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Prayer.

1. Prayer is an immediate address of the soul to God. It is an emotion of the heart to the Deity. It is the pouring out of the soul in devout supplication.

2. An eye to the Saviour. A looking unto Jesus, is the next thing to be noticed in prayer. A consciousness of our guilt, danger, and helplessness, may lead us into despair.

3. The spirit of prayer. This is a spirit of genuine humility and profound self-abasement. If you ask the children of God, they will tell you that every day of their life convicts them that a spirit of prayer is eminently a gift from God.

4. The encouragements to, and advantages of, prayer are great indeed. Prayer is the key of the Kingdom of heaven. It unlocks the storehouses of Divine grace.

5. What has not prayer done? What mountain of difficulty has it not removed? Has not Jehovah often spared a whole city or a people at the prayer of one holy man?

6. In the exercise of prayer we need no eloquence but that of the unfortunate and needy beggar. A sigh may contain a prayer, a groan, a tear, a cast of the eye, may each wrap up a petition.

7. But some prayers are like the sluggish and creeping mists that hang over the stagnant marsh. They are not sufficiently rarified by holy fire. They proceed from formal professors.

8. Do the statements we have made overstate the power of prayer? No. It is carried, for years, the God of the visible and cloudy heaven, but prayer pierces heaven far higher and more resolute.

his strong crying and tears in the prospect of his dying anguish; and of his prayers for his murderers while he hung upon the Cross. Meek and immaculate sufferer! may we drink into thy Spirit, and tread in thy steps!

But, reader, do not think that we are about to rest Christian peace and hope to God, on any of the instruments or fruits of holy living—or anywhere else than where Divine justice found rest—the death and righteousness of the Son of God.

Half-Hour's Chat on Election. Dropping into elder Goodman's shop one morning, I found him engaged with one of the students, in an interesting conversation, the substance of which is here given.

Oh! those awful doctrines! you send to perdition poor infants not yet born; you drag the elect to heaven whether they will or not, and the poor probate, in spite of his struggles, is refused an interest in Christ!

Why, then, do others, preachers too, charge you with holding them? I supposed there was no doubt about it. "Some have done it through a misunderstanding of our views; and others, because they wished to build up their own party at our expense. So far are we from holding infant damnation, that there is a holding infant damnation published by the Board of Publication, of our Church, against it.

"That interpretation turns the whole passage wrong-end forward, and destroys the meaning; it does not read, all that come shall be given, but all that are given shall come."

"Yes, that is true. But why does the Saviour say that expression? "He spoke at a time when the Jews were disputing, and when many of his disciples were returning to the world. In that sad hour his only consoling thought was, 'I shall see of the travail of my soul, and be satisfied; if the world forsakes me, still this guarantee remains, all that my Father gave me as an inducement to undertake the work of Redemption, shall come unto me.'"

"I can truly say, 'Was the same love that spread the feast, That sweetly drew me in, Else I had still refused to taste, And perished in my sin.'"

independent thinking on every subject; and on this account he affirmed his conviction that there were thousands of "Christian young men whose talents, if devoted to the Church, might produce works of learning on the one hand, and powers of cultivation in the affection of the people at large, but who, from certain scruples which they entertained, were unable to join the Church in which they might otherwise be zealous clergymen. It would be a great misfortune, which would affect both Church and State together, if they were to be deprived of the assistance of such men."

General Shaftsbury took the same views generally, and said that "it was impossible to mix with the clerical, or what is called the religious world, without seeing that there were principles at work which might sooner or later issue in something most serious to the Church of England. One of the greatest dangers was that which was known under the name of 'Liturgical Revision.'"

That puts the whole affair in a new light. It explains many Scriptures that before seemed so dark, particularly the eighth and ninth of Romans, and first of Ephesians. It gives all the glory of man's salvation to God. He gives his Son to die for sinners, gives the sinners to the Son, and all that the sinner does that is good, is God working in him to will and do of his good pleasure."

To My Sister. My sister dear, I think of you. Though far from friends and home; Sweet memory brings you to my view, Though distant now I roam.

EUROPEAN CORRESPONDENCE. The Act of Uniformity—Discussion in the House of Lords—Sketches of the Speakers—Analysis of Speeches—The Perils of the Church of England—Growing Power of Dissent—The Scottish Act—Free Church Revenues—The New Principal and Professor—Dr. Begg's Report on Popery in Scotland and Elsewhere—Army Chaplains—Notes and Figures—Dr. D'Aubigne and Geneva—John Newton and his former Church—Newton's Original Letters—Extract—Postscript.

LONDON, May 31, 1862. THE ACT OF UNIFORMITY has been, this week, one of its phrases and bearings, under discussion in the House of Peers. It was quite a treat to be present—as I was able to be—because it called out a number of representative men to give their views, as well as threw light on the seething and agitated state of English Church life.

"Rather say, all would have rejected him. Men are 'dead in sin,' to them, Jesus has no form nor comeliness; they hate his holiness, and will not come unto him for life until they are begotten anew, born again."

"I was not in the opinion of your Church, that while God thus gives some to Christ, he binds others from coming?" "Not at all, sir. The merits of Christ are sufficient for the whole world. Hence all are invited to come, and if they would, come; he would 'in no wise cast them out.' God's giving some to Jesus, in no manner keeps others away; if they perish, it is because they chose death of themselves."

and vigorous rival. So poor and imperfect is the support given by the Established clergy and their parishioners to the schemes of the Church, that Dr. Muir, of Saint Stephens, Edinburgh, proposed that for the falling funds of the Assembly's Jewish Mission (a really useful one), a subscription paper should be sent through the Church, and a zealous minister from Glasgow went so far as to suggest that any clergyman who did not make collections for the schemes in his church, should be brought to the bar of the Assembly. Dr. Norman McLeod rated the parish ministers as "shamed" of them. But they were rich heritors, as a body, comparatively inactive. Only nine Presbyteries replied to circulars seeking to elicit suggestions, and to stimulate zeal, and the committee is obliged to admit "that a considerable amount of apathy is prevalent in regard to the schemes;" and "that a considerable amount of this apathy is beyond the reach of legislative action."

The Bishop of London spoke very much in his usual tone, kindly conciliatory, but very cautious, and in the true spirit of a "Compromise." "I have," he said, "thought it was a very serious thing to tamper in the slightest degree, with an Act of Parliament which had been in existence for nearly 200 years, which was attempted to be altered in this manner twenty-five years after it was passed, and in the great Revolution, and which had not suffered even in that shock. All this indicates not only the man, but the Church dignitary, and a very different one."

Mr. Madrum gave in the report of the Select Finance Committee. The whole Committee of the Church, except one, close this year with a balance in hand, and with regard to the College Building Fund, which is the only exception, the debt is reduced from £3,463 14s. 10d. to £12,183 14s. 10d. in 1861. There is an increase in the general charges, caused by the necessity of setting apart a sum of £500, to meet the expense of taking possession of and furnishing the new offices. The expenses of committees are also, £250 in advance of last year, which is partly explained by the fact that the Education Committee and Foreign Missions Committee had each employed an extra agent last year. The eight collections for the schemes amounted to £21,909, including a partial collection for the foreign missions. The following is an abstract of the funds:

Table with financial data: General Church and Manse Building and Debt Extinguishment Fund, £3,829 3 11; Local, £8,618 4 1; Grand total, £287,204 4 11; Disruption, £116,815 17 0; Congregational Fund, £106,941 18 10; Education, £15,480 18 10; Donations for Cunningham Scholarships and Lectureship, £19,686 8 7; Missions—Home, Highland, Colonial, £40,667 5 11; General Trustees and Miscellaneous, £3,800 8 11; Total, £336,589 5 6; Sundries, £14,192 4 11; Grand total, £350,781 9 7.

The Rev. Robert S. Candlish, D.D., has been elected Principal of the Free Church of Scotland; while yet (a colleague assisting) he retains his pastoral charge at Free St. George's, Edinburgh. The Rev. Robert Rainey has been elected as successor to the lamented Dr. Cunningham, as Professor of Church History.

The Earl of Dalhousie, formerly Lord Panmure, now restored to health, takes an active part, as an Elder, in the business of the Free Church Assembly. Dr. Begg leads the van in resisting Popish aggression in Scotland; dwells on the alarming substitution in Scotland of Irish for Scotch laborers; on the suppression by the Glasgow-magistrates of open-air preaching in the Bridgeton, at the instance of Romanists; on the addition of three Romish chapels in Edinburgh; the recent Popish procession in Dundee; the increase of pauperism, and the enormous increase of pauperism, from Romish immigration. He also pointed out that the Society of Vincent de Paul is taking means to watch cases before the Scottish police courts, to see that all Romish boys be sent to Romish Reformatories; how there are now one hundred Romish boys in the British Reformatory, exclusive of India, where there are twenty-one more, who receive £18,000 a year; how chaplains are now introduced, or the priesthood recognized in convict prisons; and that they were likely soon to be recognized in general prisons. This last is a step which Lord Palmerston hitherto has resisted; but I fear much that in the ordinary state of political parties, this will be yielded. It is pleasing to hear from Dr. Wylie, that Dr. —, who has been identified with the new Protestant Institute in Edinburgh, has had about one hundred and fifty young men under training in the Romish and Protestant controversies, during the winter. These young men will form a well-equipped band for the defence of the truth.

THE FREE CHURCH OF SCOTLAND is now in session at Edinburgh, as is also the Established Church. The latter, as usual, lags and lingers far behind its disenthralled

that there are in connexion with the London Ragged School Union 171 school-buildings, 201 Sunday Schools, with 25,000 scholars; 172 day schools, with about 15,000 scholars; and 211 evening schools, with above 9,000 scholars. The Industrial Schools, in which the children receive instruction in making their own clothes and various handicrafts, are 8,600. What a noble band of disinterested and devoted laborers these are! And in truth not less so are the paid teachers, for they are the true laborers, who are worthy of their hire—a scanty income, in truth allowed them to pursue an object sacred in their eyes, dear to their hearts, and the love of Christ and pity for souls ever constraining them. The entire income of the Union for the year was £28,000. This sum is made up of "donations," nearly £3,000 from the Lord Mayor, the city merchants, &c., in answer to a recent appeal. Subscriptions, "contributions to schools named by donors," "legacies," amounting to £760, with sums from sale of the magazines of the Union, balance of fund for those Refuges which lodge, board and train young-people of the lowest class with such marvellous success. The blessing of God, and the quickening energy of the Divine Spirit, have been largely manifested in connexion with this great enterprise, which has its origin in the Kingdom. Some of the most trustworthy servants to business in the city of London; have been Ragged School boys; many of them have entered the Royal Navy, and it does one good to see them coming, after their first voyage abroad, to the office of the Union with their bright, happy and grateful faces—their bravely strength and proportions brought out by their flowing blue jackets. The students, on a visit to his people, but was taken down with typhoid fever before he accomplished his purpose, and was only able to reach his friends at Lewistown, where he died on the 4th of June, in the hope of a glorious resurrection. Mrs. McCay was summoned to his bedside, but how sad the duty she found it necessary to perform, in conveying his remains, at his own request, to lay them among the people he served so faithfully for a period of about twenty years, in which she felt the liveliest interest, had entered, that the separation would prove a final one. In accepting the chaplaincy, he had no intention to break up the relation which had been so blessed of God for good, existing between himself and the people of his charge; hence he procured, at a liberal salary, a supply for seven or eight months. 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