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Toronto Presbytery. REV. MR. MACDONNELL'S CASE. INTERESTING DISCUSSION.—DECISION OF THE COURT.

On Thursday 4th inst., a *pro re nata* or special meeting of the Presbytery of Toronto was held in the Lecture-room, Knox Church. There was a large attendance of ministers and elders, and among the general public present were many ladies, who manifested much interest in the proceedings. The members of the Presbytery present were the following:—Rev. Dr. Topp, Moderator, the Revs. Dr. Jennings, W. Reid, Jas. Dick, Robt. Wallace, Prof. Gregg, Jas. Pringle, Joseph Alexander, Jno. Smith, Principal Caven, Prof. McLaren, Jas. King, J. G. Robb, David Mitchell, Jas. Carmichael (of King), Geo. Haight, W. Aitken, D. J. Macdonnell, C. Burnfield, Brackenridge, H. M. Cameron, Rich. Pettigrow, T. Mackintosh, E. D. McLaren, R. T. Fraser, Alex. Carriock, R. H. Gray, Peter Nichol, Alex. Gilray, Malcolm McGillivray; and elders, Hon. J. McMurrich, Messrs. Short, Johnson, James Brown, Adam Bell, Miller, Hunter, Spones, McClure, McEachern, Bruce, Gemmel, Clarke, McLurichy. Rev. Mr. Monteith was appointed Clerk of the Court.

After devotional exercises, the Moderator stated that the meeting had been called in answer to a requisition which had been presented to him as Moderator of the Presbytery of Toronto. The requisition was in the following terms:—

"Toronto, 22nd Oct., 1875.
Rev. Dr. Topp, Moderator of the Presbytery of Toronto:
"Dear Sir,—The undersigned beg respectfully to request you as Moderator of the Presbytery of Toronto, to call a meeting of the Presbytery to take into consideration the doctrine of a sermon said to have been preached by the Rev. D. J. Macdonnell in St. Andrew's Church on the 26th ult., and what action may be necessary thereon."
(Signed) William Reid, James Caven, John M. King, Wm. McLaren, J. Gardner Robb, J. M. Cameron, Donald McIntosh, John Smith, R. D. Frazer, Wm. Gregg, Alex. Gilray."

In response to that requisition (the Moderator continued) he issued a circular convening a meeting of Presbytery in the following terms:—

"Toronto, 28rd October, 1875.
"DEAR SIR,—Having received a requisition from members of the Presbytery of Toronto, requesting me, as Moderator of the Presbytery, to call a meeting of Presbytery, to take into consideration the doctrine of a sermon said to have been preached by the Rev. D. J. Macdonnell, in St. Andrew's Church, on the 26th ult., and what action may be necessary thereon, I accordingly call a *pro re nata* meeting of Presbytery for that purpose, to be held in the usual place, the lecture room of Knox Church, Toronto, on Thursday the 4th day of November, ensuing, at 11 o'clock, a.m.

"I am, yours sincerely,
"ALEXANDER TOPP,
"Moderator of Presbytery."
Having thus briefly explained the object for which the meeting had been called, it remained with the Presbytery to take such action as might be deemed desirable.

The Clerk stated that he had forwarded copies of the circular to every member of the Presbytery with two exceptions, and in those cases the members wore, respectively, in England and British Columbia, and could not therefore attend.

Rev. Wm. Reid moved "That the Presbytery approve of the action of the Moderator in calling this meeting;" and expressed regret that on account of seniority his name appeared at the head of the requisition. He had not had the pleasure of knowing Mr. Macdonnell so long and so intimately as some members of the Presbytery had, but from their first acquaintance he had learned to respect that brother's talent, to admire his energy, devotedness and activity as a Christian worker and to love him for his genial and amiable disposition. When a few months ago they found themselves all standing on a common platform at Montreal, when the union of the Presbyterian Churches was accomplished, he rejoiced in the prospect of being brought into closer relations with Mr. Macdonnell, and he hoped that anticipation would still be realized. He trusted the result of the conference to day would be that confidence would be restored again, and they would be able to keep the unity of the spirit in the bonds of peace. He was confident he expressed not only the opinion of those who had signed the requisition, but of every member of the Presbytery, when he said that towards Mr. Macdonnell personally they entertained the most friendly and kindly feelings. Of course they were all bound to hold to what they believed to be the truth, and to vindicate it, and to secure the unity, good, and peace of the Church with which it was their privilege to be connected.

Mr. Dick seconded the motion, which was agreed to.

The Clerk announced that he had received two commissions of elders, but under the rules their reception was not in order.

The Moderator concurred in this opinion. Rev. Mr. Robb submitted that the Constitution of the Court was always in order, and if the commissions were rejected, some other reason must be assigned than that stated.

Rev. Mr. Reid agreed with this view. The constitution of the Court was a question that could properly be considered at a *pro re nata* meeting. It was not business to be transacted after the Court was constituted, but it was an act connected with its constitution.

The Clerk remarked that if the commissions were received their reception was recorded as part of the business performed. He had asked the opinion of several Clerks of Presbyteries, and they unanimously agreed that such commissions could not be received at a *pro re nata* or special meeting.

Professor Gregg said that after an experience of twenty years as Presbytery Clerk, his opinion was in unison with that of Mr. Robb. He moved that the commissions be read.

Mr. Dick seconded the motion, which was agreed to. The Moderator observed that he strongly held the opinion that commissions could not be read at a *pro re nata* meeting. They did not constitute the court at that meeting, he said, and had been done at a previous meeting, and indeed could not be done at a regular meeting.

The commissions, which were in favour of elders W. Hunter and J. McCracken, were then read and sustained, and those gentlemen took their seats in Presbytery.

Rev. Dr. Proudfoot of London, and Messrs. Fletcher and Smith, of Hamilton, were admitted to sit as corresponding members.

Rev. Principal Caven then rose to call the attention of the Presbytery to the doctrine of the sermon said to have been preached by Mr. Macdonnell in St. Andrew's Church in September last, as set forth in the requisition. He said he would be especially careful in any remarks he offered not to assume that the report published of the sermon was a correct report of the sermon preached, for he had no right to assume that such was the fact. It should, moreover, be distinctly understood that Mr. Macdonnell was not under process at that meeting of Presbytery, and they had no right to put him under process just now. That meeting was entirely of a preliminary character, and if Mr. Macdonnell, as they earnestly trusted he would see his way to do, should disclaim that report, and state that it was not a correct report of the sermon he preached, then, of course, he must be held as absolved altogether from any responsibility in the matter. At the same time, that report of his sermon had been published, first in a Montreal paper, and afterwards in a Toronto and other journals. While it would be quite illicit to assume that that was really the sermon Mr. Macdonnell preached, and he was responsible for the details of the report, the publication of it brought the matter so prominently before the Presbytery that it was bound to take cognizance of it. Before offering any further remarks, he desired to say how entirely Mr. Reid had expressed his feelings in regard to the whole Presbytery, in regard to Mr. Macdonnell. He would like to say with what regret he took any part in the present proceedings, and with what esteem he regarded Mr. Macdonnell, and how much he respected his integrity and the confidence he had in his integrity and thorough uprightness, as well as the great respect he entertained for his abilities, and love for him as a man; and nothing would give him more regret than to say a word that would pain Mr. Macdonnell or any of his friends. He trusted he would use no such word. The Presbytery had to consider carefully what was the doctrine of the sermon in question, always remembering that they did not hold the published report as Mr. Macdonnell's unless he admitted its accuracy. The first point in regard to which the Presbytery should satisfy itself, was as to what the sermon was really intended to teach or to prove, or what might be its drift or scope. He had carefully read the published report, and from it he thought the object of the discourse was this—'to prove that in the matter of the duration of punishment in a future life, the Church, owing to uncertainty as to the teaching of Scripture, ought not to define anything in regard to it, and not to exact any profession of faith on the part of its ministers and elders. It should be carefully borne in mind that the discourse did not preach Universalism, that doctrine was usually understood. It did not affirm, as Universalism uniformly did, that God simply on the ground of His character, God simply on the ground of His justice, or even His mercy, apart from Christ would certainly save all men, and none would be punished in the future life.' The discourse certainly did not affirm that, as a certain journal had declared it did. Still further, it did not affirm that was called the doctrine of restoration—the doctrine, namely, that all men at some future period might be a period of very remote, would be brought to the Father in Christ and would be saved through Him. He did not explain to the Court the distinction between ordinary Universalism and the doctrine of restoration. The sermon did not teach dogmatically the latter doctrine, but the drift and scope appeared to be this: In the present state of the evidence regarding the subject, owing to the fact that a great many passages of Scripture seem to affirm the endlessness of punishment, and that another class of passages seem to speak as if there would be a restoration, and that it was difficult to reconcile those passages, it was difficult to require of the Church not to do anything in respect to it, and not to define any profession of faith on the part of ministers and elders. That he might of its injustice he would read one or two extracts from the report. There was, two extracts, a list of passages which in the report were used to affirm the endlessness of punishment, such as the following:—
of Psa. 92—"And whosoever speaketh against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xxv. 46—"And he shall go away into everlasting punishment; but the righteous into life eternal." Mark ix. 43—"And if thy right hand offend thee, cut it off; it is better for thee to en-

ter halt into life, than having two hands to be cast into hell, into the fire that never shall be quenched. 1 John v. 10—"If any man see his brother, sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. 2 Thess. i. 9—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Those were passages brought forward as seeming to affirm the ordinary doctrine upon that subject, and there was no attempt made to explain away those passages, or to distort them and make them appear to favor the other doctrine. There was almost no criticism brought to bear on those passages, according to the report of the sermon. Then there followed a list of passages that might seem to look in another direction, that might seem to hint at a restoration at some future time; for instance, the following:—1 Cor. xv. 22—"For as in Adam all die, even so in Christ shall all be made alive." 25th verse—"For he must reign till He hath put all enemies under his feet: the last enemy that shall be destroyed is death." 28th verse—"And when all things shall be subdued unto Him, then shall the Son also Himself be subjected unto Him that put all things under Him, that God may be all in all." Phil. ii. 9. 10—"Wherefore God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Ephesians i. 10—"That in the dispensation of the fullness of time, He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him." And in the similar passage in Colossians i. 19. 20—"For it pleased the Father that in Him shall fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." And here (said Principal Caven) was the manner in which they were treated, for in order that no injustice might be done it was well to quote the words as reported. "I have read," said Mr. Macdonnell, "half-a-dozen passages on one side, and half-a-dozen on the other, and I repeat that the teaching of the Scripture is not so clear on this matter as the majority of good men and good women have thought, and as it is stated to be, by the Confession of Faith of our own Church. I do not say that the Confessions of Faith of any other Church are wrong or not; but I do say that this ought not to be made a matter of faith on the part of Christian people, but should be left an open question for further investigation. For if you are willing to accept these statements about the fire and the worm, I must ask you to accept the other, which says that 'as in the old Adam all died, so in the new Adam shall all be made alive.'" After a lengthy extract from Tenaxson there was this sentence, which, if it was a genuine expression, he would more regret than almost anything he had read:—"I thank the Christian Church, instead of putting into its Confessions of Faith that there is to be eternal punishment for the majority of the human race, would be wiser to sit down in a devout posture and study Romans, and Ephesians, and Colossians." A plea was put in for liberty in regard to the doctrine of the eternity of punishment. While the doctrine of restoration was not plainly enunciated, the general tone and tenor of the discourse was an argument for that doctrine. It was only honest to say that, in his opinion, while restoration was not affirmed, the manner in which the subject was handled inclined the mind very considerably in favor of that view. The text was the 5th chapter of Romans, from 12th verse to the end, and after putting forward very well the theories held as to the exposition of the whole passage, Mr. Macdonnell said:—"I state the question boldly; for this is the question we have to face; and I just simply didn't preach on these verses two or three Sundays ago, because I didn't know exactly what to say on the point. Plain men reading these words without any theology in their heads, and without any preconceived notions, will say that it means that all men who became sinners through Adam, are to be made holy through Christ; candidly, that is what it does mean." The Presbytery (Principal Caven proceeded) needed to be reminded that Mr. Macdonnell could not be held bound by the report, but if his words were correctly represented, the passage was inconsistent with the general position taken throughout the discourse. Further on in the sermon the question of the salvation of infants was raised, and then there was the following passage:—"Here is the question:—Can God, through all eternity, look compassionately upon not only the misery, but the sin of the lost? I heard a good man say not long ago—speaking of this very matter—of how it would affect the redeemed in heaven to know that there are thousands of men suffering in hell—that we, who are going about our ordinary occupations in this city, do not have our happiness interfered with because we know that there is a certain number of persons in prison and why not? Because we have not enough of the love of God in our hearts. But how about God? We may forget, and eat, and drink, and be merry, while there are souls there pining in wretchedness. But how about God? You talk about prison walls: are there any prison walls that will shut in men's spirits from the Father of Spirits? Ah, no, and there is a kind father whose son is languishing in the Central Prison! He does not forget—while we are all forgetful—that his boy will have to be set free in a month and years before he will get into the sunshine again. Can the Father of Spirits, think you, forget His poor last-

ones who are gnashing their teeth in hell? Is an stronger than God? Is the Devil stronger than God? Is 'evil co-existent and co-eternal with the good? These are the questions. I don't say No to them, and I won't say Yes, because if that is the case you see you have two Gods." Principal Caven, resuming, said that the report could not be thought to be correct, for the preacher should have said distinctly "no" to those questions. "Was an stronger than God?" To such a question they would answer, "No." The preacher here came under the shadow of that great fact that no human intelligence could deal with—the mystery of the origin of evil and its existence in the world. It was the great thought in those passages, and he (Principal Caven) sympathized intensely with his brother. Who had not, who did not, feel their spirits often chafed and even rebel against God in connection with that question? And yet they had nothing to do but humbly to submit. There seemed to be a confusion of two things here that should be carefully kept apart, that was, this physical power with the moral attributes of God. The difficulty was not as regarded the extent to which sin exists, but the fact that it exists at all. That was what he (Principal Caven) could not reconcile with the character of God; but the subject was far above him, and he bowed in submission to the fact that it absolutely exists, and is according to the teaching of Scripture. It was unfortunate that the preacher had thus confounded the physical power with the moral attributes of God. The last sentence of the sermon also went strongly in that direction, it was as follows:—"May God purify our hearts, and make us honest, and keep us from turning the Scripture simply to meet our own views, but let us patiently, thoughtfully read these wonderful passages that I have read. And it seems to me that if Paul could say with such a triumphant zest that where sin abounded, grace did much more abound, and so seems to me there are more astonishing passages, and passages more full of glorious truth, that declare that at some time or other the death, spiritual and carnal, shall be eternally done away; that all enemies shall be subdued to Christ, and every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father, and God shall be all in all." Those passages, Principal Caven thought, bore out the statement made that there was no categorical affirmation of the restoration doctrine at the same time the general tone and drift of the discourse was in favour of it, inclining the mind rather to believe it than to reject it. That certainly was not the doctrine which was held by the Church to which they belonged. It was quite unnecessary that he should quote the subordinate standards upon that subject, because to one disputed what the doctrine of the standards was; at the same time it would be well to show how decided the standards were upon that subject. In the 33rd Chapter of the Confession of Faith, under the head "The Last Judgment," was the following passage:—"The end of God's appointing this day is for the manifestation of the glory of His mercy in the eternal salvation of the elect, and of His justice in the damnation of the reprobate, who are wickedly disobedient. For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the Lord; but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." In another chapter it was stated that the punishment for Adam's sin was death temporal, spiritual and eternal. The belief of that doctrine ran through the whole development of the scheme of grace set forth in the standards. The Presbytery would not allow itself through outside influence to be drifted into a general discussion on the question of standards, and the relation of standards to the Bible and the Church. That question was quite foreign to the subject before the Presbytery. But they never called their Confession of Faith anything else than their subordinate standard. (Applause.) They accepted heartily what the Confession said as embodying the truths of the Word of God in all matters of doctrine in the Church. Their relation to the Confession seemed to be this: The Church was agreed as a whole that certain statements in the Confession really represent what Scripture taught on certain doctrines, and the ministers and elders of the Church have put their hands to that document, so that they might have mutual confidence in each other, in regard to the interpretation of Scripture. The doctrine of eternal punishment found in the Westminster Confession of Faith was no peculiarity of the Presbyterian Church in Canada, it was the doctrine of all the Presbyterian Churches in the world. It was the doctrine of all sections of the Church, excepting one branch in England. But more than that, it was the doctrine of the Church of Christ at large; it was the doctrine held by the Church of Christ during all centuries and in all lands; and without having any sympathy with Romanist views, he held that it was a most serious act, in regard to a plain, simple, primary doctrine of Scripture, to step out of the line of the whole Church of Christ. He trusted it would not be thought by any member of the Presbytery, or by brethren whose names did not appear on the requisition, and who had not had an opportunity of subscribing to it, or by brethren outside the Presbytery, that they had been anxious to take up a matter which was exceedingly painful to them all. Gross injustice would be done to himself and the other brethren if any one should suppose that for a moment they could not avoid taking it up. It was brought before them; it was, indeed, thrust

upon them. He did not say that in regard to Mr. Macdonnell, but in regard to the action of the public press. A report of the sermon in question was scattered over the land. At the time of ordination every minister placed himself under an obligation, equivalent to an oath, to maintain and defend the truth—that which they believed to be truth—embodied as it was in the subordinate standards of the Church. Therefore, however much pain it might cost them, they could not avoid looking at the matter now before the Presbytery. He would feel extremely glad if his dear brother, Mr. Macdonnell, could declare his way to repudiate the discourse, and declare that the doctrines there set forth were not the doctrines he held. (Applause.) The Presbytery had no wish to unduly press Mr. Macdonnell, they had every consideration for the difficulties he might have. They had all difficulties occasionally in regard to passages, and doubts would visit their minds at times even regarding certain doctrines of Scripture. But if those difficulties and doubts did occur, a minister should not go to the public with them, and say that he did not know what was the truth upon this or that matter. The right course to pursue was earnestly to study the Bible; to seek light from God in prayer. If those methods failed, the minister should consult with his brethren. Principal Caven concluded by again assuring the Presbytery that the question of the doctrine contained in the sermon under consideration had been forced upon them in such a manner that they were bound to take cognizance of it.

Rev. Mr. Reid expressed the hope that no demonstrations of approval or dissent would take place during the proceedings, which were of a solemn character.

The Moderator expressed a similar desire, and called upon Mr. Macdonnell to make any explanation in regard to the sermon in question, if he desired to do so.

Rev. Mr. Macdonnell then addressed the Presbytery. He said, "I need hardly say that the matter which brings us here to-day has caused me much and anxious thought. I wish to say at the outset, that whatever the result of your deliberations may be, I have no fear that those deliberations will be carried on in any other than a spirit of brotherly kindness. I shall be the last to raise the cry of unreasonable interference; the readiest to admit that the claims of truth are vastly more important than any personal considerations. I have no desire to cavil needlessly from the current teaching of the Church; nor do I wish to have any devotion exaggerated or intensified. I feel it to be necessary to guard against being drawn by the sympathy of those who approve of my utterances, or driven by the opposition of those who denounce them, to take a position which I would not otherwise have taken. Moreover, while willing to stand or fall by my real opinions, I do not wish to be held responsible for more than I have actually advanced. I trust I can honestly say that I am willing to be guided by "the Spirit of Truth," who has been promised to guide us into all truth; and, further, that I am ready to listen to the counsels of truth-loving men who are older and wiser than myself. While the report which appeared in the *Witness* and the *Mail* is, in the main, correct, it is only fair to myself to state that there are some omissions and some alterations—unintentional, no doubt—the general effect of which is to lead to the supposition that I declared my acceptance of the doctrine of the final restoration of all, and denied the eternity of future punishment, whereas I simply stated the difficulty I had in arriving at any conclusion, inasmuch as the teaching of Scripture appeared to be conflicting. It is difficult to make verbal corrections, inasmuch as the latter portion of the discourse was not written. On two or three points I can speak with certainty; though those who speak rapidly and extemporaneously must always be ready to admit that they may not have said precisely what they intended to say. *E. g.*, one of the strongest statements I made was after quoting Matthew xxv. 46, to the effect that I could hardly see how this passage could be reconciled with any view limiting the eternity of punishment; that these words of Jesus seemed to me the strongest in the Bible on that subject. Again in the sentence, "Who could read these words" without thinking that by-and-by the time will come (as the Scriptures plainly teach there will be such a time) when all things shall be put under Jesus Christ, etc., the parenthetical clause ought to read thus: "As the Scriptures seem plainly to teach." Again, in referring to the Confession of Faith, I used the following words, which do not appear in the Confession of Faith on this subject is unscriptural." I do not think that the following sentence in the report represents at all fairly the spirit of what was actually said. "I think the Christian Church, instead of putting it into its Confessions of Faith that there is to be eternal punishment for the majority of the human race, would be wiser to sit down in a devout posture and study Romans, and Ephesians, and Colossians." If I did use such language I regret it. And I may add that there are a few other expressions—especially one regarding my relation to the Confession of Faith—which I acknowledge to have been unwise and improper, and which but for the excitement of the moment, would have been uttered, if at all, in a different tone. I have the greater confidence in making the above corrections and explanations, inasmuch as several persons who heard the sermon, and who did not at all sympathize with my difficulties, have volunteered statements which confirm my own recollection. Of this I am quite sure, that again and again I was careful to guard myself against the positive assertion of the universality of salvation. While I do not

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Pastor and People.

Compounding Felonies.

It seems that in the Chancery of Rome the compounding of felonies is arranged for on the payment of stipulated sums of money. A Papal Bull, called the "Bull of Composition," proscribes the manner in which this is to be done, and the conditions on which the faithful may avail themselves of the privileges thus extended. It is in full force in Sicily, and is there reproduced annually, and affixed to the gates of all the churches. It is sold to the people, who seem to regard it as a sort of amulet or talisman, and it is found in Sicily in almost every home.

A deputy in the Parliament of Italy not long ago announced the existence of such a Bull, and declared that by it confessors are authorized to compound with their penitents for the sins of theft which the latter may have committed, on the condition that the said penitents provide themselves with the authorization of the Papal Bull, and pay the sum therein required.

The Papal organ in Rome challenged the deputy to produce a copy of any such document. The next evening it was published in one of the secular journals of Rome. The copy published is dated October 18, 1865.

After a somewhat long introduction, professing to furnish the rationale of the Bull, and the prices to be paid for the privileges conceded by the same, we have in nineteen clauses the cases in which compounding is permitted, and in which, in virtue of this Bull, those persons may compound who shall have provided themselves with the same, and have given the sums aforesaid, which the confessors are enjoined to apply to charitable purposes.

1. Compounding is allowed for evil gains obtained and acquired illicitly, or by usury, when the persons who have been injured, and to whom restitution would be due, cannot be stated.

2. Compounding is allowed in the interest of ecclesiastical benefices and rents, when such debt has been incurred through the neglect of recting the canonical hours.

3. Compounding is allowed in the case of legacies of which the amount is retained by trustees who are unable to find the legatees.

4. Compounding is allowed to judges, or police magistrates, or assessors, who have received money for the purpose of giving an unjust sentence, or for the purpose of delaying a trial, or for the damage of others, or who have done something else which they ought not to have done, the said judge compounding to the amount of the money which they may have received from one of the parties, but holding themselves bound to indemnify the person wronged.

5. Compounding is allowed to advocates who have betrayed their trusts to their clients for money, the said money to be paid to the Church, with the obligation to indemnify the parties wronged.

6. Compounding is allowed to false witnesses and false informers, or to those who have neglected to inform when it was their duty.

7. Compounding is allowed to all officers of the law courts, with the same condition.

8. Compounding is allowed to all judges, both lay and ecclesiastical, in temporal causes, who, even though they have given a just sentence, have accepted money for so doing.

9. Compounding is allowed to all attorneys, notaries public, and law officers, who are in the habit of taking exorbitant fees, but have forgotten the persons from whom they have taken them.

10. Compounding is allowed to those who set at liberty criminals, and who receive money for so doing, paying to the Church the sums they received, and otherwise seeking to make amends.

11. Compounding is allowed for sums obtained for unfair gambling.

12. Compounding is allowed in the case of those who assume false characters.

13. Compounding is allowed where property has been found, and the requisite diligence has not been used to find the owner.

14. Compounding is allowed in the case of persons who have many articles belonging to others in their possession, and have difficulty in determining the owners.

15. Compounding is allowed for damage done to the grain, flocks or herds, pastures, vineyards, or other property.

16. Compounding is allowed to immoral women who are not public prostitutes, when they have received money or jewels for immoral purposes, and the same thing applies to men similarly situated.

17. Compounding is allowed to the vendors of adulterated wine with false measures, in the case where the dealer in wines cannot recollect the parties to whom he had sold it.

18. Compounding is allowed on all kinds of illicit business, or evil gains, whether usury or unjust rewards, or in any other business or traffic, in cases where the parties compounding have forgotten the names of the parties wronged.

The nineteenth clause is the declaration of the apostolic commissary, that no other form of the Bull, except that regularly authenticated as above, shall have the due validity.

To the Uttermost.

Yes, desponding believer, it reads just so—"He is able to save to the uttermost."

To the uttermost of your guilt! for "He was wounded for your transgressions; He was bruised for your iniquities—the chastisement of your peace was upon Him, and with His stripes you are healed." "There is, therefore, now no condemnation to them which are in Christ Jesus." "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. He sank down to the bottom of the curse, and therefore to the uttermost of your guilt."

To the uttermost of your sin! However deep or dark its stain, "the blood of Jesus Christ, His Son, cleanseth us from all sin." "Christ also loved the Church,

and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." "And to her was granted that she should be arrayed in fine linen, clean and white—for the fine linen is the righteousness of saints." To the uttermost of thy sin His grace will reach when, at the last, He shall "take away thy filthy garments, and set a fair mitre upon thy head."

To the uttermost of your temptation! For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted—and "He was in all points tempted like as we are, yet without sin." Is He not able, therefore, to pray for us, as well as for Peter, "that our faith fail not?" Nay, rather, hath He not "bruised Satan under His feet?" so that at length, when he cometh, He shall have nothing in us also.

To the uttermost of your weakness! "In the Lord have I righteousness and strength." The two go together, and the one is as perfect as the other. "His strength is made perfect in our weakness;" so that when we are weak then we are strong. "Wonderful paradox! but easily understood, when we remember that it is a divine strength that underprops our weakness, even to the uttermost; and the feeblest of all God's children can say, "I can do all things through Christ which strengtheneth me."

To the uttermost of your sorrow! For "He hath borne our griefs and carried our sorrows." He that went down into the depth of human sin, went down also into depths of human woe. He knows sorrow, as we can but faintly know it, in its immediate and necessary connection with the sin of which it is born. Knowing it thus in its absolute essence, "He is the man of sorrows, who can stretch His sympathy and His aid to the uttermost of your grief."

To the uttermost of your joy! Yes, we may turn the medal over, and read the inscriptions upon the other side. "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me." "These things, Thou hast spoken unto me that my joy might remain in you, and that your joy might be full." O, the divine emphasis put here upon the promise! "If anything short of the uttermost, when Christ's own joy shall be in us, and when, in its fulness in us, we come to experience what it is to be joint-heirs with Christ?"

To the uttermost of time! When the discipline of earth is accomplished, and only the last enemy to be destroyed, down to the last stretch of time He is able to save. "Yea, though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me—Thy rod and Thy staff they comfort me—and I shall dwell in the house of the Lord forever."

To the uttermost of eternity! Through all the ages upon ages into which our finite thought is obliged to break up the vast eternity, He will save. "Because I live, ye shall live also." "Forever with the Lord!" For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes.

To the uttermost, O fainting soul! It is the motto engraved upon the Seal of Grace, that it may be stamped upon every promise.—South Western Pres.

The Minimum Christian.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the world's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to church in the morning; and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has a headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions and espionage, and gives his mite. He thinks there are "too many appeals;" but he gives, if not enough to save his reputation, pretty near it; at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card playing, and large fashionable parties give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian, and dance or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Alas, my brother, are you making this at tempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether, lest, without gaining the whole world, you lose your own soul.—Presbyterian at Work.

You can know no more of grace in salvation than you know of justice in condemnation. You cannot be graciously saved unless you are righteously condemned.

Particularity in Prayer.

There is apt to be a cold, unmeaning generalization in our petition at the throne of grace, as if there was no desire uppermost in the soul, and no one want more urgent than any other. If the question were asked of a number of persons by one who had all gifts at his command, "What will you have? Here are wealth, and honors, and jewels, and lands, and books," all the answers made would not be the same. So our hearts' experience and our desires vary. One is pressed sorely by pride, another by covetousness. Or the besetment of one day differs from that of another. One is thinking of some recent sin, another of some neglected opportunity of noble service. How natural that the prevailing thought should give shape and urgency to prayer!

Thus it was when Elisha prayed for the son of the Shunamite woman, and restored him, alive and well, to his mother. There was great particularity in that prayer—a wonderful concentration of the power by which it prevails. The sympathy of the man of God for the weeping parents represented for the time every other feeling, and he went to the Mercy-seat burdened with one desire. So when Jesus pleaded with His Father on behalf of His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." He seemed to forget all else in the fervor of His anxiety for that one end, and the answer came in the bestowment of a "hopeful patience" upon these disciples, by which they were fortified amid all their trials, and in the gift of a vigilance that disarmed temptation, and kept their names unsullied.

A sermon of a Scotch preacher, John Livingston, was the means of the conversion of five hundred persons in one day. But the outer fact to be mentioned in connection with this is that many Christians had devoted the whole of the preceding night to prayer for this very object.

John Newton, the friend of Cowper, and the author, with that poet, of the "Olney Hymns," had a godly mother, whose prayers on his behalf in the nursery he remembered when, as slave dealer, he had become so debased in character as to be despised and cast out by the degraded negro savages of Africa; and as he lay upon the sands, seeking repose for the night, the earnest prayers of his mother were answered; and the prodigal man became an eminent preacher and writer, whose works are valued by all the friends of evangelical religion.

Rescued by prayer, earnest and special—earnest because special—prayer that went up from the little room in London, and brought the song of joy in the night to the soul that had wandered so long and so far from God, amid the sands of Africa! Is there not in one example like this, even if it stood alone, encouragement for those who come burdened with one desire; or who, if they have more than one, still come burdened, whenever they make their petitions to God?—Presbyterian at Work.

What the Advanced Thinkers cannot do.

During the latter part of his protracted and serious illness, Dr. Guthrie, of Edinburgh, spent much of his time in prayer, both when alone and with his family and near friends. Often, in the midst of conversation, he would break out in ejaculatory prayer. His love for Christ and his love for his friends, and sense of constant need of help from above, kept him very near the throne in both prayer and presence. One day, reference having been made to the godless theories of Tyndall and the unbelieving scientists as to the "physical" prayer test, the Doctor, in his strongest way, expressed his dissent from them as "inscrupulous and presumptuous," and then said, with deep fervor: "Hail! these advanced thinkers! they have not robbed me of my comfort!" In the same devout spirit, when still nearer his dearest, he wished for the soft sweet strains of holy music, and said:—"Just give me a bar's hymn!" At his grave, two hundred and thirty children of the Original Ragged Schools, which he founded, sang, "There is a happy land, far, far away;" and a little rescued boy and girl "laid a wreath upon the green sod" that covered the once stately form of their great, good friend.

These are the experiences and the scenes for which prayerless philosophy makes, and can make no provision. Thank God, they cannot take away the comfort of prayer, and of "the bars' hymns" from the least of God's dear children!—Chris. Intel.

Afflictions Sanctified.

As lilies grow best in the valley, so some Christians grow in grace and thrive best in the valley of humiliation. Some are weak, and, if planted on the mountain top, with the sun of prosperity shining on them, it may be too much for their strength, and cause weakness and languor. In times of health and prosperity we are apt to grow self-confident, and forget our entire dependence on God. We sometimes turn our backs to the narrow path which leadeth to life, and get entrapped and entangled in the by-path meadows of sin and the world; but every step we take we are learning by sad experience that the world is a hard master, and does not give us just returns for the service we render, but like as a father pitieth his children, so the Lord watches over us, and will not leave us open to perish in the wilderness. He watches over us and brings us back in His own way. He knoweth our frame and what we need. He is brought into the furnace of affliction. A loving father is sitting by as the refiner, molting the heat, watching the process. In time, the pure metal is brought to light, the dross consumed, the gold refined, the soul is saved; and now the Father says, Behold! I have refined thee, but not with silver. I have chosen thee in the furnace of affliction. Oh, the blessing of sanctified affliction when we can see Jesus as our physician giving the bitter cup, and assuring us there is a need-benefit for all our suffering. Not one pain too many. Not a stroke too heavy. Some

have experienced the sympathies of Jesus most when the heat of the furnace is greatest; but why this heat—it is the dross to consume; the gold to refine. How bright the pure gold comes out. And some of God's children after afflictions, they shine forth when the dross of worldliness is consumed. In the valley of humiliation, they thrive and grow in grace. How many can say with David, "Before I was afflicted, I went astray, but now I have I kept thy word. Why, then, should we murmur at the chastening of our Father's hand when it is for our soul's good and God's glory?"—Selected.

What Shall I Render to God.

And now, my soul, I must ask thee again and again, *What shall we render to the Lord our God for the innumerable benefits He hath done unto us?* Which way soever I go, Thy grace prevents and follows me; and many times, when I have given myself for lost, Thou hast by some sudden and surprising turn of mercy delivered me from my calamities and my fears. When I went wrong, Thou hast brought me back and guided me in the right way; and when I offended, Thou hast reproved and chastened me; when I was in heaviness, Thou hast supported my spirits; when I fell, Thou hast set me up again; when I stood, Thou upheldest me. Thou didst enable me to know Thee more truly, to believe in Thee more steadfastly, to love Thee more vehemently, to follow Thee more eagerly. And now, O Lord my God, the joy of my life, the light of my eyes, what requital shall I make Thee for all Thy inestimable mercies? Thou commandest me to love Thee, but how can I ever love Thee enough?—St. Augustine.

Mimicking a Preacher.

In the days of Whitfield, when hundreds were converted by his preaching, "low men of the baser sort" loved to indulge in ridicule of religion, making sport of the earnest preacher. A merry band of carousers gathered, one evening, in an inn in Yorkshire, and cracked many a joke over their cups. At length one of them, to add to their merriment, proposed to take off Whitfield's preaching. He was a famous mimic, and could reproduce to perfection the gestures and tones, and even the words of the preacher.

A Bible was brought, he mounted the table for a pulpit, and turned the leaves of the holy book for a text. His eyes fell on the words, "Except ye repent, ye shall all likewise perish."

The company laughed and applauded his wondrous imitation of the tones and manner of the great preacher; but soon their laughter ceased. They looked up in surprise and terror, for the speaker seemed terribly in earnest. His words were solemn, and took hold of their consciences, and his appeals startled their fears. A profound silence spread over the bar-room. The Spirit of God was too strong for the mimic, John Thorpe. The mock sermon was the means of his conversion, and he went away from the scene of merriment to begin a new life.

Guthrie and Romanism.

A leading secular journal closes a review of the Guthrie case, which has caused so much excitement in Canada, with the remark:—"After all, it is not the Catholic Church, but Bishop Bourget who is making this tremendous row about the final disposition of Guthrie's bones."

This sentence is hardly creditable to either the taste or the intelligence of the writer. This "row" is the work of the Romish Church, inasmuch as it is just such work as Romanism has been doing in every land and in every age. Romanism kept the remains of Henry IV., of Germany, five years from burial in "consecrated" ground. Romanism dug up the remains of Wyckliffe, after they had been buried forty years, and burned them, and flung the ashes into the Swift. The tomb at Zermatt gazes sadly on the graves of Dido, Hudson, and Douglas, who were dashed to pieces in that fearful fall from the sides of the Matterhorn, and their shattered remains interred outside the railings around the cemetery, because Romanism refused them a place within. And now at Montreal, the remains of a man disabled by Romanism are kept six years from burial, and when at last the attempt is made to inter them, in execution of the law of the land, a howling mob of Romanists forbid. What these Romanists decry *et ubique* is done by Romanism.

Again, such the compact unity of the Romish Church, since the Vatican Council, that any great movement in the Church is the work of the whole Church. Whatever act is undertaken and is not disowned, has the consent of the whole Church as represented by her authorities. The seizure of Mexico and Sinaloa was the act of our Government until our Government disowned it. And the disgusting proceedings of the Montreal mob, forbidden by the priests, and the mob rebuked by the Bishop, and the Bishop rebuked by the Pope, are the work of the Pope, and through him, of the Church he represents.

An *ex cathedra* telegram from the autocrat of the Vatican would terminate the scandal in an hour. Why does he not send the telegram? Is he poor to pay for it? Why money enough to pay for forty such telegrams has been made by the sale of straw from the palace, which the poor prisoner has been compelled to buy by the excommunicated Victor Emmanuel. But the Catholic Church does not forbid, and therefore it approves, and the whole Montreal scandal is the work of the Romish Church.

The courts have decreed, and the Privy Council have sustained the court, that the law of the land requires the interment of those remains in the Cemetery of the Neiges, and the Catholic Church, as Brazil and Germany, and elsewhere, are self-up in traitorous opposition to the law of the land. It is this old, century-long act—the Church the master of the States.—Rev. DR. BREED, in Philadelphia Presbyterian.

Random Readings.

SATAN laughs at all self-power. WHEN God has no voice, I have no words are a larger portion of our care than we are prone to think.

CONSCIENCE is that one talent which sinners bury in the ground. If the Lord commands! Oh, to have no truce with consequences!

LET it never be forgotten by us, that every act of sin we prefer our will to God's.

LET the intellect of the natural man, what it may, it is incapable of receiving one spiritual idea.

I BELIEVE that God will make us see the truth of His precepts in the experience of our own lives.

THE court of conscience is a small court. I can carry publicity into any other court, but I cannot carry it into this court.

How deeply rooted must unbelief be in our hearts when we are surprised to see our prayers answered.

It is our mercy to know that God demands our all, accepts our least, when it is offered in simplicity, in the name of Jesus.

TRUE preaching has its life in the power of prayer. The preacher should feel the presence, as well as the presence of hearers.

WHAT! do you think that God will acknowledge the cup of cold water, and acknowledge the act of forgiveness toward an offending brother?

SELF is mighty, the world is mighty, is mighty, death is mighty; but God is mightier, infinitely mightier than any them or all of them combined.

THE believer has but one remedy; world talks of its many remedies, but of one. The believer's only refuge is God, the God of grace, the God of salvation.

"THOU wrotest bitter things"—when He says, "Thou art all fair, love; there is no spot in thee!" The Lover writes bitter things against His people! (Job xiii. 26.)

I KNOW not why we should quarrel with the word "duty." Some persons say, should call them privileges—I should respect those persons to be under the influence of a legal spirit; as if there could be a duty which was not a privilege.

REMEMBER this, ye that have heard scores of Gospel sermons. There may be more progress towards eternal life made in the hearing of one sermon, despoising it, than in all the other acts of your life.

THE Lord God Almighty is first always in all His dealings with His church and people. First in eternity, before He laid the foundations of the Church. The first steps is always on God's part.

I THINK that on my dying pillow, there was one truth that I should especially wish to think upon, it would be unparaphrasable love of God. Such is the love of God that nothing, not even the blood of Christ, could purchase it.

THE family is the foundation and basis of the Church, as of the State. The constituting of a new family is a civil contract; but the sanctions of religion select ever be given it; for it is God who sanctifies the solitary in families."

UNFORTUNATE prayer is the appointed medium by which the Lord conveys acceptable blessings. I do not forget that prayer is the work of God the Holy One—He begins it—He sustains it; yet it is but one evidence out of numbers that which is the immediate fruit and gift of the Spirit is our commanded duty.

A PROMINENT minister confesses that there was one strange omission in his training as a preacher. He was urged over and over again in a variety of terms, and with every degree of forcibleness to be orthodox, to be scrupulous, to be simple, to be practical, to be personal, but nobody ever enjoined him to be interesting.

It matters not how rough the way is, even though it seems as if we could never get through, our Heavenly Father is leading and aiding all. "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path."

He has conquered for you that He might conquer in you, and that He might make you more than conquerors! What, then, is the position of the Christian soldier? Leaving upon the arm of his Beloved, taking his foes to his Beloved—and, as if were, in the exercise of faith putting his Beloved upon conquering them, and thus conquering in the strength of his Beloved.

Though the mariner sees not the polestar, yet the needle of the compass that points to it tells him which way he shall go. Thus the heart that is touched with the loads of our Divine love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the love of election, and tells the soul that its course is heavenward, towards the haven of eternal rest. He that loves may be sure that he was loved first; and he that chooses God for his delight and portion, may conclude confidently that God hath chosen him to be one of those that shall enjoy Him and be happy in Him for ever; for that our love and election of Him is the return and re-peculiarization of the beams of His love shining upon us.—Lighthouse.

Did you ever see a man fording a river on foot? Taking his staff, he goes down into the water, feeling his way as he goes. When he comes to a deep place, he puts down the staff first, in order to find the bottom, and having felt it, he takes the step with confidence, and so passes safely through. Christian! if you are called to wade through deep waters of affliction, wherein you fear to sink, put down the staff of Penance promises; you shall feel the Rock of Ages beneath you, and so cross safely over. When the waves of the Red Sea rolled at the feet of Moses, did he part with the rod of God, smite them and part the sea under? So with the rod of faith we can part even the waters of Jordan and go over dry-shod.—Cheerful Words.

Our Young Folks.

Sabbath Rest.

Sabbath is a type of heaven's own sweetness... Sabbath here, in high communion... Am I My Brother's Keeper?

Am I My Brother's Keeper?

PART I.

Look not every man on his own things... Oh how sad! how terrible!... Oh my son, something I have just had shocked me sadly... Oh hush, my son, I can only speak...

educated classes, whose surroundings are all of an elevating nature... Elden looked irritated, but subdued his voice to cold penitence... "Clara, can you tell me what is all this that troubles mamma so much about that queer troublesome little Becky that we had long ago?"

"Tush! there's more of it, I came in here to shake off the blues that crept over me in spite of myself... "Oh, well, he is such a thorough man of the world, though he may ridget a little under contradiction, he is soon himself again."

Sabbath School Teacher.

LESSON XLVII.

JESUS THE KING... PARALLEL PASSAGES.—Dan. ii. 44, Luke xlii. 1-20... SCRIPTURE READINGS.—With v. 33, read Mat. xxvii. 11, with v. 34, read John ii. 24, 25; with v. 35, read Acts ii. 12, with v. 36, read I Tim. vi. 13, and v. 11 of this chapter, with v. 37, read Isa. l. 6, and with v. 38, read Heb. vii. 26.

take to be not truth in general, as to science, government, etc., but the same truth which he spoke to the disciples (John xvi. 13). But of course to Pilate he was a felon... SUGGESTIVE TOPICS. The state of the case—the original charge against Jesus—the verdict upon it—the judgment-hall—where—why not entered—Pilate's deference to the Jews—their second charge—where we learn it—Pilate's question—why put—the Saviour's rejoinder—meaning of it—Pilate's duty in the case—his clearing of himself, and second question—the Lord's implied admissions, but actual denial of the charge—true nature of his kingdom—contrasted with the world—kingdoms—the evidence—now a kingdom of truth—how distinguished from corrupt Christianity—the despair of Pilate—its cause and meaning—his sentence, and Christ's vindication.

British American Presbyterian. FRIDAY, NOVEMBER 12, 1876.

THE PRESBYTERY OF TORONTO AND THE REV. MR. MACDONNELL.

The action of the Toronto Presbytery in reference to the errors recently preached by the Rev. Mr. Macdonnell, will meet with the approval of the whole Church. This Presbytery held a special meeting, whose proceedings we give in another place, to give an opportunity to Mr. Macdonnell to explain himself. Nothing less than this could do, and nothing more was needed at this stage. The spirit shown by the Presbytery was all that could be desired. They exercised the power of authority Christ has put into their hands in the spirit of meekness, kindness, and faithfulness. They made it manifest to all that they were not mere horse hunters rejoicing in the task before them, and calling out— "Come and see our zeal for the Lord." But by their words and deeds they showed that they loved their brother, that they longed earnestly to do him good, and that their end was his edification and not his destruction.

The spirit of Mr. Macdonnell was also good. He has shown discretion in not rushing into the press to appeal to the tribunal of public opinion before he answered at the tribunal to which his ordination vows have made him answerable—the Presbytery. He showed on the floor of the Presbytery a spirit of moderation and meekness that augurs well as to the termination of the matter. It will be the desire of all, and the prayer of many that so excellent, zealous and loveable a man as the pastor of St. Andrew's Church may be guided into the truth during the interval between his final decision as to the point at issue, not simply between him and his Presbytery, but between him and the whole Presbyterian Church in Canada, between him and the Holy Catholic Church, between him, in truth, as we firmly believe, and as we have tried to show in these pages, between him and the "Word of God, the only infallible rule of faith and manners."

FRENCH EVANGELIZATION.

We would call special attention to the circular from Montreal on French Evangelization. The mission is one of exceeding interest and promise, and ought to be sustained with great cordiality and ample funds. At present it is so hampered for want of means, that unless money come in soon, some of the agents will have to be parted with. This would be a great misfortune, and one in every way to be deplored. We sincerely hope that friends will see to it, that such a result do not come round.

Toronto Presbytery.

(Continued from first page.)

complain of being misreported by any great extent, I do regret that the sermon was reported at all. I am in no sense responsible for its publication either in the *Witness* or in the *Mail*. It is one thing to speak out of the fulness of the heart to one's own people, who hear other portions of one's teaching, and can view the questionable in the light of the unquestionable, and quite another thing to send one detached sermon, and that on a difficult subject, broadcast over the land. I was not in any way consulted as to the publication of the sermon; and it is only fair to myself to state, that had I had any intention of publishing it, it would have appeared in a different shape. There are expressions made use of which I do not like, and which I would not have preserved. Sermons prepared at the feverish rate of two per week are not usually fit for publication. Of course, while disowning all responsibility for the publishing of the sermon, I freely admit that the Presbytery has a perfect right to deal with me for preaching it—nay, may even be under obligation to do so. It may not be amiss to state the circumstances under which the lecture was delivered. I did not go out of my way to seek a passage on which to preach the view set forth. I had been engaged for some Sundays in expounding the epistle to the Romans. This passage in the 6th chapter should have formed the subject of discourse on the 29th August, but I have found no great difficulty in giving a satisfactory interpretation, that after spending a good deal of time in reading, etc., I gave up the subject, and fell back upon another which was less difficult. On 26th September, after an interval of an absence from home, I preached the discourse now under consideration, having made the best preparation I was able in the time to make. I need not enter into the difficulties which the passage presented in my mind, further than to say that it was not merely the use of the expression "all and" in parallel clauses that impressed me, but the trump and tone of the statements concerning the abounding of grace over sin. I was led to put together, and to weigh against each other, two sets of passages in Scripture—the one set appearing to teach the eternity of punishment, and the other appearing to teach that there would be a time when alienation from God, and rebellion against Him, should cease—when all things should be reconciled, when God should be all in all, and when, consequently, punishment should come to an end. I did not deny the eternity of punishment, but expressed doubts as to its eternity—based partly on grounds of reason, and partly on Scripture. I did not say that the teaching

of the Confession of Faith was unscriptural on this point, but that there were passages of Scripture which I found it hard to reconcile with the statements of the Confession, and to which, unless weight had not, in my judgment, been attached. I expressed the wish that the doctrine of the final salvation of a sinner might be—quoting the words of Tenneyson—and I indicated that the passage quoted from the writings of St. Paul appeared to favor that doctrine. At the same time I urged just as strongly the force of the expressions in which, apparently, the eternity of punishment is set forth. The general conclusion which I drew, therefore, was that the teaching of Scripture was not clear and decisive on this point, and that it was one on which further study and investigation might throw light. I felt disposed to ask members of Presbytery what I should have done under these circumstances. Here was a difficult passage—one of acknowledged difficulty—which met me in the regular course of exposition. What was I to do with it? Pass it over? or give a superficial explanation that left the difficulty exactly where it was? or make the best I could of it after honest and prayerful study? The last course was the one that I adopted, and one which still commends itself to my sense of right. It may be said that it was not right to speak on such an important matter in a way opposed to the general teaching of the church, when my own mind was in a state of uncertainty and perplexity. That view would carry more weight with me if I held that a minister is at liberty to say nothing from the pulpit except that on which no doubt can possibly be entertained. I have been accustomed, however, to hold that I was doing my people real service in leading them to think for themselves, and it has been my habit to state difficulties frankly, often without even attempting to solve them. Moreover, I found that some of the best London commentators, such as Hollock, Lange, and Olshausen, who have done noble service to the cause of Bible truth, and who are looked upon as safe guides in the interpretation of Scripture, favor more or less distinctly the view of restoration. One does not find that in such company he can be so very far astray. I urge a point, not to establish the correctness of the view, but simply to show that in following men who are the leaders of evangelical thought in Germany, one does not necessarily exhibit any lack of modesty. To the names already quoted may be added that of Baldwin Brown, one of the best preachers and writers among English Non-conformists. These names are of course given, as indicating that men who stand high in the Evangelical Churches are upholders of the view suggested. It is less and less the case that the Christian people receive with unqualified assent all that is taught from the pulpit. They are accustomed to weigh and discuss every opinion advanced. There is all the more reason, therefore, why a minister should take them into his confidence. At the same time I have been almost forced, by the opinions of many whose judgment is better than mine, to the conclusion that it was unwise to speak as I did on this particular subject when my own mind was in a state of perplexity. At the best there is little ground in Scripture for the hope, and I feel more and more the force of the argument that we ought not to try to make the matter clearer than God has chosen to make it in His Word. But it may be said, Is not the teaching of the Confession of Faith explicit enough? and is not that the standard by which the preaching of a Presbyterian minister is to be tested? Inasmuch as accusations of dishonesty have been made against me in various quarters, on account of real or supposed deviations from the Confession of Faith, I am not sorry to have the opportunity of stating before this Presbytery what I think about my own relation and that of other ministers to this document. If other ministers will admit that, were we now for the first time framing a Confession which was to be the test of office in the Church, the result would be a document containing fewer propositions than the Westminster Confession, and leaving more room for difference of opinion. The tendency of Christian thought now-a-days is to regard fewer and fewer articles as essential, and so to make it possible to embrace within one Church a larger body of believing men. Most men will likewise admit that a Church has the right to revise and amend her Confession from time to time. It might have been better for the Presbyterian Church had there been a periodical revision and curtailing of the Confession. One may be ready to assent to all that the Confession contains, and yet may not accept all its propositions as matters of faith necessary to be believed in order to the holding of office in the church. Reference to the Westminster Confession on account of its antiquity as well as on account of its unimpeached excellence has stood and does stand in the way of any attempt at revision. Besides, it is felt that it would be a pity for any one section of the Presbyterian Church to set alone in this matter. If it is difficult for a church to move in the direction of change, still more difficult is it for an individual. The only plan then left open to him is to qualify the terms of his assent to the Confession. This is what I did. The words of the question put to candidates for ordination in the P. C. of Canada, Church of Scotland, at the time of my induction, appeared to me so stringent that I declined to answer without qualification in the affirmative. The Presbytery, after full deliberation, accepted the qualified answer. The year following the question was altered, and the terms of assent were made much more reasonable, very much to the satisfaction of a large number of the same confessional. I mention these facts by way of answering the charge, fictionally which has been hastily put forward. I have been at pains not only to be, but also to appear honest in my use of the term "Confession." I do not understand, however, that other men have not precisely the same freedom I have. The very use of the term "subordinate" in the basis of union indicates that there is an appeal to a higher standard, which is supreme and final. What is the meaning of calling the Scriptures "the only infallible rule," etc., if one is at liberty to appeal to them? The Confession of Faith, moreover, itself sanctions it on appeal. At chapter 1, section 10 it says:—

"The Supreme Judge by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking by the Scripture." At chapter 31, section 4, it is said: "All Synods or Councils since the Apostles' time may err, and many have erred; they are not, therefore, to be made the rule of faith or practice, but to be used as a help in both." In what sense, then, are we bound by the Confession? Not surely, in the sense that we are tied down to every proposition that it contains; but that we accept in its grand features the system of doctrine therein set forth. Every deviation must be judged on its own merits. The church must decide in each case whether the error is fundamental or not. It is a shallow view which is sometimes presented, that if you are not satisfied with a particular church or "denomination," you are free to walk out and join another. This is not the view of the Church given in the New Testament. Nor is it the view taken by the Confession of Faith. The Presbyterian Church is not an organization for the maintenance of the Westminster Confession, but an organization for the worship of God and for the spread of the truth. It has no right to make the terms of admission to the ministerial office narrower than Christ has made them. To do so is to limit within which tolerance should be exercised is almost an impossibility, and the matter must be left to the discernment of the church courts. When I was induced I promised to submit in the spirit of meekness to the admonitions of the brethren of the Presbytery, and to be subject to them. This promise I am willing to fulfill to you, their successors. I leave the matter in your hands. I have no desire to disturb the peace of the church. I have no desire for freedom to propagate error. I do desire freedom to investigate the truth. That freedom I seek for my brethren as well as myself. I seek it in the real interests of the Presbyterian Church—in the interest of the cause of Christ.

Professor McLaren asked what was the nature of the qualification which Mr. Macdonnell gave. Rev. Mr. Macdonnell replied that his answer was "Yes, with the qualification expressed in the Confession of Faith itself, chap. 31, sec. 24." Professor McLaren then rose to submit a motion to the Presbytery. He cordially concurred in the sentiments of esteem which members of the Presbytery entertained for Mr. Macdonnell, and he was satisfied that in any proceedings that they would find it necessary to institute they would be governed by those feelings, of course in connection with their due attachment to the truth, as they believed it to be revealed in God's Word. In regard to the general drift of the sermon under consideration, while he believed that Principal Caven had set forth what undoubtedly, after Mr. Macdonnell's explanations, they must accept as the intent of that sermon, a perusal of the report in the papers left a stronger impression on the mind than that made by the address of Principal Caven. The circumstances was, however, explained by the fact that the Principal had had private intercourse with Mr. Macdonnell, and obtained explanation of him. But simply reading the report the sermon appeared very much like an argument in favour of the doctrine of restoration, without, of course, having definitely reached the conclusion that such was the truth. He was gratified to have heard Mr. Macdonnell repudiate the report in several particulars. He felt that the language published was not such as Mr. Macdonnell could justly represent after reflection; for example, that which represented the church as teaching that the majority of mankind are lost—a representation which, certainly, was not countenanced in the Confession of Faith, or in the best standard theological writings. He was glad to know that that language, in other languages, was held as not giving an accurate representation of the statements made. But the Presbytery was not assembled to discuss the doctrines of the Confession of Faith, and the many interesting questions that might be raised in connection with the revision of the standards. Of course it was a legitimate question to raise, whether the Confession of Faith might not better be a broader document than it is; and it was perfectly open for Mr. Macdonnell or other member to bring an overture before the Presbytery, and ask it to be transmitted to the Assembly, and have the matter discussed in a constitutional manner. That, however, had not been done, and the question was not, therefore, before the Presbytery. Again, as to the right for this particular provision, or that to be in the Confession was a legitimate subject for discussion, and could be brought before the Presbytery in a regular manner, and the Church at large could be asked to reconsider the question and have its standard brought into more thorough harmony with the teachings of Scripture. But that also had not been done, and the subject was not, therefore, before the Presbytery. The only question in issue at the present time before the Presbytery was whether the teaching of Mr. Macdonnell was in conformity with the standards of the Church. The qualification made by Mr. Macdonnell was a somewhat embarrassing element, and it would be interesting to know whether it was meant to be in the words of the Presbytery to which Mr. Macdonnell then belonged. Would that one should enter into any decision the Court might give in the case, still the Church could not go back to the union in June this year at Montreal. They must look at the standards as they had been deliberately accepted by the Church. The Church had asked one to express understanding that the Confession of Faith represented their views of Divine truth. The Church had asked one to express understanding that he had not departed from the teaching of the standards. The question then before was whether the teaching of Mr. Macdonnell was in conformity with the standards of the Church. A denial of the eternity of future punishment, he thought, was a very serious departure from the system of doctrine, and would lead to a departure on other points. That question could not be left open in one

in the Presbyterian Church in Canada, as it was a doctrine of faith in the entire Christian Church. He moved, "That this Presbytery having had its attention called to the teaching of a sermon said to have been preached by Rev. D. J. Macdonnell in St. Andrew's Church, on Sunday, 20th Sept., and having heard his explanation in regard thereto, agrees to appoint a committee to confer with him, and to report to a subsequent meeting." Rev. J. H. Smith seconded the motion. Rev. J. Bain said that, though now retired, he felt a deep interest in the case, having been a member of the Presbytery that induced Mr. Macdonnell to his present charge. The request he made to be allowed to give a qualified assent to the question of the formula took them all by surprise, and caused no little perplexity. We felt that to agree to his request would be tantamount to altering the Confession, which was beyond our power. On being called to explain, he said that the Confession was not confined to Christian doctrine, but embraced much metaphysical and philosophical matter, and that it was to some of this he made exception. Letters of commendation from Principal Snodgrass, Professor McKerran, and others, were read, bearing strong testimony to his talent, character, and general orthodoxy, and expressing the hope that the small difficulty might be got over, and his high gifts secured to St. Andrew's Church. It should be carefully noted that nothing whatever was said about the doctrines of the Confession, exception was taken to none. (Turning to Mr. Macdonnell, that gentleman bowed assent.) In the circumstances, a leading member of the Church earnestly appealed to him privately to use his influence with certain members of the Presbytery, believing that if the technical difficulty were got over, all would go on well. He did so, and obtained a majority in favour of his induction. He has risen to explain, as reference had been made to the qualified address on which he was received, but being on his feet he might proceed a little further. He had never in the course of his ministry met with any man of eminence who did not think that, after the fashion of his age, the Confession was far too bulky and minute. It was a remarkable document, and it served noble purposes; and he enjoyed much liberty under it, and he hoped it would not be rashly or unwisely touched; but there could be no doubt that if it were to be remodelled it would be greatly abridged and simplified. All the reformed Churches recognized the Holy Scriptures as the supreme standard, all appealed to them, but different denominations found it expedient to have subordinate standards expressive of the same in which they understood the Scriptures. This was the office of the Confession with us; it was the distinctive tenure and head of our association; we must bow to its authority, and if any alteration to be made, it must be done in a regular and constitutional manner. He deprecated the introduction of matters to the pulpit that were only fitted to unsettle people's minds. He could ask questions, not only in theology but in all the inductive sciences, that would make people stare, and which all the philosophers in the world could not answer; he could mention things in experimental science which even Professor Croft could not explain. Even on the fundamental truth of the personality of Deity any minister could raise questions that would only tend to unsettle and perplex the hearer. Pity they should ever turn aside to things that meet rather to stir than to gently edify. He admired the great body of Methodists for keeping aloof from such discussions, and giving themselves wholly to teaching plain scriptural truths. Looking calmly at the matter before them, he thought it would be wise to take the town clock's advice, and "do nothing rashly." He entertained a very high opinion of Mr. Macdonnell intellectually and morally, and still more of his warm, generous, and impulsive heart. He hoped they would make sure they had a matter before them on which they could come to a decision that would bear the criticism of their own minds, and commend itself to the Christian community without.

Rev. Mr. King hoped that the case would be disposed of at the earliest possible moment, for the sake of Mr. Macdonnell and of the community. He desired to state one or two points which had been omitted by Principal Caven. The public should know that an effort had been made to secure a happy termination of the difficulty by private conference with Mr. Macdonnell; even before the requisitionists took the somewhat strong step of calling a special meeting of the Presbytery. That conference was not of an official kind, but a brotherly conference, such as any one would expect if he had made statements that seemed embarrassing the peace of the Church. The qualified assent given by Mr. Macdonnell, was not a vital point in the case because he had frankly admitted that he did not possess any liberty when they did not possess who made no such qualification. He hoped a Committee of Conference would be appointed, and all was exhausted to remove the difficulty so that they might work in harmony with Mr. Macdonnell, who in this city had done excellent service to the cause of Christ as well as to the cause of the Presbyterian Church. He knew of no case in which when a minister's teaching was called in question in Presbytery, the brother had met the Presbytery in a finer spirit than had been displayed by Mr. Macdonnell to-day. (Applause.) Rev. Mr. Robb said that thoroughly sympathizing with the expressions of esteem for Mr. Macdonnell as talents and labours, and he cordially endorsed the remarks offered in regard to the spirit as had shown not only through the matter but in all his intercourse with us brethren. But the question before the Court was not the spirit displayed by Mr. Macdonnell in his intercourse with his brethren, but whether his teaching had been in conformity with the standards of the Church. The Presbytery should bear in mind that the doctrine of the eternity of future punishment was not a peculiarity of the Presbyterian system, that it was no indication of narrowness of theological views. The eternity of future punishment was a fundamental principle of the Evangelical Alliance, and was embraced in the Presbyterian, Methodist, or Episcopal Catechisms, and Evangelical

ponder every thought and word which he intended to bring before his people. Many had the sentiments of his body presented before them, which were evidently those that they desired Mr. Macdonnell to be brought into conformity with the Bible and the standard of faith, and with their own consciences, he thought no great end would be served in sending a committee to work and having it report to another meeting. This would only be adding fuel to the fire; it would be putting too much stress upon the matter after the statements of Mr. Macdonnell to-day. That gentleman regretted certain expressions he made use of, and others which he had employed, but which had been omitted in the public report of the sermon, and made considerable change in the apparent direction of the discourse. In view of these things, and of the stress laid that day upon the doctrine in question as essential to our own system and the whole system of salvation; in view also of the loyalty of Mr. Macdonnell which he (Mr. Mitchell) thought could not but have impressed every one present—a loyalty that would make him obey his Presbytery and Church Courts with all his heart, and take up a suggestion as almost advice or even rebuke—in view of all these considerations he thought the matter now under discussion should be dismissed. He thought what had taken place to-day would prove a lesson to the press in regard to the reporting of sermons. He had himself been reported as almost saying that black was white, and light darkness. If the errors and mistakes (some of them very serious) which had been made in the reporting of sermons could be collected and made the subject of a lecture he would guarantee a large audience could be got together to hear it. (Laughter.) He moved an amendment to the motion, "That whereas from the explanations given by the Rev. D. J. Macdonnell, the direction of the sermon in question is considerably modified; and whereas a very sincere and loyal attachment has been expressed this day by him to the opinion and practice of the Church, we have good reason to feel confidence in him; he it is resolved that the matter in discussion be now dismissed; but inasmuch as he has acted somewhat unwisely in bringing before the public his own personal difficulties settling his mind on the point alluded to, the Presbytery deems it to be its duty to cause in public instruction as to the views they hold on vital questions."

Rev. Dr. Jennings agreed to second the amendment it all after the word "dismissed" was struck out. They were not considering the case of ministers in general, but that of Mr. Macdonnell. This was agreed to by the mover. The motion was put to the Presbytery and lost by a vote of 7 to 21.

The original motion was carried, the following being the Committee appointed:—Rev. Principal Caven, Rev. Prof. Gregg, Rev. Prof. McLaren (Convener), and Rev. Messrs. Reid, King, Robb, Carmichael (of King), Rankin, Dick, Breckridge, Smith, and Topp. The Presbytery then adjourned until 7.30 p.m.

EVENING SEDERUNT.
The Moderator took the chair at 8 o'clock p.m.

After devotional exercises, The minutes of the morning's proceedings were read and confirmed.

Professor McLaren brought up the report of the special Committee. He stated that they had met and conferred with Mr. Macdonnell, and after having several discussions among themselves upon the questions before them, had adopted a report which it was hoped would prove acceptable to the Presbytery. The report was:—

"That the Committee having conferred at length with the Rev. D. J. Macdonnell find as follows:—While admitting the general correctness of the report of the sermon, Mr. Macdonnell stated that there were some omissions and alterations, the general effect of which was to lead to the supposition that he had declared his acceptance of the doctrine of the final restoration of all, and denied the eternity of future punishment; whereas he had simply stated the difficulties he had in arriving at any conclusion; Mr. Macdonnell also stated that he felt it was unwise to speak in a way not in harmony with the Confession of Faith on this particular subject when his own mind was in a state of perplexity, and he expressed his regret for doing so; Mr. Macdonnell agreed while seeking further light on this subject, not to contravene the teaching of the Confession of Faith on the point of his public ministry, and expressed his willingness to state his views on this matter to the Presbytery when called upon. In view of the above explanations and statements, the Committee beg to recommend to the Presbytery for adoption the following deliverance:—'That the Presbytery, taking the premises into consideration, agrees that time be granted to Mr. Macdonnell to consider more carefully the question involved, in hope that his views may soon be brought into complete harmony with the Confession of the Church, and the Presbytery recognizing the fundamental importance of the doctrine of the eternity of future punishment as taught in the Confession of Faith, and the necessity of maintaining in its integrity the Church's testimony thereof, requires Mr. Macdonnell to report to this Court as to his agreement with the teaching of the Confession on the doctrine in question not later than the last regular meeting before the next General Assembly.'"

The Rev. Mr. Mitchell moved the reception of the report.

Rev. Dr. Jennings objected to the conclusion of the report, which, he thought, looked too much like a Star Chamber enactment. He considered that the expressions were harsh and severe. Professor McLaren pointed out that the point could be discussed in the motion for adoption. The report was received. Prof. Caven moved the adoption of the report. He was satisfied that the course recommended was the proper one to take. It was kind towards his brother, and at the same time not unfaithful to the in-

terests entrusted to them. Mr. Macdonnell had met the committee with great frankness, and his explanations on all points were as complete as could be desired. The propositions made by Mr. Macdonnell had been embodied in the report and were before the Presbytery. He had admitted that the report of his sermon was on the whole correct, but in some respects he showed that it had done him an injustice by making him affirm a doctrine in reference to which he was in doubt. He had expressed his regret that he should have expressed views which seemed to be far from the teachings of the Confession, more especially as his own mind was in a state of perplexity. Finally, recognizing his relation to the Church, he had expressed his willingness to report freely to the Presbytery his views and attitude when required. The deliverance suggested by the committee followed very closely these propositions of Mr. Macdonnell, and the Presbytery must be satisfied that while on the one hand it was not severe, on the other hand, it was not unfaithful to the truth. If the committee had recommended a severe decision, they would have suggested that, so long as their reported brother held doubts upon this matter, he should remain a silent, and not preach in the assembly. This would not be unconstitutional, but it would be unwise. They had great confidence in Mr. Macdonnell's truthfulness, and no one believed that he would practice deceit. It would therefore be well to give him time to settle his doubts. Of course it would be a most dangerous thing for the Presbytery to do anything that might be taken as sanctioning a doctrine not recognized in any part of the Church. Such a doctrine materially affected the chief importance, and might alter the ideas held in relation to the powers and attributes of the Deity. He hoped that the Holy Spirit would be given not only to them, but also to their dear brother, so that they might all keep God's truth in unbroken harmony. Rev. Mr. King seconded the motion for adoption.

The report was adopted unanimously. The Presbytery adjourned.

THE REPORT OF THE SINGER.

As the case under consideration arose from the published report of a sermon preached by Rev. Mr. Macdonnell on the 27th September, we publish the text for the information of our readers:—

The text was taken from Romans v., from the 12th verse to the end of the chapter.

He began by expounding the passage at some length. The turning point of it was the representation in the 14th verse of Adam as the type of the coming one—Jesus Christ. In the 12th and 21st verses which were anti-theistic, the points were stated that as the sin of Adam brought death upon all men, so the righteousness of Christ brought eternal life to all men, and in the 15th, 16th, and 17th verses there was a contrast stated to show that the free gift by Christ was greater beyond all comparison than the transgression by Adam. Some points were quite clear—first, that sin is unalterably linked with death, righteousness with life. There were the five words—sin, death, grace, righteousness, life. Sin and death, the two evil powers, on the one side; righteousness and life, the two grand results of God's grace, on the other side, and God's grace between abolishing sin and death, and bringing forth righteousness and life. The favour of God could only rest on the righteous. So, if you would be blessed on earth, living as a man morally and spiritually in the image of God, you must be righteous; and the righteousness of no other being, and of no myriads of beings, would do you a particle of good if you were not righteous yourself. In regard to death, sin, and righteousness, the human race is an organic whole, not a mass of isolated units, and the whole body feels the power of the sinful head or the power of the righteous head. Sin is traced to its source in Adam, our natural head; righteousness is traced to its source in Christ, our spiritual head. When you come to explain how we get our sin from Adam and our righteousness from Christ, you come to the human interpretation of the Divine record, which often lead us into great perplexity. The Pelagian theory that every child is born into the world perfect, but falls through the bad example set by its parents, as Adam from the beginning set a bad example; the Augustinian theory, that the act of Adam was the act of mankind, the whole race being contained in him as the germ; and the federal theory, that there was a covenant between God and Adam, that the latter should stand as a moral probation on behalf of the race, and his obedience or disobedience should be imputed to his descendants; or the Arminian theory, that there being an organic unity of the race, corruption of the nature of man has been entailed upon the descendants of Adam by Adam's sin, which, however, is rather to be called an original in-storming than an original sin, for which God in Christ has provided an abundant remedy—no did not consider as reasonable as that of the Westminster Confession of Faith, which was a kind of combination of the Augustinian view and the Federal theory. After quoting the Confession on the subject, the speaker went on to say:—"This is a human account of the matter—it is not Gospel truth. It is as good an account as any philosopher that I have ever read anything of can yet give us—for this is a matter for the philosopher as well as for the theologian. It is not what is by the Bible, it is started by man's conscience. There is the fact staring you in the face that men are sinners. If there were no Bible you would still see that such is the case. Observe, it is not a bare legal imputation of Adam's sin to men who had no share in it. That we could not believe it would be unjust. It is an imputation of sin to men who share the nature of a man. The poison that is in the root comes out inevitably to the leaf—the root that is in the fountain head mingles with the stream as it rolls onward. I think that is the intelligent view, and I don't think it conflicts with God's righteousness. I say it conflicts with God's righteousness, because all I say death passed upon all, because all I think never has been a man yet that did not sin, and so with regard to Christ, the righteous head, there is no

barred imputation of His righteousness to men who have no share in it, but there is an imputation to men who live in Christ as the branch in the vine. All His fullness overflows into them; every part of His righteousness becomes theirs. For good or for evil the race is one organic whole. The stream of sin flows uninterrupted from the one fountain, Adam, the stream of righteousness flows perennially from the one fountain, Jesus Christ. As the whole race suffered through Adam's sin, so the whole race shall be benefited by Christ's righteousness. That is what these phrases seem to say, and this question at once occurs: Does this passage teach universal salvation—salvation of men without exception? Is that what the words mean? It is what they seem to mean. The passage seems to say, as clearly as human language can say it, that the justification is as extensive with the condemnation; that the pardon is as extensive with the judgment; that the same life-giving is so extensive with the sin. And it seems to say that there will be a mighty preponderance of the good secured by Christ over the evil inherited from Adam. Just read the 18th verse; when you say that "judgment" came upon all men to condemnation you don't except anybody; then when Paul says, 'Righteousness' came upon all men to sanctification, why should you except any? I state the question fully, for this is the question we have to face; and I just simply didn't preach on these verses two or three Sunday ago, because I didn't know exactly what to say on the point. Plain men reading these words without any theology in their heads, and without any preconceived notions, will say that it means that all men who become sinners through Adam, are to be made holy through Christ; and finally, that it is what it does mean. I reiterate that there is to be a mighty preponderance of good over evil; for if through the transgression by one the many died, much more shall the gift of the grace of God abound to the many. Where sin multiplied, grace did much more abound. Are these statements consistent with the cherished views about the saved and lost respectively, about the eternal blessedness of the saved and the eternal misery of the lost? He quoted the opinion of the Rev. Dr. Hodge, that the saved would be infinitely more numerous than the lost, and asked, "How does Dr. Hodge get at that fact?" With the expectation that there will be in the future a time when men will be nearly all righteous, when the knowledge of the Lord shall cover the earth. That is one assumption, and the other is that all who die in infancy will be saved. This is a sad way of bringing in the promise. Does it not lead us to cry out, 'Oh, that all the wicked had died in infancy!' We see men going down to death, dying as drunkards and licentious libertines. Oh that these men had died in their mothers' arms! And then the terrible question comes, How do you know that all infants are saved? The Word of God does not say it any more than it says that all men will be saved. Now we must face this question fairly, as men who believe in Scripture, in God, in righteousness, and in love." After referring to the question of baptism, and expressing his belief that Baptism had nothing to do with the salvation of infants, remarking that the idea was too monstrous for him to entertain for a moment that God would condemn any human being to eternal infancy for the want of a few drops of water on its forehead, he proceeded, "I believe that all infants will be saved—not because I find it in the Scripture, for I don't, but just because it seems to be in accordance with God's love and God's grace, and with what Jesus Christ said about little children coming to Him. It is not because children are not sinners; we know they are. Here is the question:—Can God, through all eternity, look compassionately upon, not only the misery, but the sin of the lost? I heard a good man say not long ago—speaking of the very matter—of how it would affect the redemption in Heaven to know that there are thousands of men suffering in hell—that we, who are going about our ordinary occupations in this city, do not have our happiness interfered with because we know that there is a certain number of persons in prison. No! and why not? Because we have not enough of the love of God in our hearts. But how about God? We may forget, and eat, and drink, and be merry, while there are souls there pining in wretchedness. But how about God? You talk about prison walls; are there any prison walls that will shut in men's spirit from the Father of Spirits? Ah, no, and there is a kind father whose son is languishing in the Central Prison! He does not forget—while we are all forgetful—that his boy will have to be there for months and years, before he will get into the sunshine again. Can the Father of Spirits, think you, forget His poor lost ones who are gnashing their teeth in hell? Is sin stronger than God? Is evil co-existent and co-eternal with the good? These are the questions. I don't say no to them, and I won't say yes, because if that is the case you see you have two Gods, and the evil God is just as powerful as the good God. Now, I am just stating to you my difficulties about this matter of the eternity, not of punishment, merely, but of sin—my difficulty of understanding how the Omnipotent, all-loving, all-gracious God, can make beings who are to sin against Him to enter, and whom He cannot conquer; that these men must go on, stronger than God, rebelling against God, and never able to be subdued by His power. Is that the teaching of Scripture? If so, I will accept it—little as I can understand it—I was going to say believe it. I have said it here before, and I say it again, there are some statements in Scripture that seem to me almost to shut out the belief of anything but eternal misery—eternal punishment. Now, let me read a few passages—not with a view of explaining them, but with a view of leaving you Christian people taking them home and thinking about them and finding out what you believe."

Matt. xii. 32.—And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be

forgiven him, neither in this world, neither in the world to come.
Matt. xxv. 40.—And these shall go away into everlasting punishment, but the righteous into life eternal.
Mark ix. 43.—And if thy hand offend thee cut it off; it is better for thee to enter into life lame, than having two hands to be cast into hell, into the fire that never shall be quenched.
"While that is figurative language, the word 'never' is not figurative.
2 Thes. i. 9.—Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.
"Everlasting destruction! They are awful words, whatever they mean!
1 John v. 16.—If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that no man pray for it.
"Just like the unforgivable sin against the Holy Spirit, even a man's prayer should not pray for him. Why, this is terrible!
Judg. 6.—And the angels whom he kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.
"Well, that doesn't refer to me, but to angels, and if punishment may be of trial in the one case, it may be in the other. There are the strongest passages I know on that side. Let us see some on the other side; for I say that the teaching of Scripture is not clear and unambiguous on this point. It is not such as to give any one the right to say dogmatically—'This is true, and that is false.' In Romans xi., after a long argument about the Jew and the Gentiles, and about how the fall of the Jews was for the good of the Gentiles, and about how the gathering in of the Gentiles was to be for the good of the Jews, and that Israel was to be saved, we read (32nd verse), 'For God hath concluded them all in unbelief, that He might have mercy upon all; but the mercy is as wide as the world. Thus is the natural interpretation of these words:—
1 Cor. xv. 22.—For as in Adam all die, even so in Christ shall all be made alive.
25th verse.—For He must reign till He hath put all enemies under his feet; the last enemy that shall be destroyed is death.
28th verse.—And when all things shall be subdued unto Him, then shall the Son also Himself be subjected unto Him that put all things under Him, that God may be all in all.
"Who could read those words if he had not those other passages about eternal punishment and fire, and the gnawing worms, without thinking that by and by the time will come (as the Scriptures plainly teach there will be such a time) when all things will be put under Jesus Christ, when He will have put all enemies under His feet—all rule, and authority, and all power that are against Him? Does that mean shutting them up in hell to sin and disobey for ever and ever? What does conquering enemies mean with Christ if not transforming them into friends?
Phil. ii. 9-10.—Who, given God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth
"Well, unless there is a great qualification elsewhere in Scripture, there is coming a time when latterly every knee in the Universe (you see how strong the statement is—on earth, over the earth, and under the earth, that is, in hell) shall bow and acknowledge Christ as Lord. In Hebrews ii. 9, it is written that 'He by the grace of God should taste death for every man.' I would not be included, however, to press that.
Ephesians i. 10.—That in the dispensation of the fulness of things He might gather together in one all things in Christ, both which are in heaven and which are in earth; even in Him.
And in the similar passage in Colossians i. 19-20.—For it pleased the Father that in Him should all things dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.
"Now, I have read half a dozen passages on one side and half a dozen on the other, and I repeat that the teaching of the Scripture is not so clear on this matter as the majority of good men and good women have thought, and as it is stated to be by the Confession of Faith of our own Church. I do not say that the Confessions of Faith of any other Church are wrong or not; but I do say that this ought not to be made a matter of fact on the part of Christian people, but should be left an open question for further investigation. For if you ask me to accept these statements about the fire and the worm, I must ask you to accept the other, which says that 'as in the old Adam all died, so in the new Adam shall all be made alive.' There must be a time when that victory will be accomplished, and when every knee will bow in humble submission to Christ. I sympathize intensely with those words of Bunyan:
Oh, yet we trust that somehow good Will be the final goal of ill,
To purge of nature, sins of will,
Defects of doubt and taints of blood;
That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath thus made the pile complete.
That not a worm is cloven in vain,
That not a moth with vain desire,
Is shrivelled in a fruitless fire,
Or but subserves another's gain.
Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.
So run my dream, but what am I?
An infant crying in the night;
An infant crying for the light;
And with no lanthorn but a cry.
Thou wilt, that of the living whole,
No life may fall beyond the grave,

Do not take from what we have
The Most God within the soul!
Are God and Nature then at strife,
That Nature's laws are so at variance
So a part of the typical system,
So careless of the single life?
That I, considering everywhere
Her secret sinning partner dwells,
And the three of fifty seeds
She often brings but one to bear
I follow where I dimly tread,
As I follow with a sort of awe
Upon the great world's altar-steps,
That slope their darkways up to God,
I stretch my hands of faith and hope,
And utter words of love and awe,
To what I feel is Lord of all,
And faintly trust the larger hope.
"These lines of Tennyson come home to many a poor soul, as if there was a sweet consolation in them, and it says, 'Oh, if that only were God's truth!' and I say 'Amen' to that. I think the Christian Church, instead of putting into its Confession of Faith that there is to be eternal punishment for the majority of the human race, would be wiser to sit down in a devout posture, and study Romans, and Ephesians and Colossians. Oh that a greater Augustine would arise, and show how these apparently conflicting passages can be reconciled! I know that there have been good men who, when they considered these things, could see nothing but a great darkness about the face of God. 'But, oh, you say, 'this is dangerous.' I cannot help that. If it is true, it is not dangerous. 'But it is not in the Confession of Faith.' I do not care. I am not bound by the Confession of Faith when it conflicts with the Bible, as you know. The question is, What is the truth of God? Let us get that, and live and die on it. But do not let us be too ready to denigrate ourselves, or to accept the dogmatism of others, as to what is the truth, no matter whether it has come down from the Greek fathers, or the Roman fathers, or the Catholic Church, or the Protestant Church. What we have to do with is the Word of God. Let us make it our daily counselor, that we may begin to fathom the depths in it which have never yet been fathomed. I cannot help speaking with some degree of excitement on this subject, for I can imagine that a man could go up and down the length and breadth of the earth declaring to men that it is God's truth—that God must save every man before the pile will be complete. 'But,' you say, 'it would keep men in sin.' Not at all. Crime was far more rampant when the laws were severe than now, when the gentle laws of love are in force; for love will never make man go wrong. It is not dangerous. For, observe, I have no sympathy, and I hope none of you have, with a kind of universalism which is a good deal preached and talked about now—that which abolishes the distinction between sin and righteousness. If there is universal salvation taught in the Bible, it is not that a man can go on sinning all his life, to his death's day, and then enter heaven, as though he had been righteous all his life. The question is not, Is there a hell? for there is. It is not about punishment, but about the eternity of it. It is not the question of suffering for our sins beyond the grave; for we shall suffer just as surely as we go to bed to-night. But there is nothing dangerous in telling poor sinners that men will have a chance to gain life beyond the grave. Otherwise, how could Christ be said to have 'preached to the spirits in prison, which sometime were disobedient.' I do not think there is any danger if only you remember the cardinal principle with which this passage agrees, that sin reigns unto death; that only through righteousness can grace reign unto eternal life. May God purify our hearts, and make us honest, and keep us from turning the Scripture simply to meet our own views; but let us patiently, thoughtfully, read these wonderful passages that I have read. And it seems to me that if Paul could say with such a triumphant zest that where sin abounded grace did much more abound; so it seems to me there are more astonishing passages, and passages more full of glorious truth, that declare that at some time or other the death, spiritual and carnal, shall be eternally done away; that all enemies shall be subdued to Christ, and 'every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father, and God shall be all in all.'"

Believe in Christ.
We may claim for Christ's sayings an originality and living energy such as have not been rivaled by any speaker. The heathen philosophers gave directions; Christ gave life. Aristotle expounded dialectical conjunction; Christ said, 'As ye would that men should do to you, do ye even so to them.' Cicero wrote excellent advice on friendship; Christ said, 'Love thy neighbor as thyself.' Plato wrote wise prescriptions for particular diseases; Christ infused his own life into men. The Pythagoreans wrote for favorite circles; Christ sent his Gospel to all nations. Christ taught with the authoritative tone and earnestness of the Son of God, saying, 'This is absolute; believe it and be saved, or reject it and be damned.—Ecce Deus.

The Title "Reverend."
Is not one a lawful minister of the Gospel unless he has received ordination at the hands of a licenced bishop? Are even the ministers of the Church of Scotland—a Church established by law as truly as that of England—not lawful clergymen? Does Her Majesty when she worships, as she does for weeks every year, in a Presbyterian Church, encourage unauthorized teachers, and when she receives the Holy Communion at their hands does she countenance a scheme of error? These are some of the points involved in the discussion. In truth, the old High Church notions lie at the bottom of the whole. The days are gone when any sect could lord it with impunity over its neighbours. But one thing it may do—it may by such acts of folly on the part of its members hasten its own downfall more than it is aware. 'Pride goeth before a fall' is a proverb which has not yet got its force.—*Belfast Witness.*

Choice Literature.

Still and Deep.

BY F. M. F. SKENE, AUTHOR OF "TRUD," "ONE LIFE ONLY," ETC.

CHAPTER XI.

Bertrand noticed at once the whiteness of her quivering lips, and the expression of anguish in her tearless eyes, though she struggled to compose herself at the moment she met his gaze.

"Dear Mary," he said tenderly, "I can well understand how sad a moment this must be for you, when, in taking a final farewell of these cherished graves, you seem to be breaking the last link that connects you with those we have lost."

As he spoke a vivid crimson flamed for an instant over her white face; for she knew that he mistook the cause of her sadness, and that it was not for the dead but the living that her young heart was torn with passionate grief, not because those who had been the guardians of her childhood were at rest in Paradise, but because he who stood by her, in the strength and beauty of his youth, was about to be borne from her side by a wave of that inexorable destiny which never might bring him back to the shores of her life.

She did not speak, for she was absolutely true, and she would not even by a look confirm his mistaken opinion. He was accustomed to the stiltedness of her manner, however and went on frankly, "Of course I share all your feelings in that respect entirely, so in future we must comfort one another, little Mary."

"If we ever meet," she said, in her soft low voice.

"If we meet!" he repeated, in surprise; "why surely, dear child, you have no doubt on that point?"

"We part to-morrow and the future is so uncertain," she answered.

"Doubtless; we cannot forecast an hour in this world, and we may meet with a railway accident, or one of the other of us, no later than to-morrow; but I do not see why we should anticipate such terrible contingencies; I dare say we shall both get safe to our destinations, and I mean to come to Chiverville and see you in the spring, so there is as much certainty of our meeting as we can ever have in this life of any event which is yet a few months distant. Do you not believe this child?"

She lifted to his face the deep grey eyes which always reminded him of the lute.

"Dark, and true, and tender is the North," so thoroughly did they combine these qualities, and said, "I believe that it might be so, of course—but you may not come."

"Why? Do you think that I am of so much importance to the nations of Europe that I cannot be spared from my diplomatic post, even for a month or two? Why, you know, do you not, that I can have leave of absence for a few weeks every year? I came over surreptitiously just now, without having applied for my usual leave, so as I am wanted there at present I shall not ask an extension of time now, but shall wait till the spring, when I can claim it for next year, and then I can be with you for some weeks at least—so you must prepare to welcome me properly, little Mary." With all her natural reticence and her present purpose of careful reserve, she could not restrain the murmur that escaped her lips, so low that he had to bend his head to hear it, "Welcome as flowers in May."

"I shall come sooner than they will," he said, smiling. "When the carnival is over in Italy, and the quiet days of Lent have begun, so that there are no more state receptions and ambassadorial balls, then you will see me appear at Mrs. Landham's hospitable home, for I shall: some it to be so, whatever may be the reality; but now, Mary," he continued, throwing off the light manner with which he had tried to beguile her sadness, "I have one word to say to you seriously. This is not the time or the place, standing by this new made grave, to speak of future hopes; but I believe you know what my father's wishes were, and I am anxious you shall understand that they are mine too, and I hope that they will be yours when I can speak to you more openly on the subject."

He took her hand as he spoke, but his natural delicacy prevented him from looking into her downcast face; as for her, her heart stood still in a conflict of feeling which almost took her breath away, for her whole soul leapt forth in boundless rapture at the idea that he might really love her as his wife for his own sake, to make her his wife; but, on the other hand, she shivered with the shuddering dread that his father might have told him how he had wronged her by the avowal of a love that had been given unasked, and that the words he had spoken to her now were born of pity, not of spontaneous affection, and the fear kept her absolutely mute, even at the risk of being misconstrued by Bertrand. Her silence did not surprise him, however, for he knew that it was difficult for her, especially with her habitual timidity, to answer such a veiled declaration as he could only make her now. He felt her little hand trembling in his like a fluttering bird, and when he grasped it tighter she made no attempt to withdraw it, so he was perfectly satisfied, remembering as he did the strong heart-wrung words with which he had told his father what he was to her. He felt entirely secure of her love and faithfulness to him, and at a fitting time he would know how to make her own to him all the devotion which he knew her consecrated nature could feel for that one whom she had, as she had said, elected to be her only love for ever.

He stooped and took two of the white roses from the wreath she had laid on his father's grave, and putting one of them into her hand, he said, "Keep it, Mary, as I shall mine, in remembrance of this hour, and now I think we must take our last look at the dear graves, for it is getting so late and dark."

They knelt down together for a moment at the sacred spot, and then, hand in hand, they went down the churchyard path towards the home that was to be theirs no more.

Next morning, when the crimson dawn was filling all the world with roseate

light, Mary Trévolyan came down the steps she had so often trodden in light-hearted happiness, and which were never to know the touch of her noiseless feet again, and entered the carriage which was to take her and Mrs. Parry to the nearest station. Thus far Bertrand had declared he would accompany them, though he had to return to the deserted house to make various arrangements before finally starting for Dover. Mrs. Parry sobbed unrestrainedly as they drove out of the gates, for she, too, had lost a happy home; but Mary sat like a statue, without a vestige of colour in her sweet still face, and with shadowy eyes, which she kept persistently averted from Bertrand's face. She was struggling with all her strength to maintain her self-control, and it seemed to her that if she looked just once into that sunny face and met the glance of the deep blue eyes she loved so fondly, her composure would give way, and the pent up grief she felt at leaving him burst forth with unmistakable evidence of the deep love she bore him. So, not many words were spoken amongst them till they reached the station; then Mrs. Parry hastily dried her eyes in order to attend to the safety of about twenty packages, large and small, containing all her worldly goods, with which she distracted the mind of the railway porter, till she had established herself in the centre of the platform, firmly seated on one box, with quite a flock of others surrounding her, over which she kept guard, as if she expected them to become animate and run away. Meantime, Bertrand drew Mary aside, and walked up and down the quietest part of the station while they waited for the train.

"I shall write to you often dearest Mary," he said, "and you will do the same for me, will you not?"

"I will answer every letter you ever send me," she answered, in her low soft tone.

"Which means that you will not send me any spontaneous letters, does it not? How careful you are not to offend the proprieties!" he answered, smiling.

"That is not the reason," she said, gently; "but when I receive a letter from you I shall be able to feel sure that you wish to hear from me."

"You may be sure of that at all times, child; but you remember how often we used to say long ago that there never was any one so afraid of being in the way as you were, little Mary, and it is the same spirit which animates you now I can see. Well, I shall secure frequent letters by writing often, and it will not be long before we meet again."

"You said in the spring; do you mean March or April?"

"Yes; I shall come with the violets, like Napoleon. You know that is the reason why his followers use those humble little flowers as their badge—an incongruous one for the mighty Emperor. When he was in Elba they used to say, 'He will come again with the violets,' as he did, and I shall be like him in that respect."

"Oh, not like him, Bertrand!" exclaimed Mary; "for, you know, he came only to go away again for ever—he never touched the shores of France again."

"That is true. Well, I shall not imitate him beyond a return with the violets. He was no true Frenchman, but he made France his own, and I pity him for never being allowed to look on her again. Oh, Mary, I like to think that I shall be on French soil to-night, though it will be but for a few hours."

"Yes, I am so glad that you will have that pleasure, at least on this sad day," she answered; for she knew and sympathized with his intense love for his country. But now the ringing of bells and hurrying to and fro on the platform, announced that the train was at hand, and in another moment it came rushing in, and the moment of separation had indeed arrived. Bertrand found a comfortable seat for Mary in an empty carriage, and then looked around for Mrs. Parry that she might have a place beside her; but she was to be seen flying about the platform in that highly unnecessary state of excitement into which old ladies are apt to work themselves when they are making a railway journey, and he was obliged to go to her assistance in order to prevent such a catastrophe as her being left behind with Mary, and one half of her luggage disappearing in the distance while she was left stranded on the platform with the other half; it was not an easy matter, even for Bertrand, nimble as a cat, to capture the good woman, so wildly did she rush from side to side laden with bundles, and clinging convulsively to a cage containing a venerable cockatoo which had belonged to her husband, and was supposed to have commenced his career in the course of the last century. Bertrand at last succeeded in taking her into custody, and he came back holding tightly by her cloak to the door of the carriage where Mary was seated, and into which he hoisted her by a considerable exertion of manual force, and deposited the cockatoo on the seat beside her; she was still however in a cruel state of uncertainty as to whether one or two cherubed carpet-bags and bonnet-box, which had been placed in the van. She vociferated inquiries on this subject to every porter who passed; and under cover of the outcry she made, Bertrand bent forward to Mary and whispered, "Have you not your white rose safe, dear, as I have mine?"

A soft smile glamed for a time on her sad lips. "O yes!" she whispered, and an involuntary movement of which she was unconscious herself, but which Bertrand at once detected, showed him that the flower he had given her had found a resting place very near to her heart; he had no time to say more—the inexorable whistle sounded, the carriage door was locked, and as the train sped swiftly on, his bright face flashed away from her sight, and it seemed to Mary Trévolyan as if the light of the sun had suddenly faded out from the world.

(The Continuation.)

There is a natural joy over spiritual things; and I pray you not to deceive your souls with it.

NATIVES OF PORTO RICO, in New York and other cities, are said to be forming a committee to cooperate with their countrymen, in casting off the Spanish yoke.

Grace for the Kitchen.

While in the regular harness of city life the sitting-room is so far from the kitchen that we have not much understanding of the toils and perplexities, we have not much to say save when there has been an accident, and the pudding comes in burned or the coffee has not been settled. But in the country, and during vacation, we have more time to consider; and yesterday, our appetite whetted up by sea bathing, we wandered into the culinary department to see when dinner would be ready. We then besought ourselves of the duty of writing an editorial on the Grace necessary for the kitchen.

First: There is the grace for managing a bulky stove. You, being in the hardware business and interested in certain patents, may begin to rattle over the names of stoves which never finish, which do things brown at the right moment, which never take up the habits of our human race and begin to smoke, and never let the fire go out. But we do not believe you. Stoves belong to a fallen race, and the best of them sometimes prove tricky. Sometimes they fly into a hot temper and burn things up, and sometimes they will pour for half an hour because a green chip or unseasoned stick of wood is thrown at them. The best dispositioned stove will sometimes refuse to broil, or stew, or bake, or frizzle. You coax it in every possible way. You reason with it and tell it how important it is that it do its duty, for company has come, or a departing guest must meet the train, or you are too tired to bother any longer, and all it does in reply is to sputter. Here is a place for Christian sympathy and help. For lack of this Martha of Bethany acted precipitately, and many a good woman has lost her equilibrium.

Secondly: There is a grace needed for the pantry. Somehow cups and glasses and cake-baskets will get broken, and no one has done it. Knives will disappear, and no one has taken them. An old saucer that was given to your grandmother the day of her marriage is cracked and set back on the shelf as though it had been uninjured. The tea-caddy has been de spoiled, or flour has unreasonably failed, with no miracle, as in Zaphath, to replenish it. There are but few women who can keep their temper when their best china set gets broken. To study economy for a month, and to find the result of this unusual carefulness has leaked out at some mysterious spigot; to have a whole mess of milk soured by one thunder storm; to have the wash boiler boil over and put out the fire; to have the dessert only half done when the people at dinner are waiting, wondering whether it is to be sage pudding or Narcissus blanc-mange; to have the servant make up her mind she don't like the place, and leave the house in the midst of the ironing; to have to provide elaborate entertainment for some one whom you asked to come to your house, without any idea she would accept the invitation; to find after the quinces are all peeled and cut that the brass kettle has been borrowed.—Christian at Work.

An Exquisite Story by Lamartine.

In the tribe of Neggedoh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice.

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you."

The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied,—

"I cannot rise; I have not dismounted left."

Naber, touched with pity, dismounted, led his horse to the spot, and, with great difficulty, set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle than he set spurs to the horse, and galloped off, calling out as he did so,—

"It is I, Daher. I have got the horse, and am off with him."

Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber, who was armed with a spear.

"Since heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

Because, said the noble Arab, "an eye might be really ill, and men would try to help him. You will be the cause of my refusing to perform an act of charity, if fear of being duped, as I have been."

Struck with shame at these words, Daher was silent for a moment, then, springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

The Iceland Falcon.

The most powerful and active, as well as prompt and intrepid of all birds of prey, is the Iceland falcon, (*Falco gyrfalco*), which comes over in winter to Iceland in whole flights from Greenland and the Arctic regions, where they probably breed and pass the summer, as Sir Edward Parry saw them frequently in his last voyage. They were always esteemed the best for sport, both on account of their size, activity and endurance, and from early times were imported by the kings of Denmark, who prized them so much that they punished with death any person found guilty of destroying them. Those engaged in taking them were bound under heavy penalties to deliver them to no one but the king's own falconer; and even so late

as 1753 the spirit of the law had not much changed, as we may judge from an account of a writer on Icelandic history, in which he says that the king of Denmark sent every year a falconer with two attendants to Iceland, who, on landing, repaired to a house, called the king's falcon-house, for the purpose of receiving the birds caught by the native Icelanders, who were licensed to do so. About mid-summer these catchers brought their birds on horseback, holding a pole with another fixed across it, on which ten or twelve sat, all capped—that is, with their heads covered with caps or hoods. This pole was held in their hands and rested on the stirrup. The falconer examined them very carefully, retaining only the best to send to Denmark. During the voyage they were arranged between the decks, tied to poles, two rows on a side. These poles were covered with coarse cloth, over a stuffing of straw, and lines were strung on either side, pretty close, that they might have something to catch hold of in case of the ship's rolling. The catchers received a written testimony of their respective good qualities, by virtue of which they received sums from the king's receiver, generally varying from £3 for the best.—Land and Water.

Old-Fashioned Things.

There was once an apartment old-fashioned as the family institution itself, which no upholsterer can find upon his list, and which modern fashionable mansions have no place for. There are drawing, smoking, and billiard rooms; dining, dancing, reading, and sewing rooms; nurseries and play rooms; but the mother's room has gone out of fashion. Ah, there have been such sanctuaries wherein living souls have armed themselves for stern conflict, and dying ones take flight to a better world. Perchance there may yet be some faint, lingering reminiscence of the atmosphere of that sacred place in the minds of some weary, world-worn men or women which serves to remind them of the lessons of faith, hope, and charity imparted there. There was no occasion to use highly polished furniture in that room that the touch of little fingers might deface, and the cool white pillows were so tempting to the tired or sick ones that ruffled "shams" would never have been tolerated. There was a great work-basket on a stand in lieu of a rosewood sewing-machine, and a Bible instead of a French novel; indeed, it was terribly old-fashioned, for there was not a French article in it. But all the happiness of the household found its source in that room, and it was as the Holy of Holies to the family circle.

There is yet another thing that seems in great danger of becoming old-fashioned. We refer to the family Bible—the one which our fathers read and believed in, and by whose precepts they moulded their lives. Instead of the pure and undefiled religion which it proclaims, men are seeking to establish sciences and doctrines which shall undermine its teachings and destroy its influence. Thank God that though infidelity and sophistry may adopt the pitiful theories substituted for His gift of eternal life, the grant army of Christians will maintain their belief in the promises and threatenings of this divine revelation, notwithstanding the repeated attacks of the infidel force. Let us cling to these sweet, old-fashioned associations which we have inherited from our ancestors. Love of home, respect for the aged, filial and fraternal affection, the sanctity of the marriage vow, strict observance of the Sabbath and attendance upon the sanctuary, and, more than all, "holiness unto the Lord"—all these things bear not only the stamp of divine approval, but the endorsement of earth's greatest, most successful, and happiest men. The fashion of this world passeth away, but the precious influences emanating from these time-honored virtues shall outlast all wealth and power and earthly possessions, and extend even to eternity itself.—Christian at Work.

Lightning-Strikes.

Prodigious effects of lightning have been recorded. In 1769 it struck a powder-magazine in Brescia; two hundred thousand pounds of powder were exploded. One-third of the houses of the city were thrown down, and three thousand men lost their lives. A similar accident occurred four months since in Turkey, which was also accompanied by great loss of life. Many ships have been destroyed by lightning, and some which have never been heard of after sailing may have been set on fire by this agency. "In July, 1818, a fine vessel was struck by lightning off Boulogne, and consumed within sight of the coast. In 1843, a large transport, the *Marian*, conveying a part of H. M. 49th Regiment, was struck by lightning off the Cape of Good Hope, five men killed, and the vessel nearly wrecked. Another ship, the *Dejance*, laden with rockets, shells, artillery, and other military stores, was fearfully struck by lightning at Nankin, in August, 1842, and narrowly escaped being blown up. The cases of the packet ship *New York*, nearly annihilated by lightning in April, 1827, of the *Trompe*, another liner, in 1848; of the *Unicorn*, in 1840, of the *Nadras*, also in 1840, in which case part of the side was knocked out; together with a multiplicity of others, present fearful examples of the terrible effects of lightning in our merchant navy, but from which ships of the royal navy are now secure."—Sir William Snow Harris, on Protection of Ships from Lightning.—*Atlanta Monthly*.

IN NEWFOUNDLAND, much distress is expected in their outposts this winter. It is expected they will require Government aid.

THE AMERICAN Revivalists have caused some increase of the insane patients in St. Bartholomew's Hospital, London. One woman calls herself "Moody and Sankey."

PRELIMINARY operations on the Channel Tunnel are to be begun in a few days, by sinking a shaft to the depth of 100 metres on the French coast, near Calais.

French Evangelization.

To the Ministers, Members, and Adherents of the Presbyterian Church in Canada:

The First General Assembly having appointed a Board of French Evangelization, its Secretary, the Rev. Chas. A. Tanner, is now presenting its claims to congregations, and soliciting contributions to its funds. Your attention is therefore respectfully requested to the following:

I. The Object. The Assembly proposes to have the gospel preached to our countrymen speaking the French language, and to establish among them Mission stations wherever practicable; while at the same time the Missionaries of the Board supply ordinances to many neglected English-speaking Protestants.

II. The means employed.—The Board has under its care eight French ministers, three licentiates, three missionary teachers, sixteen French students for the ministry, five French congregations, several in which French and English are preached, and six mission schools.

III. The Fields occupied.—These are distributed throughout the Dominion from Windsor, Ontario, to Pictou, Nova Scotia. There are thirty-one fields to which the labors of the missionaries of the Board have been extended, with encouraging success, and others can be readily entered so soon as the church supplies the means of doing so.

IV. Results.—Through the labors of Rev. Chas. Chiniquy, aided by Rev. Chas. A. Tanner, and Mr. Amaron, in Montreal, a very large number have already renounced the errors of the Romish Church, and formed themselves into a Presbyterian congregation. The St. John's Church, Montreal, formerly in connection with the Church of Scotland, being too small for the increased attendance, the large building, now as Russell Hall, was purchased at a cost of \$20,000, and is occupied every Lord's Day, and during the week also, by large and attentive audiences.

The Presbytery of Pictou, Nova Scotia, reports to the Board that as one of the results of the labors of Mr. E. D. Pelletier, student, during the last six months, 125 persons have publicly renounced Romanism, and petitioned the Presbytery for the continuance of the services of the missionary. Reports of a similar nature come from other fields, showing the large measure in which the Lord is pleased to prosper the work. The Board, however, is greatly embarrassed for lack of means, and earnestly appeals to you for aid in spreading the truth among this people.

V. Finance.—The estimated annual expense of prosecuting the work efficiently is about \$10,000 for which no other provision exists except the free will offerings of the members and adherents of the church at large. This is exclusive of the price of the Russell Hall, on which payments must be made during the year. The necessity of liberal contributions in support of this work of the Assembly, and what is in many respects the great work of the Church in Canada, is therefore apparent.

Owing to many important and pressing duties, Mr. Tanner cannot visit all the congregations of the church, and as funds are so urgently required, that unless speedily furnished, the work must be diminished by abandoning certain parts of it, the Board, before resorting to such measures, presents the matter specially to ministers, elders, managers, deacons, and Sabbath School superintendents, in the hope that prompt action may be taken. All contributions should be forwarded to A. B. Stewart, Official Assignee, Montreal. By authority of the Executive Board, D. H. MacVICAR, Chairman, R. CAMPBELL, Vice Chairman, CHAS. A. TANNER, Secretary, A. B. STEWART, Treasurer.

SOME time back, a lady in a stage coach in England was singing, as night drew on, the lines of one of the most earnest and sweetest hymns in our Prayer-book. She heard, as she sang, the deep sobs of a man near her. She went on, and those deep sobs seemed only to deepen in their agony. At last he said, "Madam, I wrote that hymn. I believed I was sincere. But I have since fallen away, and now, though I may still believe, I cannot love. Let me only say there is no misery like mine."

IN ALL the Beecher-Tilton suits, a *nolle prosequi* has been entered by the District Attorney of Brooklyn, there being no probability of any more decisive conclusion than before.

Our attention has of late been frequently called to the increase of crime in this country. It appears the condition of our neighbours at the South is, in this respect, even worse than ours. The prison of Sing Sing at New York is built to accommodate 1,100 persons. In former times it was seldom much over half filled. At the present time it contains no less than 1,500 convicts. The excess, beyond the proper prison capacity, has been crowded in by putting two into cells intended for one. At the New York penitentiary, at Auburn, the condition of affairs is similar; the prison is crammed to its utmost capacity, a thing scarcely ever known before. The same remarks apply to various other prisons in the States. There can be no doubt of the ugly fact that crime has increased to a fearful extent. Two words explain it, "hard times." The stagnation of industry and shrinkage of business operations consequent on the financial crisis, has caused enforced idleness to tens of thousands of men and women who depended on their weekly earnings for support. The effect of such a state of affairs in the development of crime can be easily imagined. The deplorable results are seen in the criminal reports of the daily press, and the crowded condition of every prison in the land. As it is always darkest just before dawn, so we hope the matter has got so bad that we may look for brighter times near at hand.

Scientific and Useful.

RUBBER HORSESHOE.

A rubber horse-shoe has been invented by a gentleman in Newark, N.J., says the Rural New Yorker...

EVERGREENS AMONG FRUIT TREES.

The Scientific American says: "A well-grown evergreen tree gives off continually an exoderm of warmth and moisture that reaches a distance of its area in height...

EGGS AS A DIET.

On this subject the Poultry Review has the following pertinent and suggestive remarks:—"Would it not be wise to substitute more eggs for meat in our daily diet?"

The London Garden gives the following as the rules of the Royal Horticultural Society for the preservation of choice fruits:

One of its Evils.

The Jewish Messenger says:—"In a prominent place of worship, recently, one of the officials paid a visit to the choir during the service, and was surprised to see the tenor reading a new paper, instead of listening to the prayers and sermon."

NO HUMBAG.

We do not wish to inform you, reader, that Dr. Wonderful, or any other man, has discovered a remedy that cures all diseases of the mind body or estate...

A WALKING ADVERTISEMENT.

LIMESTONE SPRINGS, S. C. Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir,—I am a walking advertisement for your Golden Medical Discovery...

The above is but a fair sample of hundreds of letters which are received by Dr. Pierce, and in the face of such evidence, who can longer doubt that the Doctor's medicines cure the worst cases of Chronic Catarrh.

Special Notices.

The hair is not only one of the accessories of human beauty, but is designed to protect the health; as a bad conductor of heat it serves to equalize the temperature of the brain.

Amongst Atlantic cables, steam navigations and those progressions of science and art that mark the nineteenth century, not the least useful are Dr. Ayer's medicines.

READ THIS TWICE.—Five to thirty drops of THOMAS' ELECTRIC OIL, will cure common Sore Throat. It never fails in Croup. It will cure a Cold or Cough in twenty-four to forty-eight hours.

The London Garden gives the following as the rules of the Royal Horticultural Society for the preservation of choice fruits:

S. N. THOMAS, PHELPS, N.Y. And NORTHERN & LYMAN, Toronto, Ont., Sole Agents for the Dominion.

NOTE—Electric—Selected and Electricized.

Messrs. W. G. Chute & Co. GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings, to make known the wonderful effect of your Indian Rheumatic Cure...

MARYLAND FARMS and Nurseries, 10,000 Acres. Near railroad. Location healthy. Titles good. Address W. B. S. 222 E. 4th St. Baltimore, D.C.

HAGYARD'S Anti-bilious & Cathartic Sugar-Coated Pills, FOR Liver Complaints, Gout, Jaundice, Dyspepsia, Rheumatism, Affections of the Bladder and Kidneys, Fevers, Nervousness, Erysipelas, Diseases of the Skin, Impurity of the Blood, Inflammation, Melancholy, Sick Headache, Costiveness, Pains in the Head, Breast, Side, Back and Limbs, Bilious Affections, Female Diseases, &c., &c.

There is scarcely any disease in which purgative medicine are not more or less required, and much sickness and suffering might be prevented were they more generally used.

MILBURN, BENTLEY & PEARSON, PROPRIETORS, TORONTO.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives. RODGERS' Sott's Carvers and Steels. ELECTRO-PLATE Table, Dessert, and Tea Spoons.

RICE LEWIS & SON, HARDWARE MERCHANTS, TORONTO.

\$2,500 A YEAR MADE WITH OUR GRAND COMBINATION PROSPECTUS.

FITS! FITS! FITS!

CURE OF EPILEPSY; OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

A MOST REMARKABLE CURE. PHILADELPHIA, June 28th, 1867. I have been afflicted with Epilepsy for some years...

IS THERE A CURE FOR EPILEPSY? GENTLEMEN,—I feel bound by a sense of duty, and a desire to benefit my fellow-beings...

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS, BY HANCOCK'S EPILEPTIC PILLS.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Georgia, Atlanta, Ga.

TO THE EDITOR OF THE "JOURNAL."—I feel bound by a sense of duty, and a desire to benefit my fellow-beings...

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TO THE EDITOR OF THE "JOURNAL."—I feel bound by a sense of duty, and a desire to benefit my fellow-beings...

Sent to any part of the country, by mail, free of postage. Address, W. P. L. 100 N. 3rd St. Philadelphia, Pa.

DR. C. M'LANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilated...

Whenever the above symptoms are found to exist,

DR. C. M'LANE'S VERMIFUGE Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant our judging ourselves to the public to

RETURN THE MONEY

In every instance where it should produce a cure, "providing the symptoms attending the sickness, the child should warrant the repudiation of the being the cause."

We pledge ourselves to the public, that

Dr. C. M'LANE'S Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

Children's and Ladies' Scotch Merino Hosiery, Children's and Ladies' English Merino Hosiery, Children's Coloured and White Cotton Hosiery...

HOSIERY!!

ORAWFORD & SMITH

Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

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Alexander & Stark, STOCK BROKERS.

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10 KING ST. EAST, (Members of the Stock Exchange.)

Buy and sell Stocks, Debentures, &c. Mortgages and Loans negotiated.

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JUST RECEIVED

WILLIAM GORDON'S,

134 YONGE STREET,

A quantity of new Patent FLOOR CLOTH COVERING

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Suitable for Offices, Dining and Billiard Rooms it is known to be of great durability. Also a large assortment of

BRUSSEL AND TAPESTRY CARPETS.

LIVE AGENTS WANTED!

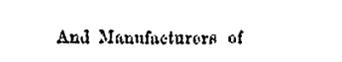
To sell Dr. Chase's Receipts, or information for Everybody in every County in the United States and Canada.

Prepared by Dr. J. C. Ayer & Co., LOWELL, MASS. PRICE \$1.00.

\$5 TO \$20 PER DAY.—Agents wanted for all parts of the country.

JAMES SHIELDS & CO., IMPORTERS OF GROCERIES, And Manufacturers of Biscuits and Confectionery.

Corner of Yonge and Temperance Sts., TORONTO.



HALL'S

Vegetable Sicilian Hair Renewer

Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone.

It restores the capillary glands to their normal vigor, and will create a new growth except in extreme old age.

Address all orders to FLEMING BROS., PITTSBURGH, PA.

Children's and Ladies' Scotch Merino Hosiery, Children's and Ladies' English Merino Hosiery, Children's Coloured and White Cotton Hosiery...

HOSIERY!!

ORAWFORD & SMITH

Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

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LIVE AGENTS WANTED!

To sell Dr. Chase's Receipts, or information for Everybody in every County in the United States and Canada.

Prepared by Dr. J. C. Ayer & Co., LOWELL, MASS. PRICE \$1.00.

\$5 TO \$20 PER DAY.—Agents wanted for all parts of the country.

Agents wanted for all parts of the country.

THE PRODUCE MARKETS.

Table with columns for commodity names (Wheat, Flour, etc.) and prices in Toronto and London.



Yorkshire Game Poultry advertisement describing the quality and uses of the birds.

Year Book & Almanac

Advertisement for the Dominion of Canada & Newfoundland Year Book & Almanac for 1876, edited by Rev. James Cameron.

CHINA HALL

Advertisement for China Hall, 71 King Street East, Toronto, listing various goods and prices.

GLOVER HARRISON

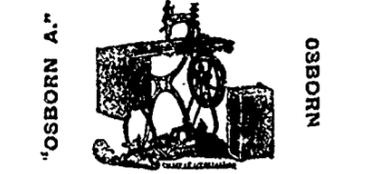
Advertisement for Glover Harrison, Importer of Domestic Hardware, Rodger's Pocket and Table Outlery.

D. S. KEITH & CO.

Advertisement for D. S. Keith & Co., Plumbers, Gas & Steam Fitters, Brass Foundry and Minishers.

PURE GRAPE WINE

Advertisement for Pure Grape Wine, unfermented, for sacramental purposes.



Advertisement for Guelph Sewing Machine Co., featuring the 'Osborn A.' machine.

WESTERN ADVERTISER

Advertisement for the Western Advertiser, a weekly liberal publication.

OPINIONS OF THE PRESS, &c., IN REGARD TO THE YEAR BOOK FOR 1876.

Opinions of the press and other publications regarding the Year Book for 1876.

J. BRUCE & CO.

Advertisement for J. Bruce & Co., Artists and Photographers, 118 King Street West, Toronto.

Scribner's Monthly

Advertisement for Scribner's Monthly magazine for 1876, featuring various articles and serial stories.

AMERICAN COLLEGES

Advertisement for American Colleges, listing various institutions and their offerings.

OLD NEW YORK

Advertisement for Old New York, a collection of letters and historical documents.

THE BRITISH AMERICAN Commercial College

Advertisement for The British American Commercial College, offering education in commerce and business.

Legal Cards

Legal notices and advertisements for law firms such as Rose, MacDonald & Merritt.

Business Cards

Business advertisements for various services including renovating and dyeing, and shoe making.

Medical and Dental

Medical and dental advertisements for practitioners like G. Trotter and J. W. Elliot.

CANADA STAINED GLASS WORKS

Advertisement for Canada Stained Glass Works, established in 1866.

BLIMMER MFG CO

Advertisement for Blimmer Mfg Co, manufacturers of church bells.

McSHANE BELL FOUNDRY

Advertisement for McShane Bell Foundry, manufacturers of church bells.

The Thalberg Piano

Advertisement for the Thalberg Piano, highlighting its quality and low price.

LESLIE, SKIRROW, & CO.

Advertisement for Leslie, Skirrow & Co., stock and extra machine oil.

STOCK'S Extra Machine Oil

Advertisement for Stock's Extra Machine Oil, emphasizing its performance.



REPAIRED BY J. D. LAWLOR

Advertisement for J. D. Lawlor, a specialist in repairing sewing machines.



AGENTS WANTED FOR PATHWAYS OF THE HOLY LAND

Advertisement for 'Pathways of the Holy Land' book, seeking agents.

AGENTS WANTED FOR PRESENT CONFLICT

Advertisement for 'Present Conflict' book, seeking agents.

AGENTS WANTED FOR THE \$50,000 BONANZA

Advertisement for '\$50,000 Bonanza' book, seeking agents.

AGENTS WANTED FOR CROSS & CROWN

Advertisement for 'Cross & Crown' book, seeking agents.