

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th and 7th current, Rev. J. M. King, Moderator, when the following were the chief items of business. An application was read from the congregation of Bay Street, Toronto, for leave to sell their church and lot, and to purchase another site and erect thereon a new church, somewhere in a district specified by the applicants. The leave asked was granted by the Presbytery. A letter was read from Rev. A. Tait, accepting of the call from St. Andrew's Church, Caledon, etc. The clerk stated that he had assigned him subjects of trial for ordination. And it was agreed to meet at Mono Mills on the 28th inst. at noon for the purpose of hearing said trials, and if satisfied therewith to meet again same day and place at 2.30 p.m., for the purpose of ordaining Mr. Tait; Rev. D. J. McDonnell to preach, Rev. J. M. Cameron to preside, put the questions, and give the charge to the minister, and Rev. J. M. McIntyre to address the people. Professor Gregg reported that he had, as appointed, preached to the congregation of West King, and cited them to appear for their interests. No commissioner appeared, but it was agreed to accept of the resignation of Rev. J. Adams, to express regret that through failing health he had been obliged to take this step, in which the Presbytery concurred, and that his claims be favourably recommended for allowance from the Aged and Infirm Ministers' Fund. The Moderator, having left the chair *pro tem*, produced and read the Annual Report of the Home Mission Committee, from which it appeared that, in addition to vacancies, there are under the care of the Committee nine mission fields, with sixteen preaching stations connected therewith; that the families embraced in them are 387, the communicants 553, the average attendance 1218; that the stations have paid for supply, \$2,211; have spent in church building, \$916, and have received in assistance, \$586; that the amount of assistance from the Assembly's Committee for stations and weak congregations was \$1,011; and the amount contributed by congregations and Sabbath Schools in the Presbytery to the fund of its Committee was nearly \$4,200—a larger sum by over \$700 than any previous year. The foregoing report was received with special thanks to the convener and the treasurer, and the Committee were re-appointed, with a few necessary changes. Messrs. J. Wilkie, M.A.; F. Ballantyne, M.A.; J. McCoy, M.A.; J. R. Beattie, M.A.; and J. Johnstone, theological students, who were certified to have finished their curriculum, appeared and were taken on preliminary trials for license. The examination was satisfactory, and the Presbytery agreed to apply on their behalf, as usual, to the General Assembly. Also the Moderator and the Clerk were appointed to assign them the necessary subjects for further trial. Much of the Presbytery's time was spent on Remits of Assembly, some having been disposed of previously. It was agreed that ministers permitted to retire from the active duties of their office on the ground of age or infirmity, should be entitled to have their names retained on the rolls of their several Presbyteries; and in no case should transference to another Presbytery be granted; also, that this position should be forfeited in the case of such ministers afterwards engaging in a secular employment. To the Remit, if the names of ordained Missionaries employed for one year or a longer period by Presbyteries in particular mission districts should be placed on the rolls of said Presbyteries; it was agreed to answer, yes. The Remit anent questions to be put to office-bearers, and the formula to be subscribed by them, was disposed of as follows: Questions 1, 2, 3, 4, 5, 6, and 8, to be put to ministers were all approved of unanimously, question 7 by a large majority. The various questions proposed to be put to candidates for license were unanimously approved of. On question 2 of those to be put to elders before ordination, a vote was taken, when the amendment to approve prevailed over the motion to substitute the words "Shorter Catechism" for the words "Confession of Faith," as adopted by this Church in the Basis of Union. All the other questions were approved of unanimously. Also the questions to be put to deacons. And likewise the Formula. In regard to the remit on Ecclesiastical Procedure, it was carried by a majority to transmit to the Assembly the suggestions for correction previously adopted, and to respectfully represent the propriety of a committee being appointed to consider all the suggestions of the several Presbyteries, with power eventually to issue the book as a general guide in Ecclesiastical Procedure. A lengthened report on the state of

religion was read by Rev. John Smith, on behalf of a committee appointed thereanent. The report was received with thanks; was also adopted, and ordered to be transmitted to the superior court. In connection therewith, a committee on Sabbath observance was appointed, with instructions to secure, as far as possible, the co-operation of other religious organizations in the city, with a view to abate the existing forms of Sabbath desecration. A letter was read from Rev. Dr. Topp, representing his desire and previous endeavours (because of failing strength) to obtain a colleague and successor, and now, because he had hitherto failed in this respect, tendering the resignation of his pastoral charge. After some deliberation, a motion was adopted, expressing the sympathy of the Presbytery with Dr. Topp in the circumstances which had led him to take this step, and appointing a committee to wait on him, and see whether it would not be possible to induce him to withdraw his resignation. The committee reported at a subsequent stage, that on meeting with Dr. Topp they found him not disposed to withdraw his resignation, but that out of deference to wishes expressed by them, he is willing that his resignation lie on the table in the meantime. It was then resolved to re-appoint the committee, with two others added to them, for the purpose of meeting with the office-bearers of Knox Church congregation, and confer with them anent the resignation of Dr. Topp, and report to an adjourned meeting of Presbytery on the 29th current at 2 p.m. Agreeably to previous arrangements, a report (long and interesting) was read from a committee anent the visits paid by certain elders and laymen to the various Sabbath Schools throughout the bounds. The report, which is worthy of publication, was listened to by many members of the churches in the city, as well as by the members of Presbytery. Thereafter a number of short, but excellent addresses were given by office-bearers connected with our Sabbath Schools, Mr. D. Fotheringham, Mr. J. L. Blaikie, Mr. W. Adamson, Mr. D. Picken, Mr. J. McNab, and Hon. J. McMurrich. On motion made by Rev. Dr. Robb, seconded by Rev. D. J. Macdonnell, the report was adopted, and thanks were tendered to the committee's convener, Rev. J. M. Cameron, also to the secretary, Mr. T. Kirkland, and the various gentlemen who had either delivered addresses, or had paid visits to the Sabbath Schools. Leave of absence from their pulpits for three months was given, as applied for, to Revs. W. Meikle and R. Pettigrew, with the understanding that their pulpits be supplied in their absence. Resignations were received from Mr. A. Duff, Mr. John Barclay, and Rev. Dr. Reid, as commissioners to the General Assembly, the latter having been recently appointed a commissioner by the Presbytery of Manitoba. In place of these brethren respectively Mr. Wm. Rennie, Mr. Robert Balmer, and Rev. James Pringle were appointed. Rev. R. M. Croll, as convener of a committee on standing orders, submitted and read a report thereanent. The report was received, and the committee was re-appointed, with the addition of Dr. Reid, to consider further the matters in question and report thereon at a subsequent meeting. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of July at 11 a.m.—R. MONTEATH, *Pres. Clerk*.

THE COST OF DISCIPLESHIP.

Never since the time of our Lord was it so easy for a man to begin a Christian life, and so hard for a man to continue a Christian life, as it is in the present day. During Christ's sojourn upon earth it was no light matter to become his disciple. It costs us little to-day—in fact, it adds to our respectability. The Church does not hide itself in some upper chamber, and every branch of it is a centre of intelligence and light. It is therefore a help rather than a disgrace to belong to the Church of Christ. There is a danger of men regarding religion as a thing to be had at any time, so fully and freely is it proclaimed to all. We can purchase gold and diamonds, but we cannot buy or earn salvation, which is eternal life through Jesus Christ our Lord. Religion is to-day, as it ever has been, a thing of pains and cost. There has been improvement in every department of the world, but no change has taken place in the matter of the soul. With all our advancement in education, science, and art, it is not a whit easier to be a disciple of the Lord Jesus Christ than it ever was. Religion never had such a sphere and capacity as it has to-day: hence to be a servant of God means more than it formerly did. Personal consecration to God means more than during any other period of the world's history. If religion is worth anything at all, it is worth everything. God's service is one of joy, liberty, and peace. God does not debar us from any one of his gifts when we become His servants. Religion does not debar a man from wealth and luxuries. Chalmers said that he believed it impossible for a man to be absorbed in commerce

without it belittling his soul. I do not believe this, and it is possible for a man to hallow his calling if it be a lawful one, and to return home each night without a stain of defilement upon his soul. A man may make his calling a pulpit and his life a sermon. If religion carries all this force, and power, and capacity, how much it means for a man to say, "Then I will consecrate my whole life to God!" Our Lord says that each individual must count the cost on both sides. Men may grow discouraged, feeling that it is a hard thing to become a disciple of Christ. Have we then counted the cost on the other side? Have we counted how much harder it is for a man not to be a Christian? Religion does not lessen a man's pleasure—it will heighten it. Consecration does not mean that we must give up all we have. A man is not asked to give up his society, but to be a Christian man in that society. A man need not give up his associations, but should hallow them by his Christian life. Every man should abide by his calling. God has given us our work to do, and he merely asks us to be Christian men where He has placed us. It may be a hard thing this service of Christ to-day—harder, perhaps, than it was during the days of persecution. But the service of sin is harder than the service of Christ. The question is not whether a man shall be in any service, but in which service shall we be. We must either be the servant of God or the servant of Satan. It is not a question whether a man shall carry a cross or get rid of a cross, for every man must carry a cross. The question for each of us is, Which cross shall it be, the cross of the Lord Jesus Christ, or the heavier cross Satan puts upon his servants? It is not a question of escape, but a question of counting the cost. If it is a hard thing to serve God, it will be a harder thing not to serve Him. Any man who puts his hand by faith in the hand of the Lord Jesus Christ will find that there is no temptation in this great London of ours over which he shall not be more than conqueror. If we put our hand of faith in his almighty hand, we shall find duty easier, life sweeter, and the thoughts of death less and less terrible.

PAPAL TIARAS.

A correspondent of the "Pall Mall Gazette" writes:—The history of Papal tiaras within the present century has not been uneventful. In 1805 Napoleon presented Pope Pius VII. with the earliest that is now supposed to exist. It was of pearl-coloured velvet, with three costly gold rings, which were each set with precious stones of various colours. The stones were each surrounded with brilliants, and the three rings were each bordered by a single row of pearls matching one another with extraordinary exactness. The apex of the tiara was of pure gold, studded with pearls and rubies. In 1831 Gregory XVI. caused it, with several other valuable possessions of the Vatican, to be hidden for fear of plunder by the mob, and when, a few months afterwards, order was restored and the hidden articles were dug up, it was found that the velvet of the tiara was quite spoiled and that a great many of the gems were altogether lost. Gregory XVI. is said to have been extremely vexed at this, and he ordered the jeweller Hannibal Rolta in the year 1833 to repair the tiara as best he could. This was done accordingly; but the restored work of art was found to weigh no less than eighteen lbs., and to be too heavy for the august wearers. Accordingly it became the practice to wear only the imitation tiara made by Leo VII., which is of pasteboard, profusely ornamented with gold and silver embroidery, paste diamonds, and some real gems. Gregory was, however, never satisfied with the necessity of wearing this sham ornament, and towards the end of his Pontificate he caused another tiara to be made of pure gold, but much thinner and lighter. Its cost is stated by the "Unita Cattolica" to have been £300. The fourth tiara, made in the present century, was that which Queen Isabella of Spain presented to the late Pope in 1855, at a cost of about £10,000. This, however, was sold by Pius IX., who devoted the proceeds of the sale to pious and benevolent purposes. Finally, inasmuch as the tiara of light gold made by Gregory XVI. was found too small for the head of Pius IX., the latter had another made on a similar plan, and this last seems to be the one which the new Pope, Leo XIII. will wear. There seems to be much doubt whether the tiara of Napoleon is now in the Vatican or is hidden somewhere, as it was in 1831, and again in 1848.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near; and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-side where the man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting point of prayer.—*Hamilton*.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At Newmarket, on May 14th, by the Rev. Wm. Frizzell, assisted by Rev. Mr. Amos, Aurora, the Rev. J. R. Battisby, Chatham, to Miss Eliza Simpson, Newmarket.