

had to confess their short comings, pray for more zeal, and do more in the future than in the past.

We take the following from the Scotsman:—

THE PASTORAL ADDRESS OF THE GLASGOW PRESBYTERY.—The pastoral address on Sabbath observance, adopted at the late meeting of the Glasgow Presbytery, was read on Sunday to the different congregations within the bounds. The greater number of the ministers took occasion both to preach a sermon on the subject and to preface the reading of the address with more or less observations. The Rev. George Stewart Burns, of the High Church, at the close of the praise which followed the sermon in the afternoon, said—“By order of the Presbytery, I have now to read the Pastoral Address on Sabbath observance. It is quite unnecessary for me to mention that with the spi. it—with much of the spirit—of the pastoral I agree. With many of the duties which it recommends to be discharged I also agree; but from the principles on which it is based I most emphatically and entirely differ. [The rev. gentleman then proceeded to read the address, whereafter he remarked]—I may mention that I intend to take an early opportunity of preaching to you on the Sunday question. I purposely abstain from doing so at present, because I think the excitement on the subject is much too great.”

The following account of the three disputants in the Parent church, we copy from the letter of a correspondent in the *London Times*:

Dr. Robert Lee, one of the Deans of the Chapel Royal, is a man of considerable learning, an acute and able debater, and too cautious, I think, to commit himself to a fatal issue. He is not charged with any doctrinal error, or with any misconduct as a clergyman. He is anxious to revive in the Church of Scotland a partially liturgical service. This has nothing to do with episcopal leanings. Knox's very beautiful liturgy was used for years after the Reformation, but eventually it fell into desuetude. The Confession of Faith was subsequently received, not as a substitute for previously existing symbols, but as “in nothing contrary thereto,” and on this ground he advocates the use of a liturgy. In celebrating baptisms and marriages in church he is constitutionally right, and his opponents are in the wrong. The celebration of marriages in private houses is most objectionable and inexpedient, and his opposition to this practice does him great credit. His wearing a hood in the church is his right as a Dr. of Edinburgh University, and in no sense prelatical or episcopal. He may have been precipitate, and have ridden his hobby too hard, but every one acquainted with the service in Scottish parish churches cannot be greatly surprised at his attempt to improve it. It is one of those things that, let alone, will die out as an extravagance, and leave good and lasting results.

The second delinquent is Principal Tulloch, a scholar, and possessed of commanding influence. His observations on the Confession of Faith have excited great alarm in Scotland. But it appears to me that they have received an intemperate interpretation. He does not

abjure the Confession he signed at his ordination. He asserts, as I understand him, what every Protestant holds—that the confession of Faith, just like the Thirty-nine Articles, is the composition of learned and good, but fallible, men; that it does not express every truth contained in the Bible, and that many of its dogmatical definitions are capable of being expressed in better terms. He holds that the Protestant rule of faith is not the Confession of Faith, but the Bible; and, therefore, that the elevation of the latter high above the former is just and right. I am persuaded this is the answer he will give his accusers.

The third delinquent is Dr. McLeod, who has rendered great service to the Missionary work of the church. His object, I have no manner of doubt, was a good one, but his unfolding of that object in his speech was most unhappy. He meant to sweep away from the Sunday, Scotch prejudices and Jewish traditions, and to show it is a festival, not a fast—a solemn day, not a sad one—a day of Christian freedom, not legal restraint—less a law, and more a privilege. But unfortunately in removing cobwebs he has struck at the foundations on which the institution rests, and done mischief I hope it is not too late to repair. There are signs of his receding from his false position and recalling much he has said. Especially his rejection of the Ten Commandments as a rule of life to Christians, is wholly untenable, and if persisted in must involve very serious consequences to himself. None of the Reformed Churches—and least of all the Church of England—accept such theology. The late Rowland Hill, of Surrey Chapel, received a visit from a Dissenting minister, who called to teach him that the decalogue was an exhausted Jewish law, and nowise obligatory on Christians. At the close of his interview Mr. Hill rang the bell for his servant, and on his entering he said, “Show this gentleman out, and keep your eye on the umbrellas, overcoats, and hats in the hall.” I think the controversy will settle down, and that the admirable and temperate replies of Dr. Macduff and Mr. Charteris will leave their just influence on the genial and candid mind of Dr. McLeod.

SCOTLAND.—This has been a month remarkable for its addresses and speeches on subjects of religious interest. The first of these was the farewell address of Mr. Gladstone, at the close of the period of his rectorship of the University of Edinburgh. The address, now universally known, was one of the ablest he has ever delivered, giving a most comprehensive view of the preparation of the world for Christianity, and the part especially occupied in this preparation by the Greek nation. Mr. Gladstone, accepting the Scriptural account of the origin and division of the human family, attempted to trace the ancient traditions, as moulded by the Greek mind, seeking especially to find a place for a Divine incarnation in the Greek mythology. His conclusions have of course been much disputed, running counter as they do to the rationalistic position as to the origin, and dissemination of the human race, and to the popular idea of Judaism, as containing in ancient times the only elements of