

the fact that Sir John Gordon, the Laird of Haddo, after enduring the siege of my ancestral home by the forces of the Covenanters, was captured and for convenience, or perhaps with the idea that it would be for his own benefit, was imprisoned in the old church, which, I am sorry to say, he only left when he was led out to execution. I do not know whether it is owing to the counterbalancing influence of such heredity that I am indebted for a readiness to look on both sides of a question. At any rate I have had ample opportunity for the cultivation of an impartial and comprehensive attitude of mind in regard to ecclesiastical matters, owing partly to the fact having from boyhood usually spent half of the years of my life in England and half in Scotland, my experience and associations have been almost equally divided between the English and the Scottish churches, though of course my territorial connection is chiefly with the latter; and by a happy circumstance Lady Aberdeen's experience had been altogether of the same kind. The practice of attending the different churches in the two countries is of course not uncommon, though to some people it may seem strange. If we want to quote a high example of the usage, we have only to recall the fact that Her Majesty The Queen when in Scotland has invariably attended the ministrations of the Scottish Church, and when in the southern part of the Kingdom those of the Church of England." Turning to the work of the Presbyterian Church in Canada, His Excellency acknowledged the important work which it performed, its vast opportunities and the importance of its position. Much of this vigour could safely be attributed to the happy union of the various branches of the Presbyterian body—a union largely promoted by the just and considerate attitude of the Church of Scotland at home. His Excellency then alluded to the importance of the Home Mission work, and in this connection recounted his and the Countess of Aberdeen's experience "in a remote but charming part of British Columbia" when they attended a school house service conducted by a minister who had ridden thirty-five miles through the night, to officiate. "It was a beautiful morning," said His Excellency, "and we have always retained a vivid impression of the scene. The horses, and the various vehicles were tied to the trees while the farmers were grouped around the church in quiet conversation, and their wives and families were preparing to take their places in the church; and when all was ready, without any formality the service was commenced. I cannot profess to be able to recall the substance of the sermon, nor even the text, but I retain a very vivid impression of the associations and feelings which were awakened on that Sunday. The Sabbath atmosphere was around; we felt that it was indeed Sunday, and who can measure the benefit of such emotions." Quoting from the minutes the remarks of Dr. Robertson, His Excellency spoke in terms of sympathy and encouragement upon the mission work in the Northwest, alluding especially to the labours of Rev. Mr. Gordon, from whom His Excellency had received a letter, the other day, requesting assistance in obtaining written expressions of support from the municipal branches of the Presbyterian Church in Scotland. In conclusion His Excellency again expressed cordial thanks on Lady Aberdeen's behalf and his own for the kind words of the Presbytery, wishing success to the work under its control as well as to the work of the Church as a whole.

The members of the deputation were then introduced to their Excellencies.

For the Sabbath School.

International S. S. Lesson.

LESSON XIV.—DEC. 31.—SELECTIONS FROM THE LESSONS.
REVIEW.

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xxii. 12.

CENTRAL TRUTH.—All truths, all duties, all hopes centre in Jesus Christ.

SUBJECTS FOR SPECIAL REPORTS.—Let

each scholar look up about one of the books studied.

It will be well to review all the books of the New Testament, of which the lessons of this quarter are specimens. The following paragraph gives the name of the book, author, where written and date:—

Matthew—Matthew, Judea, 60-63. Mark—Mark, Unknown, 80 and 83. Luke—Luke, Greece, 63 or 64. John—John, Ephesus, 90 to 97. The Acts—Luke, Greece, 63 or 64. Romans—Paul, Corinth, 58. I. Corinthians—Paul, Ephesus, 57. II. Corinthians—Paul, Macedonia, 58. Galatians—Paul, Corinth, 57 or 58. Ephesians—Paul, Rome, 62. Philip-
pians—Paul, Rome, 62. Colossians—Paul, Rome, 62. I. Thessalonians—Paul, Corinth, 52. II. Thessalonians—Paul, Corinth, 52. I. Timothy—Paul, Macedonia, 64. II. Timothy—Paul, Rome, 67. Titus—Paul, Macedonia, 65. Philimon—Paul, Macedonia, 65. Hebrews—Unknown, Unknown, (?) James—James, Jerusalem. 61. I. Peter—Peter, Babylon, 64. II. Peter—Peter, Babylon, (?) I. John—John, Ephesus, 90-95. II. John—John, Ephesus, 90-95. III. John—John, Ephesus, 90-95. Jude—Jude, Unknown, 64 or 65. Revelation—John, Patmos, 66 or 96.

QUESTIONS.

BOOKS.—How many books are there in the New Testament? Which of them are historical? Which of them are letters to the churches? Who wrote most of these letters? Who were the authors of the others? Which book is prophetic? During what years were most of them written.

THE MAP.—Name some of the principal places to which and from which St. Paul wrote the letters we have been studying. Point out Jerusalem. What Epistle was written there? What events took place there with reference to the churches?

Where is Rome? What Epistle was written to the church there? What Epistles were written from there? Under what circumstances?

Where is Corinth? What letters were written there? What letters to the church there? What can you tell about Paul's life there and the founding of the church?

Answer similar questions about Ephesus, Philippi, Galatia, Babylon, Patmos.

DOCTRINES.—Where in these lessons are we taught salvation by faith? What is justification by faith? Where are we taught the necessity of a new heart? Self denial for the good of others? The true basis of total abstinence? The resurrection and its blessings? The nature of true religion? The inheritance of the saints? The present nature of Christ?

DUTIES.—Where do you find enforced the duty of being holy? Of refusing to conform to the world? Duties to our neighbours? How we should treat enemies? How we should act towards those who are weak in the faith? What we should do about giving? The duty and privilege of becoming like Christ? What are our duties in the home? How we should treat our parents? What actions towards others always flow from true religion? What is our great duty as Christians?

Dr. Horatius Bonar's Last Hymn.

ERIN'S OLD SONG OF PEACE.

O'er the green hills of Erin
The old winds wander on,
In calm or storm still singing
The song of ages gone;
Sweetly that song is swelling,
In strains all soft and low,
The hymn of holier ages,
The psalm of long ago—

Peace, peace, from God to men,
Good-will, good-will. Amen!

Through the green vales of Erin
Pours the glad lay of love—
The love that passeth knowledge,
Descending from above;
The love of Him who bought us,
And sought us in our sin;
The long-shut gate who opens,
And bids us enter in.

Peace, peace, from God to men,
Good-will, good-will. Amen!

Through the blue skies of Erin,
The mighty melody
Steals, with its glorious tidings
Of all things true and free;
Of chains forever broken,
Of life and freedom won;
The sighs of exile ended,
Captivity undone.

Peace, peace, from God to men,
Good-will, good-will. Amen!

Bright hills of ancient Erin,
Grow brighter, balmier still;
And with your mellow music
The listening valleys fill—
The heaven-begotten music,
Whose cadences are peace,
Whose chimes of soothing sweetness
Shall never, never cease.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Fair peaks of emerald Erin,
See Scotland's glens afar,
Gleaming across the ocean,
I'neath the same dear star!
One star o'er both is gleaming,
One hope to both is given,
One love o'er both is bending—
The pardoning love of heaven!
Peace, peace, from God to men,
Good-will, good-will. Amen!

They greet each other gladly,
These island sisters fair;
And with each other freely
The heavenly tidings share.
True daughters of the ocean
Each clasps the other's hand,
To give and take the welcome
Of the one Fatherland.
Peace, peace, from God to men,
Good-will, good-will. Amen!

Though Tara's harp lies broken,
And Tara's halls are dumb,
Though Tara's minstrel-voices
Are silent as the tomb;
A sweeter harp is swelling
Through Erin's pensive skie,
And truer bards are chanting
The song that never dies:
Peace, peace, from God to men,
Good-will, good-will. Amen!

Round the old manger-cradle
We gather hand in hand;
Beneath one Cross we shelter;
Upon one Rock we stand;
One holy faith is knitting
The kindred West and East;
One Christ the blessed centre;
One Table for our Feast.
Peace, peace, from God to men,
Good-will, good-will. Amen!

One Pilot through the breakers,
One port to all is given;
One love our hope and refuge,
The boundless love of Heaven!
'Tis love to man the inner,
Free love to earth undone;
The love that knows no quer hie—
The love of God's dear Son.
Peace, peace, from God to men,
Good-will, good-will. Amen!

One overlasting Gospel
Shines out before our eyes,
One Temple and one Altar.
One perfect Sacrifice!
O sons of men, sore-burdened
With sin's oppressive load,
Of Erin and of Scotland,
"Behold the Lamb of God!"
Peace, peace, from God to men,
Good-will, good-will. Amen!

THE Free Assembly's commission have extended the powers of their committee on the secession in the Highlands, so as to enable them to give aid to individuals as well as to church courts to vindicate the right of property. Principal Rainy expressed himself as most sympathetic with the recorders that are acting conscientiously, but pointed out that much harm would be done if the first steps were not to secure the Church's property for her loyal adherents.