

well-bound books of man's composition, we have lost that profound reverence for Holy Scripture that filled the heart and mind of Christians in early times. The Jew still venerates the Old Testament Scriptures, and kisses them in the synagogue; and, thank God, the Church still rises and stands at the reading of the Gospel in the Holy Communion; though, of old, the Church paid the same homage to all the Word of God, because He speaks to us by the Scriptures.

Is God no longer present at his own appointed Table now? Is his gracious presence no longer with his written Word? Is *the place* of his Table, and of his Word, and of his gracious Presence, no longer to be considered holy? God forbid; and who, with enlightened conscience, could reply otherwise?

But should such considerations lead us to worship the altar? or anything on it? the sacrament? or the written Word? Certainly not. Solomon, facing the ark, and before the altar of God, raised his hands and eyes, in prayer, not toward the altar, but toward heaven (1 Kings viii. 22); and so were the Jews accustomed to do in the Temple of God. (Luke xviii. 13.) The place of the altar was the place to meet with the God of heaven, and his presence was there in a manner inconceivable. But the position in which to worship him in the Christian Church was of necessity, as we have seen, to turn the face eastward, and that position was not a worshipping of what was seen or tangible. So that if a clergyman turn in that direction he is no more of a mediator or sacerdotalist than if he faced the south or north, or were aloft in a pulpit, and in that position faced the congregation, and officiated in prayer "as the mouth of the congregation to God," according to the Presbyterian notion of the ministry. (Form of Church Government, Pastors, Confession of Faith.) Our Lord is ever present with his Church;