

British American Presbyterian

Vol. 5—No. 22.]

TORONTO, CANADA, FRIDAY, JUNE 30, 1876.

[Whole No. 230

Contributors and Correspondents

NOTES FROM NEW YORK.

New York, for the present, is miserably dull. We want the excitement of business to drive the wheels of life on with accelerating force. And there is not money enough to make up for the lack. Even the Centennial with all its grand conceptions of the past, and the fond anticipations for the future is seldom, unless in the public press, spoken of. And then Moody and Sankey have gone, and when the main stake is gone from the centre, the cords that were stretched to it have become all loose and try to form other centres of their own. But we cannot say with much success. The effort to maintain the common centre where all could meet as in the Hippodrome, has all been but a failure. The meetings in the Association Hall of the Christian Young Men Institution have by no means been overcrowded. But perhaps it was not otherwise to be expected. The effort under Moody and Sankey was an abnormal one, and things must sooner or later return to a normal condition. The crowd has drifted away from its centre, but we are glad to say that it has not altogether been lost. Thousands have been quickened, and many no doubt have been led from darkness to light.

But the few results that have made their appearance on the surface have led some of our best men gravely to consider the whole case, and the expediency of such gatherings. In our ministerial conferences, which have sought to gather up the facts of the case in connection with the Hippodrome meetings, the experience of one, to the surprise of almost every other, have been pretty much the experience of all. Thus, one brother got a goodly number of names of converts from the committee, but upon investigation very few of these could truthfully be credited to the Hippodrome. And those most sanguine were those who have had least experience in our city. These were inclined to give more credit to the Hippodrome than those who knew and would trace the history of the few that might be called converts.

Very considerable efforts were made to continue the work. The most conspicuous of these were the efforts put forth by Dr. Hepworth and young Dr. Tyng. But Dr. Hepworth's large church have dropped their special efforts, and Dr. Tyng keeps up the excitement with the aid of tent services and singing. Both of these two brethren have received large accessions to their number, but the majority of other churches have not had more than their usual numbers, and some decidedly less, so that summing up the whole case in respect of additions to the membership, there are not more than the average of other years.

Other results of course have followed, some, as was expected, of a good kind, and some not at all desirable. The travel-around-Christian got their breath out on the devoted heads of their more conservative pastors, who either wanted push, or, as these sagely surmised, "the Spirit of the Gospel of Christ." They want the pool to be always stirring—forgetting that rest was as much needed and more than even the movement—and forgetting too, that as long as it stirred many would be desecrated and wounded, and would need to be put in rather than be the healthy helper of the great work, whether of the church or of the world's salvation.

As I had expected, although in the many visits of your correspondent to the General Assembly in Brooklyn, I failed to meet with Mr. Laing, I did expect to meet with him in the PRESBYTERIAN, and had expected that his notes would save the infection of mine. And to a great extent they have. Foreclosing as to the motive in the election of Dr. Van Dyke as Moderator, his selection in view of union with the Southern Church was most opportune. But another rather than he took the most of the steps that were taken, altogether without the mandate or even the consent of the Assembly. And so sanguine was the person in question of the union, that he gave forth the command, "Ring the bells of earth and heaven," in view of the marriage that he expected to be celebrated next day. I suppose they have not rung yet, for the marriage has not yet taken place; it is still in the future.

In the General Assembly of the American Presbyterian Church there is much of dignity and really much power, but far too latent they lack the freedom and the force of like Assemblies in the old land and even in Canada. And as the result of our experience we question as to whether they gain in dignity, and in time an equivalent for the healthful stimulus which a manful debate sends to the very extremities of the church.

There was a sore that our knowledge manifested itself; and as to some extent it is present in Canada also, it may be as well to uncover it. For the sooner a change is made the better. We refer to the matter of entertainment. Brooklyn, city of Churches though it be, could not, others put it would not entertain all the delegates that came. We are not sure but that New York had more of them than even Brooklyn. Nor was this fact alone known to those behind the scenes; it was felt by many of the Delegates themselves, and some refused to be pensioners on a bounty, that in respect of numbers, was sparingly given, and to pay their own board.

Why not, as in the Old Land, make provision in the settlement of ministers, or in some other way, to cover all the expenses of Presbytery Synod or Assembly, and let each man be free as the merchant to go where he will and feel that he depends upon no one. Why should the teachers of an age not feel the independence which they ought to teach?

The Twenty-fourth of May last was a day of no ordinary interest to young people of Brooklyn. Upward of 50,000 Sabbath School children, with banners flying and hands playing, walked her streets. And truly in a very significant sense, "a little child shall lead them," was felt that day in Brooklyn. Almost everything had to give way to them, and even the General Assembly had to adjourn for the day on their account. How soon our children learn their importance, and learn too to command rather than to obey; so that evil as well as good are mixed up in these things.

New York, June 10th, 1876.

[The above has been held over for two weeks on account of the pressure of General Assembly matter in our columns.—Ed. B. A. P.]

Bazaar in Metis, Quebec.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In the Presbyterian burying ground, Metis, lie the remains of a large number of immigrants who perished a two shipwrecks many years ago. We intend having a Bazaar about the middle of next August, to raise funds for a stone to mark the spot. I, therefore, take the liberty of writing to you on the subject, in order that those of your readers who purpose visiting Metis this summer, and are willing to contribute work, may prepare themselves for so doing. "Forewarned, forearmed." Our Bazaar will be free from every objectionable.

Yours respectfully,
T. FENWICK.

French Evangelization.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—The report given of the proceedings, near the close of the General Assembly, states that an "additional Agent" was appointed for the French Evangelization scheme. The reasons for such an appointment do not seem to have been made public; and from the report of the French Evangelization Board, the fund seems to be in a tolerably prosperous state, as compared with the funds of other schemes of at least equal, if not of greater importance. Why should two Agents be employed for the French work, at an expense to the Church of over three thousand dollars per annum, and the Home and Foreign Missions and Colleges, etc. etc., be excluded? Why was not the mind of the Church sought on this matter in the usual way, by sending the question of an "additional Agent" down to Presbyteries? There is danger of such hasty and expensive legislation telling unfavourably on all the schemes. Let us have light on this appointment, if you can.

June 26th, 1876. PRESBYTERIAN.

"Father" Chiniquy.

At the request of the Rev. Mr. Chiniquy we reproduce the following:—
To the Editor of The Tribune.

Allow me to make a few remarks on your article of Friday headed "The Canadian Heretic."

Your correspondent, though honest, has given you an erroneous view of my faith, if, from what he has said, you have concluded that I must be classed among the heretics of Canada.

When I spoke before the General Assembly of Toronto, Wednesday last, some of the hearers were so impatient at the least shadow of difference with their views, that cries of "Order! Order! Chair! Chair!" were heard at the first appearance of deviation from the old, beaten track.

When the word "doubt" fell from my lips, my voice was so much drowned by the cries of "Order! Order!" that I could neither finish my phrase, nor make myself understood by many.

My "doubts" were not about the existence of an "eternal hell," which is too clearly enunciated in the Gospel to allow any doubt; but those doubts were, and are, only about the nature of the sufferings, and the number of the damned.

Though I had not fully expressed my views as I wished, I saw that the feelings of many were such that it was neither the place nor the time to say more about my doubts and perplexities.

I had said enough to show my friendly feelings towards Mr. McDonnell. I ended my short and curtailed address by saying: "My hope is that we will deal with that brother just as Christ did with a more guilty sinner, by saying, 'Go in peace and sin no more.'" After these explanations, I hope that you will not again class among the "Canadian heretics" your old friend,
C. CHRISTY.

St. Ann, Kankakee Co., Ill., June 18th.

Would a man frequently calculate his income and expenditure, he would escape many a bitter reflection; for he must be lost to every generous feeling of pride and honourable principle who wantonly incurs debts, which he cannot discharge.

DR. CHARLES HODGE in his Theology, Vol. 1, p. 640, says that the language of Rhoda, recorded in Acts xii. 16, cannot prove that Peter had a guardian angel, inasmuch as the language of "an uneducated servant can have no didactic authority." But Rhoda did not say anything of the sort. She "constantly affirmed" that it was Peter, and not his guardian angel, that stood at the door.—*Transylvanian Presbyterian.*

LORD JEFFREY'S DOUBTS

The following extract, from the second volume, pp. 200-2, of the autobiography and memoir of Dr. Guthrie, reads a very instructive lesson to those who are troubled with doubts about the doctrines of religion, but much more so to ministers of religion:

"I was asked by his family to officiate at the funeral of Lord Jeffrey—a request that put me in a more trying position than almost any circumstance in my life which had occurred before or has occurred since. Fortunately for me, the gentleman, a near relative of the family, who was the bearer of the request, was a devout Christian and an able man. I frankly unbosomed myself to him, telling him that while I considered this request an honour, I felt it one which imposed on me a very difficult duty. Lord Jeffrey was a member of no Christian Church; he did not even attend any; and from these and other circumstances many believed him to be a confirmed sceptic. 'I am anxious,' I explained to this gentleman, 'on the one hand, in my prayers and otherwise to avoid the use of one word that could hurt the feelings of his family, on the other, I am bound in duty to my Master and to the truth, and to the interests of those who are present, all of whom will keenly watch what I say in this matter, and some of whom will watch for my halting, as a flatterer or time-server—to say nothing that might encourage scepticism, or make it appear a matter of indifference whether a man did or did not make a Christian profession.'"

This brought out to me a very interesting account of Lord Jeffrey and his state of mind, leading me to draw up a prayer, the only one I ever formally composed and carefully committed to memory. I was assured then, as I had been assured by Lord Dunderman years before, that however much he might differ from me and others on some particular points, Lord Jeffrey was not an unbeliever. Professor Miller, who was his physician, told me some time thereafter, that when in attendance on him during his lingering illness, he found him engaged in reading the bible, on which he descended with manifest pleasure and amazing volubility. The gentleman who waited on me at the request of the family, told me that Lord Jeffrey entertained some peculiar views, staggered at some doctrines or points usually accepted by Christians; but what they were, not any of Lord Jeffrey's most intimate friends ever certainly knew. Given out to the world, they might have disturbed the faith and confidence of some good Christian people; so not considering them of sufficient importance to warrant the risk and chance of doing that, he had resolved to keep them to himself and to have them buried with him in his grave. What a beautiful contrast does this forbearance and silence of Lord Jeffrey, this tender regard for the feelings, the peace and hope of many good Christians, present to those who are constantly running after novelties in religion, casting out their doubts on the most sacred subjects, disturbing the peace of Christians, and giving utterance to crude and undigested notions and nostrums of their own on the divinity of our Lord, the inspiration of the Holy Scriptures, the extent and nature of the Atonement, notions which they may be found holding to-day and abandoning to-morrow."

The Eastern Ontario Union Sabbath-School Convention

Will meet (D.V.) in Bethel-Hill Presbyterian Church, Indian Lands, on Wednesday and Thursday, the 6th and 7th days of July proximo, commencing each day at 10 o'clock, a.m. A cordial invitation is extended to all interested in Sabbath-school work. The managing committee have made ample provision for the accommodation of strangers. The principal subjects that will be discussed are:—(1) Is the International Series of Bible Lessons preferable to the old method of teaching, i.e., chapter after chapter, in succession? (2) How can the interest of Christians be increased and deepened in Sabbath-school work? (3) Home training, and its relation to the Sabbath-school. (4) The advantages of illustrative teaching. (5) Sabbath-school awards and entertainments: their uses and drawbacks. (6) The relation of the pastor to the Sabbath-school. (7) What is the best method for retaining in our Sabbath schools the older scholars? (8) What is the end of Sabbath-school instruction? (9) The importance of having a good library in connection with the Sabbath-school; and a number of other subjects interesting to a lover of Sabbath-schools.

Another Gift to Presbyterians.

Mr. Baird, the philanthropist of Scotland, designs, it is said, to add another generous gift to his past benefactions. The Dundee Advertiser says:—"We have heard that the great ironmaster of Gartsherrie has in contemplation the bestowal of another half-million sterling to Presbyterian uses, largely, but not exclusively, for the benefit of the Church of Scotland. The munificent donor is said to desire the advancement of the higher education of the ministers of the Presbyterian denominations, and to be devising means whereby those of the Free and United Presbyterian Churches might participate in the advantages of this second magnificent gift, without any compromise of principle on their part. Although the precise nature of the endowment, and the method of its application, may not be finally determined, we believe we may safely foreshadow the general intention to devote another £500,000 to the advancement of Presbyterian culture."

All is hollow where the heart bears not a part, and all is peril where principle is not the guide.

AN OUTSIDE OPINION.

In the following letter, which we clip from the Philadelphia Presbyterian, Dr. McIntosh, the respected gentleman who represented the American Presbyterian Church at our recent General Assembly, gives a few of his impressions of what he saw "across the boundaries":—

The most prominent city on the way to Toronto is Hamilton. This is a stirring place, and combines some of the best features of English and American appearance, and business energy and habits. English English conservatism, which gives good foundation, and American radicalism, out of which comes life and its motions, makes it one of the most satisfactory business points in the North-west. Our Church is strong here, not only in membership, but in wealth, institutions of learning, and aggressive piety.

Toronto is a commercial looking city. In her beautiful harbour appear the chimneys and masts of a large number of vessels, and the noise and rumbling of wheels, occasioned by port and railroad stations, indicate that in times of financial prosperity this is a lively city. . . . This is a city of churches, of which we inferred the Presbyterians and Methodists were the leaders. The buildings, in the main, are substantial and good, rather than stylish or showy—the material embodiment, to some extent, of the moral and intellectual worth of the people, whose best qualities do not lie on the surface of things.

The moral tone of society seemed to be unusually good. Far less evidence of drinking exists than in most English or Scotch cities. A lively interest prevails among the churches on the subject of temperance. And as for the quiet and reverent bearing of the people on the Sabbath, it is equal to the best Scottish conceptions. In the Presbyterian churches the order is eminently Scotch; most of the ministers are either Scotchmen or their descendants. The congregations are usually large, filling the galleries as well as the first floor; and free from the miserable false pride in American churches that he gallery is not socially as good as the floor. In these Toronto churches, as far as we saw, the pews are divided into sittings, and these numbered, and in one church we saw on a pew:—"Mr. —'s pew holds nine persons," and it was so numbered. The ministers usually wear gowns, and occupy the old-time high pulpits, only large enough for the dominion; but not so with the gown. We saw a comparatively small man put on the gown of a stalwart Scotchman, covering him from neck to heel, in the tremendously warm weather of last week. We were uncomfortable at the sight of his struggles within the trammelling folds; it gave us a smothering sensation to see him making desperate thrusts to put his hands through the long sleeves, in which, by his best efforts, we could only see the ends of his great fingers, until wearied and wilted, he had the good sense to drop off the oppressive load at the beginning of the sermon.

The congregation sang Rouse's version of the Psalms, and we confess to the return of the echoes of childhood, filling our eyes with tears; for the one who loved us best stilled our childhood's fretfulness at evening time, and comforted us in sickness, by these time-sanctified strains. We have never heard such singing. It was grand—not according to the rules of an elegant science, but in the soul-inspiring effect, and in the uplifting of the affections heavenward; it was worth a thousand times more than a heartless, fastidious science has ever offered.

The services are much after the order of our own Church, except the first prayer, which is usually intolerably long, but good in every part, sometimes rising to a sublime fellowship with God, when a man talks with God face to face; but with mortal bodies and with mortal infirmities, they would be too long, even in heaven. It is a waste of Divine privilege; it often causes a loss of reverence; for after a reasonable length we saw the worshippers open their eyes, shift their positions, look about; some would sit down, and even put themselves into attitudes indicating a desire for variety, if not greater enjoyment.

The preaching is not generally long or tedious. We believe the preachers of Canada, on an average, will compare favourably with any in the Protestant world. Some are grand; most are faithful, sound, and able in their teachings. They are fully equal to a like number of our own, and many of them would command admiration in any country.

The Sabbath Schools of the Dominion are so far as we could learn, up in progress to the best, and vastly superior in the absence of many sensational methods employed with us. The knowledge of the Word of God is the chief end with teachers, and we hope the chief attraction to pupils; the catechisms are used in teaching, somewhat as maps and globes are to a knowledge of geography, tracing boundaries, classifying facts, illustrating and formulating what would otherwise be only ill-disposed impressions.

We would not pass from one branch of the subject of Education without a word about their public school facilities. Through the kindness of a young attorney and President of the Board of Deacons in Dr. Topp's church, we were permitted to see the Department of Public Instruction for the Province, and we do not hesitate to say that the facilities there displayed are superior to anything we have in any one place in the States, and we believe that popular education is making good progress, and on better moral basis than in our own land. They have had to fight the Papacy, the common enemy, as we, but they have not deferred to it as much.

We also saw the buildings of the great

University of the Province, completed in 1861, endowed largely from the sale of lands granted by George IV. The buildings and appointments, so far as we could see, are, in some respects, superior to any we know of at home. Of the teachings we have no knowledge. We were also shown the new building of Knox College. This is the Theological Seminary of the Province, and is a capacious and well arranged building, with a large number of rooms for students, and a refectory. The building is, architecturally, fine, and is paid for, but they have as yet no permanent endowment. It is presided over by Principal Gaven, one of the most scholarly men and clearest thinkers of our time. We will have occasion to say more of this Institution and Faculty in our next, in which we will also confine ourselves to the United Presbyterian Church in Canada, as seen in its Assembly. M.

Presentation to Mrs. Geo. Burnfield, Scarborough.

A very pleasing and unexpected visit was paid at the manse, on the 3rd Concession of Scarborough, by a large number of the ladies of the Highland Creek congregation, Scarborough, on Monday, the 12th instant. The pastor and his wife were taken by surprise, in the midst of their arrangements for removal to Brockville. After some friendly conversation, a sumptuous feast was prepared by the ladies, from the good things with which they had come well provided. It is hardly necessary to say, that full justice was done by all present to the luxuries with which the dining-table was laden. So great was the large-heartedness of the friends from Highland Creek in this matter, that there was enough left to make a continuous festival for almost a month. When this part of the business was finished, the following ladies and friends assembled in the parlor, namely, Mrs. Thos. Elliot, Mrs. John Elliot, Mrs. Thos. Dixon, Mrs. Wm. Cowan, Mrs. Wm. Milner, Mrs. Wm. White, Mrs. Robert Neilson and Mrs. Alex. Neilson, and Messrs. H. Cowan and Mr. Robt. Neilson, when Mrs. Thos. Dixon, in the name of the ladies present and of the ladies of the congregation, presented Mrs. Geo. Burnfield with a valuable and richly chased silver urn, as a token of their deep regard and love. The address was expressive of their warm affection for Mrs. Burnfield and their pastor, and intense regret at the separation that had taken place; and expressive, also, of the hope that the blessing of God would rest on them in their new home in Brockville. Mr. Burnfield, on behalf of his wife and on his own behalf, replied in suitable terms, thanking them for the gift, which was valuable in itself, and rendered much more so, coming from friends so strongly attached to Mrs. Burnfield and himself, as they all were. They both would always look on this as a token of the loving hearts and warm friends of the Highland Creek congregation. This congregation had always been noted for its liberality and kindness towards its pastors; and this was the testimony Mr. Burnfield wished to give. They had been kind and generous to him during the years of his ministry among them; and he hoped that God would soon send them another pastor, who would be over them in spiritual things. In his own name, and on behalf of Mrs. Burnfield, he stated that they would ever look back to this occasion, and to these friends who were present, with pleasure and affection for them all. The following inscription was engraved on the urn:—"Presented to Mrs. G. Burnfield, by the Ladies of Melville Presbyterian Church; June 6th, 1876." After a walk in the pleasant grounds of the manse for some time, in the enjoyment of the beauties of nature that were profusely shed round about in every direction, the friends from a distance started for home, a distance of about eight miles. The parting took place amid much regret and sorrow, expressed by all present, at having to part from a pastor and his wife whom they all loved. The sorrow was reciprocated; for both pastor and his wife felt deep regret at parting with friends that were so staunch in their friendship, and so good in all their actions to their pastor.—*Cont.*

Union of Presbyterians in England.

The long contemplated union between the United Presbyterian Church in England, and the English Presbyterians was consummated on June 12th at the Philharmonic Hall, Liverpool, when the two Synods, by mutual consent, and by the consent of the United Presbyterian Synod of Scotland, became one. The event was made the occasion of an imposing demonstration. The Moderator of the Scotch Synod of the United Presbyterian Church and the Moderator of the English Presbyterian Synod each made a declaration setting out the sovereignty of the United Presbyterians in England from the Mother Church in Scotland, and their union with the English Presbyterian body, the united body to be hereafter known as the Presbyterian Church of England. The result of these proceedings will be that the United Presbyterian Synod will be deprived of over 100 of its congregations, but the Presbyterian churches in England will be all under one jurisdiction, will number about 265 congregations, will have a membership of 50,000, and the united income of £160,000. When the two moderators gave each the right hand of fellowship there was a scene of excitement and enthusiasm. The new united Synod was then constituted with prayer, after which the Rev. Dr. Henderson, of Torpheth, the oldest member in the united Synod, was unanimously elected Moderator. The Rev. W. McCaw was elected clerk of the Synod, and Mr. James Watson the treasurer. The reverend moderator then delivered his opening address, in which he sketched the history of Presbyterianism in England.

GENERAL ASSEMBLY. PRESBYTERIAN CHURCH IN CANADA.

MORNING SEDERUNT, JUNE 20th.

The Moderator took the chair this morning at ten o'clock. The Assembly was constituted with prayer.

THE MACDONNELL CASE.

The Rev. Dr. Bayne, the Convener of the Committee on this case, wished to make a personal explanation. He was not present at the meeting of the Committee at which the report was adopted, and all the way through the debate on this question he was in favor of Mr. Straight's resolution, and was still. He expressed the hope that they might come to a peaceful and unanimous decision at once.

The Rev. Messrs. Smith, of Galt, and McMillan, made similar explanations.

COMMITTEE OF THE WHOLE.

The Rev. Mr. McVicar moved that the Assembly go into the Committee of the Whole to consider this report. They knew the dissentients had withdrawn from the Committee which had somewhat embarrassed the Committee, and he thought that they should go into Committee in order that there might be the fullest opportunity for discussing the report.

The motion was carried, and the Rev. Mr. Fraser was called to the chair.

The Rev. Mr. Smith, of Galt, thought a brief season of prayer would be very appropriate before commencing business.

The Chairman, therefore, called on Mr. Smith, who offered prayer.

The Rev. Mr. McMullen requested that the reference of the Presbytery of Toronto be read, which being done, he said it appeared to him, as it did when the vote was taken on Thursday night, that the Assembly, in coming to the decision to which they had arrived, had not dealt so much with the reference of the Presbytery as with the statements of Mr. Macdonnell.

It was held to be out of order to bring up that question, as only the report of the committee was under consideration.

The Rev. Dr. Ure said he thought the recommendation of the committee was one which the Assembly might unanimously agree to adopt.

While the Church should utter no uncertain sound on the doctrine involved, he thought that, as Mr. Macdonnell's position was not that of clearly defined heresy, the Assembly should imitate the example of other church courts in this matter, by dealing with the accused as leniently as possible. He thought that they should let the matter virtually drop. He could accept the report if the clause requiring Mr. Macdonnell to report to the next Assembly were left out, as he thought that would hamper Mr. Macdonnell's conscience.

The Rev. Professor Bryce, of Winnipeg, agreed with Dr. Ure as to the deletion of the clause referred to. He felt that Mr. Macdonnell would be in honour bound to report at the next Assembly, though they should not compel him to do so. He thought Principal McVicar's motion, which had been adopted by the Assembly, was as good as one as they could have adopted, as it stated very clearly the Churches views on this matter, and at the same time dealt fairly with Mr. Macdonnell.

The Rev. Mr. Smith, of Galt, thought Mr. Macdonnell's views were shown by his speech the other night to be nearer to those of the church than were generally supposed, and he hoped unlimited time would be given to Mr. Macdonnell to consider the matter.

Mr. Smith (an elder) thought Mr. Macdonnell had not contravened any doctrine of the church, but had merely held a doubt. He said that when John the Baptist sent word to Jesus asking Him, "Art thou He that should come, or do we look for another?" Jesus did not tell the messengers to avoid John the Baptist, as if he was a heretic or not sound. (Laughter.) They should imitate Christ in dealing with this case of mere doubt. (Applause.)

The Rev. Mr. Donald, of Port Hope, thought the attitude of Mr. Macdonnell's mind was one of partial or imperfect belief in this doctrine. When a minister left a theological hall his education was not concluded, and it was assumed that in the course of his study he would meet with difficulties. It was a position in which he himself was ten years ago, and not only young men had such difficulties. Richard Baxter, than whom perhaps no man in the Presbyterian Church in England had been the means of more good, wrote in his autobiography that, even in his old age, he was perplexed with doubts on some of the most fundamental doctrines of Christianity. He thought Mr. Macdonnell's face was towards the light, and that he would yet be in full accord with them. He felt assured that good would result from their being brought face to face with this momentous truth of the eternity of the perdition of the wicked, and if it would lead them to labour with more earnestness to save men from so awful a fate, he would not regret it.

The Rev. Dr. McGregor, of Halifax, moved that the deliverance of the Committee be adopted without the limitation of time. He pointed out that this would not preclude the Assembly from taking up the matter at any time they saw fit.

The Rev. Professor Bryce seconded Dr. McGregor's motion.

The Rev. Mr. McTavish moved the adoption of the report as it stood. He said that if it had not been for the kindly feeling of the Assembly towards Mr. Macdonnell, he (Mr. McTavish) would have been unfavourable to giving any time at all. He contended that the allowing of an evil in the Church—even though an infinitesimal one—would open the flood-gates for allowing others. If they made the time unlimited it would be admitting an unqualified subscription to the Confession of Faith. He confessed that he had consented to a year being given with great hesitancy. The amount of it was that they should allow of doubts in all cases, or else in no case.

The Rev. Mr. McQuarry, of Prince George, defended the report as it stood, which he thought was very moderate in its demands. He did not think Mr. Macdonnell's views were satisfactory, for he could not possibly see how Mr. Macdonnell could maintain

and defend the doctrine of the Church. If they made the time unlimited, the impression on the whole Church would be that they had practically dismissed the case.

Mr. James Croil wished to make a suggestion that would put an end to speaking. They had spoken for a week, and there were some gentlemen quite ready to speak for another week. He suggested that a conference of the dissentients should be had with the Committee.

The Rev. Principal Caven moved (1) that the report be adopted, except the clause about the time limited, (2) that no decision can be satisfactory which contemplates the state of Mr. Macdonnell's opinion as one which can be permanently allowed as a minister of this church, (3) appoint a committee to consider under what conditions a man can properly be granted to Mr. Macdonnell, so as to make it evident that the Assembly is particularly careful to protect the truth in question, while showing all consideration for Mr. Macdonnell in his present state of mental perplexity. He objected to the comparison of Mr. Macdonnell's doubts with those of such men as Richard Baxter, who attributed his to the temptation of evil.

The Committee rose and reported, and the Assembly adjourned for recess.

AFTERNOON SEDERUNT.

The Assembly resumed at three o'clock, and went into Committee of the Whole.

The Rev. G. M. Grant submitted a motion to send the report of the Committee and the various motions to a committee, which he named, with a hope that they might bring in a deliverance which would be acceptable. He expressed dissatisfaction with the finding of the Committee, which he thought had exaggerated Mr. Macdonnell's difficulties, and had not sufficiently regarded his explanations of Thursday night.

The Rev. Drs. Prindfoot and Waters, the Rev. Mr. MacPherson and the Rev. Principal MacVicar spoke in support of the Committee's report as it stood, and the Rev. David Mitchell supported Mr. Grant's amendment.

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Assembly met again at 7:30, and again went into Committee of the Whole.

Rev. Robt. Campbell (Montreal) said it had been conceded in the afternoon that some of the doctrines in the Confession of Faith were not of as much importance as others, and that while divergence might be allowed with regard to some points of it, there must be no uncertainty about this one. He could not accept this position. He thought that when they subscribed to the Confession of Faith they subscribed to all alike. Mr. Macdonnell held that the Confession of Faith should be binding so far as it was in accordance with Scripture, and that was his (Mr. Campbell's) view. It had been said that the standards of the Church could be revised on overture. But how did overtures come before the Assembly? They came from Synods and Presbyteries; but before they came to Presbyteries they must have originated with individuals, and if an individual proposed an overture with reference to the revision of the standards it would be because he had doubts as to their wisdom.

Rev. Dr. Patterson, with a view to overcome the difficulties of those who objected to the time limit, moved an amendment to provide "that Mr. Macdonnell should report his state of mind on this doctrine when called upon by the Supreme Court of the Church," and including all the rest of the resolution proposed by the Committee except the paragraph fixing the time at one year.

Rev. Mr. Sinclair seconded the amendment with reference to the objection to acceptance of Mr. Macdonnell's statement on Thursday night that it would admit a qualified subscription to the Confession of Faith, he read; that if that meant that he (Mr. Macdonnell) would not subscribe to every jot and tittle in it, then they all gave qualified subscription to it. For instance, some might have doubts with regard to the doctrine of the Confession as to the extent of territory covered by the flood, the time occupied in the creation of the world, and marriage with a deceased wife's sister.

Rev. Dr. Cochran had no sympathy with men who said that the Confession contained small and little things, and they accepted its teaching with regard to the great things, but not with reference to the smaller ones. In subscribing to the Confession of Faith he had subscribed to it as a whole. He agreed in one respect with the statement which had been made that a man should not be supposed to have finished his theological training when he left college. He admitted that he should continue to progress, but when a man left college he should have made up his mind with regard to those fundamental doctrines. He had dissented from the adoption of Prof. McVicar's motion, because he thought it useless to appoint a Committee to confer with Mr. Macdonnell and ascertain his views when they had his views so fully expressed. A Committee was appointed to obtain Mr. Macdonnell's views, however, and not being able to bring into the Assembly anything they had already, that Committee had exceeded their instructions; and, therefore, he (Dr. Cochran) held he had been justified in dissenting. It had been said they might, by their course in regard to Mr. Macdonnell, lead other persons to depart from the teaching of the Confession of Faith. To that he replied, "Sufficient to the day is the evil thereof;" let each case be dealt with as it arose. He hoped the resolution proposed by the Committee would not be carried, because he was opposed to forcing a man to make up his mind within a year, and it would be quite competent to take the case up again at the next Assembly.

Rev. Dr. Bell said that in some of the motions it appeared to be assumed that Mr. Macdonnell had denied a doctrine of the Church, which was not a fact. The Assembly therefore stood before the world in the position of men who were fighting about that doctrine; and they ought to avoid that.

After some further discussion a division being about to be taken, Rev. Mr. Grant said that to save time he would withdraw his motion, because

one side of the House refused to meet with those of the other side; and as compromise must be accepted he withdrew in favour of Dr. McGregor's motion.

Rev. Mr. Robb, thought it scarcely fair for Mr. Grant to state that the representatives of one side of the House had refused to meet with those on the other side. He held that the former had been meeting with the latter in Committee of the Whole all day; and for Mr. Grant to say under those circumstances that those on one side of the House had refused to meet with the representatives on the other side, was something like a misstatement of fact.

The motions were then put and disposed of by the following votes:—

Rev. Principal Caven's, 57; Rev. Dr. Patterson's, 104; Rev. Dr. Patterson's 81; Rev. Mr. McTavish's, 122; Rev. Dr. McGregor's, 71; Rev. Mr. McTavish's, 127. The Committee then rose and reported Mr. McTavish's motion adopted.

Upon the question for the adoption of the report of the Committee of the Whole, Rev. Dr. Patterson again moved his amendment.

Mr. James Croil asked if it were competent at that stage to move that the report be considered clause by clause.

The Moderator said it was not. The amendment was lost by a vote of 77 to 122.

The main motion was then put and carried by 127 yeas against 64 nays.

Rev. D. J. Macdonnell said he supposed he had the liberty to express his regret that the Assembly had not granted the request which he respectfully made the other night that it would instruct the Presbytery of Toronto to proceed regularly by libel, and let him know what the charge was that was formulated against him, so that he might know how he was to defend himself against it.

This speech was greeted by the galleries with ringing cheers and loud applause, which was continued for upwards of a minute. A member of the Presbytery, as soon as he could make himself heard, rose and said that after that exhibition he was not ashamed to stand up and ask that the galleries be cleared. Another member said he seconded the motion. The proposition was received by the galleries with hisses.

Rev. Mr. Grant remarked that the people in the galleries had kept very good order, and he thought that under the circumstances a little expression of feeling from them was excusable.

The Moderator did not put the motion.

Rev. Principal Snodgrass came forward and said—in my own name and in the name of all who choose to join with me, I dissent from the finding of the House, for the following reasons:—

1. That the Committee, in considering the position of Mr. Macdonnell, do not appear to have attached due weight to the full statement of his views submitted by him to the Assembly on Thursday evening last.

2. That the report gives an exaggerated representation of Mr. Macdonnell's attitude towards the doctrine in question.

3. That the deliverance of the Assembly is not fitted, except by undue constraint, to result in the removal of Mr. Macdonnell's difficulties.

The following gentlemen also dissented, some with reasons, and some without:—Revs. J. W. Mitchell, A. Campbell, Wilkins, W. Merkle, Donald, M. W. McLean, Professor Harpe, T. G. Smith, A. H. Cameron, W. W. Ross, Yeomans Sedgwick, Sinclair, and Dr. Williamson, James Peterson, Dr. Ure, D. M. Gordon, Professor Mowat, Donald McDonald, Professor McKerran, J. C. Burgess, W. P. Begg, J. A. Murray, Kenneth McLennan, D. J. Macdonnell, G. M. Grant, Daniel McGillivray, J. C. Smith, Dr. Bell, C. A. Tanner, W. Masson, Waites, Alex. Campbell, James Watson, Malcolm McGillivray, E. D. McLaren, Park, Charles Campbell, D. P. Nixon, David Mitchell, Alex. Dawson, Barton, Eakins, Smellie, Dr. Bain, and James Herald, James Croil, H. B. Webster, James Wilson, Alex. Duff, Murray (Halifax), Wm. Mitchell, and George Smith—54, including Principal Snodgrass.

The dissentients also came in for some cheers from the galleries.

Rev. Prof. McLaren moved that a committee be appointed to answer the reasons of dissent, which was agreed to, and the Moderator appointed the Rev. Messrs. Robb, McTavish, and Professor McLaren, for the purpose.

The Assembly then adjourned.

MORNING SEDERUNT, JUNE 21.

The Assembly met again this morning at ten o'clock.

THE MACDONNELL CASE.

Rev. Principal Snodgrass asked if it was competent to give in additional reasons of dissent now.

The Moderator said reasons of dissent could either be given at the time the vote was taken, or at the next sederunt; but reasons had been given in already and it would be for the Assembly to say whether they would allow further reasons to be given in.

Rev. Mr. McTavish remarked that the Assembly had appointed a Committee to answer the reasons already.

Rev. Dr. Ure thought that if reasons could be given in at a future sederunt, it followed as a matter of course that additional reasons could then be given in.

The Moderator—Yes, but they can only be kept in *reclutis*, not put upon the record.

Rev. Dr. Waters thought that in the circumstances of the case every facility should be given to the gentleman dissenting to give in additional reasons if they thought fit.

Rev. Principal Caven moved that leave be granted to give in additional reasons.

Rev. Principal Snodgrass then read and handed in the following additional reasons:

1. That the deliverance of the Assembly in affirming "that the doctrine of the eternity or endless duration of the future punishment of the wicked as taught in the Confession of Faith is a doctrine of Scripture, which every minister of this Church must hold and teach," prescribes as to form a new term of ministerial communion, and is to that extent at once an addition to the Basis of Union, and an uncalled for exercise of authority as if the ministers of this

Church generally were unfaithful in the teaching of this doctrine.

2. That while the report which the General Assembly has adopted, does in one place affirm "that the doctrine of the eternity or endless duration of the future punishment of the wicked, as taught in the Confession of Faith, is a doctrine of Scripture, which every minister of this Church must hold and teach," and in another place declares "that Mr. Macdonnell's mind is in an undecided state as regards the doctrine in question," and while in the last clause of the last paragraph of the report but one, it is implied that Mr. Macdonnell does not accept the teaching of the Church on the subject, and the deliverance of the Assembly does, nevertheless, allow him to continue his public ministry—the effect of the deliverance, is to reduce Mr. Macdonnell's view to "one of those minor deviations from the truth," which has stated in the report of a Committee of the Presbytery of Toronto, received by that Presbytery in the course of the proceedings in this cause, "the Presbytery is at liberty to overlook in one of its ministers."

Principal Snodgrass remarked with reference to the first reason that he felt he did not desire to be told that he must hold and teach that doctrine.

Rev. Principal Caven said there was a matter of fact touched upon in the last reason which he supposed he had liberty to refer to. That part of the report referred to therein was not voted upon in the Presbytery; and he thought therefore that the last reason left a wrong impression.

Principal Snodgrass said he had been careful not to say anything that was not in accordance with fact. The paragraph of the report in question struck him as being one of the most remarkable things ever received by a Presbytery. The report was received, and that was all he said; he did not say it was voted upon.

Principal Caven submitted that the effect of that reason was a reflection on the Presbytery of Toronto, which was not before this Court in any way; and that it was therefore incompetent to receive that reason.

Rev. Mr. Smellie asked if additional reasons could not be answered.

Rev. Dr. Reid said there was no case in which reasons could not be answered.

Rev. Mr. King felt just as Principal Caven did in regard to the reference to the action of the Presbytery of Toronto. He (Mr. King) thought the statement in the reason was technically accurate, but they must have regard to the effect that it would have on those who were not so intimately acquainted with the proceedings of the Presbytery of Toronto as Principal Caven and Dr. Snodgrass. He (Mr. King) thought it was misleading; and it seemed to him that unless it was meant to reflect upon the Presbytery of Toronto the reason would be complete without that statement. He moved that the reasons be referred to the Committee already appointed to answer them, and that the answers be read in the Court just as the reasons had been. He understood that Dr. Snodgrass voted for the adoption of the report to which reference was made, with the exception of a certain clause in it; and it surprised him (Mr. King) to find the use made of that report in the first reason, as well as in the reasons given on the previous night, by one who endorsed the report by successive votes in the Assembly.

Principal Snodgrass was rather pleased Mr. King had referred to that matter, because it gave him an opportunity to make an explanation. He certainly had voted for one motion in preference to another; but the vote was not an absolute one—it was a relative vote. In voting as he had done he had thought that when the Committee of the Whole reported to the Assembly it would be a fair thing to move in amendment to the original motion—which he had not voted for—that the report be considered paragraph by paragraph; and members might recollect that he had distinctly asked the Moderator whether such a thing was competent. The Moderator ruled that it was incompetent, and he (Principal Snodgrass) had nothing further to say.

Rev. Dr. Waters seconded Mr. King's motion.

Rev. Prof. McVicar said his difficulty with regard to the last reason was that it seemed to pronounce the judgment that after their four days' work in this case, the result was that they had actually exonerated Mr. Macdonnell altogether.

Mr. King's motion was carried, and the Moderator added Principal Caven, Prof. McVicar, and Mr. King to the Committee he appointed on the previous night to answer the reasons of dissent.

HOME MISSIONS.

Rev. Robert Campbell presented the report of the Committee to which was referred the report of the Home Mission Committee. The report acknowledged the services rendered the Committee by the Rev. Dr. Cochran, the Rev. Dr. McGregor, and the Rev. Mr. Warden, and among other things recommended that the thanks of the Assembly be tendered to the Free Church of Scotland and the Presbyterian Church in Ireland for their liberal contributions towards this branch of the work of the Presbyterian Church in Canada; that the Assembly express their appreciation of the important services rendered to the Church by the Students' Missionary Association; that while preferring that all missionary work in British Columbia be conducted primarily in connection with the Presbyterian Church in Canada, should not merely express its appreciation of the liberal provision made by the Church of Scotland for carrying on mission work there, but also permit the missionaries of the Presbyterian Church in Canada, employed in British Columbia, to work under the direction of the Church of Scotland.

Considerable discussion took place on the last recommendation, the majority approving of adopting it on the ground of expediency, but several strongly opposing the putting of the work now carried on by the Church in the hands of another Church. The recommendation was finally adopted. It being one o'clock, the Assembly adjourned.

AFTERNOON SEDERUNT.

The Assembly resumed at three o'clock.

OBITUARY NOTICES. Rev. Mr. Fraser (Bond Head) presented the report of the Committee appointed to prepare obituary notices of ministers who died during last year.

DELEGATE FROM SCOTLAND. Rev. Archibald Henderson, of Crisf, Scotland, delegate from the United Presbyterian Church of Scotland, and from the Colonial Committee of the Free Church, being about to leave the city, was introduced and briefly addressed the Assembly in graceful and felicitous terms. He was warmly applauded.

SUPPLY OF HOME MISSION STATIONS. Mr. Bruce suggested that it should be provided that students and licentiates should be required to serve for a certain period at home mission stations before being ordained as settled ministers. He thought that if this were done there would be no difficulty in supplying the stations. He moved that this matter be referred to the Home Mission Committee to consider and report upon at next Assembly.

Rev. Andrew Wilson suggested that each minister should be required after ordination, and before being settled in a pastorate, to serve one or two years at a home mission station.

The motion was carried.

ANSWERS TO REASONS FOR DISSSENT.

Rev. J. G. Robb presented the report of the Committee appointed to prepare answers to the reasons for dissent against the finding in the Macdonnell case, which were as follows—the "reasons" preceding the answers respectively, except the two last, which may be referred to above:—

1. That the Committee, in considering the position of Mr. Macdonnell, do not appear to have attached due weight to the full statement of his views submitted by him to the Assembly on Thursday evening last.

In answer to the first reason, your Committee reply that a due consideration of the statement made by Mr. Macdonnell, on Thursday evening last, shows that the more favourable expressions therein implied are neutralized by others indicative of his inability to assent to the views of the Church, and especially by his direct definition of the attitude of his mind towards the doctrine in question as one of doubt, as distinguished from belief on the one hand, and denial on the other; and your Committee are of opinion that so long as the Church demands belief of this important Scriptural doctrine, and Mr. Macdonnell fails to give it, his position will deserve all the animadversion which has fallen upon him; and your Committee add that they fail to discover evidence of any substantial change of opinion from that held by Mr. Macdonnell when he was before the Presbytery of Toronto, or when he addressed the Assembly on Monday night.

2. That the report gives an exaggerated representation of Mr. Macdonnell's attitude towards the doctrine in question.

In answer to the second reason, your Committee reply that they are wholly at a loss to discover the foundation on which it rests. The only statement contained in the report respecting Mr. Macdonnell's attitude towards the doctrine is that he "has intimated that his mind is at present in an undecided state as regards the doctrine in question," which surely cannot be viewed as an exaggerated representation; and your Committee further observe that inasmuch as all the motions submitted to the Assembly approved of that portion of the report which contained the alleged misrepresentation of Mr. Macdonnell's attitude, the dissentients, voting as they did for all those motions which they did, cannot have had any very deep conviction of the reality of the exaggeration.

3. That the deliverance of the Assembly is not fitted, except by undue constraint, to result in the removal of Mr. Macdonnell's difficulties.

If your Committee understand this reason it is based on the idea that the fixing of a time limit within which Mr. Macdonnell is to report, tends to hinder his mind from acting freely and fairly. In answer to this reason your Committee reply:—(1) That the absence of such a time limit would leave it open for a minister to remain permanently in the Church whose avowed mental attitude towards an important doctrine of God's word is not such as the Church demands in her accredited teachers. (2) That God, who knows what is requisite for the right action of the human mind, deals with men upon a time limit. This is apparent, first, from the fact that in His Providence He constantly calls upon men to decide important questions of truth and duty within very definite time limits; and secondly, from the fact that He deals with those to whom the Gospel comes also upon a time limit, calling on them within the term of the present life to accept His salvation, under the penalty of everlasting misery. [First additional reason.]

In answer to the first of these reasons, your Committee reply:—(1) That the deliverance of the Assembly dissented from, prescribes neither as to form nor to substance a new form of ministerial communion, but is simply declarative of the well-understood meaning in which the Presbyterian Churches from which this Church has sprung have ever held the teaching of the Confession of Faith respecting future punishment, and of the relation thereto which ministers are required to hold. And further, it implies no imputation on the ministers of this Church, but lays down a principle in which the Assembly deemed itself bound to deal with such a case as the one before it. (2) Whatever force this deliverance may be supposed to have, whether in declaring the doctrine of the Confession of Faith or defining the relation of the ministers thereto, it is gratifying to record that in all the four motions submitted to the court, for several of which the dissentient voted, that part of the Committee's report, on which the reason of dissent is founded, was explicitly approved. And your Committee further add, that to found a reason of dissent on a part of a report which by vote a dissentient had endorsed, seems to your Committee of questionable competency.

[Second additional reason.] In answer to this second additional reason

on of dissent it is merely necessary to reply that the carefully guarded action of the Church is only provisional, and has been taken in the hope that at the expiry of the term Mr. Macdonnell might be found in harmony with the views of the Church.

Rev. Principal Caven said he wanted to make some remarks on the answers.

Rev. G. M. Grant (Halifax) said the dissentients would claim the right to reply then.

Rev. Mr. Robb said they could not do that.

Mr. Grant asked if the dissentients were expected to sit still and hear misstatements made passively.

Mr. Robb said it was the law of the Church that dissentients could say nothing. In support of the assertion he read an extract from the law of the Canada Presbyterian Church.

Rev. Prof. McKerran suggested that the dissentients maintain perfect silence and let the answers go forth as they were.

Mr. Grant said there was no doubt about what Mr. Robb had said; but equally there was no doubt about this, that if there was a misstatement made in the answers, about persons belonging to the Court, it was offensive and should be subject to correction. And the answers did travel beyond the reasons and attacked persons.

After a little further conversation on the same point.

Rev. Principal Caven, referring to the first answer, said that in his judgment there had been a modification of opinion on the part of Mr. Macdonnell since the case first came before the Presbytery. There was also an expression used which seemed to him a little unnecessarily severe—"all the animadversion which has fallen upon him."

Rev. J. M. King thought the sentence, of which these words were the end, went beyond the reason of dissent, somewhat; and to his mind the answer would be better with that omitted.

Rev. Prof. McLaren did not think the words in question were at all essential to the force of the answer.

It was agreed that the clause relating to animadversion should be struck out.

Rev. Principal Snodgrass asked permission to speak to a question of fact. The Committee said they had been unable to discover more than one clause on which the second reason of dissent might rest. Might he be permitted to point out one or two other clauses which justified the use of the words "exaggerated representation." He referred them to the last paragraph but one in the report, where it was said that Mr. Macdonnell should be required to report through the Presbytery to the next General Assembly whether he accepted the teaching of the Church on the subject. He also called their attention to the last clause of the last paragraph, which said, "upon further study of the Word of God, all difficulties"—as if there a lot of them.

Rev. G. M. Grant thought the Court should always be very careful about attaching anything like blame to persons; and he submitted that it was scarcely proper to speak of the persons who voted for certain motions as the report did. It was perfectly clear that the motion he made in the Committee of the Whole did not approve of the report; and they would all remember that he withdrew it purely, as he stated at the time, in compromise. He asked if in the interests of peace a person withdrew a motion, was he afterwards to be taunted on account of having done so? He understood it to be ruled that if the other motions were voted down, a motion to take the report up clause by clause would be in order; but to his astonishment the Moderator afterwards ruled otherwise, and the minority were thus in a position of either voting for one of the motions referred to in the answer or not voting at all. Under such circumstances to state that the fact that they did vote for those motions showed that they did not attach much importance to the part of the report in question.

The Moderator—I think I may be permitted to protect myself. I ruled it was not competent to take up the report in that way when the report had been disposed of in another way by the Assembly.

Rev. Principal Snodgrass—Was it disposed of when the question was put?

The Moderator—Clearly it was.

Principal Snodgrass—When the motion was made that the resolution reported from the Committee of the Whole be accepted, I rose and asked if it was competent to move an amendment to the effect that the report be considered clause by clause.

Rev. Principal Caven said with reference to Principal Snodgrass' criticism on the words "all difficulties," that he (Principal Caven) thought that was the gentlest form of expression the Committee could use. Their expressing a hope that all difficulties would disappear was very far from suggesting that the difficulties were very great. If, however, the plural was used in the report, he would suggest "all difficulty" instead of "all difficulties." Respecting the other matter, he was very willing—in fact he had been going to make that remark when the answer was first read—that the last clause should be changed; because he did not wish to touch the consciences of brethren at all, and he did not think they needed to do that. He suggested that instead of the last words something like that the dissentients lost their reasons or ground by voting as they did.

Rev. Mr. Robb—If you say they lost their reason. (Laughter.)

Principal Caven moved that the following words be substituted for those in question:—"Having seriously weakened the ground on which their dissent proceeds."

Mr. Robb said the Committee had not wished to underrate the importance attached by the dissentients to the views they had; they had thought that the dissentients having lost their ground they should not be at liberty to allege what they did as a reason for dissent.

Principal Caven remarked that he had voted for two motions of which he did not approve, because he had been forced into the position of being compelled to do so.

Rev. Principal McKerran said that when the vote was taken on the resolution, yes and nay, the dissentients voted "nay," and when the "yess" carried it the "nays" dissented.

Rev. J. M. King was quite sure there could be little disposition to press matters

against the dissentients; but he would say that if friends in that house had thought proper to vote three or four times affirming the positions of a report, they could not contend with very much force that a committee was open to the very grave charge of exaggerating the deviation of a brother on a doctrinal point.

Rev. G. M. Grant—Certainly we cannot.

Mr. King said that was the whole point to be brought out; and he thought it would be well to adopt the form of expression Principal Caven suggested. He held that the Court must not depart from the ground to which he had referred in answering the reasons.

Rev. Mr. McMullen said that it should be borne in mind that the dissentients might be placed in a position in which they would have to choose between two motions, neither of which he approved of—of choosing the lesser of two evils.

Rev. Mr. Watson remarked that when the motions were voted on they were put one against the other in pairs, and the Assembly asked which of each two they preferred. That was the question on which they voted.

Rev. Prof. McLaren said that the dissentients had not given in their motions any indication of what they wanted.

The amendment of Principal Caven was carried.

Rev. Principal Caven said with reference to the third answer, that he could not accept the last part of it. It surely was not competent for that Assembly to raise to such a great height and so bring in that analogy—to reason from what God did with men to what that Court might do in this particular case. He dare not reason in that way; and it seemed to him that the answer was perhaps as good as it could be made with the reasoning to which it referred.

Rev. Mr. McTavish said the reason the portion of the answer referred to was introduced was that the objection was made in the reason for dissent that a man could not act under a time limit. The Committee thought that attention was theological and philosophically wrong—that they were continually called upon to act under a time limit. The question was not whether they were entitled to do as God did.

Principal Caven did not understand that the statement in the reason of dissent was one that enforced a consideration of the action or power of God with all men. It was limited, as he understood, to human relations and human agencies. His whole nature protested against the portion of the answer to which he referred; and he would be obliged to dissent from the whole answer if it were accepted with that in it. For them to imply that their relation to God was similar to that of one human being to another, and that it was competent for them to set time limits in the same way was something that he could not approve of. He moved that this answer be recommended, for the purpose of striking out the language to which he objected.

Mr. Hugh Young had the same objection to that part of the answer. He looked on it as representing men to be in the same position to change the heart in which Christ was.

Rev. Andrew Wilson moved that the answer be adopted. He thought the explanation Mr. McTavish had given was satisfactory.

Rev. Mr. Grant (Ingersoll), seconded Principal Caven's motion, and in doing so said that the analogy in the answer was singularly offensive. He asked if it was correct as a matter of fact that God dealt with men on a timetable as it was proposed to deal with Mr. Macdonnell?

Rev. Mr. Robb—Unless Restorationism is correct He does.

Rev. Mr. Mitchell (Montreal) remarked that if a man knew the day and hour of his death the parallel would be perfect, but not otherwise.

Mr. Robb—It is worse than that; it may be this minute.

Rev. Principal Caven thought there was an important point which had not been brought out. One thing which they had to do was to find the most favourable conditions for the action of Mr. Macdonnell's mind. Another thing which they must do, even though inconsistent with that, was to preserve the truth.

Rev. Principal McVicker seconded Rev. Principal Caven's motion, which was then put and carried, Mr. Wilson withdrawing his motion.

At six o'clock the Assembly adjourned.

EVENING SEDERUNT.

The Assembly met again at 7:30.

FOREIGN MISSIONS.

The following recommendation in the report of the Committee to prepare measures for the next General Assembly, was adopted, with a provision that it should not go into effect for a year:—"There shall be a central fund, to be designated the Foreign Mission Fund, from which the operations of the Church in the Foreign Mission department of her work shall be sustained; and all the Congregations and Home Mission stations throughout the Church shall be required to make an annual contribution to this fund."

Rev. M. Mitchell (Montreal) presented the report of the Committee on Foreign Missions which, among other things, stated that the treasuries of both the eastern and western section were virtually empty, that \$20,000 was required annually to carry on the work already undertaken, and that an additional expenditure of not less than \$6,000 would be necessary this year to cover the outfit, passages, and salaries of missionaries about to be sent out to India.

EDUCATIONAL.

An overture from the Presbytery of Montreal was read, recommending that the Montreal College be supported by the Presbyteries of Montreal and Ottawa, and that Queen's College, Kingston, and Knox College, Toronto, be supported by the section of country west of that.

This recommendation was rejected, and two in the report of the Committee to prepare business for the next General Assembly adopted, as follows:—

The congregations in Maritime Provinces shall be the constituency for the support of the Theological Hall at Halifax.

The congregations in the Province of

Quebec, and those in the Province of Ontario, on the east side of the St. Lawrence and Ottawa railway, shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa railway shall contribute towards the support of Queen's College and Knox College.

Rev. Principal McVicker, Rev. Professor Campbell, and two or three other gentlemen recorded their dissent from the finding.

The Assembly then adjourned.

MORNING SEDERUNT, JUNE 22.

The Assembly met again this morning at ten o'clock.

RECONSIDERATION OF VOTES.

Rev. Mr. McTavish moved that the last vote last night be reconsidered. It was perfectly impossible for them at this time of this Assembly to deal fully with the College question, and he thought they must have a very considerable change made shortly in reference to the whole matter. The motion was lost.

EDUCATIONAL.

The Assembly resumed the consideration of the report of the Committee to mature business for the next General Assembly.

On a recommendation that no provision be at present made by the Assembly for the Morin College.

Rev. Principal Caven moved that it be remitted to the Board of Trustees of Queen's College, and the Board of management of the Montreal Presbyterian College and Knox College to consider the question, whether a common fund for theological education in the territory now divided between the College of Montreal, and Queen's College and Knox College, and report to the next General Assembly. He said that by adopting this motion the vote of the previous night would stand until next year.

Rev. Mr. Laing seconded the motion.

Rev. Mr. McTavish wanted fuller consideration with regard to the whole question. He thought there should be fewer Colleges. He was of the opinion that Queen's College should be the only one, and that it should not have a theological faculty, but that the other present Colleges should have theological faculties in connection with it. He would be inclined to reduce Manitoba College, for the present, to the status of a High School.

Rev. Principal Campbell seconded Mr. McTavish's motion.

Rev. Mr. King said a large committee had canvassed this whole matter thoroughly, and had come to the conclusion that what Mr. McTavish suggested was not practical at present.

Rev. Principal Snodgrass feared that to remit the question to the College Boards would have the effect of lessening the contributions to the funds of the various Colleges during the year, for the simple reason that it would be unsettled what position the respective colleges were to occupy. He thought it would be best to allow the various colleges to provide for their own support. In his mind it would not be to the advantage of the Church to have all its ministers come from the one institution; he approved of diversity in that respect.

Rev. Andrew Wilson thought Principal Snodgrass' plan might be satisfactory if the colleges were merely literary institutions, but not in consideration of the fact that they were institutions for giving theological training to those who were to be members in their Church.

Rev. Prof. McLaren approved of Principal Caven's proposition.

Rev. Principal McVicker was opposed to a common fund, because the distribution of the money would be dependent on votes of the Assembly taken annually, and the College which could secure the greatest number of votes would command the largest share of the fund. Besides, the colleges would be less guarded than at present against incurring liabilities. He held that the House was not at present full enough to deal with this matter, and that if the question voted on upon the previous night had been put to the Assembly on last Monday night, the Church would have had a different record in regard to the subject to-day. He seconded the motion of Mr. McTavish.

Rev. Principal Caven remarked that with a central fund, the Assembly could deal with the staffs of the several colleges as one set of men.

Rev. Mr. McCuaig moved that the Assembly proceed to the next order of business. Carried.

The next recommendation of the report was that the Manitoba College should be maintained in efficiency; that it should for the present be supported out of the Home Mission Fund, as far as necessary, but that it should not be a permanent charge on that fund.

In connection with this, the report of the Board of Management of the Manitoba College was read. The report of the Senate of the College was also read. It showed the number of pupils in the institution last year to have been 40, of whom 25 were in the senior department, and 15 in the junior.

Rev. Dr. Cochrane took occasion as Convener of the Home Mission Committee to make some remarks in reference to the report. He said that he had heard that the state of the Manitoba College was not what it should be; that there was not very good feeling between the professor, or the professors and the public, for instance, and something must be done to establish the confidence of the Church in the institution. It was said in last year's report that there had been 38 students in the College during the previous year, but when the Assembly met there were only 13 pupils in attendance. It seemed that a pupil could enroll his name, attend for a week, and then be considered a student of the College.

LEAVES are light, and useless, and idle, and wavering, and changeable; they even dance; yet God has made them part of the oak. In so doing He has given us a lesson not to deny the stout-heartedness within because you see the lightness with which

The Deacon's Singing School.

"I am going out to see if I can start a singing school," said the good man, as he stood buttoning up his overcoat, and muf-fling up his ears, one bitter cold night this winter.

"A singing school?" said his wife; "how can you do that?"

"I have heard of a widow around the corner a block or two, who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the office boy, tells me. I thought I would just stop around and look into the case."

"Go, by all means," said his wife, "and lose no time. If they are in such need, we can relieve them some. But I can't see what all that has to do with a singing school. But never mind, you need not stop to tell me now; but go quickly, and do all you can for the poor woman." So out in the piercing cold of the wintry night went the husband, while the wife turned to the bedside and her sleeping babes, with the glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing school. A singing school, and the widow! how queer! what possible connection could they have?

At last she grew tired of the puzzling thought, and said to herself, "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I only hope we may be able to help the widow and make her poor heart sing with joy." "There!" she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing school? It must be; it is just like John. How funny that I should find it out!"—and she laughed merrily at her lucky guess. Taking up her work again she stitched away with a happy smile on her face, as she thought over again her husband's words, and following him in her imagination in his kind ministrations. By and by shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps she sprung to open the door.

"Oh John! did you start the singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt up some flannels and things to keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart sing for joy is your singing school. What a precious work, John? Pure religion and undefiled is to visit the fatherless and widows in their affliction." My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."

The Dying Mother and Her Infidel Son.

On my arrival at New York, I heard, that my mother (if alive) was in the last stages of consumption.

My mother was the only being on earth, that had a hold on my conscience. She had made an impression on my heart, which infidelity could not eradicate.

The idea of seeing my mother no more, was agonizing. I therefore hastened to the North River, to go as far as Kinderhook, with a thousand mingled emotions. The sun was just rising on my native hills, as I alighted at my father's door. All was still. I was about to give a loud rap, as my sister opened the door, and bade good morning to the watcher who was departing. As my sister pressed me to her heart she exclaimed, "My brother have you!" This was all she could say, and weeping led me to my mother's room.

She stepped lightly in, withdrew the curtain of the bed, and then left the room. The scene she anticipated, would be too much for her tender feelings. I walked softly to the bed. My mother seemed to be dozing; her face was turned from me, and so pale and emaciated that my first impression was, that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips moving; I heard her whisper; I leaned over her; "I come, I come," said she, "I come." Then opening her eyes, she said, "Am I here? Oh! I thought I was there!"

"Where, mother?" I said tenderly.

"There," said she, pointing upward.

I drew back, so that she supposed it was my sister, who spoke.

"Hark!" said she, again. I moved instinctively forward, and listened.

Hark! they whisper, Angels say— Sister spirit, come away.

"I come," said she again, "to join your overlasting song."

A smile unearthly lighted up her features. I gazed at her a moment, and in spite of my infidelity, conscience, reason and my better judgment, whispered unfeignedly, "These are the consolations of the religion of the Bible." I turned to the window, deeply agitated, looking on the glories of the rising sun. I heard again my mother's voice and turned to her bed, just to hear her repeat,

Then shall I see, and hear, and know. All I desired or wished below.

When she called and bade farewell to her family and her friends, leaving me to be the last to whom she spoke, and asking all to leave the room but me, so as to be alone with me and God. Then and there she made her dying appeal to me, and asked me which I wished her to die, an infidel, or a Christian? While speaking, she was gone. I called in the family, but she had left us, with a sweet smile on her countenance.

It was enough—I was convinced and convicted, and became a Christian, notwithstanding the infidel instructions of an infidel father.—Selected.

A CLEAR conscience is the best law, and temperance the best physic.

MANY adorn the tombs of those whom, living, they persecuted with envy.

Immersion or Sprinkling.

A recent conversation presents an original and striking aspect of the Immersion question, and one which, at least, has the merit of being an actual occurrence.

The Rev. Dr. B.——— was introduced by a friend to a highly intelligent lady, who was a decided and earnest Baptist, the friend marking pleasantly to the Dr., as he introduced him, "But you must be careful, Dr., or she'll make a Baptist of you."

Encouraged, perhaps, by the remark, the good lady at once plunged deep into the views of the Immersionists, when the Dr. interrupted her by saying: "I have no time just now, my dear madam, to go into this subject at length with you; but I very significantly and seriously, 'but there is a matter on which I confess I have been troubled and in doubt, and perhaps you can enlighten me respecting it. It is as to the Sacrament of the Lord's Supper; and the question that troubles me is, 'How much of the bread ought I to give to each communicant? Shall it be but a crumb, or a large piece, or an entire loaf?'"

"Why," said the good lady, "I don't see that it makes any difference, so each takes some, whether it be much or little. It is the eating not the amount of eating which is the important thing."

"Well, so I have thought myself," said the Dr. "But then there is another thing. In receiving the cup, how much should each one be allowed to take—the whole cup or a large part of it, or is a mere taste sufficient? What do you think about it?"

"Why," said the good lady, "I should say just the same about this that I did about the bread—that it is the drinking from the cup, not the amount of drinking, that meets the spirit of the sacrament and of the command of the Saviour. I don't see how any one could think otherwise."

"Well," said the Dr. again, "just so I have thought myself. And now, my dear madam, why don't the same principle apply to the other sacrament—the sacrament of baptism? Why isn't it just as true here, that it is the application of water, not the amount of water that meets the full spirit of baptism, as that it is not the amount of the bread or wine, but the taking of the bread and wine, that meets the true spirit of the Lord's Supper?"

And the good lady, who now saw the clear drift of his questions, gave no reply; but at once changed the subject. And we do not see what reply could well be given by any one, except a reply that would be fatal to the views of immersionists.—H. in Congregationalist.

The Closet.

The softest and most pliant temper may be goded into a rude and violent outburst. Christ knew this when He said, "Enter into thy closet." He knew the necessity for intervals of solitude. The jar and fret of active life, and the trifling but manifold annoyances which come to us, are so many hints that we need to follow His loving counsel. When we are wearied into irritable moods by noise and care, a few moments, or a half-hour, in some absolutely quiet spot will bring back that fresh, sweet vein of good humor which has no need of patience. It is when we have been for sometime compelling ourselves to be patient that we should go into our closets, and, as the dear Lord advised, "shut the door."

To shut the door on all that tends to make us testy, sullen, or even fatigued or jaded is to open the door of the soul to positively needed peace. There should be such a quiet nook in every house. The calm of it will be like a benediction. Lying alone in undisturbed stillness, the influence of the busy, troublesome day will grow faint and far.—The excited nerves will be soothed; the heated angry blood will be cooled; the worn-out body will be rested; the mind, tormented by anxieties or petty provocations, will regain its balance; a smile will lighten our faces as we calmly remember how small was the cause of our disquiet. The recovery of our amiability by such means is as natural as the loss of it by vexation. To retain our perfect equipoise is as necessary to the preservation of our happiness and goodness as it is requisite for the proper movement of the stars. We must have time in which to grow. Sleep allows the body its time. Solitude gives the soul its time. We cannot become pure and exalted in the midst of hurry and confusion.

To get consciously near to the divine in us we must approach it with the reverence of silence. Communion with ourselves, which leaves us nobler and more loving in his sight, is the prayer which brings its own answer. The cheerful, bright, trustful feeling which such retiring into our closets will bring cannot but put everyone about us in happier humor. This unfeigned response to our newly gained gentleness will be another reminder of His tenderness and wisdom who said, "Thy Father which seeth in secret shall reward thee openly."—Golden Rule.

Population and Area of Brazil.

By a partial census of the population of Brazil, made in 1872, it was estimated that the entire number of inhabitants was 10,196,328. The number of square miles contained in the twenty provinces of the empire is 3,275,326. In 1850 the number of slaves held in the country was estimated at 2,500,000, but after the law for their gradual emancipation was passed in 1871, this number greatly decreased. According to an official return published in May, 1874, there were at that time only 1,016,262 slaves distributed over the whole empire. The population of Brazil is made up of an agglomeration of many races. While it remained a colony of Portugal but few women accompanied the emigrants to South America. The earliest European settlers intermarried and mixed with Indian women, and afterward an extensive intermixture of race occurred with the Africans, who were brought into the country as slaves. In the northern provinces, the Indian element preponderates, while in Pernambuco, Bahia, Rio Janeiro and Minas, the negroes are numerous. At the chief seaports the chief part of the population are of European descent.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.
C. BLACKBURN ROBINSON,
Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.
All communications must be accompanied by the writer's name, otherwise they will not be inserted.
Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

British American Presbyterian. FRIDAY, JUNE 30, 1876.

At the recent meeting of the Synod of the Church of Scotland, in Canada, the Rev. David Watson, M.A., of Thorah, was unanimously elected Moderator.

Rev. Mr. GLENDENNING, for the past eighteen months a missionary in Manitoba, arrived in Woodstock on the 10th, having been compelled, by ill-health, to resign his charge.

We regret to learn that the Rev. K. J. Grant, missionary from Trinidad, has been compelled, through ill-health, to discontinue addressing meetings in Ontario, and to return to Nova Scotia.

COMMODORE VANDERBILT, of Railroad fame, has given \$300,000 more to the University in Tennessee which bears his name. The whole amount given by Mr. Vanderbilt to this institution is a round million of dollars.

EVEN the members of Plymouth Church are not satisfied with their pastor's position. A committee of five was appointed on the 26th inst. at a Congregational meeting to examine into all the facts, allegations, and reports concerning the character and integrity of Mr. Beecher.

The degree of D.D. has been conferred on the Rev. J. G. Robb, B.A., minister of Cook's Church, in this city, by the Hanover Institute, Illinois. This Theological Seminary is an old and much respected institution connected with the Old School Presbyterians.

The Rev. D. J. Macdonnell and wife sailed from New York for Europe, last Saturday. His many friends will unite with us in wishing himself and partner a pleasant voyage and a happy return to Canada. At the Congregational prayer meeting, prior to his leaving the city, the rev. gentleman was presented with a purse containing \$100 sterling.

The Rev. Prof. McLaren preached the anniversary sermon in the Presbyterian Church, Dresden, last Sabbath. The church was crowded on the occasion. In this connection the Dresden Times remarks:—"We are certainly indebted to the Presbyterians for the able preachers we have had the opportunity of hearing in our village since they planted their standard in our midst nearly three years ago, as on all special occasions they have secured the highest talent."

Our readers will be interested in knowing that the suit brought by the Rev. Gavin Lang, of Montreal, for the purpose of retaining the Temporalities Fund in the hands of the anti-unionist section of the late Presbyterian Church in Canada, in connection with the Church of Scotland, has so far been terminated. The case was tried some time ago before Mr. Justice Beaudry, who decided that the allegations on which the claim was based were entirely insufficient, and now the Court of Appeals for the Province of Quebec has sustained the finding of the lower Court and dismissed the appeal.

The Banner of last week says:—"On Sabbath last Rev. Mr. Laing delivered a sermon designed to inculcate the lessons to be deduced from the death of the Rev. John McColl, who for a period of six years before his removal to Hamilton had been pastor of Knox Church in Dundas. The text chosen was the concluding words of Heb. xi. 4—"He being dead, yet speaketh." The discourse was eminently practical, and so impressively tender in its allusions to the deceased, that the "river" of the eye welled forth in responsive sympathy with the speaker in many a pew. Many of those present were the personal friends of Mr. McColl, and it is not to be wondered at that the vivid portrayal of his sufferings, and his early removal by death from a field in which his labors were so highly appreciated, his removal from wife and family and friends, should have stirred the best feelings of the audience. When Mr. McColl accepted the pastoral charges in Hamilton, Knox Church in this place parted from him with regret; they had come to know and like him, and his many friends in Dundas now earnestly join in the sorrow so deeply felt in Hamilton at his death, and sympathize with his afflicted wife and family in their great bereavement."

RETROSPECTIVE.

The General Assembly of the Presbyterian Church in Canada was brought to a close on Friday evening about seven o'clock. There were present certainly not more than a quorum, and it is doubtful whether there was even one stranger in the gallery. Principal Caven having been asked to lead in prayer, returned thanks to God for the spirit of harmony which had prevailed during the entire proceedings, and implored the divine blessing upon the work of the Church, and upon all her congregations.

Rev. Dr. Topp briefly addressed the Assembly, and thereafter the time-honored Psalm "Pray that Jerusalem may have peace and felicity," with which General Assemblies are generally closed, was sung. The Moderator then declared the Assembly dissolved, and appointed the next General Assembly to be held in Halifax on second Wednesday of June, 1877.

In reviewing the proceedings of the Supreme Court, everyone must be impressed with the extraordinary interest which was excited in the community by the Macdonnell case, as it is called, and as it will be known in the future. The vital importance of the doctrine of Eternal Punishment was sufficient warrant for occupying so much time with a discussion which, as we said last week, was remarkable for its ability and far-reaching in its consequences. It is seldom that Church Courts have to deal with questions touching doctrine, and perhaps the less frequently they have to do so the better. But it is satisfactory to think that the General Assembly gave so much time to the consideration of Mr. Macdonnell's case, as it thereby showed clearly the doctrinal basis upon which it rested, thus emphatically endorsing the Confession of Faith before the world; while at the same time determined to do everything consistent with honor to preserve the Rev. Mr. Macdonnell to the ministry of the Church.

The only regret we have connected with this matter, is that it proved so absorbing in interest as almost to overshadow and belittle everything else. It was sufficient for the public even to have an "inkling" that the Macdonnell case was coming on, and then aisles and galleries were crowded with expectant listeners. On the other hand, when the "case" was off, the members in attendance sadly fell away. For ourselves, we so regretted that the legitimate and pressing business of the Church should have been put aside for any cause, that we could have wished that there were at command some other method of disposing of such a case as that of Mr. Macdonnell. It is, so we understand, the practice with the Presbyterian Church in the United States to appoint Judicial Commissions for the settlement of appeals. While such a method of exercising justice is very objectionable on many grounds, yet had there been some way of considering Mr. Macdonnell's case that would have conserved the interests of all parties, and not have encroached upon the valuable time of the Assembly, the business of the Church would certainly have benefited by it. It is, without doubt, the feeling of many in view of the proceedings connected with this matter, that were many more such cases to arise, that involved questions as to the Confession of Faith, it would be better to have their consideration separated from all the other matters coming before a General Assembly. It is only in the hope that such another case may never again be heard in connection with the Presbyterian Church, or that such cases will be few and far between, that we think there is no need for special legislation in the direction of Judicial Commissions or otherwise. We repeat that were there a likelihood of any number of such cases arising, the Presbyterian Church would greatly suffer by the time of the Courts being frittered away in exciting discussion.

For it must be observed that great injustice was done to the real business for which this Assembly was convened. It was, as has frequently been said, an Assembly of the whole Church, and not a merely representative body. But when the Macdonnell case was at length brought to a close, the majority of members had to leave for their homes. In fact, it was felt that with the representation that was left, many matters of vital interest affecting the Constitution and Working power of the Church, had to be left over to the next General Assembly. While, in the circumstances, the very best was done to carry out the instructions of the Union Assembly of last year in regard to the consolidation of the united Church, to forms of procedure, to representation, and other important matters; yet it was felt that too little time was left at the disposal of the Assembly for the full consideration of these and kindred questions. We could have wished that more time could have been devoted to the subject of Foreign Missions. The evening, during which this subject came up, was a most pleasant and profitable one. The various reports submitted were all that could be wished, except in their references to financial difficulties. The address of Alex. N. Somerville was well

worth listening to, and called forth many well deserved plaudits; while the speeches of several missionaries were exceedingly interesting and instructive. We felt that evening that this was the proper work of the Assembly, and our only regret was that time prevented discussion upon the great subject of Foreign Missions, and such a discussion as was needed in view of the debt resting upon the Foreign Mission Board, and in the light of recent developments in regard to Foreign Mission work. It was with sorrow we noticed that as compared with the relative importance of this subject, the audience on the occasion, though perhaps the largest outside of the audiences connected with the Macdonnell case, was both small and meagre. Fortunately the report of Home Missions was given before the Assembly came to their "great case." What the work of the Church consists of, was then seen to advantage. The Home Mission work was felt to be pioneer work in regard to the future of this Dominion. By such work we are making sure that this country shall continue to be one of the kingdoms of our Lord. By it we are successfully laying foundations upon which generations yet unborn shall build. The General Assembly, indeed, cannot devote too much time to the consideration of such subjects as the above.

It was pleasing to observe the attention that was given to Theological Institutions. There is much difference of opinion as to whether there are not too many of these connected with the Presbyterian Church in Canada. On the one hand it is felt to be difficult to maintain so many colleges, and to have them fully and thoroughly equipped; while, on the other, it is regarded as an advantage to have a variety of schools in which our ministers shall be trained. Of course much can be said for the consolidation of our colleges on the one hand, and also for their maintenance as they now stand. The one great practical question in regard to them as well as to all other departments of the church's work is—money. Were there plenty of the filthy lucre, we would have no very great difficulty as to the question of a number and variety of Theological Schools. But it comes to be a very important question when the work of the church in every department is suffering by reason of want, whether it is wise to spread Theological Training over a great area, and have a number of colleges weak financially, when we might have sufficient for the purpose made strong by being freed from debt. We were pleased, however, with the disposition of the report of the Manitoba College. The professors fairly gained the confidence of the church in their institution. The committee appointed to consider Manitoba College went thoroughly to work, and afterwards reported favourably upon the whole matter submitted to them. And we cannot doubt that, having passed satisfactory through the ordeal of such an investigation, there is a great future for the college of Manitoba.

The limited time at the disposal of the General Assembly compelled rapid action in regard to many important matters. Thus, the report of the Committee on Sabbath-schools was adopted *simpliciter*, the recommendations with which it closed only being read. The chairman of the committee on Sabbath Observance very justly complained that his report was put off from time to time, as if it were a matter of no importance, when it had really involved much labor and occupied considerable time on the part of the committee. This report was passed hurriedly during the later sittings of the Assembly, when there was hardly more than a quorum present. The subject of a Hymn-book was shelved for the present—perhaps to advantage, considering not only the variety of opinion entertained upon the matter, but also the necessarily great variety of practice in regard to it; for it must be borne in mind that each church has imported into the union its own theories and methods connected with Hymnology. Other important matters were disposed of in a similar manner. But with all these drawbacks we can now look to the General Assembly held in our city with much pride and satisfaction. It exhibited the spectacle of a united, earnest, faithful, and intelligent Church. And it gave large promise for the future. For if in one year the Presbyterian Church in Canada has maintained her unity so thoroughly in the presence of an exciting question, and if she can report so much work done in all her departments, then we say there is a future of still greater unity and strength, and progressiveness before her.

Mr. J. W. HARGH, of Fairfield, departed this life on Wednesday morning, the 17th of May, in the 70th year of his age. For years Mr. Hargh was an Elder in the Presbyterian congregation of North Augusta and Fairfield, and during the whole period of his office worked in harmony with the other members of Session for the glory of God and the good of souls. As he was able to do a good deal for the cause of Christ, financially speaking, and as the congregation is weak, he will be very much missed. But our loss is his great gain, for we have good reason to believe that if God has removed him from the Church militant, He has taken him to the Church triumphant. He has left a young wife to mourn his loss. —Cox.

Ministers and Churches.

We understand that a call is to be extended to the Rev. J. Scrimger, M.A., of St. Joseph Street Church, Montreal, by the Congregation of Old St. Andrew's, in this city.

The Kirkfield and Victoriaville congregation of the Presbyterian Church in Canada are about extending a call to the Rev. J. D. Murray, of Baieouche, New Brunswick, who preached here on Sabbath last.

The Rev. Principal Snodgrass, D.D., of Queen's University, Kingston, preached in Zion Church, Brantford, last Sabbath forenoon. Dr. Snodgrass took part in the exercises connected with the Ladies College on Monday and Tuesday evenings.

Rev. A. R. KENNEDY, late pastor of the Unitarian Church, in this city, who recently made application to be admitted to the Presbyterian Church Ministry, has withdrawn his application, stating that he wishes to attend Knox College one session.

Rev. Professor McLAREN, of Knox College, has been presented with a handsome silk gown, by several Presbyterian ministers who were graduates of that College, Professor McLaren being the first graduate of Knox College appointed to a professorship there.

The new Presbyterian Church at Brucefield is being pushed forward rapidly. The walls are already well advanced. Judging from present appearances, when completed, it will be a most imposing edifice, and will be a credit to the taste and generosity of the congregation.

On Monday evening last, being the evening preceding the departure of the Rev. Mr. Crombie to Britain, the congregation held a social at the Manse, in order to take leave for a time of their pastor. Before the close they presented him with a purse of \$174. The presentation was made by A. Clark, Esq., accompanied by a few appropriate remarks. Mr. Crombie replied in suitable terms.

The Rev. Mr. Hodnett's friends improved his absence at the General Assembly to some purpose. On his return home on Tuesday evening, 20th inst., Mr. James Gray and Dr. R. A. Corbett, on behalf of the congregations of Perrytown and Oakhill, in a few well chosen words presented him with a valuable horse. Mr. Hodnett is a favourite with his people, and they certainly take a practical way of showing their esteem.

The Woodstock Times says: "Rev. Dr. P. G. McGregor, of Halifax, N.S., delivered two admirable discourses last Sabbath, in Knox Church, to large audiences. Dr. McGregor is a leading man in the Church of the Lower Provinces. For many years he was pastor of the largest and most influential congregation of that Church in Halifax, and now occupies the position of General Agent of the Presbyterian Church in Canada in the Maritime Provinces. He bears an honoured name, his father having been one of two or three noble men who first preached the Gospel, and planted the Presbyterian Church in those provinces. An interchange of visits between the pastors of churches on the seaboard and the interior would tend to the consolidation and pleasant working of the union of the Presbyterian Church which has been so happily consummated."

On Saturday afternoon the house of Rev. D. Anderson, Rothsay, was taken possession of by successive arrivals of ladies with baskets on their arms, in some cases they were accompanied by their husbands. The object of the gathering soon became apparent. It was none other than a surprise party. Suffice it to say, then, that after the minister had been summoned down from his study, he and the members of his family then at home, had to sit down with the company thus gathered to a cheerful and happy tea. After all had thus partaken of "the cup which cheers but not inebriates," the minister had to stand up whilst Mr. Robert Watt, Teviotdale, one of the deacons, read a short but pithy address, which culminated in Mr. Hugh Montgomery, another of the deacons, presenting Mr. Anderson with a purse containing \$54.00. To the address Mr. Anderson replied by contrasting the condition of the congregation and surrounding country twelve years ago, when he first came among them, with what they were now; and concluded by cordially thanking the friends assembled, and the congregation, for the kindly feelings expressed both towards himself and family; and also by intimating his belief that such gatherings, and such gifts, tended to good both as regards givers and receiver. —Cox.

RECENTLY a deputation of the Guelph Presbytery, consisting of Dr. Hogg, Messrs. Torrance, Davidson, and McDonald, with Mr. J. B. Mullen, visited, according to appointment, the Congregations of Chalmers' Church, Winterbourne, and St. Andrew's Church, both of which are vacant, for the purpose of ascertaining if they could not be united either for present supply of preaching, or into one Congregation to constitute

one pastorate, when they should feel themselves ready to call a minister. The deputation met with the Congregation of Chalmers' Church in the forenoon, and succeeded in procuring a resolution expressive of the conditions on which they were disposed to enter into union with the other Congregation. In the afternoon they met with that of St. Andrew's Church, and procured a resolution from them declarative of the terms on which they were disposed to unite with the sister Congregation. The deputation immediately afterwards met in Chalmers' Church, to which they were accompanied by almost all that had assembled in St. Andrew's Church, with the Congregation there, and the resolutions adopted by each were discussed. Ultimately it was agreed to proceed to union and to petition the Presbytery to consummate it on the following conditions:—"That the property of both Congregations belong to the united Congregations; that each bear its share of the expenses of supporting ordinances, and that the people of Chalmers' Church discharge two hundred dollars of the debt, amounting in all to four hundred, at present resting upon their property, Mr. Sawers, the student who is labouring there now, having nobly come forward and said that he would resume the responsibility of raising the other two hundred. We have no doubt but Mr. Sawers will have the sympathy and co-operation of many in carrying out this offer. We would congratulate the congregations upon the decision to which they have thus come, for we believe it is in the interests of religion in that neighbourhood.

The ladies of the Presbyterian congregation, Tiverton, being anxious to manifest their appreciation of his constant labours among them, and devoted attention to their spiritual and social interests, resolved to gratify their wishes by pleasantly surprising him. On Friday evening, the 16th inst., just on his arrival from the meeting of the General Assembly in Toronto, his friends poured into the manse from every quarter of the congregation till every room was crowded, bringing with them baskets filled with an abundance of refreshments. The surprise could not have been more complete. A very touching and kind address was then read on their behalf by Mr. Angus McKay, teacher, when Miss Kate McKenzie put into the hand of their minister a large purse chock-full of money, and Miss Kate Paterson handed him a large and handsome bouquet. Mr. Anderson replied briefly, and as suitably as could be expected in the affecting circumstances in which he was placed. The baskets were then produced, and all heartily regaled themselves with their contents, after which little groups of friends could be seen enjoying themselves according to their own inclination. After having some music and singing, worship was conducted and the party dispersed with the pleasant feeling that their surprise was a success, and that an opportunity was afforded them of showing their pastor that his services among them were not in vain in the Lord. The following is the address:—"To the Rev. J. Anderson, minister of the Presbyterian Church, Tiverton. Reverend and Dear Sir,—The high estimation in which you are held by the ladies of your congregation as their beloved pastor, and their sense of obligation to you for your untiring zeal and devoted attention to the spiritual and social welfare of your flock since you became their pastor,—and more especially during the past months of this year,—led us to assemble on this occasion, as representatives of the many friends desirous to congratulate you on your safe return, as well as to manifest in some tangible manner our united appreciation of your valuable services, as a true ambassador of Christ. That your labours have been owned and blessed by the Divine Spirit in leading and directing many souls to rest upon the finished work of our blessed Redeemer, we doubt not; and we believe that your reward will be infinitely beyond our present comprehension. The undersigned in conjunction with your many friends ask you to receive these few words as an expression of good will; and please accept this purse as a small token of true gratitude, and a sincere desire for your best interest. We trust you may be spared for many years to go in and out among us, to direct and counsel us. May now the Lord abundantly bless you and your partner in life, together with the other members of your family; and when your career is ended, and our pilgrimage in this life is over, may you and we be enabled to say, that we have fought a good fight, that we have finished our course, that we have kept the faith; and may we be finally received into those mansions, which are not made with hands eternal in the heavens, and join the heavenly host singing "Praise to God in the highest, and on earth peace and goodwill towards men." Yours respectfully, on behalf of the ladies of the congregation of Tiverton, Mrs. Reid, Miss McKenzie, Miss Paterson, Miss McKenzie, Miss McLean, Miss Clegg, Miss Watson, Miss McFadyen, Miss McCallum. Tiverton, Ont., June 16th, 1876.

Book Reviews.

MEMOIR OF NORMAN McLEOD, D.D., by his brother, the Rev. Donald McLeod, B.A., Toronto: Belford Brothers, 484 pp. This is by all odds the most popular book of the season. The Canadian edition, published by Belford Brothers of this city, has been a grand success. In anticipation of the appearance of this edition we devoted several columns of the BRITISH AMERICAN PRESBYTERIAN of 21st April, to a review of Dr. McLeod's life. It is unnecessary now to do more than recommend any of our readers who have not yet bought the book, to do so at once.

VISITOR'S GUIDE TO THE CENTENNIAL EXHIBITION AND PHILADELPHIA, 1876. Toronto: Belford Brothers.

We predict for this useful little work a large sale. No one can afford to leave for Philadelphia without buying a copy. It contains full particulars about routes, fares, the Centennial Exhibition, Exhibition Grounds, hotels and rates of charges, value of foreign coins, places of Amusement, etc. Excellent maps of Philadelphia and the Exhibition grounds are also given. The book is neatly printed, and, altogether is very creditable to the publishers.

GENERAL ASSEMBLY. PRESBYTERIAN CHURCH IN CANADA.

(Continued from third page.)

Rev. Andrew Wilson asked how that information had been obtained.

Rev. Dr. Cochrane said it had come through private letters and parties from Manitoba.

Rev. Principal Bryce (Winnipeg) thought it rather remarkable to attach so much importance to private letters when the writers might have made indiscreet statements, and it was well known that there were dissatisfied people everywhere. The statements might have been received from some of those people who were dissatisfied with Manitoba and everything connected with the north-west. He was sure he could satisfactorily reply to all the statements which had been made against the college. He was overwhelmed with astonishment to hear it said that there was any want of harmony between the two professors. About an hour previously some one had mentioned it to him, and that was the first time he had heard anything of the kind. In regard to any other matters he thought it would be better for him to answer any questions which might be asked; the charges were so vague that he did not know how to reply to them. In reply to an enquiry he said that at the time the college closed this year there was an average attendance of 82 or 83.

Hon. John McMurrich asked how it was with regard to the previous year.

Principal Bryce said that that year there was a class for occasional students which there was not last year, and instruction in the junior department continued after that in the senior, which accounted for the small attendance at the time referred to.

Mr. McMurrich asked if the occasional students were returned as such.

Principal Bryce said they were.

Rev. Prof. Hart said he was surprised to hear it stated that there was any want of harmony between Professor Bryce and himself. It was well known that things had taken place in the past in regard to which he had had reason to express opinions differing from those of Professor Bryce; but although there had been points on which they had agreed to differ, there had always been the utmost harmony between them in their intercourse and in their work. The Board of Management had changed the time for commencing and ending the classes last year, making it a month earlier in each case, and the report being made up to the end of March, several students did not appear in it who were on the roll.

Mr. James Croil was sorry that importance had been attached to private letters. In conversing with Governor Morris lately, that gentleman had told him that the college was an absolute necessity; but that it was not quite as effective as it might be. He (Mr. Croil) thought the college was doing very well under very difficult circumstances.

Rev. J. M. King thought also too much weight had been attached to private letters. He considered that in the state of Manitoba up till recently it would have been impossible for any human being to avoid offending some one. He believed that, as stated, Manitoba had full confidence in the college; but it was necessary that the same state of feeling with regard to it should exist throughout the church; and therefore he suggested that a committee should be appointed to confer with the professors and to take the whole situation of the college into consideration; and he thought as they could not report to this Assembly they should be empowered to act cautiously in the premises.

Rev. G. M. Grant moved "That the recommendations of the Montreal Committee on Manitoba College, and the reports now submitted, be referred to a small committee, with instructions to confer with the professors in Manitoba College, consider the whole question and bring in a leading with regard to its present position and future support which may be satisfactory to the Assembly."

Rev. J. M. King seconded the motion. Rev. Andrew Wilson deprecated the interference in the affairs of the college, with the exception of those relating to its finances.

Rev. Dr. Waters objected to the animadversions which had been made upon Dr. Cochrane's conduct in regard to this matter. Dr. Cochrane had only done his duty as a servant of the church. If private information was not accepted, they would have to depend entirely upon what was received from the college itself.

Rev. Principal Snodgrass made similar remarks with regard to Dr. Cochrane. Rev. Principal Caven contended that no

action should be taken with regard to any college except on official documents. He would not continue to serve any college for a year if every report of it which was brought in was made a ground for criticising his conduct in regard to it. He did not consider that the fact that there were fewer students one year than another should tell against a college.

Rev. Mr. Dick said he could not ask his congregation to contribute to the Home Mission Fund when colleges were supported out of it, and he would not do so.

Hon. John McMurrich held that the funds for Home Missions and education should be kept entirely distinct.

Rev. Dr. Cochrane said in reply to the personal remarks with regard to him, that he had been urged to bring this matter up.

The motion was carried and a committee appointed.

WIDOWS, ORPHANS, AND MINISTERS.

Rev. Dr. Waters moved that a recommendation made by the Committee on Bills and Overtures be adopted, viz.: That the portion of the report of the Committee to prepare business for the next General Assembly; with reference to Ministers', Widows', and Orphans' Fund, be sent down to Presbyteries for consideration, and that the existing committees be continued until next year.—Carried.

ANSWERS TO REASONS OF DISSENT.

Rev. Dr. Robb presented the second report of the committee appointed to prepare answers to the reasons for dissent in the Macdonnell case. It submitted the third answer in the following amended form:—

This reason rests on two assumptions, neither of which seems to your Committee to be well founded. First, That the chief end aimed at by the Assembly in the action complained of is to bring Mr. Macdonnell's views into accord with the doctrine held by the Church; whereas that end is secondarily and not directly aimed at. The granting of time for consideration was the result and desire to deal tenderly and leniently with a brother, as there seemed still some reason for hope that on more full consideration he would be able to define his position as to make further dealings unnecessary; and the fixing of the limit at one year arose from the circumstance that it was the shortest possible time in which a report can be presented to the Supreme Court; and, secondly, if the Committee understand this reason, it proceeds upon the assumption that the fixing of a time limit, within which Mr. Macdonnell is to report tends to hinder his mind from acting freely and fairly. This, your Committee affirm, cannot be since men are constantly called upon to decide important questions of truth and duty within very definite time limits. In illustration it is only necessary to cite Jonah iii. 4, "Yet forty days and Nineveh shall be overthrown;" Hebrews iv. 7, "Again, He limiteth a certain day, saying in David, to-day after so long a time; as it is said, to-day if you will hear His voice." Your Committee would further add that the absence of such a time limit as that complained of would leave it open for a minister to remain permanently in the Church, whose avowed mental attitude towards an important doctrine of God's Word is not such as the Church demands in her accredited teachers.

Rev. Principal Caven was a little surprised at the portion of the answer, to which he had taken exception on the previous day, being returned when, as he thought, there had been a pretty general opinion against it expressed. His difficulty with regard to that still remained, and consequently he could not accept the answer.

Rev. Mr. McTavish said the Committee did not wish to draw any parallel between God's action and man's, but to show that the argument against the time limit was based on a fallacy, viz., that the human mind could not act freely and fairly when made subject to a time limit. The Committee wished to bring out the fact that the human mind could act and must act in many instances under a time limit.

Principal Caven said that if that part of answer were retained he would be obliged to move that it be recommitted again. The argument of Mr. McTavish to be of the slightest validity must be, that inasmuch as it was proper for God to prescribe such a time limit it was proper for them to do it. He (Principal Caven) believed in a time limit, but he would not rest it on that ground.

Rev. Prof. McLaren thought Principal Caven had merely overlooked the form in which the answer was given in. He (Prof. McLaren) did not think it was open to the objection Principal Caven had stated.

Rev. Dr. Robb said the question was as to whether the action of the human mind could be free and fair under a time limit; and they found men in the providence of God obliged constantly to act under a time limit. They found also that that obligation was perfectly consistent with the freedom of, and fairness to, the human mind; and not only that, but that such obligation was sometimes useful. The answer carefully avoided the introduction of the name of the Deity; it merely presented the human mind as acting under certain constraints.

Rev. Prof. McLaren remarked that it was necessary to answer the objection to a time limit in the "reason."

Rev. Mr. McTavish moved that the answer be adopted, and said that if it were recommitted he hoped another committee would be appointed, for he could find no other answer.

Rev. Dr. Patterson moved that the part of the answer in question be struck out.

Rev. Principal Caven withdrew his motion in favour of Dr. Patterson's. He suggested that the word "primarily" be substituted for "directly."

Rev. Dr. Robb accepted the last suggestion, but said that if the other portion of the answer were struck out, it would not be a reply to the reason of dissent.

After a little further discussion, Principal Caven said he would accept the answer if the illustrations were struck out.

Dr. Robb—You don't want the Scripture. (Laughter.)

The illustrations were accordingly struck out, and the answer, with the other verbal amendment, was then adopted.

It being one o'clock the Assembly adjourned.

AFTERNOON SEDERUNT.

The Assembly met again at three o'clock. REGULATIONS.

Several regulations relating to procedure in connection with the Church were adopted ad interim with the understanding that they be dealt with at the next Assembly.

MEMORIAL FUNDS.

The following recommendation of a Committee appointed to mature a scheme for a Memorial Fund in commemoration of the Union was adopted:—

That thanks be tendered to the sub-Committee on a Memorial Fund for their diligence; that this Committee, however, do not recommend to the Assembly the prosecution of the object referred to, but rather that it should be urged upon all our congregations that the true memorial of the Union, in which we rejoice, would be in the quickening of the Church's life, and in the intensifying of its interest, and enlargement of its liberality in regard to all the schemes of the Church.

ACCOMMODATION.

Rev. Dr. Waters moved the adoption of a recommendation of the Committee on Bills and Overtures, that the Accommodation Committee be empowered to draw upon the General Fund of the Assembly to the extent of \$600. He remarked that a member of the Committee had stated that while the citizens of Toronto had done very well, there were still certain expenses which the Committee must meet. The motion was adopted.

BOUNDARIES OF PRESBYTERIES.

Rev. Mr. McTavish presented the report of the Committee on Boundaries of Presbyteries. It recommended:—

1. That the boundaries of the Presbyteries of Toronto and Barrie be not changed.

2. That the Presbyterial relations of Tara, Tree, St. Johns, Walkerton, and North and West Brant remain as they are at present.

3. That the Assembly grant the separation of Calvin church, Rothsay, from Palmerston, and its connection with Moorfield, the united charge to be within the bounds and under the jurisdiction of the Guelph Presbytery; also the transference of Fenselton Falls and Somerville congregations, and of the congregation of Halliburton, from the Presbytery of Peterboro' to that of Lindsay; also the transference of the congregation of Colquhoun's Settlement from the Presbytery of Glengarry to that of Brockville.

4. That the Assembly sanction the erection of a new Presbytery to be designated the Presbytery of Lanark and Renfrew, to include all the congregations and mission stations within the Counties of Lanark, Renfrew, and Pontiac, the congregation of Kitley in the County of Leeds, and the Palmerston mission stations in the County of Frontenac.

5. That the Assembly declare that the boundaries of the Presbyteries of Brockville and Ottawa remain as at present, except in so far as they may be affected by the formation of the new Presbytery.

Rev. Mr. McTavish said with reference to the first recommendation that the Committee had met several times, and no one representing the Presbytery of Toronto or that of Barrie had appeared before them, and the Committee had not thought that they should go and look for information.

Rev. J. M. King said he had understood that at the Committee would have invited to the parties when they were ready to deal with any particular matter. He moved that the overture from the Presbytery of Toronto asking that the bounds of that Presbytery be defined lie on the table till next year. Carried.

On motion of Principal Caven it was agreed that St. Johns, Walkerton, and North and West Brant be transferred to the Guelph Presbytery.

It was decided not to adopt the first change proposed in the third recommendation this year, and not to take any action with regard to the erection of the proposed new Presbytery this year.

THE REST OF THE REPORT WAS ADOPTED.

MANITOBA COLLEGE.

Rev. G. M. Grant presented the report of the committee appointed in the forenoon with reference to the Manitoba College. It stated that after as much enquiry as possible under the circumstances the Committee found that the failure of the Ladies' College in Winnipeg had acted injuriously upon the Assembly's College, and they would recommend that the friends responsible for that enterprise endeavour to settle its affairs satisfactorily as soon as possible. The Committee found the affairs of the Manitoba College in a satisfactory state, and recommended that it be maintained in efficiency until the Government of the Province provided for higher education; also that no professor of the institution should accept any public appointment without the consent of the College Board, that a committee should be appointed to issue a circular to congregations throughout the country asking them to contribute to the support of the college; also that the parent churches in Great Britain and Ireland be solicited to make grants in aid of it.

The report was adopted with some slight verbal amendments.

IT BEING SIX O'CLOCK THE ASSEMBLY ADJOURNED.

EVENING SEDERUNT.

WIDOWS' AND ORPHANS' FUND.

The report of the Ministers', Widows' and Orphans' Fund for the late Canada Presbyterian Church was read, and showed the total receipts last year to have been \$27,874.40, the amount paid to annuitants \$4,171.69, and the balance unexpended at the end of the year \$6,226.24. The state of the fund at that time was as follows:—Invested in municipal debentures, \$57,100; invested in mortgages, \$21,527.76; cash and temporary loans, \$6,226.89—total, \$84,854.15. The number of annuitants at the date of the report was thirty-two, and the death of the Rev. Mr. McAl' has added

another since. After deducting all expenses the fund increased during the year \$4,006.10.

The report of the same fund in connection with the late Church of Scotland showed that the amount of collections received from pastoral charges last year was \$1,758.08, while the previous year they reached \$2,101.52, several former liberal contributors having withheld their support last year. The total receipts were \$8,872.41, and after deducting expenses there was a balance on hand of \$2,000.08 to be added to the endowment fund, which at the date of the report amount to \$82,169 invested in first class mortgages. There were thirty-five widows and thirty-six orphans entitled to participate in the fund.

The report of the Church of the Maritime Provinces showed the total receipts during the year to have been \$2,239.32; annuities paid, \$934; and the amount of the Endowment Fund was \$19,437.27. To the latter amount is to be added \$1,238.84 of interest on building society shares and certain dues payable, which brings the total amount of the fund up to about \$21,000. The reports were adopted.

Rev. Dr. Paterson moved that all ministers on the roll of the late Synod of Maritime Provinces in connection with the Church of Scotland, at the date of the Union, be entitled to the same privileges in connection with the fund upon fulfilment of the usual financial conditions. Carried.

AGED AND INFIRM MINISTERS' FUND.

Rev. Mr. McTavish presented the report on the above fund in connection with the Canada Presbyterian Church. It showed the names on the roll last year to have been eighteen. The total of the payments to ministers was \$9,848.49. The total receipts during the year, including a balance of \$1,806.20 at the commencement, was \$5,155.05; at the end of the year there was a balance of \$1,817.12 over expenditure. The amount invested at the date of the report was \$5,500, exclusive of this balance of \$1,817.12.

Rev. Dr. Paterson submitted the report of the Church of the Maritime Provinces. The receipts during the year were \$601.50, and the payments \$250. The state of the fund at the end of the year was as follows: Amount invested, \$6,086.07; cash on hand, \$447.67—total, \$6,533.74.

The Assembly adjourned until this morning at nine o'clock, and it is expected it will finish its business in another sederunt. The Assembly met this morning, 28rd June, at nine o'clock.

COLLEGE REPORTS.

The forenoon was occupied in receiving reports on the state of the various colleges. In the course of conversation it was remarked that the financial position of the colleges were alarming, and that increased endowment of them was absolutely necessary.

Rev. Principal Snodgrass, in submitting the report in regard to Queen's College, pointed out that one of the subjects of matriculation at that institution was the Westminster Confession of Faith; and remarked that he had students well up in that admirable compendium of Christian doctrine when they entered the college.

Rev. M. Laing observed that of course they understood it thoroughly at the end of their course.

Rev. Mr. Mitchell (Mitchell) moved that an additional professor be appointed in the faculty of theology in Queen's College, in accordance with a recommendation in the report.

Rev. Mr. Laing moved an amendment to the effect that in view of the deficiencies in income reported by the several colleges, the many special claims on the liberality of the Church during the coming year, and the present depressed financial state of the country, it was not at present expedient to sanction the appointment of another theological professor, whereby the pecuniary obligations of the Church would be increased.

Rev. Principal Snodgrass thought it would be hardly fair to Queen's College to adopt such a motion as the latter in view of the fact that a report had been adopted, in connection with which considerable additional expenditure in connection with Knox College had been foreshadowed.

Hon. John McMurrich cautioned them against incurring additional obligations at present. Economy was necessary all round. He looked with no small degree of alarm on the present financial condition of the Church.

After a long discussion it was ultimately decided, on the suggestion of the Rev. Principal Snodgrass, to adopt no resolution with regard to the appointment of an additional theological professor this year.

It being one o'clock the Assembly adjourned.

AFTERNOON SEDERUNT.

The afternoon session opened with about twenty members present.

It was recommended that Rev. J. Springer be re-appointed exegetical lecturer for Montreal College.

Principal Snodgrass was opposed to the proposition, and moved that the appointment be not made.

Rev. Mr. Blaine seconded the motion. Rev. Dr. McVicar characterized the motion as vexatious, and urged that before that step were taken there should be an enquiry into the state of the colleges before the opinion was expressed that the colleges were not doing their work properly.

Rev. Dr. McKerran asked why two professors were not enough for Montreal College while there were only two at Queen's College.

Rev. Dr. Waters thought that with such a thin house it would not be well to adopt any such resolution.

Rev. Professor McLaren moved in amendment that the recommendation be adopted.

The amendment was carried. The recommendation that the Rev. C. A. Doudiet should be French Professor was next considered.

Prof. Campbell moved that Mr. Doudiet be French lecturer.

The motion was carried.

RECEPTION OF MINISTERS.

The report of the Committee on the Re-

ception of Ministers from other bodies was read by Dr. Reid. It recommended the reception of the following as ministers:—J. Russell, late minister of the Congregational Church, recommended by the Presbytery of St. John; Rev. W. Stephenson, formerly Methodist minister, recommended by the Presbytery of Hamilton; Rev. D. M. McGregor, formerly a Congregational minister; Rev. D. W. Cameron, formerly a minister of the Presbyterian Church of the United States; Rev. T. T. Johnston, formerly minister of the Presbyterian Church in the United States; Rev. J. D. West, B.A., from the Church in the United States; Rev. James Billantyne, late minister of the United Presbyterian Church of Scotland at Kingston, Jamaica; Rev. John Nicholls, formerly Primitive Methodist minister at Montreal; Rev. E. Hawthorne, of the Presbyterian Church of North America; Rev. David Mann and Rev. Charles Brunnett, of the Presbyterian Church; Rev. W. F. Clark, formerly Congregational minister. The applications of Rev. Elijah J. Rock and J. K. Ross were not entertained. It also recommended the reception of Mr. J. A. Andrew, formerly Methodist minister, to be admitted as divinity student of the first year. Mr. Benjamin Courier, formerly French Romish priest, to be associated with the French Evangelization until he has gone through a prescribed course to qualify him as a minister; W. O. Armstrong to be a licentiate of the Church, and W. Frazel to be a licentiate.

The report was adopted.

Rev. Principal Caven read the report of the Committee on the licensing of students, which was read and adopted.

THE RECORD.

The report of the committee on the Presbyterian Record was received and adopted, and the thanks of the Assembly were given to the committee and to the editor.

FRENCH EVANGELIZATION.

Rev. Professor Campbell read the report of the committee appointed to frame a deliverance on the French Evangelization work. The report recommended that the General Assembly should record its gratitude to God for the signal success of the work during the past year, and that in order to continue it Rev. C. A. Tanner should be retained, and that an additional agent be appointed. Professor Campbell appealed to the Assembly for the help of an additional agent, which was necessary in order to secure the success of the scheme.

The recommendation was agreed to, on motion of Principal McVicar, seconded by Rev. Dr. Robb.

On motion of Rev. Professor Campbell, Rev. R. H. Warden was appointed to fill the new office.

BURTON MISSION.

The report of the Committee on the Burton Mission was read by the Secretary. It stated that the receipts of the year in aid of that mission were \$778; and there was a balance in hand of \$10.

The report was adopted.

FINANCE.

The report of the Finance Committee on the various schemes of the church already published was read by Rev. Dr. Reid, and received.

ST. ANNE'S, ILLINOIS.

The application for the transfer of St. Anne's Church, near Chatham, to the Presbyterian Church of the United States, was granted.

SABBATH OBSERVANCE.

The report of the Committee on Sabbath Observance, which recommended the use of the term Sabbath, or Lord's Day, instead of the heathen term Sunday, and the petitioning of the legislatures to prohibit traffic on the canals, was read and received.

THE LIQUOR TRAFFIC.

A memorial from the Dominion Temperance Alliance was read, calling the attention of the Assembly to the liquor traffic, and soliciting its aid in the suppression of the traffic.

Principal Caven moved that the document should be received, and that the Assembly should express its desire to take part in any well-directed efforts for the removal of the evil results of intemperance. The motion was adopted.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

A communication from the Synod of the Diocese of Toronto was read on the advisability of petitioning the Legislature for a shortening of the school hours, in order to give an opportunity for religious instruction in the public schools.

It was referred to the Committee on the use of the Bible in the Common Schools.

MISCELLANEOUS BUSINESS.

Overtures from the Presbyteries of Ottawa and Guelph, and the Synod of Hamilton and London, anent the use of the Hymn Book, were laid over till next year.

Several other overtures, including one concerning a sustentation fund for the ministry, were laid over.

The application of the Rev. A. B. Kennedy to be admitted to the ministry, was allowed to be withdrawn, as Mr. Kennedy wished to attend a session of Knox College.

A committee was appointed, consisting of the Moderator, Principal Caven, Principal Snodgrass, and Professor McLaren, to draft an address to the Governor-General.

The Committee on Correspondence was re-appointed, with power to appoint delegates to the Home Church.

After some further routine business, the General Assembly adjourned to meet next year at Halifax.

Nothing so strongly indicates the man of pure and wholesome thought as habitual purity of speech. By his conversation among his own kind, you may always pretty accurately form an opinion as to the moral worth of a man. It is there where no restraint is supposed to be placed upon his words, that you discover his true nature. If he is given to looseness of discourse, or his mind wanders in mixed discussions of subjects prescribed in mixed company or respectable society, you may justly mark him as one with whom association is undesirable.

Our Young Folks.

Not Fit to be Kissed.

"What ails papa's mouth?" said a sweet little girl, Her bright laugh revealing her teeth white as pearl...

Learn to be Useful.

Boys, when you come into the house for your meals, and find the dinner or supper not quite ready, and your mother or sister hurrying around heated and tired, instead of standing about in the way, leaning against the sink or tilting back in your chair against the buttery door, I would take hold and help the women folks.

"He's a Brick."

If it is slang, it is really classical slang. And yet of the thousands who use the term, how few—how very few—know its origin, or its primitive significance.

Plutarch, in his life of Agesilaus, King of Sparta, gives us the origin of the quaint and familiar expression.

On a certain occasion an ambassador from Ephesus, on a diplomatic mission, was shown by the king over the capital.

Sabbath School Teacher.

LESSON XXVII.

July 2. } DAVID'S CHARGE TO SOLOMON. { 1 Chr xxviii 1-10.

COMMIT TO MEMORY, VS. 9, 10. PARALLEL PASSAGES.—Gen. xlix. 1; Deut. xxix. 1-8; Josh. xlii. 2, 3.

SCRIPTURE READINGS.—With v. 1, read 2 Sam. v. 1-3; with v. 2, read 2 Sam. vii. 2; with v. 3, read 1 Chron. xxii. 8; with v. 4, read Gen. xlix. 8; with vs. 5, 6, read 1 Chron. xli. 9, 10; with vs. 7, 8, read 2 Chron. xa. 20; with vs. 9, 10, read 1 Kings ii. 3, 4.

GOLDEN TEXT.—Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.—1 Chron. xxviii. 9.

CENTRAL TRUTH.—"To every man his work." Such marriages as David unhappily made do not result in happy families of virtuous children.

It is worth noticing that in the long run the bad men come to shame. The doom of Eli's house is at length fulfilled.

THE WITNESSES TO IT.

David called the principal people to him at Jerusalem. It is to be remembered that King James' translators never lost an opportunity of giving high courtly titles ("dukes," for example, in Gen. xxxvi. 15) to important persons.

V. 2. Rising from his seat—throne, perhaps—and standing up, David made a brief address, full of tenderness and dignity.

Hence he recalls God's word to him (1 Kings v. 3), that not he, but his son, should build the house (v. 3), (see Lesson of March 6, on 2 Sam. vii. 12-13), and ascribes his own elevation to God's grace (see "liked me," the only use of this form of the word in our version).

THE CHARGE TO THE PEOPLE.

The duty and interests of the princes and heads of families and of the king were one. The promise of stability to the throne and family of Solomon was conditional on obedience and loyalty to God.

V. 8. "Now therefore," etc. This is an obligation upon all governors, mayors, magistrates, judges, and leaders of the people.

CHARGE TO SOLOMON.

And now we come to words which may well stand alone—which David's heart, moved by the Holy Ghost, gave forth—which many a father has re-echoed—which it had been well for Solomon, in soul and body, estate and memory, if he had obeyed.

The charge consists of two separate advices, with a reason for each, and the reason given to enforce the counsel.

A man might recommend to his son a human friend, saying, "He has been my true friend, and he knows all your affairs, and will be able to advise and aid you."

Him. This we can do now in Jesus Christ (see John xiv. 9, 10). This David did in his best days. So did Moses in his rulling, Jacob in his wrestling, Isaac in his meditating, Abraham in his believing and obeying.

And the knowledge is to be practical. We cannot know God, really and truly, and do nothing in consequence. He is Lord, Creator, Proprietor, God of Salvation. He has bought us with His Son's blood.

To move the human will to a right choice, the evil of a wrong is strongly put—"If thou forsake Him, He will cast thee off for ever."

If God casts off for ever, it is because He was cast off for ever. Men will not have Him to reign over them. No wonder He says, "I never knew you." They reap as they sow.

THE LORD'S ANSWER. The Lord notices what he does not ask (v. 10), the absence of selfishness, and the desire of wisdom for the good of the people.

He receives more than he asked, namely, wisdom and knowledge, and therewith riches and greatness without any parallel. The long life is omitted here.

SUGGESTIVE TOPICS.

David's position—successor—why cleared for him—how cleared—how—David's wish—not granted—why—how it was to be carried out—David's course—who were assembled—why—their responsibility—the charge to Solomon—its two parts—two reasons—meaning of knowing—serving—quality of service—why God forsakes—who are cast off—the present work Solomon had to do—the fidelity God requires.

LESSON XXVIII.

July 9. } SOLOMON'S CHOICE. { 2 Chron. i. 1-17.

COMMIT TO MEMORY VS. 11, 12.

PARALLEL PASSAGES.—1 Kings iii. 4-13; James i. 5.

SCRIPTURE READINGS.—With v. 1, read 1 Chron. xxix. 25; with vs. 2, 3, read 1 Kings iii. 4; with v. 4, read 1 Chron. xvi. 1; with vs. 5, 6, read Ex. xxxi. 2; with v. 7, read Matt. vii. 7; with vs. 8-10, comp. Jer. i. 6; with vs. 11, 12, read Eph. iii. 20; with v. 13, read 1 Chron. xxi. 29; with vs. 14-17, comp. 1 Kings x. 26-29.

GOLDEN TEXT.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally.—James i. 5.

CENTRAL TRUTH.—Wisdom is the principal thing.

The interest of this lesson lies in the request of Solomon, and God's gracious response. All the rest is introductory to it, or illustrative of it.

The first verse is significant and worth studying. How to get settled in one's position is often an urgent question. Such is the meaning of "strengthened" (see 2 Chron. xii. 13, and xxi. 4).

Solomon arranged a great religious convention at Gibeon (v. 3), which was the place of the tabernacle of Moses, and of the "brazen altar" (v. 6).

I. THE OCCASION.

He invited (v. 3), representatives of "all Israel," heads of houses, who through the lingering patriarchal system still took rank, (1 Kings viii. 1), and officers and judges whom the civil government appointed, six thousand Levites being in such office by David's appointment (1 Chron. xxiii. 4).

The writers on this passage are at a loss to explain the separation of the ark and the tabernacle; but in all probability, then, as now, some precedence had to be used in balancing apparently contending claims, and satisfying the self-love of the tribes.

burnt-offerings; and it belonged to the front of the tabernacle (see Ex. xl. 6).

Solomon made (v. 6)—not with his own hand, of course, but presented for sacrifice through the priests—a "thousand burnt-offerings;" not all actually offered at one time, but for that end.

It was on the night following this high festival that the Lord appeared (v. 7) unto Solomon. The writers here and in 1 Kings iii. 5-15 are plainly bent not on giving the identical words, but the substance, and for the sake of conciseness, each leaves out words immaterial to his object.

II. THE PRAYER.

The mode of appearance is in a dream, of which we cannot possibly represent the exact mental state. God often so used it (see Gen. xv. 1; xxviii. 12; xxxvii. 5).

III. THE ANSWER. The Lord notices what he does not ask (v. 10), the absence of selfishness, and the desire of wisdom for the good of the people.

IV. HIS GREATNESS. The writer proceeds as if led to illustrate the point just made to speak of his grandeur. He came "from the high place" (so v. 13 ought to be read, see Speaker's Com.) to Jerusalem.

Meaning of strengthened—means of Solomon's success—his public homage to God—where—why at Gibeon—whom did he call—why—his sacrifice—the dream—where—God's offer—his reply—meaning of it—good in it—how regarded—how answered—proof of his wisdom—evidence of prosperity—danger of it—Solomon's age at this time—his failure—lesson to the young—to converts—difference between official and personal goodness—warning to professing servants of God.

SUGGESTIVE TOPICS.

Meaning of strengthened—means of Solomon's success—his public homage to God—where—why at Gibeon—whom did he call—why—his sacrifice—the dream—where—God's offer—his reply—meaning of it—good in it—how regarded—how answered—proof of his wisdom—evidence of prosperity—danger of it—Solomon's age at this time—his failure—lesson to the young—to converts—difference between official and personal goodness—warning to professing servants of God.

If you will not be taught by prophets and apostles, at least let Nature's whispers teach you something of her maker.

Beware of confiding in distant prospects of happiness, lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon.

Scientific and Useful.

DELICATE CAKE.

Stir to a cream a pound of powdered white sugar, seven ounces of butter, and add the whites of sixteen eggs beaten to a stiff froth, half a nutmeg or a teaspoonful of rosewater; stir in gradually a pound of sifted flour, and bake immediately in an evenly heated oven.

STUFFED EGGS.

Boil them hard, cut them in two, remove the yolks, and beat them up with a little grated ham, parsley, pepper and salt, to your taste; replace this mixture within the whites, cut the under part a little so as to make them stand well on the dish, and serve them with white sauce.

WASH FOR HOUSES.

Pour boiling water on stone lime, and cover it close. When slaked press twelve quarts of it through a fine sieve—add to this two quarts of fine salt and two gallons two pounds of alum and one pound of coppers. Gradually add one pound and a half of potash and two gallons of fine sand or hard wood ashes sifted.

USEFUL RECIPES.

A good varnish for maps is made of one ounce Canada balsam and two ounces spirits of turpentine. This is laid on with a soft brush, over a thin coating ofisinglass previously dried.

TO CURE WHITE SWELLING OR SCROFULA. Scrape common elder bark, bitter and sweet mullein leaves—equal parts. Boil together in a little water; then put it in a little golden seal. Stew it in fresh butter and mutton tallow, equal parts, until well done.

RUSTY NAILS.

Every little while we read of one who has stuck a rusty nail in his foot, or some other portion of his person, and lockjaw has resulted therefrom. It is only to smoke such wound, or any wound or bruise that is inflamed, with burning wool, or woollen cloth.

FLOWERS A REMEDY.

A beautiful bunch of bright flowers was one day brought to a dying lady; her face brightened up in a moment and a beautiful smile lighted up her countenance as she expressed her gratitude toward the friend, who herself was an invalid, for her kind remembrance.

SULPHUR

It is said to be good for fowls that lose their feathers when affected by vermin. A Country Gentleman correspondent gives the following cure for hens that pluck off their own feathers:—"Give them four times a day, in four parts of wheat bran to one of cornmeal, by measure, a table-spoonful of salt in every eight quarts of this mixture, scalded and cooled.

HOING POTATOES.

The Ohio Farmer says:—One of the secrets of success in potato growing is in giving them a hoeing at the proper stage of growth; one hilling is sufficient, and this should be given when the vines are about six inches high.

HIVING BEES.

The best way to make bees cluster where you want them, when they swarm, is to tie two or three small branches of cedar trees to the tops of stakes about six feet long, and set them near your bees. Make holes with a crowbar larger than the stakes, which should be set slanting, bringing the cedar branches in a position so that the bees will hang on the under side of them, and let the stakes be so loose in the ground that they may be drawn out without disturbing the bees or causing the cluster to fall to the ground.

THE LATE DR. EADIE OF GLASGOW.

We take the following brief biographical notice of Dr. Eadie, whose death we announced last week, from the Presbyterian Review published in London:

"Dr. Eadie was born on the 9th May, 1818, in the village of Alva, in Stirling-shire. He retained to the last many of the tastes he had acquired in his country birthplace. He was a special lover of birds; he had a large aviary attached to his house, and seldom returned from any expedition without bringing with him some songster to add to his collection. He was educated in the school of the Rev. Archibald Brown, of Tillicoultry, and afterwards in the University of Glasgow. After his course at the Divinity Hall of the Secession Church, under Drs. Dick and Mitchell, he was licensed to preach the Gospel in 1836, and in September of the same year he was ordained minister of the new church in Cambridge Street. When a mere stripling he was employed to conduct the classes of his former professor, Dr. Mitchell, who was then failing in health. In 1848, before he had completed his thirtieth year, he was chosen, along with the now venerable Principal Harper, to be one of the theological professors of the Secession Church, still retaining, according to the custom of his denomination, his pastoral charge. During his long professorship of thirty-three years he has rendered distinguished services to the cause of Biblical scholarship. His department was criticism and hermeneutics, and it is unquestionable that he has done much to foster the desire for the correct interpretation of Scripture which honorably distinguishes Scottish preaching. Meanwhile his popularity in the pulpit steadily increased. In 1846 he was twice called to one of the largest churches in Edinburgh, but elected to remain in Glasgow. Thirteen years ago he removed with a portion of his Cambridge Street flock to Lansdowne Church, which has risen under his care to a foremost position.

"Dr. Eadie has made large contributions to the theological literature of his country. The more catalogue of his works would occupy considerable space. These are, 'An Analytical Concordance of the Holy Scriptures, or the Bible presented under distinct and classified Heads or Topics'; 'Dictionary of the Bible for the use of Young Persons'; 'Early Oriental History, comprising Histories of Egypt, Assyria, Persia, Phrygia, Phoenicia, &c.'; 'An Ecclesiastical Cyclopaedia, or Dictionary of Christian Antiquities and Sects.' He contributed on Biblical subjects to Kitto's 'Journal of Sacred Literature,' and to the 'Eclectic and North British Reviews.' He wrote for and took part in editing McKennie's 'Biographical Dictionary.' Articles from his pen enrich the pages of Kitto's 'Cyclopaedia,' and Fairbairn's 'Bible Dictionary.' His own 'Bible Cyclopaedia,' though less ambitious than either of the last two named works is yet invaluable as presenting in short compass and popular form the result of much study and laborious research. The volume on 'Early Oriental History,' in the 'Encyclopaedia Metropolitana,' was written by Dr. Eadie. He published two or three lectures delivered at the opening of the Divinity Hall. He wrote 'Lectures on the Bible to the Young,' a volume of sermons on 'Divine Love,' and a sketch of 'Paul the Preacher.' The result of his study of St. Paul has been given to the world in four commentaries—on Ephesians, Colossians, Philippians, and Galatians. He was eminently loyal to the Reformation theology, yet he was ever fearless in dividing the supporters of it from the refuge of any mis-translated or misinterpreted text. Dr. Eadie had a gratifying tribute paid to his Biblical scholarship when, in 1870, he was invited to take part in the work of Bible revision. He had great delight in this work. He went ungrudgingly to London month after month to attend the meetings of the New Testament company in the Jerusalem Chamber. It was in connection with his revision labours that the idea of writing a history of the English Bible suggested itself to his mind. Previous study had given him special qualification, and placed within his easy reach abundant material for carrying out his plan. But still the production of the two goodly volumes which were published a few weeks ago cost him years of hard and anxious labour. The degree of L.L.D. was conferred upon him in 1846 by the University of Glasgow, and in January, 1850, he was made D.D. by the University of St. Andrews.

"Dr. Eadie's reading was by no means confined to Biblical subjects. He was a master of the whole range of English literature, and could speak charmingly of the dramatists and essayists. It is said that at one time he could repeat nearly the whole of 'Paradise Lost.' He often spoke of the power of Byron. Sir Walter Scott was a special favourite with him. Nor was he a mere book-worm. He was a peculiarly social and genial man. He delighted in his pastoral visitations, which amid all his manifold occupations he performed with the regularity of clock work. And yet, withal, he was never yet heard to groan over his work. He never spoke of it as hard work, and was at all times ready to cast his books aside to enjoy the society of his brethren. The younger ministers who had studied under him had a special enthusiasm for him, and he was always ready to serve them. In 1870 he undertook a journey to the East, in the company of some clerical brethren, all greatly younger than himself. It was a special gratification to him to visit the scenes with which much reading had made him familiar. Two years later he went to America in the company of Professor Calderwood, as a deputy to the Presbyterian Church of the West. He had a most enthusiastic reception, and was gratified that his books were now more widely known in the new world than in the old.

church, made him a regular attendant of the Presbytery and Synod. He was present at the recent meeting of the Supreme Court of his church. All who saw him there were grieved to notice manifest signs of failing health. On the 21st ult. he was able to dispenoe the Communion in his church, and on the same evening he called to sympathize with a family who had been suddenly bereaved of a loving mother and an affectionate wife—sister of the Rev. Dr. McEwan, of London. On the following day alarming symptoms appeared, and before that week was over all hope had nearly fled. He was never given to speak much of his religious experience, but he did not fail to testify ere he passed away that he was perfectly resigned to the will of God. On Saturday morning last he fell calmly and peacefully asleep. Dr. Eadie was twice married, and his second wife survives him, together with two married daughters."

Mass Meeting of Presbyterian S. S. Children in Montreal.

On last Sabbath afternoon at three o'clock, a mass meeting of Sabbath-schools in connection with the Presbyterian Sabbath-school Association in Montreal, was held in St. Paul's Church, Mr. James Croil in the chair. Despite the rain which fell at the hour indicated, there was a very large attendance, not only of the children of the different schools, but also of parents and friends. Among the schools represented were St. Paul's, St. Gabriel, Unionists of St. Andrew's, Knox Church, Eskimo Church, St. Matthew's, Victoria Mission, Cote Street, St. Joseph, Stanley, and Nazareth street churches' schools.

After Rev. R. Laing had read a portion of Scripture and conducted devotional exercises,

Rev. Mr. Black delivered a short address, in which he congratulated the scholars and teachers on the magnificent turn-out they had made, and which was suggestive of that Union so dear and beneficial to them all. He thought these general gatherings were productive of so much benefit that they ought to be held oftener than once a year.

Mr. J. L. Morris alluded to the hymn of "Hold the Fort," which they had just sung, and they would, he was assured, hold the fort against sin and the temptations of this world. Solomon had addressed a very instructive text to the children. He had said: "Better is a poor and wise child than an old and foolish king." If they were wise children they would work and fight for the prize of eternal life, and he would like them to go forth in just the same spirit as Young David did. If they were wise children they would not depend on themselves, but seek God's help, who had said that all who asked of Him, should receive. If they would be wise, he asked them so to live now, that in the judgment day they would be bidden to enter into the joys of Paradise.

Owing to Rev. Mr. Fleck's absence, Rev. Mr. Cargin, a clergyman from Ireland, was called on for an address. He said he bore to them the greetings of the Sabbath-schools on the other side of the Atlantic, and their earnest prayers for the success of the schools here. He wanted to lay a foundation stone in the hearts of teachers and scholars so that they could build upon it a sure structure. The basis was this:—"They first gave their own selves to the Lord." This was the foundation for teachers' success, and the children's as well. He had been to see the grand picture gallery at the Centennial, but they had in their possession a far more important one—the Bible—in which were to be seen portrayed the characters of the strongest, wisest, and most spotless of men; he asked them to attentively study the picture gallery of the Scriptures. To be the Lord's, they must give Him their eyes, ears, lips, hands, feet, and hearts. This he aptly illustrated by texts of Scripture. In conclusion he urged them to engage earnestly in the work of God, for which they would receive an eternal reward.

The CHAIRMAN then read the following list of schools which had contributed a sum which had been divided between the Home and Foreign missions:—Eskimo Church Sunday School, \$40; St. Paul's, \$28.20; Cote Street, \$26; Unionist from St. Andrew's, \$25; Knox Church, \$20; St. Matthew's, \$19; St. Joseph Street, \$12.35; Nazareth Street, \$12; St. Gabriel's \$11.50; Victoria Mission, \$10.55; Cote St. Antoine, \$10; Petite Cote, \$7.20. Total, \$220.50. The number of schools represented was fifteen; the number of children present at the meeting, about fifteen hundred. The hope was expressed that this happy gathering might be the forerunner of a series of similar annual praise-meetings for the children of the Sabbath Schools.

The meeting then closed.

Births, Marriages and Deaths.

BIRTH. At Lindsay, on the 21st inst., the wife of Mr. D. RAY, merchant, of a son. MARRIED. On Wednesday, 21st inst., at residence of the bride's mother, in Alnwick, by the Rev. W. MacWilliam, M.A., Mr. ROBERT ALEXANDER, to Miss E. J. THOMPSON, daughter of the late W. Thompson, Esq., of Alnwick. On Tuesday, the 13th inst., at the residence of Mr. Thos. Edwards, Woodville, by the Rev. J. L. Murray, Presbyterian minister, Mr. N. B. CAMPBELL, to MISS M. daughter of John Sutherland, Esq., all of Edin. At Montreal, on the 22nd inst., at the residence of the bride's father, by the Rev. Robt Campbell, WILLIAM McLEAF to MARGARET JANE, eldest daughter of Mr. Edward Booth. At the residence of the bride's mother, Pembroke, on the 13th inst., by the Rev. W. D. Balmintyne, B.A., MR. ANDREW GLENN, Rowantown, Quebec, to Mrs. DA. AGNES, daughter of Mrs. Martha Rowan, widow of the late Joseph Rowan, Esq. On the 16th inst., at the house of the bride's father, MISS MARY ANN CARSON, of the Township of Arden, to Mr. ROBERT HUTCHINSON, Married by the Rev. John A. McAlmon. At the residence of George Grant, Esq., 2nd Concession of Roxborough, on the 26th inst., by the Rev. Hugh Lamont, M.A., D.D., DUNCAN McKINNON, Esq., to MISS MARIAN FORSYTH, Public School teacher. On the 20th inst., at the residence of the bride's father, by the Rev. D. B. McKee, W. F. THOMPSON, of Nouvelle Village to MARGARET, sixth daughter of Alexander Ross, of the Township of Humphrey. At the residence of the bride's father, Whiteby, on the 27th inst., by the Rev. Joshua Fraser, D.D., ANTHONY H. A. H. CREASE, Galt eldest son of Colonel A. H. V. Crease, Royal Engineers, to EDITH OLIVER, eldest daughter of Hugh J. Macdonald, Esq., Clerk of the Peace for the County of Ontario.

R. J. HUNTER & CO., MERCHANT TAILORS AND OUTFITTERS. ORDERS BY MAIL carefully attended to and PROMPTLY EXECUTED. CORNER KING AND CHURCH STREETS, TORONTO.

MILLER & McLELLAND, (late COX & CO.), Are showing the most complete stock in all departments they ever had. DRESS GOODS of every description in choice patterns and fine fabrics. MANTLES elegant and tastefully made. MILLINERY beautiful and chaste. CLOTHING made to suit the most fastidious. STAPLES, HABERDASHERY, AND GENTS' FURNISHING GOODS, well assorted. READY-MADE CLOTHING for Men and boys, at bottom prices. BLACK AND MOURNING GOODS A SPECIALTY. A visit will convince that the above are facts. 10 per cent. to Clergymen. 119, 121 King St., Opposite St. James' Cathedral.

MISSIONARIES WANTED FOR MANITOBA, LAKE SUPERIOR, AND THE MANITOULIN ISLANDS.

THE Home Mission Committee are prepared to engage several suitable Missionaries for Manitoba and Lake Superior. One is also wanted for the Manitoulin Islands. Applicants must either be ordained or Probationers of our Church ready for ordination. The term of engagement in either case to be for not less than two years. For particulars apply to the Convener, REV. DR. COCHRANE, Brantford, April 8, 1876.

White & Sharpe, 65 KING ST. WEST. SHIRTS! A speciality. Everything IN GENTS FURNISHINGS. Order your Shirts from WHITE & SHARPE.

CHINA HALL 71 King Street East, Toronto. NEW SPRING GOODS. Decorated and Gilt Toilet Sets, Dinner and Dessert Sets, Breakfast and Tea Sets, Cut Table Glassware, Silver-plated Knives and Forks, Silver-plated Baskets, Silver-plated Cruets, Irish China from Belleek. Goods sold as cheap as any house in the city.

GLOVER HARRISON New Books, &c.

READINGS AND RECITATIONS for Temperance Workers and Social Gatherings, by Jacob Spence, paper, 50cts.; cloth... 60 75 HISTORY OF THE CONFLICT BETWEEN RELIGION AND SOUV'RAIN, by J. W. Draper, M.D. 1 50 THE RELIGIONS OF THE WORLD—authentic accounts of the various Faiths and Creeds by members of each denomination, 1 vol., cloth... 1 00 A CRITICAL GREEK AND ENGLISH CONCORDANCE OF THE NEW TESTAMENT, by C. F. Hudson... 2 50 AN EXAMINATION OF THE VIEWS HELD AND ADVOCATED BY THE ANA-BAPTISTS, by a true Baptist... 0 10 MEMOIR OF NORMAN McLEOD, D.D., by his brother, 1 vol., cloth, with Photo... 2 50 Post free to any address on receipt of money. JAS. BAIN & SON, Booksellers, Toronto.

MEMOIR OF DR. NORMAN MACLEOD, WITH PORTRAIT; Cloth, \$2.50. This Book should be in the hands of every family in the land.

AGENTS WANTED, Name territory, and address BURGAGE & MAGURN, 86 KING ST. EAST, TORONTO

NOW READY. THE ONTARIO LAW LIST, EIGHTH EDITION. Revised and corrected to the present time. PRICE ONE DOLLAR. BORDANS & NICHOLES, Law Stationers, 88 King Street East, Toronto.

GUELPH Sewing Machine Co. OSBORN A. OSBORN

From the unprecedented success of our Machine in competitions, and innumerable testimonials in their favor by those using them, we are satisfied that the time and money spent in their improvement has accomplished what we desired, A FIRST-CLASS MACHINE IN EVERY RESPECT. Examine and try them. WILKIE & OSBORN, MANUFACTURERS, Guelph, Ontario, Canada.

SEWING MACHINE SALES FOR 1874.

Table listing various sewing machine models and their prices, including Singer, Wheeler & Wilson, and others.

NEW YORK SINGER SEWING MACHINES.

THE SINGER MANUFACTURING COMPANY sold, in 1874, 241,979 Machines, being 14,622 more than any other Company sold. Warranted to outwear any other make. Beware of imitations and cheap-made Machines. NONE GENUINE WITHOUT BRASS TRADE MARK on Arm of Machine. The only office in Toronto, at 23 Toronto Street. R. C. HICKOK, Manager The Singer Manufacturing Co., 34 Union Square, New York.

MONEY. Loans procured on Mortgage at LOWEST RATE OF INTEREST, repayable to suit Borrowers. W. H. FITTS & CO., Real Estate Brokers, 18 1/2 King Street East, Toronto.

Nepenthe Bitters ARE AN Excellent herb Preparation, Tested and proved a thorough stomachic that will regulate digestion, strengthen the secretory and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore: A THOROUGH BLOOD CLEANSER that really will do its work well. Sold everywhere. Wholesale and Retail. A NORMAN 118 King St. West, Toronto.

MILLER'S TICK DESTROYER. HUGH MILLER & CO., Agricultural Chemists, 167 King Street East, Toronto.

EFFECTUALLY DESTROYS TICKS penetrating to the vermin in all grades of development, extinguishing both hatched and unhatched life. It also improves the growth and quality of the wool, adding weight and lustre; and enables sheep to rest well and thrive. No flock master who values his stock should be without it. Price 5c., 7c., and \$1.00 per tin. A 35c. tin will clear about 20 sheep or 30 lambs. Sold everywhere.

MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. V.S. Illustrated Catalogues sent free. No duty on Church Bells.

MCSHANE BELL FOUNDRY. Manufacture those celebrated Bells for CHURCHES, ACADAMIES, &c. Price List and Catalogues sent free. BALTIMORE, MD. BUREY'S BELL FOUNDRY. Re-established in 1857. Superior Bells of Copper and Tin, mounted with the best quality of hanging, for Churches, Schools, Farms, Factories, Four-Hundred, Pure Alloys, True Clocks, Chimes, etc. Fully Warranted. Illustrated Catalogue sent free. VAN OUYEN & TIFF, 102 and 104 East Sec. 43rd, Cincinnati.

NO DUTY ON CHURCH BELLS. BLYMYER MFG CO CHURCH BELL'S. Fine toned, low priced, fully warranted. Catalogues sent free. BLYMYER MANUFACTURING CO., 664 to 694 West Eighth St., Cincinnati, O.

Legal Cards. DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery, CONVEYANCERS, &c. Office—Provincial Assurance Building, Court Street, Toronto. JOHN DUGGAN, Q.C. JOHN G. ROBINSON, M.A.

Business Cards. ESTABLISHED 1854. A. McDONALD, Renovator and Dyer, of Gentleman's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO

R. MERRYFIELD, Boot and Shoe Maker, 190 YONGE STREET. A large and well assorted Stock always on hand.

Medical and Dental. J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLERS, EXTRACTORS, and MOULDING-FLASKS. 43 and 45 King-st. West, over Cooper & Co. Druggists.

R. A. REEVE, B.A., M.D., OCUList & AURIST, 22 Hunter Street, corner of Victoria TORONTO.

ROBINSON HOUSE, TEMPERANCE HOTEL, Very central on BAY STREET, a few doors north of King. Only Temperance Hotel in the City. Terms, \$1.25 per day. J. MATTHEWS, PROPRIETOR.

DR. JOHNSON'S \$30 HEALTH-LIFT. Highly commended by Hundreds of M.D.s.—D.B.s.—M.D.s.—A.M.s.—Presidents and Professors of Colleges.—School Principals.—Editors.—Attorneys.—Bankers.—Publishers.—Merchants and Brain Workers generally. Send Stamp for Full Circular. J. W. SCHEEMERHORN & Co., 14 Bond St., New York.

BOOK AND JOB PRINTING! Business and Visiting Cards, Circulars, Hand-bills, PAMPHLETS, SERMONS, BILL HEADS, BLANK RECEIPTS, AND ALL KINDS OF PLAIN ORNAMENTAL AND FANCY PRINTING, Neatly and expeditiously executed at lowest prices, at PRESBYTERIAN PRINTING HOUSE, 102 BAY ST., TORONTO. Estimates furnished for Book Work. BOOK BINDING in all its departments at fair prices. Orders from our friends and patrons solicited and satisfaction guaranteed. Address, C. BLACKETT ROBINSON, 102 Bay Street, Toronto.

British American Presbyterian, 102 BAY STREET, TORONTO, CANADA. TERMS:—\$2 a year, in advance, free of postage. To avoid mistakes, persons sending money should write the name of their Post-office, County and Province. CHANGE OF ADDRESS.—Subscribers when ordering their address changed must be careful to give the name of the office to which the paper has been sent, as well as to that to which they desire it to be sent. Post Office Money Orders, Registered Letters and Drafts may be sent at our risk. Any one of these modes is perfectly safe, and Post Masters of all Post Offices where money orders are not sold, will register letters for a small fee. Money mailed in unregistered letters will be at the risk of the sender. Make Drafts and Money Orders payable to the order of the undersigned. Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped. According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or not from the place where they are deposited, he is accountable for the payment until he orders a discontinuance and pays what is due. ADVERTISEMENTS 20 cents a line—12 lines the inch. Special Rates on application, for long continued advertisements. Births, Marriages and Deaths, not exceeding 4 lines, each 25 cents; 5 lines or over, 30 cents. Orders to discontinue Advertisements must be handed in in writing. Address all communications, C. BLACKETT ROBINSON, Publisher and Proprietor Toronto, P. O. Dr. 102 Bay St.