

doctrine, but among whose members a large-hearted spirit of Christianity is to be found. Certainly I shall not speedily forget his kindness, which I have been able to appreciate all the more from coming as a stranger among people with none of whom had I previously had the slightest acquaintance. This is the same Mr. Paton whose name is so well known from the interest and energy with which he has prosecuted the Indian Orphanage Scheme of our Church. With characteristic energy he is foremost in every public or private movement which has for its object the welfare and best interests of his fellow-men. To such an extent is this the case, that one of the city journals, to which he has unfortunately, or fortunately, made himself obnoxious, always dubs him with the title of Saint Paton," &c.

Why have we not a few more such laymen? Men like unto this I have met in the old country, and three or four in our own Synod also; but they are few and far between. For you see it is in general much easier to find fault with the minister than to live such a life. "Why are there not more *Records* taken in the congregation?" Oh, because the minister will not canvass as he ought for subscribers; he takes no interest in it, I really think. Very good, friend; but how many new names did you yourself get since last year? "Why did your congregation give so small a collection for the Home Mission?" Because the minister did not explain enough about it to the people. "Why are there so many vacant pews in the Church?" Because the minister does not visit the absentees as often as he might to stir them up to their duty. "Why is your Sabbath School so thinly attended?" Because the minister does not beat up recruits, does not instruct the teachers, does not superintend the classes after the two services are over. "Why are there so many people who never go to Church at all?" Because the minister does not hunt them out, and bring them along with him on Sabbath morning. "Why are so many young men who go from the country to cities, lost to the Church?" Because the minister does not ascertain all about them, interest himself in them, and keep a constant eye upon them. And so friend Slothful, sitting in his easy chair toasting his toes at his parlor fire on Sabbath afternoon, can answer every question on the scape-goat principle.

I protest against the whole of this monstrous fiction that the clergy are bound to do all the work of the Church, while the laity have a "right divine" to be drones. Our clergy are worked, fagged to death—unable to find time to study as they ought, or to read up to the times; so irregularly paid that they are obliged to ask for credit, and thus to pay higher prices and to be harassed with the fear of debt; so distracted with multifarious calls that when they get to their studies they are too exhausted to think or read hard. To be priest-ridden is one extreme; to over-ride

our priests is the other, and equally unchristian. The Methodist and Romish Churches are wiser and more generous. The former has its lay agencies as nicely and effectively organized as even Jesuitism is; each member works, and consequently the sum total of a congregation's action is prodigious. The latter has its lay-brothers, its monks, sisters of mercy, nuns, &c., without whom the priests would be almost helpless. But with us it is often far otherwise. In some of our city Churches, when a gentleman takes a pew, he considers that he has paid his money for a first-class carriage to heaven, and consequently, that if he be not taken there safely, without being annoyed or disturbed in any way, he is an exceedingly ill-used man, and that he must get out and travel by another line.

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SELECTION.

(From the H. & F. M. Record.)

Visit to Aldershot.

ARMY AND NAVY CHAPLAINS' COMMITTEE. —The Rev. John M. Lang, Fyvie, having, at the request of the Army and Navy Chaplains' Committee, gone to assist at the dispensation of the Lord's Supper at Aldershot and Shorncliffe, in the end of October, on his return addressed the following letter to the convener, with an account of his mission, which will be read with lively interest. Besides such occasional missions, the Committee have been enabled, by sending copies of the 'Aids to Devotion,' and otherwise to assist the Presbyterian chaplains, both at home and abroad, in the discharge of their important duties; and it is earnestly hoped that the members of the Church will, by their liberal contributions in aid of the funds of the Committee, enable them to continue and extend their operations for the spiritual welfare of soldiers and sailors.

THE MANSE, FYVIE, Nov. 13, 1862.

In compliance with the request which the Army and Navy Chaplains' Committee did me the honour to make through you, I proceeded, towards the end of last month, to Aldershot and Shorncliffe. The perusal of the letter which I send will satisfy you that the discharge of the duty confided to me—viz., assisting the chaplains of the Church of Scotland in the dispensation of the Holy Communion—could not be otherwise than pleasing.

The statements of Dr. McDuff, in 'Good Words' and the 'Record,' had prepared me for the bleak, treeless scenery around Aldershot. My expectations were not disappointed. The locality in which the camp is situated certainly possesses the minimum of landscape beauty. Nevertheless, to a civilian like myself, so striking are the "pomp and pride and circumstance" of military life, which everywhere meet the eye, that the considera-