

to Romanism if not to the Pope—have never reached a position of solid domestic peace and safety:

The struggle between the Romanizers and their foes in the Church of England grows keener day by day. The Ritualists denounce the great Reformers as thieves, robbers, murderers,—miscreants compared with whom the worst monsters of the French Revolution were respectable! Clergymen of the Church of England preach and publish this sort of thing, and still the church cannot, or does not, spue them out. Many of the Bishops are far on the road to Rome. The mass, purgatory, worship of the Virgin Mary, and all the grossest superstitions of Popery are boldly celebrated and taught in Anglican churches!

Almost the only point on which all parties in the Church of England agree is to stand up for the Irish Establishment. It is probable, however, that the doom of the Irish Church will be pronounced at the polls before the lapse of three months. Neither the Irish nor the English Establishment, as such, can be said to be of much service to the cause of truth, nor need the separation of the one or the other from the State be viewed with regret. God in His adorable Providence is overturning, overturning, overturning—preparing the way for that Kingdom which is truth, righteousness and peace.

A large school of politicians and of ecclesiastics are in favour of the "levelling up" process in dealing with the churches; that is instead of taking away the endowments of the Irish church they would confer equivalent endowments on all other churches regardless of the distinction between "truth and error." They would, in the language of Dean Stanley, recognize and endow the religious sentiment of the nation. This monstrous policy is earnestly opposed by all consistent and enlightened Protestants, and we trust that in the new Parliament its advocates will be few. Unspeakingly better is the policy of doing away entirely with endowments from the State to religious bodies.

The Presbyterian church in Ireland takes a deep interest in the question of disendow-

ment, as it is not likely that the *Regium Donum* can long survive if Maynooth and the Established Church are swept away. The Presbyterian churches as a whole would not be seriously affected should the revolution be made complete, and every vestige of State support taken away.

The Union negotiations among Presbyterians appear to be advancing towards a favourable conclusion in Scotland, England, and America. Years may elapse before the Union programme can be carried out in its fulness, but the tendency is strongly and steadily in the right direction. While on the continent of Europe infidelity is committing fearful ravages among Protestant and Roman Catholic churches—while in England, Popery and Rationalism are sapping the vitals of the Established church, it is surely to be recorded, with devout gratitude to the Head of the church, that the different branches of the Presbyterian family are drawing closer to each other in the bonds of a sanctified brotherhood. The same may be said indeed, in some good degree, of all evangelical churches.

If error is bold and firm in its assaults on truth—if superstition and infidelity are rallying their forces,—we see on the other hand, all through evangelical Christendom, the apostles of the truth, the soldiers of Christ, pressing forward side by side, forgetful of old rivalries and resolved to fight the good fight of faith. Be it ours in our place, and according to opportunity, to give our little aid to the cause of truth and righteousness, of human progress and the glory of God.



OUR THEOLOGICAL HALL

Occupied a large share of the deliberations of the late Synod. A committee had been in counsel previously on the subject, but from various causes had not arrived at any definite conclusions; and after the opening of Synod this committee was enlarged so as to represent pretty fully every part of the church.

To open up the way for any change which the committee might see proper to recommend, Rev. Dr. Smith placed