

But space will not permit us to dwell further on the requirements of our church at the present hour. Who shall live to report progress at the next meeting of Synod? Who shall have passed before that time to give an account at the highest Tribunal of the work done or left undone in the Vineyard? God has given us a good and great work to do for Himself. Let us do it with all our might. The fields are white: the prospect of abundant reward for all our toil was never more secure. Our church is extending; our numbers are increasing; a tone of deeper spirituality, of greater earnestness pervades our congregations. We have every encouragement to go on in the enterprises which have been committed to our care by the Captain of our Salvation.

THE RELIGIOUS WORLD.

The principal anniversaries of the year are over. The organizations which carry on the work of the Redeemer have counted the gains and losses of the past and have surveyed the future. Generally speaking there has been progress in the great work of evangelization; and the churches and benevolent societies have entered on a new year with good courage.

The Church of England has been thrown into excitement by what is called the Bennett Judgment. The highest legal authority over that church has determined that the doctrine of Transubstantiation may be taught by Church of England ministers in Church of England pulpits! It has come at last to this, that Evangelicals, Rationalists and Papists may work side by side in the Established Church.

The Scottish Assemblies and Synods displayed all their wonted vitality and power during their late meetings. In the words of the *United Presbyterian Magazine*:

We cannot but rejoice in the increased activity of the Kirk to diffuse gospel truth; and with all our heart we desire and pray that her ministers and missionaries may be growingly successful in winning souls to Christ.

From the report of the Endowment Committee it appears that it has been resolved to raise an endowment fund of £100,000 be-

fore November next, and that of this sum £55,038 have been already subscribed. One subscription represented the munificent sum of £10,000. What a testimony to the power of Christian willinghood! In their operations the Committee have already formed and endowed sixteen new churches, for which parishes have been designed. Mr. Maxwell, M. P., in seconding the motion for the appropal of the report, said: 'He must confess that he feared the time was past when they could look for support in increasing their churches, to any other source than that of their own pocket; and it must be by the liberality of the people, and by their heartiness and readiness in giving their support to the endowment of new churches, that they could keep up their position among the churches of the land.'

Dr. Pirie, in reporting on the Anti-patronage movement, said: that the Duke of Argyll had agreed to bring in a bill dealing with patronage. In his speech he acknowledged that 'they had only a choice between two things—the abolition of patronage, and the loss of their hold upon the hearers.' This is a new light since 1843! He also said that 'this Patronage question was the grand question which separated the Dissenters from the Established Church.' This is an astounding mistake, and to us utterly unaccountable!

Dr. Norman Macleod made a noble Missionary speech—his last speech and as it appeared his dying testimony. A few days after the Assembly's close he died. His death will be long and severely felt, especially in the Established Church.

The Free Assembly approved by a large majority of the efforts of the Union Committee. There was a keen debate on the disestablishment question. Dr. Begg proposed to deal with the Established Church according to the principles which the Free Church had laid down respecting the duties of civil rulers to religion. Dr. Rainy's resolution was to the effect that the alterations of the law of patronage sought by the Establishment do not affect the Free Church's ground of separation, and are not fitted to unite Presbyterianism with the Kirk; that the ground of the Free Church's protest is, that the constitution of the Established Church of Scotland has been recognized and fixed to be Erastian; and that the question of the relation of the Church and the State must be determined with regard to the religious well-being of the nation. In a remarkably able speech Dr. Rainy said, in