

speaker did not relish the thought of being "dictated to as to the introduction of an organ or a new hymn book," and all seemed contented that the "people should govern the minister, and not the minister the people."

Another case of disputed settlement has arisen in the presentation by the Home Secretary of a minister to the Alloa parish Church who is not the minister nominated by the congregation. The Established Presbytery of Stirling received the presentation of the Crown, and the minister appointed by it to preach in the Alloa Church having refused to read the intimation of a meeting to be held in opposition to the nominee of the Crown, has raised a storm that will not speedily subside.

UNITED STATES.

The religious press of the United States is full of the story of union between the two long separated branches of the Presbyterian Church. At the time of our Canadian Rebellion the disruption in the Presbyterian Church of the United States took place, the New School having plainly manifested a disposition to free itself from what it considered the trammels of strict Calvinistic orthodoxy. While the New School, with its New York College, and other flourishing schemes, has been pursuing the path of Christian usefulness in a somewhat broad and Catholic spirit, the more exclusive, yet not less zealous, and certainly more orthodox Old School, has been keeping up the standard of Princeton theology. These Churches have lately felt it to be their duty to forget all differences and to heal the division which was made over thirty years ago. They claim that in so doing no principle is sacrificed, since the united Church holds by the original standards, merely reserving a certain right of interpretation in order to allow for some diversity of opinion on matters of doctrine. Our brethren of the States have their own way of managing matters, a way that it would be unwise in us to attempt to follow, yet having many good points about it, as the following extracts show.

At the Reunion meeting in Pittsburgh on the 12th of last month, Dr. Fowler, the Moderator of the New School Assembly, in closing his speech, thus addressed Dr. Jacobus, the Moderator of the Old School Assembly, before an immense concourse of people.

"When I rose it was with the sincerest purpose to observe the utmost brevity, but before I take my seat, may we not perform a simple act, symbolic of the union that is now taking place between the two branches of the Church? Let us shake hands. [The Moderators here clasped hands amidst prolonged and deafening applause. The effect was electrical.] The audience then united in singing

"Praise God from whom all blessings flow."

ADDRESS OF DR. JACOBUS.

After the intense feeling created by this act had subsided, Moderator Jacobus said:

These are the nuptials of the Churches we represent. Then, I am sure, my brethren, that the Great Apostle and High Priest of our profession, Jesus Christ, officiates at the wedlock. In His name I will put the question now, and just here say, if there be any person here present who knows of any reason just and sufficient why these parties may not be lawfully united, let him now speak or for ever hold his peace. [Great applause.]

Turning to Dr. Elliott, the Moderator of the Assembly of '37, and at the stormy opening of '38, who, by a marked Providence, was permitted to