

ing the plan hitherto so successful on the Widows' Fund Board, whereby a contribution from the ministers and a collection from the congregation entitle the ministers' widows and orphans to an annuity,—that whether by a church collection as now, by the raising of money by parochial associations, church societies, or congregational collectors, or by a subscription of \$1 or upwards each Sabbath,—an annual sum of \$50 should be given by each congregation for the Home Mission Fund, which would, (with the gradual release of the Fund by the death of the original ministers, who gave the Temporalities Fund, subject to their life annuities) it is believed, enable the Board to pay every minister £50 per annum.

The crisis is upon us, but we have faith in the generosity, the liberality, the Christian love of our people. The weakest congregation can by a zealous effort raise \$50, while the wealthy congregations giving largely as "God prospers them," can aid their weaker brethren. Prompt and speedy action during this month will enable the Board to make the January payment, and prevent much distress and suffering. Shall such action be a wanting? Shall we wrap ourselves up in the cold garb of selfishness? Or shall we, from zeal for the Master's cause and love to our Church, come forward to the help of this important effort, and prove that we are a living, working, Christian body? The need is a most urgent one, the call for help is most manifest; let parochial organization at once be carried out, and let each of us then make it a matter of conscience and give, now and at once, cheerfully and liberally. And so a pressing crisis will be tided over, the extension of the Church will be secured, and the spiritual good of Canada will be in some degree advanced.

Paragraphs, appearing in the newspapers almost every week, record the progress of certain innovations in Scotch Presbyterian worship, of no great consequence in themselves, but which are regarded with apprehension by many as indications of a tendency which it is alleged will not stop short of more fundamental changes. The innovations generally go no further than the introduction of the practice of standing during praise, and kneeling during prayer—or rather sitting, for the pew-system of our Presbyterian churches has, of course, no accommodation for kneeling. It is maintained that these innovations,

originating as they do in the resolutions of the ministers and kirk-sessions of the particular congregations, and not in the superior courts, constitute an infraction of Presbyterian order; but the new practice is becoming so common, and is generally regarded as a matter of such indifference, that there is little likelihood of its being interfered with. The subject has, indeed, been brought before the Established Church Synod of Aberdeen, but the mover withdrew the resolution which he had introduced. The Rev. Dr. Bisset, Moderator of the Established Church, who is a member of the Synod of Aberdeen, announced—probably quite correctly—that the overture was occasioned by his closing address to the last General Assembly, and made a speech which will be found in another part of the magazine, in vindication of the proposals then made. The Rev. Doctor defended his views in regard to the proper attitudes for praise and prayer in the sanctuary, and maintained the desirableness of introducing liturgical forms, instead of leaving the devotions of the people entirely to the discretion of the officiating minister. He added that he would "rejoice if the two Churches (of England and Scotland) should reconsider some of those non-essential characteristics by which they were now distinguished, when perhaps, prejudices might be rubbed off, which had divided them."

In another page of our magazine will be found a very interesting speech by Dr. Cook, on the occasion of the inauguration of Morrin College, Quebec. The ceremony of this inauguration has been looked forward to, with considerable interest, by the church at large, as well as by all who have had an opportunity of knowing, or watching the zeal and energy displayed by the Rev. Principal in carrying out the founder's intention. Independent of our connection, as a church, with this institution—we should have wished it every success, but as, by the Act of incorporation, it is stated to be "specially" for the education of such young men as are intended for the ministry of the Church of Scotland, in Canada, and as by the same Act, our Synod is appointed to have a voice in the management of it, our interest in its welfare is necessarily deepened. Prepared therefore at all times through the columns of our paper to advocate its claims, and trusting that in its prosperity and progress, the name of Joseph Morrin will be perpetuated,