

too far. Allow, then, some conversation, in the tone we have alluded to, provided it be connected with the business of the school. Gossip ought never to be tolerated. The ten minutes being ended, and the door shut, every teacher should be at the head of his class and all in an attitude of respectful attention. The work of the school is opened by a song of praise. Nothing has a more healthfully exhilarating effect than music. Encourage, therefore, every young heart to give itself full voice in sacred melody. Let it be felt that the business in which they are engaged is one pleasing to God, and that in singing the praises of the Creator and Redeemer of the universe, they should do it with a reverential spirit. Let them sing with all their heart and soul, loving and rejoicing in it—and that they may be the better qualified to do so, it would be well to have them trained on week-days to sing a few simple airs, which they will learn with ease and pleasure. To praise God in hymns and spiritual songs is indeed one of the most beautiful exercises in which young people can be engaged. So far all is order, because all is interest. Then comes the prayer—and a most important portion of the exercises it is, in more senses than one. It is an easy matter to make a long prayer; but if you find a superintendent exceed three minutes, you may safely put him down as a very injudicious person, and not the right man in the right place. But great simplicity, as well as great brevity, is required. You must pray as if, indeed, the representative of these little children before you, and with a very special reference to their interests, their wants and duties. You will then be listened to and followed and understood. We have heard more than fifteen minutes consumed in this exercise, in which the petitioner seemed to be fully as anxious to exalt himself as his Maker, and the consequence was perfectly natural. There was no interest, no attention, a general uneasiness—with an occasional attempt at playing tricks on neighbours by slyly pulling hair, or treading on toes, or drawing a handkerchief half way out of a pocket, the incipient grimace and the suppressed titter—and the distress of the poor teacher—while the unconscious cause of all this goes on glorifying himself in words loud and long, and introducing a state of things which the rest of the hour is scarcely able to neutralise. Above all things, then, let the introductory prayer be short, simple, earnest and appropriate—pronounced amidst unbroken stillness, and if disturbed by even a shadow of noise—stop; not to scold or remonstrate, but as if disturbed in the holiest and most sacred duty in which man can be engaged, that ominous pause will be remembered, and will not likely require to be repeated. Then come the lessons. But this is too large and important a subject to be entered on now. I must leave it for another letter.

CALVIN.

### Glasgow Elders' Association in connection with the Church of Scotland.

The annual dinner of this association was held on Monday night in St. Mary's Hall. The choir was occupied by John Paul, Esq., who was supported right and left by the Rev. Dr. Robertson, Rev. Roger Hall, and others.

The Chairman next gave "The Church of Scotland." This toast was one which in any other company than that of members, and especially of office-bearers of the Church of Scotland, he would feel great hesitation in undertaking to propose, from a feeling of his inability to do it that justice which it imperatively required. They were all fully aware of the benefits which the Church of Scotland had conferred upon them in a spiritual and moral point of view, thereby contributing largely to form that character for which Scotchmen in all ages had been so much celebrated. He was sure that the pulpits of the Church of Scotland were never better or more ably filled than they were at this moment—(cheers)—by able, zealous, and faithful ministers. He would not be invidious by pointing to any particular clergyman, but he would just say, take Glasgow as a whole, and he believed that, in point of fact, the Church of Scotland never was better represented in the pulpit than she was now. (Applause.) He trusted that she would long be preserved to them, to hand down those sacred privileges and that religious freedom which they had so long enjoyed. He coupled the toast with the name of Dr. Robertson. (Cheers.)

Dr. Robertson, in replying, said—I am very proud, indeed, to be called upon to acknowledge this toast. It is very gratifying to us, the ministers of the Church of Scotland, to find ourselves kindly spoken of. It supports us in our duties to enjoy the confidence of our excellent friends and most valued supporters, the office-bearers of the Church. We ministers are extremely sensible of the value of the lay office-bearers, and I do not think that any Church is in a healthy position which is simply a Church of the clergy. I consider the existence of the eldership in the Church of Scotland as a declaration—a constitutional declaration—that is the view which our fathers entertained. We are deeply indebted to you for taking your share in the business; and upon our side it becomes us, and I am sure we are all well disposed to be guided on all occasions by your advice, and to defer to your wisdom and to your suggestions in the various matters of business or otherwise which at different times come before us. There is another point to which, perhaps, I may refer. A great deal is said sometimes about the smallness of the contributions of the Church of Scotland towards missionary objects. No doubt it is very true that the contributions of the Church are much smaller than they ought to be, and I hope that we shall endeavour, according to the power given us in our differ-