

aspect of this question, we may be permitted to touch on two or three particulars affecting our general position which may have somewhat to do with our growth.

First, might not a well-considered plan of action in our denominational affairs, and a faithful carrying out thereof, secure to our body some advantages possessed by other denominations in which we have been supposed deficient?

While maintaining intact the Scriptural independency of the Churches in managing their own affairs, means might be found to give greater prominence to our oneness in Christ. This, especially in the settlement and dismissal of ministers, ordinations and recognitions, services to be in order among us requiring the presence and countenance of the bishops and delegates of the Churches in the immediate locality, although not excluding that of leading brethren from a distance : and further in aiming to secure the essential point of good and regular standing in the ministry, by a mutual understanding of general principles to which all submitted.

Second, the cultivation of a stronger denominational spirit among us would tend to strengthen us generally.

A deeper interest would be felt in our work. Desertions from our ranks would be less likely to occur, especially among members removing from cities to country places. Our public denominational gatherings, such as Associations and Unions, would become more attractive, especially if, instead of constitution-making and amending occupying a large part of the time, thought was concentrated on whatever tends to deepen and extend the work of God in ourselves and others.

Third, our missionary operations require to be calmly and prayerfully reviewed, that we may be aroused to prosecute them with stronger faith and maintain them vigorously.

If any improvement can be made in our machinery, by all means let us adopt it. If special evangelistic services are found to be honoured of God in saving souls, let efforts be made to hold them. If our reliance on pecuniary assistance from England has been found to impede our development in self-help and Christian vigour, let us set about awakening such zeal and love in the hearts of all that our treasury will be replenished by offerings demonstrative of Christian willingness and consecration.

THE CASE OF THE REV. D. J. MACDONNELL.

BY THE EDITOR.

The case of the Rev. D. J. Macdonnell, of St. Andrew's Church in this city, who, some months ago, was charged before the Toronto Presbytery with having departed from the standards of the Presbyterian Church, in regard to the doctrine of "Future Punishment," came up for a hearing again on the 4th ult., that being the time fixed by that body at which he was required to report as to his agreement, or otherwise, with the teachings of the Confession of Faith. In accordance with their requirement, Mr. Macdonnell submitted the following statement :—

"1. So far as the language of the Confession of Faith on this point is concerned, I find that it is almost entirely borrowed from Scripture, and I declare my adhesion to it, understanding the phrase 'eternal torments' to have the same meaning as 'everlasting punishment' in Matthew xxv.

"2. While I do not consider myself debarred by the teaching of Scripture from hoping that God may in some way put an end to sin and suffering, I am satisfied that it is not a part of the message with which I am entrusted as a minister of the Gospel to hold out any hope of future pardon to those who have in this life rejected Christ, 'Now is the accepted time.' What God may do hereafter is apparently not among the things revealed, or intended to be known.