

fierce contending parties of that age, devoted to King Charles I. in his lifetime and honoured in his grave by the Protector Cromwell. He it was who, attracted by Rutherford's fame, had thus come in disguise to see him in the privacy of his own home. The stern Covenanter gave welcome to the stranger prelate; side by side they pursued their way along Rutherford's Walk to the little church, of which the ruins still remain, and in that small Presbyterian sanctuary, from Rutherford's rustic pulpit, the Archbishop preached to the people of Anwoth from the words which startled his host on the evening before—"A new commandment I give unto you, that ye love one another as I have loved you; that ye also should love one another." Let me on this occasion humbly endeavour to follow the example of that illustrious prelate, and seek to say a few words on the new eleventh commandment of the Christian Church."

The Dean then proceeded to point out wherein the novelty of this new commandment consisted; and he then spoke at great length and with earnest eloquence on the manifold ways in our age in which this eleventh commandment may be fulfilled, especially between different churches,—by one church understanding and appreciating the peculiar excellencies and spirit of other churches, and so loving them as Jesus Christ loved them all. He concluded with these words:—

"And surely it may be said that if ever there be any spot where, should the preacher be silent on this great theme, the very stones would immediately cry out, it is this venerable sanctuary of Greyfriars' Church and Churchyard. As of my own Abbey of Westminster it may truly be said, it is a sacred temple of reconciled ecclesiastical enmities. Here, as there, the silence of death breathes the lesson which the tumult of life hardly suffered to be heard. In the same ground with the martyrs of the Covenant lies the great advocate by whose counsel their blood was shed; within the same hallowed bounds sleep the wise leaders of the Church of Scotland of the last century, whom persecutors and the persecuted of an earlier age would alike have condemned. And not only is this lesson of larger, gentler, more discriminating justice forced upon us by the thought of that judgment-seat before which they all are passed, but the memory also of the deeds which have

been wrought within these precincts impresses the same truth upon us. Here it was that Episcopalian ministers shed tears of grateful sorrow over the grave of their Presbyterian benefactor, Carstairs; here it was that Erskine, with generous candour, preached the funeral eulogy over his ecclesiastical rival, William Robertson. On this spot, where a vast congregation of every age and rank pledged themselves to the death to extirpate every form and shade of Prelacy, the Scottish Church in these latter days has had the courage to revive ecclesiastical forms of liturgical worship, and to welcome the ministrations of Episcopal clergy. These contrasts are themselves sufficient to remind us how transitory are the feuds which have in former ages rent asunder the churches of these islands, how eternal are the bonds that unite when viewed in the light of history, and as before the judgment of a better world. And if the ghosts of these ancient disputes had been laid to sleep, never, we trust to return—if the coming of a brighter age and the opening of a wider horizon has dawned from time to time on the teachers, famous in their generation, who have ministered within these walls—then, I trust, it will not have been altogether unsuitable in this place and on this occasion that a Scottish congregation should have heard from an English Churchman the best New Year's blessing under the form of this sacred text—"A new commandment I give unto you that ye love one another."

Church Service Society.

This Society is evidently attracting to itself the young ministers of our Church in Scotland, and many earnest laymen who desire to see the ordinary services of the church improved and material provided for that improvement. Its last annual meeting was held during the sitting of the General Assembly in Edinburgh, and showed a large increase of membership. Rev. Dr. Watson, of Dundee, presided, and pointed out that as the object of the Society was to turn the thoughts of ministers and the people to the great importance of the devotional part of the service in our public worship, so it had kept itself strictly to that object, and had been the means of effecting a considerable improvement in many quarters. He very properly condemned those persons who looked with suspicion on the Society because they said there was more important work for the church to do than attend to the mode