

set aside? or reserved for men of genius? Are the writings of moralists and divines to supersede the living voice? or are the teachings of modern science and philosophy, the editorials of newspapers or the lectures of the Lyceum to take the place of the public teaching of the Scriptures? Let the text answer—"it pleased God by the foolishness of preaching to save them that believe." Ask the true believer, and he will tell you that the word of God, as it comes flowing from the heart and lips of the living preacher, is the indispensable food of the soul. There are always the ignorant to be instructed, the careless to be aroused, the dead to be quickened and the backsliding to be reclaimed; and this is the instrument appointed by God for the work. Although we know the truth and our duty, such is the weakness of the human heart that we need to be continually reminded of them. As God in his word has given us line upon line, and precept upon precept; so does he require, that his servants should constantly renew the lessons of wisdom in the ears of his people. They are not to make that word offensive, and distasteful by the baldness of their address, or by the neglect of the decorum of language. They should not weary by repetitions, or by overburdening the memory; but, as wise husbandmen, skillfully sow the seed of divine truth in the soil of the human heart. And though their preaching must ever prove a weariness and foolishness to the unsanctified, it will as constantly prove to them that believe a perennial stream of delight, strength and refreshment for these realize it to be the appointed instrument of conferring blessing and salvation.

We cannot then but regard the outcry against preaching as a manifestation of the natural aversion of the human heart to the word of God. The grand themes of divine mercy and saving love can never become trite, and exhausted of interest so long as there are souls to be saved.

Truly to the saints both in earth and heaven, they never grow wearisome: new beauties unfold themselves the more carefully the system of salvation is examined, just as the explorations of science disclose new grandeur in the heavens, and more subtle beauty in the earth.

There mingles with this distaste for preaching, a tendency to formalism,—the essence of Romanism and superstition. This cry comes from a quarter where there is much of formalism in public worship. Men axalt the forms of the Church at the expense of the word of God; naturally, for under the former they may slumber undisturbed, no warning voice breaks their rest. Those forms, however beautiful, from frequent repetition, lose much of their force, and come at length to be as a soothing song, from which it is not pleasant to be aroused.

We have reason to be thankful that this unspiritual cry is little heard in the Church

of our Fathers. But are we free? Is there not even there a tendency to formalism? Is it for good or for evil? Perhaps our Fathers, in their zeal for purity, may have erred in stripping our public worship, of some things which might innocently beautify, and minister to the devotion of the flock. But reality, spirituality is the first element of worship. What obstructs not this might be admitted, what would supersede it must be forever rejected. We are ever to remember that it is not by might nor by power, but by the Spirit of the Lord that the word is to be propagated; that it is not by outward beauty, by sensuous delights, by human wit, or wisdom or eloquence, but "by the foolishness of preaching;" that God is pleased "to save them that believe."—AMEN.

Acts and Proceedings

Of the Synod of the Presbyterian Church of New Brunswick, in connection with the Church of Scotland, begun at Newcastle, on the 13th day of August, and terminated the 18th day of August, 1862.

DIET I.

At Newcastle, and within St. James's Church there,—Wednesday the thirteenth day of August, one thousand eight hundred and sixty two years:

The which day, the Synod of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, met by appointment.

After Sermon by the Rev. Henry J. McLardy, B. A., the retiring Moderator, on the Text, 1st Corinthians I, 21, "For After that, in the wisdom of God, &c." The Synod was constituted with prayer by the said Rev. H. J. McLardy.

The Presbytery Rolls having been given in by the respective Clerks, the Synod Roll was made up and read.

Thereafter, the Roll being called, sederunt, William Henderson, D. D., James Murray, Charles S. Ogg, A. M., James A. Murray, John Wells, A. M., John M. Brooke, D. D., William Donald, D. D., Peter Keay, A. M., James Mackie, and Henry J. McLardy, B. A. *Ministers*; together with William Henderson, Roderick McLeod, and Robert Robertson, *Elders*.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. Charles S. Ogg, A. M., being nominated by the retiring Moderator, was unanimously chosen, and took the Chair accordingly.

The Minutes of the proceedings of Synod, during several Diets held at Fredericton, in the month of August, last year, were read and sustained.

The Synod appointed the Moderator, the