

Lee in the manner usually followed in Episcopalian churches. There is a great deal of kneeling and bowing. Anyone entering the Church would not imagine for a moment that he was in a Presbyterian place of worship. Dr. LEE is a leader in the Established Church and he is determined to have his own way. His aim evidently is to pave the way for breaking down the walls between the Church of Scotland and the Scottish Episcopal Church.

Dr. ROBERT LEE subscribed the Westminster Confession of Faith, but still he is quite as coldly Arminian as any of the "Moderate" leaders of the Eighteenth Century. He has no respect for the ordinary theory of Inspiration, and his "doctrine" is mild enough and fashionable enough or the most refined "Unitarian" ears.

A most remarkable commentary on Dr. LEE's innovations is the fact that his large, flourishing and fashionable congregation does not contribute for Missionary purposes as much as many of our country congregations in Nova Scotia. They cheerfully give £500 to purchase an Organ to tickle their own fancy, but they barely contribute £5 for sending the Gospel to the heathen.

It has recently become matter of public notoriety that the Scottish Episcopal Church alone, has more of its adherents in the Prisons of Scotland than the Free, the United Presbyterian and the Congregational churches combined have of their adherents in the same sad predicament. We believe that the members of the Scottish Episcopal church are not *half* as numerous as those of the United Presbyterian Church; yet its criminals are nearly *twice* as numerous as those belonging to the three we have named. This is very remarkable; and it proves at least this much, that the ritualism, the pomp and show of Papal and semi-papal churches does not check *vice more* effectually than the grand puritanic simplicity of Presbyterianism. The Roman Catholic church in Scotland yields a far larger percentage of criminals than the Scottish Episcopal. These facts at least take away all excuse for attempting to drag Presbyterianism back to the forms and ceremonies of the middle ages. A sensuous form of worship, an imposing

"liturgy" may prove very attractive to large classes of people, but it by no means follows that what is most attractive is best.

Religious Intelligence.

The Week of Prayer.

JANUARY 1—8, 1865.

The British Branch of the Evangelical Alliance has issued the annual circular, inviting Christians throughout the world to unite in observing the Week of Prayer.—

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year. Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10. "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—Thanksgiving for Blessings upon Individuals, Nations and Churches; together with Confession of Sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations and schools.

Thursday, Jan. 5.—Sunday schools, and all actively engaged in Christian Work.