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VERY much of the time now occupied in our Church Courts is wasted in discussions as to the laws which ought to regulate proceedings. Few, comparatively speaking, of the members of our Church Courts are sufficiently acquainted with the laws to enable them to take an intelligent part in discussions which may arise upon the rules which ought to govern the decisions to be given in particular cases, and the consequence is that long, wearisome and protracted debates arise not on what *is*, but on what *ought to be*, the law to be followed. Much valuable time is thus lost, which might otherwise be more profitably employed, and too frequently a spirit of opposition is engendered, which requires great tact and the exercise of much forbearance to prevent from degenerating into personal ill-feeling. There is thus an element introduced into the meetings which ought never to be present, and the harmonious feeling being destroyed, there arises a want of cordial co-operation among the members, which throws an obstacle in the way of those who sincerely desire to promote the cause which, undoubtedly, is near the hearts of all. To this source may be traced, in some degree, the apparent want of zeal, the lack of energy, and the seeming neglect of fields of labour left uncultivated, or of enquiries into the reason for a falling off in congregations, which, under more favourable circumstances, would be entered upon. For to those who look deeper than the mere surface of things, it must be evident that no single cause will produce the evils of which we have lately spoken, and to which our correspondents have called the attention of the Church. In medicine it may be safely predicated, that he is a quack who recommends a panacea for 'all the ills that flesh

is heir to," or who fastens upon one particular organ as the cause of every disease. The analogy will lead us to the same conclusion as to the character of the man who attributes the evils of which every Church more or less has to complain, to one origin, or even maintains that the particular disease of a particular Church is entirely due to the deficiency or excess of one quality. Complicated as are the functions of the body, the operations of the mind are much more so, and it cannot too often be remembered, that human beings are not machines, whose working can be calculated by mathematical rules, but reasoning creatures, with mind, soul and spirit, each with his or her own individuality, and presenting as much variety as the different faces we encounter in our walks. However irrelevant these remarks may appear to some, we do not think they are uncalled for, as a growing feeling is being awakened in the Church that more vigour must be exhibited and greater strength put forth, and it must be within the experience of all, that there are numbers of men, each with his own particular nostrum, which he advocates as if it alone were sufficient to infuse new life, and it is to remind these that as a variety of causes has produced the evils of which they complain, a variety of remedies must be applied, or the removal of obstructions to the vigorous prosecution of the particular work of the Church, must be undertaken.

The obstruction to which attention is now called, is the ignorance of the members of our Church Courts of the laws, by which they are called upon to decide questions coming before them. But, in fact, it would be wonderful if they did know them. It is true that the general principles are to be found laid down in the works on the subject by Dr. Cook and Dr. Hill, not to speak of the many works not so readily accessible, but the decisions of our own Synod are a mass of