

"I lay it down of myself." The sermon may be described as having been a running commentary on the twenty-third Psalm, which, to our thinking, is the kind of sermon which is supremely needed, and as a rule, is the only kind that is not intolerable. Mr. Macdonnell commented on the fact of this simple and beautiful composition being suitable alike for childhood and old age, and upon the extent to which it had conveyed its solace in times of trial, in all ages and climes; it so happens that this Psalm was used by the writer when, in his pastoral capacity, he first visited a death-bed, and he is able to testify to it having been a means of comfort and support in three similar cases, in his own family. The title by which the Almighty is described in the opening sentence—"Jehovah is my shepherd"—involving as it does, the idea of an endless covenant-relationship, is itself a source of confidence; it is said that sheep would be frightened by the noise of turbulent waters, and in that case there is a tenderness in being led by "still waters," which is not generally regarded. "He refresheth my soul" is perhaps more expressive and suitable than "restor-eth," and doing this for his "Name's sake," is, (or at least may be taken as) doing it for Christ's sake. In treating the 4th verse as relating to the article of death (and not to this world), Mr. Macdonnell observed that "the shadow of death" involved the presence of light beyond the valley, and he cited, in confirmation of "thou art with me," the assurance of the Lord Jesus—"I am with you alway," Matt. xxviii, 20. In illustration of the fifth verse—"Thou preparest a table before me in the

presence of mine enemies, &c." he adduced that portion of King David's history which is recorded in 2 Sam. xvii, where we read of his passing over Jordan (in the same direction that his rejected Son ultimately went), of his going to Mahanaim, the place where "the angels of God met Jacob," and of certain persons bringing him "beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine." David's experience therefore, in confirmation of his faith, would encourage him to conclude his Psalm with the sentiment—"Certainly goodness and mercy will follow me all the days of my life, and my dwelling will be in the house of Jehovah for ever"—a sentiment with which the teaching of the Apostle Paul (1 Thess. iv, 17), may be said closely to correspond—"so shall we ever be with the Lord." It is not surprising that intelligent persons find their way to St. Andrew's, for at least they have there some food for reflection, and that is more than can be said of most of the churches in the city.

CATECHISM FOR "THE CLERGY."

Inasmuch as certain persons are styled "priests" by their respective churches, and themselves cherish the delusion that they are such, it may be well to enquire of them, if they are aware that the word "priest" is simply "presbyter" boiled down (so to speak), first to "prester" and thence to "priest"; and further to enquire if they are aware that the presence of a Divine high priest before the throne of the