

palm such ridiculous tales on a Christian people, as special instances of Divine interposition, it is nothing in extravagance to the powers claimed by the author for his favorite, "*Foolish Mary*": "The whole case of one whom she carried to a throne of grace, seemed to be uncovered before her. She could follow him with her choicest sympathies in his cares and sorrows, during his whole course of life, without no information regarding him but such as was given in her intercourse with God." Now—letting bad grammar pass—if the above paragraph mean anything, it means that at a throne of grace, the whole case—cares and sorrows, as well mental as physical—of any one, was uncovered before this woman; and that, too, without having the slightest personal knowledge of him previously. We are bold to say that such powers as are claimed here have not been bestowed on either Apostle or Prophet. We know that the twelve Apostles were, for about three years, going out and coming in together, yet they did not discover that one of their number was a traitor, till their Lord told them so on the last night He was with them on earth; and we know, also, that neither Peter, nor John nor Philip knew that Simon (*Magnus*) was in the "gall of bitterness, and in the bonds of iniquity," till he offered to purchase the gift of the Holy Ghost with money. Of such sort of questionable stuff is made much of the mental aliment on which the poor *Ross-shire* people have been long nourished.

I remember having been listening to a conversation between my father and one of the *Ross-shire* "*Men*" or "*Fathers*." This "*Man*" was of far and wide renown. I believe he devoted the entire summer season to attending on the Sacraments from parish to parish. The subject of conversation was the 21st verse of the 21st chapter of St. John—the question of Peter and the answer of Christ concerning the Apostle John: "Lord, what wilt thou do for me?"—"What if I will that he tarry until I come again?" The "*Man*" held that the Apostle John was still living, and then in *Ross-shire*—that he (the "*Man*") had himself, two years before, seen the Apostle at *Red Castle* at a Sacrament, and heard him speak to the *Ceiste*, in choice Gaelic. I cannot tell whether or not my father believed him, but know my mother did, and held to it as an article of faith for many years. The thing is founded on better evidences, and much more within the bounds of credibility, than most of the stories narrated in Mr. Kennedy's book.

J. McKAY.

The Sabbath School.

THE Sabbath School has become a popular and permanent institution. It has taken its stand as part and parcel of the economy of the Church. The time must shortly come when it shall receive a formal place and re-

cognition in that economy. In order to aid it in the meantime in taking its due place in the machinery, where it might, by proper bands and straps, give and receive help with more direct and acknowledged influence, would it not be well to begin with a temperate legislation?

I. After a formal recognition, grant to it a fixed and well-defined constitution. The combined wisdom of the Church would be exceedingly serviceable for this object.

II. Give it its proper field and objects, with hints and suggestions as to the most effective means of doing the work. For example, there should be (1) a Synodical Scheme of Lessons for the year, to be drawn up by such a committee as would command the confidence of the Church generally. (2) A set of Teachers' notes. (3) Let a collection of Hymns be adopted—say Bateman's—as those most generally used, and best adapted for Sabbath Schools.

III. Let there be a fund for the benefit of Sabbath Schools—say, to aid in their support in weak stations, and to supplement in the getting of Libraries.

IV. And let there be a Central Board to take charge of such matters as might arise in connection therewith, and to watch over the interests of the Sabbath School. D.

God's Love---Thrilling Anecdote.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—ROM. v. 8.

"DURING a sea-voyage, a few years since," says Dr. Parker, of the United States, in his interesting book, "*Invitation to True Happiness*," "I was conversing with the mate of the vessel on this topic, when he concurred in the views presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this he related the following story:—I was at sea, on the broad Atlantic, as we now are. It was just such a night as this, and the sea was quite as rough. The captain had turned in, and I was on watch, when suddenly there was a cry of a man overboard. To go out in the boat was exceedingly dangerous; I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a most frightful sea. As we rose upon a mountain wave, we discovered the man upon a distant billow. We heard him cry, and responded, 'Coming.' As we descended into the trough of the sea, we lost sight of the man and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of