

them the true doctrines of Christ, and to administer to them baptism, and the other sacraments instituted by our Divine Redeemer for special help to salvation." From what we have seen of the doctrines of the Romish Church as stated in his Grace's little book, we have no reason to believe that the heathen are much benefited by the labors of her missionaries.

In the last paragraph of his work, the Archbishop appears as a champion of the truth against infidelity. Of course, as such, he is on our side, but we must admit that he is "a weak brother." He says (p. 76). "There are some people who wish to proclaim that there is no God." They do not merely wish to proclaim it, they actually do so. "These fools believe in themselves and always think they are some great people." Well, that is so much. They are not altogether unbelievers. "Those who believe in God, are the wise, the religious, and best instructed and most numerous the world ever saw." Bad composition. The first "and" should be left out. The adjectives should all be in the superlative. "Those who deny the existence of God . . . acknowledge that . . . the first man and woman certainly must have been created. They could not make themselves." (p. 77.) Many do not acknowledge this. They believe in the "fortuitous concourse of atoms." "The Darwinian theory, the most absurd that ever was invented, has no foundation whatsoever to rest on, except on the ravings of a disorganized brain." Bad composition. The second "on" is unnecessary. "On which to rest, except the ravings of a disorganized brain," is more elegant than what his Grace says. "In the geology of the world all the discoveries prove the Darwinian theory to be an hallucination." Clumsy phraseology. It would be better to say, "All the discoveries in geology prove," etc. "Fossils have been found in the strata and drift of every age of the world." Ah! your Grace, you may be well qualified for an archiepiscopal throne but you certainly are not for a chair of geology. No fossils are found either in the Plutonic rocks—the oldest and lowest part of the earth's crust, or in the Metamorphic, which are next in order. The "drift" forms the most superficial deposits. I think that Archbishop Lynch himself is worthy to be classed among fossils. "No incipient man in his state of transition from a monkey, has been discovered, nor any animals in their transient condition from atom to animal." The word "animal" includes man. "Here endeth" "Archbishop Lynch's Answers to Protestant Questions and Objections."

A word now regarding the index, and I have done with my review. At the close is a † standing by itself. Looking at it, we exclaim with Macbeth, "Is this a dagger which I see before me?" It is wonderfully like one. What means this strange device? Does it mean, "War to the knife against Protestants?" We know that "for ways that are dark, the self-styled 'Mother Church' is superior." Then follow the words, "To the greater honour and glory of God." Christ is Head over all things to the Church, and, therefore, the Archbishop's little book will certainly be a means of glorifying God, though in a very different sense from that in which the author speaks in his dedication. No one will be either confirmed, in the Romish faith, or converted to it, by his Grace's reasoning, but he who wishes to be.

And now, my review of Archbishop Lynch's Controversial Work is ended. I have passed over many things in it which I could have answered, but I think that I have noticed a sufficient number to give the readers of the PRESBYTERIAN a very fair idea of it. I have endeavoured to confine myself to a review of his arguments, instead of discussing in a general manner the points of difference between Romanists and Protestants. My opinion of his book, founded on "a conjunct view of the whole," is expressed in the following propositions, with which, I am sure, every intelligent reader will agree. (1) His Grace's composition is very clumsy. (2) His reasoning is very confused. (3) His knowledge of Scripture is very contracted. (4) His views regarding the way of salvation are very cloudy. Many of the defects in his book, may, by his friends, be imputed to the printer. He, however, had it in his power to correct the proofs before publication, which I had not in the case of my review.

Now comes "last scene of all"—the leave-taking. Good-bye, your Grace. As your well-wisher, I would exhort you to study the word of God carefully, and with prayer for the teaching of that spirit by whose inspiration it was written. And those readers of the

PRESBYTERIAN to whom I have, in these papers, acted as guide through his Grace's Chamber of Oddities, to you, also, a kindly farewell.

Melis, Que.

T. F.

SERMON READING.

MR. EDITOR,—Your last issue contains a very instructive editorial on the art of public speaking, in which good reasons are given why the press with its multiplicity of writings can never supersede the pulpit as a potent means of instruction. As you intend to return to the theme, will you kindly give your views on the subject indicated in the heading of this article. I feel confident that could the voice of the pew be taken on this matter, a very large moiety would agree with me in saying, that however faultless in composition, eloquent in its periods, and earnest in its applications a sermon may be, and though read in accordance with the best rules of elocution, still it would not have the same effect upon the hearers as the same discourse delivered without manuscript, but with the magnetism of the eye, speaking countenance and suitable action of the body, which all go to impress the hearer with the conviction that the message is true because the messenger believes, and therefore thus speaks. Such must be the case from your own showing, for how can the sermon-reader "be electric with the magnetism of human love and sympathy," and "glowing with earnestness that will command attention," if he dare not lift his eyes from his manuscript without having his finger at the place like a child at his alphabet? It might be worthy of consideration whether such sermon-reading can be considered as a fulfilling of the last command of Christ to His disciples when He told them to "go into all the world and preach the gospel to every creature," etc., seeing that preaching and reading are two separate and distinct acts. In the early ages of the Church conversion to the Christian faith was mostly, if not altogether, brought about by preaching the gospel, not reading, for that is of modern date. Just fancy Peter on the day of Pentecost, or Paul on Mars Hill, or when he stood before Felix and King Agrippa, drawing from their pockets carefully prepared discourses and reading them over to their respective audiences. Had such been their mode it is to be feared there would have been no heart-pricked Jews, or trembling Felixes, nor yet grounds for the accusation of "turning the world upside down."

But to come down to modern times, has not every great revival in the Church from Luther's times to the present, been brought about by the preacher speaking face to face with the people, not face to paper. It may be said, and truly so, too, that many zealous and useful ministers of the gospel read their sermons, but the question arises, would not the power and effect of their sermons be much enhanced if preached in place of read, which I think can only be excused in declining years when memory is departing. Most of those sermon-readers will, and do, on set occasions, deliver sermons without any paper before them, and what a refreshing change such times are to their hearers. Why, sir, it is like the cool refreshing draught from the bubbling spring in summer in comparison to the insipid water that has been standing in the sun. But it leaves the painful impression on the hearers that it is not so much the want of ability as the want of painstaking faithfulness in the minister, or they would be thus fed continually with refreshing draughts of gospel truth. Many such sermon-readers condemn the practice themselves before their hearers, as they try by every means to hide their manuscript in the Bible, and try to turn its leaves unseen by the people. If reading a sermon is preaching the gospel, why do they thus act as if they were ashamed? Such sermon-readers must select their places in one of the following positions: Either they have not the natural and acquired gifts that would enable them to preach the gospel in the apostolic manner, and are thus occupying places to which the Holy Ghost never called them, or they have the natural and acquired gifts and graces, but are too indolent to use them in making preparation for the faithful preaching of the gospel. The natural want of utterance is neither sin nor shame, for Moses the lawgiver and friend of God was not gifted with it, but the evil arises when they undertake to discharge the duties of an office requiring that gift. If a young man after six or seven years of careful preparation under competent instructors cannot prepare and deliver, without writing, an address of from thirty to fifty minutes in length, he may take it for

granted that he has not been called by the Holy Ghost to preach the Gospel. As preaching is but one department of ministerial work, and seeing there are many that have not the natural gift for discharging that duty acceptably, but are well fitted for all the other duties of the sacred office, the question arises, has the Church shown wisdom in dropping some of those offices, or orders, that existed in the apostolic Church, as mentioned by the apostle Paul, where men lacking utterance would still find a place in the Christian ministry? Light on the above subject from some of your learned correspondents would be thankfully received by

EQUITY.

King, Oct. 30, 1878.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The second meeting of the session was held in Principal Caven's class room, the President, Mr. Tait, in the chair. After devotional exercises and the reading of the minutes of the last meeting, Mr. A. Dobson presented a report of his summer's work at Rosseau and Turtle Lake, Muskoka. Services were held at three places, and were well attended. The new church, which was commenced last summer, was advanced this summer nearly to completion. It was clapboarded, painted, wainscoted and received a second floor and a pulpit, so that it requires only plaster and seats to be complete. This place after being seven years in charge of the Society, passes now into the care of the Barrie Presbytery, having reached the stage required by the Presbytery.

Mr. John Bryden read an account of the state and progress of the Doe Lake mission field in the Parry Sound district. Services were held at Doe Lake, Beggsboro, Katrine and Emsdale, the two latter never having had services before. A church was built at Emsdale, and although not completed, was made fit for the holding of services during the summer. Messrs. Hamilton of Motherwell, and Findlay of Bracebridge, dispensed the communion at these places, when thirty-nine members were added to the church. Doe Lake and Beggsboro pass into the care of the ordained missionary who goes to Maganetawan, but the other two places remain in charge of the Society.

Mr. Angus McKay, our missionary to the south side of Manitoulin, remains on the island during the winter, and in his absence his report was read by Mr. Builder. The report shows a very gratifying state of affairs. Services were held in six places, and when the communion was dispensed by the Rev. Hugh McKay of Gore Bay, there was an addition of thirty-two members, seventeen by certificate and fifteen by profession of faith.

The following minute was presented by the committee appointed at the last meeting to prepare it: "The Society records with feelings of deep regret the death of Mr. Joseph M. Rodgers, who, during the past summer, was one of its active missionaries. In this dispensation of God's providence, the Society feels that it has lost a useful and promising member. It bears testimony to the spirit of consecration and the many excellent qualities which characterized him, and which during his brief stay at College won for him the affectionate regard of all his fellow-students. In places where he had been sent to preach his services were highly appreciated, giving promise that he would become a useful servant in the Lord's vineyard. Last spring he was sent by the Society as its missionary to Waubashene, where he labored for about two months with great acceptance among the people. Their attachment to him was manifested by their sincere regret when illness compelled him to leave the field, and by their deep sorrow at hearing the tidings of his death. The Society desires further to express its sympathy with the sorrowing parents and mourning friends. May the God of all consolation comfort them in their sore affliction. May they not sorrow as those who have no hope, but may they think of him as 'not dead but gone before.'"

It was resolved that the hearty thanks of the Society be tendered to Mrs. J. B. Reid, of Rosseau, Muskoka; Mrs. Thomas Carr, of Commanda, Nipissing; and Mrs. Richard English, of Michael's Bay, Manitoulin, for their kindness to the missionaries in boarding them throughout the summer free of charge.

Several other items of business of less public interest were transacted, and the meeting was closed with the doxology and benediction.—ANDREW B. BAIRD, Recording Secretary.