

ed the Old Testament, and therefore to reason with them "that Jesus is the Christ," would not be enough. We must take his reasoning from the magnificent epistle, the Epistle to the Romans. He tells them that they had deified the very vices which Christianity condemned. He tells them, that there was a conscience in each one of them, whose sight had been literally quenched; that their so-called deeds of virtue were but scandalous vices, and that if they really did that which was virtuous, they could never thereby purchase entrance to heaven; and then he unfolds to them, in all its magnificence, the truth that Jesus Christ is made righteousness unto all and for all that believe, and that through His propitiation we have access to God. And these grand truths he preached in the Forum, under the shadow of their magnificent and venerated capitol—preached them in Caesar's palace—preached them in his own hired house in Rome, and in his own prison, and preached to them on that day when he died a martyr, and was buried where his dust still rests, and where a church was afterwards built in commemoration of him. Thus then he adapted his preaching to the people, not ministering to their prejudices or passions, but studying and considering the circles he was addressing.

And that preaching still remains. Jerusalem is now but a burying place for the Jew on the one side, and a battle field for contending Eastern Sects upon the other, and the only thing that lingers on it now, is the memory of a grand historic past, and the prophecy of a yet grander and more glorious future. Rome also is passed away; yet the words of the Apostle Paul have outlived the throne of the Cæsars. What is Rome now? A place for brigands and beggars, where the Pope has had it all his own way for a thousand years, where there is a Priest for every seven people, and 365 churches which would hold a large section of the population of London, and which are vastly more than the people there want. With everything his own way there, the Pope's condition is the most piteous and the most forlorn. But when Jerusalem is gone, and Rome is gone, the words of the Apostle will live, translated into every tongue, mingling with the hum of every capital, taught to the infant, and listened to by the most accomplished mind. How true is it that that which man thinks great is insignificant, while the least word which God has pronounced lives for ever and for ever. The religion of Jupiter and Apollo, and Dagon and Ashtaroth, is trodden in the very dust, but the doctrines taught by the tentmaker of Tarsus are heard in every town, and read in every city—the joy of thousands, and the hope of millions of mankind.

What is that religion to you? Is it a past record, or is it a living, moving force in your conscience? You are Christians just so far as Christianity actuates you. Is your reli-

gion a meteor of the night, misleading the traveller; or is it a ray of light leading onward to everlasting day? My dear friends, this will be the only thing that can enable you and me to pass that stupendous ordeal, the most searching, the most momentous at the last day. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

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(From the Canadian Presbyterian.)

### Public Prayer. Geneva versus Westminster.

For a long period, Public Prayer has with us been left entirely in the hands of the officiating Minister. In the early days of the Church of Scotland however, it was not so. At the time of the reformation, each of the National Branches of Presbyterianism, the Church of Geneva, the Church of France, of Hungary, of Alpine Valleys, the Church of Holland and also that of Scotland, adopted a Liturgy. To this fact, there is not a solitary exception. Saith Principal Tulloch, in his "Leaders of the Reformation" the idea of extemporaneous Prayer as an appropriate Vehicle of Public Devotion was one quite unknown to the Reformation. The numerous formularies of worship, adopted by these churches, differ we find from those of the Prelatic Churches by the fact that they leave to the officiating Minister a wide freedom of omission or interpolation according to the requirements of the occasion. Chief among these is that of Calvin, which became the basis of the French, Dutch and Scotch, and which contrasts strikingly with the prayers that are in our days offered up in the pulpits of many who call themselves by his name.

In 1559, John Knox, after an exile spent chiefly at the feet of Calvin, returned to Scotland, taking with him a version of the Geneva Liturgy. This form of service he submitted to the General Assembly for adoption who commanded it to be printed, "being thought necessary and profitable for the church." In the following year, it was directed that the sacraments should be administered after "the Book of our Common order" and again "that a uniform order should be kept in the ministration of the Sacraments according to the Kirk of Geneva." The injunction was afterwards issued "that Ministers and Readers provide themselves with that order and prayer and administration of the Sacraments." This same Book was in 1867 translated into Gaelic for the use of the Gaelic Churches, and is said to be the first book ever printed in that language. It was entitled "Foirm na Nurrundheaid." A little before the meeting of the Westminster Assembly viz, in 1641, the Scottish Book of Common order was reprinted at London and presented to "the Most High Court of Parliament." Two years thereafter,