

lence in death, you cannot avoid saying—let me die, like him, the death of the righteous. "Let me die the death of the righteous,"—O! may this be the sincere and earnest prayer of us all; and not a vague aspiration, as it was in the mouth of the false prophet who uttered it first.

"Let me die the death of the righteous," but for this end let me live the life of the righteous; since these two things are incompatible—a wicked life and a holy death.

"Let me die the death of the righteous," but for this end let me cherish and cultivate the germ of the life of heaven within me.—That lies in the word, the spirit, and the grace of the risen Jesus; who is our resurrection and our life. Receive that divine seed of eternal life by faith; by love retain it in your heart; cause it to take root through humility; cherish and stimulate it through prayer and by the thought of God; water it by the tears of repentance, and fortify it by the conflicts of virtue.

"Let me die the death of the righteous," let me die like so many holy ones I have known, and like him whose memory is so recent in peace in the Lord; but for this purpose let me imitate their example, and follow their devotion to God.

"Let me die the death of the righteous," but for this end let me destroy the bad seed of evil within me, and live the pure and full life of the risen one; let me die to everything which is not after his life; let me live no more for the world or the flesh, with its appetites and lusts; let me count all things but dung, that I may win Christ and be found in him.

"Let me die the death of the righteous," but for this purpose let me exercise a continual vigilance over myself. Nothing is more evident, or better known, than the necessity of death; there is nothing less known or less evident, than the hour when death may come. There is no day but may be my last, there is no time but I may receive a summons from God. Ah! my friends, a happy death ought to be the great object of the desires of our life. But that we may attain this blessed thing, God requires from us, righteous lives, lives of devotion to him and to duty, and to the pursuit of the things which are above.

O, brethren beloved, so often home in prayer, upon the heart of a God-man; let that sudden and regrettable death, which we all mourn, stir you up to a more serious consideration of those lessons, which you have received from his living voice. He no more preaches in your hearing, but he preaches in your recollections; he preaches by that faithful exhibition of Christ which dwells now upon you memories; he preached by that life of faith in the Son of God, which he led; he preached by that patient and joyous death, which he died; and to our faith which follows him beyond the precincts of this world into the land of spirits, he seems to preach

by the glorious recompenses he has obtained, and which shall be obtained by all who love the Lord's appearing. Yet he preaches; listen and obey. In a little time the bridegroom will arrive; in a little time we shall go to appear before God. This is true, not only of those who expect from day to day to be called, who, by a course of sickness, are specially advised by the Lord to hold themselves in readiness, who, after having made up their minds that earth is escaping from them, cry out "even so, come quickly, Lord Jesus"; but it is true equally for all, since there is not one who can certainly promise himself, that he shall live to the evening. O! brethren it is now, now while you have the free and full use of your faculties, that you ought to put yourself in connexion with things invisible, by the word of God and prayer. These things are old to the hearing of us all: but through our languor and unbelief, they may be new and strange to the experience of very many of us. "Seek the Lord while he may be found, call upon Him while he is near." Seek God in that invisible world, whose doors Jesus hath opened. If he tarries now, await him; for at last he will come, and will not tarry. AMEN.

—O—

#### Church of Scotland General Assembly.

##### THE ENDOWMENT SCHEME.

Mr. Smith, North Leith, gave in the report of the Endowment Committee. After giving details, the report proceeds as follows:—

The work of the year, as detailed above, thus consists in the addition to the Church of sixteen new parishes, viz.:—Leahills, Maxwell, Parkhead, West Church (Rutherglen), St. Andrew's (Kilmarnock), Skaeuchan, Lochgelly, North Church (Kelso), New Canongate, Bannockburn, Bridge of Allan, Holburn, Burghhead, Newbyth, Oban, and Appin. The total number of new parishes now amounts to 131, and these have been erected at a cost of not less than £496,500, exclusive of the large sums requisite in many cases to clear the way for endowment by the liquidation of debt on the fabrics. The success which, upon the whole, has thus attended the labours of the committee more than compensates them for all the vexation and difficulty occasioned by the failure of many to help them in the work hitherto; and in the fact that so many parishes have as yet rendered no assistance to the furtherance of the provincial plan, they would find matter for hope that there is a large reserve of force in the Church to be yet exerted on their behalf, and which, when so exerted, will enable them to accomplish the endowment of many more chapels. On many grounds, and by many most important results in the past, the Church is encouraged to persevere in the good work. In the appendix to this report will be found