

selves are permitted to follow in their footsteps. We justly claim to represent, in this country, the churches of Chalmers and the Erskines, and Thomas Boston, of Melville and Henderson and Knox, of Baxter and of Calvin, and of Paul. We claim to be a true church of our Lord and Saviour Jesus Christ: this is the "church of our fathers," to which we cling. God grant us grace to live as becomes members and adherents of a church so pure, so faithful, and so highly honoured!

During our recent visit to Cape Breton we were often confronted with the solemn question, Does the church discharge her duty towards these thousands of Roman Catholics around us,—these Scotchmen, these Frenchmen, these Irishmen? Here they are wherever we turn—from Plaster Cove to Port Hood, from Port Hood to Mabou, to Broad Cove, to Margaree, the Roman faith is overwhelmingly prevalent. Then again on Boulardarie, on Washabok, on River Inhabitants, in Sydney, on the lovely and romantic shores of the Bras d'Or, at St. Peter's, at Louisburg, and at Arichat, Romanism is very powerful. The light reaches an individual here and there; he turns, and has to encounter a very fierce opposition. Many who are enlightened, and who are convinced of the folly and futility of the Roman system are still too much in dread of the persecution which inevitably follows, to turn Protestant.

It is well known that the Roman church uses all her arts to pervert Protestants: why should not our churches put forth efforts to save Romanists? Were our churches more faithful and enterprising in this way they would have less scope and temptation for internal troubles, divisions and strifes. Our divisions are the penalty we have to bear for our coldness and our want of faith and enterprize. Why does not our Synod have a mission among the Roman Catholics? Why does not some young man step forward, saying, "Here am I, send me!" At present the Romanists of Cape Breton laugh at us, and point the finger of scorn at us, for the troubles that are caused in two or three of our congregations by "missionaries" from another

Presbyterian church. They say "You are regarded as more in need of missionaries than we, else your fellow-Presbyterians would never try to destroy your churches!" "You fight among yourselves; fight away till both of you are weak enough, and then the spoil and the victory shall be ours!"

What a beautiful and truly christian sight were our churches to unite in a Roman Catholic mission! No objection can be urged against such a mission which would not apply with equal, or even with greater force, against missions to the heathen. We are persuaded that success would speedily crown efforts properly directed. But space fails us, and we must return to the subject.

THE "ORGAN" QUESTION.

We design a few remarks on this question at present, not so much with a view to the full discussion of the subject, as to point out the exact position of the church in reference to this matter.

At the time of the Reformation from popery, two opposite tendencies were early developed—especially in regard to the worship of the several communities which had separated from Rome. The one was to retain as much as possible of Romish practices—as much as was not expressly forbidden in the word of God. The other was in the opposite direction. It was in favor of a thorough purging of the church, from all additions to its worship made by Rome, and to bring it back to the model of the New Testament. The representative men of these two great movements were Luther and Calvin. "Lutheranism," says D'Aubigne, "took the church, such as it was, contenting itself with effacing its stains. The Reform* took the church at its origin, and erected its edifice on the living rock of the Apostles."

It has been very common to represent Presbyterian Reformers as actuated solely by a desire to get away as far as possible

* The Reform or the Reformed is the title given on the continent to those churches which were formed on the principles of Calvin—Presbyterian in their government and Calvinistic in their doctrine.