

reception. How strongly the prophets denounced this error, and how completely they set at naught even the ritual which God had prescribed the moment it was set up as a substitute for the essence the sentiment of the truly devotional spirit, is known to every reader and student of the Old Testament Prophecies. It came to this at last, that the Holy One rejected the forms which He himself had appointed to be observed, commanding His servants to declare His hatred and His weariness of all who substituted them for true worship. The preacher referred at some length to the service in the Temple, and to the pride and contracted spirit of the Jews in believing that God withheld the privilege of approaching Him from all other nations, notwithstanding the declaration of Solomon in dedicating the Temple. He referred to the Church in St. Helen street, erected 34 years before by the venerable father and founder of St. Paul's Church, the Rev. Dr. Black. How faithfully and zealously he laboured for the completion of the work which he felt it his duty to begin; and how at length, after hard toil and much opposition, he had succeeded, some who still remained amongst the congregation could testify. He lived to preside over this Church for ten years, and to his energy and self-denial, under God, were largely owing the results which they recognized this day. Another name connected with St. Paul's Church was that of the Rev. Dr. McGill, the successor of the founder. Piety, simplicity, pastoral faithfulness, unselfish generosity and catholicity, were manifested during his ten years incumbency. The memory of their faith and works lives in the hearts of the members of St. Paul's. He who succeeded these venerated men, and worthily prosecuted the work they had commenced, was now sharing with them the joy of this happy occasion; and to him, no doubt, it was a gratification to behold this noble Kirk, which, by the liberality of his former flock, had been erected, and was now set apart for the service and worship of God. Taking up the subject of the Church of Scotland, the preacher sketched briefly her martyr history, and trials, gave a luminous exposition of her polity, and showed the catholicity of her creed. Many of the doctrines in the Nicene creed had been transferred to the Westminster confession of Faith, the very terms in which they had been expressed being retained, and what is known as the apostles' creed, is appended to the Shorter Catechism, being held by the Church of Scotland in common with other Reformed Churches. In considering the question of the relative advantages of extemporaneous and liturgical prayer, he showed the superiority of the former in many respects, as for instance in special providences, sickness, death, unlooked for trials, unexpected blessings, sudden bereavements, and various events of life. But as affording room for reflection, he

suggested whether it would not be well to consider if the two could not be combined in such a way as to enable ministers to avoid on the one hand the slovenliness which they were apt to fall into by extemporaneous prayer, and in the other the formalism which the long continued use of a liturgy almost of a necessity created and fostered. With humbleness and teachableness of heart, with true and sincere worship should all approach God, for "Thus saith LORD, the heaven is my throne and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." After the sermon the concluding prayer was offered up, for the Queen and the Royal Family, for the Governor General, for all rulers and magistrates, for all ranks and conditions of men, the 2nd Paraphrase being then sung.

Oh! God of Bethel by whose hand,
Thy people still are fed
Who through this weary pilgrimage
Hast all our fathers led,
Our vows, our prayers, we now present,
Before thy throne of grace,
God of our fathers be the God
Of their succeeding race.

A collection having been taken up, the Doxology was sung

To Father, Son and Holy Ghost,
The God whom we adore
Be glory as it was and is
And shall be evermore.

In the afternoon the Reverend Dr. Mathieson, after the usual introductory services, took for his text the words from Psalms CXXII. 1. "I was glad when they said unto me, let us go into the house of the Lord." The venerable preacher delivered a most eloquent discourse with his usual earnestness and ability. There was again a very large audience who listened with deep and sustained attention. In the course of the prayers the Rev. Dr. Mathieson offered up special applications for God's blessing on the Church the Minister and people, that they might be instruments in His hand for the advancement of His glory.

The Very Rev. Dr. SNODGRASS preached in the evening, the Church being again crowded to excess. Dr. Snodgrass chose for his text Psalm CXXVII. 1. "Except the Lord build the house, they labour in vain that build it." The discourse was most appropriate to the occasion, and was marked at times by a high strain of eloquence. His old Congregation appeared delighted again to hear their former pastor.

A large and effective choir led the service of praise, the organ being played by S. McKay with great taste, assisting, not overpowering, the voices.

St. Paul's Church, now replaced by hand-