

was a Catholic, I never knew that there was a Holy Spirit."

And what do you think was the brother's reply? "Well, I don't know that there is one now!"

The narration of what passed between these two men struck me with great force. A religion without a Holy Spirit! and this the religion, according to the computation of Bishop England, of two hundred millions of mankind! It made me sorry. My religion, thought I, would be very imperfect without a Holy Spirit. I want a Sanctifier, as well as a Surety. I want one to act internally upon me, as well as one to act externally for me. What should I do with my title to heaven without a fitness for it? As a sinner, I am equally destitute of both. There can be no heaven without holiness. And whence has any man holiness but from the Holy Spirit? And is it likely he will act where he is not acknowledged? If priests can pardon, as they say, yet can they purify?

Here were two men, educated in the Catholic religion, and attending weekly the Catholic church, and yet never having heard of the Holy Spirit! They had heard often enough of the Virgin Mary, and of this saint, and that saint, but never a word of the Holy Spirit the Divine Sanctifier! But was it not their own fault? Is not the doctrine of the Trinity a part of the Catholic faith? It is—but that may be, and yet the priests never instruct the people in the character and office of the Holy Spirit, and in the necessity of his operations.

But had these men never been present at a baptism, when water, according to Christ's direction, with oil, spittle, &c. as the church directs, is applied to the body, and the name of each person of the Trinity is mentioned? Yes, but, poor men, they had never studied Latin. How should they know what *Spiritus Sanctus* means, when they hear it? Why should all the world be presumed to understand Latin? Oh, why should the worship of the living God be conducted in a dead language? But this is by the way.

These men knew not that there was a Holy Spirit—why did they not know it? I will tell you. Because so little is said of the Holy Spirit among the Catholics—there is so little need of any such help to prepare a soul for heaven. The Catholic system is complete without a Holy Spirit. Therefore nothing is said of him in the pulpit, and in the confession-box; and the sinner is not directed to seek his influences, or to reply on his aid. If I misrepresent, let it be shown, and I will retract. But if I am correct in the statement I make, look at it. Protestant, look at it—a religion without a Holy Spirit! Catholic, look at it, and obey the voice from heaven which says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is one of her capital crimes. She does not speak against the Holy Ghost. No she is silent about him!—*Thoughts on Popery.*

OBITUARY.

THE LATE JOHN PRINGLE, ESQUIRE, SHERIFF-SUBSTITUTE OF BANFF-SHIRE.

The following notice we take, slightly abridged, from the *Banffshire Journal* of 6th December. Sheriff Pringle was an attached member, and a faithful office-bearer of the Free Church. Would that many of our Judges and public men were like him in high-toned piety and principle:—

It is with unfeigned regret that we record the death of John Pringle, Esq., Sheriff-Substitute of this county, at his residence in Banff, on the evening of Saturday last.

The melancholy event occurred under affecting circumstances. The learned gentleman, though for some months rather ailing, was apparently in

his usual state of health on Saturday, having discharged some professional duty, and had his customary walk for exercise on that day. About nine o'clock in the evening, he retired, as was his wont, to his bedroom for private religious exercises, before partaking of supper and finally retiring for the night. Continuing somewhat longer than usual, the members of the family became anxious, and one of them, on entering his room, found him seated, or rather reclining, in his arm chair, his head resting gently on one shoulder, the eyes half closed, and the hands lying easily on the person, and the whole posture indicative of repose. Beside him on a table, lay a New Testament, open at the first chapter of the Epistle to the Philippians. At first the impression was that he was asleep. A nearer approach, however, showed that life had departed. He slept certainly, but it was not in the sense expressed in the lines—

He sleeps in holy rest:

The good are not said to die.

The spirit had indeed fled. "He was not, for God took him." His work was done, as he thought, for the week, but, as it proved, it was not of the week only, but the work of life was over, and he who had completed the week on earth, entered on the rest of the Sabbath in heaven.

Mr. Pringle was in his sixty-ninth year, having been born in Edinburgh in 1785. Attaching himself to the profession of the law, he passed as a Writer to the Signet in 1811, and continued in business in Edinburgh for eight or nine years. A vacancy occurring in the office of Sheriff-Substitute of this County by the resignation of the late Mr. George Forbes, Mr. Pringle became his successor, the date of his appointment being the 21st October, 1821. From that time until Saturday evening last he has continued in the active and constant discharge of his duties, from which, at last he has only been relieved by death.

Of the manner in which Mr. Pringle performed his official functions it is unnecessary to speak at length. Suffice it to say, that he on all occasions exhibited the strictest uprightness and integrity, and that he brought to the discharge of his duties a correct and extensive knowledge of the principles of the law.

A prominent feature in the public character of the deceased was the courtesy and gentlemanly feeling which he uniformly manifested even in circumstances not a little trying both to temper and patience. Abundant proof of this entire self-command and innate courtesy is to be found in the fact that, during the whole thirty-two years he has been in Banff, he never made an enemy or an opponent. Further, those brought most closely into contact with him in official duty are those who were most warmly attached to him, and who speak of him not only with respect, but with affection, as feeling each one that he has lost a friend.

The deceased was not merely marked by integrity of character, but was possessed of a highly cultivated mind. Without pretending to proficiency in any of the sciences, he yet had a very considerable knowledge of each. His literary attainments were of a very high order. His writings, some of which we have seen, are marked by vigorous thought, and by extreme purity of style; and in this latter respect are indeed "a pure well of English undefiled." Himself an ardent student, he sought to stimulate the same desire in others. Accordingly, he was not only among the founders of the "Banff Institution for Science and Literature, and the Encouragement of Native Genius," but we may say he was the chief instrument in effecting the formation of that Institution in 1828.

We would not trust ourselves to delineate the Christian character of the deceased. A friend, however, who knew him intimately, thus writes: "He was marked by an exalted piety, high spirituality, deep humility, and the very meekness and gentleness of Christ, blended with the firmness and decision of a Christian. Of the

most Catholic spirit, he was ever ready at the call of all to give his exertions in the promotion of the cause of the Saviour: it was enough for him that those who sought his service were Christians. An attached, consistent, and devoted member and a zealous office-bearer of the Church, he laboured both by counsel and acting for thirty-two years to promote its moral and spiritual good, as a Sabbath-school teacher, and then as the instructor of a young men's Bible Class, evincing his love for the rising generation not merely by these humble and assiduous labours, but also by composing hymns for the children, and putting suitable books into the hands of the young men. At the very commencement of his residence in this place, he originated and conducted a weekly prayer-meeting, which was only suspended within the last few weeks, and was found to be a refreshing and edifying ordinance to those who frequented it. He was ever prompt at the same time to take part in more public prayer-meetings, and in other exercises tending to promote the spiritual edification of the congregation with which he was connected; and while decidedly and devotedly attached to the Free Church, he was ever ready to advance the interests of every other denomination of Christians as he had opportunity. In short, he lived habitually to God by prayer, and the study of the Word, and the exercise of faith in the Saviour whom he loved so much—at the same time adorning his Christian profession by a singularly holy, devout, and consistent walk and conversation. So much was this the case, that he has been known by his meek and holy consistency and decision to have arrested and impressed the thoughtless, and decided and encouraged the earnest inquirer after the truth as it is in Jesus."

The sudden decease of a man so much respected and loved has created a deep sensation throughout the district. The event was referred to and improved from most of the pulpits in town on Sabbath last.

NATIONAL EDUCATION—DR. COOK AND LORD DRUMLANRIG.

The following correspondence has taken place between the Rev. Dr. Cook, St. Andrew's, and Viscount Drumlanrig, M. P., on this question:—
St. Andrew's, Dec. 12, 1853.

MY LORD—I have the honour, as Convener of the Committee of the General Assembly, to lay before your Lordship a copy of a statement prepared by them on the subject of parochial schools in Scotland, and, in their name, to express the anxious hope that your Lordship will concur in the views therein set forth, for the preservation and support of these schools, so valuable to Scotland, and which form part of the Establishment of the Church of Scotland—I have the honour to be, my Lord, your Lordship's most obedient humble servant.
JOHN COOK.

The Right Hon. Viscount Drumlanrig, &c., &c.

Hastings, December 16, 1853.

MY DEAR SIR—Your letter of the 12th instant from St. Andrew's, inclosing the statement which has been prepared by the Committee of the General Assembly, on the subject of parochial schools, I duly received. But neither in my capacity as an heritor, nor as the representative of a certain portion of the public in Scotland, whether in parliament or in the General Assembly, can I concur in all that this statement affirms, and which, as a matter of unchanged and unchangeable right, in spite of all other changes which have taken place, this statement now seeks to maintain. In Scotland the time is at hand, when a revision of our present parochial system of education becomes imperative—so far all are agreed—and that the Established Church of Scotland, in the revision of that system, should receive the full and the due share of authority in the superintendence of parochial education, which her position and her in-