

revert to Dr. Robert Lee again, but in the meantime, we remark that when we consider that independent of his other vagaries he signalized the occasion of the introduction of the organ into his church by a fierce onslaught on the Shorter Catechism, and especially on effectual calling, which he said was not to be found in the Bible. We do not wonder that those who love the pure and simple worship for which our fathers died, and who value the great principles, for which the Reformers contended, should be jealous of any change coming from such a quarter.

We admit, however, that there are other questions of importance involved. It is a serious question whether any man or set of men in the church have a right to disturb the peace of the church, where nothing binds the conscience. No man can pretend that his conscience *obliges* him to worship God by means of organs or harmoniums, for no man can pretend that the New Testament appoints or enjoins such a mode of worship. No sane man will say that he would not be offering acceptable worship were he confined in public worship to the use of his voice and heart. Has any man or set of men then a right to agitate the church, destroy its peace and harmony, which they had solemnly vowed to promote, by a question of this kind?

This we conceive in itself ought to be a reason sufficient to prevent any party endeavoring to introduce such a change. But where principle is involved, we regard this as a matter of subordinate importance.—And that great scripture principles regarding worship are involved in this matter, we believe will appear the more certain the more the subject is examined. These we have not discussed at present.

Our design has been to point out the position of our church on the question, and the constitutional issues involved. We may however return to this subject.

REPORT OF COMMITTEE ON TEMPERANCE.

Your committee have to report that during the past year they have carefully watched the conflict still going on between intemperance and total abstinence; and though on account of the pressure of other duties we have not been able as a committee, to accomplish much in the advancing of the temperance cause, yet we have not been indifferent spectators of its struggles, and,

when opportunity presented, we have ever sought to cast in the weight of our influence and advocacy in its favour. Various temperance organizations have, during the past year, been actively and successfully engaged in the different communities in which our congregations are located, and our ministers, elders, and people, are generally found giving to these organizations their countenance and assistance. Yet we discover that some take no active part in this good work, and even while they admit that a great amount of good is effected by these societies, they never take the time, and never manifest any decided inclination to afford these societies their influence and aid.

We believe that there is room for great improvement in this matter. We believe that Presbyterian ministers should ever be found the most zealous advocates of temperance as well as of every other benevolent cause, and that Presbyterians should ever be found in the front ranks of the temperance army.

We believe that we can discover a greater willingness among the legislators of these provinces, to listen to the petitions of the friends of temperance, than formerly, and to pass such legal enactments as they have desired. Thus in Canada, in Nova Scotia and P. E. Island, laws have lately been made all discouraging the indiscriminate sale of ardent spirits. Great attempts, however, are made, in some cases too successful to evade these laws, which shows us the necessity of employing our utmost influence to have these laws respected, and successfully executed. The perseverance and boldness with which the vendors of intoxicating liquors continue to advocate and prosecute the traffic, to the extent to which the drinking customs still prevail, and the degradation and ruin which, through these customs have been brought on many of our fellow-countrymen, and even on some of the adherents of our own denomination, present to us the most urgent reasons for renewed and sustained exertions in favour of temperance. And we believe that the pastors of our congregations should devote as much of their time and labour as they can possibly spare from other duties, to the promotion of that cause that is so intimately connected with the moral and spiritual welfare of our people; and we should never relax our efforts till our people, as a body, manifest more practical regard for the exhortation and warning of the sacred volume, Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder.

All which is respectfully submitted.

HENRY CRAWFORD,
Convener.