

them Spiritual things. A gentleman on his way home from the City was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th Chapter of the Acts, lost his place, and while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. He had lately become convinced that he a sinner, and had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang like solemn music in his soul, "None other name," when he reached his home, and retired to rest, these words, like evening chimes from village to village, amongst the trees were still heard, "None other name, none other name, none other name," and when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued, "None other name, none other name, none other name."

The music entered his soul; and, by the blessing of God, he awoke to a new life. "I see it all," said he; "I see it all"! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. Neither is their salvation in any other; for there is none other name, none other name, none other name, under heaven given among men, whereby we must be saved.

THIRD SABBATH.

Doctrine.—We should forgive injuries.

When Luther had woefully wronged and reviled Calvin,—Well, said Calvin, let Luther hate me, and call me devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God. This was an excellent temper of Calvin, and, truly, such a frame of spirit, such a sweet composure of the soul as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all through the Scripture commanded; by God himself commended, and by every good Christian to be carefully practised.

A little girl one day went to her mother to show some fruit that had been given her. "Yo'r friend," said the mother, "has been very kind." "Yes," said the child. "She gave me more than these; but I have given some away." The mother inquired to whom she had given them;

when she answered, "I gave them to a girl who pushes me off the path, and makes faces at me," on being asked why she gave them to her, she replied, "because I thought it would make her know that I wish to be kind to her, and she will not perhaps, be rude and unkind to me again."

FOURTH SABBATH.

Doctrine.—We should honor our parents.

An ancient city was besieged and at length obliged to surrender. In the city where two brothers, who had obliged the conquering General and received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry. The two youth appeared at the gates of the city, one of them carrying their father and the other their mother.

George Washington, when quite young, was about to go to sea as a Midshipman. Every thing was in readiness, his trunk had been taken on board the boat; and he went to bid his mother farewell when he saw tears filling her eyes. Seeing her distress he turned to the servant and said, "go and tell them to fetch by trunk back. I will not go away to break my mother's heart," his mother, struck with his decision, said to him, "George, God has promised to bless the children that honour their parent; and I believe he will bless you."

Religious Intelligence.

Free Church.

The Rev. Dr. Charles Brown has published an important declaration on the Union question. A short time ago Professor Macgregor and Dr. Bonar addressed a letter to the Moderator-elect of the next Free Assembly—Dr. Duff—asking for a brotherly conference with the present and future Moderators, the object being to abandon the Mutual Eligibility overture, and thus preserve the peace of the Church. The Moderator's answer—the answer of the leaders of the Union Party—is that they cannot take part in such a conference. Dr. Brown supplies a number of reasons for this decided refusal, the chief of which is that they are committed, that the Church is committed, and that to abandon the overture after the country has been excited by the anti-Union party would be to expose the whole government of the Church to merited contempt. The Mutual Eligibility Scheme, he says, must be passed into law, and he hopes that while those who disap-