

"Because they have taken my Lord, and I know not where they have laid Him."

Just then she heard a footfall. Wha could it be but the gairdner o' the place? Whan he cam' ahint her he said kind o' short-like, "Woman, why weepest thou? whom seekest thou?"

Noo, naeboddy, whether maister or servant-man, wad like tae hae their bonnie pots o' flowers a' cowpit ower, an' everything sent topsy-turvy, the very beds an' bushes even trampit out o' a' kennin' (as was likely the case) without feelin' a little wracked unless he had nae spunk ava. So in fair desperashin she blurted out with her answer, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Ay, glad wad she hae been for a sight o' that corp again. She wad hae ta'en it awa tae some jouky neuk amang the howes o' Olivet, an' howkit wi' a shool a restin' place for its future repose.

But a single word was spoken, an' what a poover there was in it. It sent a' the joys o' her life lowin' an' dirlin' ance mair along the chords o' her heart. It was the voice o' the Maister Himself. He wasna deid, for He ca'd her name, an' never thinkin' that she wad hae forgathered wi' him there, she could only fa' at his feet an' murmur that aft-spoken an' weel-kenn'd word, Rabboni.

"But her sorrows quickly fled,  
When she heard His welcome voice;  
Christ had risen from the dead,  
Now He bids her heart rejoice."

An' noo my sermon is nearly dune. Ye can a' mak an applicashin for yersels. Nae doot ye a' need tae. Not that ony o' ye hae been Marys, but the whole generashin o' ye hae been deid in trespasses an' sins.

Irr ye mournin' ower yer transgresshins wi' a godly repentance? Feelin' that ye wad gie onythin' tae be a child o' grace, an' ken for certain that the Maister an' heaven were yer ain?

Stan', then, whaur Mary stood at the mooth o' the graff o' the Sin-bearer, and see yer sins like His claes lyin' there. Turn yersel' aboot at the ca'in' o' His voice, an' yer salvation is sure.

"What a change His word can make,  
Turning darkness into day!  
Ye who weep for Jesus' sake,  
He will wipe your tears away."

#### LONG SERMONS.

MR. EDITOR,—Your selection last week, bearing on the length of sermons, opens up a topic that merits, and in my humble opinion should receive, some consideration. The instance there referred to of the Chicago preacher making a bid for popularity by the announcement that his sermons were to be limited to twenty minutes, is happily one of a kind rarely to be heard of, and it is scarcely probable that such came from the lips of a Presbyterian divine. The maximum limit, however, is a good one, and though it should not be formally announced as this preacher did, or laid down as a hard and fast rule, yet its general adoption in our churches would meet with general approval. There need be no rule without exceptions, and the long sermon should be the exception. Let our ministers condense, let them abbreviate, and they will find that a pithy and forcible sermon cut down to twenty minutes will do far more good and will be better retained by the people than one, discursive and verbose, spreading over double the time. But those who delight in giving those lengthy soporific sermons which are of such lamentable frequency in our Church, will chafe under such restraint and protest that their subject must be allowed to exhaust itself, and that to cut it short would be to sacrifice its full meaning and force. If they cannot *simmer* it down so as to bring it into a suitable limit, let them extend the inexorable *firstly, secondly, thirdly, fourthly*, etc., into two or three or more discourses, and thus they will not bore their suffering auditory with interminable tediousness. Let them deal out the long sermon piecemeal; if it is good it will be the better appreciated and have a more lasting effect; if it is but tolerable it will be the less wearisome.

How often are we forced to listen to sermons entirely made up of mere platitudes or wordy display until to give attention becomes an irksome duty. A probable cause for this faulty preaching may be found in the too frequent desire to sail away from the notes of the sermon or to discard them altogether, so that the mind and the fancy may be untrammelled and free. While in some cases, where the preacher is a truly eloquent and gifted man, this may have, and

certainly in some instances has, a telling effect. Yet in the majority of cases it is weakening to the sermon and painful to the hearer; too often a word is misused, an expression misapplied, and one thought again and again repeated. In such cases it is infinitely better to stick to the written sermon, from which has been eliminated all needless verbiage.

In our Church, it is true, the great central object is the sermon; but allowing that to be so, it does not follow that its excellence consists in its length, and certainly no great harm can result if the whole service is shortened by curtailing the sermon. But even this need not happen if a judicious and suitable arrangement of the rest of the service is made. The prayers need not gain in time what the sermon has lost—they as a general thing are long enough in all conscience. The service of praise may advantageously receive more attention. There is a growing desire amongst our Churches for this, and certainly it is much needed. In scarcely any Christian Church has it been so much neglected, and in few is it so prosaic and lifeless.

A LAYMAN.

Toronto, Aug. 31st, 1879.

#### CHANGES IN THE PASTORATE.

MR. EDITOR,—Frequent changes in the pastorate of congregations is an admitted and a growing evil. Anything calculated to lessen the evil is worthy of consideration. One of the most frequent causes assigned for this change, in country districts, is the labour involved in travelling long distances, and the consequent injury to health and usefulness. This cause has operated in Toronto Presbytery as elsewhere, to the annoyance of congregations and the detriment of the Church. For example, Claude and Mayfield, now vacant, are seven and a half miles apart. Cheltenham and Mount Pleasant, which may be vacant soon, are seven miles apart. Brampton and Malton, now moving to secure a colleague for their pastor, are nine miles apart. Can nothing be done to remedy this? Let us see. Sand Hill, a mission station, could be put with Mayfield, from which it is distant five and a half miles, and constitute one charge. Claude is four and a quarter miles from Cheltenham, and these two would naturally go together. Mount Pleasant is four and a half miles from Brampton, and could make with it one charge, and Malton might become meanwhile a mission station. Mayfield by this arrangement, would have a weaker connection, but a resident pastor, and Malton could be more easily sustained as a Mission station than Sand Hill. The other congregations would be benefitted by the change. What is to hinder such an arrangement—so obviously beneficial to the congregations concerned—from being effected? If anything is to be done in the matter, now is the time, before the vacant congregations be settled.

A MEMBER OF TORONTO PRESBYTERY.

#### MINISTERIAL CONTRIBUTIONS TO H. M. DEFICIT.

*Presbytery of Saugeen*.—Previously reported, \$25; Rev. H. Crozier, \$5: in all, \$30.

*Presbytery of Huron*.—Previously reported, \$20; Rev. H. Cameron, \$5: in all, \$25.

D. J. McDONNELL.

Ministers' contributions should henceforth be sent to Rev. J. M. King, as Mr. Macdonnell will be absent from Toronto for two or three weeks.

PRESBYTERY OF GUELPH.—This Presbytery held their usual bi-monthly meeting in Knox Church, Guelph, on the 9th inst. There was a large attendance of both ministers and elders. We are able to give only a brief summary of the business transacted. Mr. George Ballantine was introduced to the Presbytery as a young man desirous of studying for the ministry. He was instructed to meet with the Committee on the Superintendence of Students, who had leave granted them to retire that they might confer with him. They reported in the afternoon, recommending that he be encouraged to proceed to his studies, and be certified to the Board of Examiners of Knox College. A Committee was appointed to make arrangements for conducting a Presbyterial Sabbath School Conference, which was fixed to be held in Chalmers' Church, Elora. The Finance Committee reported the estimated expenses for which the Presbytery would be liable in the course of the year, requiring an

assessment at the rate of eight cents upon all the families in the bounds connected with the Church. The Clerk submitted the amounts that would be required from congregations for the Synod and Assembly Funds. A report of plan for holding missionary meetings and preaching missionary sermons was submitted from the Committee to whom the matter was entrusted and was adopted and ordered to be printed. Dr. Wardrope reported that he had moderated in a call in St. Andrew's Church, Berlin, which had come out unanimously in favour of Mr. Donald Tait, A.B. After hearing Commissioners and all the parties interested, the call was sustained, and placed in Mr. Tait's hands, who was present, with the request that he signify his mind regarding it as soon as he may find it convenient. At the meeting in the afternoon Mr. Tait intimated his acceptance of the call, the Clerk was authorized to assign him subjects for trials for ordination, and an adjourned meeting to hear them was appointed to be held in Knox Church, Guelph, on the 24th inst., at two o'clock in the afternoon. Mr. John Wilkie delivered his trials for ordination, embracing a Greek Critical Exercise, a Latin Thesis, a Homily, a Popular Lecture, and Sermon, which the Presbytery sustained as exceedingly satisfactory and agreed to proceed to his ordination and designation as a missionary to India in the evening, according to previous arrangement. The deputation appointed to visit Hawksville gave in their report, which was adopted. Among other things, it contained a recommendation to apply to the Home Mission Committee for a continuance of the grant of \$200, and to pay \$100 out of the funds of the Presbytery, and these sums, with what the people could themselves raise, would enable them to offer a stipend of \$600 to a minister. Mr. Torrance reported that the Committee on the Superintendence of Students had met with three of the students residing and labouring in the bounds, and prescribed them work on which only one of them had come forward to be examined. He was instructed to report the facts to the Senate of Knox College, Toronto. It was left with the Clerk to do the best he could for the supply of Rothsay and Moorefield and of the second congregation at Douglas. Mr. Anderson sent in his resignation of his pastoral charge, accompanied with a medical certificate testifying to his long indisposition, and the low state of his health. After considering all the circumstances the Presbytery agreed to allow the resignation to lie on the table till the next ordinary meeting. Petitions for moderations in call were read from the congregations of Union Church, Galt, and Knox Church, Elora. Commissioners were heard in support of the same, after which it was unanimously agreed that their prayer be granted, and the present Moderator of the Sessions was authorized to moderate in the former on Tuesday, the 23rd inst., and in the latter on the following day. A petition to the same effect was submitted from the congregation of West Puslinch and was granted, the day for holding the moderation being left to the Session. A claim for services rendered at Drayton by Mr. J. B. Hamilton was read, and considered. The Clerk was instructed to write to him and to Drayton and procure further information. Communications were read from Mr. Archibald McNabb, in reference to the teaching of Mr. Strachan. After full deliberation it was unanimously resolved, that inasmuch as there is no charge nor complaint on the papers read, the Presbytery pass on to the next item of business. A report was read from Mr. R. D. Fraser of his fulfilment of appointments as a probationer in the bounds. A minute was read on the translation of Mr. Dickie from St. Andrew's Church, Berlin, to the Central Presbyterian Church, Detroit, was adopted, and ordered to be engrossed in the records. The committee to whom the proposed constitution of St. Andrew's Church, Galt, reported, suggesting certain alterations. The report was received; the alterations were approved. An application was made for preaching in German at Preston, but after hearing it fully, the Presbytery decided that they could not assume any responsibility for the payment of a missionary at present. The usual hour of adjournment having arrived, the Presbytery adjourned, to meet in the body of the church at half-past seven in the evening, for the services connected with the ordination and designation of Mr. John Wilkie.

MR. ABRAHAM, late of Watford, was inducted into the congregation of St. Andrew's, Whitby, on Tuesday, the 9th inst.