

wearied and sore of heart, came forth from his council chamber, and calling to him his Court Artist, thus addressed him,

"I am sickened of faces ignoble,
Hypocrites, cowards, and knaves;
I shall shrink to their shrunken measure;
Chief slave in a realm of slaves.

Paint me a true man's picture,
Gracious, and wise, and good;
Dowered with the strength of heroes,
And the beauty of womanhood.

It shall hang in my inmost chamber,
That hither when I retire,
It may fill my soul with its grandeur,
And warm it with secret fire."

So from the great King sounding the highest notes of the "human heart's misere," to the little child who discovers that the castle of blocks so carefully reared will not stand the touch of careless foot and hand, and is not after all a castle, the disappointed cry goes forth, and the heart will turn in its best moments and its last extremity to that grand broad rock of Truth, upon which the storms may beat without changing its hue, and upon which the foundations of the earth were laid, and whose builder and maker is God.

J. E. FITCH,
Wolfville.

The Christian Messenger.

Halifax, N. S., June 20th, 1877.

PRESBYTERIANISM, in its highest court—the GENERAL ASSEMBLY—has been shewing itself in Halifax during the past week.

We are not familiar with all the steps by which this body is reached, nor are we certain what are the special functions of the several inferior courts and their relation to the higher. We may, however, mention for the information of our readers who may be unacquainted with these ecclesiastical arrangements, that, as we understand the matter, the first court is the Session composed of the officers of each regularly constituted congregation, the Minister being the Moderator. To this body is committed the discipline, financial arrangements, and preservation of the records, &c.

The second court is the Presbytery, consisting of the ministers and one ruling elder from each Session in a given district.

The third court is the Synod, which is formed of a combination of at least three Presbyteries.

The GENERAL ASSEMBLY is the fourth and highest court or tribunal to which are submitted all proceedings of the inferior courts. It is composed of an equal number of ministers and elders from the Presbyteries, and usually comprehends all the Presbyteries under one civil government. The General Assembly now in session in St. Matthew's Church, is we believe, composed of one in four of the ministers and elders in each Presbytery in the Dominion of Canada. There are upwards of 300 delegates, or commissioners as they are termed, in the city from all parts of the Dominion, from Newfoundland and from Bermuda.

The first meeting of this august body was on Wednesday evening last, when the Rev. Dr. Topp, of Toronto the retiring Moderator, preached the opening sermon on the peculiar obligations and responsibility of the Church, from Esther iv. 14.

In the election of Moderator, Rev. Dr. McLeod of Sydney, C. B., had 90 votes and Rev. James Bennett, of St. John, N. B., 41.

Dr. McLeod was declared elected. Rev. Dr. Robb and others offered some objection to the introduction of the use of the organ in the opening service, regarding it as offensive to God.

The Macdonnell case, as it is called, occupied the attention of the Presbyterian Assembly on Friday and Saturday.

Mr. M., in his church at Toronto, presented in a sermon a class of passages of Scripture, which, as he put it, seem to teach the eternity of the future punishment of the wicked, and another class of passages which seem to teach the opposite doctrine. He held up these two classes of passages as so well balanced that the doctrine of eternal punishment of the wicked was suspended in great doubt. This sermon got into the papers. The Presbytery of Toronto took the matter in hand. It then passed into the General Assembly and occupied its attention last year. This resulted in referring the matter again to the Presbytery, with the advice that Mr. Macdonnell should give a definite statement to the Assembly now in session in Halifax. Thus far Mr. Macdonnell has apologized for preaching the doctrine, stat-

ing that a constitutional way should have been taken. He pledges himself that he will not preach as he did again. He now states that he holds no opinion at variance with the teaching of the church on the doctrine of future punishment. Whereupon Dr. McGregor moved that the case do now terminate; and Dr. Topp moved that Mr. Macdonnell be required to state positively that he believes with the church in the matter of future punishment.

Friday and Saturday were given to the discussion of the matter in connexion with these two resolutions. At two o'clock on Saturday the resolutions were put, and there appeared for Dr. Topp's motion 174 and for Dr. McGregor 82. Mr. Macdonnell then rose in the Assembly and stated that he had replied as positively as a minister of the church who had subscribed to the standards could consistently do; and that he demanded as his constitutional right that the Presbytery of Toronto be required to proceed against him by libel, i. e., by formulating and making charges and putting him on his trial in a regular way. By this it seems that so far the matter has been before the Presbytery of Toronto and before the Assembly of last year and also this year merely in the way of giving advice and administering reproof.

Of the proceedings in the Assembly we would say that there was far more confusion and irregularity than might have been expected of a body which looks back upon centuries of experience and carefully formulated rules of procedure; but as an offset to this it was gratifying to mark the exhibition of freedom and independence. There is no slavery in the Assembly—no Czarism. That is a sign of great good in view of the great future of this "Canada of ours."

Some of the best talent that the country can contribute, the soundest learning of the age, and a devotion to truth that would have refreshed the Spirit of Knox himself, had it been present, were manifest in the discussion. The case in hand divided the house into Liberals and Conservatives. Dr. McKnight was the most conservative on the Liberal side; and Professor McLaren was the most liberal of the Conservatives.

The heart of the argument of the Conservatives was that if Mr. Macdonnell doubted the doctrine of eternal punishment he could not preach it; and if the assembly put its imprimatur upon this state of his belief, it would thereby, in such case as a precedent, permit any minister to drop any doctrine he might choose, and so one by one any or all their grand doctrines might be abandoned with the sanction of the church court. On the other hand the Liberals pleaded that Mr. M. had gone as far as he could—had promised not to preach against the view of the church, and that now he should not be further pressed. To press further was temptation and oppression to him.

It occurred to us that Mr. Macdonnell had by his sermon unsettled the foundation of a fundamental doctrine of the Presbyterian Church; and that he was bound to re-establish himself on that foundation as firmly as he was when he entered the ministry, or, if he was in doubt, so that he could not take that step, he should have requested suspension from the body, till such time as he could know definitely whether or not he could take common ground with his denomination in this matter. It is hardly fair for a doubter who is already condemned, to ask a great denomination to mar or put in jeopardy a fundamental doctrine, and expose itself to all the consequences of such an act now and in the great future, simply to accommodate itself to the vagaries, doubt and indecision of one man.

The matter, even should it end here, will serve a good purpose: it will be thought a light thing in the Presbyterian body of Canada, during the existence of the present generation for a minister to disturb his creed. A sense of solemn accountability must as the result of the discussion settle down upon the minds of the ministry at large. "Advanced views" have been taught a lesson, and that is to make haste slowly.

We feel that the Christian community generally is interested in this matter, and the signs of the times viewed in the light of this discussion are hopeful. The Word of God, and the Word of God only in matters of faith and practice comes to the front; and the word of God as interpreted by the learning, talent and piety of all the ages.

The matter will receive further attention before the assembly closes its session.

THE WESTERN BAPTIST ASSOCIATION,

Assembled at Liverpool on Saturday at 10 o'clock, A. M. After devotional exercises, the Rev. W. H. Richan was chosen Moderator; Revs. W. H. Warren and E. Whitman, Secretaries; Samuel Freeman, and George S. Parker, Treasurers, and B. H. Parker, Auditor. Revs. — Brennan, Willard Parker, and A. Shields were appointed a committee to examine letters, and Revs. John Clarke, E. O. Read and Trotter to read them. There was a large public Temperance Meeting on Saturday evening.

Letters were read from sixty-two churches, showing over 700 baptisms.

On Sunday seventeen churches were supplied by twenty-five members of the Association. Rev. P. Gallagher preached the Association Sermon; subject, "Final perseverance." Monday evening was devoted to the subjects of Missions and Education.

There were 110 delegates present, and the utmost hospitality was shown to visitors by residents.

ACADIA COLLEGE AND HORTON ACADEMY.

The *Berwick Star* gave in an extra, a resumé of the Anniversary proceedings at Wolfville, and prefaced it with a comparison of the work done there, and at other educational institutions:

The amount of work done at Wolfville contrasts very favorably with what is done at similar institutions in N. S.

From the last report of the Supt. of Education we learn that in the Arts course, Acadia had 57 students; Dalhousie 52; Sackville College 33; Kings 28, for the last school year. These figures taken in connection with the fact that the standard of admission to Acadia College, its course of study and length of term time are all in advance of any similar institution in the Province, are at once an index of the enterprise of its supporters and the appreciation of the public. Horton Academy exhibits a similar gratifying comparison. From the same authority we get the following figures:

Horton Academy in Latin,	176.
" " " " " Greek,	87.
The ten County Academies, Latin,	116.
" " " " " Greek,	37.
The six other Special " " " Latin,	178.
" " " " " Greek,	58.

It thus appears that the Academy at Wolfville does considerable more classical teaching than the ten County Academies and the six other Special Academies belonging to the Educational System of N. S. This is done, too, at no expense to the Province, while the other academies receive a yearly grant of over \$10,000.

Another interesting feature mentioned in connection with the Science Department is that of the *Geological Expedition*. "One of the features of a College course at Wolfville, is an annual expedition for Geological and Mineralogical purposes under the direction of the Professor of Science. This usually takes place towards the last of May, and is designed to give the Junior Class, who have just completed their Geological studies, an opportunity for practical work. This year, the party chartered a small schooner and visited in her, Blomidon, Five Islands, Partridge Island, Cape D'Or and the Joggins. The trip proved to be a very pleasant and profitable one to the budding Scientists. The shores of Minas Basin and the Bay of Fundy afford excellent facilities for scientific exploration. Minerals abound in great variety and valuable fossils are often obtainable. Among the valuable specimens collected this year was a *Stigmario* about ten feet long. It was found in complete condition and will be placed by Prof. Kennedy in the College Museum, so that future visitors will be able to see what kind of trees grew in the Carboniferous period of N. S. untold centuries ago."

In the matter of Ritualism in the Church of England it appears that a week or two since, the Rev. Mr. Tooth returned again to his vicarage at St. James's, Hatchham, and at an early hour on Sunday morning obtained, or rather forced, an entrance into his church, for the purpose of celebrating what is called the Holy Communion. The summonses to this service were not issued till late on Saturday evening, but before eight o'clock on Sunday morning not fewer than 400 persons had assembled, and soon after, Mr. Tooth, wearing an alb and white silk chasuble, accompanied by another clergyman and a lay assistant, commenced the celebration. As might have been expected there was something of a stir. Mr. Fry, one of the newly-appointed churchwardens, came in a flurry, accompanied by two policemen, and wanted

to have Mr. Tooth taken up as a trespasser on ground that he had been declared no longer entitled legally to hold. However, Mr. Tooth was not taken up, and he remained for the time master of the situation. It should be remembered that the vestments he wore, and the mode of ceremonial he adopted, had been finally condemned only the day before by the Judicial Committee of the Privy Council in the case of Mr. Ridsdale, incumbent of St. Peter's, Folkestone. Of course, the law as it was then declared must be regarded henceforth, and until it is contradicted, as the law for the whole Church. But Mr. Tooth prefers, apparently, to be "a law unto himself." He will not leave the Church of England, but the authorities who are appointed by law to govern it he is determined to defy. We shall soon see what will be the issue in his case. The wearing of the chasuble and alb during the Communion Service is once more declared to be illegal. The use of the wafer is likewise condemned, as is also the setting up without a faculty of a crucifix on the screen between the chancel and the nave in the church. All these things may seem to us supremely unimportant, and the angry contention about them almost ludicrous; but to the Ritualists, apparently, they are tremendously momentous. Evidently, the battle has begun, although for its issues we must be content to wait.

We find from the report of proceedings in the Senate of the University of Halifax, that the Rev. George M. Grant has resigned his position as a member of the Senate. Convocation is called for Nov. 9th for the purpose of choosing three names to put before the government that they may appoint one to fill the place of Mr. Grant.

Why does Mr. Grant resign? has been asked, but answered variously. We shall not attempt any reply, but if there is a cause, it may have something to do with the University fulfilling the prediction of its becoming a Provincial Teaching University.

CHRONOLOGY OF THE WEEK.

	A. D.
June 12. Wat Tyler killed.....	1381
" " Death of Dr. Arnold, of Rugby.....	1842
" " 14. Battle of Naseby.....	1645
" " " Battle of Marengo.....	1800
" " 15. Magna Charta signed.....	1215
" " " Papal Bull issued against Luther.....	1520
" " 16. Death of the Duke of Marlborough.....	1722
" " 17. Death of Joseph Addison.....	1719
" " " Battle of Bunker's Hill.....	1775
" " " Death of the Countess of Huntingdon.....	1798

Note.—In last week's Chronology we recorded (under June 4) the "infamous trial of Dr. Leighton." Dr. L. had published a book entitled "Zion's plea against Prelacy." For this he was brought to trial before the Court of High Commission, and sentenced "to be imprisoned for life; to be fined ten thousand pounds; to be degraded from the ministry; to be placed in the pillory at Westminster, and whipt; to have one of his ears cut off, and one side of his nose slit; to be branded on the cheek with a red-hot iron with the letters S. S. for 'Sower of Sedition';—after a few days to be pilloried a second time in Cheapside; then to be whipt again, to have the other ear cut off, the other side of the nose slit, and the other cheek branded with S. S. Bishop Laud was present at the trial; "he pulled off his cap while this merciless sentence was pronouncing, and gave God thanks for it!" On Friday, Jan. 10, 1645, he was himself beheaded on Tower Hill, London, for high treason.

Efforts have been made to keep the Philadelphia Exhibition open on Sundays as on other days with the exception of the machinery. This has been coupled with a wish to have in connexion with the Exhibition on week days, plenty of first class vocal and instrumental music, ballet-dancing &c., and on Sundays sacred concerts and religious and scientific lectures. The following resolution is to be voted on in two weeks by the exhibitors first, and then the managers:

Resolved, That the Board of Directors be requested to open the Exhibition on Sundays, but not with the machinery; that they place the rostrum at the disposal of the various religious denominations for the purpose of holding service during Sunday afternoons; that an appropriation of say 10 per cent. of the gross receipts of the day be made to any charitable association in charge of the denomination occupying the rostrum for that Sunday, or such other charitable object as said denomination may name.

The observance of the Sabbath during the Centennial was above all praise, and taught a good lesson to the world.

We were unable last week to give a full report of the speeches at the dinner of the Acadia College Alumni, nor shall we now attempt to do so, but some things said by two or three of the speakers are well worthy of being placed in a more permanent form. Of these we may mention those of Professor Foster, of Fredericton, Rev. E. M. Saunders, and Rev. Dr. Sawyer.

Professor Foster congratulated the friends of Acadia College on the efficient condition of their Institution, and believed it was the duty of the denomination, in view of the fact that denominational Colleges were a fact in Nova Scotia, to carry forward the work of Acadia to the greatest possible degree of success; but he remarked that if it were a case of commencing the work of Collegiate education, it would be better to have one College in common for the entire population, and for each denomination to form around it a Theological school. In this way he believed the best interests of higher education would be subserved.

To this view of the subject the Rev. E. M. Saunders replied, that while circumstances may have had more to do in shaping the policy of higher education in Nova Scotia, than principle, yet the Baptists did not admit that their Institutions were based on a foundation no better than that of accident. If by a thorough examination of the subject, to which the Baptists had been driven, especially during the past year, it had been found that circumstances had led us into a policy at variance with sound principles, reconstruction would be our motto; and we would not rest till our labours were given in conformity with the soundest policy. Mr. S. complemented Prof. F. stating that he overflowed the limits of a State College; that he was larger than his creed;—large enough for a denominational College. A denominational College was not a sectarian College.

Two considerations were presented in favour of denominational Colleges, especially for a new country. First denominational church life would be engaged in behalf of such colleges, but for a State College there was no influence equal to this that could be called into action. This was a power that would draw students from the towns and the remotest country districts. In this way denominational Colleges were adapted to extend College education over the greatest extent of ground.

There was secondly, in denominational Colleges a guarantee that the instructors would be men, who accept God's word and held it up as a rule of faith and practice; but no such guarantee could be given by a State College. The State on principle could not take the matter of religious belief into account, and if the belief of a President or Professor could be taken into the account by the State in case of an appointment, yet practically it would be found impossible. In the composition of a government might be found all beliefs and no belief; and thus there would exist perfect disqualification for testing the religious belief of a professor or president. This made it possible, as was actually the fact in some colleges, for the youth of the country to be exposed at the most critical age to the baneful influences, if not the teachings of scepticism and infidelity. Mr. S. then remarked that he had taken the liberty to put before the mind of Prof. Foster the fact, that the Baptists had the firmest conviction, that their Institutions were based on the soundest principles; and that, if they had the work before them of beginning College education, they would do just as their fathers had done.

In a speech marked by that carefulness of thought, soundness of view and precision of language for which Dr. Sawyer is so distinguished, the views presented by Mr. Saunders were lifted up by Dr. S. and placed in the sunlight of first principles—principle kept aloft by the Baptists of all ages—the entire freedom of the church from the State. Where the interests of the church are at stake, as they are in higher education, then in the matter of judging of instruction and instructors the right could not be delegated to the State.

The Interior (Piedbaptist) remarks: "It so happens, however, that we do not think there is any 'regenerating influence,' in baptism. If we did, the first thing we would do would be to join the Baptists."

The Watchman (Baptist) appropriately adds, "Do not be too sure of that. The consent of the Baptists would have to be first obtained, and no Baptist believes in the regenerating influence of baptism."