

upon kneeling; and though it may be well fitted for the abstraction of the thoughts, it is also promotive of drowsiness, and rather indolent looking.—*Guardian*. (Glasgow).

UNION IN NEW BRUNSWICK.

A good deal of agitation has been going on among Presbyterians in New Brunswick, as elsewhere, on the subject of Union. We trust that after the deliverances of the Synods of Canada, Nova Scotia, and New Brunswick, this vexed question will be allowed to rest, at least till more real harmony and brotherly affection may be felt as well as expressed. The Synod in connection with the Church of Scotland, while unanimously declining Union, for obvious reasons, frankly and courteously held out the right hand of Christian fellowship to their brother Presbyterians. The offer, we regret to say, has not been accepted apparently in the best spirit. A religious paper in Nova Scotia attributes the result to the Scotch element prevailing so largely in the Synods—which it, rather rudely we think, characterizes as made up of "fossilized incapables," and as being "nuisances." The writer, for aught we know, may intend this for wit or humor or both, but it is scarcely calculated to help in smoothing away difficulties. We fear that, if the Scotch element were taken away even from his own church, it would leave behind it rather a sorry remnant. Suppose that Professors King, Lyall, McKnight, and Smith, Dr. McLeod, Dr. Forrester, Mr. Sedgewick, Mr. Bayne, and the other Scotchmen belonging to the United Body, were removed—what then?

The editor of *The Colonial Presbyterian*, has been more guarded and polite, though he has allowed the use of his columns to say some strong things and give vent to a bitterness of spirit which is not a good harbinger of Union.

At all events would it not be well to say nothing about Union for a few years, but diligently cultivate in the interim a spirit of harmony by mutual forbearance and a reciprocity of kindly and friendly acts. And, when jealousies and envyings have been killed out by good deeds, engendering a unity of feeling and mutual confidence; when heart really warms to heart; then will be the time to strike the iron, when there is no alloy of suspicion or insincerity, and there may be a rational hope that the bodies will be knit and welded so firmly that the bond will be indissoluble. Till that happy time it will be mere idle and mischievous talk, widening the distance, exasperating the feelings, and bringing a reproach on our common Christianity.—*Pictou Record* for October.

PROGRESS IN FRANCE.

Rev. Dr. Baird, in a recent letter from Europe to the *New York Observer*, states that there are now five chapels in Lyons, which have six hundred and twenty communicants, nearly three thousand attendants and five Sabbath schools; that there are three suburban chapels, four ordained ministers, ten evangelists, (who visit from house to house, converse with the people, hold meetings, and distribute the Scriptures), and several school teachers—in all eighteen laborers. One of the evangelists, who has almost exclusively looked after the thousands of troops whom the French Government keep here in camp, has distributed sixty thousand copies of the Sacred Scriptures, mostly copies of the New Testament, during the last six years! And all this is going on in the second and most intense Roman Catholic city in France, and under the eye of Monsignor Donald, the "Primate of the Gauls."

No less interesting is the progress of the Gospel in Paris where now Christ is preached in at least thirty-two churches, oratorios, and chapels.—*Banner of the Covenant*.

ANGLICAN MONASTICS.

A "Religious House" is to be opened for young men who are members of the Church of England, and in which they are to receive a life under fixed reli-