

fathomable sea, down amidst the haunts of monsters, indigenous to a watery waste, the naturalist would like to investigate, but cannot. Soon the flesh becomes putrid, the ligaments become relaxed, maggots and lizards revel in the remains of human *debris*. Nor is the sea-tomb unmolested. Even there, those remains we once prided ourselves in making the instruments of worship, are not permitted the luxury of a common grave. The uncompromising wave, the voracious shark, and the innumerable host of species inhabiting the depths of ocean, make common cause against their sepulture. But the great soul—where is it?

We believe that our Church has been a potent instrument of Christianity, even with its existing machinery. Let us not incur the risk of impairing its efficiency by displacing, without reason, forms that are all-sufficient for the purposes of Christian worship, and alienating the affections of thousands of its adherents who know and admire its history. The introduction of changes in the forms of worship, whether by the adoption of new attitudes in devotion, or the use of prescribed prayers, or a liturgy, simply means the *Episcopalizing* of Presbyterianism. I am afraid the latter will not stand the transformation; not by reason of any imperfection in the proposed model, which is a noble one, a system unique in itself and beautifully elaborated, but as ill-adapted for assimilation to Presbyterianism, as Presbyterianism, is to Episcopacy. Each system is the outgrowth of a different set of circumstances, has its own history, and its own characteristics, which even a fusion of both could not obliterate. A writer in the *Quarterly Review*, criticising the Duke of Argyll's Essay on Presbytery, which recommends the introduction of certain innovations in the Church of Scotland, among others a Liturgy, thus speaks of Presbyterianism as it exists:—"Whatever may be said or thought of it, at least it is definite, masculine and positive. It has a character of its own—a countenance of