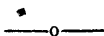


Montgomery—dwelling especially on those incidents which had told on his poetry—he took up the general part of his subject, and treated it with a fervor and breadth of view that indicated sound knowledge and a generous appreciation of everything akin to Religious Poetry. But, throughout, he skillfully illustrated his general by his special subject, and thus imparted a human interest to the whole. After speaking of the division of Poetry into Objective and Subjective, illustrated respectively by Scott and Coleridge, and showing that Religious Poetry must, in the main, be subjective, as dealing with the inner man, he proceeded to draw a further distinction between “Evangelical” Poets, such as Herbert, Cowper, and Montgomery, who took up positive Revealed Truth, and others, such as Wordsworth and Tennyson, whose writings might also be called Religious and Christian, as they could not have been written by any but Christian men, nor understood except in a Christian age or country. He drew an interesting parallel between Montgomery and Cowper, as Poets; and a still more interesting contrast between the closing scenes of Montgomery’s life and Byron’s,—the fire of the former purer and stronger to the last; that of the latter sinking into dust and ashes.

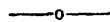
We cordially thank Mr. McGregor for his excellent lecture.—*l. Witness of 17th ult.*



Church Patronage in the Olden Time

THE late venerable minister of Inverury—whose widow died a few weeks ago—used to tell in his family the way in which he was presented to his living by Antony, the then Earl of Kintore; and as the proceedings are in marked contrast to those which in similar circumstances would probably have taken place in our day, they seem not unworthy of record as a memorial of past times. Mr. Lessel had for some years acted as assistant to the minister of the parish, and was deservedly much esteemed by the people, for never was there a man fuller of Christian integrity, humility, and fervent love put in charge of the Gospel in any Church. When the vacancy occurred, a petition was set on foot by the congregation, and also by the Town Council of the burgh, praying the patron to present him to the vacant living. When the petitions were fully signed, the Provost, to whom they were committed, sent a messenger to Keith Hall, praying his Lordship to receive on an early day a deputation of the Council on matters of great importance to the parish of Inverury. The following morning at nine o’clock was named for the interview. When the messenger was dismissed, His Lordship despatched a note to Mr. Lessel, begging him to be at Keith Hall next morning by half-past eight, and to come

by a private road. On his arrival, Lord Kintore said:—“Well, Lessel, you are to be minister of Inverury. Certain petitioners are, I suspect, soon to be here, but I’ll not give the living to them; why, you would have no life among them; every fellow would think you were indebted to him, and that you could not do enough for him. Do your duty, Sir, to God and man, and all will be well; a minister should not be dependent on those whom he is sent to instruct and guide. Meanwhile, Lady Kintore expects you in the dining-room to breakfast.” Immediately after Mr. Lessel’s withdrawing, the Magistrates were introduced, and formally presented their petitions. His Lordship, on glancing them over, said—“I regret that I cannot comply with your request, for the living is already given.” “Oh, my Lord, that will be a sad disappointment, for these petitions, as you may see, are signed by almost everyone within the parish.” “That may be; but I have selected for your minister one of whom I have formed a favorable opinion, and who is highly spoken of by two neighboring clergymen, who are *really judges* that a minister ought to be.” “Well, my Lord, may we ask who our new minister is to be?” “It is Mr. Lessel.” “Oh, my Lord, we are so much obliged to you.” “Not at all; you are not the least obliged to me, nor is Mr. Lessel to you; notwithstanding, I believe he will do his duty faithfully by you, and I hope you will do what you can to make his situation comfortable to him. I shall be happy that you now join my breakfast-table.”



Focal Mun a Bhliadhna ur.

A LEUGHADAIR IONMHIUNN:

Bhliadhna Mhaith ur dhuit! Maith a thaobh gnothichean aimsireil, agus maith gu sonruichte a thaobh nithe Spioradail.

Ach coid an doigh tha na’d bheachd a bhliadhna ur so their a stigh? An ann le misg is aighear, le cridhealas is damhsa? Ar leam gum beil thu ag’radh ’gur e sin bha na chleachdadh sa choimhearsnachd san d-fhuar thu d’aireach, s’nach eil thu faicean aobhar sam bi a leigal as; gur am e airson Subhachais? Ach cait, no co aig a thoiseach an cleachdadh so tha cho measal agad, agus a tha cho duillich dhuit a their tharis? An ann aig criosduighean a thoiseach e, no, am beil e cuir glòir air Criosd, no a maiseachadh a theagasq?

‘Ach is coma leam’ deir thu, bhi tighinn cho teann so oirm, cha neil la a bhliadhna ur tighinn ach aon uair sa bhliadhna, agus tha a chuis cruaidh mar fhaod mi mo shaorsa a ghabhail air an la sin’.

Tha mi deanamh dheth gum beil thu fodh ainm Criosduigh, agus an innis thu dhomh cait am beil Criosd toir an t’saorsa sin dhuit, ma bhithis thu dileas dha-san air a ehuid eil