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THE PRESBYTERIAN.

MAY, 1867.



IN the April number of the *Presbyterian*, reference was made to the very unsatisfactory position of the Church, in reference to statistics from the different Congregations. Although the subject has been referred to more than once, yet, as it is of considerable importance, and as the Synod will shortly be held, at which it is to be hoped some decided step will be taken to enforce the collection of information of so much consequence, we do not believe that it is superfluous to call attention again to this topic. It is true that the Agent of the Church will most probably have a report on the condition of the various charges throughout the bounds of the Synod, containing much information of an interesting and useful character, but this will not supply the want we have to complain of. The more full and complete the report of the Agent is, the greater will be the danger that the real deficiency will be allowed to continue. What is wanted, is not so much information collected by dint of enquiries, and details almost forced, it may be, from unwilling informants, as the cheerful compliance with the injunctions of Synod, the full exposition of the operations, prospects, plans and position of each Congregation, given by the office-bearers, fully and fearlessly pointing out the strength and weakness, the advance or falling off, the rise or decline of spiritual life, if that can be obtained, as well as a bald statement of dollars and cents. Were the hearts of our office-bearers in the work, very much information of the highest importance could be given, which no Agent, however painstaking, could obtain, each Congregation having peculiarities of its own, only to be learned by an intimate acquaintance with it. It must not be supposed for a moment that we either expect or desire to have highly coloured descriptions of

spiritual life, sudden revivals, or extraordinary manifestations. As a race, the Scotch are not given to make a display of their feelings, or to show the depths of their hearts, so that those who view them superficially are apt to believe them to be, what indeed they have the reputation of being, cool, plodding, and calculating, with little fire and fervour, although possessing that sort of doggedness which will lead them to overcome difficulties which would deter others of a less determined character. This impression has arisen in a great degree from their undemonstrative nature, which teaches them rather to conceal than to exhibit their deepest emotions. This peculiarity would, therefore, lead those who know them best to distrust stories of sudden awakenings which form so large a staple of reports which aim at giving striking incidents of wholesale revivals. And this point of their character has been well recognized by Sir Walter Scott, in his description of the pent up emotion of Saunders Mucklebackit suddenly bursting forth when all eyes were withdrawn from him, and when he was left alone after the dead body of his drowned son was removed from the house to the grave. The adherents of our Church will not, as a rule, be led blindfold. They must have no concealments, their reason must be convinced, and if cold and unimpressionable when kept in ignorance of the true position of the object for which their sympathies are sought to be enlisted, they enter as enthusiastically into the execution of a project which meets their approval, as those who are led into it by mere appeals to their feelings. Nay, they do so with more earnestness, because they do so on more reasonable grounds and with much better appreciation of the object sought to be attained. This is what has crowned the labours of the Committee of the Orphans' and Widows' Fund with such marked success, and to this Dr. Robertson was in a

great degree indebted for the large and noble contributions which enabled him, before death cut him off in the midst of his labours, to see so great a number of new parishes endowed throughout the length and breadth of Scotland.

If we would see our Church successful and flourishing, then we must have no concealments. We need not speak of the necessity of a spiritual life being diffused throughout the people. It is of course taken for granted that all our efforts and all our machinery are to be used for this end. We are only here talking of outward means and influences. The minister, session and trustees or managers of each congregation are bound to see that the people are kept informed of the position of, at least, the charge to which they belong, and once a year the Synod should take steps to have the true position of the Church at large, all its schemes, and the funds belonging to them, placed frankly and clearly before the various congregations, in such a form as can be easily understood, even by those who are little conversant with accounts. To enable the Synod to do this each Presbytery should take order with its members and insist on the necessary information being sent. Until this is done, little will be accomplished, the Home Mission Fund will languish, the French Mission will die out, Foreign Missions will be a hopeless impossibility.

A report from the congregation of Knox Church, Montreal, has been sent us which may be taken as a model of what a congregational report ought to be. It is full, clear, well arranged, and contains information of all the transactions of the year. Beginning with the division of the city for the Missionary Society, it goes on with a list of the different regular meetings, when held and for what purpose; the names of members of session, trustees and deacons, and office bearers of the societies connected with the congregation. Then follow the reports of the Deacons' Court with financial statement, the Building Fund, the report of the Missionary Society with financial statement and list of subscribers, and report of the Sabbath School society, subdivided into the different objects taken up by the members. This system of publicity has yielded the results that might have been looked for: an increase of \$672 on the sustentation fund, a largely increased attendance, and a growing state of prosperity. It is, perhaps, hardly worth noticing, but it provokes a smile at the quiet

assumption in the report that this new congregation is entitled to call itself the oldest Presbyterian congregation in the city, based upon the fact that it was formed in great part out of those who had held St. Gabriel Church, which has now reverted to its rightful owners, by a compromise which was come to in order to save vexatious and protracted law proceedings. That is a point which need not be insisted upon. Doubtless it pleases them, and does us no hurt, but the chief lesson we have to learn is the secret of their success, and of that of every congregation which has prospered in any marked degree. What is true of one is true of all, and we trust the Synod, which in no long time will be sitting in deliberation in this city, will give this subject that earnest, careful and attentive consideration which its importance so well deserves.

We regret that we have been unable to obtain a report of the Missionary meeting at Lachine. We believe it was a great success, the collection being the largest, comparatively, that was taken up within the bounds of the Presbytery, amounting to over \$26.00.



S a body, the Scotch Episcopalians are the *creme de la creme* of the ritualists, and hold themselves to be the only true Church in Scotland, the rest of the community being only heathen *men and publicans*. Until recently their pretensions have been carefully discountenanced by the Church of England, but among some of the dignitaries of that Church there has lately been evidenced an intention of recognizing their claims and setting them up as the persecuted Church of Scotland, unjustly deprived of their rights by wicked Presbyterians. The following extract will, however, show that all are not animated by this spirit, the Dean of Westminster having spoken out strongly on the subject:—

In a recent speech in Convocation on the proposal for a "Pan-Anglican" Synod, the Dean of Westminster, in the course of a long argument against the proposal spoke as follows: "I must confess I was shocked to hear the way in which he (Canon Seymour) spoke of the small body of Scottish Episcopalians, as if they were the only Christians in a heathen land. He said they were the only representatives of the Church of Christ in Scotland. I must demur to this, both on Christian and on legal grounds. I cannot bear in this Synod of

Canterbury that such expressions should be used respecting one of the most religious and God-fearing nations on the face of the earth. The Church of Scotland, by the law of this land, and by the language of this Convocation is the established Presbyterian Church of Scotland. In the 54th canon of Convocation, which is the only place in our records where the Church of Scotland is referred to, it is the 'Presbyterian Church of Scotland;' and if the Archbishop of Canterbury were acting according to the law of the land, instead of from his own impulse, and invited the representatives of the Church of Scotland to this Synod, he would have to invite the moderator and representatives of the Presbyterian Assemblies."

A Member.—"The canon alludes to the Scottish bishops."

The Dean of Westminster.—"The canons were framed in 1603, and at that time there were no bishops in Scotland: and Mr. Grubb,

in his 'Ecclesiastical History of Scotland, a profound antiquarian and a staunch Episcopalian, has no doubt that the canons referred to the Presbyterian Church of Scotland. After the disruption of the Reformation, bishops were first introduced into Scotland in 1610, and so careful was even Archbishop Bancroft (the founder of the High-Church party in England) in the matter of the Church of Scotland, that when Spottiswoode was consecrated Archbishop of Glasgow, he would not have him re-ordained, lest he should appear to unchurch the Presbyterians. These remarks are due to the great and venerable Church, that numbers amongst its ministers names at least as bright as any in the Episcopalian body of Scotland, or in the whole range of colonial churches. It is only due to that Church to say, that the language held towards them, and the language implied in the report, is not the legal language of this house or of this Church and nation."

IN MEMORIAM.

It was our melancholy duty, in our last number, to record the death of Mr. John Greenshields. The daily papers of the city, in few but expressive terms, paid at the time a prompt and just tribute to the worth and excellence of our departed friend. But in this Journal, in the preparation and management of which he was concerned for so many years, and which is specially devoted to the service of the Church of which he was a prominent and influential office-bearer, it may reasonably be expected that something more should be said of the life and character of one who possessed so many claims to the general esteem and respect. Not that anything like a detailed biographical sketch is at all desirable or necessary; the incidents in the quiet life of a mercantile man are generally few and of little interest, except within the narrow circle of his own immediate connexion. It is enough perhaps to say, that Mr. Greenshields was born in Glasgow, that he was educated in the Grammar School of that city;—that he came to Canada in 1833, and commenced in Montreal the business, which, in partnership with different members of his family, he continued

up to the time of his death. There can be little difficulty, in stating the general and just impression of him, as a merchant. He conducted business with perhaps extra caution,—with regular and close attention,—with inflexible integrity in all his transactions,—with much leniency to those, who, through misfortune or otherwise, had failed in their engagements to him,—and with that uniformly kind and genial temper, which as a contemporary has already said, made friends of all who had dealings with him; and the result was a measure of success, satisfactory to one not afflicted with any undue passion for the acquisition of wealth,—not disposed to set an overweening value on the possession of it, and who was liberal, far above the common standard, in parting with it, for charitable and Christian purposes. We confess the satisfaction with which we record his close attention to business, and the fair measure of success which attended it. For it is when we follow him out of the line of private and personal business, that his life suggests the lesson, and sets the example, how much may be done, even amidst the labours and anxieties of an exten-

sive mercantile connection, in the walks both of common and Christian benevolence; and the lesson would be marred and the example despoiled of its due weight and influence, if there could be made to appear any inconsistency between the prudent and successful prosecution of business, and active and sustained exertion, prompted only by Christian principle, and a kind heart.

Mr. Greenshields was only nineteen years of age, when he came to Montreal, but he early established a character which won him respect and confidence, and no better proof can be given, how much his sound judgment, his perfect uprightness, and his benevolent disposition came to be appreciated, than the frequency with which he was solicited to undertake the responsible and often troublesome and thankless office of executor. The writer of this article has no special information of the extent of his labours in this way, but he can himself reckon up at least ten families, who have reason to hold his memory in honourable and grateful remembrance for the close and laborious attention, which, in this character, he paid, and paid gratuitously, to their interests, and for the unvarying kindness and courtesy which they experienced in all their intercourse with him.

From the time of his arrival in Montreal, he attended St. Paul's Church, under the ministry of the late Rev. Dr. Black, for whom he had a great regard, and whose only daughter, he subsequently married. From the first he identified himself with the interests of the congregation, devoting much time to the management of its finances. Under the ministry of Dr. M'Gill, which he highly valued, and by which he, and many, were greatly profited, he took increased interest both in the progress of the Church over the Province and in the charitable and Christian institutions of the city. In respect of these, many are content to give their money, who grudge or withhold their time. But he gave both, and the full advantage of his excellent judgment and cordial

co-operation. For many years he was a painstaking and successful collector for the Bible Society. He took a lively interest in the Orphan Asylum, and the House of Refuge; and while President of St. Andrew's Society, in "the Home" for the poor and destitute of his countrymen; and no one could often visit his office in St. Sacrament Street, without observing how numerous were the claims, and to which he patiently listened, on his kindness and charity.

But it was for the Church he laboured with unremitting zeal and assiduity. In 1854 he was ordained an elder of St. Paul's Church, and the members of that congregation will readily testify to the warm and genuine interest which he took in all that concerned either their temporal or spiritual well-being. His concern, however, was not limited, as is too often the case, to the congregation of which he was a member and an office-bearer. He was warmly attached to the Church of Scotland, and little tolerant of those who left it for a communion supposed to rank higher in fashionable society. He longed for its extension over the Province—for an increase in the number of its ministers—for their more comfortable maintenance—for their greater respectability and usefulness. He was eminently the ministers' friend—to them kind, hospitable and generous—ready to leave his office and his business to guide the modest Presbyterian from the backwoods, to the wealthy of his fellow-citizens and fellow-churchmen, and to solicit their aid for church, or manse, as the case might be. After the unhappy secession from the Church in 1844, he became an active member of the Lay Association, then formed for the assistance of ministers and weak congregations, and out of his connection with that body sprung the interest, which, amidst many difficulties and discouragements, and to the last day of his life, he took in this publication. Subsequent to the death of his much-valued friend, Mr. Ramsay, he acted as treasurer and secretary of the Ministers' Widows and Orphans' Fund. For a course of years he represented

the Session of St. Paul's in the Synod, where he displayed much talent for the management of business, and in the deliberations of which, his excellent sense and Christian temper enabled him to exercise a powerful and beneficial influence. He was, from its first formation, a member of the Temporalties' Board, and took an active part in carrying out its plans, for the endowment and better support of ministers. In 1861 he was one of a deputation who visited an extensive district of the country to plead the cause before a large number of congregations. How heartily he entered into the work—how cheerful his happy humour made a winter journey of unusual severity—how persuasively and even eloquently he addressed the various bodies that assembled to meet the deputation, many may remember—none with more lively and loving associations and recollections than the companion who now grieves over his departure, while he records his many virtues, and his many services to the Church. Nor is it to be supposed that it was a blind, national prejudice which attached him to the Church, and made him zealous in its cause. His was an intelligent attachment to the church, founded on his firm belief in the scriptural authority of its order, in the soundness of its doctrines, and the eminent services, which it had been honoured to render. Therefore he sought its prosperity, and desired that it should grow in zeal, in spirituality, and in the successful prosecution of all the great objects for which the Christian Church is constituted. Yet, while thus regarding the Church of his fathers, his Christian sympathies were in no wise limited to his own communion. He rejoiced in good done, by whomsoever done. In particular, he was favourable to a union among Presbyterians, believing them to be separated only by tempers, which it would be well to have eradicated, and which a deeper sense of duty to the Great Head of the Church would entirely dissipate and do away.

Thus far we have spoken of Mr. Greenshields as he was known to the general public—to the members espe-

cially and ministers of the Church of Scotland in this Province. But it is only for those who had the privilege to be admitted to friendly and familiar intimacy with him in the privacy of his own house, to understand fully the excellence of his character and the genuine tenderness and nobleness of his nature. The delicacy that rightly veils domestic life might be wounded even by a mention of the unbroken love and harmony, the thoughtful and confiding kindness, which prevailed in that now bereaved and afflicted household. But it is allowable to speak,—it would be unpardonable to be silent,—of the overflowing kindness of its departed master; of his quiet Scottish humour, rendered more piquant both by his keen sense of the national peculiarities, and by a certain slight formality of manner, which, half natural and half put on, attached to himself; his friendly countenance to the young—his almost filial deference to age and character—the simplicity and purity of his tastes—the warmth of his friendship—the evenness of his temper—the charity of his judgments—the kindness that mingled even with censure—and at the root of the whole, his deep and genuine sense of religion, unattended in him either with the ascetic spirit or the too loud profession, which, in the case of some even true men, causes their good to be evil spoken of. His profession was wisely set far below his practice, as it were well the profession of all should be.

It might reasonably have been expected that a long course of usefulness here was still before him; but since it hath pleased the All-wise Disposer of events to order it otherwise, it is comfortable to think that in his protracted illness he suffered but little pain, and that he was patient and even cheerful throughout it all, submitting without a murmur to the will of God, sustained by the faith of an Almighty Saviour, and by the hope of the life everlasting. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labours, and their works do follow them."

News of our Church.

PRESBYTERY OF TORONTO.—The quarterly meeting of this committee was held in St. Andrew's Church, Toronto, on the 10th April, and the greater part of the following day.

The attendance of members was not so large as is usual at the quarterly meetings.

A good deal of routine business was despatched, and arrangements made for the employment of catechists during the incoming summer.

A call from the congregation of Elora in favour of the Rev. Neil MacDougal, Glengarry, Missionary on the staff of the Colonial Committee, duly moderated in, was sustained.

A moderation was granted in a call from the congregation of Darlington, in favour of the Rev. Arson Spencer, missionary labouring at present in that charge.

Leave was granted to the Rev. Duncan Morrison, (Owen Sound) to collect in the congregations of the Presbytery in aid of the building of a church in the Township of Derby, provided the consent be also obtained of each individual minister within whose congregation Mr. Morrison may desire to make his appeal.

Mr. Morrison intimated that he had obtained an appointment from the Colonial Committee to the Parish of St. Luke, Demarara, and accordingly craved leave to retire from Cobourg, with the usual certificate, which was granted.

The Presbytery adjourned to meet at Bowmanville for general business on the 8th May, at eleven o'clock a.m.

OPENING OF ST. ANDREW'S CHURCH, NORTH WILLIAMSBURGH.—Some thirty-five years ago a few Lutheran and Presbyterian families in the Township of Williamsburgh erected a Union Presbyterian and Lutheran Church at North Williamsburgh, on a convenient site, presented to them by John Cook, Esq., M.P.P., at that time for the County of Dundas. Since that period, until the change I am about to state took place, on alternate Sabbaths, or at separate hours on the same Sabbath, both congregations, under their respective pastors, harmoniously worshipped in the same church. Indeed, both congregations generally attended all the services. But, like the patriarch who passed over Jordan with his staff, on returning had become two hands, the few families had increased and prospered, and the Union Church, now old and uncomfortable, having served its day, must be relinquished. Accordingly the Lutheran congregation erected a large substantial stone edifice, which they neatly finished, and opened for public worship in December, 1865.

On the 24th May, 1866, the corner stone of a new Presbyterian Church was laid with Masonic honours, and this year, on Sabbath, 3rd March, the church was opened for public worship, and solemnly dedicated to the service of the Most High, by the Very Reverend Principal Snodgrass. The address of the Principal, replete with well-sustained argument, and delivered in a pleasing, impressive manner, was an elaborate defence of the agency of the Unseen and Eternal in all the labours and events of life—

the overruling Providence of God—a subject adapted to the occasion, and to the times in which we live. In the afternoon the Principal again occupied the pulpit, and preached a persuasive sermon. The style, in agreement with the subject, was simple and attractive. In the evening the Rev. Robert Dobie, of Osnabruck, delivered an eloquent and highly finished discourse, on "The Greater Glory of the Latter House." This was one of Mr. Dobie's happiest efforts.

The congregation again met on Monday evening, and were ably addressed by the Rev. Mr. Hutton, of the Lutheran Church, a favourite preacher, always preaching to the purpose.

The church was filled at all the diets, but especially on Sabbath morning. After all the benches placed along the aisles, and every available seat was occupied, many were obliged to stand up throughout the service. The church is a handsome, well-proportioned stone edifice, combining beauty with neatness and simplicity.

THE ST. GABRIEL CHURCH, MONTREAL.—An adjourned meeting of this reorganised congregation was held in the church on the evening of Wednesday, the 10th April, for the purpose of drafting rules and regulations for perpetuating the trust and conducting the business of the congregation. A very good code of regulations was adopted, subject to the approval of the Presbytery of Montreal, and twelve lay members were elected to manage the temporal affairs of the congregation.

ORDINATION OF ST. MATTHEW'S CHURCH, POINT ST. CHARLES, MONTREAL.—On Sabbath, the 1st April, Mr. James Dixon was ordained to the eldership in connection with the above church. We are glad to hear that this congregation is in an exceedingly healthy and encouraging position; large additions both to the membership and adherents have been made during the past year. The present church is altogether too small, and it is intended to build this spring an addition which will accommodate 150 more hearers.

INDUCTION AT GALT.—The Presbytery of Guelph met at Galt on the 28th March, for the induction of Rev. James B. Muir, late of Lindsay, into their important charge. Having ascertained that all the preliminary steps had been taken, the Presbytery repaired to the church, when Rev. George McDonall, of Fergus, preached a practical sermon, to a large and attentive audience, from 1 John i. 7.—"The blood of Jesus Christ his son cleanseth from all sin." After Mr. Muir had given satisfactory answers to the questions prescribed in the formula, and had assented to the act of independence, he was admitted as pastor to the Church of Galt, and received from the members of Presbytery the right hand of fellowship. The minister was addressed in suitable terms by Rev. John Zogg, Guelph, and the people by Rev. James Thom, Woolwich. Mr. Muir, accompanied by Rev. Robert Campbell, of Montreal, was warmly welcomed by his people, as they retired from the Church.

The Congregation held a soiree, in the town hall, in the evening. Addresses were delivered by members of Presbytery and by various Ministers of the town, on a great variety of topics. The precentor, Mr. Gellatly, assisted by an efficient choir, performed several pieces of sacred music, in a manner fitted to give the greatest satisfaction. The large hall was filled to overflowing by a large audience of nearly 800 persons, a circumstance which augurs well for the future prosperity of the Congregation.

The Reverend J. M. Macleod, of St. Andrew's Church, East Williams, C.W., preached at Park Hill, on Sunday, the third ult., in the forenoon and afternoon, and at Ailsa Craig in the evening, to large and most attention audiences. He has taken the Mission at Park Hill under his charge, and has intimated that he will give fifty dollars and a year's free services, provided that prompt and active measures are adopted for the erection of a suitable place of worship for the congregation. He is making ministerial visitations from house to house, and distributing printed circulars, in which he urges on the friends of Mission to be unanimous, earnest, zealous, prompt and energetic in promoting its success and prosperity. He is everywhere most kindly received, and greatly encouraged to persevere in his object, by very liberal donations in material and money, from several Christian friends who approve of his plans, and are anxious to second his efforts. It is to be hoped that his labours in a cause which is truly deserving of support, will be crowned with complete success.

ANNUAL SOCIAL MEETING OF ST. MATTHEW'S CHURCH, POINT ST. CHARLES.—The above meeting took place on Friday evening, the 4th of April. Notwithstanding the stormy evening, the attendance was excellent, the church being well filled. The meeting was presided over by the minister, Rev. Joshua Fraser, who, in the course of his opening remarks reviewed the state of the congregation since the last annual meeting, from which it appears that the membership has very largely increased, numbering now over 130. The revenue is fully in excess of the current expenditure. The number of families is about 55, and the aggregate number of souls above 500. The meeting was afterwards addressed in most pleasant and edifying terms by Rev. Dr. Irvine, of Knox Church, C. P., Rev. H. Johnston, Wesleyan Methodist, Rev. R. Campbell, St. Gabriel Church, and Rev. Thomas Fraser. The proceedings were varied by excellent refreshments by the ladies, and delightful singing by the choir, under the able management of Mr. Crawford. The meeting altogether was most successful; and all separated highly pleased with the evening's entertainment.

ANNIVERSARY OF ST. MATTHEW'S DAY SCHOOL, POINT ST. CHARLES, MONTREAL.—On Friday, the 4th March, this most interesting meeting took place. It was presided over by Mr. Forrester, the Secretary and Treasurer of the Board of Directors. The recitations and singing of the children, in number about 130, were most superior, and reflect great praise upon the teachers, Mr. Gilbert Smith, and Mr. Crawford. In the

course of the evening Mr. Smith was presented by his scholars with an elegant gold watch and chain, and a most complimentary address, to which he replied in most suitable terms. After an excellent speech from Mr. Fraser, the minister of the congregation, and the benediction by Rev. Mr. Simpson of Lachine, the meeting closed, every one being delighted with the proceedings.

LINDSAY.—ST. ANDREW'S CHURCH.—*Supper and Testimonial to the Rev. J. B. Muir, late of Lindsay, now of Galt, C.W.*

On Tuesday evening the 19th March, the Rev. Mr. Muir was entertained to supper in the house of Wm. Margach, Esq., Lindsay. The following were present from St. Andrew's Church congregation: Sheriff and Mrs. McDougall, Mr. and Mrs. Watson, Mr. and Mrs. McLennan, Mr. and Mrs. Spier, Mr. and Mrs. Mowry, J. Mathie and M. Morison, Esqrs. In the course of the evening Sheriff McDougall read the following address, and presented Mr. Muir with a beautifully bound Morocco Bible:

To the Revd. James B. Muir, A.B.

REV. AND DEAR SIR,—The elders, members and adherents of St. Andrew's Church Congregation, Lindsay, now that the tie which has bound you to them and them to you, namely that of Pastor and people, has been actually severed and you are about being separated from them, have sought this opportunity of meeting with you, on the eve of your departure for your new charge and field of labour, for the purpose of assuring you of their sincere regret that it should have been so ordered.—And to render to you their gratitude and thanks for the earnest and hearty manner in which the difficult and onerous duties which you have had cast upon you here have been performed—to congratulate you on the great measure of success which has followed your labours among them and to express their good wishes for your future welfare, and the hope that although the Pastoral tie has been unloosed, yet the strong feelings of friendship which exist between you and them may not be diminished by separation. And they beg your acceptance of the accompanying volume as a token of regard and esteem. Neil McDougall, in behalf of the Congregation. In accepting the address and Bible, Mr. Muir made a feeling and appropriate reply.

(Lindsay will afford an excellent held for an active minister).

Lindsay, March 19th, 1867.

PRESENTATION.—On the 6th of March, a deputation of the ladies of St. Andrew's Church, Williamstown, waited upon their much beloved and respected Pastor, the Rev. Peter Watson, and in the name of the ladies of the Congregation and a few other friends, presented him with a purse containing the sum of \$99 as a small token of the deep regard in which he is held by the members of his Congregation; and also as a proof that his untiring zeal and constant labours for their welfare, are in some measure appreciated by them.

ST. ANDREW'S CHURCH, PETERBOROUGH.—A Bazaar in aid of the funds of this church was held in the Town Hall, Peterborough, on the 13th of March and the three following days.

The very handsome sum of \$836 was realized, which is to be laid out in the improvement of the church property. Valuable aid was rendered by friends in Montreal, Kingston, Toronto, Hamilton, &c., and even Scotland and New York were laid under contribution. It is gratifying to note the hearty good will displayed by our own people in Peterborough; and the kindly feeling shewn towards us by members of the Church of England and other churches.

HALIFAX.—A pleasing view of our common Presbyterianism is afforded by the fact that the Presbyterian Churches of Halifax have been for some years co-operating in the City Mission field. Some changes have recently been made in the arrangements. Mr. Grierson has been handed over to the Industrial School Committee, and it is expected that St. Matthew's, Poplar Grove, and Chalmer's Churches, will soon place a new Missionary in the field. St. Andrew's is also expected to lend a helping hand in this much-needed mission.

In connection with this City Mission, there are also other agents supported by other Churches. St. Paul's has a Missionary, and the young men of Poplar Grove Church support a "Bible Woman."

CAPE BRETON.—At a meeting of the friends of the Kirk here, it was unanimously resolved to proceed with a new Church, in this place, as the Congregation have been much incommoded for the want of a suitable place of meeting.

Large contributions were received, and, as the locality is very central, it was agreed that the Church should be in the centre of the village and of an agreeable appearance.

Mr. N. Brodie, promised to make an effort to get assistance from friends for this purpose, and C. J. Campbell, Esq., M.P.P., agreed to receive contributions whilst in Halifax toward the same object. We hope the friends of the cause will cheerfully aid in this work, so that the trustees may be enabled to accommodate people who attend church, and who scarcely know where to find the place or meeting of the Kirkmen here now.

QUEEN'S UNIVERSITY.

MEDICAL GRADUATION.—A meeting of convocation was held on the 28th of March last, at which the following gentlemen, who had passed the examination appointed by the Senate of the University, were laureated as doctors of medicine:—Albert Armstrong, Smith's Falls; Joseph Campbell, Perth; John J. Dugdale, Kingston; George W. Howell, Belleville; Robert Mark, Tamworth; Daniel Meagher, Kingston; John C. Munro, Finch; David Munro, Lanark; James Rae Paterson, North Bruce; Lawrence Saunders, Kingston; George Z. Vallean, Shannonville; Francis M. Wafer, Pittsburgh; Allen H. Walker, Barrie.

It was announced that the following students had passed their primary examinations:—Samuel Abbott, Wolfe Island; Donald Booth, Odessa; Charles Bleasdel, Trenton; James Clarke, Storrington; J. R. Dickson, Kingston; David Johnstone, Saugeen; John K. Oliver, Kingston; John O. Sullivan, Seymour; Albert Rockwell, Violet.

The proceedings were conducted in the customary manner.

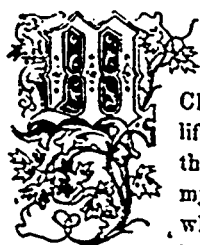
The diploma of license of the Royal College of Physicians and Surgeons, Kingston, was at the same time handed to nine successful candidates, by Dr. Dickson, President of the College. All the above named gentlemen were students of the Royal College. The session closed was the first of that institution, and it was a very successful one. Eighty-seven students were registered.

TRIENNIAL NOMINATIONS.—Ministers and congregations are reminded that the year for nominating persons eligible for election as Trustees of the University for the ensuing period of three years, expires on the first day of next meeting of Synod.

DONATIONS TO THE LIBRARY.—Rev. W. Bell, Pittsburg, 21 vols; University of Toronto, 1 vol.; J. C. Saunders, Esq., Kingston, a copy of the Vulgate Scriptures, 1535.

Correspondence.

THE STATE OF THE CHURCH.



BR. EDITOR,—I have seen, with satisfaction, two notices of the state of the Church, which indicate that life is not yet extinct; and therefore I presume to offer my opinion on that subject, of which, of all others, I have had the best opportunities

of acquiring a knowledge. You say, rightly, that the minister and the people are not the only parties at fault when a disturbance takes place in a congregation. The Presbytery may be more at fault. But this does not explain

the matter properly. The disease lies deeper. In the spring of 1863, the *Presbytery* issued a circular of enquiry, which, if faithfully followed up, would have prevented a good many removals, and one or two cases of grave injustice. Why did it fail? The cases meant to be reached were protected by the individual authors of the trouble, and were found beyond the control of the Presbytery, undermined as it was by its own members. But why speak of Presbyteries, when the Synod shows its weakness by ceasing to urge returns of the state of congregations? The defaulters are too numerous and too powerful to be dealt with!

But even if it were otherwise, who is to bring

them to account? The Synod has unanimously declared itself not only beyond the control of law, but to be *without law*, in the session of 1864. So that as the College, so the Church, is in the hands of an irresponsible party—all the more dangerous that its members are undefined. I know no remedy for this wide-spread

evil but prayer and patience, until God arise to quicken and revive us with his Spirit's grace. Infidelity is the cause of all our troubles. A saving faith in Christ's presence and providence alone can save us.

Yours, &c.,

V. O.

Articles Communicated.

JOTTINGS IN THE EAST.



F the twelve Presbyteries into which the Church is at present divided, six lie to the eastward of Kingston: these fell to be visited in the winter time. By special arrangement with three of them I accompanied the deputations appointed to conduct their annual missionary meetings. For some years meetings of this kind have been held in most of the Presbyteries, ostensibly for the purpose of advocating the cause of Home Missions. An excellent opportunity is afforded on such occasions for circulating information of a general kind, for familiarizing our people with the nature and the working of the schemes, and for throwing out practical suggestions for the more efficient organization and systematic management of congregations. They *might* be turned to good account in at least one other way—to take the place of "Presbyterial Visitations," which, though never more needed than at the present time, seem, by common consent, to have fallen into desuetude. It is clearly wrong that the salaries of Ministers should, year after year, be paid to them irregularly, or doled out in dribbles, or given on the homœopathic principle of infinitesimally small doses, without the semblance of enquiry or interference at the hands of the Presbytery, whose function it is to see things done *decently* and in order. Unquestionably this is a matter of vast importance to the prosperity of individual congregations, and, necessarily to the welfare of the whole Church. Until *this* is established on a satisfactory basis it is idle to think of interesting congregations in missionary enterprises. It is *dishonest* and therefore criminal for congregations to figure as contributors to missionary purposes who are knowingly, and habit and repute, in arrears to their own ministers.

Scattered over the Province there are still many settlements of Presbyterians unprovided with stated ordinances: whole townships there are, largely settled, without a resident Protestant minister of any denomination. While this is the case there will be need for all the missionary efforts that can be put forth by all our congregations. In proportion to this need our efforts hitherto have been isolated and feeble, and, measured by our ability, our contributions have been pitifully small. Our missionary meetings are too often thin, cold, dull, uninteresting meetings: miserable meetings!—Why is this?—They would be otherwise if we were *in earnest* in the matter, if we had more of the "esprit du corps," of that "enthusiasm of humanity" which the writer of "Ecce Homo" claims to be inseparable from a consistent profession of Christianity. Then a missionary meeting would be looked forward to as a gala day: a time for mutual rejoicing and encouragement: a time to provoke one another to love and good works: A TIME OF REFRESHING. Our arrangements for business or pleasure would be made subordinate to this: *this* the matter of greatest importance. In three-fourths of our congregations the announcement of a missionary meeting must be a source of disquietude, of painful anxiety, or of positive distress of mind to the minister who makes it, for, he knows that while exhausting argument and entreaty in giving the intimation, one half at least of his congregation will not attend it. In the country, the state of the roads, the *appearance* even of rain or snow in the clouds, or any other mortal thing, becomes a plea for the absence of the masses; and the old elder who has got used to this sort of thing, or even the minister, perhaps—ill at ease to conceal his chagrin—may try to console a deputation by saying that "it might have been worse, and would have been better but for so and so." In a village or small town, a tea party sometimes

suffices to knock a missionary meeting on the head; isn't *that* miserable? In cities the apology rises to the occasion: there, it was the full-dress fancy ball, the white-choker dinner party, the carnival at "the rink," or the *conversazione* that did it. Of all such we hold with righteous Job "miserable comforters are ye all!" But enough of this.

The Presbytery of Montreal for our purpose was divided into four groups with deputations for each. The Rev. Joshua Fraser and Mr. John Morris were appointed for the first, and to begin at Hemmingford. I met them at the Bonaventure station at 3.30 p. m. on the 7th of January. Proceeding to Lachine—7 miles—we have to cross the St. Lawrence, here two miles wide, very rapid, very deep, never frozen, though much impeded with floating fields of ice. The "Iroquois" lies at the wharf with steam up. Accustomed to see our river-craft locked up in ice during the winter months, there is novelty at least in finding oneself on board of a steamer in mid-winter on the St. Lawrence, and we wonder how the steam and water pipes are kept from freezing. It is no common steamer, but a Railway-ferry-boat. On deck, from stem to stern there is an iron track on which a train of four or five ponderous box cars is run aboard. Into the remaining available space on deck are jammed at least twenty horses and sleighs, a crowd of habitants, dressed in long gray coats with blue night caps, or heads, enveloped in their "capachots", bright scarlet sashes around their waist, and yellow leathern moccasins on their feet. How they talk! The cabins are filled with ladies and children and passengers for the "Province Line." Now we are off. Encased in thick iron plates and propelled by a powerful engine the great unshapely mass gains headway. The sharp bow cleaves fields of ice six inches in thickness the paddles smash it into bits. The waves in our wake jumble together the huge masses of anchor ice which in the general commotion are upheaved from the bottom of the river. What if in mid-channel we break a shaft or lose our rudder! The rapids are near. Though navigable in summer, to "shoot" them now were certain destruction. We have little time for such fears, for in fifteen minutes the steamer's bow runs into a jetty at Caughnawaga, and we are safely landed. The locomotive in waiting hooks on to the cars we have on board and lugs them off. The conductor

sings out "all aboard!" "toot, toot!" screams the steam whistle and we start for Hemmingford. Shall we ever get there? Why not?

The sun has gone down angrily, the wind, boisterous all day, has risen to a gale, the snow is driving furiously, the darkness deepens. Provided with a huge snow-plow and two engines, we rush on, scattering the snow-wreaths like spray from an ocean steamer's bow. Our carriage, seated for sixty persons, is well lighted, there is a stove at either end. "Aha, it is warm!" How snug we are. How fares it this cold stormy night with the driver and his stoker? Poor fellows! it is a hard night for them. We reach our destination an hour behind time—not bad, that. Mr. Patterson's sleigh is awaiting, soon we are seated, and set out for the manse. We upset. Mr. Patterson, with his usual "*sua viter in modo*," politely apologizes, requests us to pick ourselves up, and we resume the uneven tenor of our way. We repair to the Church; it is empty—not even lighted. Our first appointment is a failure.

Next day the deputation goes on to Russeltown. The roads are badly drifted, yet, somehow, we manage to reach the manse, and in due time the Church. None have ventured out, and we can't help it. As the road to Georgetown was said to be impassable, we abandoned the attempt to reach it. Keeping our appointment at Beechridge, however, we were more fortunate, there we found a very respectable audience, and got from Mr. Fraser a capital speech. Mr. Morris, much to our regret, had returned to Montreal. Throughout this section of country the French are said to be rapidly "ousting" the English-speaking inhabitants. The younger members of the Scotch and English families are constantly moving "off West," and the farms of their fathers, when brought into market, are invariably bought by Canadians. Russeltown, in the meantime, appears to be suffering, so far as our Church is concerned more from this cause than any of the other congregations named. Notwithstanding this we found them actively engaged in providing materials and funds for the erection of a fine new manse. The Hemmingford folks, have already provided for their minister in this respect, and in other respects besides, in a very creditable manner, and so at Beechridge.

The Rev. Andrew Paton and Mr. Black constituted the deputation for the second week. The places visited were Beauharnois, St. Louis, Chateaugay, and Lachine

The weather was calm, clear and cold, and the roads excellent. Crossing the river as before, we had a splendid drive of fifteen miles by the ice to Beauharnois, and a very interesting meeting in the Kirk, the only Protestant place of worship in the town. We admired the site, which, overtopping the town, commands a fine view. The interior of the church is particularly neat, with a decided air of comfort about it—a rare thing in country churches. On the walls are several beautifully executed marble tablets, one is “To the memory of the late Rev. Walter Roach, first minister of the united congregation of Beauharnois, Chateauguay and St. Louis, born in Edinburgh 14th Sept. 1806; educated at the University of his native city, ordained 1st December, 1833 and died 27th August 1849.” Another bears that the Rev. Prosper Louis Leger a native of La Charante, France, was inducted to this charge in connection with the Church of Scotland, 10th March, 1859 and that he died on the 26th November following, aged but 25. Both of them had while living laboured faithfully, and were greatly respected and beloved. The congregation is in good hands now and is well organized.

Early next day we were waited on by a good elder from St. Louis who had left home long before sun-rise, for the purpose of taking up the deputation in the cool of the morning.” In this he succeeded, the thermometer was 20° below zero when we left the manse door, and fell but little during the day. He had a splendid pair of horses, and we all enjoyed the drive amazingly. Our friend was no ordinary man—conspicuous alike for powerful physique, force of character, a clear head, and ready expression. His admixtures of bad French and broad Scotch were sometimes amusing, as, when a train of Canadian wood-sleighs bore in sight at a difficult place for passing, rising up to his full height, with clenched fist, he shouted “*Arrêt!*” “*Arrêt!*” At the word—for he is well known on the road, and always asserts his supremacy—the obedient Frenchmen stopped—“*Garde!*” “*Garde!*”—till we had passed, then, with a significant gesture, that seemed to say “*nemo me impune lacessit*,” he added, “*Noo, my man, ye can march.*” We had a small meeting of earnest faces in the little log church, and were appealed to in warm entreaties to help them in their efforts to get a minister. The charge is at present vacant. After a sumptuous repast, thoughtfully provided for us

by these kind friends in the manse of St. Louis, we returned to Beauharnois, and thence, next day, to Chateauguay. Having delivered our message there we recrossed the river, had a good meeting at Lachine, which resulted in the largest collection in the Presbytery, and so ended the 2nd week.

The third was devoted to Dundee, Elgin, Athelstan, Huntingdon, and Ormstown. Joining Dr Jenkins at Cornwall, Mr C. Mattice kindly accompanied us to Dundee. The distance is twenty-four miles. By the way we called at Mr John Cameron's, and received a true Highland welcome in his princely mansion, recently erected on the bank of the St Lawrence which here expands into a lake six miles in width. At this point, to use the common phrase, “we took the ice” crossed to the other side, rested at the village of Dundee, which is bisected by the boundary line between Lower Canada and the United States, and in due time reached the manse, about five miles east of it. Among other evidences of congregational prosperity, we learned that active preparations were being made for the erection of a handsome stone church. At Elgin we found that a neat and comfortable manse had been recently built, and, in other respects, the liberality of this little congregation has been conspicuous and praiseworthy. At Huntingdon there is a large and flourishing congregation which has been under the pastoral care of Mr Wallace since 1845. Their old wooden church was, some years ago, supplanted by a large and well-finished edifice of stone. They have not yet a manse. At Ormstown there is such a numerous and influential congregation. Preparations, on a liberal scale, are going on there too, in the direction of church building, the present building being old shabby, and entirely too small for the still-increasing congregation, they are doing well and wisely. But best of all they have determined to be independent of outside assistance, and to keep out of debt. They have a fine manse, built in Mr. Seiveright's time, who preceded Mr Clarke in this important charge Georgetown, distant from Ormstown some nine miles, is the oldest congregation in the county of Beauharnois, and its membership, 308, is larger than that of any other country congregation in the Church. The settlement of the township dates from 1824. One Mr. McWattie, a dissenting Minister, was the first who officiated here. He died in 1831. In August of that year, application was made to the Glasgow Colonial Society for a Minister

for the National Church; the result was the appointment of the Rev. Archibald Colquhoun, who remained but a short time. Under the auspices of the same society, the Rev. James C. Muir, (now Dr. Muir), came to Canada, and, receiving a unanimous call to Georgetown, he was there settled in the fall of 1836. Under his able ministry, has grown up a large and prosperous congregation. A handsome and commodious stone church was erected in 1851, and, instead of the old log manse, a substantial brick house was built in 1857. It is beautifully situated on the bank of the English River.

How shall we reach Chatham? Segregated from the rest of the Presbytery—up the Ottawa, thirty-five miles above its confluence with the St. Lawrence—sixty miles from the seat of the Presbytery—a handful of Protestants in a district of country peopled by French Catholics,—a little oasis in a desert—Chatham has charms of its own. To reach it we go to Vaudreuil by G. T. R. Much abused G. T. ! Not half so bad as it is called—a world of convenience to weary travellers—a boon to the country. The drive from Vaudreuil must be beautiful in summer, beautiful indeed seemed to me on the 8th of February last, those snow clad hills rising romantically from the margin of the river. These fine Italian villas, the summer retreat of the merchant princes of Montreal, prettily perched on hill top and promontory around the village of Como are beautiful to look upon, and suggestive too. They tell of wealth and taste and travel, and set one thinking about and longing to see *the* Como.

One of the best meetings in the Presbytery of Montreal, we had at Chatham. One of the prettiest manses in the Province there is at Chatham. One of the best—

ARTHABASKA, 13th April, 1867, 9 p.m.

I am suddenly reminded by my landlord, that the hour for closing the mail has arrived, and as this is the last day for forwarding communications to the *Presbyterian*, I am obliged to break off thus abruptly. Perhaps I may yet be allowed to add a postscript.

P.S.—Our fourth week was spent in Montreal. Of this great city, its Churches and Sabbath schools, its benevolent institutions, its charitable societies, its Christian associations, and its deeply interesting Ecclesiastical history, something must be said, but not now, nor in a postscript.

OUR PRESBYTERIAN GOVERNMENT AND ITS WORKING.

“In Canada we need sorely to go back to the old laws and study in them those which command that Presbyterians shall take spiritual oversight of the charges within their bounds; not to tyrannize over them, but to watch and tend them, to see that the flock are cared for and nourished, to see that the pastor is not starved amid the abundance around him.” This sentence occurs in an excellent editorial in last issue. Well will it be for us, as a Church, if it sends us back to those old laws to learn and to practice the lessons which they teach. It cannot be denied that the government of our church, as worked by us, does not answer the end of its being. It does *not* take the spiritual oversight of the charges within the bounds of our respective Presbyteries. It does *not* watch and tend these. It does *not* see that the flock is cared for and nourished. It does *not* see to the becoming maintenance of the pastor.

The business that thrusts itself upon the notice of Presbyteries, by memorial petition, complaint, &c., receives a certain measure of notice, that which does not so obtrude itself, but which may nevertheless be of more importance, is overlooked, or left to take care of itself. Afraid preferred. The thing is monstrous! It is not possible for a Presbytery to do its duty effectually to its congregations, or take the oversight of them aright without stated visitations. This duty, a Presbytery may of course devolve upon a committee of its number, consisting, say, of the moderator and two of the senior members, and if its discharge be gone about by them in a kindly way and prudent, little fear need be entertained for the result.

seemingly of being charged with officious interference, Presbyteries do utterly fail in their duty to ministers and congregations. To the moderator and other members of a Presbytery, it may be known, perhaps for a period of years, that certain of its congregations are in a sickly, distracted or declining condition, and yet no inquiry is made, or conference held, with the view of effecting, if possible, a change for the better. The fact may be notorious, that certain of its congregations do yearly come far short of their duty to their clergyman in the matter of his temporal support, or be to them in that of his duty, and yet, unless a special complaint be made by the one or the other, or a special visitation be called for, things are left alone. Should the church now be in a sickly condition in some quarters, and no where in others, or should the hearts of clergymen in divers places throughout the land, be discouraged,

and they themselves unfitted for the cheerful and efficient discharge of their onerous duties? It is not a matter for wonder.

But our Presbyteries fail no less in their duty to Synod—the Supreme Court meanwhile—than to individual members and congregations; in that its injunctions are by them systematically disobeyed. For example, in the case of the statistics of the Church, of which mention is made in the article already referred to, the injunctions of the Synod and the express commands of its very reverend moderator, for the time, were set at naught by a large number of clergymen, sessions, and temporal officebearers, thus rendering utterly useless all the returns made, as well as entirely nullifying the labour of the convener and committee. Take another instance: Some years ago, Synod passed what is called “the Act ament the maintenance of ministers,” the tenor whereof is as follows:—“That in every case, where the settlement of a minister is about to take place, it is absolutely necessary that the minimum stipend—exclusive of any allowance from the Temporalities Board—be not less than four hundred dollars; and that the Synod retains all discretionary powers in its own hands.” Than this, nothing could be more explicit, and in the circumstances of the church, then and now, nothing more reasonable, the minimum stipend fixed, being very small, no greater indeed than that of a third rate clerk, or juvenile telegraph operator. Moreover, this act was not passed till the subject had been carefully considered at two different Synods, made an Interim Act for a year, and sent down to Presbyteries for their opinion, and yet, it is said, that by several Presbyteries it has been ignored, and that ministers have been inducted into charges, in the face of its absolute requirements. Alas, that neither the reasonableness of the act itself, nor the respect due to the Supreme Court of the Church, should have been able to shield it from indignity. If Presbyteries act thus lawlessly, we need not be at all surprised to find individual clergymen trampling on the enactments of Synod, and, oblivious of their ordination vows, acting as if subject to no authority or judicature; and yet we talk of Presbyterian government. But is it not a misnomer to speak of that of this church as such, which, through the feebleness of its administration, has, to all appearances, ceased to command either respect or obedience? Would it not be more correct to speak of it as Congregational? Without doubt, we are in practice, Congregational rather than Presbyterian. We have burst the ancient fetters of Presbyterianism, and though still called

by the old name, we revel in the liberty of the Jewish people “in those days when there was no king in Israel, and every man did that which was right in his own eyes,” and certainly acting thus ecclesiastically, we have no right, and should have no desire, to claim the honoured name “Presbyterian.” If such a state of things be much longer tolerated by us, the once fair fame of Presbyterianism will be sorely blighted, and the very name become a by-word and a reproach. But mindful of the great good that has, under God, been accomplished by it in various lands in the past, and through the instrumentality of its ministers, than thousands of whom none in any church on earth have ever been more faithful or distinguished; we would earnestly counsel an energetic and faithful carrying out of the system.

1. Let the laws of the Church be respected, and the injunctions of her courts be obeyed.

2. Let discipline be enforced.

3. Let clergymen regard the duties devolving on them as members of our Church Courts; as, to say the least, as much incumbent on them as any other duties of their office. Let them take an individual hearty interest in the affairs of the Church, and in the cause of religion, more especially within the bounds of their respective Presbyteries, knowing that no Presbytery can do the work, or make up for the shortcomings of another, and as bishops, zealous for the welfare of the church and the glory of God, do all in their power to secure the services of good men for their spiritual destitute places, and leave no measures untried, with the view of having these decently maintained, and it may be added, while labouring to provide divine ordinances for the backwoods, let the wants, every day increasing, of our cities, have a due share of attention.

4. Let Presbyteries hold stated visitations of all congregations, annually, biennially or triennially, as may be deemed best or most suitable. How strange that a Presbytery should ordain a man to the office of the Holy Ministry, or induct one to a charge, and never after during his incumbency, visit the scene of his labours, either to see to the manner in which he gives proof of his ministry, or to make enquiries as to whether his people discharge their obligations to him, save in the event of a complaint being made to them, and a request for a visitation.

5. Let more time be devoted by Presbyteries to the consideration of business. At present, business is usually despatched with undue haste; that calm attention and deliberate consideration indispensably necessary for its proper

discharge, being chiefly conspicuous by their absence.

Our belief is, that if these several things were attended to, viz If the laws of the Church were respected, discipline administered, stated visitations of congregations held, the concerns of the Church heartily entered into, and more time devoted to their consideration—the result, through God's blessing, could not fail to be a much greater measure of prosperity than is now enjoyed. Our Presbyterian machinery, though old, is excellent, but, to be of service to us, it must not be allowed to stand still. It must be set in motion, in full motion. It must be worked! And the endeavour of all our ministers, office-bearers, and members should be to have it efficiently and wisely worked.

In connection with the foregoing, it may not be out of place to suggest as a matter worthy of consideration, whether it might not be a good thing to have a Church Society in connection with each Presbytery, at which a paper on an Ecclesiastical or Theological topic, or kindred subject, might be read, followed by a friendly discussion. These are at the present

time questions of the most pressing nature, and of the utmost practical importance which call for discussion, and where could these be so frankly and freely discussed as at the meetings of such a society? Besides, such discussions might be of advantage to those taking part in them, in the event of any of the questions coming up afterwards in our Church Courts for consideration. To those clergymen more especially, whose lot has been cast in the country, many of whom have not the same opportunities, neither the same ability of obtaining the publications of the day as they issue from the press, as have their city brethren, and who, moreover, do only at rare intervals, see the face of a clerical neighbour such a society could not fail to greatly benefit. Saith the proverb — "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Mutual intercourse tends to invigoration of mind, and to mutual benefit and instruction, and the times in which we live, call those who minister at the altar, and are the spiritual teachers of the people, to act ~~with~~ vigorous thought

The Churches and their Missions.

CHURCH OF SCOTLAND MISSION IN INDIA — The following report has been received by the India Mission Committee of the Church of Scotland, from the pastor of the Native Church at Madras. It gives a very gratifying account of the work done by the native congregation. Such statements should be the most powerful appeals to all to prosecute with increased zeal and faith the work of Christianising India. The agencies employed, and the systematic assiduity with which they are plied, could not be exceeded by any of the best worked parishes in Scotland. May God grant His blessing upon all the efforts of this active and devoted native Christian church!

In drawing up this report we would not unnecessarily enlarge, but confine to as few remarks as possible. The congregation, for the most part, consists of adult converts from Hindooism and Roman Catholicism, and their families, it amounts at present to 335 souls. We are thankful to say that the congregation is in a healthy state. I have had the privilege of proclaiming Christ in his fulness, and of endeavouring, according to the grace given me, to build up my people in faith and holiness. We are happy to say that their conduct has been such as becometh the Gospel of Christ. In no instance has there been any need for the exercise of discipline among them during the year.

Services — There are two services held on the Sabbath, one in the morning and the other in the afternoon. Almost all the people, with

their little ones, regularly attend. Sometimes the Church is so full that some of them are obliged to stand here and there, especially on communion Sundays and other particular occasions. Consequently we greatly desire to have a separate building for our own use, and we trust that the God of all blessings will give us the desire of our hearts in His own good time.

Communicants — We stated in our last report that our communicants amounted to 143. During the year 21 new members were added to the number, so they amount at present to 164. The sacrament of the Lord's Supper has been administered regularly, as usual, every quarter.

Baptisms — I have had the happy privilege of administering this ordinance to 7 persons and 6 children. They were admitted into the fellowship of the Church after much careful investigation and training. They are now being instructed in our religious truths, pure morality, and elevating doctrines. May God keep them steadfast unto the end!

Inquirers, or Candidates for Baptism — There are 8 inquirers, who are under our immediate Christian instruction. We hope, by the grace of God, to receive them soon into the fold of Christ by baptism.

Weekly Prayer-Meetings — Besides the usual Sunday services, prayer-meetings almost every evening have been held for the spiritual growth and edification of our members. On Monday and Tuesday evenings we have meetings in the

chancel. On Wednesday evening, from 4 to 5, we have a female meeting as usual, and another meeting from 6 to 8 p.m., at Nungumbankum. On Thursday evening at New Town. On Friday a social prayer-meeting is held alternately in the houses of Christian brethren in connection with our church. May God, in His infinite kindness, bless our meetings and hear our prayers, so that he may pour out His Spirit not only upon us, but also upon our Christian brethren and kinsmen who are yet led captives by Satan, and wrapped in the gross darkness of spiritual death.

Preaching to the Heathens.—We have three stated preachings for them weekly; one at the Memorial Hall on every Monday evening, the other at Mackay's Gardens school on every Tuesday afternoon, and the third at St. Andrew's church gate on every Thursday. Besides these, our catechists go about every morning and proclaim the glad tidings of the Gospel by the side of public thoroughfares and other places.

Mission Tour.—During the year I have been to Pallaveram and other villages; visited the people there, and distributed tracts and books to some.

Schools.—There are two boys' and two girls' schools in connection with our church. About 100 children of both sexes receive Christian instruction. During the latter part of the year there was a reduction among them on account of famine and sickness.

Tamil Pundil's Class.—Our catechists and the young men of our Bible class receive regular instruction in the mornings of Monday, Wednesday, and Friday, from 6 to 9 a.m., from Mooninappah Moonishee. These qualifications are essentially requisite to our men to enable them to refute and converse with the Hindoos. I continue also to receive assistance from him in preparing books.

Sunday-Schools.—This is regularly conducted on every Sunday afternoon, between 3 and 4 o'clock, by our elders and catechists. The children in our congregation, as well as those in our day-schools, attend and receive instruction.

Pastor's Fund.—The sum collected for this fund amounts to rs. 100. 13. 5 this year. We expected to receive a larger sum than this, but the removal of some of our members from this city, and the famine which has prevailed for several months, have operated against us. The sum now collected will be sent to the India Mission Committee in Scotland.

The Poor Fund.—The poor connected with our congregation are supported from the collections made both at the beginning of the month as well as at our various meetings. Our catechists also receive a small aid from this fund.

In conclusion, we pray that God will bless our humble and unworthy efforts, and forgive all our short-comings and sins, and enable us, by His boundless grace, to labour in faith and sincerity for the glory of God our Father and the upbuilding of this congregation.

"Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us yea, the work of our hands establish Thou it."

JACOB J. DAVIS, *Pastor.*

PROPOSED WEST-END CHURCH.—A circular, signed by Colonel Smollet M. Eddington, has been issued calling for subscriptions for the erection of the proposed west-end Church, in connection with the Church of Scotland, for which a site has been secured immediately to the east of Donaldson's Hospital. The fund proposed is the moderate sum of £5000, which it is estimated will suffice to build an edifice not unsuited to the locality, but without superfluous ornament. It is proposed that it should contain 1000 sittings. A highly influential committee has been formed, including Dr. Veitch (convener), Dr. Paul, Lord Jerviswoode, Mr. Hope of Belmont, Mr. Walker of Dalry, Mr. William Law, Mr. George Kinloch, Mr. D. B. Hope, Mr. Stevenson, C.E., Professor Crawford, Bailie Handyside, Mr. John Marshall, Mr. Thomas Smith, Dr. McCracken, Mr. Isaac Bayley, Mr. Bryce, Architect; and the honorary secretary, Colonel Eddington. We cannot doubt that under such auspices the appeal now made will receive a fitting and prompt response on the part of the friends of the Church of Scotland.

EDINBURGH SABBATH SCHOOL TEACHERS' ASSOCIATION.—A special meeting and conversazione of the Edinburgh Sabbath School Teachers Association, in connection with the Church of Scotland, was held last night in Queen Street (Upper) Hall. There was a large attendance, the hall being quite filled. Dr. Bedford, honorary vice president, occupied the chair; and among other gentlemen present were—the Rev. Andrew Gray, Morningside; Rev. G. T. Jamieson, Portobello; Rev. Mr. McClaren, Lady Glenorchy's; Rev. Mr. Merson, from Ceylon; Rev. Mr. Hunter, Tolbooth, Rev. Mr. Brown, Mr. Chas Pearson, Dr. Sibald, Mr. John Tawse, Mr. Balfour Graham, Mr. John Beauchope, Mr. W. Warden, Secretary, &c. Dr. Bedford expressed the great pleasure he had in occupying so prominent a position in an association so eminently worth of the support of all friends of the Church of Scotland. He urged upon all teachers the necessity of prosecuting their arduous labours with continued energy and devotion. The secretary read the report, from which it appeared that the Sabbath schools in connection with the Church of Scotland in Edinburgh were in a most efficient and satisfactory condition. The report shewed that from statistics received there were in attendance at the various schools belonging to the Church in Edinburgh about 5000 scholars, with a staff of teachers numbering nearly 500, and that of the scholars, about 500 were above fourteen. These numbers did not include many ministers, and other senior classes belonging to congregations. The adoption of the report was moved by Mr. Tawse, and seconded by Mr. Pearson, C.A. Addresses were delivered by the Rev. G. T. Jamieson and the Rev. Andrew Gray. The Rev. D. McClaren moved the election of office-bearers for the year. An excellent choral party, under the leadership of Mr. Jack, added much to the evening's enjoyment.

RE-OPENING OF THE MID PARISH CHURCH, GREENOCK.—The Mid Parish Church was reopened lately, after having been closed for upwards of two months. Besides the introduction

of the organ, the interior has undergone considerable alterations, part of the area has been re-seated, the stairs leading from the south sides of the galleries have been removed, thereby giving a considerable addition to the space for pews, whilst the whole of the church has been cleaned, painted, and otherwise improved. The organ has already been described in our columns; the service of praise was accompanied by it at all the diets of worship, which were three in number. The minister of the parish, the Rev. F. L. Robertson, conducted the morning service; our eminent townsman, Professor John Caird, D.D., the afternoon service; and the Rev. James Lees, of Paisley, the evening service. The church was crowded during all parts of the day, and the discourses on each occasion being eloquent, impressive, and instructive, were in every way worthy of a day which makes the commencement of a new era in the Church of Scotland in this town. The introduction of the organ into this church marks the liberalising spirit of the age, and being an innovation, we trust it will be found an improvement in the style of worship of our forefathers. As far as the services were conducted, the vast assembled number joined heartily together in praising God, and showed no inclination to substitute instrumental for vocal harmony, the organ being strictly an accompaniment to the voices of the worshippers. Collections in aid of the organ fund were made at each service, and the amounts realised were as follows:

Morning.....	£23	0	0
Afternoon.....	32	17	9
Evening.....	11	2	3
Total.....	£67	0	0

PARK CHURCH SABBATH SCHOOLS.—The annual soiree of the children attending the Mission Schools in Port-Dundas, supported by the Park Church congregation, was held in the Grove Street Hall, which was decorated for the occasion with evergreens and flags. The Rev. Mr. Charteris, who presided, was accompanied to the platform by the Rev. Robert Colvin of Kirkpatrick-Juxta (formerly of Bombay), the Rev. W. J. Steven, and Messrs. John Burnet, Alex. Brew, R. R. Grant, J. Wyllie Guild, Wm. Ker, John Muir, Walter Mackenzie, and James Syme, members of the Kirk Session, and a considerable number of members of the Park Church and of the children's parents occupied one of the galleries. A plentiful supply of tea, cakes and fruit was provided for the children, of whom there were about 550 present; after which the Rev. Mr. Colvin delivered an interesting address on "The Idolatries and Superstitions of India," illustrated by drawings representing some of the principal Hindu deities, the exterior and interior of idol temples, the practices of infanticide, hook-swinging, and widow-burning, and the self-imposed tortures of fakirs. In the course of the evening several hymns were sung by the children. Two songs were very creditably performed by a selected party of girls who have for some time been under instruction, and a number of pieces, sacred and secular, executed by a choir of teachers. After spending a very

pleasant evening, the meeting broke up about half-past nine o'clock. There are at present about 450 children in attendance on these schools, and there is a staff of 45 regular and 12 occasional teachers. A church is about to be built, for which upwards of £2500 has been collected; and it is believed that when additional accommodation is thus provided, there will be a large increase in the number both of teachers and scholars.

PRESBYTERY OF DUMBARTON—THE ORGAN QUESTION, &c.—At a meeting of this Court, held on Tuesday—the Rev. Mr. Hunter, Baldernock, moderator—the Rev. Mr. Shanks, minister of Craigrownie parish, made an application on behalf of his congregation for the permission of the Presbytery for the introduction of a harmonium, to be used in the conducting of the musical services on Sundays. The reverend gentleman detailed the steps which had led to the application, and the manner in which the congregation had been consulted, from which it appeared that there was no opposition to the introduction of the harmonium. Mr. Stewart, elder, from Craigrownie, wished delay, on the ground that some of the parties present at the meeting of the congregation at which the harmonium question had been decided, though they had remained silent, were, nevertheless, opposed to the motion agreed to. The Rev. Mr. Story, Rosencath, seconded by the Rev. Mr. King, Killearn, moved that the Presbytery grant the permission asked. The Rev. Dr. Sim, New Kilpatrick, seconded by the Rev. Dr. Pearson, moved as an amendment that intimation of the application be made to the congregation, in order that there might be time given to ascertain whether, as reported by Mr. Stewart, there existed any serious opposition to the proposed movement. After some discussion, and after explanations by the Rev. Mr. Shanks, the amendment was withdrawn and the motion agreed to. This, we may state, is the first application of this kind which has come before the Dumbarton Presbytery.

SOCIETY OF THE SONS OF THE CLERGY.—The 77th anniversary of the Glasgow Society of Sons of Ministers of the Church of Scotland was celebrated on the 28th March. A business meeting was first held, after which the members, together with the Lord Provost and Magistrates, walked in procession to St. George's Church, where an excellent sermon was preached by the Rev. Mr. Charteris. The collection amounted to £334. In the afternoon the Sons sat down to the annual dinner in the Queen's Hotel.

INAUGURATION OF THE ORGAN IN CRIEFF.—

On Sunday las the people of Crieff heard for the first time the sound of an organ in a Presbyterian Church, and it is a day which will not soon be forgotten, for it forms an era in our Presbyterianism. It shows that Presbytery has a vitality and a power of accommodating itself to circumstances and with all its rigidity, possesses a marvellous amount of plasticity; in the forenoon before Dr. Cunningham entered the pulpit every pew in the building was occupied. When the first Psalm was given out, a deep silence pervaded the congregation while

the prelude was being played; and when the choir sung forth the noble strains of Old Hundred, the whole congregation at once joined in the Psalm, and it was evident they were pleased with the change, and were singing with more heart as well as in better tune than ever. But it was at the evening service that the full effect of the instrumental and vocal music combined was most felt. Old men have declared that they never saw the Parish Church so crowded with worshippers before. When the voice of Psalms arose from this dense mass of human beings, led by the organ and the choir, every one was impressed. Some were seen to weep. One old man, when asked how he felt, said—"Oh! it makes me cry, and I hope it will make me a Christian." And sure enough his rough cheeks were moistened with tears. The singing of the 23rd Psalm—that Psalm so dear to every Scottish heart—was felt to be peculiarly touching, and we believe stirred up depths of feeling which had never been reached before. As might be expected from what we have said, the greatest enthusiasm prevails among the members of the Established Church, and the contagion has to some extent affected the members of other churches in the town. We have frequently heard as an objection to the adoption of instrumental music that it would prevent the congregation from joining in this part of the worship. This is, however, a great mistake, as must have been evident to every one on Sunday who had doubts on the subject. Indeed, we never before heard the members of the Parish Church join so heartily in the psalmody, nor sing so well. The effect was magnificent; and we are not surprised to learn that several of those who were indiffer-

ent, or perhaps even rather adverse, to the use of the instrument, are now, after having heard its rich and swelling tones, highly in favour of it. Our peculiar ecclesiastical history has prejudiced us against everything like the ornate in our religious services, but this is gradually dying away. Splendid churches are replacing the barns our forefathers loved to worship in. We have stained windows where we can afford to get them, and, depend upon it, we will soon have the best music too which can be procured—which all musicians say is a combination of instrumental with the vocal. The movement which Dr. Cunningham has, therefore, inaugurated here, we are convinced, will soon be general, and no where more so than in Crieff and Strathearn. The music on Sunday was as follows:—*Forenoon*—Old Hundred, Martyrdom, Kilmarnock. *Doxology* by Ballingall. *Afternoon*—French, Evan, Galilee, St. Stephens, Sanctus by Camidge. *Evening*—Soldau, Arnolds, Glasgow, Bedford, Dismissal.—*Perthshire Journal*.

Buenos Ayres.—The thriving communities of Scottish settlers on the shores of the La Plata have often been referred to with lively interest in the reports of the Colonial Committee to the General Assembly. And never has that reference been made without reason for satisfaction and thankfulness in the view of their prosperity and fruit-bearing branches of the Church of Scotland. Few of her sons anywhere cherish a warmer attachment to our Church; and few give more substantial proofs of their interest in her mission-work. Our last letter from Mr. Smith, of Buenos Ayres, encloses an order for £17 12s. 6d., the result of the annual collection among his people for the Colonial Scheme.—*H. & F. Record*.

Miscellaneous.

DR. LEE'S INNOVATIONS.

From the Scotsman.

It is a somewhat difficult as well as thankless task which the Presbytery of Edinburgh is called upon to perform to-morrow, in deciding upon the Report of its Committee on "Innovations" as practised in the Old Greyfriars Church. It will be remembered that last General Assembly remitted "the case to the Presbytery of Edinburgh, with instructions to inquire into the manner in which public worship has been conducted in Old Greyfriars Church since May, 1859, and the manner also in which Dr. Lee proposes to conduct it hereafter, and to take such steps as the result of the inquiry may show to be requisite for regulation of the services in said church in a manner consistent with this deliverance, and with the law and usage of the Church." This must be allowed to be a curious finding, in several respects—1st, Because it assumes that a law of the Church upon this subject exists; 2d, That such law is ascertained and agreed upon; 3d, That this assumed law of the Church is consistent with the "usage;" and 4th, That both these are consistent with "this deliverance"—whereas those who have paid any attention to this pro-

tracted controversy, and are capable of conviction, must be persuaded that not one of these assertions is clear and certain, and that most of them are palpably inconsistent with fact. The difficulty which meets the Presbytery does not stop here. The deliverance of last Assembly is plainly inconsistent with the decisions of former Assemblies, particularly those of 1863 and 1864; and the question will naturally be asked which of these Assemblies ought to be obeyed? Should the earlier control the later, or the later the earlier? Should the finding of 1866 be interpreted by those of 1863 and 1864, or should these be interpreted by it?

The different "deliverances" of successive Assemblies have not only contradicted each other, but some of them contradicted themselves. The first Assembly which had the question of Innovations before it was that of 1858. It "solemnly warns all ministers of the Church against the rash adoption of changes in the order and form of public worship as established in the Directory of Public Worship, confirmed by Acts of Assembly, and presently practised in this Church"—plainly implying that some changes were or might be not rash, but deliberate, as those then in view, whether right or wrong in themselves, undoubtedly were.

Here, for the first time, we find the Assembly asserting, as many subsequent Assemblies have done, that the worship now commonly practised is identical with that set forth in the Directory, which it glaringly is not. Following up this, the same deliverance asserts that, "in conformity with the terms of the *Laus of the Church and the enactments of Parliament*," &c., &c. It is nine years since the Venerable Court adopted these astounding assertions—long enough time, one might suppose, for them to find out and produce those "laws" and "enactments"—or to confess to having spoken unadvisedly.

The finding of Assembly 1859, which is the basis of last Assembly's finding, may also be classed among the curiosities of legislation. It declares that "the practice of reading prayers from a book, either in manuscript or printed, is an innovation upon and contrary to the laws and usage of the Church;" and then, instead of enjoining Dr. Lee no longer to read prayers from a book, or any other way, they only enjoin him "to discontinue the use of the book in question" in the services of his Church—i.e., all books in general are contrary to the law, but one book alone is prohibited to Dr. Lee. Was this contradiction simply a blunder? or was it created advisedly to give the rev. defender a loophole if he chose to avail himself of it? We can hardly believe that so curious a form of expression, and one so inconsistent with what goes before, could have been adopted without design; but, however that may be, it is indisputable that, according to this deliverance, Dr. Lee may read from any book he pleases except that one, "a copy of which was laid on the table and is now laid before this house."

It is not surprising that, when this subject was again brought before the General Assembly in 1863 and in 1864, these Assemblies were a little puzzled how to deal with it, the difficulties pertaining to the subject itself having been so greatly increased by the strange finding of 1859. Whatever else those findings may import, it seems impossible to deny that they amount to a justification of the innovations in the Old Greyfriars; and if they declare anything, it is that the finding of 1859 was not to be attempted to be put in execution. Dr. Lee's alleged disobedience to that finding having been brought before it, the Assembly of 1863 responds to the accusation in the following terms:—"The General Assembly earnestly recommends to ministers and congregations to refrain, in the meantime, from all innovations, and all such forms, ceremonies, and doing of whatever kind in reference to public worship, as seem likely, in any degree, to impair the peace and harmony of particular congregations." Even more emphatically, to the same purpose, speaks the Assembly of 1864; and what makes its decision the more remarkable is, that it was carried against another motion, the purport of which was to take Dr. Lee on discipline for his alleged disobedience to the Assembly 1859. "Further, the General Assembly express their determination, when necessary, to put in force the laws of the Church in respect to any innovations whereby the harmony of particular congregations, or the peace of the Church in general, is disturbed." Then follows a passage which can hardly be construed in any other

way than as an encouragement to innovations of the kind complained of.

How is the Presbytery to steer its way between the Scylla of 1859 and the Charybdis of 1863 and 1864? Nor does it seem possible for the General Assembly itself to proceed farther in this case, at least in the way of restraint or punishment, unless by beginning *de novo*. The experience of the last nine years should be sufficient to show them the folly and danger of such a course. It cannot be pretended that any evil has been caused by the practices in question; and if a taste for such practices be, as we believe, extensively diffused among the laity, especially among the better educated and the young, they will extend and prevail in spite of hostile divisions in Presbyteries and General Assemblies. If, on the other hand, they are merely the crotchets of a few restless and eccentric individuals, they will soon disappear of themselves, and nothing can prolong their existence but injudicious efforts of Church Courts to put them down. It is only about five years since Dr. Lee introduced a harmonium, and now there are some fifty or sixty harmoniums or organs in the Kirk. Reverend fathers and brethren should ponder this fact, and should feel thankful that such an innovation has gained admittance, hitherto with no loss (with whatever gain) to the Church, which has had the felicity and dignity of leading, instead of following, in so advantageous a reform. Almost every attempt to enforce uniformity in Churches has been attended with disastrous consequences, besides having invariably failed to secure what it aimed at. Congregations in the Kirk of Scotland at the present day are in no temper to submit to tyrannical interference on the part of Church Courts, and are sure to defend themselves by means which the members of those Courts would be the first to deplore.

DR. CANDLISH ON "INNOVATIONS."

The winter session at the New College, Edinburgh, was closed on Wednesday, when the students were addressed by Principal Candlish. In the course of his address he said—It seemed to me reasonable that, in the present circumstances, your attention should be called to the rise and progress of liturgical worship—that you should note its small beginning and the manner of its growth. That a single pastor should prepare a set form of prayer for the use of himself and his people may seem to be in itself a trifling affair. But the example may be followed. Other pastors may prepare set forms of prayer, each after his own taste or fancy. And so liturgies may be multiplied—prayer books of all sorts and sizes, and all shades of sentiment and doctrine—till all is confusion worse confounded, or something worse. For my part, I have no hesitation in saying that, if in a Church in which the practice has not hitherto been known, the use of a set form of prayer is to be, I do not say imposed, but even allowed, it would be infinitely safer, and in every view far more constitutional, that she should herself, as a Church, take the matter into her own hands, and fix and determine the precise form which alone is to be used when

any form is valed at all, than that her ministers should be left to make or choose for themselves the liturgies they are permitted to employ. Surely the question of the right or the best way of praying to Almighty God in the great congregation is too sacred to be made the occasion of anything like legal hair splitting or special pleading on the one hand, or mere ecclesiastical wrangling about rules of order on the other. Especially, I own, it pains me to see it treated in a sort of free-and-easy way of bantering retort and verbal quibbling or juggling, as if the opposite opinions held and acted on might be lightly pooh-poohed and laughed out of court by means of some ingenious but sophistical analogy. Nothing is easier than to give such a clever turn to the terms of the question at issue—as shall make the careless and unwary laugh at the whole thing as a piece of sheer and absurd logomachy. Let me give an instance, one of ludicrous silliness; so much so that, had I not myself read the sentence as avowedly composed by a learned and eminent doctor of divinity, I would scarcely have believed it possible that any one, however prejudiced, could be blind to its absurdity. Speaking of the introduction of instrumental music into our service of praise, my friend—for he is my friend, much revered and much beloved—in his anxiety to reduce the difference between the opponents and the advocates of the measure to a very minimum, puts the question somewhat thus.—Is the psalmody of the congregation to be led by an instrument, commonly called a pitch-pipe or fork, or by an instrument more complicated, and commonly called an organ? This seems like wit if not wisdom. It makes the unfortunate objectors to the organ look so very foolish. I wonder if my worthy brother had any recollection of the famous judgement in the case between Eyes v. Nose—"That whenever the Nose put his spectacles on, by day-light or candle-light, Eyes must be shut." For to make his parallel fair and his argument hold good, whenever the singing begins the organ must stop. Will that satisfy our "organic" friends? The state of the question as regards the use of a set form of words in public prayer is sometimes mystified, or attempted to be mystified, in a somewhat similar style. Thus, this practice has been represented as being of the same kind, and in the same category with written preparation, or even verbal premeditation; so that a minister who composes his morning prayer from week to week, and commits, and delivers it, none of the people having copies in their hands, is doing what is virtually the same thing as his neighbour does who reads, or perhaps recites, the same forms of prayer every Sabbath, the whole of his congregation having them in books before their eyes, and duly uttering the responses set down for them. I do not now argue against the latter of these usages; I admit or rather maintain, that it may be, and often is, both edifying and devotional. Nor do I at present inquire how far such a mode of forethought as the former of them assumes is always necessary, and how far it should be carried. But surely it is putting upon it a very fine point indeed to say that my uttering a prayer prepared by me for the occasion, of which the people have no previous knowledge, is the same sort of ser-

vice as my uttering, whether by reading or by rote, the same prayer from Sabbath to Sabbath, published for the people's benefit in good readable type and lying open before all their eyes. Take even the case of the illustrious Chalmers, of which, I must say frankly, a most unwarrantable use has been made. I cannot speak of his College prayers from personal knowledge, but I can remember his prayers of old in Glasgow. I do not believe that they were ordinarily written out by him beforehand, nor did we read them. Of one thing, however, I am very sure, that the prayers of Dr. Chalmers were not set forms; they were in the strictest sense, if not extempore, *pro tempore* or *pro re nata*. They were carefully adapted from week to week in his pulpit, from day to day in the chair, to subject or the occasion, or both; they came as fresh from his heart as if conceived and uttered on the spot, as I am firmly convinced many of them were. To put such a man, making conscience of such a manner of public prayer and the preparation for it, in the same class in connection with some spruce and dapper super-retired priest or cleric, glibly reading, in monotonous routine and round, set speeches that are to him and the people alike familiar as household words—is a mode of argument that only serves to recall too forcibly Cowper's withering contrast in his immortal evangelical poem. I have heard much from those who were present about Dr. Chalmers' prayer in his class on the morning after the sad and sudden death of my predecessor, the noble-minded and noble hearted Andrew Thomson. The prayer, as I am told, was read and written. But the professor wept as he prayed, and not a dry eye was in all the class. Was that praying according to a set form? Was it in the least degree analogous to that mode of prayer? Could there ever be prayer more truly *ex tempore*, *ex animo*, *ex corde*, prompted by the events and cast in the mould of the Divine Spirit's immediate and direct influence, as, with reference to the event, the spirit of grace and of supplication? Another false analogy has been imported into this discussion as the ground of a similar invidious *argumentum ad hominem*—a pretence of a *tu quoque* rejoinder almost too ridiculous to be commented on. Sermons are allowed to be written and read by individual ministers at their discretion. Why not prayers also? One reply lies obviously on the surface. There is a sophism here identical with the argument with the pitch-pipe to the organ. If I read the same sermon composed or adopted by me from Sabbath to Sabbath, for any considerable length of time—the sermon being printed, and in the hands of the people, who thus go along with me in the reading of it—that would be a case in point and an argument from analogy in favour of using set forms of prayer. I think there is a distinction between prayer and preaching that it is important to notice here. Prayer is my speaking to God in behalf of the people; preaching is my speaking to the people on behalf of God. At first sight the former would seem to be the more solemn and awful exercise of the two; and in one view, as regards the awful majesty of the august Being whom I address, the responsibility which we, the people, and the pastor

incur, as to addressing him aright, it may be admitted to be so. But in another view the reverse may seem to hold true. To be the mouthpiece of my fellow men in their appealing to God is not really so delicate and difficult a function as, if I adequately conceive of its meaning and issues, to be the mouth-piece of my God in His appealing to them.

EARLY SORROW.

No morn has broken destitute of sorrow;
No night but brings some weary heart relief;
No day but finds us longing for the morrow:
There must be grief!

No happy eyes, unstained by fire of weeping,
Can grasping death with icy fingers close;
No life but sees the gloom of sadness creeping
Before repose.

Soft dew of tears on graves is ever falling;
With tears are little infants kissed to life;
In tears strong men and women are recalling
A broken life!

To young and old life's bitterness is meted;
And since to children's hearts its fibre cling,
'Tis best in early life to have defeated
Grief's sharpest sting!

CLEMENT W. SCOTT.

Articles Selected.

THE OLD SCHOOLFELLOWS.

Conclusion.

iii.



ARK sat long beyond his usual hour, musing, and his waking thoughts pursued him in his sleep. Helen and her father flitted continually across his dreams, and during his lonely breakfast he resolved to call on Mr. Montrose that afternoon after bank hours, and urge him again to give him some work that would leave him more at leisure to attend on Helen.

"It never struck me to seek for opportunities," he said to himself, as he sought the gloomy street, "but I suppose that's because I am not at 'leisure from myself,' as that poem said: a curious idea that, but I see what it means.

Mr. Montrose was expected home, and again he walked into the empty parlour, but this time alone. Everything in it possessed a touching interest to him—the closed work-table, the fire-screens of Helen's painting, the silk-covered cushion on her father's chair, at which, in the days of his early acquaintance, he had admiringly watched her working. On the work-table was a glass in which some flowers had perished, and their withered heads hung from its edge. He looked into the glass, there was no water. Had she placed them there? Were they the last ornament with which she had essayed to gladden the room for her father's refreshment, and were they therefore sacred and preserved in memory of her? Or had the poor things been allowed to pine and die because she was no longer at hand to keep them in beautiful existence?

There lay the writing-case, but he dared not invade its privacy. "She must have the heart that is described in it," he thought, "since she is happy on a bed of languishing and death. I am not surprised to hear it; she was always lovely every way. Her poor father, how I pity him!"

Mr. Montrose, when he entered, looked unfeignedly pleased to see him, and shook him

cordially by the hand. "This is truly kind," he said, "whatever has brought you; have you thought of a more favourable investment?"

"Oh dear no," said Mark; "I hope the old lady had a good night: she may sleep in peace as far as that is concerned." And then he unfolded the purpose of his visit.

A flush of pleasure overspread his companion's face. "God bless you," he said, "and return your kindness a thousand fold; but you have weary labour during the day, and want air and exercise when you are released from the bank; and the kind of work that I have is not inviting nor invigorating."

"But, according to your doctrine," said Mark, "there's more good to be got in that sort of work than in self-seeking of any description; and I don't know whether it is not for my own sake as well as yours that I should be glad to help you."

The friendly strife ended in Mark being appointed to all the secular work which was connected with the curate's parochial labours. He scarcely liked to ask after Helen, but he looked his desire to know so expressively, that Mr. Montrose understood, and answered, "Still weaker; but such enduring patience, such realising faith!"

The occupation he had engaged in was of a nature so novel and in itself so uninteresting to Mark, that it taxed his attention and his patience considerably; but what he undertook he never flinched from; so punctually and punctiliously, he plodded on, often wondering how good Mr. Montrose could get through such multifarious labours as were imposed on him.

Every evening he knocked gently at the door in the gloomy street to hand in a note of what he had done, to ask—what he feared to hear—the state of Helen, or to run the chance of seeing her father for a moment, just to get a word from him—his words now seemed to come so much nearer to his heart than they had done in former days.

About three weeks after the meeting in the street he went as usual, hopeful rather than as the last few reports had been more favourable—better nights, less cough, etc.—there might be a change, a return, as it were, from the grave, and he pleased himself with pictures of the father's grateful delight, and determined, should

such be the case, not to return to his plan of self-banishment. He was now too old and sober to be at the mercy of a hopeless attachment, and Helen was no longer in the first blush of womanhood; he would throw off all that remained of former feeling and be a brother, and in that sense a son to Mr. Montrose, for whom he began to feel a deep and earnest regard.

Buried in these thoughts, he had reached the door, and was on the step with the knocker in his hand, before he saw that the parlour blind was down—he had never seen it down before; who would have thought of shutting from the poor room the small modicum of light allowed to it, even when an August sun was shining in its strength? He stepped back and looked up—all the blinds were down.

"So!—then——"—and with a heart full of sorrow he turned away, went half way down the street, then returned, lingered near the door, and was debating what he should do, when it opened, and Mr. Montrose came out. The good man started back; the sudden shock of Mark's appearance overpowered him, and he burst into tears, "Come in," he said, hurriedly; "these are the first I have shed; they will do me good."

Mark followed him into the house and heard the brief story—a sudden return of the symptoms and death following, but not a shadow on the soul.

"You look so tired, so ill," said Mark; "where were you going? I mean, are you obliged to go out? You ought to be in bed."

"I was up all night, but I could not sleep now, and I am sent for to another deathbed, where I must go and tell what I have just seen, to testify of the truthfulness of Him who has overcome death."

Mark tried to speak words of sympathy and comfort, but his heart was too full."

"The tears I have shed have relieved me. I cannot easily shed them, so you have helped me greatly, and for long past you have done it. When I told her, as I did often, that the extra time I was able to spend with her was through your help in the parish she was much moved, and from time to time joined me in asking that you might not lose your reward."

"Reward!" said Mark, "why, I have been less a prey to melancholy and miserable repinings since I have done it than I have been for years."

"Then your reward is beginning," said Mr. Montrose, with a faint smile. "He blesses us in the very act of obedience; in keeping his commandments there is great reward."

Mark knew perfectly well that his motive had risen no higher than earthly consideration, and he made something like a confession of the same.

"Well, doing right has its own recompense; but to do right in the Lord's strength and to his glory and for his dear sake, oh! that is sweet."

"I am hindering you now," said Mark, "but surely at such a time as this you might be spared a little."

"Have I just seen the triumph of Jesus over the enemy, and would I spare myself if I could? No; let me go while the message burns in my

heart; it may be that I may be the bearer of comfort and hope, even joy, to a bed now dark with the shadow of death. I must go; do not fear for me. The blow has stunned me; I feel nothing for myself; I can only rejoice in her bliss, and adore the majesty and love of Jesus. In a little time, when——"

The very thought of what he would have said choked the words. He meant when that door—his first resort for so long in entering the house—when that was closed, its meek inhabitant gone; when the loved task of nursing was over, the blessed communion of saints on earth at an end; when the silent, lonely morning, and the silent lonely evening had taught him that it was so, then——

He looked so old, so bent, so thin, so white-headed, Mark thought, as he turned to look after him when they had parted.

"After the funeral he will break down," thought Mark. This suddenly-raised interest so engrossed him that the work at the bank was far less tedious to him than it once was. "What does it signify what I do? Work is work, and if I'm honestly employed I may be as happy when I come to die, as if I had passed the pleasantest life and left the most brilliant name behind me."

Mr. Montrose did not break down after the funeral. Mark was indefatigable in his endeavours to comfort and to help him, and it seemed as if all that he had so long pined after—congenial employment and domestic enjoyment—were granted to him with his friendship. He gave up his solitary lodging after a time, and occupied the now empty room in the house in "the gloomy street," and thereby cheated the morning and evening of much of their loneliness to the childless man, while he increased his slender means.

"How providentially I met with you that evening," said Mr. Montrose, as he sat in his chair, leaning on the silken cushion, while Mark poured out the tea.

"Providentially indeed," answered Mark. "I was a mark for misery and disappointment up to that day, but I have been another man since."

Further conversation beguiled the hour, in which Mr. Montrose became possessed of all the early sorrows and troubles of his companion.

"You will own I have had my share of trials," said Mark, who had, however, kept back the pain his stifled affection for Helen had cost him.

"You have had a wondrous share of preserving care over you," answered Mr. Montrose.

"Ye-es," said Mark, "no doubt;" but his tone convinced his companion that he admitted rather than felt the fact.

"What an awful thing if, with such unworthy motives, you had entered God's ministry, declaring you were called to it by the Holy Ghost," said Mr. Montrose.

"I hope I should have done my best to discharge my duty," said Mark.

Mr. Montrose very impressively and affectionately tried to set before him the true and first qualification for the ministry, and the sin of entering on it, though, in other respects eminently gifted, if wanting in that.

A new light broke on Mark, who listened humbly, and in the end yielded his full assent.

to the reasonableness of his friend's positions, and began to see that he had indeed been graciously dealt with in having been hindered from taking a false oath on so solemn a subject.

It would take too much time to follow him through the next few years, in which his love for Mr. Montrose daily strengthened, and was the means of his heart taking a higher flight and setting itself on things above. The change was so gradual, like the dawn of day, he could scarcely, on looking back, tell the first turning from darkness to twilight and from twilight to sunlight; but now that he was no longer in darkness he could say one thing heartily, "Whereas I was blind I now see."

Mark's letters to Tom greatly, though gradually, altered in character, just as he altered. Tom was far too much occupied to pay much attention to them, but he noticed now and then that his old friend was getting more satisfied with his lot, and that he had taken rather to "sermonising."

As to Tom, success trod on the heels of success. Patients from afar came for his opinion, and looked for life or death according to it. He reigned as a king—talent, unbounded industry (which, at the cost of rest, exerted itself in keeping pace with all the modern discoveries and opinions of his profession), an unfailing flow of spirits and indomitable self-confidence, all combined, kept him firmly seated on his throne.

His children were the heirs of his talents and their mother's feminine graces. He was as proud and as fond of them as he found time to be; honours on honours followed his sons in their professional education and early career, while his daughters married into high and wealthy families. And what more could be said to describe his perfect felicity?

On the death of Mr. Montrose, which happened many years after Mark had taken up his abode with him, Mark took the whole house, he could not quit it. In that room Helen had died, in this her father. Here he had soothed the last days of weariness and weakness that his dear old friend was called on to suffer; there he had enjoyed sweet converse with him, listened to his godly admonitions, and learned "truth as it is in Jesus." Oh! no; it was a gloomy street to most people; he had thought it so once, but now he saw no darkness in its shadows; and as his post at the bank was considerably raised and his means increased, he determined to take the house and live in it, "and die in it if God will," he thought, "for it is a very good place to die from."

"Old Mark is a good fellow," said Tom, who was reading his friend's reply to a brief note which he had sent, telling him of a large accession of fortune he had received through a patient's will: "he's a downright good fellow. I'm very sorry for him, though he bears it so well, to have been moped up there all his life!"

But at length it was Mark's turn to tell of fortune. The uncle who, as he once thought, had so cruelly marred his prospects in youth, having long passed the average of human life, died and left him heir to an income sufficient to relieve him from all labour, so that he became independent and possessed of competence at last.

Although the change his mind had undergone had made his vocation a far less irksome one, neither long habit nor altered views had so reconciled him to it as to make his escape from it anything but unmixt pleasure. He announced his freedom to Tom, not rapturously but in a tone of full satisfaction. In his letter he said, "For the first time since we parted as boys, I am master of money and time sufficient to enable me to pay you a visit. I won't offend you by supposing that you are grown too great to receive your humble friend; I am sure, like me, you will talk with pleasure of old days; tell me when I may visit you, and give me full directions as to where I shall find you."

Tom's first feeling on reading this entirely reciprocated Mark's in writing. Many a school scene came vividly before him, and neither last nor least remembered was that in the arbour with which our story opened. Full directions and a pressing invitation to come instanter were hurriedly sent by the next post, and Mark, having provided himself with all such wardrobe proprieties as he thought might make him presentable among his friend's family and associates, started on his journey.

17.

His old friend was out when he arrived, having been summoned on a distant journey. Mrs. Northcote was sitting in her drawing-room receiving visitors. Mark could scarcely have been more disconcerted if he had found himself in a Cairo coffee-house, or among any other collection of foreigners, than he was in his friend's elegant reception room. Mrs. Northcote's apologies for Tom's absence he heard without seeming to understand them: all he thoroughly received was that Tom was not there, and he almost began heartily to wish it were his own case also.

On his way he had tried to fancy Tom, his house, his wife, and all around him; but such realities as he had yet seen scared away all his fancies, Mrs. Northcote, with the faded remains of much beauty, had the cold, collected, polished manners of a woman of fashion.

"Was she indeed Tom's 'dear Emily,'" Mark thought, as he ventured to look at her while she was conversing with her other visitors. How very unlike anything he could fancy for a wife.

"Perhaps Mr. Whittaker would like to retire to his room?" A valet led the way to it. "What a house!" thought Mark, as he wandered through staircase and gallery, with gilding and painting wherever they could be bestowed. The things in his room looked to him as if they were not meant to be used; and when he saw himself reflected in a full-length pier-glass, he felt forcibly that he was by no means in keeping with the grandeur around him, notwithstanding all the pains he had taken with his appointments.

Mrs. Northcote, after having made several attempts to show her friendly inclination, gave him up as impracticable; and when Tom came home at night, he found him sitting in a corner of the drawing-room, looking woe-begone and uncomfortable, oppressed and bewildered, with a book in his hand, which it was evident he employed only to rest his eyes upon.

Mark looked up when the door opened, but quickly looked down again, for how could he recognize in the advancing figure the friend of his early days? the slim form, the eye of fire, the clear complexion, and the chesnut hair, where were they to be found in the round and stooping shoulders, the dim eye, the skin that showed neither health nor beauty, and the hair, profuse indeed, but sprinkled with grey?

"Mark! why how you're altered! positively growing grey: and, like me, fallen abroad, as the saying is. Well, never mind; let us hope the change is but skin deep. Heartily welcome; heartily, heartily," he cried, shaking hands with all his vigour.

The house, and the lady, and the furniture, and the finery, all vanished, like fairies at cockcrow, before Tom's cordial greeting; and Mark no longer wished himself back in the gloomy street. Tom's delight at seeing his old friend raised his spirits to an unusual pitch, and the dinner that followed (supper, as Mark innocently and honestly averred it to be), was such a scene as he had never been a witness of. He had no eyes nor ears for anything but Tom, and was enchanted for a time with the display of lively sensibility, keen wit, and excellent sense which he displayed at the table. He thought he saw again his old schoolfellow. The eye rekindled, while the dazzling lights around disguised the ravages of time that truthful daylight had revealed.

It was late when Mark was alone in his room, and very late before his mind became sufficiently composed to allow him to go to rest. The excitement he had been in was far from pleasurable in its results; a tumult of mind, an uneasiness of spirit, and at last a state of depression he had long been a stranger to. Some hours of sleep, and the glad light of morning refreshed him. "I am so strange to this sort of life," he said, "and I was so pleased at seeing Tom, I lost my balance. I shall manage better to-day."

The valet answered the bell which Mark had much trouble in finding, it was so elegantly placed, and, in reply to his inquiries about the breakfast time, said there was no particular time, but breakfast would be on the table in an hour.

He was glad of the hour, and spent it in reading, meditation, and prayer, though his thoughts would continually wander back to the scene of last night, and thence to the days of his boyhood. Punctually, when it had expired, he sallied forth on a voyage of discovery for the breakfast room.

A voyage it was, but none of discovery. Out of one room, into which he would cautiously peep, into another he went, but no sign of breakfast. Standing hopelessly on the broad landing, he determined to wait till he could catch some stray pilot. One appeared at last in the form of Mrs. Northcote's maid, who led him to an ample apartment on another floor, where breakfast was laid out, but in which there was no one to receive him. Here, in great perplexity of mind, and very hungry, he wandered up and down for nearly another hour, heartily wishing at last that he was at his own comfortable table, with his little back teapot and round of hot toast. He was getting des-

perate, when the lady of the house entered, and hoped he had not waited—had he been attended to? Why had he not rung for coffee or chocolate, or what he would? How very sorry she was.

So was Mark. How should he know he was to order his own breakfast in another person's house? He thought Tom's "Emily" must have fallen off considerably since her marriage, when he had described her by letter as the very perfection of "wife and womanhood."

Mark enquired for Tom. Dr. Northcote was out. He had been sent for to see a baronet living ten miles away; but he hoped to be back by two o'clock to luncheon.

"It must be a hard life," said Mark.

"Very—and so irregular; and he is so tired. I have but little of his company," answered Mrs. Northcote.

The rest of the guests assembled one by one, and Mark learned with regret that Tom had breakfasted alone at seven o'clock.

"I wish I had known that; he should not have done that. I would have been with him."

"Oh, Mr. Whittaker, it is impossible to be bound to his unearthly hours," said the wife, languidly.

When Tom returned at two o'clock he looked hollow eyed and tired, Mark thought; and he confessed to not having slept. "The fact is, I have rather overtaxed my strength. My constitution was a tough one, or it would not have stood it; but I get reminded occasionally that it is on the wear out. However, it's of no use grumbling: we must take good and bad together."

When Mark had been a week with his old friend, his first emotions being calmed down, he was able to form a just estimate of that condition on which he had for many years bent an envious gaze, and when he had ceased to envy, an admiring one. He saw incessant labour; a strain never relaxed; a tax on the brain—on the spirit and temper; on the bodily health, that made him tremble for no distant future.

"He must break down—he must soon break down," he sorrowfully thought.

He saw that irregular hours and other causes had vitiated his appetite. His food must be highly seasoned, and coaxed down with stimulants. "Ah, those stimulants!" sighed Mark, as he watched his friend's often-filled glass.

"Tom, if I were to drink a fifth of what you do, I should be——. Oh, where should I be?" said Mark.

"Habit, old boy, habit," said Tom, "but look at my work!"

"Yes, I have been looking at it this week past," said Mark, "and wondering how you can do it, and why you do it."

"How I do it often puzzles myself, but I get through by hook or crook; but why is another matter. I am obliged to do it."

"I don't see that," said Mark.

"Why, would you have me give up my my practice, now it is at its height?"

"Your family are provided for."

"Yes, certainly—nearly so; but they will not object to a few thousands each, I dare say."

"They will not wish for that at the expense of your good, body and soul, if they are worth working for," said Mark, stoutly.

"But, you know, there is Emily. You would not have me take her out of her proper station, now?"

"I should think Mrs. Northcote would be thankful to have you delivered," said Mark.

"Oh, my dear fellow, it can't be yet, it can't be yet; in fact, I couldn't live an idle life. I have been so used to one of activity and excitement, I couldn't bear quiet."

"But you will have to bear it, Tom," said Mark, gravely.

"Well, when I must I must: but I have a few years of work left me yet."

"You might, at any rate, spare yourself a little," urged Mark.

"No; that is the evil of it: I must do all or none. If one of the boys had shown any predilection for medicine, I should have had help, and might have backed out while pushing them on; but they wouldn't undertake the slavery, and no wonder! for it requires a Hercules and a saint to go through with it."

"You are a Hercules," said Mark.

"But not a saint, I suppose?" Tom rejoined, with half a smile.

"That's best known to yourself," said Mark.

"Well, I must have had some sort of saintship, I think, to have borne all I have borne."

"In your letters you always spoke of triumph and encouragement, and nothing else."

"*Couleur de rose*," said Tom: "that's my way. I was always for carrying a banner with Victory on it—determined to conquer. Turn your back on defeat, and you are half way to success!"

Mark was silent.

"Don't you remember how I carried all before me at school? and how I told you I would do the same at Phipson's—in my hospital course—in my opening practice, and after I had embarked my all in this concern; and I have done it, and done it well!" said Tom, proudly. "What makes you look so grave and sigh?" he added, half angrily.

"Why, Tom, I have learnt that the end of a thing shows its worth better than its beginning or its course, and—and—"

"Well?"

"Well; I was thinking, then, if you must have it, and won't be offended,—how will your brilliant life end?"

"How!" said Tom, with affected gaiety, "why, I shall die in the full blaze of reputation. The journals will declare the profession has sustained an irreparable loss, and I shall have a marble put up to me with—"

"Oh, don't talk lightly, I beseech you," said Mark, "on such a subject. Death is a solemn subject—and eternity. My dear friend, who can rightly estimate its awful importance?"

"Ah, very true," said Tom, looking at his watch. "you have had more time to attend to these things, you see. That has been one advantage of your humdrum life (for which I have so heartily pitied you). Doctors have many excuses; they can't be expected to be saints."

"But you—doctor or no doctor—must be a saint, if you wish to be saved," said Mark.

"I hope there are varieties of saints," said Tom, somewhat moodily. "I mayn't be a great talker, but I hope I have done some good

in my generation. Perhaps I may be as much missed as many that are in the calendar."

"There is one thing only that makes a saint," said Mark, disregarding the latter part of Tom's reply.

"Well, I can't wait to hear what that is, now," said Tom, "for I have an appointment, and must hurry. Emily hopes you will go with them to some sights, this morning, and we will talk about these things after we get home to-night from Sir Hervey Thorne's, where we dine, at seven."

"In case we have not an opportunity then," said Mark, holding Tom's arm, "remember the word of warning, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

The opportunity did not occur: and from that time Tom avoided private conferences with his old schoolfellow. In the first place, he disliked the truth. Conscience, which he preferred to keep slumbering, made him uncomfortable when disturbed: and in the next place, he was offended, though too polite and amiable to show it, that one on whom he looked down as an inferior in intellect should presume to teach him.

When Mark was once more in his dull parlour in the gloomy street, he offered the sacrifice of thanksgiving for the mercies of the way in which he had been led. He had long believed that all had been graciously ordered concerning him, but now his eye had seen it: and when he thought of his own weakness, and the ease with which temptation would have assailed him, he blessed the God of his life.

But if he had brought home perfect acquiescence and thankfulness for his lot, he had also brought a new work—a new care. That Tom should be delivered from his present entombment in thick clay was his daily prayer—his heart's continual desire. At the risk of estranging him he wrote and pleaded, wrote and pleaded. His letters were often unanswered, but he wrote again.

At length Tom, a wreck by reason of disease long fought with, but now yielded to by necessity, expressed a special desire that Mark should be summoned to his house.

He went. The brilliant intellect had succumbed: there were intervals in which the light shone steadily, but they were brief and rare.

Mark sat by the bedside, watching his time, resting his whole trust for power and wisdom on Him who has promised his help in time of need.

There was a pompous funeral: great men swelled the train. There was much talk of grief and loss; but before tears were dried, and sighs had ceased, the name of Dr. Northcote was mentioned chiefly in association with his successor; and very soon it was virtually forgotten, so well did the public and the profession bear their irreparable loss.

This was of no importance to Mark: his heart clung to other things. Broken expressions of sorrow for sin; trembling questions of "What must I do to be saved?" and the drying pressure of the hand that had been locked in his during the last agonies—a pressure he had asked for, saying, "My brother, if you love the

Lord, and be sprinkled with his blood, give me a sign!"

Shall any ask how Mark Whittaker lived the remnant of his days, and how he died?

Once, during his first visit to Tom, he had said, when talking to him of his past life, that the Lord Jesus had been indeed and in truth a friend to him. Tom said, politely, he thought such language very unbecoming and too familiar, and asked what he, in plain words, meant by it.

"I mean that I see now all his ways have been mercy and truth. I mean that I love him because he has enabled me to do it. His friends are my friends; his enemies my enemies;

his work my work; his pleasure my pleasure; in fact, my mind is made up, through his grace, to be one with him in all things."

Tom rather wondered at the enthusiasm of his friend; but when Mark urged this same Jesus on him, on his dying bed, he heard him with an anxious desire join in the same language.

As he could teach; as he could minister; as he could warn; as he could exhort all within his influence; so did Mark Whittaker to the end of his days. And when that end came, what he had found the Friend he had confessed in life, he found Him in death—present, faithful, sufficient.

Sabbath Readings.

HEAVEN THE SCENE OF CHRIST'S PRIESTHOOD.

"We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens."
HEB. viii 1.



THE particular doctrine concerning our Lord's priesthood which the Apostle asserts in these words is, that the locality or scene of that priesthood is heaven. All that he has hitherto said on this exalted theme runs up into this, that heaven itself is the adequate and true home, scene, or sanctuary of the priesthood of Jesus. He sums up in this the various statements he has already made concerning the suitability, efficiency, permanence, and value of this gracious office, which Christ as our Redeemer executes. He carries us gradually, step by step, through the appointment, ordination, sacrifice, and success of Christ in the priestly office, till he shows us the Son of God exalted, as the High Priest of his people, to the highest throne of heaven; nor is he content to lay down the pen of inspiration on this lofty topic till he has placed it before our view in the glorified person of the Priest himself, shining in the glories of the immediate presence and manifested majesty of the living God.

But he pauses now. Now he looks back on all that has passed under our review, and he says: "Of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Many precious and wonderful statements he has made concerning this priesthood. He sums them all up in the

doctrine that the scene or locality of its permanent ministrations is heaven.

The doctrine or fact thus asserted throws a very powerful light on various of the attributes or characteristics of Christ's priesthood. We select the following:—

- I.—Its reality.
- II.—Its effectiveness.
- III.—Its perfection.
- IV.—Its permanence.
- V.—Its exceeding glory.

I.—That the scene or true home of Christ's priesthood is heaven demonstrates the *reality* of the priesthood of Christ. The inspired reasoning of this epistle goes on to shew this. "For," says the writer in the 4th verse of this chapter, "if he were on earth, he should not be a priest;" his priesthood in that case would be illusory, superfluous, and unreal. Had he continued "on earth" for the alleged purpose of carrying on the functions of his priesthood here; or had he, on ascending to heaven, abdicated or abandoned the office altogether; had this world been the native home and exclusive scene of his sacerdotal office, it would have evacuated the office of all reality. For, in that case, he could have taken rank only with the priests of the tribe of Levi; seeing that "they are the priests"—the only recognised and consecrated priests—"that offer gifts according to the law." For such a priesthood, on the part of Jesus, there was no necessity. Neither was there any scope for it. For "it is evident that our Lord sprang not out of Levi, but out of Judah, of which tribe Moses—who was charged with all the appointments relating

to that priesthood—"spake nothing concerning priesthood." And, furthermore, it is matter of history that our Lord never performed one service of that priesthood—never offered a single sacrifice according to its rules—nor lifted the veil of its holy place—nor burnt incense—nor touched with one finger any of its priestly ceremonies. Such procedure in his case, with reverence be it spoken, would have been Uzziah's sin repeated, for "it appertaineth not unto him;" and "no man taketh this office upon him but he that is called of God, as was Aaron." It was to another species of priesthood that Jesus was called when God glorified him, saying, "Thou art my Son, this day have I begotten thee. Thou art a priest for ever after the order of Melchizedek." The functions of the Levitical priesthood were confined to this world. The earth was the scene, the only and adequate home and locality, of that priesthood. Aaron was no more a priest when he died. He carried not his priesthood with him into heaven. He was expressly, and by special divine arrangement, stripped of his priestly robes, and left them all behind him, for he left his office behind him. And the reason was, that the whole government and kingdom with which his priesthood stood connected was an earthly government arbitrarily appointed by God, on a limited scale, confined to Israel, and designed to last but for a time. That government, in which God was King in Israel, and Moses his cabinet minister, was not the universal, necessary, and eternal moral government of God—in whose one and all-embracing sweep Jehovah doeth among the armies of heaven and the inhabitants of all the earth according to his pleasure. For that universal government he could not arbitrarily set up at the mere good pleasure of his will, for it is of necessity and not of grace. Nor could he limit it to Israel, for it is necessarily universal. Nor could he abdicate and set it aside, for of necessity it endureth for ever. Among Israel he erected under himself a sovereignty-appointed, special, limited, and local government—temporary also, and inserted as a mere parenthesis into the history of his one moral government of the race. The scene of that government or kingdom was Judea, "Immanuel's land." Offences against that government—such as being unclean by touching a dead body or a bone—might be expiated by the services of a priesthood which, in correspondence with the kingdom, was an earthly, local, and temporary priesthood. The scene of its func-

tions was earth, and earth alone. All its procedure, relations and effects were confined to earth; and when its priests were translated to Heaven they were Levitical priests no more. To this priesthood Christ did not belong. He was descended from another tribe in Israel than they. And if earth were the only adequate home and scene of his priesthood, not having *their* priesthood, he would have had none whatever.

But he had a priesthood, and a real one, and its reality is illustrated and proved by the heavenly home and seat of it, at the right hand of the throne of the Majesty in the heavens.

For Christ's priesthood appertains to that universal and eternal moral government which God from his throne in heaven exercises, not over the twelve tribes of Israel, but over all responsible agents. The sin which Jesus came to expiate was offence against the moral law and moral government of the Most High. The offence which Aaron and his priests could expiate were against merely "the law of a carnal commandment"—the merely arbitrary transgressions, such as any king on earth may please to say he will not tolerate in his court. Various things in themselves indifferent—so far as the moral law is concerned—God, as king in Israel, was pleased to say were intolerable to him, as the tabernacle in the camp of Israel, and in the holy place of his kingly court, and temple-worship there. And the shedding of blood, that "could not put away sin" or moral defilement, he was pleased by the ministry of an earthly priesthood, to appoint for the putting away of these offences that were not moral. In such humble priesthood and its services he that came down from heaven, had no share. And had his priesthood never been carried into heaven, he could really have had no priesthood at all. But sin, as against the everlasting moral law, is committed against, not the temporary King of Israel, but the everlasting God of heaven, considered as the King whose kingdom ruleth over all. To expiate *this*, Jesus became a priest after the order of Melchizedek, and though he died on earth, because the scene of sin's occurrence must be the scene of sin's expiation, the reality of his priesthood is illustrated by the fact that in heaven—the palace of the moral universe—he is a priest for ever, at the right hand of the throne of the Majesty above.

II.—The fact that heaven is the nature

home and scene of the priesthood of Christ illustrates its *effectiveness* or its *success*. In what consists the effectiveness of priesthood? Priesthood is designed for reconciliation; for removal of obstacles to communion or fellowship; for the conduct of acceptable worship. But the worship of a king is around his throne. Access, therefore, to his throne must be secured by priesthood, if priesthood is to be effective or successful.

When Jehovah was pleased to erect his theocracy in Israel—to become for a time the national king in Jeshurun, with Moses as his prime minister of state entrusted with the whole administration and executive—he erected in Israel his palace, which was his temple also, and in its sacred penetralia he set up his sacred throne. The mercy-seat was Jehovah's throne in Israel. The Shechinah-glory dwelt between the cherubims, a sensible and earthly manifestation, as the whole government was earthly, that Israel's Shepherd-king was among them. Concerning this throne in the holy place, Jehovah said "There will I meet with thee, and I will commune with thee from above the mercy-seat and from between the cherubims" (Exod xxv 22). And Israel was wont to say "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth. Before Ephraim, Benjamin, and Manasseh stir up thy strength, and come and save us." (Ps lxxx. 1, 2.)

¶ If Israel's priesthood was to be truly efficient—if their service and ministry were to be successful—if they were truly to accomplish the service of God—if they were not utterly to fail in the whole object and design of their office, it behoved them to secure access into the tabernacle, and unto the very throne of their king. On the great day of atonement they did so unto the uttermost. There was, within its own limits, and its own adequate and native scene, an efficient and successful priesthood—thoroughly efficient and successful in its own sphere. Its sphere was not the universal moral government of God, and it is impossible that the blood of bulls and of goats could take away sin—sin, which is transgression of that moral law by which the universal moral government of God is carried on. But within its own legitimate sphere in the limited, and national, and temporary theocracy among the chosen people, it was strikingly and perfectly successful. Would it not have been a very poor

type of Christ's priesthood, had it not been so? But it was effective and successful. On the great day of atonement the blood of the victim procured entrance for the high priest within the veil. The innermost penetralia of the temple, the most sacred, most secret dwelling of the King, his most immediate presence, his very throne became accessible to Israel in the person of Israel's high priest. Israel's divine king unveiled his glory to his people. He shone upon from between the cherubims. He lifted upon them the light of his countenance. He proclaimed his good pleasure in them, his blessing, his love. He answered the prayer of their inspired liturgy—"God be merciful unto us and bless us, and cause his face to shine upon us that thy way may be known upon earth, thy saving health among all nations." (Ps lxxvii 1, 2.) And this was through the efficiency and success of the priesthood he had established in Israel.

Within the limits, the scope and sphere of this priesthood even Jesus, the Son of God, had he partaken of its office and ministry, could not have been more successful. That priesthood, indeed, he was not endowed with. But the priesthood into which he had been called, must if successful, have a similar index of its success. It was a priesthood that stood related to the everlasting and universal moral government of God. The throne of that government is pitched in no worldly tabernacle made with hands. It is not fixed upon the earth, but high above all heavens. Clouds and darkness are round about it. No created glory, as between the cherubims flames upon it, no representative material splendour is enthroned there; but the King eternal, immortal, and invisible, personally sits upon it and ten thousand times ten thousand and ten thousands of thousands wait upon him, hearkening to the voice of his commandment. It is access through all the ranks of the holy ones there, which a priest ministering in what pertains to moral law and universal moral government, must secure for his brethren, if his priesthood is to be crowned with success. Its clients must obtain admission *there*, if their priest can manage and minister efficiently in their cause and service. They must be able to say "Who shall lay anything to the charge of God's elect?" It is Christ that died yea, rather, that is risen again WHO IS EVEN AT THE RIGHT HAND OF GOD. They have reason and right to say so. Their priest has been successful in his

priesthood. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

III.—It is a continuation of this line of thought to remark that the heavenly home of Christ's priesthood illustrates also the *perfection* of that priesthood.

The first covenant was not "faultless;" and its want of faultlessness was illustrated by the fact that it had but "a *worldly* sanctuary." (Heb. ix. 1.) Its priesthood was imperfect; and it could not possibly be otherwise, seeing its only scene was this world. "Perfection," it is strongly asserted, "was not by the Levitical priesthood." (Heb. vii. 11.) "The law made nothing perfect." (Heb. vii. 19.) Meats and drinks, and divers washings, and carnal ordinances—being all merely the beggarly elements of the world—could only keep men in a certain bondage, never lifting them above the realm of which they were themselves the elements. These "were but a shadow of good things to come"—not even rising to the character of "the very image of them" (Heb. x. 1.) They were "weak" and "unprofitable." They did not "profit," for they did not "perfect" them that were exercised in them. They "could not make the comers thereunto perfect." (Heb. x. 1.) They "could not make him that did the service perfect as pertaining to the conscience." (Heb. ix. 9.) For the conscience asserts man's relation to higher interests than those of earth, and binds him to a government of larger sweep and longer duration than any special government that God established among the seed of Abraham after the flesh. It testifies his relation to the universal moral government of the God of heaven, and no earthly priesthood can minister or mediate to its satisfaction or perfection.

But the eternal Son of God is a Priest from heaven—from the bosom of the Father—and the heir of all things. Perfection is largely and variously affirmed of his priesthood. He was himself "made perfect through suffering" (Heb. ii. 10), and "being made perfect, he became the author of eternal salvation." (Heb. v. 9.) "The law made nothing perfect, but the bringing in of a better hope did, by the which hope we draw near unto God" (Heb. vii. 19), now that our priest hath entered as "the forerunner into that within the veil" (Heb. vi. 19), even "to the right hand of the throne of the Majesty in the heavens." This perfection he reached in the triumph

of his holy sacrifice; and it is proved by his inauguration on his Father's throne. "Behold, I do cures to-day, and to-morrow, and the third day I shall be perfected." And every one shall be perfected as well as his Master. For by his one offering he hath for ever perfected them that are sanctified, seeing that this man, when he had offered one sacrifice for sin, for ever sat down at the right hand of God.

The priesthood of Levi was effective in its own sphere; its sacrifices "sanctified to the purifying of the flesh." But it rose not beyond the sphere of earth—it acted by "the law of a carnal commandment." It could not penetrate with its virtue, and efficiency and powers, to "an endless life." It could not bring its services and functions to bear on man's deepest relation to God, and his position as a subject of his eternal moral government. There was a great sphere of influence, interest, and relation, from which it was necessarily excluded. On man's prospect and position in that sphere it had no bearing whatsoever. Dimly it might shadow forth great truths belonging to that sphere, but it could not rise to its elevation, it could exert no influence on its interests. It could keep the Israelitish kingdom from falling to pieces, it could accomplish the service and fulfil the conditions on which the continued residence of the divine Shechinah among Israel depended; and it might restore to the lapsed and unclean worshipper the privilege of returning into Israel's camp, and re-engaging with acceptance in Israel's ceremonial worship. But it could not satisfy the demands of the moral law, it could not obliterate the guilt of sin as the transgression of that law; it could not glorify God as a moral ruler, nor pacify the conscience of man as a moral agent, concerning the forgiveness of sins, it could not re-admit apostate man to the family of heaven. It could admit him no further than into a "sanctuary made with hands, which was but the figure of the true." (Heb. ix. 24.) But Christ's is a perfect priesthood. It appertains to no limited sphere, and no temporary interests, and no arbitrary and local kingdom. It appertains to the universal government of God. It deals with sin. It magnifies the moral and eternal law. It pacifies and purifies the conscience of man, not as an Israelite, but as man—as a moral agent, or subject of the one all-embracing government ranging over heaven and earth, and that grasps every moral being by "the law of"

no "carnal commandment," but in "the power of an endless life." It hath left no demand of universal and eternal justice unsatisfied; it hath neglected—or passed over unnoticed, unshielded, or eclipsed, or injured—no requirement of God's eternal kingdom that ruleth over all. It hath left no attribute of God's nature unglorified, and no elements of man's nature unrectified; no element of man's ruin unretrieved. It hath knit with eternal firmness the broken bond, by the disruption whereof man was set adrift from heaven, an alien and an outcast from God. It hath poured the splendours of "glory in the highest" around God's character, and established, by the power of things immutable, the purity of man's character, the peace of his conscience and his heart, and the blessedness and joy of his destiny. Its virtues prevail to reach unto the highest heavens, and to save from going down unto the pit even those that are worthy of the lowest hell. It sweeps sin away "as far as the east is distant from the west;" and "as far as the heavens are higher than the earth, so far doth it remove our iniquities away from us." Its sweet savour fills the souls of believing men on earth with tranquillity, and the soul of God in heaven with rest. To Jehovah it is "a savour of rest;" and to those that believe it gives admission into the rest of God. It is perfect. It is absolutely final and conclusive. It seals up into a fearful looking-for of vengeance and fiery indignation those who reject its love and ministrations, shutting with the key of David the hell of the unbelieving, and no man can open; and it seals and perfects into a hope most sure and steadfast those that humbly trust to its mediation, opening heaven for them by a new and living way, and giving them boldness to enter in.

All this is true. And all this is most obviously true by the fact that its ministrations are conducted, as in their rightful native home and sanctuary, at the right hand of the throne in the Majesty in the heavens. The central throne of God is the scene of this priesthood, a terrible place of testing and of peril to a priesthood that were not perfect; for there, on that stainless seat of holiness and tenderest moral sensibility, any thrill of imperfection, unprofitableness, deficiency, or fault arising anywhere in all the universe, would vibrate and tell with the power of many thunders, and manifest itself with worse than the lightnings and the darkness of Sinai, the mountain that might be touched. But no;

there is the rainbow of the covenant, round about the throne. There no jarring sound of disharmony or derangement beats to tell of something still unsettled or left unhealed. The storm of Divine wrath is past, and no clouds return after the rain. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed. saith the Lord that hath mercy on thee." For this man, continuing ever, hath an unchangeable priesthood; able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession—such an high priest indeed becomes us, holy, and harmless, and undefiled, separate from sinners, and now made higher than the heavens. "For the law made nothing perfect, making men high priests that had infirmity; but the word of the oath maketh the Son, who is perfected for evermore." (Heb. vii. 28.)

IV.—Our thought runs on, without a break, into our fourth channel of remark—namely, that the heavenly locality of Christ's priesthood illustrates its *permanence*.

Its permanence, indeed, necessarily results from its perfection. When that which is perfect is come, then that which is in part is done away; but the perfect, which replaces the partial, is not itself done away—it abideth. The priesthood of Levi was imperfect; for the priests were men that had infirmity, and "they were not suffered to continue by reason of death. This man, because he continueth ever, hath an unchangeable"—an intransferable—"priesthood," and "ever liveth to make intercession." In the virtue of his one perfect and perfecting sacrifice, he *for ever* sat down at the right hand of God. The priesthood of Levi, even if Aaron could have lived through all its dispensation, was, for other reasons, so imperfect, that it could not but pass away. It had no moral virtue or value in its ministrations to establish an everlasting covenant, and it could not operate upon the conscience and the heart of Israel, to keep Israel true to their King. For, in itself, it never reached the realm of conscience; it could not make them that did the service perfect, as pertaining to the conscience; and it could not renew, and regulate, and control their wills. It could only "sanctify, to the purifying of the

flesh." Hence, it was not faultless, and its covenant could not be eternal. They brake it, and the Lord "regarded them not." He introduced a new covenant; but from the moment that he uttered the words, "*a new covenant*," he made the first hold. "Now that which decayeth and waxeth old is ready to vanish away," and the covenant and the priesthood vanished simultaneously; for they are so bound together that the fall of the one entails the fall of the other. If there be a change of the priesthood, there must be, "of necessity, a change also of the law" (Heb. vii. 12), or constitution, or covenant, under which its provisions were arranged and its ministrations were conducted. But it vanished in a manner not to be regretted. Its believing worshippers had all along fled to it, professedly as an interim arrangement. They got them to the mountains of its sacrifices and its spices of incense, only till the day should dawn and the shadows flee away. For the Law had but "a shadow of the good things to come;" and when the day dawned the shadows fled unmourned, for the substance was of Christ.

The covenant which his blood sealed, and in which his priesthood ministers, is a "faultless" one, "established on better promises;" cancelling the guilt and the remembrance of sin, providing the regeneration, the obedience, and the final perseverance of its clients. It is an everlasting covenant, ordered in all things and sure. The redemption he obtained ere he entered into the heavenly sanctuary, was an "eternal" redemption, fulfilling on the cross all conditions of the Law, and rendering any further claims on its part impossible; trampling death into the dust of death, and making death's reappearance or recurrence as impossible for ever. From the highest heights unto the lowest depths it swept, with victorious power, through all realms where evil could dwell or opposition rise. The triumphing reach of it is "high as heaven: What canst thou do." O sin and unbelief? Its penetrating force is "deeper than hell." How can ye "prevail against it." O ye "gates of hell?" "The measure thereof is longer than the earth:" "Look unto me, all ye ends of the earth, and be ye saved." It is "broader than the sea:" be it your confidence, all ye "that are afar off upon the sea." It cannot be excelled, it cannot be supplanted, it cannot be repelled; and, in token thereof, it is at the right hand of the throne of the Majesty in the heavens. It is final, conclusive,

eternal. Priesthood now can receive no higher promotion; it cannot any more be brevetted; it can rise to no loftier rank. No step in the peerage of the kingdom now awaits it; no brighter coronet can sit upon the head of the priest upon his throne; and no more august title in celestial heraldry remains to dignify the name that is above every name. Continuing ever, his is an unchangeable and everlasting priesthood; and the song of angels and of men which celebrates the worship of the Lamb of God rejoices in the enraptured recognition of its eternity. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And the high refrain sounds forth again,—“Every creature which is in heaven and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever.” *For ever!* It is perfect, permanent, eternal.

V.—That heaven is the home, and heaven's high throne the adequate and native seat of this priesthood, illustrates not only its reality and its effectiveness, its perfection and its permanence, but also its exceeding glory. There is glory in all real priesthood. I am not very sure but an investigation of Scripture might prove that the profound idea which revelation conveys by the mysterious word *glory*, is chiefly, if not uniformly, suggested in connection with priesthood, and as flowing from it and secured by it. Certain it is, that when the Priest came to earth, the heavens rang with the angelic anthem, "*Glory to God in the highest.*" And, doubtless, it is safe to say, that where sin hath been, glory cannot come, save by priesthood; for the antagonist of glory is shame, even as death is the opposite of life, and priesthood's function is to turn sin, the occasion of shame, into the counter-occasion of exceeding glory. How great, then, is that glory! How great the glory of priesthood finally and perfectly triumphant, so as even to be seated on the right hand of the throne of the Majesty in the heavens! Even Aaron's priesthood was glorious. Its garments were formed by divine command, "for beauty and for glory." But if that which was done away with was glorious, much more that which remaineth is glorious!

But the glory of this priesthood is beyond searching out. We must have felt already that we have been bordering on the

limit where our powers of speech and meditation are baffled and arrested. Let it suffice to say, that the principle concerning the glory of the priesthood, as seated on the throne of God, is this, that it is intrusted of God, in the hands of his own Son, with all power and dominion, in heaven and in earth, for the furtherance and completion of its ministration of love and of saving power among the sons of men. To our great High Priest in the heavens every knee doth bow, and every tongue confess. Every region of the universe is subject to him in his priesthood. Honour and majesty are before him; strength and beauty are in his holy place within the veil, where Jesus hath entered, as the forerunner appearing in the presence of God for us. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," and until "those whom I have given thee be with thee, that they may behold thy glory, which I have given thee, for I loved thee before the foundation of the world," "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek." (Psalm cx, 4).

Suffer two closing appeals.

1. To the unbelieving.—You cannot but feel, I trust, that these meditations bear down, with accumulated, and, I should hope, through the blessing of God, with resistless force, on the folly, and insatiation, and offensiveness of your neglect and unbelief. What think ye of Christ in his priesthood? Or rather, What think ye of the unbelief that despises him in the functions of an office, in the execution of which the Most High God has thought him worthy to sit "at the right hand of the throne of the Majesty in the heavens"? If a dull despondency, beneath the guilt and power of sin, has paralyzed you into the unbelieving neglect of your salvation, I call upon you to contemplate the real efficiency, the permanent and perfect power, and the illimitable glory of Jesus, in the very office on which salvation from sin so entirely hinges. And if consciousness of defilement, and unworthiness, and shame, cause you to shrink away from the High Priest, by how much the more he is glorious in his office—as if, with Peter, you would say, "Depart from me, O Lord, for I am a sinful man"—I beseech you to consider that his office can have no play nor power, no fruit nor glory, no vindication and no meaning, save as it deals with sin—to put away its shame and its defilement, to rob it of its victory over

you, and to quench all its fruits and power for ever. Therefore, put your case, with faith and confidence, into his hands, however evil it may be; and his own right to the throne of the Majesty in the heavens is perilled, if from deficiency, either in power or compassion, he fail to deal with it successfully.

2. To you who believe on his name.—How steadfast should your faith be! "Seeing that we have a great High Priest, that is passed into the heavens—Jesus, the Son of God—let us hold fast our profession." How believing and expectant your supplications! "Let us, therefore, come boldly to the throne." How spiritual your worship and how heavenly, free from all carnal ceremonies and all beggarly elements of this world, seeing that your sanctuary is not, as of old, a "worldly" one, but heavenly, within the veil, and in the very presence of God! And how safe is your position, and how sure your prospects! Contemplate habitually the great responsible agent and minister of your salvation, as a priest at the right hand of the throne of the Majesty in the heavens. Behold him bringing all the influence and power with which he is there endowed to bear on your full deliverance from sin, and full attainment of holiness and blessing. There is no backsliding into which you are fallen, from which his intercession cannot recall, and relieve, and restore you; no sin for which he cannot procure your forgiveness: no corruption which he cannot obtain for you supplies of grace to subdue. There is no blessing which he cannot confer, and no enemy which he cannot destroy; nor is there any possible conjuncture in the affairs of your salvation which he does not foresee and provide for—indeed, arrange rather, and manage, by his own love and power. He sitteth in the central throne of majesty and might; and in all the universe there is no power of evil which, from that central seat of influence and glory, he cannot charm or crush into helplessness, and no power of good which he cannot awaken and evoke into your loving interest, and the promotion of your welfare and salvation. Are ye not complete in him who is the Head of all principality and power, having redemption in his blood, by whom were all things made, whether they be visible or invisible, thrones and dominions, or principalities and powers, and who now, as the High Priest of Zion, hath in all things the pre-eminence, sitting "at the right hand of the throne of the Majesty in the heavens"?

EVENING LIGHT.



AY—a happy harvest day—
 Passes peaceful to its close ;
 Labour loiters, pauses play,
 And for both awaits repose.

Over fields of gathered sheaves
 Flocks of fleecy clouds have strayed ;
 Over bowers of autumn leaves
 Gloom and gleam alternate palyed.

Now the skies on either hand
 Part like seas, and clouds sail o'er,
 To the golden pebbled strand
 Of a white celestial shore.

Now the shore is growing grey!
 All grows grey from east to west!
 And half sad we turn away,
 With a dim and vague unrest.

Turn again! the sun is low,
 And a pale cloud, tinged with red,
 Glows as swift as blushes glow,
 Spreads as swift as blushes spread.

Caught from cloud to cloud, the flush
 Deepens as it kindles still,—
 In the west a burning blush,
 Fainter on the eastern hill.

Swiftly too the glory fades—
 Even as we gaze it dies ;
 Surely too the night invades,
 And the rapture sinks in sighs.

Like a vision of the just
 At his latter end it is—
 Sober day of work and trust
 Evening glow as grand as this.

Life and labour both are done,
 Drawing near death's solemn night ;
 Yet, at setting of the sun,
 At the even-time is light!

Back o'er all his life it streams,
 All the round of life its sky ;
 Love is burning in its beams,
 Hope is lighting him to die.