

That was the first lesson. Let Dr. Gillies tell of the way in which it was at first taken. "The singing of hymns here meets with greater opposition than I expected. Serious people are much divided. Those of better understanding and education are silent; but many others are so prejudiced that they speak openly against it, and look on me as doing a sinful thing."

Really, life is like a garden, and men like the early Methodists are gardeners who spend their life enriching the ground, and we are like the plants which draw their sustenance from a rich soil and lift their heads bravely towards the heavens, all too oblivious of the labours of those through whom we are what we are.

Similarly, the influences of Presbyterian Scotland on Methodism lie hidden deep in the soil. Henry Scougal's little book, the Erskines' sermons, and the sight of the church before the eyes of Wesley, when he was working out his great organization, who can now measure the influence of these? Professor Cowan of Aberdeen says that it is significant that the first advocate of lay representation in the Wesleyan Conference, Alexander Kilham, had laboured for three years as a superintendent in Scotland. At least Wesley was conscious, if not of an actual obligation, of a deep, underlying unity between his movement and Presbyterianism. "As soon as I am dead," he said, "the Methodists will be a regular Presbyterian Church;" while Samuel Bradburn, the Wesleyan leader, declared as long ago as 1792, "Our quarterly meetings answer to those church meetings in Scotland called the Presbytery; our district meetings agree exactly with the Synod; and the Conference with the National or General Assembly. Whatever we may choose to call ourselves, we must be Presbyterians." It is from the beginning a story of giving and receiving between Methodism and Presbyterianism.

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