

came, suffered, died and rose from the grave, ascended and now intercedes; for your sake He sent His servant to preach the blessed Gospel; for your sake He planted the Church, established the Sabbath, gave the Scriptures; for *your* sake. It is you who need the church, not the church who needs you. Outside the pale of the church, which is Christ's body, you are not merely exposed to danger and suffering, but you are already in misery, sin and death. Therefore, I would beseech you, escape for thy life; flee for thy health; make haste to be saved, or it will be forever too late. There were several Cities of Refuge, but only one law concerning the guilty. There is more than one church building (congregation) on earth where you may flee, and hear "words whereby you might be saved," learn how to escape from the wrath to come; but one Gospel directs them all. Come to the refuge provided for sinners; come by whatever city, by whatever church you find most ready to help you to Christ, but be sure to come—not to the church as a resting place, but to Christ, the true resting place of the soul, the true refuge, true church, only Saviour. Come, and come Now.

#### Notes of Church of Scotland Missions.

A very generous donation to the Church of Scotland's Jewish Mission has recently been made by a gentleman who does not belong to that church, but who is able to appreciate the work she is endeavouring to accomplish among the Jews at Alexandria, in Egypt. He has evidenced his interest in it by giving £1500 for the purpose of erecting a manse for the minister, and rooms for the girls' school under the charge of the committee. Rev. Mr. Yule, whose residence the manse will be, mentions other tokens of kindness on the part of the same gentleman, and is especially grateful for the opportunity thus given of extending their usefulness, as the present crowded state of the school hinders progress in the educational interests of the mission. The donor's name is Mr. Tod, of the firm of Tod, Muller & Co., and is a member of the Church of England.

A new native church at Calcutta, in connection with the Church of Scotland Indian Mission, was opened for divine

service a few months ago, and is a great satisfaction, as well as a just source of pardonable pride to the native Christians for whose benefit it has been erected. There are about 60 or 70 worshippers. A number of Europeans were present at the opening services. One gentleman gave a handsome donation in the shape of a piece of land adjoining the church, and both properties have been enclosed with a neat iron railing. Dr. Jardine, in writing, to the Rev. Dr. Herdman, the Convener, says:—"Taken all in all, it is quite creditable to the Church of Scotland."

#### The Inner Life.

An address on "The Deepening of the Spiritual Life" was recently delivered by the Bishop of Brechin, England, which is as well adapted to the latitude of Canada as that of the mother country. It must be acknowledged that the world has so firm a hold upon even members of churches, that "I have no time" is the invariable apology offered for neglect of the most sacred private and social duties; while the work of the church is hampered by the scarcity of labourers to carry it on. The Bishop said, "the first thing which he would suggest was the necessity for deepening the sorrow for forgiven sin. The mortification of conceit was the second rule which he desired to urge for the deepening of the spiritual life. He did not here speak of Pharisaical self-righteousness and contempt for the religious opinions and spiritual attainments of others—which was emphatically a sin—but of that subtle self-complacency, proceeding usually from a want of self-knowledge, which marred so much the work of the Holy Ghost in the souls of good people. (Hear, hear.) The bustle and whirl of excitement which characterises the civil and social life of the nineteenth century told profoundly on the expression of its religion. Services were more ornate as wealth had developed the grace and the artificiality of manners. The wider extension, and, he mourned to add, the increased shallowness of modern knowledge, had affected the concerns of the soul. Few continued to study the classic authors of the English language, and it was not to be wondered at that they