

More depends on the "lower courts," as to the details of administration, and every question of importance is remitted to the Presbyteries for their judgments thereupon. But we gather from what has come under our notice, that much of the power of the system consists in the national homogeneity of those professing it, and the strong traditional hold which its doctrines, polity and usages have upon them; and that, where these fail to secure conformity, there is necessarily, in the Canadian church, a very gentle exercise of the right of supreme jurisdiction, and a very constant regard to the acceptableness of any measure to the people.

F. H. M.

ON THE PERMANENCY OF THE PASTORAL RELATION ;

BY THE REV. A. LILLIE, D.D.—AN ESSAY, READ AT THE RECENT MEETING OF THE CONGREGATIONAL UNION, AND PUBLISHED BY REQUEST.

Everything connected with the Pastoral office impresses on it a character of sacredness. Christ—the Son of God and Saviour of sinners—is its originator; it has for its end the accomplishment of the objects for which He poured forth His precious blood on the accursed tree; the qualifications demanded of such as assume its duties, involve the possession of all the higher attributes and characteristics of the Christian life; while its motives are the most sacred and exalted by which even a sanctified nature can be moved, and its responsibilities the most tremendous of which we can form a conception. Hence, both he who takes this office upon him, and they among whom it is exercised, should feel that they stand upon holy ground, and govern themselves accordingly. All trifling with it—whatever the form it may take, or the party chargeable with it—is sin, a crime against God, and a wrong done to man.

Whatever the position we occupy, the Divine will forms the rule to which we are bound to conform our conduct. This principle is of universal application because God has made us and all things for Himself, and maintains us and them in being for the ends for which it was originally bestowed. In the case of the Believer it applies, however, with a special imperativeness, inasmuch as he has been "redeemed, not with corruptible things, such as silver and gold, but with the blood of Christ, as of a lamb without blemish and without spot," and regenerated by the Holy Spirit, that he may live to "Him who loved him, and gave Himself for him,"—thereby obtaining for Himself a right of property in him,—may "glorify God in his body and spirit—which are His." We have no right to please ourselves, or make our own will our rule in anything. The thought of even attempting it should fill us with horror, will do so if we have made but a very moderate proficiency in the Divine life. With respect especially to what has reference to the kingdom of God should a holy jealousy be felt, *will it, in that case, be felt.*

Proportioned to our anxiety to be governed by God's will, will be our desire to know it as an indispensable preliminary thereto, the readiness with which we admit the proofs and manifestations of it, and the honesty and earnestness of our endeavours to ascertain it.

The sources whence we may gather the Divine will in relation to any specific act or course of action are two, to wit: revelation, and the circumstances in which we find ourselves placed.

As to the length of time during which those who enter on the Pastoral relation should continue in it, the New Testament—the law-book of Christ's kingdom—says nothing expressly, though the whole manner in which the office is spoken of would seem inconsistent with the notion of mere temporary engagement.

Between the office of Evangelist and that of Pastor a difference exists, which has an important bearing on the question with which we are dealing;—we allude to the generality of the character of the former, while that of the latter is limited. Unless restricted by the terms of his commission, the Evangelist's