

on the guests gathered there;—no such startling question had been put, as “friends, how came you in hither, not having wedding garments?” and consequently there had been no such dread mandate given, as “bind them hand and foot and take them away, and cast them into outer darkness.” All which would be taken as a token for good—that their service had been accepted by Him who had said “Do this in remembrance of me.” And may we not with much confidence suppose that many, if not all, had been enabled by faith to receive the words of Christ as addressed to them, “be of good cheer, your sins are forgiven you.” And would there not be a felt rest in Christ at His table—a going out of the heart’s affections toward their Redeemer while celebrating His death in their law-room? Such being the case, it had indeed been strange if, on assembling for thanksgiving on Monday, their hearts had not felt glad, and if their faces had not shone, irradiated by the spiritual joy within. Why, they were reaping a portion of that great reward that infallibly accrues to those that keep God’s commandments. Has not the Christ-loving reader often felt a sweet satisfaction, and experienced pure pleasure after the discharge of important duty, and after the enjoyment of a precious privilege? The disciples will ever be glad when they see the Lord. And where is He to be met with, if not in the path of duty? Where is He to be seen, if not at His own table?

It was very apparent that the Monday after the Sacrament was a day of light-heartedness and calm, quiet joy, with the mass of worshippers. But we dare not deny that there might be some in that large assembly whose joy was illegitimate. Perhaps there were some who felt glad because relieved of the pressure and restraint caused by such solemn services, and foolishly supposed that they were at liberty for a time to live very much as they might list. If such there were, it is to be hoped the number was small.

The services of the day were conducted by two of the assistant Ministers. Each preached a sermon. As far as I remember the discourses on these occasions were in general very much what sermons should be, viz., redolent of gospel truth, less or more instructive, admonitory and comforting. It sometimes happened that novel and knotty subjects were discussed by Ministers of somewhat eccentric minds. I remember of hearing propounded, on one of these sacramental occasions, very singular views in regard to the millennium by a worthy but rather eccentric Minister, the Rev. Mr. Monteath of Moffat, which caused a great deal of after-talk and discussion among the people. His bodily vision was then almost if not altogether gone, at least it was said he had the wrong end of the psalm book to him when he read or repeated the psalm;\* but his mental vision appeared to be clear and vigorous; he seemed to look with great ease and confidence along the line of prophecies far into the future. But some of his brethren thought he sometimes tried to look farther than

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\* He was almost blind before he was settled.—RD.