

was thus torturing himself? He at first did not seem to hear, but at length stopping, he lay exhausted upon the ground, and answered in a faint voice that he was going to Punderpoor. After some further questions, as the writer remonstrated with him upon the folly of such a course, he raised his head from the ground, and half reclining, said that he had come so far already that he could not desist now. He stated that his village was near Chandrapoor, 450 miles to the east from there, that he had spent 15 months on the way thus far, and that it was 40 miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and walking back to the nearest village would remain until the next day receiving his food from the villagers. Then he would return, and from the place left the previous day, would begin again his toilsome pilgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud,—for a year and three months this poor man had been rolling himself along towards the shrine of Vithoba. Yet it was not a sense of sin or a desire for pardon that induced him to undertake this painful journey. But it was evident, upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought a reputation for holiness."

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Dr. Norman Macleod on Ecclesiastical Coquetry.

Our readers are well aware that a somewhat ominous flirtation has been carried on of late between certain ecclesiastical leaders of the Scottish Episcopal and Established Churches. At the close of his address on missions on Tuesday, Dr. Norman Macleod gave his deliverance on the matter, and a very explicit and decided deliverance it is, and all the more significant that he had the ex-moderator, Dr. Bisset, present before him. After claiming to have in his own congregation the "three orders"—he having a set of ordained deacons, which he wished every congregation in the Church had—Dr. Macleod went on to say he had no wish to hear himself addressed "Lord Bishop of the Barony," or his friend before him as "My Lord Bishop of Bourtie." "They needed no unions with other Churches, in order to do their work, far less with that Church, with its titled bishops, which had always been a stranger to Scotland, and never more alienated

than now." "And, while we have gentlemen, whom we respect as scholars, inviting us to join that communion, we, because we think it wrong, forbid the banns." There is no mistake about this; and we honor Dr. Macleod for having courageously put his foot on the miserable flunkysm which has of late been making "debasement signs to catch the eye" of the hierarchy, and other occupants of the high places of the land.—*Aberdeen Free Press.*

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Strathbogies Outdone.

A correspondent on whom we can place the most implicit reliance, sends us (*Elgin Courier*) the following:—During the communion season in the Free Church of Strathgelfer, three weeks ago, on the Friday—the great day when "the men" are privileged to display their powers—three ministers of the Established Church, who were at the time at the Strath, devoutly took their places in the crowd of hearers. The meeting was presided over by a rev. gentleman, the author of a book on certain superstitions in Ross-shire! On the entrance of the ministers, one of whom was the speaker's own fellow-laborer in the town of D—, he addressed his lay coadjutors as follows:—"Friends, I rise to put you on your guard as to what you say, as I see three emissaries from the devil have come among us." *Verbum sat!* How this language contrasts with that of Dr. Norman Macleod, in the last *Missionary Record* of the Church of Scotland:—"God has spared Dr. Duh. our first missionary to India, to return to his native land. May his voice sound like a trumpet through the country, and may God strengthen him to rouse us all to engage in the blessed work to which he himself has devoted his heart, soul, and strength. It is impossible for him to do good to one portion of the Church without his doing good to the whole; faith, truth, and love are boundless in their influence." "Now abideth faith, hope, charity:" but according to the Ross-shire divine, the greatest of these is—

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CHURCH AT HOME.

Established Presbytery—The Bellahouston "Plagiarism" Case.

The ordinary monthly meeting of the Established Presbytery of Glasgow was held on Wednesday—Mr Norman Macleod, Moderator. The minutes of last meeting were read and confirmed. Mr. Galbraith, writer, as agent for the libellers in the case against Mr. Porteous, the presentee to the chapel of Bellahouston, stated that since last meeting of Presbytery his clients had taken into serious consideration the effect of that judgment of the Presbytery on the congregation