

the means of saving even one soul, we accomplish more than if we saved ten thousand worlds from ruin. "A converted Jew, pleading the cause of the society through whose instrumentality he had been brought to a knowledge of Christianity, was opposed by a learned gentleman who spoke very lightly of the objects of the society and of its effects, and said he did not suppose they would convert more than a hundred altogether. 'Be it so,' replied the Jew, 'you are a skilful calculator; take your pen now, and calculate the worth of one hundred immortal souls.' Beautifully chimes in the words of the poet with the sentiments of the Jew:

'Knowest thou the value of a soul immortal?
Behold the midnight glory: worlds on worlds!
Amazing pomp! redouble this amaze:
Ten thousand add, and twice ten thousand more
Then weigh the whole.—One soul outweighs
them all."

Finally, gentlemen, we are soon to be scattered. This will be our last general meeting this session. We part, some of us, perhaps, to meet no more again on this side the grave. I, your President, shall soon return to my native land: but a distance of more than a thousand miles will not cool my love for you and our Association. Though roaring seas and barren lands may lie between us, I shall ever remember the honor you have conferred upon me, I shall ever have the interests of the Association at heart, and shall at all times be delighted to hear of its prosperity. Heartily, with regard to you, our Association, and our Alma Mater, do I utter the words of the Psalmist—"If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."

The Use of Instrumental Aid in Public Praise.

(Conclusion.)

MOST of the adverse communications on this subject, being characterized by sheer ignorance and ill nature, do not deserve a reply. There has been a most manifest attempt to excite prejudice, and, by mixing up other things with the question, prevent its consideration upon its own merits. This is especially true of the first two correspondents, who walked into the field of controversy in Dr. Hill's boots. The memorialists are so far excusable, that they obeyed a summons, and proved that their prejudices had been appealed to with a success that does themselves little credit. How any Highlander should feel it a compliment to be called out as a being who, though incapable of reasoning, was capable of being very angry, is what I cannot understand.

What is a memorial, and what is a proper

case for a memorial? Men memorialise a lawful authority against some illegal act, or some disagreeable change, or they memorialise the public, if they are represented as holding opinions which they do not hold. In this case, the public has no jurisdiction, and the obnoxious articles represent, not the opinion of the Church, but the opinion of an individual. The only way to deal with such articles is to answer them. A free press and free discussion are every man's natural right, and, under British law, his constitutional right. Civil or ecclesiastical despots are the beings who could consistently act like the memorialists. Men who thus memorialise, I put in the same category with the man who should enter my house, and say: "you shall not eat, you shall not drink, and you shall not sleep here." Their memorial is an impertinent intrusion, and injurious to peace and good order. If the public are to be memorialised in our journal, upon the opinions of ministers upon open questions, it is time the latter were considering the position they occupy. If unlawful acts or opinions are broached, the Church Courts are open.

The memorials, besides, afford matter for grave enquiry. They speak of the Confession of Faith, as if it prescribed a form of Church government and public worship. Not only do they charge me with violating the Confession, but they add to it, and arraign me as guilty, under their additions, in a manner which shows that they do not know that noble compeer. Mr Donald McIntosh's name is attached to both memorials. Does he belong to both congregations? I fear Mr. M. has been taking advantage of McL's sweeping statements as to the passing away of the Mosaic law, and, in his zeal for purity of worship, been trying to prove that the ninth commandment has perished with the rest. Following his example, the Saltsprings people might sign the West Branch River John memorials, and the West Branch people might sign the Saltsprings memorials, and then would naturally arise the question, "who, and where, are these memorialists?"

As there is no prescribed form of worship in the Confession of Faith, it is humiliating that elders of the Church should appear before the public in such deplorable ignorance of their Church principles. The Confession of Faith is a doctrinal digest, and, if they had known its matter, its history, or remembered where, and by whom it was prepared, they would never think of finding the constitution of the Church of Scotland there, or any distinctive forms of worship. As to the Directory, it is sufficient to say that, while the words of the Directory condemn choirs, and singing without reading the line, they do not condemn instrumental aid. [The compilers knew the Scriptures and the Reformed Churches too well.] Moreover, the Directory is of no legal authority, as it was not adopted at the revolution settlement in 1690. I must