

subjects, to which series the subjoined outline belongs:

(Gen. xlix. 8-12. The tenth verse of the chapter was the then on which the preacher chiefly dwelt. After brief definition of the terms used in the text he stated that the first reference to Shiloh was in the time of Samuel, when it became the centre the capital, where all the people assembled. It signifies "peaceful," "peace-maker," then "sent," significant of the office and work of the Messiah. To Christ these titles were eminently applicable. The precepts, types, and ceremonies of the previous dispensation constituted a ministry of condemnation. They were intended to impress the fact of sinfulness. Christ, by the obedience of the cross, brought in everlasting righteousness. Hence followed a lucid exposition of the doctrine of Christ's vicarious sacrifice. It was admitted that the expression in the text was figurative. If the presentations of this doctrine in Scripture were only figurative we might go in with the moral theory of the atonement, but the doctrine pervades all scripture. God cannot give sin the go by. We are not capable of telling what God thinks of sin.

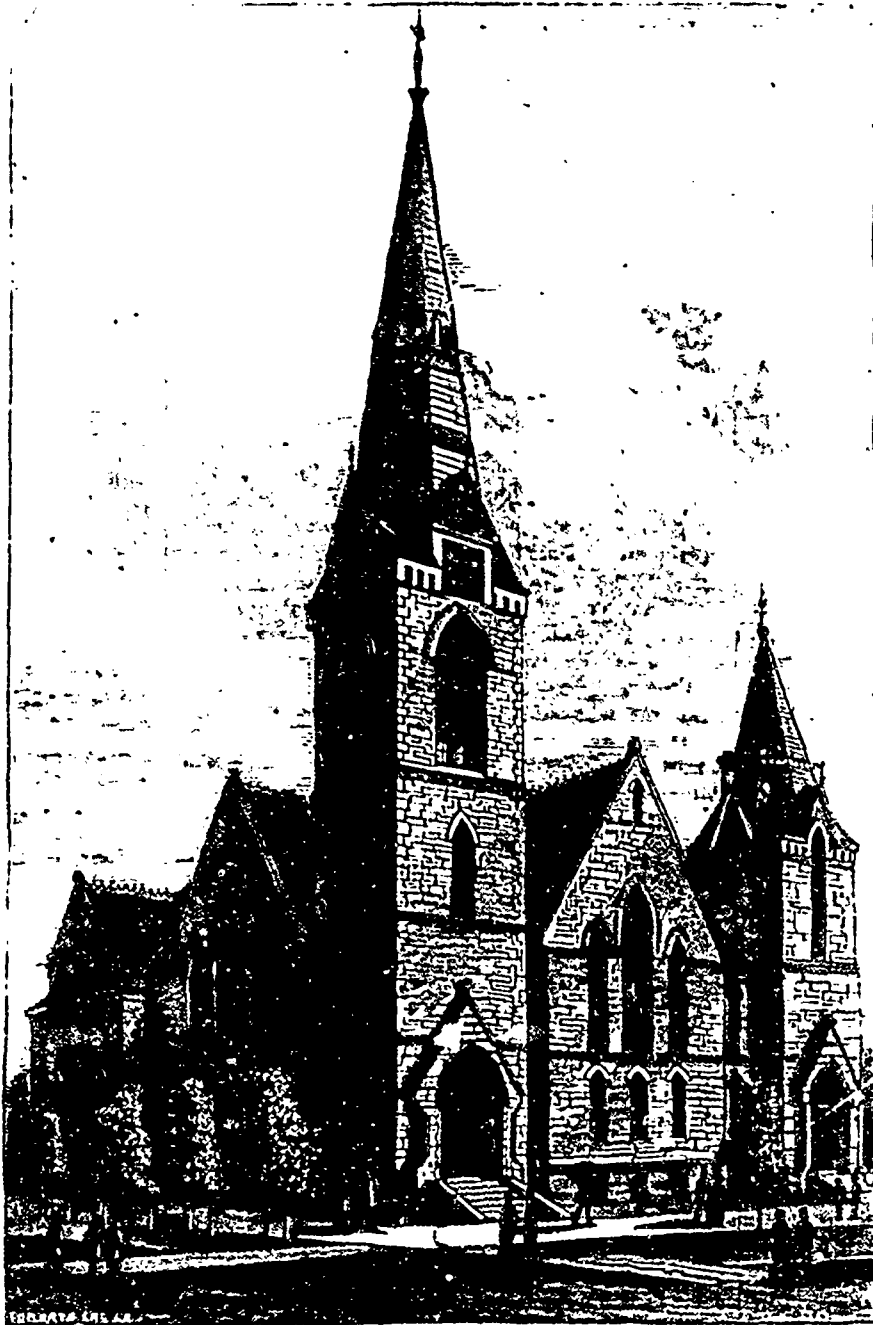
There are people living in heathen countries who would put to shame many of the practices of professing Christians. Abraham had a clear conception of the need of a substitute. The Shiloh gathers the people. Accepted in Christ, God treats us as a Father. Condemnation is removed. What a grand company does the Shiloh gather! From all places they came. From the slums of New York and London, and from the palaces of royalty. All conditions are included—the greatest intellect and the humblest child. They gathered to Him while He was on the earth. He bore patiently with them, instructed them, and in some dim way some of them understood what His kingdom was. He went away, but the Holy Spirit came; and Jesus Christ is the living Head of the Church in all ages. He lives; He lives to-day—not like Plato, nor Milton, nor Michael Angelo. As the brain is the seat of vital power, so is Christ among His members. This relation led to several pungent observations on the inaptness of ritualism, which was shown to be discordant with the true idea of living union to Christ. A reference to the pre-millennial theory was then made, and it was shown that the Gospel of Christ was designed for the fulfilment of the most exalted hopes of the future. No age, it was said, was so grand as the present. We yet only beheld the infancy of missions. The cause of Christ was never so mighty as it is to-day. Earnest men were proclaiming the Gospel. Christian liberality was developed a hundredfold. Christian teaching was more ethical, practical, and benevolent. Efforts to restore decaying methods were like the patching of old harness. There was in these days a strong desire to rise above the spirit of sectarianism; there was a fuller recognition of Christian unity. The Church was receiving the baptism of the Spirit. There was a greater disposition to honour man as man. King James taught his son to lie to the masses, and though many yet think that the right thing to do, there is a growing reverence for man as man. Wherever there is human need human help is prompted. Grace Darling's daring illustrates this growing sympathy with humanity. Who taught that? Christ. Napoleon's idea that man was chiefly fit for powder was a heathenish conception.

The question whether the expression "the sceptre shall not depart from Judah" had received literal fulfilment was then discussed, Mr. Milligan inclining to the opinion that the meaning was distinctly spiritual. There was no good end to be served by making the literal accomplishment of the subordinate features of the prophecy a principal object. The work of Christ was spiritual; the revelation of God's will was spiritual. The Church was a spiritual kingdom. Whoever has his sins pardoned is a child of the heavenly kingdom. All believers belong to the spiritual Israel. They are gathered in by the Shiloh.

It is needful to proclaim the Gospel of Jesus Christ. It is needful for men. There is no joy in life unless we find it in God, whose kingdom is the kingdom of peace. We are made at peace with God and man. It is an everlasting kingdom. It is the truth of Christ that gives the true purpose to life. Under its power life rises to a new dignity. We see it in Paul during the shipwreck. Who are the greatest men? Not the Cæsars, but the Pauls, the Careys, the Williamses, the Duffs. We see all explained in the cross of Christ. What think ye of this Shiloh? What is your conception of life? Why are you here? If Christ is not the object of the soul's devotion and trust we are pursuing fleeting shadows. If our life is hid with Christ in God then we rise to its true conception. We consecrate ourselves to Him in holy living and active service.

Mr. Milligan is a native of Wick, Caithnessshire, Scotland, where he received his elementary training.

When in his sixteenth year he came to Canada, and soon after was enrolled as a student at Queen's College, Kingston, where he graduated in arts in 1862. He studied theology in the same institution for two years, when he was attracted to Princeton, New Jersey, where he continued his studies, graduating there in 1867. Returning to Canada, he was soon afterwards the recipient of two calls, one to Detroit, the other to the congregations of English Settlement and Proof Line, rendered vacant by the death of one of the most pious and devoted pioneers of Canada Presbyterianism, the Rev. James Skinner. Mr. Milligan accepted the call addressed to him by the Canadian



OLD ST. ANDREW'S CHURCH, TORONTO.

congregation, being ordained by the Presbytery of London on the 4th February 1868. His brief pastorate in the vicinity of London was eminently successful. Being called a second time to Detroit he was inducted pastor of the Scottish Church there in July 1869. For seven years he continued with zeal and acceptance to minister to a large and influential congregation. As already stated, Mr. Milligan became minister of Old St. Andrew's, Toronto, in 1876 and has been ever since a faithful and diligent labourer in his present charge. His efforts in gathering and building up a large congregation have been eminently successful. This will be at once apparent when it is stated that he entered on his present sphere of labour with a membership of about fifty, and his hearers averaging sixty; while at the present time the membership is about 400, with an average attendance of 600.

Mr. Milligan is possessed of marked individuality. He is a fluent and energetic speaker. In his impassioned utterances he is not hampered by conventional restraint. The hearer is often struck by the ready and apt flash of thought, rapid as a lightning glance, expressed in a form memorable because sometimes

quaint and incisive. From this peculiar faculty springs an occasional uniqueness of thought and expression that arrests the attention of his hearers. Sometimes again his thinking is subtle and strikingly suggestive, while at the same time you are amazed at its rapidity. Yet it would be unfair to describe Mr. Milligan's preaching as erratic. This much can be said, that he is never dull; nor is he sensational. His sermons are interesting and instructive. He continues to be a close student, yet possessed of the gift of popularizing the result of his study.

The pastor of Old St. Andrew's is a most popular lecturer and platform speaker. His services in this capacity are greatly in request. Though ardently devoted to his own and his ancestral Church he is no narrow-minded bigot, as his readiness to respond to calls for special services by his brethren of all denominations abundantly testifies.

DISTRIBUTION OF PROBATIONERS.

MR. EDITOR,—The scheme published in your issue of 11th April possesses many excellencies which no doubt will be duly appreciated by the readers of THE PRESBYTERIAN; but it has one defect: it rests upon a false foundation.

I quote the first two sentences: "The main object to be aimed at in such a scheme is the facilitating of the settlement of pastors in the vacant congregations. The supply of ordinances to the vacancies and the giving employment to the men, though not to be wholly disregarded, are only secondary considerations." "The main object," therefore, aimed at in this scheme is to provide vacancies with nice ministers, and ministers with comfortable livings. The preaching of the Gospel of Jesus in these vacancies, "though not to be wholly disregarded," is only a "secondary consideration." This is a lamentable confession. Let us suppose that it is a mere slip of the pen on the part of those who prepared the scheme. This has been the mistake all along under the scheme at present in operation. "The main object" aimed at is "the facilitating the settlement of pastors in vacant congregations," the supply of ordinances to the vacancies is only a "secondary consideration." And this serious defect goes far to account for much of the unsatisfactory fruit borne by this scheme after so many years of patient trial. I trust that our Church will see that this serious mistake be not perpetuated in the scheme by which it is to be replaced. Let the preaching of the Gospel be the "main object aimed at," that God may be glorified, and let everything else be a "secondary consideration." Our friends, the Methodists, have no settled minister, properly speaking—no settled charges, yet they appear to get on very well without them. They have not yet been misled by the glamour of a settled pastorate. When the foundation is unsound we need not give ourselves much concern about the fabric reared upon it. As I have already said, it possesses some excellent features and avoids some of the more glaring defects of the existing scheme, but the main defect—subordinating the preaching of the Gospel, even for a temporary purpose, to the settling of pastors—is left untouched; or rather, instead of being removed, it is proposed now to make it the "main object to be aimed at." WATCHMAN.

May 1st, 1883.

ERSKINE CHURCH congregation, Montreal, has completed the first-half century of its existence. The event was celebrated by very interesting and appropriate jubilee services last week.