

of phrases from Paul's Epistles, and contains no advice as to the present errors and superstitions in the Church. The Pope's allocutions are in every way more respectable. There were scarcely two men at the Synod agreed upon leading Church questions and how could they advise the people. The Pan-Anglican has only revealed the weakness and disgraceful state of the Church, and covered her members with humiliation—the sense of which will render them far less patient and tolerant than before, and may produce violent changes. A. P.

—O—

Departure of the Rev. Mr. McKay, of Salt-springs.

It is with sincere regret that we have to notice the removal of the Rev. Mr. McKay of Salt-springs, from the Church in Nova Scotia to a new sphere of labor in the Province of Ontario. Mr. McKay has accepted a warm and unanimous call to the Pastorate of the large and important Congregation of Lochiel, in the County of Olenagarry. On the 30th ult., the Presbytery released him from the extensive charge, the heavy duties of which he has performed for the period of eight years with the greatest fidelity and devotion. The Church of Scotland in these Colonies never had a more zealous, upright and disinterested Minister than he, and his departure will be regretted not only by his own attached flock, but by the Church at large. Mr. McKay's profound religious convictions in early life induced him to adopt the sacred profession and with apostolical devotion he has labored to extend the Kingdom of Christ, since the day he was set apart for the work of the Ministry. His mental energy, his fervent piety, and the exalted purity and utter unworldliness of his character have rendered him a man of marked influence, and we doubt not he has been the instrument of sowing many precious seeds in the field where he has so long labored. Even while preparing himself for the Church, as a Student in Scotland, at the University of Aberdeen, Mr. McKay gave proof of the great industry and ability which has characterised him in his public career. He published at that time a Compendium of Church History, formed on the basis of Mosheim's large work, which possesses so great merit as a Text Book, that a second edition was called for and published about three years ago.

We sincerely hope and pray that the Divine blessing may follow him and his family, and that he may be spared for many years to labor in the service of his master with success and happiness.—*Com.*

—O—

Temperance Sermon in Westminster Abbey,

The special services in Westminster abbey were very largely attended on Sunday even-

ing, it having become known that, in compliance with the desire of Dean Stanley, the Rev. Robert Maguire, M. A., incumbent of Clerkenwell, was to deliver a special sermon on the temperance question. Taking for his text the fifth chapter of Joshua, ninth verse, the preacher described how England had a bygone history ever to be mindful of, a present greatness to be careful of, and a future destiny to be always striving after. Intemperance formed the dark plot on our national greatness. To intemperance we must attribute many of the diseases of the body, most of the diseases of the mind, much of the poverty of the people, the destitution of the poor, the crime of the country, and the ruin of fortunes and reputations. It hindered the spread of the gospel, and by its baneful influence practically placed large masses of the people beyond the influence of ministers of religion. Abroad it interfered with the success of missionary enterprises. Intoxicating drink preceded the Bible and the Christian faith, and thus we became disqualified from becoming the evangelists of the heathen. Pointing out the nature, tendency, and causative character of strong drink, the reverend lecturer proceeded to declare that nothing short of total abstinence would meet the necessities of the case. Education was no safeguard, neither were improved dwellings for the laboring poor, although both had much to do with the proper training of the people. He spoke to each man's conscience; he asked that each should be a law to himself. He was there to plead the cause of slaves, and he addressed his plea to free men. He pointed out a path for doing good, and humbly bade them enter, promising them that before they had gone far they would overtake some man, some life, some soul that might be saved. The sermon was listened to with great attention by the vast congregation.—*English Paper.*

—O—

SELECTIONS.

MAN'S ACTIVITY REQUIRED.—It is not fit that heaven should take all the pains to bring earth to it: earth must do somewhat to bring itself to heaven. He that lies in a dark pit will yet offer his hand to him that will help him up. Jeremiah did put the cords under his own arms, that Ebed melech let down to draw him out of the dungeon. (Jer. xxxviii.

—O—

WORKING CHEAP.—"What does Satan pay you for swearing?" asked one gentleman of another. "He don't pay me anything," was the reply. "Well, you work cheap: to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly, to risk your own precious soul—and for nothing. You certainly do work cheap—very, cheap indeed."