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GENERAL ASSEMBLY. PRESBYTERIAN CHURCH IN CANADA.

(Continued from third page.)

THIRD DAY.—MORNING SEDEBUNT.

The General Assembly met again on 10th June, 1876, at ten o'clock, and the sederunt was opened with devotional exercises.

REPLIES TO COMMUNICATIONS.

On the motion of Rev. Dr. Proudfoot, the Moderator and the late Moderator were appointed a committee to answer the communications submitted to the Assembly on the opening day by the latter gentleman.

THE LORD'S SUPPER.

An overture from Rev. Dr. Bell, Rev. Dr. Proudfoot and others was read, setting forth that it was customary in many branches of the Presbyterian Church, and a desirable practice to celebrate the communion of the Lord's Supper during the meeting of the General Assembly, and suggesting that it be celebrated in connection with this Assembly on Sunday.

Rev. Dr. Bell moved that arrangements be made by the Moderator and ex-Moderator for the celebration on Sunday.

Rev. Dr. Gordon seconded the motion. He thought that blessed results would flow from such a celebration.

Rev. Mr. Laing said he knew that he would be taking an invidious part to seem to oppose the proposition of Dr. Bell; but he thought more time should be allowed to prepare for the ordinance. There was a difference of opinion existing, particularly in the branch of the Church to which he belonged, as to the desirableness of the custom of having a celebration of the Lord's Supper at the meeting of the Assembly. He moved that the overture lie on the table, and then it could be taken up at a future time.

Rev. Mr. McNabb seconded the amendment.

Rev. Dr. Proudfoot thought such a celebration a proper and fitting thing, and he did not see why they should not, when they met to consult together about the cause of Christ, be in the highest possible state of preparation for it. Those who were not fully prepared for it could stay away and no notice would be taken of their absence. At a future time the question of the propriety of making it a permanent institution might be openly discussed.

Rev. Mr. McMillan (Woodstock) was surprised that any one should object on principle to such a celebration as the one proposed. The only difference which there had been in the Canada Presbyterian Church with regard to its desirability was in reference to details.

After a somewhat lengthy discussion, carried on by Rev. Messrs. Robb, Campbell, (Montreal), King, (Toronto), Dr. Waters, McTavish, and others, the motion was passed.

ROLLS OF PRESBYTERIES.

Rev. Mr. Laing presented the report of the committee appointed to prepare a constitution of rolls of Presbyteries. It recommended that they consist of—

1. The names of pastors with charges within the bounds, including colleagues and assistants who are to be successors.
2. Names of Professors in Theological colleges and halls within the bounds, appointed by the Assembly.
3. Names of ordained ministers within the bounds, employed in the work of the Church, and holding their appointments directly from the Assembly.
4. Names of ordained ministers who are employed by Presbyteries as missionaries under engagements for a period each of not less than twelve months.

FOURTH DAY.—12th JUNE, 1876.

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

COMMITTEE ON HOME MISSION REPORT.

The Moderator nominated the following gentlemen a committee on the reports of the Home Mission Committees:—Rev. W. T. McMillan, G. Waters, Principal Snodgrass, Robt. Campbell (Montreal), Tolmie, Falconer, McQuarrie, John Gray, McDonald, Bertram, and Prof. Bryce; Messrs. James Croil, Hugh Young, J. J. Bremner; Rev. Mr. Campbell, Convener. In accordance with suggestions he added the names of Rev. Drs. Cochran and McGregor, Dr. Boulter, M.P.E., and Walter McKenzie.

NEW PRESBYTERY.

An overture was read asking for the erection of a new Presbytery, consisting of all the congregations in the County of Lanark, together with the congregation of Hillley and the mission station of Falmerston. An extract from the minutes of the Presbytery of Brockville in favour of the proposed new Presbytery, and one from those of the Presbytery of Ottawa in opposition were read. The overture was referred to a committee.

BRANTFORD LADIES' COLLEGE.

A memorial was read from the President of the Board of Directors of the Brantford Young Ladies' College requesting the Assembly to name out of the qualified stockholders of the institution twelve persons, of whom six should be chosen at the approaching annual meeting as Directors for 1876-77. They also requested that the Moderator be appointed Honorary President and Visitor of the College.

Rev. Dr. Cochran gave a history of the College, and in the course of his remarks stated that the charter required six of the nine Directors of the institution to be Presbyterians, while the other three might either belong to other denominations or be Presbyterians also. There were about a hundred pupils in the College last year, of whom about sixty were boarders. The staff numbered twelve. A week ago twenty-two young ladies graduated.

Rev. Mr. McTavish moved that the prayer of the petitioner be granted, and the following gentlemen be nominated in accordance therewith, viz.: Messrs. William Watt, Robert Henry, Alex. Robertson, Banker; Robert Russell, William McIntosh, Dr. Nichol, Thos. McLean, Charles B. Heyd, Alexander Robertson, Brant Avenue, Wm. Grant and Adam Spence. Carried.

Rev. Dr. Cochran moved that the Moderator be the Honorary President and visitor of the College for the year. Carried.

RECEPTION OF MINISTERS.

Applications for leave to receive the following gentlemen as ministers were read, viz.: Mr. D. J. McGregor, of the Methodist Church, from the Presbytery of Grimsby; Mr. Wm. Armstrong, of the American Presbyterian Church, from the Presbytery of Stratford; Mr. Ouriere, late a priest of the Roman Catholic Church at Amiens, France, from the Presbytery of Montreal. The applications were referred to a Committee on the Reception of Ministers.

DELEGATES FROM OTHER PRESBYTERIAN CHURCHES.

The Moderator announced that the Rev. Dr. Mutchmore, delegated from the Presbyterian Church of the United States, and the Rev. Alex. N. Somerville, delegate from the Free Church of Scotland, were in the Assembly, and invited them to seats on the platform.

RECEPTION OF A STUDENT.

An application was read from the Presbytery of Lindsay to receive Mr. Joseph A. Andrew as a student for the ministry of the Presbyterian Church in Canada.

Rev. Mr. Murray, in supporting the application, stated that the gentleman on behalf of whom it was made was a minister of the Methodist Church, in connection with which he had done good work for a period of six years. He was willing to undertake mission work in any difficult part of the field, and he desired to enter the Presbyterian Church as a student in theology of the second year.

Rev. Principal Snodgrass asked why it was asked that the gentleman should be admitted as a second year's student. He thought the rule which Principal Caven had laid down, that if any time was taken off it should be at the end of the person's course, was a very good one.

Rev. Mr. Murray said that it was thought that as the gentleman had had experience in another church, they might admit him as a second year's student in theology.

On motion of Rev. Dr. Waters, the application was referred to the Committee on the Reception of Ministers, with instructions to make a special report thereon.

ROLLS OF PRESBYTERIES.

The consideration of the report with regard to rolls of Presbyteries was resumed. The first recommendation was adopted. Rev. Dr. Paterson moved in amendment to the second clause, that the second class of members of Presbyteries consist of professors of theology in colleges and halls connected with this Church.

Rev. Mr. Wilson (Kingston), said he would have pleasure in seconding the amendment if it provided in addition that those professors should be ministers of the Presbyterian Church.

One o'clock having arrived while the amendment was under consideration, the debate was adjourned.

OBITUARY NOTICES.

The Moderator appointed a Committee on Obituary Notices. The Assembly adjourned.

AFTERNOON SEDEBUNT.

The Assembly met again at three o'clock, and after prayers and the reading of the minutes,

HEARING OF DELEGATES.

On motion of Rev. Dr. Cochran it was decided that the delegates from the Presbyterian Churches of Scotland, Ireland, and the United States should be heard to-night.

THE MACDONNELL CASE.

The next item of business taken up was the dissent and complaint of the Rev. David Mitchell and others against the decision of the Presbytery of Toronto in the case of the Rev. D. J. Macdonnell. After the case had been formally put before the Assembly,

Rev. Dr. Payne (Pictou), moved that the reference be sustained. The Moderator said that as he was a member of the Presbytery of Toronto it would perhaps be better that he should not occupy the chair while this case was under consideration.

On motion, Rev. Mr. Macpherson, of Stratford assumed the Presidency of the Assembly in the meantime.

Rev. David Mitchell, as one of the appellants, said:—Mr. Moderator, and fathers and brethren.—The duty I have to perform on this occasion will be found after a few remarks to be a very simple one, and I am glad of this for many reasons. I feel that my ability certainly does not lie in the direction of addressing a court like this, and upon such a grave subject as may be involved in the discussion. I may say here that the appellants at the bar—of course I except Mr. Macdonnell, as he appears on his own account—are entirely in agreement with the majority of the Presbytery as to the view which we entertain regarding the sermon out of which this matter has been evolved. Indeed, I may say for Mr. Macdonnell that he also has expressed himself frequently as very much of the same mind as we are. We are also in entire agreement as to the truth of the doctrine of the eternity of future punishment. We have, I think, shown ourselves to be one in the desire—while conserving the truth of the standards of our Church—if possible to preserve the gentleman so well qualified naturally, and by the grace of God, we believe, for the office of the ministry in the

Presbyterian Church, (Hear, hear). And if the appellants have, as they hope they have, at all come near the majority of the Presbytery of Toronto in the matter with kindness and Christian courtesy in dealing with Mr. Macdonnell throughout the entire proceedings, I may say we are as one as to the ends and aims and the motives that actuate us at this moment. The appellants, however, while they do not differ from the majority of the Presbytery as to the essentials of the doctrine, find it necessary conscientiously to take a different course from them in dealing with the case. They felt—at least I felt—at the very beginning of these proceedings that if we could have seen which way to enter upon the case on its merits, and dismiss it with admonition or otherwise, that would have been a wise and beneficial termination of the case—I mean, beneficial in so far as the result which instantly followed appeared in the case of the great discussion that has been going on in the public prints ever since. I myself felt strongly that there was danger connected with sending a brother back almost to his school-books to learn his tasks and report himself as in entire agreement with the standards on some future occasion. We differed then on this point. I may say also that the appellants differ from the majority of the Presbytery in their view of the actual amount of divergence from the standards of the Church shown by Mr. Macdonnell in his sermon, and in his subsequent written statements. I also feel that the appellants take a somewhat different ground from the majority, I think, on their appreciation of the genuine honesty and integrity of the brother whose name is involved in these proceedings. I felt, and I have stated over and over again that—after the many expressions of regret which fell from our esteemed brother's lips in reference to the sermon, that his promise to abstain from saying anything contrary to the received doctrine of the Church in regard to future punishment, and from his constant effort to fulfil his promise—as I know well during the intervening period—the Church Court was safe in leaving such a matter as this in the hands of Mr. Macdonnell himself, and that Mr. Macdonnell would, by the impressions made upon him through the proceedings which had taken place, and by further study, be very likely at some reasonable period to report himself as in harmony with his brethren. As I felt equally strongly that though Mr. Macdonnell could not see his way to report himself in entire agreement with the Presbytery, in reference to the standards of the Church, he was too honest a man to remain in the Church to whose standards he could not give an honest and loyal adhesion. But, my brethren, since this dissent and complaint was taken by myself and others to the proceedings of the Presbytery, having reference to the last statement as printed in this paper, a very great change has taken place in the situation of affairs, and to my own great joy and satisfaction, I find myself not in the minority, but in the majority of the Presbytery of Toronto. Mr. Macdonnell, in his extreme desire to do everything in his power to remove the difficult question from this Court, and to enable this Court to proceed to the important business that is really its legitimate business, prepared another statement, and when that was read it was found that the majority of the Presbytery—a very large majority—were favorable to the reception of this new document. I do not say that the Presbytery was prepared to accept the statement as satisfactory; but I say that the Presbytery was led to accept the statement on the hope that the results to which I have already referred would appear in after time. Now, Mr. Moderator, had it not been for the reference of the dissent and complaint by the Synod to the General Assembly, I believe that the Presbytery of Toronto would, by a majority at all events, have accepted this last statement, and the matter would not have come before this venerable Court. It is a technical difficulty that brings us to-day to your bar. Of course, we might have been brought up on this question by a renewed dissent and complaint by the minority. I do not, of course, wish to say one word that would take away from the rights or powers of any single member of the Presbytery from dissenting from the decision of the majority. It is this technical difficulty that brings us here to-day, and I have, therefore, to make a request to the General Assembly—that I and those who are represented at the bar along with me—that the appellants, in one word—be permitted to withdraw their dissent and complaint, (Hear, hear). We do this because the Presbytery has referred the case to the consideration of this House, and in this new aspect I am quite well aware that the practical result of what we are now doing is that the sentence of the Superior Court becomes the final ruling in the case now before us. We are, therefore, practically giving in to the majority of the Presbytery. But we do so convinced that our rights will be maintained by the very fact that it is now referred to such a large, intelligent, and influential a body as the General Assembly of the Presbyterian Church in Canada. We leave it in your hands, confident that the object which the appellants had in view by their proceedings will be reached in a more satisfactory manner than in any other way. We feel confident that the General Assembly while doing everything to conserve the doctrine of the Church to maintain, and to emphasize it before the world, will yet show that kindly forbearance which I doubt not will result in the preservation of our brother to the Church. With these views, Mr. Moderator, which I feel very earnestly, I now sit down, preferring respectfully this request that the appellants at the bar be permitted to withdraw their dissent and complaint entire, and allow the reference of the Presbytery of Toronto to come immediately and directly before you.

Rev. Prof. McLaren—I have just to say that, so far as the request preferred by Mr. Mitchell is concerned, I presume the representatives of the Presbytery of Toronto have no wish to make any objection. We could not be supposed to have any objection to Mr. Mitchell or any other gentleman falling from a dissent and complaint from the finding of a Court. But I may be allowed on behalf of my brethren, to express surprise that a gentleman who was about to prefer a request of the kind should have professed it with a speech of the nature of that to which we have listened. I may say that I do not feel inclined to review that speech, as it is unnecessary for any practical purpose; but I will simply say that a very large number of the statements and representations contained in it are not of a kind which the Presbytery of Toronto would be at all inclined to endorse. Therefore, while we have not the slightest objection to the withdrawal of the dissent and complaint, we wish to express our disapproval of the manner in which the case was represented by the dissent and complainant at your bar. I will not say now what I was going to say on behalf of the Presbytery; I will take an opportunity again of doing so.

Rev. Principal Caven—I agree with what Prof. McLaren has now said. As representing the Presbytery, I am very glad Mr. Mitchell has seen his way to withdraw; but I think it was not well for him—it was not a thing we had reason to expect—to so put the case as to leave the impression on the mind of the Assembly that the Presbytery by its first action was in accord with his previous action.

Rev. Mr. Mitchell—I certainly did not intend to convey that impression. I meant that I am in the majority of the Presbytery as it now stands before the Court, and not that the majority are formally in accord with my former position.

Rev. D. J. Macdonnell—Without going for a single sentence into the merits of the case, I wish to make substantially the same request as that which was made on behalf of the other appellants by Mr. Mitchell, viz., that in view of the subsequent action of the Presbytery I be allowed to withdraw my dissent and complaint. (Applause, and cries of "hush.")

The Court assented to the withdrawal of the dissent and complaint.

The Moderator then took the chair again, and the reference from the Presbytery of Toronto in the same case was taken up.

After the extracts from the minutes of Presbytery being read,

Mr. Robb, referring to those of the meeting at which Mr. Macdonnell's last statement was considered, said that they had not been approved by the Presbytery, and that the characterization of the majority as "a large majority" had consequently not been approved of. The Presbytery of Toronto consisted of about forty members, and a vote of three to fifteen could not be characterized as giving a large majority.

The Moderator remarked that of course there had not been another meeting of the Presbytery since that one, and therefore there had been no opportunity to approve of the minutes of it.

Rev. Prof. McLaren said the Presbytery of Toronto had upwards of forty clerical members and of course an equal number of elders. On the occasion on which the vote in question was taken there were fifteen voted for the motion, which was carried, and three against it; and there was a very considerable number which did not vote at all, a fact which was not stated in the record. He considered that fact of some importance to members who were among the non-voters. He happened to be among that number himself, so he wished to have the matter right.

Rev. Principal Caven then came forward and proceeded to speak in support of the reference. He gave a full history of the case from the commencement; and stated at length the reasons of the Presbytery for the various steps they took with regard to it, and the views of the majority respecting the various statements which were submitted to it by Mr. Macdonnell. He thought the majority would have been prepared to accept the last one if it had been open for them to do so; but they had reason to believe that it was the purpose of brethren who were not satisfied with it to have complained, in that case, to the General Assembly, and had hence thought it was better simply to send the statement up to the Assembly with a modest expression of their conviction that it was a proper basis for the settlement of the case. He had himself severely analyzed that statement, and could not help saying that he did not see anything in it which did not leave Mr. Macdonnell as fully bound as any one of them in regard to the maintenance of the discipline of the Church.

Rev. J. M. King followed. In the course of his remarks he said it was not enough that Mr. Macdonnell should promise not to speak on the subject in future, but it was deemed by the Presbytery that they should have a full statement from him that he was entirely in accord with the Church in a doctrine like that of future punishment which was accepted by all the Protestant Churches and by the Roman Catholic Church. Their aim had been to preserve the integrity of the doctrines of the Church, and at the same time to preserve to the Church one whose ministrations had been very quickening. They had not really believed that they would have absolutely to part with Mr. Macdonnell. There had been no disposition at any part of the proceedings to push matters to an extremity. He (Mr. King) trusted Mr. Macdonnell's last statement was a satisfactory basis for the settlement of the case. He looked upon it as an expression of adherence to the doctrine of future punishment by one who had naturally no objection to the doctrine of the Confession of Faith. It differed from the previous statement

materially, inasmuch as that the former statement secured for Mr. Macdonnell the right of interpreting the Confession as he thought proper.

The hour of six o'clock having arrived, the discussion and the Assembly were adjourned until the evening.

The Assembly met again at 7:30.

Rev. Mr. King continued his address, advocating at considerable length the acceptance by the Assembly of Mr. Macdonnell's last statement. He thought that sufficient ground for accepting it could be found in a comparison of it with any of the previous ones. He was of opinion that they should not hold out for a distinct disavowal by Mr. Macdonnell of the objectionable views which might have been implied in his sermon, when they had received such a statement as the last. Let them be satisfied if they got a document which, construed as any ordinary document would be construed, secured them the adherence of Mr. Macdonnell now to the doctrines of the Church on the point in question. There had been great feeling excited in regard to this case—not, indeed, in the Presbytery and the doing of any good by Presbyterian ministers in this city was thereby rendered a matter of great difficulty. He hoped the Assembly would bring the case to an early and peaceable settlement; by so doing they would do much for the welfare of the church in Toronto. (Applause.)

Rev. Dr. Proudfoot expressed his opinion that the wide publicity that had been given to the proceedings of the case made it unnecessary for the Assembly to occupy much time in its settlement. He thought that in settling the case the Assembly should not lose sight of these points. They should plainly recognize the diligence, and faithfulness, and kindness, of the Presbytery in the whole matter of litigation. The doctrine involved in the whole discussion was one that had produced a very great deal of excitement, not only in Toronto, but throughout the whole extent of the Church in this Dominion. There was another point, and that was that they should be careful to conserve the interests of Mr. Macdonnell, at the same time preserving the integrity of the Church standards. He therefore presented to the Assembly a motion which might perhaps help to bring the case to a successful issue. The motion was that the General Assembly, recognizing the forbearance, wisdom, and faithfulness of the Toronto Presbytery in dealing with the case, and also attaching very great importance to the fundamental doctrine involved in it, in view of the nature of the doctrine itself, and its connection with the whole system of revealed truths, especially the portion of it relating to the supreme desirableness of the remedy and the urgent necessity of its application in the present life—and in view of the fairness in which it is stated in the Bible and in the Confession of Faith on which the recent auspicious union of the church was based, declares itself explicitly that Mr. Macdonnell's statement that "notwithstanding the difficulties I have regarding the eternity of future punishment, I continue my adhesion to the doctrine as implied in my adhesion to the Confession of Faith," accepts this explanation of the whole case.

Rev. Mr. Muir (Huntingdon), rose to a point of order. Were they to sustain or reject the reference?

Rev. Dr. Proudfoot said that motion had been carried.

Rev. Professor McKerras said it had not. He had noticed at the time that the motion was not carried.

Rev. Mr. Muir said that if Dr. Proudfoot would preface his motion with the statement that they sustained the reference he would have great pleasure in seconding it, so that they could send Mr. Macdonnell home happy in his mind, send him home to his congregation to continue his usefulness in his congregation, and to be an ornament to the Presbyterian Church.

Rev. Mr. Ball thought that a simpler matter for decision than that now before the Assembly had never been submitted to a Church Court. They were perfectly satisfied, he presumed, as to the correctness of Mr. Macdonnell's views, if Dr. Caven had expounded them correctly. Mr. Macdonnell had been present in the Assembly all the afternoon and evening; let him now stand up, and in one single sentence say that Prof. Caven had expressed his views correctly; and then the work was done. (Hear, hear.)

The Moderator remarked that they had a motion before the House, and they must deal with it in the meantime.

Rev. Prof. McKerras said that Mr. Ball was asking the Assembly to take a course which was out of order. Mr. Macdonnell had given in a statement; that was in two sentences, and he (Prof. McKerras) thought they ought to be able to understand them, being as they were in plain English.

Rev. Prof. McLaren said he rose with a very deep sense of responsibility to move an amendment to the motion which had been presented, a motion which, in many respects, he regarded as exceedingly satisfactory. He could not ask anything clearer in its doctrinal communications than the motion which had been so well put by Dr. Proudfoot; and he (Prof. McLaren) therefore felt that in asking the General Assembly to pause before adopting that resolution, he was assuming a very considerable responsibility. As a member of the Presbytery of Toronto he (Prof. McLaren) had been thoroughly at one with the Presbytery of Toronto up to the stage which they reached when the last statement was recommended by the Presbytery to the General Assembly; and even when the last statement was given in he had felt, after listening to the lucid and voluminous exposition which Prof. Caven had given them—an exposition very similar to that which he had given that evening—that if Mr. Macdonnell would rise and say in a single word in the Presbytery that he

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GENERAL ASSEMBLY. PRESBYTERIAN CHURCH IN CANADA.

LARGE GATHERING OF MINISTERS AND ELDERS.

The first meeting since the union of the Supreme Court of the Presbyterian Church in Canada was held on Thursday last, in Knox Church in this city. The Church was well filled by ministers, elders and spectators. The Rev. Dr. Cook, Principal of Morris College, Quebec, retiring Moderator, preached the opening sermon at 11 o'clock. His remarks were founded on Ephesians iv. 11-13:

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

There are two books given to men to study, both coming from the same Divine hand, the Book of Nature and the Book of Scripture. From the patient study of the former there is ever resulting the discovery of new truths, truths unknown before even to the wisest; and neither the number nor the greatness of the truths which have already been discovered affords any reason for doubting that more unspeakably shall yet be attained. Science, with all its past triumphs, is but in the beginning of its career, and it is reasonable to believe they are only the first fruits which have yet been reaped of that magnificent harvest which shall finally reward the application of human genius to the study of the works of God. Now some such discovery and development of truth, new and before unknown truth, there are also and equally in the study of the Book of Scripture. There are analogies doubtless, points of resemblance, between those two great Books of God—analogy such as were to be expected in works coming from the same Divine Author, and which it is in many respects important and interesting to remark and study. Is, then, this one of them, even to the diligent student; and as from age to age, men are ever adding to the truths which have been drawn from the study of material nature, may they also be adding to the truths which have been drawn from the revealed Word? Now in dealing with this question it has to be admitted in the first place that the labours of those who have been most diligent and most successful in the application of their time and talents to the study—the critical and scientific study, that is—of the Divine Word, have seldom resulted in what may be called discovery. They have rendered some scriptural argument more clear. They have placed in a better point of view some scriptural truth or principle or character. They have cleared away some of the difficulties which attach to books written in ancient times, and in languages which have long ceased to be spoken. They have illustrated allusions to customs which prevailed in remote ages and distant lands. But after all, no great or leading truth unperceived before, unperceived from the beginning, or which was not patent to the apprehension of ordinary readers, has by means of them been attained; and when something new has been started, it has not unfrequently turned out that error was made to take the place of truth by the application of unsound and unwarrantable principles of interpretation to what had been more legitimately and rationally understood before. It is to be considered, in the second place, that Christianity, in its doctrines and principles has been in the Scriptures revealed plainly and fully to the apprehensions of plain men. Men needed such plain revelation to their attaining peace with God, and for the government of their lives; and the Gospel gives it so that they who run may read and understand. The corruption of man's nature by reason of sin, the evil and the danger of sin, the unspeakable mercy of God in the redemption of the world by Jesus Christ, the work of the Spirit of God in renewing and sanctifying the hearts of men, the future life, the future judgment, the future and righteous retribution—these have been, are, and always will be, the great truths and doctrines of the Gospel. It is not to be thought that any study or any time will ever evolve from the Christian Scripture truths greater than these, or even equal in rank to these. No such development of Christianity is to be expected. Nor is it needed for the great ends for the accomplishment of which the Gospel revelation was a variety of ways, and growing out of a more intelligent study of the Divine Word, and that, too, in combination with a profound veneration for its authority, what shall, in effect, amount to discovery—discovery in some degree analogous to that which rewards the patient enquirer into the wonders of the material world, and which may be fitted to tell powerfully on the condition of the Christian Church, even as the other tells powerfully on the condition of mankind in general. And first, isolated passages of Scripture—particular texts—may be interpreted differently, and more soundly and justly, than has yet been done. We are naturally disinclined to think the correctness of our present interpretations questionable. But there is a lesson to be gathered in this matter from the history of the Church. Whatever others may think, no sound Protestant does doubt, or can doubt, that for many centuries the Church, undivided, or only divided into the Eastern and Western branches, did grievously misunderstand and misinterpret certain passages, and with most mischievous consequences—as, for example, our Lord's words to Peter, after he had acknowledged Jesus to be the Christ, the Son of the living God, or the words He used in the institution of the ordinance of the Supper, "This is my body."

the Protestant Churches, only thus far different, as it has been scoldingly said that we never do err. Is it not possible that still we may be under misapprehension of some portions of God's Word, on which light may yet be made to shine so as completely to carry the convictions of the Church in favour of another and better understanding of them? And such light on Scripture suggesting new and sounder interpretations, amounting almost or altogether to discovery, may still more be expected in the examination to which all humanly formed systems of religious doctrine will yet be—and before any large union of Christian Churches can take place must be—subjected. It has not pleased God to declare His truth to men in the form of creeds, and confessions, and catechisms. It has come to us in histories and biographies, in Psalms and prophecies, in proverbs and parables, scattered over the pages of many authors, and in works written with the usual variety of human taste and talent. It has not come to us in the form which human reason would have anticipated, as the least likely to give rise to misapprehension and division. In this, as in other things, God's ways are not as our ways. But in the study of God's ways there always shines forth the evidence of a divine and heavenly wisdom. The Scriptures, from their very variety, are suited to gain access into men's minds, however differently constituted. A mind which revolts from abstract truth may be won by the charm of a narrative in which the truth is embodied. One who has no sense of the pathos or the sublimity of poetry may be gained by a chain of connected reasoning, and one who cares little for the rules of logic may receive truth most readily when clothed in the forms which a lofty and passionate imagination suggests; while another may be reached most effectually by the point and terseness of a proverb or a parable. The Scriptures have all these, and are varying as the varying tastes and habits of men's minds, yet ever, and in all their variety of form and expression, containing the truth which it is man's greatest interest to know, to receive, and to obey. It is well that in point of fact such religion as we have is taken from them. We have a confession and catechism, which we greatly value and reverence, but which of us, for once he looks into them, does not look a thousand times, or ten thousand times, into the Bible? Yet it is no doubt the natural tendency of the mind to form truth into a system, or to seek that it be so formed. It craves that what of faith and practice is scattered over so large a surface and expressed in so many ways, should be condensed into shorter compass and put in plain words, and good purpose may be served by giving way to this natural desire. Truth so condensed is more quickly learned and more easily remembered. The relations of one truth to another are more readily apprehended, and there is opportunity afforded for protest against error; yet the difficulty is obvious of so summing up the truth on so many great subjects as are treated of in such a variety of ways in the books of the Old and New Testaments. The variety of the systems which have been drawn from the Scriptures, and their differences from one another, demonstrate the difficulty. Nor can the claim of perfect accuracy or of infallible authority be admitted to any of them; while there is this peculiar disadvantage in respect of them all—whether Protestant or Catholic, Socinian, Arminian, or Calvinistic—that whoever heartily adopts any of them is thenceforth too often and too much disposed to interpret Scripture in conformity with his system rather than to correct his system by a just interpretation of Scripture. Now, were this tendency changed, were this order reversed, it is reasonable to think there would be discovery not in regard of one system only, but of every one—discovery of error, discovery of truth in effect new to the adherents of each. Once more, in the patient study of Scripture, while it will be found that it is all profitable "for doctrine, for reproof, for correction, for instruction in righteousness," and will also teach without importance, it is none its appearing more clearly and fully than heretofore, that all truths in it are not equally essential, and that in regard of many a difference of view does not imply any serious deficiency of Christian principle. Attached to the decrees of the Councils of the Roman Church there is anathema pronounced on whoever receives not implicitly whatever dogma is laid down, whether the matter be great or small, of little or of much importance as respects the duties of life or the way of salvation. And there was a disposition among the Reformers to consider precise uniformity of opinion on the subjects of their teaching as equally necessary to Church order and to the spiritual safety of the individual. But Christianity has produced a better and wiser spirit, more tolerant of difference in points not held to be fundamental, and less inclined to see ground of separation in such difference of sentiment. There has been much in this respect already accomplished. The articles of the Evangelical Alliance are few in comparison of those of most Protestant creeds. We Calvinists meet readily with our Wesleyan brethren who hold Arminian views, and join heartily with them in thanking God for the great and good work which they have been enabled to accomplish. Nor would any of us, I imagine, be disposed to think an entire concurrence in the articles of our confession on the Divine Decree essential to a man's being a child of God, a member of Christ, and an inheritor of the Kingdom of Heaven. But more will in this regard be done as the Scriptures are more read, more prayed over, and more practised, and the true bond of brotherhood will be found, not in agreement on a multitude of points to which a non-scriptural importance has been attached, but in the presence of love to the Great Master Himself, and in the presence and power of those loving and gracious affections which He enjoyed and exemplified. But it is not so much in the discovery and development of new truth as in the new and better application of Christian principle to the duties of life that analogy will be found between the progress of science and of Christianity. Recent times have not been more or perhaps so much distin-

guished by the discovery of new principles in science, new truths before unknown, as by the application of these principles to directly practical purposes. Such application of scientific principles to practical purposes, and the study of nature with the view of making such application, distinguish modern from ancient sciences. And in particular they have distinguished the science of our own age—the science of the long interval which has intervened from the close of the great revolutionary war. The powers of nature have in manifold ways, and to an extent wholly unprecedented before, been made subservient to the purposes of men. These powers always existed. Nay, many of them were long known to exist. It was the possible and proper application of them for useful purposes affecting the material enjoyments and the ultimate advancement of mankind which was unperceived. That application, in the extent to which it has gone already, has led to the most magnificent results—results affecting more or less directly the whole human race, and having added innumerbly to the means of increasing the happiness and advancing the improvement of mankind. But no one imagines, or has any right or reason to imagine, that there is an end now or henceforth to such application. On the contrary, we may be sure that the greatest, and, in point of fact, the most magnificent result of the successful application of the powers of nature to human purposes is the impulse given to continue such application—to seek at one and the same time for the more complete development of the powers of nature, and for the more perfect application of them to the purposes of men. We can hardly stigmatize as extravagant or chimerical any expectation of the results that are yet to flow from such application, after the wonders which have already been accomplished. Nor is it to be doubted that through the medium of science some portion shall again be restored to man of that original dominion which had been allotted to him in his state of primeval innocence and purity. Now, can any such development of Christianity take place, it may be said, as this of science—development, not of hidden truths, but of the right and proper application of known truths? The truths and principles of Christianity have respect to duty. They are, when honestly entertained in the mind, powers, forces, so to speak, acting on the soul, and disposing it to duty. Can they not only dispose to duty, but develop it, give extended views of it? May it not be possible so to apply the truths and principles of Christianity to the circumstances of human life and to the state of human society as to indicate clearly new duties—duties, that is, which had not heretofore been perceived as such, while yet retaining all their power as a moral force to lead to the discharge of these duties? I believe they may, and that they will, and that it is in this direction the application, namely, of the great principles of Christianity to human duty, not the discovery of new doctrines, or even an extended apprehension of the old, that the development and growth of Christianity are to be found. How possible such application is will best appear from an example. Among the names most honoured, and most deserving to be honoured, of those good men who were made instrumental in the revival of religion in the Church of England, which took place well nigh a hundred years ago, is that of John Newton—a man distinguished not only for his own labours, but for his close connection with two men, in their different spheres eminently useful to the Church and to the world, the poet Cowper, and Scott, the commentator on the Bible. In his early life this remarkable man had been to the last degree profligate and immoderate. But by a series of circumstances very peculiar in their nature, and no doubt graciously arranged by the Providence of God to that end, he was brought to repentance and to the saving knowledge of Divine truth. He became a sincere and devoted Christian—experiencing the power of Divine grace in his heart, and manifesting it both in his reformed life and in the spiritual experience of which he has left the record, and the latter part of his long life was spent in preaching the Gospel as a zealous and faithful minister of the Church of England. It is at, and for a considerable time subsequent to, his conversion—his, there is no reason whatever to doubt, genuine conversion to God—that he furnishes the illustration which our subject requires. Then he was the captain of a slave ship, engaged personally, engaged actively, in the most wicked traffic that ever disgraced mankind, and evidently not seeing anything in it inconsistent with the principles of that holy religion which yet, in heart and spirit, he had embraced. And so for a considerable period he afforded the extraordinary spectacle of a man of elevated devotion in the Word of God and prayer, and a man exercising himself to have a conscience void of offence—denying himself, and watching with earnest anxiety over his appetites and passions, lest he should be induced to abuse, either in the way of cruelty or of impurity, the unlimited power which he possessed over so many of his wretched fellow-creatures, yet blind utterly to the essential iniquity and hatredness of the traffic itself in which he was engaged. Subsequently he did regard it in the light of Christian principle—in other words, he applied it to the great principles of Christianity, the law of love, and then he saw it in its true character—then he renounced and abhorred it—and joined himself with the band of Christian patriots who succeeded, after the struggle of many years, in obtaining the Act of the Legislature in denouncing and abolishing it. Now what was true of one man in regard of one thing may be true of many men, yea, of the whole Church, and in regard of many things. He applied not the Christian principle, which yet he had honestly embraced, to the particular case, and so he was blind to the duty which lay upon him in regard of that case, and the Church generally, while yet holding true Christian principle—that is, truth in the abstract, and undisciplined sincerity, may yet have failed to apply that principle to a multitude of cases and circumstances of daily occurrence, and so may be blind to the true course of duty. There would be no development of new doctrinal truths, so-called—such

truths as that of the atonement, or the work of the Spirit of God in men's hearts, did it make such application. But there would be a marvellous development in all its apprehensions of duty—in its view of all that which God requires, and to which Christian principle prompts, and fairly allowed to speak and to work in the souls of men. And this is the development of Christianity which after ages are to see when the great purpose for which God hath "given apostles and prophets, evangelists, pastors, and teachers, even the perfecting of the saints," has been accomplished, or brought at least to a far higher pitch of advancement than has yet been attained, and believers have come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." We might take another illustration of the same thing from the history of the Church itself—more particularly of the Churches of the Reformation. For how long a period of time did those Churches, almost without exception—certainly without the exception of the Church of Scotland, which however distinguished, and as deserving to be so for other things, was in respect of this as dark and dead as any of them—for how long a period did these Churches continue utterly indifferent, at least utterly inactive, in regard of the extension of Christianity in the world? It scarcely appears as if this had been contemplated as an end which men were to pursue by active exertion. It seems as if it had been supposed that the way of human instrumentality, which God had used in propagating the Gospel and in reforming the Church from the corruptions into which it had fallen, was no longer to be employed in the extension of Divine truth among men—nor was the law of love felt to require that the believing soul acknowledged to be to itself God's best and richest blessing should be communicated as far as possible to others. It cannot be denied that there were as true and genuine Christians in those days as in ours—that they loved the truth—that they held it in sincerity, and were sanctified and saved by it. But neither will it now be denied by almost any, that in regard of this great subject there was a deplorable absence of the application of right Christian principle, that the Church did not only fail to do its duty, but that it was blind to it—that it did not know it—know what was not only a duty but should have been regarded as an honour and a privilege. Neither in the individual case with which we began, nor in this affecting large numbers, and for a long period, do we at all question the genuineness of their Christian principle. They knew that principle. They had embraced it. Many of them would have died for it. Some of them did die for it. But they applied it not to the particular points which I have mentioned—and the fact, undoubted, that they did not, renders it quite a possible thing that the Church now may, without any imputation on the sincerity of its faith, be blind in regard of other points of duty affecting materially the well-being of mankind, and the approach of that time when believers are to come "unto a perfect man; to the measure of the stature of the fulness of Christ." There is a vast difference, no doubt, between knowledge of what is duty and the discharge of it, and often these are miserably divided, the knowledge of duty leading to no practical discharge of duty. Yet while this is so in individual cases, and while the knowledge of duty and the discharge of it can scarce be said in any to keep pace together, so much do the temptations of the world and the remaining corruption of our nature impede the moral progress even of the best, yet usually and on the great scale there is a connection between the knowledge of what is right and the doing of it. There is power in the consciences of men, and above all there is a power in that which commends itself to the consciences of Christian men—of men under the influence of the truth. When, therefore, the general mind of the Church is enlightened in regard to any duty, there follows on the whole, though not, it may be, to the extent there should, nor even approaching to it, yet a great change of conduct in the right direction, and the continual testimony borne to the discovered duty tells at last even upon others who are less influenced by Christian principle. It was the application of Christian principle to the odious traffic in slaves which first demonstrated its evil, and showed to Christian people what was their duty in regard to it, but the ranks of those who opposed it were ultimately swelled by multitudes who acquiesced in their conclusion without having cordially embraced the Gospel principles which had led to it. And so it will be, and it has been, in similar cases. The application of Christian principle to duty raises everywhere the standard of duty—even among those who are not in the strict sense of the word Christians. And what at first it required the exercise of high and pure Christian principle to do, comes to be done generally, and as a matter of course, by all. Such is the importance of the Church rightly applying Christian principle to the circumstances and relations of human life. Not only its own, but the general conduct is ultimately guided thereby. This is the government of the world which is given to the saints. It is not the government of force, it is the government of opinion—the power wielded by the declaring and maintaining right moral views and principles—a power greatly beyond that of the mightiest of kings or statesmen. This government is to be traced in the history of the world from the first introduction of Christianity. It was this government—the government of Christian opinion, boldly maintained—which put an end to the cruelty and the impurities of idol worship, which abolished polygamy, and raised the female sex from degradation and oppression, and rendered crimes, which the wisest and best of the heathen seem to have practised with but little remorse, impossible even to be named. It was this which abolished the cruel shows of the gladiators, in which hundreds of unhappy beings massacred each other, or were torn in pieces by wild beasts, for the amusement of a fierce and ignorant populace. It was this which extinguished throughout Europe the system of domestic slavery, which extinguished slavery through the dependencies of the British Empire and in the neighbouring great Republic, and which is

ever advancing with bold and hopeful step to the abolition of slavery in every form in which it is found in any land. It was this which erected those asylums for the sick, the poor, the destitute, the widow, and the orphan, which now abound in all Christian countries; and set agoing in all numberless means now in operation for the education of the ignorant, for reclaiming the vicious, and raising and purifying the whole of society. Nothing can be of greater consequence to the world than that the Church should rightly understand its duty—rightly apply, that is, the Divine principles which it has received, and which it holds, to peculiar cases and circumstances. For it has in the motives of the Gospel the moral force which leads to the manifestation of what it knows, and the practice of it, and with it the government of society—the government of opinion in matters of duty, from which the greatest and happiest results proceed, does always ultimately lie. Now this application of Christian principle by the mass of Christian men—whom set into which Christians have been divided, we call the Church—has always been gradual. The principles of Christianity were the same when spoken by the Apostles that they are now. And they remain unchanged, and unchangeable in the written Word which they have left us. But the application of these principles has been progressive, and often like the application of the powers of nature under the direction of science for the ends of human life and enjoyment, a matter of discovery. The duty of toleration, for example, of allowing men to worship God in their own way, which surely was involved most plainly in the Christian precept that we do to others as we would have them do to us, what was it, but a discovery about three centuries ago? No other Protestant nor Papist acknowledged it. It had been as little known or thought of as the power of electricity was thought of, a few years ago for the purpose of communicating thought from one distant place to another. And there is no more reason to think or to believe that a period has been put to such moral discovery, to discoveries of duty, made by the right application of Christian principle to the affairs and circumstances of human society, than there is to believe that a period has been put to the further application of the physical powers of nature. The Church is not yet so enlightened as to need no more light. Still are believers far from having reached "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And just as the triumphs of science in the natural world give glorious reason to expect progress and advancement in subjecting the powers of nature to the dominion and the uses of man, so do the triumphs of Christianity already gained, give token of more and greater yet to come, when its principles shall not only have increased power in regard of duty that is now acknowledged, but shall have received a far wider and juster application to the circumstances and necessities of society. What if these principles, for example, were as openly and consistently applied in the case of nations, and their intercourse, as in the case of individuals? What if they were applied to the honours of war? Would they sanction the hale which both history and poetry throw around the greatest, or almost the greatest, course with which nations can be treated? Would it not appear, may it not yet appear, a duty to put it down, as evident as it was to be put down the traffic in slaves? Is there not everywhere growing up a higher application of the principles of Christianity to the duty of temperance? May there not yet grow up a sounder and juster application of these principles to the establishment of educational and religious institutions under the authority of Christian governments, free from the evil on the one hand of restraining such governments from using the most powerful of all means for good, and on the other, from the evil of permitting them to render such institutions inefficient for the means of gratifying an intolerant spirit? May there not grow up sounder views in regard of the application of wealth, making the application of it directly subservient to the laws of love, instead of the principle of selfishness? May it not hereafter appear, not to individuals here and there, but so generally as to constitute in regard of that matter a new standard of morals guiding the general opinion and the general action, that all power, the power of station, the power of intellect, the power of wealth, should be used directly to promote the general good, and not personal or family aggrandizement? May it not hereafter appear just as wrong and foolish to spend all life in acquiring wealth, to be spent only in selfish objects of some kind or other, or accumulate for a family, as it now appears wise and right? May not a clearer understanding of the great law of love, the law that we should love our neighbour as ourselves, introduce a far greater community in the possessions and the enjoyments of mankind, and Christianity become, as it only can become, the author of that real socialism and brotherhood for which so many apart from Christianity are now blindly striving? Once let the duty of Christian principles be shown, shown to the apprehension of the general mind of the Church, and then the change—great as it must needs be on society and the world—will come. In this, as in all things, truth is great, and will prevail—truth backed by the influence and the motives of Christianity. For Christian duty never stands naked and alone. It is not like the maxims of worldly wisdom or of heathen sages. It is attended with the constraining power of Gospel truth. Whatsoever the duty to which Christian principles clearly call, there are always motives sufficiently great to urge to the performance of it. Great will constitute such motives if not the love of God in Christ, if not the hope of a glorious immortality? The change, therefore, to which higher views of duty point will be affected. And from a higher standing point in moral Christianity of future days will wonder as much how true and genuine Christians could act as and so in relation to themselves, and in relation to their brethren, as is common now, as we wonder when we look on John Newton converted to God, and praying, and wrestling with tempta-

tion in his cabin, yet the captain of a slave ship. This is the progress we are to expect. This is the glorious development of Christianity which we are to look for. Well did the wise preacher say, "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." The latter days are the better days. The cause of truth, of righteousness, of God is ever advancing. The time is approaching when the knowledge of the Lord shall cover the whole earth, and when believers shall come, in the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Happy they who help forward this glorious consummation! Happy they who in their own persons are tending to it. Happy they who are in the advance in this mighty progress, which nothing can finally stop, nor even the gates of hell prevail against it! Happy they who cherish in their hearts, and manifest in their lives, that holy charity which shall one day bind the whole race of man into one family of love, over which Christ shall reign, and God rejoice as of old, when He looked on the six days' work, and beheld it was good. Meanwhile, brethren, we, if we be Christians at all, will, following the instinct, if we may so term it, of the new and spiritual life, which prompts us to seek after advancement and perfection—we will be endeavouring to apply for ourselves and our people, and according to the best lights we enjoy, and with prayer, to that God who is both light and love, for more light and more love. We, I say, will be endeavouring to apply the principles of Christianity more thoroughly, more wisely, more constantly, to our own circumstances and condition, so that we may have more enlarged and accurate apprehensions of our own special duty. The question of the Christian is ever that of Paul at his conversion, "What wilt Thou have me to do?" The prayer of the Christian is that of David of old, "Teach me to do Thy will, for Thou art my God. Thy spirit is good, lead me into the land of uprightness." The temper of the Christian is that of the speech which Eli put into the mouth of the youthful Samuel, "Speak, Lord, for thy servant heareth." And having this temper, there will and must be progress both in knowledge and in grace—in light, and love, and happiness. "Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning. And He shall come to us as the rain, as the former and the latter rain to the earth."

ELECTION OF MODERATOR.

On motion of Rev. Mr. Wardrope, of Guelph, seconded by Rev. T. McPherson, of Stratford, Dr. Topp was appointed Moderator.

EVENING SESSION.

At the evening's session of the General Assembly.

Rev. Thos. Wardrope read the report of the Committee on the state of religion. The reports received shows that the subject had engaged the attention of three Synods, twenty-eight Presbyteries, and 250 Kirk Synods, and there were hopeful signs of great spiritual life in many localities. The Committee recommended that the subject of the state of religion should still more prominently engage the attention of Presbyteries and Synods, and that a special day be appointed on which the subject would be presented from the pulpit, and find place in the public as well as the private prayers of the congregations.

On motion of the Rev. John McTavish, the report was adopted.

Some discussion followed with reference to the status of missionaries and retired ministers on the Presbytery rolls.

Applications were read from Presbyteries to receive the following gentlemen as ministers in the Church:—Messrs. D. W. Cameron, T. Johnson, Best, Trissel, J. R. King, Jos. Vassant, Daniel Mann, J. Roquo, G. Brunette, John Nichols, Ross, W. F. Clarke, W. Hawthorne, Ballantyne, and Stephenson.

The Assembly then adjourned till the following morning.

MORNING SESSION.—FRIDAY, JUNE 9TH.

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

COMMUNICATIONS.

The Moderator read communications from the Rev. B. B. Usher, extending, on behalf of the Reformed Episcopal Churches in this city, a welcome to the members of the Assembly, and stating that their pulpits would be open to them on Sunday next; and from Miss Maggie Smith, Secretary of the Toronto Women's Christian Temperance Union, in advocacy of the claims of total abstinence upon the members of the Assembly, and suggesting the formation of congregational temperance societies.

ADDRESS TO THE QUEEN.

The Moderator nominated the Rev. Dr. Cook, the Rev. Mr. McLennan, and the Hon. John McMurich, a committee to prepare an address to the Queen. His nomination was agreed to.

Applications were read from various Presbyteries, asking leave to take on probation students with a view to licensing them to preach. The applications were referred to a Committee named by the Moderator, with the Rev. Principal Caven as the Convener.

CORRESPONDENCE WITH OTHER CHURCHES.

Rev. Principal Snodgrass presented the report of the Committee on Correspondence with other Churches, which stated that the Committee had appointed the Rev. Geo. M. Grant, of Halifax, the Rev. John Jenkins, D.D., of Montreal, the Rev. Prof. Gregg, of Toronto, and Mr. John S. McLean, of Halifax, to be delegates to the Supreme Courts of the Presbyterian Churches in Great Britain and Ireland at their annual meetings for the present year. The committee also appointed the Rev. John Laing, of Dundas, Mr. James Croil, of Montreal, and subsequently, with special reference to the work of French evangelization in the Province of Quebec, and elsewhere, the Rev. Principal MacVicar, of Montreal, to represent the Church at the annual meeting of the Presbyterian Church in the United

States, recently held at Brooklyn, and at such annual meetings of the Supreme Courts of the Presbyterian Churches in the United States as they might be able to attend.

The report was received.

RECEPTION OF DELEGATES.

The Moderator appointed the Rev. Drs. Cochran and Bell, and the Rev. J. M. King a committee for the reception of delegates from other churches.

PRESBYTERIAN ALLIANCE.

Rev. Principal Snodgrass presented the report of the delegates to the Conference held at London, Eng., last summer, of the Reformed Churches throughout the world, holding the Presbyterian doctrine. The following were the delegates present:—The Rev. Michael Willis, D.D., LL.D., the Rev. Dr. Topp, the Rev. Principal Snodgrass, the Rev. Patrick Gray, and Mr. Henry D. Webster. There were sixty-four delegates altogether in attendance. The result of the Conference was the formation of a general alliance of the Presbyterian Churches throughout the world, to meet in Council every three years. The Council had decided to hold the first meeting at Edinburgh, on the 4th of July next, but that was afterwards found impracticable, and the meeting was deferred till next year.

The Rev. Principal Snodgrass and the Moderator spoke of the pleasure they experienced in attending the Conference.

The report was then received and reported to a committee.

THE ORGAN QUESTION.

An extract minute was read from the Presbytery of Wallace, Nova Scotia, stating that the Presbytery had received an application from the congregation of Amherst for leave to use an organ in public worship. From the second article of the basis of union the Presbytery thought they had no power to grant the request, and they therefore referred it to the Assembly.

Rev. Thos. Sedgwick spoke in reference to the application, and expressed the opinion that the article relating to modes of worship in the basis of union was ambiguous, and intentionally so. The Presbytery were therefore precluded from taking action in such a matter, and could only ask the advice of the Assembly.

This matter gave rise to a prolonged discussion, with reference to the legislation which the Assembly had adopted, and the best means of dealing with the matter.

It was ultimately agreed to request the Presbytery of Wallace to give the congregation of Amherst leave to introduce instrumental music, provided the harmony of the congregation be not disturbed thereby.

The Assembly then adjourned for recess.

EVENING SEDERUNT.

The Assembly resumed at 7.30 p.m. After devotional exercises and the reading of the minutes of the former sederunt,

CORRESPONDING MEMBERS.

Rev. K. J. Grant, a missionary to Trinidad; Rev. Wm. Stuart, of the Presbytery of Hamilton; Rev. John F. Campbell, and Rev. Mr. Ballantyne were, on motion, invited to sit in the Assembly as corresponding members.

HOME MISSIONS.

Rev. Dr. Cochran, Chairman of the Committee on Home Missions, read the report of the Western District Committee, from which the following extracts are made:—

"The Home Mission Committee for the Western District, in presenting their first report since the union, desire to express their thankfulness to the Great Head of the Church for the unity that has characterized their deliberations, and the large measure of success that has attended their efforts. Certain difficulties, arising out of the different methods of conducting Home Mission Work in the Churches now forming the 'Presbyterian Church in Canada' were to be expected, but these have neither been so numerous nor so formidable as to present any barriers to a successful prosecution of the work. The Free Church and the Irish Church have this year again sent us tangible evidence of their interest in our work, the former by a grant of £500, the latter by a grant of £150. It is also worthy of mention that the Irish Church has contributed \$60 for the past four years towards the support of a missionary in Manitoba. According to the instructions of the Colonial Committee of the Free Church, £100 of their grant was sent to the Lower Provinces. Your Committee anticipate in the future valuable aid from these Churches, and also from the Church of Scotland, not simply in grants of money, but what is perhaps of more importance, in selecting for us able young ministers to supply the many fields we cannot as yet overtake of ourselves. Two young ministers have just been designated to us by the Irish Church, and are expected to arrive during this meeting of Assembly. Mr. Balfour, the convener of the Colonial Committee of the Free Church, in addressing the Assembly last year, states that the committee have arranged a series of meetings with the students of the different Theological Halls, with a view to enlisting their sympathies in behalf of the colonial field. 'I anticipate,' he says, 'as the result of such friendly conversation with the young men attending the college, that we shall find some of them saying, 'We are satisfied we have a better opening for doing God's work in these great colonies than we have in this comparatively little country of Scotland; and though it may cost us a pang to cut ourselves off from our native land and go abroad, we are prepared to do this for the Lord's sake.' We propose, with the concurrence of the Colonial Churches, to send out a few selected men for the period of three years. They will get work there for that time, and when it has elapsed they can, if they please, come home. No doubt it will cost a little money. The expense it is proposed to divide between the Colonial Church and the committee at home. But we are satisfied this plan is so admirably adapted to the circumstances of a certain class of congregations in these colonies, that it would be worth the expenditure on our side, and still better worth the expenditure on theirs.' Your committee cordially commend this

proposal to the favourable consideration of the Assembly.

"BRITISH COLUMBIA.—Your Committee reported to last Assembly the appointment of the Rev. Alexander Stewart as missionary to Nanaimo. Prior to the time of his leaving, however, intelligence reached them that the Rev. Mr. McGregor, the representative of the Church of Scotland in Victoria, had secured additional labours from his church, with a grant of £1,000 per annum towards their support, and that one of these would occupy Nanaimo. In those circumstances the appointment was cancelled and Mr. Stewart appointed to Fort Polly, in the North-west Territory, where he has since laboured most faithfully. Since last Assembly another Presbyterian clergyman, from England, has accepted a call to the second Church in Victoria, so that there are now six Presbyterian ministers in the Province, in addition to the Principal of the High School, who is also a minister of the Presbyterian Church.

"Our own missionary, Mr. Jamieson, continues his labours in New Westminster. In view of the very high rate of living in New Westminster, your Committee recommend the General Assembly that the grant from the Home Mission Fund towards Mr. Jamieson's salary be hereafter \$1,200 per annum, provided the congregation contribute to his support at least \$800 per annum, so as to make the stipend \$2,000 a year. In a letter received since the meeting of the Committee, Mr. Jamieson refers to the advisability of his being allowed to join with his congregation the new Presbytery, just formed, in connection with the Church of Scotland, and that the Church in Canada should make an annual grant in the interest of Presbyterialism in the Province, subject to the control of said Presbytery.

"MANITOBA.—The ecclesiastical year, which has lately closed, has been one in which the Presbytery of Manitoba has had great reasons for thankfulness, on account of the interest and liberality manifested by the Church at large, through its Assembly's Committee, toward North-western Canada. The number of missionaries being so considerably increased, the Presbytery has been able to take up a large number of fields and to occupy the stations to considerable advantage. Exclusive of the two settled congregations of Kildonan and Winnipeg (Knox Church), some thirty-two stations have been supplied; some every Sabbath, some fortnightly, some monthly. Twelve new stations have been opened or regularly occupied during the year.

"Your Committee have as yet been unable to supply the vacancies caused by the return of Mr. Glendinning on account of ill-health, and of Mr. Fraser, whose term of service has expired. The Presbytery of Manitoba are very anxious that at least three ministers should be sent without delay. Your Committee call the attention of the Assembly to the fact that the drafts sent from Manitoba for the past year include the sum of \$500 for a tutor in the College. Of the appointment of such an official by the Assembly your Committee know nothing, nor do the minutes of the Home Mission Committee contain any notice of such an appointment. It is claimed by the authorities of the College, that at a meeting of the Home Mission Committee, held during some previous meeting of Assembly, they were allowed to employ a tutor if required, and that such assistance is indispensable to the efficient working of the College. Your Committee have paid the amount claimed under protest, until the Assembly decide in the matter. It is desirable also that the Assembly should take into consideration the whole question of salaries to be paid in future to the Professors in the College. At the last meeting of the Committee, the following resolution was adopted and ordered to be laid before the Assembly:—'That it is not desirable that the Manitoba College should any longer be a charge on the Home Mission Fund.' It was also agreed to make Professor Bryce a grant of \$200, to reimburse him for travelling expenses incurred in connection with mission work in Manitoba.

"The Lake Superior Stations have been regularly supplied during the year.

"The Braebridge Mission is progressing favourably under Mr. Findlay. The Rev. R. Scott is doing a good work in Penetanguishine and adjoining stations. The other stations within the bounds are not making much progress. As yet we have only one church in the whole district of Muskoka, and one in contemplation at Gravenhurst.

"The Convener of the Home Mission Committee of the Ottawa Presbytery says:—'At our first meeting after the union of our Presbyterian Churches, we found ourselves in possession of seventeen mission fields. Of this number, two have risen to the dignity of self-supporting charges. Notwithstanding the changes effected in our mission fields, through settlement and otherwise, we have still under our care twelve mission fields, of which eight are to be supplied by student missionaries during the present summer.

"Your Committee notice with great satisfaction the formation of Associations in Toronto and Montreal for the purpose of seeking out destitute localities where Presbyterian Churches may be erected. It is only in this way that we can hope satisfactorily to provide religious instruction for the large numbers which are as yet outside the pale of the Christian Church, and at the same time extend our influence as a denomination. The city of Toronto itself gives abundant evidence of what can be accomplished in the planting of territorial churches. By the fostering care of the Home Mission Fund for a very short period, these have become vigorous, self-supporting congregations.

"Your Committee desire to express their gratitude to the students of Knox and Montreal Colleges, for the valuable aid afforded us in supplying remote stations, that could not otherwise be overtaken.

"CONTRIBUTIONS AND DISBURSEMENTS FOR 1875-76.—The following shows the state of the fund at the close of the financial year, 30th April, 1876:—From May 1st, 1875, to 30th June, 1875.—Canada Presbyterian Church—Balance against fund at 1st May, 1875, \$2,050; paid, \$3,478; received, \$1,444; leaving balance against fund on 30th June, 1875, of \$2,081.90.

"PRESBYTERIAN CHURCH IN CANADA, 1875-76.—Receipts, \$24,513; payments, \$25,401;

leaving balance against fund on 30th April, 1875, of \$883.

"In addition to this indebtedness of the fund on 30th April, of \$883, there remains unpaid the claims of Presbyteries for work done between 1st October, 1875, and 1st April, 1876, amounting to \$8,241. The balance due against the fund is thus, in all, \$9,124.

"In order, to some extent, to relieve our missionaries and ministers, who necessarily suffer great hardship from the non-payment of these claims, the sub-committee instructed your Convener to arrange for a loan of \$4,000, which has been divided *pro rata* according to the amounts due the several Presbyteries.

"Total contributions for Home Mission, 1875-76:—From Presbyteries, \$22,770; from Foreign Churches, \$4,101; from Students' Missionary Societies, \$2,935. Total, \$29,806."

Rev. Dr. Cochran said that since the preparation of the report of the Committee he had received a report from the Presbytery of Montreal, showing that their contributions to the Home Mission Fund were in all \$872. He referred to the good feeling displayed by members of the Committee in working together, remarking that there had never appeared the slightest sign among them that they had not belonged all their lives to one and the same church. (Applause.) The report showed most conclusively the kindly feelings of the Old Country Churches towards the Presbyterian Church in Canada, and certainly proved that the statement often made that the Free Church of Scotland was opposed to the union was entirely untrue. (Hear, hear, and applause.) He thought that the various congregations having missionary societies, instead of keeping their contributions in the banks for six, eight, or nine months, should forward them as soon as received. It had also been suggested that Presbyteries, at the beginning of the year, should be informed how much they were expected to raise for the Home Mission Fund, and that at their first meeting the total amount should be divided among the congregations. (Hear, hear.) He thought that Home Mission work formed an excellent mode of training young ministers, and was better for them than sending them at once to large city congregations. He had found his duties as Convener of the Committee, along with his congregational and other work, exceeding laborious, though many of them were very pleasant, and in justice to his congregation and to his own health, he would be obliged to ask the Assembly to select a man who had not so many other duties to attend to.

Rev. Dr. McGregor read the report of the Home Mission Committee of the Eastern or Maritime section. This section, the report stated, embraced the five Colonies of New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland, and the Island of Bermuda. After referring in general terms to the progress of mission work, the report stated that three classes of labourers were employed, viz.:—1. Ordained ministers and licentiates, who were employed almost exclusively in supplying vacant churches, under the direction of the several Presbyteries, and the total number of whom was twenty-two. 2. Theological students, who devoted the summer to the work, acting as catechists, supplying new stations, organizing Sabbath Schools, and conducting prayer meetings and Bible classes; total number twenty-three. 3. Gaelic catechists, of whom there were eight, and who performed similar work to the second class. The report then referred to the labours under the direction of various Presbyteries, the general results and prospects being of the most encouraging character, though there was a great lack of young men to engage in mission labour. From the financial statements appended to the report it appeared that the receipts were \$6,779.06; expenditure, \$6,978.69; expenditure over receipts, \$208; balance on hand on May 20th, 1875, \$1,431.66; balance on hand May 1st, 1876, \$1,481.88. Receipts from the Church of Scotland, \$1,685.

Rev. Dr. Waters moved, "That the reports of the Home Mission Committees be received, and that the thanks of the General Assembly be given to the Presbyteries of the Churches of Ireland and Scotland for their liberal contributions to the Committees, and especially to their conveners and secretaries; and that the reports be remitted to a committee, with instructions to report to a future sederunt of the General Assembly." He pointed out the great importance of home mission work in consolidating the the congregations and Presbyteries of the Church, and in view of the personality of the Church to its Master, and to those who settled in the outlying districts of the Dominion. Great progress has been made during the past year, and this success was due, first to the Home Mission Committees, and especially to those who were, distinctively, the working members of these Committees; to the ministers in the pulpits, and to those divinity students who went in the summer time to labour in the mission field. He appealed to young men to ignore the prospects of large salaries, of large social and political influence, which might be held out to them by other callings in life, and to devote themselves to the work of the ministry, in which there were so many opportunities for doing good. A deep debt of gratitude was owed by this Church to its Irish and Scotch friends for their great liberality, and especially for the kindly feeling by which it had been prompted.

Rev. J. K. Smith (Galt), said that the success of the Home Mission work was very largely due to the conveners of the Committees, whose services would, he hoped, be retained to them in that capacity. He desired also to mention the name of Rev. George M. Grant, who was deserving of their gratitude, for his zeal in the Home Mission field. He thought it would be a good thing for pastors of city and other churches to spend a term of eight or ten weeks in the summer season in mission work, thus doing themselves good, and enabling them to speak of what they knew to their congregations. (Applause.) He thought they should endeavour, in their Presbyteries and congregations, to still further increase their efforts in behalf of Mission work.

Rev. Mr. Cameron pointed out, in reference to the contributions of that portion of the Church which had been in connection with the Church of Scotland, that that part had contributed very largely to the Sustentation Fund and other purposes, which had had an effect upon the amount given for Home Mission work.

The motion was unanimously carried. The Assembly then adjourned until ten o'clock on Saturday.

Dull Sermons, and a Remedy for Them.

We very often hear it said that many sermons which congregations have to listen to are fitted rather for putting them to sleep, than for making them wakeful. We are often assured that the majority of ordinary sermons are only old commonplace and ancient platitudes monotonously droned out for the thousandth time. We hear it said that the pulpit is not abreast of modern thought, and that clergymen often display an ignorance of recent research, which places them outside the sympathy of the cultivated members of their congregations.

We are not going at present to defend the pulpit from any of these, or similar charges. We desire simply to point out that even supposing them to be true, there is a remedy at hand very easy of application. When a remedy for any evil exists, those who have not tried it shut themselves out from any right of complaint.

Where there is any ground for these charges, we apprehend that in most cases it would be found on enquiry that the clergyman makes very few additions to his library. The contents of his shelves are possibly much the same as they were some years before when he began his ministry and his housekeeping.

It would not do to infer that this fact is an index of his tastes, or that he is of an unintellectual turn of mind. We must first ascertain whether it has been in his power to purchase books. From what we know of parsonages, (and we have seen something of a good many which may be taken as fair specimens of the average of all,) we know that even with the practice of an economy which keeps the parson's wife patching and mending, the difficulty has been to keep out of debt, though little else than simple necessities, and few comforts and no luxuries were procured. Standard theological books or books of science are necessarily expensive. How the clergy are to buy these books when they are constantly in doubt as to how Brown the grocer, Jones the baker, and Robinson the butcher will be paid, and when their wives deny themselves servants in order that the wages-money may pay for something else, is a problem in domestic economy that we have no desire to be obliged to work out personally.

In the meanwhile, it is sure of course that the clerical mind suffers; and that sermons must necessarily—except in the case of men of rare power—fail to display that familiarity with the cause of recent thought in regard to morals and religion, and the relation of both to modern science, which only the study of recent publications can produce.

It could not be otherwise. It would be the same in other professions under similar circumstances. Suppose the case of a lawyer who had passed an excellent examination in the prescribed standard works when he was admitted to practice. Suppose that he were not to acquaint himself with changes in legislation, or to make himself familiar with recent law treatises. Who would be surprised at his failure in court, or at his bad management of any cases which might be entrusted to him? Could a medical man expect to retain his practice if he allowed other doctors to acquire the latest results of medical investigation, while he contented himself with what he knew when he first gained his diploma?

The clergyman should read everything of value which is published relating to the subjects he has to handle in the pulpit. Especially should he do so in days like ours, when questions of theology are made matters of common reading by many of the cultivated laymen of every parish. But how will it be possible for him to do so?

The matter is very easy. If laymen who are given to reading are really desirous that traces of modern research and thought should be evident in the discourses of their parish clergy, there is no desire that they can more readily gratify. Let them be careful when ordering any recent book to order two copies, and let one be sent to the minister of the parish. There could be no more acceptable present to a clergyman; and at the same time none which in comparison with its cost would afford so large a return—1st, in the promotion of kindly feeling between pastor and donor; 2nd, in benefit to the clerical studies; and 3rd, in the return which the parish would receive from the increased fruitfulness of the pastor's mind. We have known a parish in which this is to some extent done; and its success there justifies our recommending the experiment for trial everywhere.

THE forgiveness that is of God flows out of His own goodness, and is the fruit of His own love. "He delighteth in mercy."—T. K. RYAN.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.

C. BLACKETT 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.

British American Presbyterian, FRIDAY, JUNE 16, 1876.

OUR GENERAL ASSEMBLY.

The event to which we have been looking forward for a year has at length transpired—the meeting in Toronto of the Presbyterian Church in Canada. For some weeks our streets have been thronged with "the Cloth," and indeed with all kinds, and varieties of those who belong to this profession. We have within a brief period had every sort of meeting. There have been meetings of Bible Societies, meetings of Missionary Societies, meetings of Christian Associations and of Sabbath School teachers. Conferences of various denominations have been held. And now we are honoured with the General Assembly of the Presbyterian Church. Toronto has hitherto enjoyed the reputation of being an ecclesiastical centre. Our City this year resembles Edinburgh, the modern Athens of Scotland. An academic aroma fills the air. It is rapidly becoming a more and more important seat of learning. Not only are all the professions well represented, but we have schools and colleges in abundance for the preparation of young men to enter their ranks. But above all we have this great gathering of divines, reminding us of the streets of Edinburgh during the period allotted to the General Assemblies. Like that metropolis too in the "ecclesiastical season," our city has arrayed herself in her most beautiful attire, as if to do honour to her numerous guests. The atmosphere is filled with fragrant perfumes. The trees have reached the very perfection of beauty. Refreshing showers have preserved the verdure and the blossom. Calm breezes have floated in upon us from the great lake; all reminding these assembled Christians of the moral beauty and spiritual fruitfulness that result when the dews of Hermon come down, and the genial winds of heaven blow softly upon the gardens of their souls.

On Thursday last, Knox Church was, by the time appointed for opening the Assembly, well filled with ministers and elders. Besides, there was a large number, including many ladies, who were evidently interested in the proceedings. The retiring Moderator, Rev. Dr. Cook, of Quebec, preached a very able and eloquent sermon. He commenced by stating that there are two books—those of Nature and Revelation—that bear the impress of the Creator. He then went on to show that as investigation into the works of Nature leads to the discovery of hidden principles, and to new inventions, so the student of Scripture might hope to be rewarded with the discovery of fresh meanings of many passages, and with the knowledge of principles that, like latent heat in the ground, had hitherto lain out of sight, unnoticed and unknown. The Church did not claim to be infallible, either as to the declaration of the mind of God, or in its interpretation of His Word. It was quite conceivable that many portions of the Bible were to-day read and interpreted in an entirely different way from what they would be in the future. There was thus not only a necessity for scholarship, but for students being very earnest and diligent in their investigations into the meanings of Scripture. The second part of the sermon, which dealt with new applications of the long discovered principles of Christianity to the many fields of work and enterprise that were only opening to the Church, was exceedingly interesting and instructive.

The election of a Moderator, immediately after constituting the Assembly, engaged the attention of members. Though Rev. Mr. McTavish of Woodstock received the deserved honour of a nomination, it was felt by all, that in all the circumstances Dr. Topp should be elected to the Chair by acclamation. It was in vain for the minister of Knox Church to decline. He was evidently most anxious to do so. But the Assembly was bent on having him for Moderator. No doubt the fact of Dr. Topp being a leading minister of the former Canada Presbyterian Church, the popular pastor of Knox Church, in which the Assembly was convened, and a highly esteemed citizen of Toronto, and being widely known throughout the Dominion, weighed with his brethren in their choice of him their presiding officer. But there was more than this. He was well fitted by voice and manner, by knowledge of Church law, and by his innate dignity, to occupy the high position with honor to himself

and credit to the Church of which he is a minister. Dr. Topp on assuming the Moderator's Chair delivered an extempore address most appropriate to the occasion; while comprehensive in its structure, was forcible in utterance, and eloquent in its earnestness.

The various discussions, which up to this writing have taken place in the Assembly, have been conducted with much spirit and at the same time with remarkable conciseness. In fact, if all the speeches which are yet to be delivered, are like the most of those we have heard, it will be a model Assembly. The narrative of the State of Religion which was read by Rev. Mr. Wardrop of Guelph, was a valuable paper. It showed that earnest workers were in every part of the field, that many new churches were springing up, that the sustentation of pastors was improving, that Sabbath Schools were everywhere flourishing, and that missionary effort was showing more vigor than at any former period. The meeting of Friday evening, at which this was read, was a very precious one, in which were mingled earnest petitions for the revival of God's work with rejoicing hallelujahs for the triumphant advances of the Redeemer's kingdom.

Several votes have shown that while the Assembly is conservative it is also liberal. The decision, upon the request of the congregation of Amherst to be allowed the use of instrumental music in worship, was both wise and timely. It asserted the right of a people to enjoy the use of an organ, provided it was their unanimous desire to have it. The Canadian Church in this respect is thus on a footing with the United Presbyterian and Established Churches of Scotland, and with the American Presbyterian Churches in all, of which the right to the use of instrumental music in worship has been allowed. The vote upon the question as to whether the Assembly should observe the Sacrament of the Lord's Supper also pointed in the liberal direction. It was all but unanimous, and the decision we are happy to say was amply justified by the refreshing service of Communion in which so many of the brethren were last Sabbath afternoon privileged to engage.

Truly we may say we are justly proud of having the Supreme Court of the Church, which we have the honor to represent, sitting in our midst. It is necessarily a large body, not being as yet representative in its character, but an Assembly of all the ministers of the Church, and of all elders and others entitled to sit as members, while it is mixed in point of its nationalities, and in regard to the various denominations which last year were united in one Church, it is yet homogeneous. It is a concourse of men that any country may well be proud of, representing so much of the education, the intelligence and enterprise of the age in which we live. As an Assembly of Christian men, it is not only as to appearance but in the spirit which animates it, a living monument to the power and value of our religion. Take any concourse of men equal numerically to these, who are not Christians in profession, and who are occupied in rum selling, or in gambling, and we are confident the comparison would not be favourable to the latter. In our next issue we trust to say something more by way of running commentary upon our great General Assembly.

THE LATE REV. JOHN MCCOLL.

We deeply regret to have to record the death of this talented minister of the Gospel, at the early age of 37. Mr. McColl was born in Oban, Argyshire, Scotland, and came to this country with his parents when very young. Soon after finishing his theological course in Knox College he was ordained and inducted into the pastoral charge of Dundas, on the 24th day of October, 1855, where he laboured with considerable success till 1872, when he was called to succeed the Rev. William Ormiston, D.D., in the pastorate of the Central Church, Hamilton—one of the largest congregations within the Presbyterian Church in Canada. He laboured in Hamilton with faithfulness, diligence and success till last July, when he was laid aside by sickness. Last fall on the advice of his physician he went to California to spend the winter in the milder climate of that country. It was earnestly hoped that he would return this summer restored to health and strength, but to the sad disappointment of his people who learned to appreciate his worth and were very much attached to him, and to the sad disappointment of his numerous friends throughout the country, he came back in a very feeble condition, and rapidly grew worse till Wednesday the 7th day of this month, when he passed to his reward.

His funeral, which was very large, took place last Saturday, and was attended by the members of the Hamilton Presbytery, of which he was a member, and by a large number of other ministers from a distance. The services in connection with the funeral were conducted in the Church and were very impressive. The Rev. Alex. Grant, Moderator of Presbytery, presided. The Rev. S. O. Fraser, of Thorold, read appropriate portions of Scripture, the Rev. Alex.

Dawson, of Beamsville, led in prayer, in which earnest and affectionate petitions were offered up on behalf of the widow, children and friends of the deceased, and also on behalf of the congregation. Appropriate and feeling addresses were delivered by the Rev. Alex. Topp, D.D., of Toronto, a former pastor, and by the Rev. D. H. Fletcher, an intimate friend and co-Presbyter of the deceased.

We subjoin from the Hamilton Times Mr. Fletcher's touching address. The rev. gentleman said:—

"I have been asked to say a few words on this solemn occasion. Although there are older members of Presbytery present who have been most intimate with our deceased brother, there is, perhaps, a propriety in my saying a few words, for I have known more or less intimately our departed friend for the long period of 18 years. I have been closely associated with him in various departments of Christian work during the last four years. I have also enjoyed the privilege of speaking to him of our Blessed Saviour, and of praying with him during the few days it pleased the Lord to spare him to us after his return home. This is not the time to speak of the valuable services which the deceased rendered as a member of the Hamilton Presbytery. The members of that body know and appreciate the faithfulness, wisdom, and diligence which characterized him in the discharge of the duties committed to him. The afflicting hand of God has been severely laid upon us as a Presbytery during this year. The removal by death of Mr. Ronnelson and Mr. McColl so soon after one another have made a sad blank in our number. We bow in humble submission to God's will, and pray that this afflictive dispensation may be sanctified to us all. I will not speak of the labours of our friend as the pastor of the large congregation which worship in this sanctuary. The members of the congregation know better than I do with what faithfulness, affection and success he discharged his numerous pastoral duties; neither will I speak of the willingness, readiness and ability with which he responded to the calls made upon him by the various benevolent institutions of this city, suffice it to say that he was always ready to oblige and benefit his fellow citizens. I shall content myself in saying a few words about the close of his life, which to those who loved him were beautiful and comforting. Last fall, on the advice of his physician, he left us to spend the winter in the milder climate of California. Although the communications received from him from time to time were far from being encouraging, yet we fondly hoped that the Lord, in His great mercy, would bring him back to us greatly restored to health and strength. But it hath pleased Him who doeth all things wisely and well, to bring him back to us to die in our midst, not to labour again in His vineyard, but to pass away from the scene of his labours to that blessed rest that remaineth for the sons of holy toil. I saw him soon after reaching home. He then gave me to understand that he felt sure his life was ebbing fast away, that there was no hope of ultimate recovery. Among other things he said, 'This will be a sad disappointment to my dear people, who have been so kind to me. I should feel thankful if God would enable me to preach the Gospel to them again, but He hath evidently ordered otherwise. Well, there are no disappointments with God. His plans and His ways are all perfect. I wish you to speak to me of heart religion and of the wonderful love of Jesus.' After praying together he said 'Come and see me as often as you can and speak to me of Jesus and His love.' On Monday morning after giving him, at his own request, the substance of the sermons which I preached on the preceding Sabbath, he said, 'O brother, what a wonderful privilege it is to preach the Gospel of God's grace. O, what honour God confers on feeble imperfect men when He calls them to be co-workers together with Him in saving men. I should rejoice to preach the Gospel of Christ's love again, but let God's will be done. His will is the best. Death hath made sad blanks among our dear friends since I went away. It is still at work. Oh, what a glorious re-union awaits the friends of Jesus in the home above, where there shall be no death and no parting! Early on Wednesday morning, while we were praying with him, pleading with the Blessed Master to strengthen and comfort His servant in the valley of the shadow of death, he fell asleep in Jesus. There is one remark which I wish to make, and it is this, that during my interviews with our departed friend, I felt convinced that his long illness was greatly blessed to him—that in his affliction he was greatly sanctified, grew much in heavenly-mindedness, ripened for glory. It is sad to see one, comparatively young in years, taken away in the midst of his numerous cares, usefulness and responsibility, and leave a sad blank behind. It is sad to see the reaper laying down his sickle and called home to rest, while the harvest is ripe and heaviest, and the day requires every worker to be up and doing. To us the death of these seems strange and mysterious, but to God it is precious, and could we draw aside the mysterious veil which conceals the future, we should then see that God hath made everything beautiful in its season, and that no believer dies an untimely death. While we express our tenderest sympathy with the sorrowing relatives and friends, in their sad loss, we bid them remember that their cup of affliction is mingled with mercy, inasmuch as God had brought back their beloved ones to die in his own home surrounded by his nearest and dearest friends. We bid them feel thankful that they are not left to mourn as those who have no hope."

The Rev. J. C. Smith closed the service at the grave by offering up an earnest prayer. Mr. McColl, we understand, leaves a widow and four young children to mourn his loss. She and the children and the congregation of Central Church have our deep sympathy in their sore bereavement. The Rev. Dr. Topp of this city is expected to preach the funeral sermon next Sabbath.

GENERAL ASSEMBLY.

(Continued from first page.)

endorsed the interpretation put upon it by Principal Caven, he (Prof. McLaren) had not another word to say. Unfortunately—perhaps for Mr. Macdonnell's view—(Mr. Macdonnell) did rise and make a statement, which, to the minds of a number of the members of Presbytery conveyed an impression which was different from the interpretation which was put upon this statement by Principal Caven. After listening to the expostions which Mr. Macdonnell gave himself, and looking at the structure of the document and at all the circumstances under which it was given, while he did not feel himself then prepared to take the responsibility of voting against the motion submitted by Principal Caven (in whose judgment and thorough loyalty to the truth he had the most unlimited confidence) he could not on the other hand vote against it. He was therefore one of a considerable number of members of the Presbytery who on that occasion did not vote at all; he thought he must take further time to look into the matter and weigh it thoroughly. When the Presbytery took up the matter of the sermon in October last there were various courses that seemed open to them. They might, for example, have dismissed the matter by simply giving Mr. Macdonnell an admonition to be more careful in the future and not to speak in such unguarded language; and he presumed that had there been the very slightest expression at that time of regret for any of the sentiments contained in the sermon, that would have been the course that would have commended itself to the Presbytery. But there were no expressions of regret then. There had been some recently, but he (Prof. McLaren) did not think they were quite as strong as Principal Caven put them. The Presbytery felt, therefore, that they could not take that course. Another which they might have taken was to proceed at once by libel. They thought, however, that would be a pretty stringent course, and were very reluctant to do anything of that kind. The determination which they ultimately arrived at was to give Mr. Macdonnell time, and if they could get a statement from him to the effect that he was in accord with the church, let the matter drop without any admonition of him or any humiliation whatever. He gave several statements which the Presbytery could not see their way to accept; and when he (Prof. McLaren) looked into the last statement, and when Mr. Macdonnell, as he did, told them that that was not intended to contain anything different from the previous statements, he (Prof. McLaren) thought it was not at all satisfactory either. Another point was that the doubt expressed in the sermon was, after the lapse of six months, re-expressed in Mr. Macdonnell's statements. According to the exposition of Prof. Caven and Mr. King the last statement but one was equivalent to an affirmative answer to the question which the Committee of the Presbytery put to him except for the last clause, "expressed as it is almost in the language of Scripture." But Mr. Macdonnell would not omit that clause, and therefore it was evident that he could not give that adherence to the doctrine in question which was required of him. Subsequently he submitted another statement, the one they were now asked to accept, but since it was not intended to imply anything more than the preceding one; why then trouble and perplex the Presbytery with it, for if the preceding statement was not satisfactory neither under the circumstances could the last be. What they wished to find out was not that he continued his adherence, but what they wished to find out was whether, after study, his mind had reached the point that the church demanded from its ministers. What they wanted to know was whether he was in accord with the church, which was simply a question of adherence. The adherence which Mr. Macdonnell said had continued was one which must have continued during the time he preached that sermon, and during the time that he made the objectionable statements. He thought that if he was prepared to give an unqualified adherence the whole proceedings would be terminated. He therefore moved that the reference be sustained, and that having respect to the terms in which Mr. Macdonnell's last statement was couched, and all the circumstances of the case, could not be regarded as satisfactory, and that nothing less would satisfy the church than that Mr. Macdonnell should declare that notwithstanding any difficulties he might have, he believes the doctrine of the Westminster Confession of Faith on the subject of future punishment as founded on and agreeable to the Word of God, and that in his teaching he would faithfully adhere thereto, and that the Assembly would call upon Mr. Macdonnell to make such a declaration. (Applause.) He thought they should have some expression from Mr. Macdonnell that his doubts did not imply a disbelief in this doctrine. That was all they wanted, and that was all the Presbytery had been trying to get from him time after time. He did not think there was a moment at which Mr. Macdonnell could not have terminated the proceedings by such a declaration as they asked, and after all this trouble, and after all the proceedings it had entailed, if Mr. Macdonnell was willing to give such a statement in good conscience, he, as a Christian brother, should at once do it, and let them feel that full confidence in him which everyone of them would like to cherish. He thought that in consideration of the way in which the sermon had raised doubts in the minds of his brethren, he could not do less than indicate that such was the state of his mind. Rev. Prof. McKerran said that Prof. McLaren had laid great stress on the fact that Mr. Macdonnell declined to answer the question as to whether he was prepared to signify his adherence to the teaching of the Confession of Faith. He asked if the question did not really hinge on the attitude submitted to Mr. Macdonnell to the effect that the evidence for the doctrine was seen to be of such weight that the mind, notwithstanding difficulties, whether in connection with the evidence or in connection with the relation of the doctrine to

other doctrines, really embraced it as true?

Rev. Prof. McLaren replied in the affirmative. Rev. Prof. McKerran asked if Mr. Macdonnell did not state that the question was expressed too strongly, or he would have accepted it? Rev. Prof. McLaren said that Mr. Macdonnell might have said that. All the Presbytery wanted to know was that his mind was not in an attitude of non-belief. If there was an attitude between unbelief and belief he did not know what it was. Rev. Mr. Hall seconded Prof. McLaren's motion. Rev. Dr. Taylor, of Montreal, said he was not satisfied with any of the motions, and he had prepared one which he thought met the requirements of the case. It was evident to them all that Mr. Macdonnell was in a tight place; in fact he acknowledged that by declaring that it was unwisdom on his part to preach the sermon and that he regretted having done so. He (Dr. Taylor) therefore recommended the acceptance of the final statement. He did not like to see a brother badgered, and he did not think that the Assembly should refuse to be satisfied with anything less than bringing Mr. Macdonnell down on his knees before the Court and acknowledging that he had done wrong. His motion was that the reference should be sustained, and that the action of the Presbytery of Toronto should be approved in its faithful defence of and vindication of that important article of the Christian Faith; yet, instead of sending the case to that Presbytery for final adjudication the Assembly should take it into its own hands and declare its willingness to accept Mr. Macdonnell's final statement and to drop further proceedings in the matter. The motion concluded in the following words:—"At the same time the Assembly feels called on to record its continued adherence to that doctrine of the Confession of Faith which has been called in question, and also declares that while ever ready to deal kindly and tenderly with those who may be perplexed with the difficulties connected with the mysteries and deep things of God, it warns all against giving place in their public ministrations to the unsettling of the faith of men." Rev. Mr. Melville sympathized with Mr. Macdonnell. He felt sure that the same sincerity which led him to speak as he felt, would eventually lead him to declare his entire adherence to the Confession of Faith. He concluded by seconding the motion. Rev. Dr. Macleise said he was abundantly satisfied with the position which Mr. Macdonnell had been able to assume. He felt that none of the members of the Assembly could doubt Mr. Macdonnell's honesty; it was the intensity of his honesty that prevented him from assuming that position before. (Cries of "vote!" "vote!") Rev. Mr. McTavish rose to speak, and the cries of vote were continued. Rev. Mr. Sedgewick rose to a point of order, and deprecated the unseemly noise that was being made in a particular part of the church, and hoped he would hear no more of it. Rev. Mr. McTavish (Woodstock), said they might have a vote, and they might vote him down, but they might well consider what the result would be. He had his convictions on the point, and by the help of his convictions he would endeavour to bring about the result. He laboured earnestly to get a basis of union such as he could honestly concede to, and having got that basis he did all he could to lead others into the union. He now felt that the basis was being violated if that statement was accepted. In the event of its acceptance he could tell the Assembly that what he had done he would undo. At this point there were cries of order, which the Moderator silenced by stating that there should be freedom of speech in the Assembly within legitimate bounds. Rev. Mr. McTavish continued by stating that they could silence him by noise but he could appeal elsewhere. If the question to be settled were merely a point of fact he would not bring the personal into it. But was not a point affecting the truth. The subject appeared to be the retaining or having Mr. Macdonnell in the Church. He had desired that and he was just as unwilling that Mr. Macdonnell should leave Church as others were, but he ventured to say that there were other people who had as good a right to be considered as Mr. Macdonnell. The statement to which Mr. Macdonnell had assented was not his own, and he explained it in one way and Principal Caven explained it in another. By the acceptance of the statement Mr. Macdonnell would be allowed the liberty he desired, and that was to say that the punishment was possibly eternal and possibly not. That was one of Mr. Macdonnell's statements. In another he said that God had not revealed to us what he would do in the future. His statement that he continued his adherence to the Confession of Faith, as had been remarked, must have referred to an adherence that continued when he preached the sermon and when he made the statements, which could not be accepted, before the Presbytery. He (Mr. McTavish) asked them to consider if they had any refutation or retraction of Mr. Macdonnell's views? He thought not, and he looked upon the acceptance of such a statement as a downright violation of the terms of the union. He desired to be better satisfied than he was before he would accept any explanation except Mr. Macdonnell's own. He considered it very unwise to put words into Mr. Macdonnell's mouth, and he did not think there was any necessity for Principal Caven to explain Mr. Macdonnell's statement for him. Principal Caven said he did not explain the statement for Mr. Macdonnell; he simply explained it. Rev. Mr. McTavish wanted to have an explanation from the person whose signature it bore. He sympathized with a man who had difficulties; so far as he was concerned he had none himself. He urged the House to consider the steps they were taking before they went so far as to declare that they would retain in the Church persons who declared that they believed neither in annihilation nor restoration, yet hoped that one of them was a fact. If he understood the statement right, Mr. Macdonnell hoped that there would be

a time in which sin would be put an end to. If they were going to give place to such men in the Church it was time to bid the Church good-bye. He had already told the Assembly what his course would be, and he hoped the Church, with all kindness for Mr. Macdonnell, would not drive him into a position of antagonism which he declared he would have to adopt if the resolution was adopted. He thought it would be as well to let the Assembly know that it was standing on the brink of a precipice.

Rev. Dr. Taylor called the speaker to order. He did not think that any one had the right to use threats in that way.

Rev. Mr. McTavish replied that threats of a different kind were before them. They were told that the grand object was to save their brother, and that they would lose him unless something of this kind were done. A threat of a different kind was implied in that, and he did not think he should have been corrected for saying something on the other side.

Rev. Mr. Windle considered Principal Cavan's explanation to be very lucid and satisfactory. He had shown that all that was required was an adhesion to the Confession of Faith, and Mr. Macdonnell had on four occasions given his assent to it. He had committed a mistake, expressed his regret for it, and acknowledged his adhesion to the Confession, and he (Mr. Windle) could not see what more the Assembly wanted. He moved in amendment that the reference be sustained, and that the care and faithfulness of the Presbytery of Toronto in watching over the interests of the Church be approved, and as Mr. Macdonnell had expressed his assent to the doctrine of future punishment as laid down in the Confession of Faith, that the Assembly accept this honest assent as satisfactory.

Rev. Mr. Macpherson, of Stratford, objected to all the motions, and he thought that if the Assembly were to act in the manner indicated towards the brother for fear of losing him, the probability would be that they would lose dozens of others quite as much beloved. He moved that the reference be sustained, that inasmuch as the Westminster Confession of Faith was believed to be founded on and agreeable to the Word of God, and was in the basis of Union accepted by the members of the Assembly as a subordinate standard of this Church, so that no departure from any of the fundamental doctrines therein set forth could be consistently or honestly tolerated in the case of any minister, the statement of Rev. Mr. Macdonnell, referred to this Assembly by the Toronto Presbytery, could not be satisfactory, as it did not indicate a clear and decided adhesion to the doctrines of the Confession of Faith as generally understood by all Evangelical Churches in relation to the future punishment of the wicked. Nevertheless, as that doctrine was not positively denied, and only doubts and difficulties were expressed concerning it, the Assembly did not feel disposed to adopt any rigid or extreme measure by which the status of the beloved brother, in relation to the Church, might be injuriously affected, it was agreed not to take any action in the matter, but that the matter be remitted to the Toronto Presbytery for another year, to report at the next General Assembly, when the difficulties might be settled and the harmony of the Church secured.

As there was no seconder to the motion, it was lost.

Rev. D. J. Macdonnell then rose to address the Assembly, and as he did so was greeted with a loud burst of applause.

Rev. Mr. Wilson (Kingston)—Mr. Moderator, I feel pained at this expression of feeling in such a solemn case as this. It is beneath the dignity of this venerable Assembly. (Hear, hear.)

Mr. Macdonnell—It may possibly—though I am not sure that it will—shorten the discussion somewhat if I try again to tell myself and this Assembly in a few sentences what my present position is. There was a time when I had no doubt about the ordinarily understood view of the Church as to the doctrine of future punishment. You know perfectly well that I now am not exactly in that position; I am not fully in accord with the ordinary view of the Church; I have some doubts concerning what the Church holds on this point. I certainly do not reject the Church's teaching; but so long as I have in my mind these doubts, these difficulties, perplexities—call them by what name you like—it seems to me I cannot say simply and without explanation what, of course, as several learned and reverend fathers and brethren have said, it would only take a minute or two to say. If there were no doubts in my mind, of course it would be perfectly simple for me to say, "I adhere to the ordinarily accepted view of the teaching of the Confession." If you ask me to say I believe the teaching of the Confession on this point to be founded on, and agreeable to, the Word of God, I can say so; but I think if I were to say so now, there would be fifty people to rise in different parts of the house and ask how I reconciled that with what I said before. I do believe the teaching of the Confession of Faith to be founded on and agreeable to the Word of God—and I think I have said so in nearly every reference I have made to the matter—but when I fell back upon Scripture I said to the Presbytery—as I say now—that precisely the same difficulties which I have in regard to the use of certain words in Scripture, I have—exactly the same—no less, no greater—when those words are quoted in the Confession of Faith. I cannot understand the principle which applies one rule of interpretation to the Scriptures, and another rule of interpretation to quotations of Scripture in the Confession. Now, fathers and brethren, well recollect the words in which the future punishment of the wicked is described in the Confession of Faith: "The wicked who know not God, and obey not the Gospel of the Lord Jesus Christ, shall be cast into eternal torments, and shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." You ask me if I believe that, and I say "Yes." But if I said, "I understand that as you do," I should mislead; because into those expressions which you will all recognize at once as quotations (not interpretations) of

Scripture, I impart necessarily—and how can we do otherwise?—the same difficulties which I have concerning the use of these words and these sentences. You will observe there is the quotation of a long sentence, as if the compilers of our Confession, departing from their ordinary practice (which is to express in their own language the truth of Scripture) had felt that in this, a matter away beyond the reach of their present experience, they must confine themselves, as they have done in almost every word, to the exact phrases, expressions, and words. I believe there is not a single word used in that description of future punishment that is not a literal quotation from Scripture. "Shall be cast into eternal torments." "Cast into" is Scriptural, "eternal" is Scriptural, "torments" is Scriptural, though these four words do not stand together in Scripture as applied to the wicked. All the rest, as you will notice at once, is a quotation *verbatim* from Scripture. If you ask me to say that I am clear about the meaning of the Confession while I am in difficulty about the meaning of Scripture, I cannot say that I am; because Scripture and the Confession, in this particular instance, use identical terms to express the same language. That was the ground of that disputed statement of which conflicting interpretations were given, when it seemed to me that the natural and obvious interpretation suggests itself in the face of the document. I did not insist on stating my adherence to the Confession of Faith in certain terms; but I was required to express my adherence in a certain form. And I am perfectly content to express my adherence, yet, with the same difficulty of interpretation in certain things—precisely the same adherence to that language when used in the Confession of Faith as I do give with all my heart to that language when used in Scripture; and earnestly seek for further light. Now, while I say all this, do I reject the language of the Confession? Do I reject the ordinarily understood teaching of the Church? No, very far from it. But how can one who is under the doubts, known not only to the members of this Assembly, but to the whole country, say in one breath: "I have some doubts," and in another: "I fully believe what fathers and brethren believe on this point."

It being then 10 o'clock, a motion was made that the Assembly continue sitting for another hour, in hopes that within that time they would be able to come to a decision. This was lost, and the Assembly adjourned until the following morning.

On the 6th of June the Presbytery of Brockville met at Kemptonville, and inducted Mr. G. M. Clark into the pastoral charge of the congregation there. This settlement has been effected under very favourable circumstances, and promises to be a great blessing to the locality. On the same day Mr. Hastie, of Prescott, was loosed from his charge and translated to Lindsay, in order to his induction with St. Andrew's Church there. He will be a great loss to the Presbytery of Brockville, and would have been certainly retained but for his own clearly expressed opinion that it was his duty to accept the call to Lindsay.—Com.

ATTENTION is directed to the advertisement of Mr. Taverner in another column. The high position accorded to Mr. Taverner by Drs. Macvicar and Jenkins, of Montreal, the late Dr. Hamilton, of London, England, and others, renders it unnecessary for us to say a word in his favour. We are sure the ministers of the Presbyterian Church in Canada appreciate the importance of making use of all available aids to assist them in that great work of preaching the Gospel; and that in view of this they will give Mr. Taverner's highly recommended system of elocution a trial.

Correspondence.

The Development of Truth—Its Extent and Its Limitations.

EDITOR BRITISH AMERICAN PRESBYTERIAN

Sir,—There was a progressing development of the truth from age to age from the first promise of Eden to the advent of the Saviour; the way of life was more and more clearly made known to the different patriarchs until the fullness of the time was come when God should speak to us by His Son.

Just as when a person is ascending a mountain his view keeps ever extending, so as the people of God advanced nearer to the advent of the Saviour the rising sun of righteousness illumined more and more fully the horizon of the church, and Malachi saw Him coming with "healing in his rays."

But as after a long formative period the present state of our earth was settled, so when the true religion was settled on its present basis, and divine revelation was completed, the great principles of Christianity and theology, as the final revelation of God to man on earth, were settled for all time, and no future revelation is either promised or to be expected. Nay, God Himself declares that the revelation which He has already given is the final revelation—that the present dispensation is "the last time" while man remains a citizen of earth, and He solemnly pronounces a curse at the close of that divine revelation upon any one who adds to what He has spoken. No further revelation from God can, therefore, be expected until we reach the upper sanctuary, where there is no longer any night, where all obscurity shall have forever ceased, and where we shall know even as we are known, and there shall be no possibility of error or mistake.

This law of progress or development with reference to divine truth, has thus its limitations, even those which divine wisdom has put upon it, for God's law is perfect and cannot be improved by the wisdom of man. Yet, while divine revelation has

been thus given to us as a perfect system of truth, the same law of progress applies to man's capacity to understand that living truth in all its bearing.

As a general rule the Fathers had most crude and defective, and often very erroneous views of the mind of the Holy Spirit in the word—such, for instance, as the allegorizing views of Origen, and the Platonic philosophy by which he and others interpreted Holy Scripture. This was the seed-plot of Popery and of many errors, from which the Christian Church has not yet altogether escaped.

Augustine was almost the only one among the Christian Fathers who has handed down to us a complete system of theology which has stood the test of time. His system was adopted, and yet improved on by Calvin and other reformers. Dr. John Duncan, late Hebrew Professor of the Free Church, Edinburgh, represents Calvin as standing on the shoulders of Augustine, having learned much from him, and though inferior to Augustine, going beyond him. Ryle, the excellent expositor of the Gospels, says that the reformers are vastly ahead of the Fathers as expositors of Scripture. They have far more sound and rational views of the import of the Divine Word. Here is the law of progress in operation. So again the Puritan writers of the seventeenth century were in advance of the Reformers—in clear comprehensive views of divine truth, or, at all events, in comprehending the great principles of toleration and the rights of conscience. In like manner the writers of the present day have a great advantage over the writers of past ages, because of the researches made as to the topography and geography, the natural history and antiquities of Bible lands, and the many interesting and valuable discoveries in Egypt, and the desert of Sinai, in Nineveh, Babylon, and Syria, researches and discoveries which have thrown much light upon obscure passages of the Divine Word, and enabled the expositor to unfold their import better. So, also, the labours of the ethnologist and linguist, and indeed the various labours of the scientists of the age have helped on greatly to a more correct and satisfactory understanding of that word which is itself perfect. W.

Toronto, 6 June, 1876.

A Letter from Rev. Mr. Chiniquy.

To the Protestants of Canada:—

DEAR BRETHREN,—Our faithful Montreal *Witness* has told you that I am still a prisoner, under bail. Yes, I have again been dragged as a criminal before the civil tribunals! I had, I dare say, miraculously escaped death a few days before in the streets of Ottawa; a stone of a considerable size, thrown with such force that it broke into two parts on its way, when touching an iron bar of the carriage, would have surely taken my life, if the merciful hand of God had not been between it and the head of His unprofitable servant. Now, the enemies, disappointed in this new attempt to murder me, hope to put me down, as they have so often tried before, with false witnesses and false reports. But my trust is with the Lord. I say, with David, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine."

Please do not forget me in your fervent prayers, when you see how my life is constantly in peril, and how I have no rest from the attacks of the merciless foe. For God's sake do not forsake me when it is the will of God to make me pass through this new burning furnace.

My enemies are numerous and rich, and they hope to find me in this my old age alone and poor. They expect that I will not have the means to fight these new, costly battles before the courts, and that sooner or later I will fall into their hands from the impossibility of supporting such expensive suits. But they will again be disappointed. For though poor, I am rich; though weak, I feel strong, for Jesus is my strength, my treasure, and my life, and you are my co-soldiers! You will come to my help to-day as nobly as you have so often done in the other long, costly, and terrible battles we have fought together, and in which the great Captain of our salvation has given us the victory.

These renewed and formidable efforts on the part of the great enemy of God and man, are a sure indication that he feels his empire shaken in Canada. In this he is not mistaken. Everywhere we hear of precious souls breaking their chains, and escaping from his degrading yoke. It is not only in Montreal that we see the infallible signs of a moral revolution such as we have never seen on this continent, but from every corner of Canada we hear the voices of the redeemed ones whom the dear Saviour is making free with His Word, and pure with His blood.

Some three months ago a young French-Canadian lady, in Manitoba Province, read in the Montreal *Witness*, which she found there on the table of a Protestant friend, how I had made ten thousand water-gods of Rome with two small biscuits I had consecrated. She read also in the same *Witness* the clear proofs I had given that the dogma of Transubstantiation was a most diabolical imposture. The reading of that address had for the first time awakened serious doubts in her mind about the veracity of her priests. It is true, as she has written me since, that previous to that she had many times been disgusted and scandalized by the polluting questions with which her priests had filled her mind. Many times then she had prayed to the Virgin Mary, and covered her breast with scapularies and relics, to keep her faith unshaken and her heart pure. But the reading of the unanswerable proofs I had given that her water-god was a contemptible idol, and her priests a band of impostors, made an impression on her mind that no scapularies nor any relics could counteract. She got a gospel book and read it; then she went to confess, and expressed her doubts to her Father confessor with the hope that he would help her to subdue what she then considered dangerous temptations against her holy religion. But the ridiculous and silly answers of the priests added to her troubles and doubts. She opened her mind to a dear sister of hers who had

also read in the Montreal *Witness* how I had smashed and pulverized ten thousand of her water-gods in the presence of a multitude of people, in the very heart of Montreal, and how the poor gods had not been able to protect themselves and escape from my hands. She had also read how the rats and mice had eaten them the next night on the floor! She found that the faith of her sister had been as much, if not still more shaken than her own, by the new lights which the evident weakness and impotency of her god had brought to her. Indeed, how could she continue to worship a god eaten by a rat? She came to the determination to write me directly about her doubts, and she asked me a series of questions about her church; she requested me also to send her my book, "The Priest, the Woman, and the Confessional." I have complied with her request, and twice presented her case to the disciples of Christ at the noon-day prayer-meeting of Montreal. What was my joy when, two weeks ago, I received a letter from her at same young lady, telling me how she was happy since she had given up the errors of Rome, and accepted Christ as her only hope and salvation! But three days after my joy was still greater, when I received three other letters from French Canadian emigrants to Manitoba, telling me that having conversed with the young lady referred to, having read her Gospel book and "The Priest, the Woman, and the Confessional," they were persuaded that their church could not be the Church of Christ, and that they wanted to unite themselves with me, to put their trust in Jesus alone, and to be guided by nothing else than the Gospel. So it is that the mighty and merciful hand of God has taken a spark of the fire which He kindled in Lower Canada to the remote provinces of Manitoba! Blessed be His name for His great mercies! Let us pray that this little spark may kindle in our great North-west a fire which will spread light and expel the terrible darkness with which the priest intend to cover that important part of our dear Canada!

About eighteen months ago a Roman Catholic farmer travelled sixty miles in his cariole to see with his own eyes, and hear with his own ears, what the thousand tongues of public rumour were publishing of the numerous conversions of his own French-Canadian countrymen from Romanism to Protestantism. He spent three days with me. The result was that, by the great mercy of God, he went back with his Bible in his hands and his Saviour in his heart! I had not heard a word of that man since, and I was really fearing that he had not been able to stand the terrible trials through which he had to pass, in a parish where he was the only one who had ever publicly left the church of Rome. But on the very morning in which it was the will of God that I should become a prisoner, and that my name was to be put among the criminals who are dragged to the feet of the tribunals, at five o'clock in the morning a man knocked at my door, and that man was just the dear countryman who, eighteen months ago, had received the Gospel truth with so much sincerity. He had come to tell me the terrible persecutions through which he had passed from the priest and his most bigoted dupes. The fact is he is ruined; his land will be sold by the sheriff, and he will have very soon to follow so many whom the Church of Rome has already ruined, and who are now eating the bitter bread of the exile, far away from his own country. But though ruined and deprived of his temporal goods, he is more than ever rich in the eyes of God, and happy in his own heart. He has faithfully kept the precious gift. Jesus and His Gospel continue to be his only treasures. He has fought, as a true soldier of Christ, the great battles of the Lord, and the great Captain of our salvation has given him many glorious victories. No less than twenty farmers in the same parish, he has assured me, are determined to give up the errors of Rome, and to accept the Gospel of Christ as the only guide of their souls. Those farmers had sent him to Montreal to request me to go and visit them, promising to send the act of their renunciation to the errors of Popery as soon as I would have preached to them.

Is that not glorious? Must not I thank God for the stones which so often brime my earthly frame? Must I not bless Him for being a prisoner for His name's sake, when my eyes see such a glorious work?

Oh, let every disciple of Christ bless the dear Saviour, and ask Him day and night to hasten the happy day when my whole people will come to the feet of the Lamb to wash their robes in His blood; for it is then, and then alone, that our dear country will have a chance to be great, happy, and free!

Your brother in Christ,
O. CHINIQUY.

P.S.—I respectfully request all the papers of Canada and the Maritime Provinces, which take an interest in the conversion of my countrymen, to reproduce this letter, which I have no time to copy.

O. CHINIQUY,
1,480 St. Catherine street, Montreal
6th June, 1876.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARNORE, Box 80, Madison, Ind.

THE police magistrates of New York city already bear testimony to the fact that the intemperance and crime of their courts have been manifestly affected by the labours of the evangelists, during the last ten weeks.

THE Calcutta Bible Society offered to supply all the state schools in Bengal with copies of the Bible, in the vernacular and in English, and the government has accepted the offer.

THE year has been of fearful mortality by epidemic among the Wesleyan Methodists of the Fiji Islands. From the general returns it appears that in Fiji the deaths this year among church members amount to more than 8,000, while there are 10,000 less children in the Sunday Schools, and nearly 40,000 fewer attending on religious worship.

Presbytery of Saugeen.

This Presbytery held an adjourned meeting in the basement of Knox Church, on Tuesday, the 11th April, at 2 p.m. The Mount Forest case occupied the most of the time. This case originated in a proposal of union made by St. Andrew's Church, Mount Forest, to Knox Church of the same place, on condition that the latter be declared vacant. Various steps were taken until at last the case was brought by a reference and petition before the Presbytery. The reference was from the Session of Knox Church, and the petition from certain parties in said congregation, asking for a Presbyterial visitation. Both were duly attended to, and after having considered all the papers and heard all the parties in the case, the Presbytery agreed to the following procedure and deliverance, viz.:—It was moved by Rev. Mr. Greig, seconded by Rev. Mr. Morrison, That in order to the drawing up of a deliverance in connection with the Presbyterial visitation of Knox Church, and in order to bring the cases to a close, that the following committee be appointed to report in the morning, namely:—Messrs. Moffat, Greig, Blain, Gunn and Crozier, ministers; and Messrs. Eckford, Johnston and Swan, elders. This resolution was carried, and the Presbytery adjourned until Thursday morning. On Thursday the committee presented the following report:—THAT your committee would respectfully recommend the following motions for the adoption of the Presbytery anent the petition from certain parties in Knox Church, Mount Forest, and the reference from the Session of said Church: ANENT THE REFERENCE: This Presbytery having heard the reference from the Session of Knox Church, Mount Forest, the paper causing said reference, the members of Session cited, all papers connected therewith and the Session by its commissioners; FIND: That said reference is proper and relevant; that said reference be sustained; that the circulation of said paper or petition for signatures in the congregation by the elders signing or circulating the same, without the consent of the Session, be declared unconstitutional; that it was ignoring the existence and authority both of the Session and the Presbytery; that said course of conduct could only be injurious to the peace and prosperity of the congregation and the usefulness of the minister. Therefore sustain the reference and appoint a committee to confer with the said three elders and to report to the Presbytery. ANENT THE PETITION:—Having heard the petition from certain parties in Knox Church, Mount Forest, all papers and parties connected therewith: FIND:—That the charges against the pastor of Knox Church have been fully met, and his department and ministerial standing successfully vindicated; that the Presbytery is very glad to find such a very gratifying increase in the membership of Knox Church during the past year; that the Presbytery cannot regard the steps taken for union by the petitioners, in the circumstances, as either constitutional or wise, and greatly deplore the sad effects of such unconstitutional and divisive agitation on the peace, piety and harmony of the people; that the Presbytery, under existing circumstances, deem it best for the cause of religion, the interests of Presbyterianism, and the peace and prosperity of both congregations, that these two congregations, namely, Knox Church and St. Andrew's Church, should maintain separate organizations; that the Presbytery would also further express its deep sympathy with the pastor and people of Knox Church in their very painful circumstances, and charge all parties to abstain henceforth from all irregular and divisive courses, and admonish them to study and practice the things which make for peace and edification. The motion, with regard to the reference, was adopted by the Presbytery unanimously; and with regard to the motion anent the petition one only voted nay. Mr. Greig, Convener of the committee appointed to draft a minute expressive of the Presbytery's regard for Mr. C. Cameron on his translation to a charge in another Presbytery, gave in the following, which was adopted:—"The Presbytery in reluctantly taking leave of Mr. Charles Cameron, feel it their duty to express their high appreciation of him as a Christian and a minister of Christ. Placed in a new settled part of the country, and over a large and widely extended field of labour, he has while subjected to much physical toil and discouragement cheerfully laboured with unflinching fidelity and zeal, with much acceptance, and there is reason to believe with success. He has regularly attended the meeting of Presbytery, taken his full share of the business of the court, while his counsels have uniformly been characterized by wisdom and candor; and his bearing towards his brethren by kindness and courtesy. His deep and fervent piety, unassuming demeanour, and genial disposition have endeared him to his brethren. While the Presbytery regret his removal from them to another and distant field of labour, it is nevertheless gratifying to them to know, as it is no doubt also to himself, that he leaves with the regret, esteem and affections of his flock. It is the heart's desire and prayer of his brethren that he may be long spared in health and strength to labour in his new sphere, that he may continue to enjoy the gracious presence of the Great Head of the Church, that he may be blessed more and more in his efforts to edify saints and win sinners to the Saviour, and that at last he may find many given to him for a joy and crown of rejoicing."

THE City of San Francisco, with a population of 275,000, has only fifty-five churches, with the number of worshippers estimated at 30,000. The estimated non-church-going population in the city is 185,000. These figures are significant in connection with the incendiary spirit which threatens at any moment to give up that city to the brute rule of the mob. Whatever evils may be urged against Chinese immigration, the citizens of San Francisco cannot object to them with a very good grace on the score of their being heathens.

Our Young Folks.

About Firearms and Shooting.

"Well, Stephen, the look of my gun is again out of order. Will you examine it and see if you can repair it for me while I wait?"

man by his Creator; but when God's harmless creatures are killed merely for sport, it does seem to me to be only wanton cruelty."

Conforming to the World.

The word "conformed" refers to the external appearances. We must not assimilate ourselves with the manners of those around us; must not copy their character or ways.

Paul knew this was so, and because of it he warned them against the forms and appearances and external aspects of the world that surrounded them.

We have to speak, too, of the mode of escape. Many methods have been suggested and adopted by persons and organizations. Some people have proposed that a set of by-laws be added to the present laws of the Church, and that admission shall not be permitted except on promised obedience to these.

This was the Apostle's remedy, and we may be sure it was a wise one. But to commend it to your judgment let us take an illustration. If I have a load of gunpowder on my back, I am afraid of fire; one spark, if it touch the powder, would be certain destruction; but if the powder be soaked in water, though the sparks fall on the same, the peril is greatly diminished.

THERE is joy with peace in believing, but nothing but perplexity in unbelief.—Acts viii. 37, 39.

I do believe that, for the first ten thousand years after we enter into the kingdom of glory, it will be all surprise; but will this surprise never end? Never, while we behold the Person of our Lord.

Sabbath School Teacher.

LESSON XXV.

June 25, 1876. REVIEW—SECOND QUARTER, 1876.

GOLDEN TEXT.—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—Isa. lx. 1.

CENTRAL TRUTH.—The Lord builds up Zion.

A few general questions on practical matters may be put with great advantage in a review, of which the effect is to suggest that Scripture is read for present use.

Who calls true ministers? How are they qualified? What are they to preach? What are the sacraments? Number? Authority? Uses? How early observed? Have the Christian poor any claim on the church? Why? Who should attend to them? May the deacons do anything more? How should Christians suffer for their religion? Why suffer gladly? Should they seek persecution? May they flee from it? Why? The sin of persecuting for conscience sake? Why have we freedom of conscience? How should we regard the blessing?

The lessons of the past quarter are peculiarly favourable to a satisfactory review, on two accounts: (1) There is unity of subject, namely, the founding of the Christian Church and spread of its doctrines at Jerusalem, the headquarters of the Jewish Church, of enmity to Jesus Christ and the scene of His trial and execution. (2) There is a variety of incident, and the doctrines are linked to the incidents, so that the minds of the youngest pupils have something to grasp, and material for specific questioning is furnished to an examiner.

Such questions as the following, for example, would introduce the review, and bring out the important truth just stated.

When did Christianity begin? What do you mean by A.D. 1876? Where did it appear? What had happened at Jerusalem? Do men suddenly worship a man just hanged or crucified? What turned the people of Jerusalem round? Can you account for their changing their mind on common principles? Where is a man best known? If Jesus had been a bad man, could it have been hid at Jerusalem? How was his work investigated? If he did not rise from the dead, where would the false story be best disproved? Who in all Palestine might be supposed hardest to convert? ("His blood be on us," etc.)

Or an introduction may be found in the authorship of the book.

Who wrote it? What was he? What else did he write? How do you know? To whom did he dedicate both? What is the dividing line between the two?

So we come to the first lesson,

THE ASCENSION.

A reviewer may put questions on the following distinct and definite points:

What does the "Ascension" mean? Did the disciples then understand it? What did they expect? Had the Saviour foretold it? Where did it occur? Who witnessed it? How was it explained to them? What was the appearance of the angels? What promise did they leave? Where did the apostles stay after it? Why did they remain in Jerusalem?

A transition is naturally made to the DAY OF PENTECOST (of which the meaning may be asked). Every detail of this birthday of the Christian Church should be in the minds of average pupils. They should know, for example:

Where were the disciples? In what temper? What was heard? What was seen? What was given? How was it known that the Holy Ghost was given? Who judged of the tongues? How did the "devout men" come to be in Jerusalem? Of what did the disciples speak? What effect did the gifts of tongues produce? How were the disciples described? What was now the great question regarding them?

Now we pass to the ANSWER thereto.

By whom? Why by Peter? What stander did he refute? How did he refute it? What prophet did he quote? The substance of Joel's words? Whom did he preach? What king did he quote? What did he prove by David? To whom does he ascribe the resurrection of Christ? To whom did the priests affect to ascribe it?

Now we wish to see the EFFECT of this gift and explanation.

How did the hearers feel? What question did they put? What reply did Peter give? What blessings did he promise to the penitent? What advice did he give? Was it taken by any? What did they who believed him do? How many of them? Mention the four things in which they continued.

Value of continuing? What grace grew up among them? How were they regarded by the people? It had been promised that miraculous powers should be given to the apostles.

An example of this?

Who healed the lame man? Where? and why were Peter and John there?

Why was he there? Who began the conversation? Peter's healing speech? In whose name? What did Peter do besides, and the lesson to us? What did the man do? What made him a good instance? Where did the people gather?

Now we come to another explanation needed by the people, as to the POWER OF THE NAME.

What did Peter disclaim? To whom did he ascribe the raising of Jesus?

The difference between God's treatment of him and theirs?

The grace implied in healing?

The sin of the Jews and their rulers?

Their duty now that they know better?

The promise to them?

Whom did he quote?

What do those quotations of Moses, David, Joel, prove?

The danger of unbelief?

They were forewarned of tribulation (meaning of). Now it is fulfilled, and we see their COURAGE.

By whom were they tried? What power aided them? What promise was thus fulfilled? What Psalm did he quote? To whom did he apply it? His memorable conclusion? The effect on the rulers? The evidence in court? (v. 14.) Their difficulty? Their decision? The apostles' courageous reply? But they had friends and FELLOWSHIP elsewhere.

Among whom? What effect did their report produce? Who was quoted? To whom was the Psalm applied? What did they pray for? The instant answer? The effect? The grace displayed? One particular disciple commended? But they were not without troubles and sins. We find LYING UNTO GOD.

By whom? Regarding what? In whose presence? To whom? The sin of this? The aggravation? The punishment? By whom announced? The effects of it?

We now pass again to the action of the rulers against the apostles and the imprisonment.

Of whom? In consequence of what? Character of the miracle? Feeling of the people? Of the Sadducees? Why were they so bitter? Whom did they move? Who released the apostles? What instructions did they get? The effect of this deliverance?

This brings us to the COUNCIL meeting, and the speech of Gamaliel, with its good and bad elements. From this we pass to the next trouble in the church, which was set at rest by the choice of the seven, on which the attention of pupils and teachers has been so recently fixed, that it is not needful to suggest a line of questions, if indeed it be needful to review it.

God Must Have All.

Many persons under conviction of sin would come into peace sooner if submission were made sooner. They are sticking for terms, and God does not bless terms. He must have the heart. He must have it all and now. Immediate, entire, unconditional surrender is what He asks for. If it were granted, how much shorter the road to peace would be.

In a strange congregation we were preaching to, one Sabbath, there was one who felt the truth very keenly. She came to the evening meeting under conviction, tried to go away, did walk off a little distance, but came back in great emotion, and took her seat again in the vestry for religious conversation. We urged her to pray. She felt too wicked to pray, yet engaged to do so and went home. The very next morning that friend met us, before leaving the place. She had begun to rejoice in a new experience, and a sunshine was in her face. It was real sunshine too—glory from the Sun of Righteousness. Several years have slipped by since then, and that soul has ever since trusted without a doubt. The experience of the night, though, was instructive.

She did go home to pray, but it was only a treating with the Almighty for terms. She could not give up the fancied pleasures of life. She could not withdraw from the line of rebel intrenchments and yield everything. Division, and not surrender was in her mind; she thought she would go to sleep, but God was not going to let her sleep on the truce-ground, where she was deciding her eternity. All night she was sending commissioners to the throne of the Almighty to treat for terms. At last, toward morning, she sent in an entire surrender. Everything went—plans, pleasures, earthly friends. Everything came—pardon, peace, eternal life. And in the long streamers of light thrown up into the morning sky, she saw only the light of a multitude of banners of rejoicing.

He must have all. Ought He not to have all? He gives us Himself.

The grand test of discipleship is not knowledge, but love.—1 John iv. 7.

WHERE there is little faith there is little strength and little joy.—Luke xxiv. 25.

THE Christian may boast, only never in himself, but ever in the Lord.—Jer. ix. 23, 24.

THE believer must not only say, "Lord teach me," but "Lord lead me."—Ps. xxv. 4, 5.

BEST of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.—Gosner.

EVERY avenue of comfort and happiness is sometimes stopped in the believer's mind, that he may be brought to know more deeply this truth—"All my springs are in Thee."

PROVIDENCE is like a curious piece of arras, made up of a thousand shreds, which single we know not what to make of, but put together they present us with a beautiful history.—Flavel.

EVERY day a little life; and our whole life is but a day repeated. And hence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, "to number not his years, his days, and these so as to apply his heart unto wisdom." Those therefore, that dare lose a day, are dangerously prodigal; and those that dare mispend it, desecrate.

Scientific and Useful.

STOVE POLISH.

Stove Lustre, when mixed with turpentine, and applied in the usual manner, is blacker, more glossy and enduring than when mixed with any other liquid. The turpentine prevents rust, and when applied to an old rusty stove, will make it look like new.

TO COOK COFFISH.

The best way to cook codfish: Strip it of its skin and cut it in pieces about the size of one's hand; place it in water and allow it to simmer on the stove until it becomes tender. It should never be allowed to boil. Boiling hardens and darkens the fish, and deprives it of much of its flavour.

SAVORY RICE PUDDING.

Wash one ounce of the finest rice, put it in a pie-dish with half a pint of beef tea or any kind of broth. Bake until the rice is well cooked; it will take about an hour in a moderate oven. Boil a quarter of a pint of milk, pour it on to an egg rightly beaten, stir well together, then mix with the rice. Season salt, and, if liked, a little pepper. Put the pudding into a pie-dish, bake very slowly for an hour and a half, and then serve.

RAW MEAT FOR INVALIDS.

M. Laborde, in a French medical journal, recommends the following method for the preparation of raw meat; when that is prescribed as part of an invalid's diet: Make a not very thick broth of tapioca, and let it cool. The meat, finely scraped, is diluted with a quantity of cold soup, with which it is thoroughly mixed until it looks like tomato soup. The tapioca is then turned in, little by little, with constant stirring. A homogeneous liquid is thus obtained, in which, when properly made, the meat is so thoroughly disguised that the person eating it does not suspect its presence. The preparation has often been given under the name of "medicinal porridge of tapioca," and has proved very acceptable to the patients.

HOW TO BAKE A TURKEY.

Let the turkey be picked, singed and washed, and wiped dry, inside and out; joint only to the first joints in the legs, and cut some of the neck off if it is all bloody; then cut one dozen small gashes in the fleshy part of the turkey, and press one whole oyster in each gash, then close the skin and flesh over each oyster as tightly as possible; then stuff your turkey, leaving a little room for the stuffing to swell. When stuffed, sew it up with a stout cord, rub over lightly with flour, sprinkle a little salt and pepper on it, and put some in your dripping-pan, put in your turkey, baste it often with its own drippings; bake to a nice brown, thicken your gravy with a little flour and water. Be sure and keep the bottom of the dripping-pan covered with water or it will burn the gravy.

MOWING LAWNS.

Many lawns suffer by mowing too late in autumn, which exposes the roots of the grass to injury by the severe cold of winter. It is always best to allow the grass to grow several inches in length, and as cold weather approaches it lies flat, and serves as a goodly protection. This is more particularly important in exposed places; under trees it is not necessary. Lawns are sometimes badly disfigured by top-dressing at this time of year with coarse manure, left in large lumps upon the surface. Old, well-pulverized manure or compost, which may be spread from the shovel like the sowing of seed, answers the purpose much better, and has not the strong offensive odour of fresh manure. But if it becomes necessary to use the latter, or none, break it up fine, and spread it evenly with a steel rake in a small yard, or with a smoothing harrow on more extended grounds.

HEALTHINESS OF FLANNEL.

The value of flannel next the skin cannot be overrated. It is invaluable to persons of both sexes and all ages, in all countries, in all climates, at every season of the year, for the sick and the well. In brief, I cannot conceive of any circumstances in which flannel next the skin is not a comfort and a source of health. It should not be changed from thick to thin before the settled hot weather of summer, which, in our Northern States, is not much before the middle of June, and often not before the 1st of July. And the flannels for the summer must not be three-quarters cotton, but they must be all woolen if you would have the best protection. In the British army and navy they make the wear of flannel a point of discipline. During the hot season the ship's doctor makes a daily examination of the men at unexpected hours to make sure that they have not left off their flannels.—To-Day.

THE POWER OF PLANTS TO PRODUCE OZONE.

In addition to the pleasure that may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. One of the most important of the late discoveries in chemistry is that made by Prof. Montogazza, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aromatic odours. Hyacinth, magnolia, heliotrope, lemon, mint, lavender, narcissus, cherry laurel, and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmospheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infects them by simply covering them with aromatic vegetation. The bear of this upon flower culture in our large cities is also very important. Experiments have proved that the air of cities contains less ozone than that of the surrounding country, and the thickly inhabited parts of the cities less than the more sparsely built, or than the parks and open squares. Plants and flowers and green trees can alone restore the balance; so that every little flower-pot is not merely a thing of beauty while it lasts, but has a direct and beneficial influence upon the health of the neighbourhood in which it is found.—The Sanitary Record

Revival Work at Poland.

Editor BRITISH AMERICAN PRESBYTERIAN
Doubtless it will interest the many readers of the Presbyterian, to hear of the wonderful work of grace going on now at Poland. A mission station in the Brockville Presbytery, under the charge of Mr. John K. Baillie, student of Presbyterian College, Montreal. Mr. Baillie found this field in a most deplorable spiritual condition. He at once saw the great need of special work, and spoke to me for assistance in holding Evangelistic services. I readily consented to render him all the assistance I could, and after much prayer and supplication to God for his guidance and blessing on purpose to commence on Monday night, June 5th, meetings every night for two weeks. We commenced on the said night, a man kindly granting us the use of his hall. The first meeting was not large but a deep interest was manifested in the work. Twelve remained for the anxious meeting, eight found peace and went to their homes rejoicing in Jesus. The attendance increased more and more every night. The number of anxious inquirers becoming greater also. Last night (Thursday) we had a glorious meeting. The hall was filled, after service only a few went away, nearly the whole meeting remained, some came a distance of eight miles. A deep solemnity prevailed. Many were touched, and under the Spirit's working, were made anxious. Many of the young converts, Bible in hand, assisted us in directing the anxious to the Lamb of God. Oh it was glorious! Truly God was with us. The Spirit worked mightily. It is the Lord's work. At the close of the anxious meeting all who had found Christ, since the meeting began, were requested to hold up their hands, and the number was found to be sixty (60). It is amazing, sixty converts in four nights. We can hardly realize it, although we saw it with our bodily eyes. It is truly God's own work. The place was ripe for this work. There is no excitement whatever. All is calm and quiet. Infidels (there are many here) and all opposed to the work, know not what to say or think of it. They are dumb with astonishment. Some who were opposed to such meetings were drawn out to them and converted. Old and young, men and women. Newly married couples, and some children have been converted. Some whole families have been converted. Some who were deceiving themselves are now undeceived. Oh it is a mighty work! Anxious appears to be spread over the whole place like a fever. During the day many seem anxious to be spoken to wherever we go. The meetings consist of brief prayers, singing of gospel hymns, and short simple gospel addresses. We have prayer meetings half an hour before the large meetings, attended by all the young converts, at which things are explained to them, to remove doubt and strengthen their faith, and requests for prayer for friends, are sent in. The work is wonderful beyond description. The Rev. Mr. MacKenzie of Dalhousie was present with us on Tuesday night, the only outside assistance we have had yet. We are looking for a glorious meeting to-night (Friday). We are going to continue them all next week here, then we are going to commence the same kind of meetings at Darling, my station. Monday the 19th, to continue for two weeks also. I believe a great work will be done there, for the place is ripe unto harvest. I am looking for not less than 100 conversions at Darling this month. The people there are ready waiting for the work; and many prayers are going up to God for the work. Oh what can the Lord not do? We have had some very remarkable answers to prayer this week. Oh let all who read this, thank and praise the Lord for his goodness. We ask the prayers of all of God's people who read these lines for this work, this great work, for it is the work of the Lord. We will send you an account of the work at Darling also. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."
THOS. A. NELSON,
Student of Knox College, Toronto.

Births, Marriages and Deaths.

MARRIED.
At Goshen Lodge, Muskoka, on the 31st ult., by the Rev. Allan Findlay, assisted by the Rev. W. Wright, father of the bride, Mr. JOHN MACKAY, to CHRISTINA M. W. WILSON.
On the 7th inst., at the residence of the bride's father, No. 11 Bay Street, by the Rev. W. Smith, assisted by the Rev. D. B. Whitmer, JAMES STEWART, Esq., Montreal, to MRS. MARGARET DARLINGTON, eldest daughter of Henry Courtney, of this city.

THE PRODUCE MARKETS.

Table with columns for various commodities like Wheat, Flour, Corn, etc., and their prices in Toronto and London.

Table with columns for various commodities like White Wheat, Red Winter, Flour, etc., and their prices in London.

Table listing prices for various goods such as Oats, Potatoes, Apples, Butter, etc., in Ottawa.

Table listing prices for various goods such as Wheat, Oats, Potatoes, Apples, Butter, etc., in Montreal.

Official Announcements.

MEETINGS OF PRESBYTERIES.
BRUCE.—At Port Elgin, on the 2nd Tuesday of July, at 4 o'clock p.m.
KINGSTON.—At Kingston, in Brook St. Church, on the 2nd Tuesday of July, at 3 p.m.
HUNTON.—At Senarath, on the 2nd Tuesday of July, at 11 a.m.
PARIS.—Presbytery meets in Zion Church, Brantford, on first Tuesday of July, at 2 p.m.
BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a.m.

THE ACID CURE.

Testimonial from Rev. Alex. Gittay, College Street Presbyterian Church, Toronto, June 6, 1876.
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The great matter is to get the patient to use the Acid properly, it needs patience. Every one who uses it should have the book of directions which is prepared by Counts & Son.
I remain, Yours sincerely,
ALEXANDER GILRAY.

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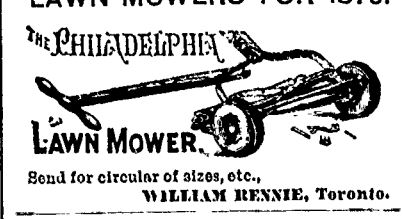
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For particulars apply to the Convener, REV. DR. COCHRANE, Brantford, April 8, 1876.

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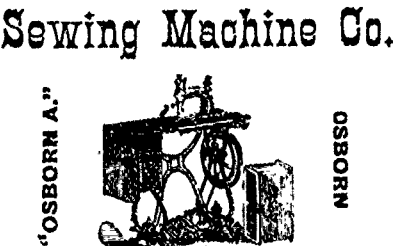
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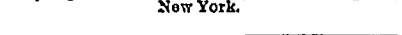
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