

ble of "a large and acknowledged improvement." Such a person is rather disgusted with the idea of laying stress on a matter but slightly connected with true religion. Moreover he has a pardonable and natural preference for long established faultless form. This preference is to be found in religion itself. "A man born in a Mohometan country," says FROUDE, "grows up a Mohometan; in a Catholic country, a Catholic; in a Protestant country, a Protestant. His opinions are like his language; he learns to think as he learns to speak." Early association is a strong motive power.

Next, would not the other Presbyterian Churches throughout Canada be to some extent influenced by the action of a leading Congregation like that of St. Paul's, one to which many of these churches have been indebted for support and encouragement, and to whose pastoral management they have been accustomed to some extent to look for guidance? Would not innovation become contagious; what right would St. Paul's have to a monopoly? There is a strong presumption that many other churches would follow in its footsteps. Then what guarantee have we, that innovation would cease with the simple change of posture in prayer? Once we dispense with scripture and precedent in matters of form, we are infinitely worse off than the Episcopalians, for they have in addition, the guidance of a Book of Prayer, beyond the provisions of which they cannot go, whereas we would be perfectly at sea, bereft of rudder and keel, and without any certainty how soon we might be washed upon the shores of the Tiber. Speaking of Episcopalians, it is remarkable that the dissenters from Episcopacy gravitated towards the Presbyterian simplicity of form, and that the Church of England, saving a small section, finding that it could not hold its right place in the hearts of the people, in turn gravitated in the direction of the dissenters, and thus gained new life and vigour. Strange that in our day, Presbyterianism should drift in that very