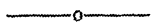


of the year (Mr. Todhunter) being a much younger man, who went up late, and had previously graduated in the University of London. He afterwards became fellow and tutor of his college. Soon after Dr. Colenso was nominated to the Bishopric of Natal, Mr. Mackenzie joined him in that extraordinary field of labor, and was appointed to the Archdeaconry of Maritzburg, which he held up to the time of his recent visit to England. The visit was made with the full intention of returning to the performance of his archidiaconal duties in the diocese of Natal. It is a curious circumstance that the Bishop of Natal is about resigning his see, feeling it to be his duty to go as a missionary among the Zulus, which would prevent him from continuing the episcopal supervision of the other portions of the diocese. The Bishop of Oxford has given £500 to the Oxford and Cambridge Mission, with a promise of a subscription for five years of £20, both on condition that the resolutions which have been agreed to are carried out in their integrity. The mission has also received two other donations of £100 each, but scarcely one-seventh part of the sum required has been up to the present time subscribed.—*Times.*



CHURCH AT HOME.—[Continued.]

PRESBYTERY OF STIRLING.

A meeting of the Presbytery was held on Thursday in the North Church Session-House, Stirling—the Rev. Mr. McLaren, Larbert, Moderator. There being no objections made by the congregation to the translation of the Rev. Mr. Irvine from the Parish of Dollar, the Presbytery agreed to the same.

NORTH CHURCH, STIRLING.—On Thursday, the Rev. Wm. Wilson was ordained by the Presbytery of Stirling as minister of the above church, in room of the late pastor, the Rev. Mr. Thomson, who has been appointed to a government chaplaincy in India. The Rev. Mr. McLaren, of Larbert, preached and presided. The reverend incumbent received a hearty welcome from the congregation as they retired from the church.

PRESBYTERY OF PERTH.

The ordinary monthly meeting of this reverend Court was held on Wednesday at noon—the Rev. Mr. Murdoch, moderator, *pro tem.*

The Apocryphal Books.—Dr. Crombie said—It was with much regret that he now felt incumbent upon him to introduce a matter which perhaps some might think of little importance. He alluded to the fact of one of the brethren of this Presbytery reading in the pulpit from a book which was not canonical. He need not say that the books of the Apocrypha were never held as canonical by this Church, or, indeed, that they were never so held by any

portion of the Christian Church till about the fifth century. At the first General Council in A.D. 125, those books were not even mentioned; in the fourth century they began to make their appearance; and in the fifth century they began to be gradually adopted both in the Eastern and Western Churches—at least some portions were reckoned canonical, and were adopted by those Churches just in proportion as they fell from the faith. The Apocryphal books, however, were never adopted by the Greek Church, but only by the Latin Church, and that not until the Council of Trent in 1543 or 1544, when they were admitted into the canon of Scripture, and ever since they have been held as canonical by the Roman Catholic Church. He was aware that in the Church of England lessons are taken from it; but in the xxxiv. article the books of the Old and New Testament are enumerated as the canon of Scripture; and the Apocrypha is only stated to be useful in some parts for moral instructions, but not valid in matters of doctrine. In the Westminster Assembly, at a time when a large proportion of the Church of England ministers were Presbyterians, the books of the Old and New Testament were enumerated and declared to form the only canon of Scripture. The first chapter of our own Confession of Faith expressly forbids the use of the Apocrypha in public worship. The very same of those books shows that they are not canonical. They are called Apocrypha, or *hidden*. In no part of the New Testament are they recognised. Their origin is unknown; but it is believed they were composed by certain Jews in Alexandria. He was sorry to say that his friend and brother had deviated from this rule; but he had no doubt that he had done so inadvertently; for had the matter occurred to him in its proper light, he would have found that his ordination vows bound him to a different course.

Mr. FLEMING said—He was glad that this subject had been introduced. He admitted, being the brother alluded to. He would now lay the whole circumstances before the Presbytery. For many years it was customary in St. Paul's Church to have a sermon for the parents and children of the congregation; and this sermon took place on Sabbath, the 3rd of Sept. last. He preached that sermon; and the point which he enforced was the necessity of parents bringing up their children for adversity as well as prosperity. The text he chose was the seventh chapter of the second book of *Maccabees*. He had just returned to Perth after an absence of five weeks, and the duty of preparing the sermon was thrown into the latter end of the week, so that he felt a difficulty in selecting a text from the Scriptures different from those which had been selected on many previous occasions. He therefore chose the seventh chapter of second *Maccabees*. It was only due, however, to the congregation, and to himself, that he should now state, that at the time he read that Chapter, he stated what sort of a book the Apoc-