

by considerable lay majorities, but refused, because the clergy are not equally in favor of them. Either they will cease to attend meetings where they meet with such treatment, or they will insist that their voice shall have more authority. In either case they will weaken the Episcopal element, and reduce the bishop nearer to the position of John Knox's superintendent—a very useful functionary, that it might sometimes be well to revive.

Presbyterianism from the first recognized the rights of the Christian people. To be sure in some countries the system was perverted and seriously damaged by "Lay Patronage" and other devices; but true and free churches always concede their full rights to the people.

Presbyterianism, says our contemporary, is remarkably well adapted for working out the principle of the 'universal priesthood,' or many members in one body.

It has its ordained ministry, but not its single ministers. Ruling elders and deacons are formally ordained to office likewise. And around this central group it is easy to have revolving an almost numberless band of Sunday school teachers, helpers at children's churches, district visitors, collectors for sundry objects, helpers at mothers' meeting, and at Dorcas meetings, young men's associations, fellowship associations, psalmody associations, singing choirs, and all the other institutions that are to be found in an active congregation. There is hardly a difficulty or a question about the proper places of any of these. Nay, a congregation through suitable agents, may undertake mission work, and mission meetings, and may find a suitable channel for the service of members gifted with more than the ordinary power of speech and capacity of exhorting. It is plain that any Church that cannot readily provide for the use of the talents and graces of its most earnest members is in an unfavorable position in these times. Whence comes Plymouth Brethrenism in its more aggressive form but from the want of sphere for the activities of church members who have been powerfully moved to work in the vineyard? The Church of Rome

found scope for the energies of its most active spirits in the various religious orders, and undoubtedly the mere gushing souls in any Church will go off somewhere if provision be not made for using their energies within its pale. If Presbyterianism were fully developed in this direction we should not find our home mission work half so arduous. In past ages Presbyterianism has been allowed to a large degree to languish in this respect. The development of this truth in theory and in practice is one of the crying demands of our time.

The prospects of Presbyterianism within the bounds of our own Synod would be vastly improved if all the talent in all our congregations could be put to use. Let Presbyteries and Sessions turn their attention seriously to this—especially where the field is very wide and spiritually destitute.

Let us endeavour to have these two things, authority and freedom. A central authority, a backbone, a pillar to prevent things from drifting away into mere Brethrenism; and, at the same time, sufficient scope for the active energies of men who desire to serve the Lord according to the best conceptions they can form of how the Lord desires them to serve him. The idea of Presbyterianism includes both of these things, and therefore, when duly worked, this system is susceptible of having connected with it the highest strength of spiritual activity—the fervor and fire of the deepest earnestness.

God has committed to us in our measure a very precious cause. Let it not suffer through our blindness, unfaithfulness and littleness of heart.

Presbyterianism is now making itself powerfully felt in other systems. The Episcopal Churches, for example, very often admit "Lay Delegates" to their Synods. They do not give the laity their rightful place, but they appear to be moving in the right direction. In most of the Methodist bodies there has been a great change effected within a few years; and in some the change is now going forward. The place of the people is being recognized virtually as in the Presbyterian Churches. Thus besides the progress made by our own