

The severe stricture implied in his resignation, by stating that he may now be fairly allowed, after twenty-seven years' service in Scotland, to spend the remainder of his life in his native land, either in the service of the church or in literary labours. But it is not disguised that he felt himself forced to do what he has done on account of the alienation existing between himself and some of his clergy and flock, arising from peculiar troubles, latterly intensified by the stand he was obliged to take against ultra-Ritualistic and Romanizing practices. He is reputed to be a man of great earnestness, culture and solid acquirements. On reading the names of such men as Dean Stanley, canon Kingsley and canon Littleton appended to a petition to the British House of Commons along with the names of one hundred and forty-six clergymen of the church of England and other ministers of Christ, in favour of opening the public museums, libraries and art galleries on Sunday afternoons one cannot help feeling that either the modern pulpit is losing its power or that the influence of religion itself is on the wane, and we are reminded of Dean Ramsay's old Scottish dame who, against her better judgment, had been beguiled to attend the services in an Episcopalian Church, and on being afterwards asked her opinion of it, replied, "oh it was verra bonnie—verra bonnie—but it's an awfu' way 'o spendin' the Sawbath Day yon."

The Presbytery of Chigago has at present a "heresy case" on hand, and the unfortunate individual at the bar, is the Rev. Professor Swing a Presbyterian pastor in Chicago of high repute. The charges, so far as appear, are twofold, first, reflecting on his orthodoxy, secondly, for having delivered one or two lectures in aid of a Unitarian Chapel. As to his motives in that act he maintains that "there is no valuable theory of life except that of good-will toward all men, and that to decline to lecture in behalf of a Unitarian Chapel would do more harm to the good-will on which society is founded than good to orthodox theology." He repudiates the assumption that the Unitarian Sects are "outcasts from God," and beyond the pale of the Christian religion and hope. As to his relations to the Presbyterian Church, if we rightly apprehend his meaning, Professor Swing refuses to be bound down by laws which, if they have not been formally repealed, are practically obsolete. Thoughtful men of other persuasions, in reviewing the proceedings of Presbyterian church courts in cases like this and that of Mr. Knight of Dundee are found saying:

"A time is coming when provision must be made in churches for that liberty which God inspires in studious and earnest men. At present they are at liberty to—leave. But, a time must come when men of Christ-like lives shall be free to stay. Living holiness ought to be worth more to a church than abstract doctrines."

There is little doubt that Professor Swing will be acquitted: but, does not every such victory tend to the disparagement of Presbytery, by just so much?

CREMATION.—We shall not harrow the feelings of our readers by giving details of arguments in favour of reviving the old heathen treatment of the dead, not because of any instinctive dread of giving our body to be burned, but simply because there is not the slightest probability of any such radical change being reduced to practice. Those who care to read up on this subject will find the arguments well put in the closing article of the Sunday Magazine for May, from which it will be seen that there is something to be said in favour of "the ashes of the urn."

LITERATURE,

FIVE HUNDRED OUTLINES OF SERMONS.—It may be a moot question whether professional men of robust mind and body should seek assistance of this kind at all; but, as pressing engagements and impaired health do sometimes seriously interrupt the work of the study, such a help, in case of need, is never out of place on the minister's book-shelf. These brief outlines, and they are no more than outlines, by the Rev. George Brooks, the well known U.P. minister of Johnstone Scotland, are thoughtfully prepared, they are simple, natural, and suggestive. Some of them quite original and ingenious: take for example a somewhat difficult text to make much out of,—“How old art Thon?” (1) Old enough to be sure that a large portion of your allotted time has already passed. (2) Old enough to have endured trials which ought to have directed your attention to religion. (3) Old enough to have sinned much and to be abandoned. (4) Old enough to be converted. (5) Old enough to die. (6) The two ways of calculating—from the date of the natural and spiritual birth.

THE BUTTERFLIES AND MOTHS OF CANADA, by Alex. Milton Ross is a welcome and attractive contribution to Canadian literature, from which the student of natural history may learn much respecting a numerous order of native insects which, by reason of their variety, delicate organizations, remarkable instincts and extraordinary transformations, are worthy of study. The illustrations are just beautiful, and the typography unexceptionable. Both these works come to us from Mess. Willing and Williamson, Toronto, who will oblige us by stating, in future, the price of all publications sent for review.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—Supplied by James Bain, Toronto at \$2.00 per annum is one of the best quarterlies. It is edited by the Rev. J. Oswald Dykes D.D. of the Regent Square Church, London, and among its contributors are Dr. Donald Fraser, Dr. Lorimer, Professor Witherow and other eminent writers. "The influence of Wicliffe upon Huss and the Bohemian Reformation," and "the History of the Vatican council," among other able papers in the part for April, are exceedingly interesting and are admirably written.

THE NATION, is the title of a new independent Weekly Journal published in Toronto at \$2 a year. Modelled somewhat after the pattern of the *Saturday Review*, it is well printed on paper that one can take a good grip of. We know