

The mariner, who gazes on the unresting billows by which he is carried from land to land, who is led from the thought of his own changeful wandering life to sigh after "the city which hath foundations, whose builder and maker is God," is thus worshipping God in truth, though he may seldom have an opportunity of worshipping in any temple made with hands. The peasant, who ploughs his native valleys or herds the cattle of his native hills, if, in the midst of his toilsome life, he strive to enter into "the rest that remaineth for the people of God," is thus rendering a truer worship than that which is offered merely in his village church. The merchant engaged in the largest enterprises of commerce, and the tradesman working at his humble employment; the nobleman or the monarch who ranges the conspicuous heights of society, and the poorest woman who moves unknown about her lowly household ways;—all alike of every sphere, if only they seek to live soberly, righteously and godly in this present evil world, are worshipping God in truth, be-

cause they worship Him with their spirits. And, therefore, when we meet together for the special purpose of united public worship, it matters not in what place or of what architecture the church may be in which we assemble, we may render true worship in any, provided only we render a worshipful spirit to God. The differences between most Christians are nothing like the deep discords which separated the Samaritans and the Jews of old; and, therefore, when I witness the bickerings of hostile sects about the style of building, the postures, the dresses, the liturgies, the music, and the other forms, in which we should worship God, a voice rises in my heart, which seems not altogether unlike the voice which spake to the Samaritan woman: "The hour is coming, when ye shall not concern yourselves whether ye worship in this form or in that;—the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

Our Sanctum.

An article in the NORTH BRITISH DAILY MAIL has been going the rounds of the press, calling attention to a somewhat novel project of ecclesiastical reform said to be contemplated by the present government and supported by Dr. Begg, the leader of the anti-union party in Scotland, and certain other prominent members of the Free Church. The leading features of the scheme are described as being the abolition of Church patronage, the legislative recognition of the Free Church "claim of right," and the employment of that somewhat mythical ecclesiastical reserve fund known as the "unexhausted tithes," for the endowment of such ministers as should be reunited to the Established Church. THE WEEKLY REVIEW which, it may be remarked in passing, is the English organ of the Free Church, regards the rumour very much in the light of a hoax "hatched in some fertile Scotch brains," and hesitates about treating it seriously, or regarding it as anything but "an undevout imagination." The following remarks of the *Review*, however, are sensible and to the point:

"We do not by any means disapprove of ecclesiastical union in Scotland. On the contrary, we have frequently expressed a hope that on some auspicious day the great fragments of disrupted Scottish Presbyterianism will be reunited on a basis creditable and acceptable to

them all. But union between the Established and the Free Church, to the exclusion of other Presbyterian bodies, we have always thought next to impracticable, even if it were desirable. For instance, the plan at present projected has what we may call Utopianism stamped on the face of it, and cannot be seriously considered as a feasible thing by the great majority of the Free Church people. The first feature of it, the abolition of Patronage, though presenting fewer difficulties than the others, will give infinite trouble to the projectors of the new Union. In the first place, a large and respectable party in the Established Church, represented by Dr. Cook, exceedingly dislike and dread the abolition of Patronage, which, in their eyes, is little better than a prelude to disestablishment. Then the friends of the measure are by no means agreed about the substitute for lay patronage, and many of them are not at all prepared to go the length of purely popular election, without which it is worse than useless to make any change. Compensation to those numerous patrons who will insist upon it is another serious difficulty; for no Government will venture to propose a vote for it out of the public funds. There is another formidable obstacle still, and that is the opposition of the compact body of English Conser-