

cry was at once re-echoed by many others, and the whole business of the House came to a dead-lock, which might have terminated ludicrously, had it not been for the dignity and determined firmness of Dr. Cook, the Moderator. Rising, he ordered all in the galleries who were unprovided with tickets to withdraw; and his manner showed that if he were not obeyed pleasantly, he would be per force. Though room was made there in a short time, the intruders in the members' area still seemed reluctant to turn themselves out; but the Clerk and the Procurator being sent round, summarily marched them off, and the debate proceeded.

This interruption considerably damaged the effect of Dr. Grant's speech, which, though "smelling of the lamp" somewhat, was both eloquent and telling. He maintained that Dr. Lee had broken the unity and good order of the Church by violating its consuetudinary law, which he endeavored to prove was of equal weight with its written law. This was afterwards met by Mr. Cook, W. S., the Procurator of the Church, who, while admitting the existence of consuetudinary law, showed that it could never have a penal force attached to it: and it was proved that the custom was by no means unbroken, for to this day in Orkney and Shetland the positions in church are—standing at singing, and kneeling at prayer. Principal Tulloch spoke admirably in the debate. "There are many things," he said, "which a Church may do. It may occupy itself with cries of 'Innovations,' or 'the Church in danger,' or many such shibboleths; but be well assured that the Church cannot run a sectarian race with the sects. In such a contest there is no doubt who will be the winner. But are there not higher duties to which a national Church is called? And is it not one of these to educate the highest Christian feeling of the country, and to stamp its own impress thereon?"

After a long and excellently sustained debate, it was decided by a majority of 30 that the practice of standing at singing and kneeling at prayer was not inconsistent with any law of the Church, but that the General Assembly enjoin Dr. Lee to discontinue the use of his book of printed prayers. The trivial points of commencing the service with reading some verses of Scripture, of the prayers being fragmentary, of the people saying "Amen" at the conclusion of them, &c., the Assembly passed over in dignified silence. The decision has been received with much satisfaction by the great body of the Church, as it vindicates the Christian liberty of the congregation "*in non necessariis*." But few, however, will avail themselves for some time to come of this liberty to adopt other postures in public worship. Indeed, very few churches in Scotland are made so as to permit kneeling;—a practical difficulty which will be done away with slowly, if at all.

Passing to other matters, I find that nothing more attract the attention of the Scottish

Churches at present, than the Ulster revival. Several of our leading men in the religious world, have crossed the channel to see for themselves, and all on their return, speak of it as a veritable work of God's spirit. The able U. P. minister of Dundee, Mr. Gilfillan having regard to the violent physical manifestations accompanying it, rashly characterised the whole as "a work of the devil," but I think, that ere this, he must have repented that he spoke so unadvisedly. That part of the Irish press too, that is conducted by Roman Catholics and Unitarians, have scouted the movement in a spirit of the bitterest scorn and incredibility. And no wonder! for many members of both professions have been converted under its influence to evangelical Christianity. Some medical men, some hundreds of miles away, coolly declare that it is all the result of atmospheric influence, or some sympathetic contagion; but it has been well remarked that if the fruits of epidemics be lessening of drunkenness, vice, and party spirit, along with increased love, peace, and joy in the Holy Ghost, we should all pray with great earnestness for epidemics. The Dean of Down, I am told, has also preached against the whole revival on the true Puseyite ground that it has not taken place within and by means of the "Church;" and also, because the return of the Prodigal Son is the only type of true conversion; and there not being in his case, any violent physical display, neither should any such be tolerated in any other case. Truly, man in his argumentings upon God's operations, does often

"Play such fantastic tricks before high heaven
As to make the angels weep."

For what can be more irreverent or foolish than to seek to limit or mathematically define the manner of the spirit's workings! Neither at the same time, are we required to consider everything that happens at a revival, as genuine. The question is not, 'how much devil is there?' but rather, '*have you any wheat*?' And if the work be of God, doubtless, the devil will try to spoil it, by engrafting his evil upon it. But he that is wise will "try the spirits."

Reverting to church news, there is not much to notice, except that Dr. Crawford has been appointed Professor of Divinity in Edinburgh University, in place of the late Principal Lee. He is to keep his charge of St. Andrew's Church for a time, until the University Commissioners have secured a salary for the chair, which has hitherto been held in conjunction with the Principalship. The appointment has given very general satisfaction for Dr. Crawford is liked for his kindness, and admired for his talents by men of all parties.

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