

sities, Legal functionaries of various ranks from Parliament House, and many Lothian Lairds are there, and Ministers and Elders from every corner of the land. They crowd up the stairs and fill the long hall whose walls are covered with the somewhat apocryphal pictures of the Scottish Kings. The ceremony of introduction to the stately and courteous representative of the Queen, and his handsome Countess, an Italian beauty, is soon over. We then hasten up the Canongate to St. Giles' to be in time for the opening service there. The devotional exercises were conducted by Dr. Cameron Lees, the principal minister of that grand old Church, which had echoed the bugle blasts of the illustrious Knox, and the Rev. W. W. Tulloch, the son of the late Prin. Tulloch c. St. Andrew's, father and son, favorites of our Queen. The Scriptures though read, and the Prayers too, with faultless correctness, sounded too anglican in their tone for our taste, and there was a 'pony and circumstance' about the whole ceremonial at variance, as I thought, with the severe simplicity of our Presbyterian system.

A. H. K. B'S SERMON.

Nor was the Sermon of the retiring moderator, Dr. Boyd of A. H. K. B. Essayist fame, a model for such an occasion. It partook too much of the character of one of his familiar talks, and there was an aping of anglicanism; yet it had some good points in it and was well read, though somewhat affectedly. We desiderated more of a Gospel ring in it, and a moving on a higher plane. It was racy, however, and in some points refreshing. I liked the preacher when he said "We were preachers, and I call no man a born preacher whom anything would take away from that work. He may be a great preacher, as great as you like, but not a born preacher. A meteor flaming for four or five years in a great town and then giving up, is not a preacher, no matter how popularly he may preach. The preacher is the man who with ever fresh interest, goes on teaching and guiding a congregation for thirty years. 'Went about doing good' is a grand history, and that may be ours. With deep humility, the very best must look back on many Sundays and week days of life, and from a dying bed, on them all." He was perhaps sketching himself and his brothers of the broad and æsthetic school when he said "Some among us have held a singular standpoint in respect of doctrine and life. Evangelical by early training and by the influence of days when as boy and lad we came under deep personal conviction, High Church by the æsthetic culture of later days through the beauty and power of old Church Legend and art of Prayer and Praise, Broad by further meditation seeing round things which once stopped the view,—and not these in succession: