

are stirred within them as it is seen what one society after another has to show of successes achieved, or failures and their causes pointed out; and efforts that would otherwise languish and die out, or only exist as a weak and almost powerless agency, receive new accessions of strength, and are afforded means to extend their usefulness. Men are there brought eye to eye, and face to face; their days of toil and anxiety, it may be often of disappointment at the little success which attends their self-denying undertakings, are relieved by the evident sympathy which awaits them from many who then only can show by their presence that they are taking an interest in the cause advocated.

An instance of the good effected by the publicity given by the Anniversaries, was afforded at the meeting of the Sunday School Union, at which one gentleman offered to contribute one-tenth of the sum necessary to maintain another agent, provided other nine could be got to give the rest, his attention having been attracted to the statement in the report, of the inadequacy of one agent to overtake the work required to be done throughout the Province. The sum of one thousand dollars was also offered as a contribution towards the building of a Bible House. It is much to be regretted that the Book and Tract Society has been compelled to abandon one part of the field to which it had devoted itself, the very serious loss which it has sustained in the colportage of books, rendering it necessary that it should withdraw from this part of the work, and confine its efforts to Tract distribution. Many a family in the less settled parts of the country owe most of the library they possess to the visits of the Society's colporteurs, and few can realize the difficulties and discomforts, often the rebuffs, the Society's agents receive in prosecuting their journeys; the latter, however, giving place in most cases to a friendly greeting at succeeding visits. It is to be earnestly desired that the wish expressed to resume that agency, if circumstances permitted, may be realised, and that a large increase of income may be the result of the public statement of the difficulties of the Society. The report of the week's proceedings, which will be found in its appropriate place in this number, will, we have no doubt, be read with interest. The space at our disposal necessitates the condensation of the speeches delivered, and the annual reports presented, but we have

endeavoured to give the substance of the proceedings as faithfully as possible. The facts brought out speak for themselves; the statements appeal to the judgment of our readers, and we trust that the example of what is doing by these and kindred means may not be lost upon us as a Church, or as a people, but that all may be stirred to give more, to do more, and to pray more, for the coming of that time when the knowledge of the Lord may cover the earth as the waters cover the channel of the mighty deep.



PROBABLY one of the severest rebukes that Dr. Norman Macleod has received for his utterances on the fourth commandment has been that given by one of those who voted with him at the last memorable discussion in the Glasgow Presbytery—the Reverend Mr. McQuisten, minister of St. Matthew's Church, Glasgow, who, in a sermon lately preached there, says explicitly that his chief reason for voting as he did, was not so much any difference of opinion with his brethren against whom his vote was recorded, as a chivalrous feeling of sympathy for one who was threatened with popular clamour and with the violence of religious coteries. The sermon itself, even more so than the speech of Mr. Charteris, condemns in the strongest terms the extraordinary statement of Dr. Macleod that the Decalogue was abrogated—buried in the grave of Christ. Mr. McQuisten, lecturing on the fifth chapter of St. Matthew says:

In this chapter, then, our Lord takes up the old law—the law that was given to them of old—and what does He do with it? Does He destroy it? Does He say it is all exploded? Does He make it null and void? The very reverse—He fulfils it—fills it full—expands it to a compass it never had before—suffuses it with His own spirit, and makes it more divine than ever it was. He Christianises the law: throws it in more awful and gigantic proportions before the world—gives it a length and breadth that reaches into the thoughts and intents of the heart. Here is the sixth commandment—"Thou shalt not kill." In the strictly Jewish form that law is obeyed when you do not slay a man; Christ exacts a higher obedience. Not enough, He says, that you do not draw the sword and smite your fellow. You only need to be angry against your brother without cause and you break the law. It is not the sweep of your armed hand that violates the law—it can be violated by the movements of your own heart—without overt act of