

here it may be observed that vanity and pride in the supposed possession of greater intellectual powers than others, is the ruin of all these men. Now comes the danger to a Christian mission by the appointment of such a missionary; some of the rather educated inhabitants of Natal—blacks, Africans,—great readers of the Old Testament, scarcely of any book else; ask Colenso about Noah, the ark, the deluge; the evil genius of materialism becomes manifest, and the whole is set down as a cunningly devised fable, pointing a moral it may be, but fabulous. Sad mistake for a missionary bishop. He also puts the wonderful history of the Jews for the most part on the shelf. Here let me tarry a moment to pay a tribute to the memory of that illustrious Scotchman, the great lawyer and able man, Lord Chancellor Erskine, whom I knew, and who left us not many years ago full of years and wisdom, if not of wealth. Lord Erskine declared that if all other proofs of the authenticity of the Bible were sunk beneath the ocean, the history of the Jews from first to last,—to the present hour, would suffice to establish and maintain the truth and certainty of the Old Testament. "They have Moses and the prophets, let them hear them." We know whose high words these are. Shall we not therefore be content with Moses the lawgiver? yea, verily, lest we do worse. Bishop Colenso is making no small stir in our coteries at present, especially among the intellectually given.

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### Dr. Bisset on Church Innovation.

At the meeting of the Synod of Aberdeen on Tuesday, Mr. Fairweather introduced the following overture on the above subject:—

"It is overtured to the Venerable the General Assembly, by the Synod of Aberdeen, that, whereas it is known that individual ministers of this Church, for some time past, have been avowedly introducing innovations in public worship, inconsistent both with the laws and usage of the Church, so as to cause much uneasiness to many members thereof, as also to generate disputes, and cause schisms to the evident detriment of the interests of evangelical religion: May it therefore please your Venerable House to take such steps as may in your wisdom, seem most suitable for the purpose of remedying this growing evil, and restoring unity to the Church."

After a pause,

Dr. Pirie said that though he would not have introduced this overture, he would now it had been brought forward, second its adoption, reserving observations till afterwards, if found necessary.

Dr. Bisset thought it would have been very desirable, if an overture of this kind was to have been brought forward, that there had been something like a condescendence upon what the rev. gentleman had alluded to as in-

novations. Meantime, the overture was something like, to use a Scottish phrase, a "blind parable," (Hear.) The rev. gentleman had said it was well known that several innovations had been made, but he had not specified any of them. One would imagine, from his language, that some terrible enterprise was going on within the Church. If the rev. gentleman alluded to certain suggestions thrown out by him (Dr. B.) in an address which, as Moderator, he had had the honour to deliver at the close of last General Assembly—if so, he had only to say that the multitude of letters which he had received from clergymen and laymen in all parts of Scotland was ten to one of what he could have anticipated, all very highly approving of the views he had indicated in that address. The rev. gentleman should have begun by proposing that the Moderator of last General Assembly should be censured by this Court, of which he is a member, for his audacity in expressing these views and opinions. If innovation consisted in thinking it a seemly thing, in singing the praises of the Lord, when lifting up their voices to lift up their bodies too—taking away the assemblance of laziness at least in that part of worship—if innovation consisted in thinking it more reverent to bow or kneel than to stand during prayer—if those were the innovations to which the rev. gentleman alluded to in terms of alarm—for himself, he hoped to live to see the day when both these innovations, as Mr. Fairweather called them, would be universally adopted in the Church. (Hear, hear.) It was a matter of historical certainty that parts of our forms were adopted on the principle of deviating as far as possible from that corrupt Church from which our forefathers separated; but when three centuries had elapsed since then, surely it was time at least for consideration whether it was of advantage that we should be bound hand and foot to every iota of the services, as laid down by these worthy men. But the fact is, we are the great innovators now. What was asked but that they should return to the better practice of their fathers? (Hear.) He had spoken to some of his brethren, some time ago, on the subject, suggesting that the prayers should be shortened as to length, and multiplied as to number; and while he and many others felt the want of a liturgical form, that they should read one, two, or perhaps three of the penitential Psalms of David; and he had been told by clergymen who had adopted this practice how delightful it had been to themselves, and how acceptable and edifying to their people. To read one of the penitential Psalms was really prayer—whereas it was the opinion of many of the most enlightened men that, in ordinary cases, they are, in coming to worship in our churches, entirely at the discretion of the officiating minister, and that the words of his mouth were really away before they had time to realize them. Now, he (Dr. B.) said that an inno-