

tional or religious purposes. The pastor and his elders ought to make it *duty* to be present, and assiduous in their superintending care of the young, who will soon learn to consider that of importance which men, whom they are accustomed to reverence, appear to reckon so very material for their wellbeing. The pastor with his elders ought periodically to meet with the teachers to hear reports of what is doing, and still more of what remains to be done in the congregation and parish, to unite in prayer for the outpouring of the Holy Spirit on teacher and taught, by which alone can the seed be good and trown in good soil. The congregation ought always to have an opportunity, at least once on every Sabbath-day, of uniting in this prayer. It is matter of regret and astonishment to find that in many churches, where there exist large Sabbath-schools, not a petition is ever offered up from the pulpit in congregation for the Divine blessing on this Christian institution. The best sympathies of the congregation would through the tender but sure tie of supplication be enlisted for the "lambs of the flock," and no deeper *Amen* would be responded to any petition than "*Feed Thy lambs.*" Nothing would more identify the church and the school—the congregation and the classes—the parents and the children—than this constant concert in prayer. It would be thus proclaimed to the people and the world that the godly upbringing of the young is part and parcel of the duty of the National Church, which she dares not indorse to another, or commit to mere secular auxiliaries—that the Sabbath-school is an integral part of Church economy, and no mere outpost—that it is an indigenous plant, and no exotic in her garden. The best inscription over the door of the Sabbath-school is, "*This is the way to the Church;*" and the best text which could be inscribed on her posts would be: "*When the child is weaned, then I will bring him to the Temple, that he may appear before the Lord and there abide for ever.*" *Edinburgh Christian Magazine.*

**THE IRVINGITES.**—A Gothic church, situated in Gordon Square, was solemnly opened on Sunday, and intended to be the cathedral of the body of religionists founded by the late Rev. Edward Irving. The service commenced with the entry of the chief officer—"the Angel"—wearing a purple cape, denoting authority, and otherwise magnificently clad! Then followed "The Prophets" in blue stoles; the Evangelists in red; the Pastors, Elders, and others! The service is said to deviate little from that of the church of England. Among the office-bearers of "The Holy Catholic Apostolic Church" are Admiral Gambier, Mr. Henry Drummond, M.P., the Hon. Henry Parnell, Mr. J. P. Knight, R.A.; and among the members of the Church are Lady Bateman, Lady Dawson, and Lady Anderson. All who join the Church offer a tenth of their income towards its support and extension.

**THE BURNETT THEOLOGICAL PREMIUMS.**—The prizes are higher even than at the former completion of the prescribed 40 years—the first being £1600, and the other being £800—and have called forth a host of competitors from different countries. It is believed that there will be upwards of 100 treatises to adjudicate upon; and on such a subject, so vast and comprehensive in its present position, from the great array of learning and scientific research that has been brought to bear upon it of late from all sources by advocates and opponents of Revelation, it is likely that the writings of those who have set earnestly to their purpose will be rather voluminous. No doubt many of the treatises will be such as may be conscientiously enough disposed of without being far gone into, but still it is probable that more than 12, perhaps 18, months will elapse before the judges be in a condition to give their decision.—*Aberdeen Journal.* The *Herald* says that the choice of Judges has fallen upon three men of high distinction, and they have now intimated their acceptance of the appointment. They are professor Baden Powell, Oxford University, Mr. Henry Rogers, and Mr. Isaac Taylor.

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