

the performance of his good pleasure, and his mercy, throughout worlds and systems unknown and undiscovered, shall constitute the happiness of those admitted to that heavenly rest. Now each returning Sabbath affords a shadow of these things to come. But it is not by the best possible employment of one day in seven, that we can be fitted for the happiness of the blessed. The Lord's day must become the heaven of this present life, or it will never be the forerunner of a better life to come. Our Sabbath thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days. Take a fountain of living water, they must flow through every portion of our conduct. Take that mystical stream which attended the Israelites through the wilderness, they must never desert us till we reach the Canaan above.—*Bishop Jebb.*

CAUTION IN JUDGING.—While Hannah, the mother of Samuel, was offering up a silent prayer to heaven at Shiloh, she became an object of rash and undue reprehension. Eli, the high priest, supposing her to be intoxicated, hastily said to her, "How long wilt thou be drunken?" To this severe censure Hannah replied, "No, my lord, I am a woman of sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." This rash and unwarrantable judgment of Eli is left on record in order to teach us to be cautious in forming and expressing our opinions respecting the characters and states of others. The ground on which we build our judgments should always be such as intimate knowledge and careful observation pronounce to be solid, or, like Eli of old, we may precipitately condemn what Jehovah approves, and offend against the generation of the righteous. Certain it is, our knowledge of the exercises and feelings of others is at best very circumscribed. The heart has concealed from our view; it is known to God only. Hence, we shall always be exposed to error unless we conform to the rule of judgment prescribed in the Divine Word. Hypocrites will deceive us, and we shall be deceived in God's children. Take heed, then, how ye judge; for with what judgment ye judge ye shall be judged, and with that measure ye mete it shall be measured to you again. Deliberately weigh actions and circumstances and judge righteous judgment.—*Christian Intelligencer.*

FORGIVENESS.—How great is the contrast between that forgiveness to which we lay claim from God towards us, and our temper towards others! God, we expect, will forgive us great offences—offences many times repeated; and will forgive them freely, liberally, and from the heart. But we are offended at our neighbour, perhaps, for the inmost trifles, and for an injury only once offered; and we are but half reconciled when we seem to forgive. Even an uncertain humour, an ambiguous word, or a suspected look, will inflame our anger; and hardly any persuasion will induce us for a long time to relent.

THE REV. LEON RICHMOND was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate: remember who has said, 'making a difference.' With opportunity on the one hand, and Satan at the other, and the grace of God at neither, where shall you and I be?"

SALMASIUS.—When Salmasius, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim

bitterly against himself. "O," said he, "I have lost a world of time! time, the most precious thing in the world! whereof had I but one year more, it should be spent in David's Psalms and Paul's Epistles!—O sin!" and he again to those about him, "maud the world less, and God more!"

Man can suffer but he cannot satisfy; God can satisfy, but he can not suffer; but Christ being both God and Man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man and to make satisfaction unto God. And thus Christ having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God.—*Bishop Beveridge.*

LOVE TO CHRIST.—Love to Christ is as important in practice as it is just in principle. The question, "Lovest thou me?" answered on each occasion by Peter in the affirmative, and then followed by his reinstatement in the apostolic office, may serve to remind us, that the surrender of the heart to Christ is the grand qualification for his service. Not only is love to him the soul of all acceptable obedience, the constraining motive which alone imparts to our conduct any moral value, but it is the only principle whose operation is sufficiently energetic and extensive to meet all the difficulties and demands of the religious vocation. The soul that is a stranger to this vital principle must be without energy, enjoyment, or life. Its knowledge, however correct or extensive, is vain, and the most imposing professions, the most splendid gifts, are like the sounding brass or the tinkling cymbal.

ANNUAL MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

It was our intention to give a synopsis of the proceedings of this Court, but our papers came to hand too late to admit of this. We take from an exchange paper the following account of the Assembly:—

The General Assembly of the Presbyterian Church in Ireland met on the 5th day of July, in the Rev. Dr. Cook's church, May-street, Belfast, and was opened with a sermon by the Rev. John Bleckley, of Monaghan, the Moderator for the past year.

The out-going Moderator having moved that a successor to him in office be appointed, the Rev. Henry W. Molyneux, D. D., of Larne, was elected by acclamation.

After the reading of some reports of Synods, a lengthened and animated discussion was had on the "Magee College." The Assembly refused to recognize the Magee College as their College, unless the Trustees would make the Westminster Confession of Faith a *test* in the election and appointment of Professors—that every Professor on his appointment to fill any of the chairs in the college should be required to sign the Westminster Confession in terms of the Assembly's formula.

The Report of the "Sabbath Observance Committee" was read by the Rev. Dr. Manely, Ballymacarett. The Report condemned in the strongest terms the opening of the Crystal Palace at Sydenham on the Sabbath. The Committee forwarded a petition to the Legislature, signed by 5,200 of the working men in Belfast, "against a measure which they considered was dishonouring to God." After noticing the habitual violations of the Sabbath, by pleasure excursions and such public movements, and regretting the facilities which local railway companies gave to those violations, the report concluded with a reference to the subject of intemperance, stating that it would be a great desideratum if the Legislature would pass a law prohibiting the sale of intoxicating drinks.

Dr. Killen, Professor of Ecclesiastical History to the Assembly, read the report of the Committee on Foreign Correspondence—a letter from "the United States Presbyterian Church"—and the commission of the Rev. Mr. Monod to attend the Assembly from the Union of the Evangelical Churches in France.

The Rev. Mr. Monod then addressed the Assembly. He gave a detailed history of the Reformed Church of France; and related the difficulties under which it labored, from the time of the first Napoleon, down to the opening of the Synod in 1848—the first of the kind for a hundred years.

The Home Mission Report was read by the Rev. John Edgar, D. D., of Belfast; after which Mr. Crotty, the Assembly's missionary at Galway, addressed the house. He stated that during his residence at Galway, 64 Irish teachers, with large families, had been brought out of Rome, and were now members of the Presbyterian Church. Not long ago, a priest who had a wonderful propensity to use his whip and stick, met a lad, and asked him where he was going. The lad replied, "To a protestant meeting." "Oh!" said the priest, "if you go there you will be damned; you are acting in opposition to your principles, and to the authority of your church, and nothing can save you." "Well," said the young man, "will your reverence tell me how far it is from this to Purgatory?" The priest could not bear the insult; he got desperately angry; sent to the police station to have the lad taken up, on the ground that he had insulted him; and was still more annoyed when, on the arrival of the sergeant—a good Presbyterian—he was told that the boy had committed no outrage, and that the police had no power to take him into custody.

The deputation from the General Assembly of the Free Church of Scotland was then introduced. It consisted of the Rev. Drs. Beith, Cunningham, Begg, and Candlish, with James Lyon, Esq., ruling elder. The members of the delegation severally addressed the house, and acknowledged their profound gratitude for the "efficient aid" and "cordial sympathy" received from the Irish Presbyterian Church.

The Report of the Colonial Mission showed it to be in a flourishing condition—it possesses means in abundance and only wants the men to assume the duty.

After the reading of the report on the Jewish Mission, the Rev. Mr. Robson, one of the Assembly's missionaries to the Jews, being present, delivered a lengthened address. In Damascus, the missionaries had to encounter many difficulties. They had, by years of hard labour, to acquire a new language; to have much to do with controversy, and to guard against persecution.

A lengthened discussion was then had as to whether the Assembly would commit the examination of young men for entrance into the theological classes, and licensure, into the hands of the different presbyteries or synods—or have the general Examination Committee continued. The latter was the mind of a majority of the Assembly, and the overture on the subject was rejected.

The deputation from the English Presbyterian Church, consisting of Rev. Messrs. Duncan and Cathcart, with Mr. Gillespie, ruling elder, was then introduced and addressed the Assembly.

The Rev. Professor La Harpe, from the church at Geneva, then addressed the house on behalf of that Society; after which, on motion of Dr. Cooke, subscriptions were taken up in aid of the Society.

The thanks of the Assembly were given to Rev. W. D. Killen, D. D., for the important service he has rendered in completing the "History of the Presbyterian Church in Ireland," which was left unfinished by the late Dr. Reid.

After the Committee on the Church and Manse Fund had been re-appointed, the Moderator closed the Assembly, briefly expressing his satisfaction with the proceedings, and pronouncing the benediction.