

and better application of Christian principles to the duties of life, that analogies will be found between the progress of science and of Christianity. The practical application of scientific principles to distinguish modern from ancient science; and in particular the science of our own age, and, in point of fact, the most magnificent result of applied science is the impulse given to the perfect application of the powers of nature to the purposes of men. Can any such development of Christianity take place, as this of science? The answer to this question we take to be the chief point of the argument in this discourse.

The preacher stated his conviction that the continued study of the Book of Scripture may and will result, not in the discovery of new doctrines, but in a greater extension of the application of those truths already held by the Church to the purposes of Christianity. When the general mind of the Church is enlightened in regard to any truth, there follows on the whole, to some extent at least, a great change of conduct in the right direction, which tells at last upon others who are less influenced by Christian principle. This he illustrated in a variety of ways, and the conclusion was arrived at, that there is no more reason to believe that a period has been put to moral discovery—discoveries of duty made by the right application of Christian principle, to the affairs of human Society, than there is to believe that a period has been put to the further application of the powers of nature. The Church is not yet so enlightened as to need no more light. Believers are still far from having reached "the measure of the stature of the fullness of Christ:" and, just as the triumphs of science give reason to expect progress and advancement in its peculiar domain, so do the glorious triumphs of Christianity give token of more, and greater yet to come. What, for example, if the principles of Christianity were applied to "the horrors of war?" would it not appear to be a duty to put an end to war? What if they were applied more largely to the duty of temperance? and of education? May there not grow up sounder views in regard to the application of wealth, making it directly subservient to the law of love, instead of the principle of selfishness? May it not hereafter appear, so generally as to constitute a new standard of morals, that all power, the power of station, of intellect, of wealth, should be used directly to promote the general good, and not personal and family aggrandizement? May it not hereafter appear just as wrong and foolish to spend all life in acquiring wealth, to be spent only in selfish objects, as it now appears wise and right? Once let

the duty of Christian principles be recognized as the general mind of the church, and then the change—great as it must needs be on society and the world—will come. Christians of future days, looking from a higher stand-point of morals, will then wonder as much how true and genuine Christians could act as they now do, as we wonder when we look on John Newton converted to God and praying in his cabin, yet the captain of a slave ship.

The latter days are the better days. The cause of truth, of righteousness, of God, is ever advancing. The time is approaching when the knowledge of the Lord shall cover the whole earth, and when believers shall come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man. Happy they who help forward this glorious consummation!

At the conclusion of this discourse, which was listened to throughout with marked attention, and after the benediction had been pronounced, the moderator took his place on the platform, and constituted the Assembly with prayer. Thereafter the Roll was called. The reading of the names of over twelve hundred members, occupied fully one hour, but the House submitted with exemplary patience to the necessary ordeal which in itself was calculated to impress one with the extent and power of the Church here represented. It also suggested a consideration of the herculean task that must inevitably devolve upon the officer who should be called upon to preside over the deliberations of so vast a number of men trained in different schools and habituated to a diversity of procedures.

Moderator Elected.

The only names proposed for the Moderatorship of the Assembly were those of Rev. Alex. Topp, D.D., of Knox Church, Toronto, and the Rev. John McTavish, of Woodstock. In respect of these two excellent ministers, it might have been said, "how happy should we be with either." The first vote in the Assembly was however made unanimous, by the withdrawal of Mr. McTavish's name, when Dr. Topp was elected by acclamation. While the Moderator elect retired to put on the robes of office, the house,