

Presbytery of Peterboro'

The Quarterly Meeting of this court was held at Cobourg, on the 4th of July. Mr. Reeve's resignation of his pastoral charge at Haliburton was laid on the table together with a copy of a series of resolutions adopted at a congregational meeting. The resolutions expressed the congregation's profound respect and esteem for their pastor, but expressed also their reluctant acquiescence in the necessity of his resignation. After mature consideration of all the circumstances, the Presbytery decided to accept the resignation, and appointed Mr. Tully to preach at Haliburton on the 10th inst., and declare the pulpit vacant. Mr. D. McRae having declined the call to Warsaw and Dummer, Mr. Clark was again appointed to moderate in a call at those places when requested by the people to do so. In view of the facts that Mr. Douglas had been appointed by the General Assembly missionary to India, that he had accepted the appointment, and that the congregation of Cobourg had signified to the Presbyteries that while cherishing the strongest feelings of regard and affection for Mr. Douglas, they would yet, under the circumstances, offer no opposition to the dissolution of the pastoral tie, it was agreed unanimously to release Mr. Douglas from his charge, to declare the pulpit vacant on the 9th inst., and to accept the following minute which a committee was appointed to prepare:—"In parting with their brother, Mr. J. M. Douglas, the Presbytery desire to record their sense of the ability, faithfulness, and assiduity with which he has discharged the various duties devolving upon him as administrator of Jesus Christ, and the ready and valuable assistance they have ever received from him as a member of this court. They part from him with reluctance and sorrow; but they feel at the same time that he is honored in no common degree in having the Cross of Separation from home and friends laid upon his shoulders. They feel likewise that they too are in some measure honored with him. They feel themselves honored inasmuch as one of their number has been called to this high work, and inasmuch as they will have on their roll the name of a missionary appointed to labour in Central India. They hope that this last circumstance will do much throughout the congregations within the bounds to increase the spirit of prayer, and to call forth an ungrudging liberality in favour of the great cause of Foreign Missions. They rejoice that while as in the case of the Apostles, their brother's lot will be that of the pioneer, his guide will be the All-perfect, and his leader, the Captain of Salvation. They rejoice, too, that his task of tillage is appointed him in a soil rich and promising, though unclaimed; and they trust that the seed his toil will bring will not be scanty nor long delayed. They trust that he and his fellow-labourers in India will be speedy sharers in those mighty and splendid victories of the Lamb which the Lord is so often in these days granting to the missionary band. In giving up their brother and his beloved wife to this great work, the Presbytery rejoice that it is to no losing cause, but to one for whose ultimate success a word that never can be broken has been pledged, and which is fought for by all the powers of providence and grace. As they anticipate for him personally the sure reward—the incorruptible crown—so they confidently anticipate for the cause itself complete and certain victory over every adverse force. It is the Presbytery's hope and prayer that Mr. Douglas and those who may be associated in the mission with him may be permitted to do much to hasten the coming of the day when the kingdoms of this world shall become the kingdom of our Lord and of his Christ." Messrs. MacLennan, Cleland and Donald, ministers, and Mr. John Sutherland, elder, were appointed a Committee to consider what should be done with the old church in Cobourg. Arrangements were made for the dispensation of sealing ordinances at the mission stations within the bounds. Mr. Ewing was appointed moderator for the ensuing six months. It was agreed that the Presbytery should meet again at Peterboro' and within St. Paul's Church there, on the 22nd of August at 2 p.m. The next quarterly meeting was appointed to be held at Cobourg on the 26th of September, at 10 a.m. Mr. MacLennan was appointed to represent the Presbytery at the designation of Mr. Douglas, which is to take place on the evening of that day; and in the afternoon a Presbyterian Sabbath School Convention will be held, for which Mr. McKay was appointed to make the necessary arrangements. Mr. Cleland was appointed a member of the Presbytery's Home Mission Committee in place of Mr. Douglas.

W. DONALD, Pres. Clerk.

"One in Christ."

At a recent "union meeting," this motto was put up in a conspicuous place "One in Christ." We have every confidence in the sincerity of this and similar expressions, so far as the intention of those who use them is concerned. But that does not make them any the less unreal or false in fact. "One in Christ," used under such circumstances, means that those who adopt it for their motto are intending to remain not one in their several organizations, and to make an invisible and intangible imaginary unity the excuse for not doing their duty in practical unity. The "union meeting" is not intended to remove differences, but to perpetuate them. It is to do away with the uneasy feeling that sects are had, by an opiate of occasional association. "It is a lovely thing to see different denominations of Christians meeting together in harmony," is often said. It is not a lovely thing at all, but very unlovely. If the differences are unreal they ought to be abolished; if they are real they ought to prevent this pretence of harmony. What would be thought of an army of which the various regiments should all say that they fought under one flag; but never act together or in concert, save upon mere parade; and scatter each to separate

battle-fields whenever any fighting was to be done? "One in Christ" does not mean divided in Christ's kingdom.—Halifax Churchman.

The Eastern Question.

Lord Derby received a lecture on the 16th inst from the Christian League, and he administered one in return. A memorial from the deputation of the League set forth that all Europe sympathizes with the oppressed Christians, while England stands alone in supporting their oppressors, thus meriting the taunts that their Christianity is profession, and their love of liberty empty boast. They begged that the English Government in the interest of peace will withhold their support, both moral and political, from the Sultan's Government, and give the Christians of European Turkey an opportunity of carrying out their future destiny without any external interference at all. The memorial did not entirely meet the views of Lord Derby, although he sympathized with the main object the League had in view. On the same day, he received a deputation on the Eastern question of forty members of Parliament and five hundred and seventy-one others, in favor of strict neutrality, except when it may be possible to interpose friendly offices to mitigate horrors, and to hasten the close of the conflict. We are under no apprehension that the British Government will render the slightest material aid to Turkey, unless to counteract any direct assistance Russia may give to the Christians. What we cannot understand, however, is this: There are at least two recent treaties in existence between Turkey on the one side, and the great powers of Europe on the other, in which Turkey stipulates to give the Christians equal privileges with Mahometans throughout the Empire. The articles of the treaties have been broken—the Christians have been as much oppressed, persecuted, outraged, murdered, as ever; and yet England insists that the contest arising from so barbarous a state of things shall be fought out by the oppressed Christians and the Turks alone. This, we say, is what completely puzzles many, until they recur to the fact that the integrity of the Turkish Empire is one of the first axioms in the creed of the British Statesman.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS. MARRIED. On the 12th inst., at the residence of the bride's father, Carling, by the Rev. D. B. McRae, Mr. GEORGE WILKINSON to Miss LAURA COLE. On the 5th inst., at the residence of the bride's father, Vornham House, Ashburnham, by Rev. Mr. WILCOX, JOHN CARROLL, Esq., to FRANCES YELDING, eldest daughter of William Snyder, Esq. In Lindsay, at the residence of Mr. D. C. Trew, Russell Street, on Wednesday, 5th inst., Mr. W. H. BALLARD, M.A., of Hamilton, to Miss E. J. McCORDALE, daughter of the late Captain McCordale, of Oakville. On the 7th inst., at the manse, Picton, by the Rev. J. MacKenzie, Mr. ADAM WAY to Miss LINDA, daughter of Mr. James Simpson, all of Sophiasburgh.

Official Announcements.

MEETINGS OF PRESBYTERIES. PETERBORO.—In St. Paul's Church, Peterboro, 22nd August, at 2 p.m. At Cobourg on the 26th September, at 10 a.m. LONDON.—An adjourned meeting will be held in First Presbyterian Church, London, on the 26th inst., at 2 o'clock, p.m. Next regular meeting in same place on last Tuesday of September, at 2 p.m. KINGSTON.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 7.30 p.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuesday of September, at 11 o'clock, a.m. Adjourned meeting of this Presbytery will be held at Welland on Tuesday, 25th July, at 2 o'clock, p.m. PARIS.—In Knox Church, Ayr, on Tuesday, 19th September, at 2 p.m. STRATFORD.—In St. Andrew's Church, on Wednesday, 2nd August, at 10 a.m. BARRIE.—Next meeting at Barrie, last Tuesday in August, at 11 a.m. LINDSAY.—At Canlington.

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The Thirty-Sixth Session will begin on 4th October. The Calendar just published contains full information as to the curriculum, subject of study, courses for graduation, scholarships, etc., and may be obtained on application to the Registrar, Kingston, July 1st, 1876. PROFESSOR MOWAT

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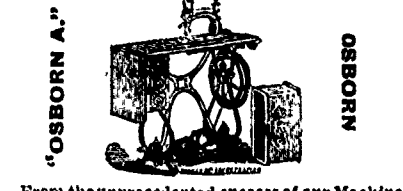
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