

pious proposal, some will say, to break down the statuary of our temple into dust! Not so, good friend, we only wish to photograph our venerable Symbols that they may be seen at a glance. Our Shorter Catechism is almost this very thing, and we are not of the number who suppose that inspiration is necessary to accomplish this delicate task. With the counsel and review of the wise and thoughtful, we think this feat, presumptuous as it may appear to some, is yet quite a possible thing.

3. We should have a *revised* Directory for public worship with critical notices concerning the relation of the present form, to the "Service Book" of John Knox, and the Genevan and Strasbourg Liturgies of John Calvin, to which also we would add notices of Church worship in the Apostolical times.

4. We should have a Directory for our procedure in Church Courts, with forms for ecclesiastical documents. This would embrace a wide range of subject; and for its compilation would require much skill and labour. To make this department complete, references to authorities and to decisions on Constitutional questions by Church Assemblies would be requisite.

5. We should have a concluding chapter or two on the best books both ancient and modern on the history, polity, government, discipline, and order of the Presbyterian Church throughout the world.

All this we think is feasible, and not to be considered by any means as a chimerical project. Who then will undertake this honorable labour? or who will help to sculpture these ornaments of the temple?

CHURCH DEBTS.

(From the Presbyterian, Philadelphia.)

The Church of Christ cannot build her temples without the instrumentality of men, and proper materials. The men employed must not be "wronged" in the least tittle. The material must be paid for, the labour must be paid for, and every obligation honourably met. How ought this to be done? Is it by running into debt? Is it by borrowing from one to pay another? Or is it by honest and punctual payments as the contracts demand, from sources already most certainly provided? Which way is the most creditable? honourable? safe? and becoming the high and holy character of the Christian religion? Which is the best way? to provide the means first, and then vigorously proceed? or proceed, and depend for payments on voluntary subscriptions and donations *to be obtained*? If the latter, then the practice of running into debt less or more must be adopted; and the humiliating course of public solicitation for money must be resorted to; and if not obtained in sufficient amount to meet pending claims, either the anticipated donors are blamed, or the solicitor is blamed; when in fact the fault rests in the improper mode of conducting church building, and this improper mode is the result of long-continued custom, pursued by all Christian denominations. Church debts are very formidable evils, and real nuisances, and ought at once to be removed.

They cause constant uneasiness of mind—engender bitter strife—often separate between choice friends—frequently compel pastors to vacate their pastorates; they often induce law-suits—sometimes break up congregations—make distressing applications for money imperatively necessary—prevent thousands of people from uniting with the Church of God—destroy confidence in the minds of non-professors in the professors of the Christian religion. Church debts furnish occasion for the enemies of Christ to scoff at his cause—they help to confirm the opinion in many minds, that the Church is willing to cheat, and to practise pious frauds—and, indeed, more than any other hinderance, they retard the increase of