military matters we were in the position of the Church States." Ten years ago it had been said that in Baden the Roman Catholic Church was being fired at with muskets, but in ten years more Prussia would fire at it with cannon. "This prophecy," said Herr von Loe, "is now being fulfilled." "Where are the cannon?" asked some curious members. To this the only reply was, "Unhappily, the Catholics, in their battle for Christianity, authority, and freedom, are deserted by their friends, and stand alone in the breach. But they will not sacrifice conscience to the Emperor, and do not regard the Church laws as morally binding." Herr von Loe would like to make out that he and his friends are martyrs; but their crown is rather more easily won than that of Huss or Jerome of Prague.

Certain Moravian missionaries, in the old times of slavery, went to one of the West India Islands to preach, and they found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves souls. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house, that they might save the souls of lepers, knowing as they did so that they would never be permitted to come out again; they went there to take the leprosy, and to die if by so doing they might save souls. I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren and preach Jesus to them. Brethren, we have never reached to such devotion; we fall far short of what Jesus deserves. We give Him little; we give Him what we are ashamed not to give Him. Often we give Him our zeal for a day or two, and then sleep all the more soundly; we seem to-day as if we would set the world on fire, and to-morrow we scarce keep our own lamp trimmed; we vow at one time that we will push the Church before us and drag the world after us; and by-and-by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh for a spark of the love of Christ in the soul! Oh for a living flame from off Cavalry's altar to set our whole nature blazing with the divine enthusiasm for the Christ who gave Himself for us that we might live! Henceforth take upon yourselves the solemn irons of your soul this resolve: "I will unlace the latches of his shoes; I will seek out the little things, the mean things, the humble things, and I will do them as unto the Lord, and not unto men, and my eye shall not be over as He has saved me from my previous black."—N. Y. Independent.

Scientific and Useful.

SLICED BREAD PUDDING.

Cut some slices of light cold bread, and butter them, then spread preserves of any kind over them, and repeat until you fill your pan or mold. Beat four eggs, pour over the bread in the pan one pint of boiling milk, then the eggs; place the mold in boiling water, cover it with a cloth, and let it boil twenty minutes. Serve with a nice sauce.

SIMPLE CORN MEAL PUDDING.

Stir into a quart of boiling milk the yolks of two eggs, three heaping spoonfuls of meal and half a cup of sugar, well beaten together. Cook five minutes, stirring constantly; remove from the fire, and add the whites beaten to a stiff froth. Pour into a pudding dish, and bake one hour in a moderate oven. Serve with cream and sugar.

TEA PUSK.

One pint of sweet milk; one tea-cup of sugar; a piece of butter the size of an egg, warmed in the milk; one teaspoonful of salt; one tea-cup of potato yeast; and flour enough to make a soft sponge; let it rise in a warm place. When light, add some quantity of butter and sugar, and two eggs, beaten very light; work in flour enough to make the dough like raised biscuit; not very stiff; let it rise again; roll out and cut with a cake-cutter; lay them in the tin greased with butter; cover closely with cloth to prevent the surface from drying; set in a warm place till light enough to bake. When done, mix a little molasses with the yolk of an egg, and wet the surface of it before removing it from the oven. Very nice.

To REMOVE SPOTS FROM CARPETS.—Mix well half an ox's gall with one quart of water; wet and rub the spot with this. Then with a clean scrubbing-brush, warm water and soap, well scrub the spot, and wet and half-wring a clean floor-cloth in clean cold water, and rub well over the soap and gall from the carpet; rub the spot with a dry, coarse cloth, until it is nearly dry, then pin a piece of thin brown paper over the spot to prevent dust from settling on it while wet, and leave it to become perfectly dry. If the spot occurs near the side or end of the carpet, undo a few tacks, and slip under the spot a thickly-folded coarse towel to absorb the water which runs through, and to prevent the wet carpet from lying in the dust; after washing the spot remove the folded cloth, and slip in its place a piece of folded paper, which leave until the carpet is dry.

SEDATIVES FOR CHILDREN.

These quack medicines owe their soothing and quieting effects to the action of opium, and the infant is by them given a morbid appetite for narcotic stimulants. The offering for sale of such nostrums should be prohibited, as tending to the physical and moral deterioration of the race. In India mothers give to their infants sugar pills containing opium, and the result is a languid, sensual race of hopeless debauchees. In the United States the poisonous dose is administered under another name, but the result will probably be the same.—Popular Science Monthly.

INSTINCT.

"Joey," the Chimpanzee at the Zoological Gardens, London, when dying, evinced the greatest dislike to being left alone, and held the keeper's hand tightly in his, so as to prevent his leaving the room. As generally animals sink away to die alone in some corner, this craving for human society is curious. When the keeper fed him with some orange juice, only a few days before he died, "Joey" put up his face to kiss him, and followed him about the room with his eyes in the most touching manner.

NEW FORM OF BLIGHT ON FOREST TREES.

A new form of blight is reported as attacking beech-trees in Westphalia. A snow-white substance appears upon the bark and gradually covers the tree, sometimes producing death. It is shown by the microscope to consist of fine threads, among which appear great numbers of small insects, by which these are secreted. It has the properties of wax, having nearly the composition and melting point of Chinese wax. It is, in part, saponified by potash, the soap yielding an acid, with a melting point of 51.5 degrees. The unsaponified portion melted at 140-145 degrees, and seemed to be rich in carbon.

ANTIDOTE FOR POISONING.

The experiments made by Prof. Einz, of Bonn, with reference to the effects of alcohol on animals, are regarded as of much importance, inasmuch as he seems to have discovered the reason why alcoholic stimulants are so useful in cases of snake-poisoning. He found that when decomposed blood was introduced into the veins of the living animal all the symptoms of putrid fever were shown, the temperature increasing until death ensued. Alcohol, it is stated, reduced the heat and retarded the putrid process, increasing the action of the heart—precisely the effect of alcoholic stimulants, it is said, when administered in cases of rattlesnake poisoning.

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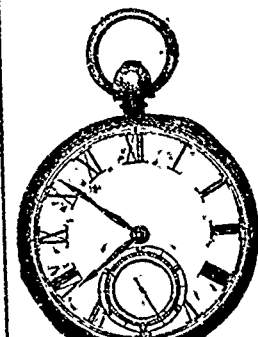
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