

reply? We think not. Suppose a minister, on Sabbath morning, instead of going to his own pulpit, should gather around him a number of neglected children, and should engage during the appointed hour of service, in teaching them the great truths of the gospel. Would he not be engaged in a good work, yea, and a work altogether suitable to the sanctity of that holy day of rest? But who, after all, would say, that such a minister was doing his duty? Although engaged in a work right in itself, and important too, yet was he not forgetting the great end of his ministry, to preach Jesus Christ to a dying world? So of the Convention. The singing was important, and the addresses and speeches calculated to do good, but the great end of the Convention was to discuss and compare notes on the important questions published by the committee. This we conceive was lost sight of, and things that should have taken a secondary position in the Convention occupied the whole time.

Then there was another mistake, which seemed naturally to arise out of the one just now referred to, namely, giving the Convention too much of an American cast. In making this remark we beg to be understood. There were altogether about twenty Americans present. We should have rejoiced to see double that number. We find no fault with these brethren for being there, nor yet for any part they took in the Convention. All they said and did was in the most friendly and christian spirit. The fault rests with us, not with them. The business committee acting on the generally received opinion that "*Speakers from a distance*" are most likely to command attention, called on these brethren to do the chief part of the speaking. Perhaps it will be said, that where there were so many all could not speak, and the committee made the best selection they could. But this reply will scarcely be considered satisfactory, when we remember, that some delegates spoke at four or five meetings, while others, equally capable of interesting an audience, were not allowed to take any part in the proceedings. Had the Convention kept more to practical work, and discussed the important points published by the committee, all this might have been avoided. We make these remarks, not with any desire to find fault, but because we believe, that another annual meeting, conducted like the one in Toronto, will go far to destroy the usefulness of the association. We would deeply deplore such a result, for we think the association, if properly conducted, is calculated to do much good. We need all the efforts of every denomination, as well as their united counsels, to stem the torrent of vice in this new, but rising country, and to train up the young in the path of virtue.

THE SUFFICIENCY OF SCRIPTURE AS A RULE OF FAITH AND LIFE.—LECTURE AT OPENING OF MONTREAL PRESBYTERIAN COLLEGE.

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I intend to devote this introductory lecture to a consideration of the Sufficiency of Scripture as a Rule of Faith and Life. As the Bible is the Text-book of our Theology, and the supreme standard of our faith, it seems proper, at the commencement of the Montreal Presbyteriaa College, that we should endeavour to vindicate the doctrine, that all things necessary to be known and believed, in order to salvation, are contained in the sacred volume. Besides, as from the course of events, it seems necessary that the controversies of the sixteenth, should be repeated in the nineteenth century, it is specially desirable, at this time, that we should have no doubt of the sufficiency of the weapon by which error is to be met, and truth re-established.