

our College Committee will give prompt attention.

With regard to the Free College at Edinburgh, for one of the Theological Chairs of which Dr. Duff has been spoken of, we shall only say that if this appears to him a preferable station to London, we shall rejoice in the appointment. We know how much Dr. Duff feels the importance of England as a field for Free Church effort. We know that he would give us the aid and sympathy in our difficult work of replanting Presbyterianism in England, which we have failed to receive from most of the leading men of the Free Church, especially since the death of Dr. Chalmers.

We take this opportunity of once more appealing to our brethren in Scotland concerning their neglect of England. We do not here refer to the multitudes of Scotchmen, who in London alone outnumber the population of several Scottish counties put together, and who are left destitute of the means of grace, while large sums are lavished on comparatively unimportant stations abroad. But for the sake of the Free Church itself, we are surprised at the way in which England has been abandoned. Ever since the Disruption there has been a strong feeling of sympathy and friendliness towards the Free Church. Little has been done to cultivate and take advantage of this feeling. On some occasions deputations have been sent, and meetings held in some of the large towns. Sermons have been also preached, at which collections have been made. But the expenses of this way of going to work have been enormous, and no permanent good has been effected. Why has the Free Church no agency, such as other missionary bodies have, for seeking and receiving annual subscriptions for their Missions? There are many, especially in the Church of England, who would gladly contribute to their support. We meet also continually with people from India and other foreign stations, to whom the Free Church Missions are familiar, and by whom their importance is recognised. A large revenue, we are sure, might be obtained for these Missions, not only thereby increasing their efficiency, but leaving the Church in Scotland more unburdened for the support of the Sustentation Fund and other home schemes.

Whether Dr. Duff be stationed in London or Edinburgh, he would give fresh life and vigour to the missionary cause, and would gather round him a band of devoted youths, some of them perhaps from India itself, whom he would train for the noble work in which he has so long and ably laboured.—*London Presbyterian Messenger.*

"THERE'S NAE STRIFE HERE."

A FACT.

In one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared: his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy-looking man was one of the elders in a neighbouring chapel: he possessed much energy and zeal, and it was hoped real piety; but alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man, "He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister, being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him while he sat amidst this strife of tongues; and most thankful was he that evening to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said, with a smile, "Why you always laugh at my dreams!" "Yes, but mine was so remarkable. I dreamt I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, saying, 'Come awa, John, come awa, there's nae strife here!' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host; its contents were as follows.

"My dear —, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.'

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruined on the pillow; but he slept in Jesus, for his dear Lord had taken him home."

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

"O then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away—
When saith beneath their Saviour's eye—
Filled with each other's company,
Shall spend in love the eternal day."

THE EAGLE AND HER YOUNG.—In the book of Deuteronomy, we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition, called Moses' song; in which Jehovah, care for His people, and method of instructing them how to aim at and attain heavenly objects, are compared to her proceedings upon that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings, so the Lord alone did lead him."—(Deut. xxxii., 12). The Hebrew lawyer is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle, after they had left it. "I once saw a very interesting sight, above one of the crags of Ben Nevis, as I was going on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of a mountain, in the eye of the sun; it was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of

flight so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise till they became mere points in the air, and were, both parents and children, lost to our unaided sight." "What an instructive lesson to Christian parents does this history read? How powerfully does it excite them to teach their children betimes to look towards heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more, on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.

How to avoid ANXIETY.—Payson, on his dying bed, said to his daughter.—"You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hand. 'Cast all your care on him, for he careth for you.' But if you merely go and say that you cast your care upon him, you will come away with the load on your shoulders. If I had the entire disposal of your situation, and could decide what success you should meet with, you would feel no anxiety, but would rely on my love and wisdom, and if you should discover my solicitude, it would show that you distrust of one or the other of these. Now all your concerns are in the hands of a merciful and wise Father; therefore, it is an insult to him to be careful and anxious concerning them. Trust him for all—abilities, success, and every thing else,—and you will never have reason to repent it.

AFRAID OF EATING AND DRINKING UNWORTHILY.—There are few reasons more commonly urged by serious persons for delaying to unite with the church, than the fear of eating and drinking unworthily. This objection is thus answered by Dr. Nettleton, who was one of the most successful ministers of Christ:—"It may be so. But is it not strange that only one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Saviour? If you are really conscientious, you might as well say, 'I am afraid I shall do wrong if I neglect to confess Christ before men.' This you ought to say and feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the command of God? They hope that they are Christians, and yet refuse to obey a plain command, lest they should sin!"

A DYING MAN'S VIEW OF HIS MERITS.—On awaking from his slumber, Baxter, lying on his death-bed, said—"I shall rest from my labour." A minister present said, "And your works will follow you." He replied, "No works; I will leave out works, if God will grant me the other." When a friend comforted him with the remembrance of the good many had received from his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen!"

BECOMING FOOLS IN ORDER TO BE WISE.—Jonathan Edwards, giving an account of the great revival which commenced in Northampton, in 1734, says:—"In this town there always has been a great deal of talk about conversion and Scriptural experiences; and therefore people in general had formed a notion in their own minds what these were. But when they become to be the subjects of them, they find themselves much confounded in their notions, and overthrown in many of their conceits. And it has been very observable, that persons of the greatest understanding, and who had studied most about things of this nature, have been more confounded than others. Some such persons declare that all their former wisdom is brought to nought, and that they appear to have been mere babes, who knew nothing. It has appeared that none have stood more in need of instruction, even of their fellow-Christians, concerning their own circumstances and difficulties, than they; and it seems to have been with delight, that they have seen themselves thus brought down, and become nothing, that free grace and divine power may be exalted in them."