

ment which shall wholly or partially supersede that principle in its primary and most direct and authoritative exercise. "They who preach the gospel should live of the gospel." The question here is not whether ministers and congregations, holding the Establishment principle and possessing an endowment, may be received into a dissenting denomination, which, though acting upon the Voluntary principle, and all or nearly all its ministers and people holding individually that principle, refuses to make it a term of communion. But the case before us is that of Voluntary ministers and congregations, tempted to forego their acknowledged principle, in consequence of a person, who we presume belonged to none of their assemblies, leaving them a large sum of money wherewith to buy them annuities or endowments.

Many persons draw a great distinction between a State endowment and a private endowment. And there is a distinction, but not so wide as is often taken for granted. A State endowment is objectionable because the State undertakes for the Church what the Church should undertake for itself; and because (although Churchmen deny this) it is a golden chain by which the State hopes to enslave the Church. And a private endowment, especially from a stranger, is objectionable because an individual undertakes for the Church what the Church should undertake for itself; and it is a pauper badge to show that the Church does not live upon its own resources. All that has been heard of the deadening influence of endowments is equally true of them whencesoever derived. If a minister derive his stipend irrespective of his people, or a congregation their income irrespective of their own exertions, they have set aside what every Voluntary admits is a Scripture command,—and the statement holds alike true whether the endowment be entire or partial.

This Presbytery will do well to ponder these things. It is a sore trial to refuse honest money honestly tendered. But if consistency demand the sacrifice it must be made. Had the sums been left to the congregations to apply to religious purposes, so that they could have employed them in home and foreign missionary operations, the case would have been altogether different. But the paragraph speaks of "annuities," and of the sums being "invested"—in other words, of an endowment to meet the minister's stipend or save the people's pockets. If this be so—"touch not—taste not—handle not," is the only safe rule of conduct.

[THE above from the *Scottish Press* we publish at the request of an esteemed correspondent, without however holding ourselves committed to its sentiments.—ED. INSTRUCTOR.]

THE LIFE THAT NE'ER GROWS OLD.

We may have our earthly longings,
But faint they are and cold;
The past, with its sad belongings,
Is crumbling to the mould.
And though our life's brief story
Comes back with its shady ways,
We have more than a dream of glory
Of the green of early days.

Old friends again come round us,
And are still the "tried and true,"
Who in grief to their hearts have bound
us,
And fondling friendship new:
No earthly sun can blind us,
No breath of malice cold—
The false we leave behind us,
In the life that ne'er grows old.

For brighter grows the glory,
When shadows flee away—
Through the cloud of life's tearful story
Glow the sun of endless day,
The worm in the cocoon sleeping,
Will burst the trampled mould,
And rain o'er the acorn weeping,
The paling oak may hold.

There's a hope that brighter groweth,
The stronger for earthly ill,
And a faith which a harvest soweth,
No winter breath can chill.
And though to the false and fading
Our hearts have oft been sold,
Though the grave is our eye o'er shading,
Our spirit can ne'er grow old.
—*Scottish Paper.*