

its commanding position it was chosen by king Asa of Judah as the site for one of the fortresses which guarded his northern frontier; and it was here that Samuel gathered together all Israel to fight against the Philistines, over whom they gained a complete victory (1 Sam. vii. 5, &c.) Here too the people were called for the election of their first king, and it was these hills and valleys which resounded with the acclamation then first heard in Israel, God save the King (1 Sam. x. 17-24). From the summit of this hill it is said that there is obtained a wider view than from any other peak in southern Palestine, and we had hoped here to catch our first glimpse of the Holy City. But, before we began the ascent, the weather seemed threatening, and ere we gained the top of the hill, the wind blew a perfect hurricane, and dark dense clouds came rolling up from the sea, enveloping mountain and valley in a thick mist. There was an occasional flash of lightning, while the thunder reverberated among the mountains, and the whole scene was solemnizing and grand. Our guides in full expectation of a violent storm hastened us away, and we descended by a by-path into the narrow valley below, keeping our horses at as rapid a pace as the broken state of the ground would permit. We soon passed into the valley of the tombs of the Judges, which is shut in on either hand by lofty ridges, over which the clouds were curling like smoke, and we expected every moment a perfect deluge of rain: when all at once the clouds broke and divided, bursting their fury on the hills on either side of us, while we remained with only a very short shower. Passing out of this valley we fell into the Damascus road, and entered Jerusalem by the Damascus gate. From the top of the hill Scopus we obtained a very partial glimpse of the mount of Olives and of the city, as the whole was enveloped in mist.

MISCELLANEOUS.

Mr. Spurgeon preached in St. Peter's Cathedral in Geneva in the end of June. The authorities of the National Church had placed at his disposal any city church which he might select. He selected this on account of its associations with Calvin. The crowd filled all parts of the building. He preached in the Geneva gown and bands. This was left to his discretion; but from deference to national custom he adopted them. His morning sermon was very carefully prepared and much more elaborate than usual. He felt it matter of great joy to preach in the Church of Calvin.

THE BISHOP OF LONDON AT AN OPEN-AIR SERVICE FOR WORKING MEN.—On Saturday evening the Bishop of London preached in the open air to between 1,500 and 1,600 working men and children in one of the most uncivilized portions of the outskirts of the metropolis. The place selected for this mission service lies between Shepherds Bush and the Great Western Railway on the east of Wormwood Scrubs. The people who live round and about it are chiefly engaged in the making of bricks and pottery-ware, while it is dotted here and there

with gipsy tents and the temporary habitations of persons who are not able to obtain better shelter elsewhere. In one of the fields immediately behind Clifton street in the Latimer-road there is a hill, and from it it was announced the Bishop would preach on Saturday evening. Many of the leading employers of labour in the neighbourhood in compliance with the solicitations of the local clergy, paid the men early in the evening, and vast numbers of them not only attended the service but took their wives and children with them. The Bishop, who was attended by the Rev. F. Gell, B. D., his chaplain, arrived at 7 o'clock, and, having selected the spot on which he would stand, retired in a small tent close by, and there put on his episcopal robes. The proceedings commenced with the 100th Psalm. With one consent let all the earth, a paper containing this and other hymns having been supplied to every person present by the Rev. W. L. Collet, the incumbent of the adjacent Church of St. Stephen. Afterwards the Litany Service, occupying about 12 minutes, was read by the Rev. A. D. Hill, B. A., of Trinity Hall, Cambridge, the incumbent elect of a new church dedicated to St. Andrew, which it is proposed to erect in the neighbourhood. The Bishop selected for his text the 16th chapter of St. Luke's Gospel, 8th verse.—"The children of this world are in their generation wiser than the children of light." The latter part of the Bishop's address was particularly solemn. Darkness had come on, the moon had risen, and all around the gipsies' tents were lighted up. Not a sound was heard at the Bishop's voice, and now and then a train on the adjacent Railway. An impression appeared to be made on many unused to such services by the solemnity and peculiarity of the scene. At the close of the service the doxology was sung, and the Bishop pronounced the benediction. The vast assemblage then disappeared.

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

(From the *Pictou Monthly Record* for October.)

The Free Church people in Scotland have chosen to select a day of their own on which to celebrate the tri-centenary of the Scottish Reformation, and sent invitations broadcast over Europe and America, as if they and they only were the Protestant population of Scotland. The Church of Scotland had very properly appointed the 20th day of December as the most fitting on which to celebrate that memorable event, as being the day on which the first General Assembly was held. The Secession Church had made no final arrangement when the Free Church took charge of the whole matter. The consequence has been a failure, so far as the attendance of men of mark and likelihood was concerned. With the exception of two or three veterans of their own body, there was not a name or scarcely a name known out of Scotland. The intellectual work has been done by second-class men, and none but the every day would come to listen. We regret this extremely—the occasion might have been really grand, but has been justly marred by sectional jealousy and a small ambition. We trust that the 20th of December will show the great heart of Scotland and her children in the Colonies rising to a sense of the value of the boon which the Reformation won for them—by making it a great national Protestant Anniversary.

We present an outline of proceedings:—

A series of meetings in commemoration of the tri-centenary of the Scottish Reformation commenced on Tuesday in the Free Church Assembly Hall. The Hall was crowded to excess, and many had to leave without ob-

taining admittance. The proceedings were opened by a sermon by the Rev. Dr. Guthrie. The Rev. Doctor chose for his text—John viii. 32—"The Truth shall make you free." The discourse was very eloquent, and concluded as follows:—"We have in this city monuments to men of literature, monuments to men of science, but we have not a monument to the biggest man that ever set his broad foot in Edinburgh—he meant John Knox. Why, they didn't know where he was buried. When he was asked where John Knox was buried, he said, 'there' (pointing to his breast), and in every Scottish breast. Not in the breast of the Free Churchman, or Established Churchman, or Episcopalian, or Independent, but in every one of us. Let us then, before you leave this city, take steps to raise a monument to that man, as representing those men who had made us an example of that great truth—'He is a free man whom the Truth hath made free.'—The Rev. Dr. Clason then took the chair; and the Rev. Dr. Cunningham moved the appointment of a business committee consisting of about 50 gentlemen—Dr. Begg, Convener.

The meeting was resumed on Wednesday at 11 o'clock in the Free Church Assembly Hall, two prayer meetings having been previously held in the Committee Rooms at 10 o'clock.

The Rev. Dr. W. Lindsay Alexander read the first paper of the day, his subject being "The Caldecot." The paper was devoted to an exposition of the ecclesiastical pretensions and constitution of the Caldecot, and their religious opinions and usages.

The Rev. Joseph S. Smith (author of the "Men of the Scottish Reformation") then read a paper on "The causes that led to the Reformation in Europe." Alluding first to the revival of learning and the invention of the art of printing, he maintained that these were not causes of the Reformation, although by some writers they were considered as such; and he proceeded to notice the social and religious condition of the people before the Reformation; but in the midst of his remarks the time allotted to his address (half-an-hour) expired, and he was compelled abruptly to close his paper.

Professor Lorimer, of London, read a paper on "The Precursors of John Knox." He confined himself to 4 of Knox's precursors, who had an undoubted precedence over all the rest. Two of these 4 were names familiar throughout the land as "household words," and he pronounced them together, and would speak of them together—Patrick Hamilton and George Wishart—(applause) both of them reformers of the first rank and entitled to share almost equally with Knox in the highest honours of that national commemoration. For these 2 were, under God, the largest instruments of rearing the grand edifice of religious truth in this country. Hamilton laid the foundations, Wishart built up the walls, and Knox brought up and fixed the top-stone. After noticing the leading events in the lives of Hamilton and Wishart, and characterizing the former as the first doctor of the Reformation and the latter as the first great pulpit orator in Scotland, Professor Lorimer proceeded to give a graphic sketch of the career of the third precursor of Knox, Sir David Lindsay of the Mount, who was the poet *par excellence* of the Scottish Reformation, and a patriot, a statesman and theologian as well as poet. The fourth and last precursor of Knox, named by Professor Lorimer, was Alexander Alesius or Allan, who, though comparatively little known, had done good service in promoting the progress of religious truth.