

OUR COMMUNIONS.

There are eight or nine communions held within the bounds of this Presbytery, at which full services are held in Gaelic as well as in English. Indeed the Gaelic services occupy a day more than the English—namely the “Ceist” day. As we have only three members who officiate in that language, it will be seen that they have their hands full for the summer. They will require to be often absent from their own congregations, but we hope their pulpits will be supplied by our Catechists as often as possible.

It is remarkable the deep attachment our people have to the language of their ancestors, not indeed that they show so much love for it upon ordinary Sabbath days, but at the great yearly gatherings, their hearts glow with more than usual fervour, and we meet with numbers at the Gaelic service who have been content with English all the rest of the year. Even when they had the opportunity of waiting for the Gaelic service every Sabbath.

Another remarkable thing is the large gathering on the Ceist day, compared with the often small number which assembles on Thursday—the day of humiliation. Our countrymen are possessed of strong religious feeling, and we believe that if their attention were strongly drawn to the duty of joining in the Thursday’s service of humiliation and confession, nearly as many would assemble to confess their sins as we see gathering on the Friday to hear their neighbours discourse.

Another remarkable thing is how few men speakers we find rising to take part in the Ceist. Every year we are losing the old ones who had so much influence in their day, and few are coming to take their place. This is a matter of regret. The Friday’s service might be most interesting if our young men would take

part, even though they should speak in English.

Lastly we would respectfully suggest that when service is held on Sabbath in English alone, those who understand Gaelic should hold a prayer meeting in the Church before or after service, for benefit especially of old people who are not used to the other tongue.

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THE MACDONNELL CASE.

The Macdonnell affair came before the Toronto Presbytery last week, when the following were read:

“TORONTO, 20th May.

To the Moderator of the Presbytery of Toronto:

“REV. AND DEAR SIR,—

Desirous of leaving nothing undone on my part to prevent the evil results apprehended by many from the discussion in the Assembly of the matter at issue between the Presbytery and myself, I herewith submit a form of statement which I have been led to hope may be accepted by the Presbytery, and may render it possible with the consent of parties, to relieve the Assembly of the consideration of the case.

“I am,

“Yours respectfully

“D. J. MACDONNELL.

STATEMENT.

“Notwithstanding the difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith as formerly given.

“D. J. MACDONNELL.

After discussion the following resolution was adopted:—

“That the statement submitted by Mr. Macdonnell be transferred to the General Assembly, with the expression of hope that the Assembly may find it a