

Lord. We observed that in opening a Presbyterian Church the other day in Glasgow, the organ was used, a portion of the service was *chaunted*, the people knelt at prayers which were read, and stood during praise—and the Rev. Dr. Lee delivered a long and no doubt very able address, on the propriety and scripturalness of instrumental music in our Churches. In certain other Churches a class of modified innovations have been as it were established. Dr. Cumming in London, Drs. Caird and McDuff in Glasgow, and Dr. Lee in Edinburgh—with their congregations stand during praise and kneel at prayer. Dr. Guthrie of the Free Church has introduced the custom of standing during praise—and Dr. Anderson of the U. P. Church has we believe got the length of having an organ introduced into his Church. All these are men not only of great distinction, in an intellectual point of view—but are also eminently good—laborious and faithful ministers. The Synod of Canada has for some years been engaged in a contest—with the Church of Toronto, about the organ question, and so far as we know have not yet gained the victory. We observe that three poor U. P. clergymen, in the town of Greenock in Scotland, have been mercilessly ridiculed by some of the newspapers, because they left a building in which a religious meeting was being held, and at which they had engaged to take part, so soon as they heard the first peal of the organ. For our part we would be inclined rather to honour them for their firmness and consistency, for it seems they had only come on condition that the organ was not to be used, and the managers simply broke their bargain—and then laughed at and ridiculed the ministers as bigoted and illiberal. We are not among those who conceive that there would be any sin or direct violation of our Calvinistic creed in the use of the organ in our Churches. But the question is would change once begun cease there. We have seen that one congregation has got the length of chaunting—why not the imposing stole of the priest—the gorgeous altar—the lighted taper, the intoned service—In all this there is strictly speaking no error of doctrine—only a deadening of spiritual life—a chilling formalism—instead of an inward piety. The rust and rubbish of a corrupt and effete Church put in the place of the essentials of Christian worship—the adoration of the heart. No; give us our old plain simple unassuming way—which we have followed during the last 200 years at least. It has produced not a little fruit, and promises to produce more. The great heart of the people of Scotland, and we believe of these Colonies is altogether averse to these new-fangled notions. Surely the simple faith of our fathers, with all its sanctified and glorious memories ought to be enough for us. It teaches and sets forth—and exemplifies the beauties of a holy life—without the accessories and splendour of a

voluptuous worship. We need them not any more than they, and we hope we shall never see our Church on this side the Atlantic disturbed or divided by an "Organ Controversy."

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The Pastoral Relation.

"The Shepherd of the people" is a very old as well as a classical phrase. Every scholar knows how beautifully and how frequently Homer applies it to the Commander-in-Chief of the Greeks at the siege of Troy. The idea is a most comprehensive one. It involves responsibility of the highest kind with all the attendant interest and patriarchal affection of the Chief. It comprehends great dignity of character, accompanied with considerable power. The Pastor is at once a guide, an instructor, a father and a friend. He is jealous of the rights, careful of the interests and ever watchful after the welfare of his important charge. But there are reciprocal duties, on the part of the people, also to be understood: prompt and unquestioning obedience, unfaltering trust—heartfelt reverence. Such is the compound feeling conveyed in the Iliad by the beautiful and oft repeated phrase *poimen laos*.

But the subject may be viewed in a far higher and more important aspect. What position can be conceived, at once so high and so awfully responsible, as that of the spiritual shepherd of the people? His office pertains not so much to time as to eternity. He gathers his flock around him, not to enrich them or himself with worldly aggrandisement, not to point the way to what the world calls glory and conquest—but to a task far more arduous and infinitely more honourable. He has to show them in the first place a lofty example in his own holy life and conversation. He is to unfold to them the way to truth and everlasting happiness, to explain to them the doctrines of a faith the purest and most god-like ever taught to man. He is to practice every art, consistent with virtue to win hearts to Christ. He is to be lowly minded, meek, forbearing self-denying—yet bold and unswerving in the truth. He is to be a man mighty in the Scriptures, with human learning sufficient to grapple with all their enemies. He ought to have a loving and an earnest heart, a burning soul—willing to spend and to be spent in his Master's service, with his eye upon the goal where he will be met with the gladdening words "well done good and faithful servant." The great aim and object of his life should be an anxious care to lead all his flock in the right way—walking before them in the majesty of a holy affection—labouring with all his might that none may be lost or go astray. These are duties of unsurpassed and unsurpassable dignity—as well as of endless toil, and sleepless anxiety. There are other and subordinate ones which we