

and brother and little sister," was the answer, but are "you afraid to die, Margaret?" "No I am not afraid to die." "And why not?" "Because I know Jesus would take me to himself, to heaven."

"And what would you see there?" "Jesus, mother and little sister!"

We have special directions as to the use we are to make of the word of God, thus, "Bind them continually upon thine heart, to them about thy neck"—this little child had done so,—the good spirit had engraven it deep upon the fleshly table of her heart, and therefore it is not surprising that the promise would be hers,—*"Where thou goest, it shall lead thee,—when thou sleepest it shall keep, and when thou awakest it shall talk with thee."*

The dying bed of Margaret Irving then but a child—less than seven years of age—afforded the clearest, strongest, and most delightful evidence of the reality, and power of vital godliness—the promise above, last quoted, was happily verified in her last moments. What was her study and delight in life, was her stay and comfort in death!

Where she went it led her—when she slept it kept her (like a guardian angel) when she awoke it was there by her side, and talked sweetly of Jesus—of his mission and death,—of the travail of his soul by which he bore the iniquities of his people. It is a remarkable fact worthy of note and worthy of pre-ervation, that this dying child should have her thoughts and heart, even when panting for breath, and on the very verge of eternity, directed to the passage of Scripture, where is recorded in prophetic language, the oppressions and afflictions of him who opened not his mouth—and who when "brought to the slaughter," was "as a dumb lamb before his shearers."

"I want the Bible father?" "What do you want with the Bible, shall I read for you?" "No, I want to read myself!" "What do you want to read, Margaret?" "I want to read mother's (favorite) chapter." She got the Bible, and with an audible voice and many interruptions,—thru' pain and difficult breathing, she persevered until she had finished, the tragic story of the Redeemer's death,—the guide of the living, and comfort of the dying,—the balm of a wounded conscience, the hope of the church and the world, the 53<sup>d</sup> of Isaiah!

"That will do," she said, and soon after fell asleep leaning on him who gathers the lambs with his arm, and carries them in his bosom.—Let ministers, parents, and Sabbath school teachers remember the Saviour's injunction, "Feed my lambs." A. M. P.

#### ADDRESS

*By the Committee of Synod, on College Buildings, as adopted at its Meeting in June, 1854.*

TORONTO, 27th June, 1854.

DEAR BRETHREN AND FRIENDS:

The Synod having at its late meeting resolved on taking steps with all convenient speed to provide permanent Buildings for the accommodation of the Theological Classes; and having appointed their Committee to draw up a short Address to the congregations of our Church commendatory of the object, permit us to lay before you the following considerations:—

We have much reason to acknowledge the signal favor of Providence in having rendered our College already so fruitful of benefit to the Church. Not without some anxiety was it established on its new and separate basis ten years ago. Its friends and supporters were comparatively few. And the congregations which it had to depend on, had themselves in struggle with difficulties incident to a period of division and re-organization. Aware of this, the Synod was contented, year after year, to waive the idea of a Building suitable to the purposes of our chief Educational

Institute; and the Professors and Students reconciled themselves to such accommodation as the leased premises in Toronto could supply. Latterly, when the growing importance of the Institution, the enlargement of the Library, and especially the happy increase in the number of Students, as compared with the earliest years of its existence, made additional class apartments highly desirable, the parties most immediately interested still forbore to urge upon the Synod their claim to better accommodation, sympathizing, as they felt it to be their duty to do, with other laudable schemes which the Church had set on foot, and admitted to be of primary concern to its existence or efficiency. Now, however, the cords of our Ecclesiastical Tabernacle have been lengthened, and its stakes strengthened. The season of anxious exertion in securing the means of grace in many localities has passed. The schemes we refer to have been matured, and well nigh established on a satisfactory footing. The Province has entered on a career of unusual prosperity, in which our congregations share. Meanwhile, the rise in the value of property accompanying this prosperity has occasioned an increase of Rental on the premises in Front street, now occupied for College purposes: so that, were we to continue to occupy these much longer, a considerable portion of Annual College Funds must be absorbed in Rental alone, which it would be more economical in the long-run to save, by appropriating the corresponding capital to the erection of a Fabric more adapted to the use of the classes, and situated apart from the noise and bustle, constantly accumulating, of the present location.

It is not proposed to erect either a very large, or very costly edifice. We contemplate at least, in the first instance, a solid and sufficient, rather than a showy Building. We require three or four Class Rooms, a common Hall for meeting, on occasions, of the whole College.—Library and Museum accommodation—with apartments for a Servants' family to give necessary attendance on the premises. Though we cannot indicate the precise expense of ground and fabric, our general idea is, that the amount actually required will not much exceed Five Thousand Pounds; and considering that our settled congregations now approach ninety in number, it will not appear an unreasonable expectation, that, for an object so important, and so vitally concerning the respectability of our Church, and the efficiency of its Educational Seminary, a call upon your united liberality to such a moderate extent will be cordially responded to. Already we are encouraged by proffers of liberal subscriptions. Members of Country, as well as of Town Congregations, have gone before us in devising liberal things; and, considering the spirit of self-respect, and proof of means, evinced in the solid Church Buildings erected in so many Towns and Villages by the efforts of individual congregations, and mostly from their own resources, we conclude that when near a hundred congregations are only asked to contribute a proportionate part for a great common interest, to an extent in all not exceeding the cost of some two or three of your Churches, such united exertion will soon, under God's blessing, enable us to secure for our College all that is desiderated. You agree with us, we are persuaded, that though in the first instance congregations, like College Classes, may well be thankful for opportunities of worshipping God in rented Houses—nay, in times of trial and necessity, for freedom to meet for such a purpose under the open canopy of Heaven; yet when it is possible, no worthier destination of a portion of the substance with which God may have blessed us, can be devised, than when from the first fruits of all our increase, Temples are provided, in which the Great Giver may be worshipped without distraction. And who would grudge that such Houses for Divine Service should so correspond at least with the circumstances of the worshippers, as to afford no occasion for say-

ing as in the days of the latest Prophets, that while pains and costly outlay were applied to the adorning of ceiled private dwellings, the Sanctuary of Jehovah was consigned to niggardly neglect, or slovenly dilapidation. You approve that even in outward appearance, your Churches should present some indication of the value attached by you to the sacred interests they subserve. And we anticipate your concurrence in our sentiments, when we plead as an argument for no longer delaying to meet the increasing necessities of our Collegiate Institute, that it is only befitting the great enlargement God has given to our Church in this land, and our appreciation of the benefits of Sacred Learning, that the walls of our School of the Prophets should stand forth visible to observers, a testimony not by gaudy and extravagant appurtenances, yet by solid—and why not somewhat ornamental architecture—to our Church's united interest in its rising Ministry, and a pledge of our purpose to provide, as God enables us, for the transmission of the principles we maintain, and of the privileges we enjoy, to an unborn generation.

We do not enlarge further in reasoning on a subject on which we do anticipate ready sympathy and co-operation on all hands. And we shall only add that, while among the wide-spread constituency of the Church, the humblest offering of those who desire to contribute a stone to our Theological Hall will not be declined, our hope is, that such among our congregations as Providence has blessed with ample means, will lead the way, as has been the case elsewhere, by donations on a large scale—thereby rendering the burden as light as possible to the weaker membership of the body, and provoking to love and good works in the cause that somewhat numerous class, who, with sufficiency of earthly means, may have been less accustomed to give for purposes of learning, and religion, when not immediately, though certainly ultimately, bearing on the spiritual interests of themselves and their families. These will judge of the seasonableness and necessity of the present appeal, by the rate of the contributions of the wealthier, and more educated among our Members, and will, we believe, follow in the good direction in which they are seen generously to lead.

In order to meet the convenience of subscribers, it is proposed that payment be made either within the present year, or in three annual instalments.

In name and behalf of the Committee.

J. McMURRICH, *Convener.*

DEAR SIR,—With reference to the above Address, I beg to invite your cordial co-operation, by bringing the subject before your people, and associating with yourself any other members of Committee within your reach, or any other friends interested in the object, and taking up subscriptions with all convenient speed; first instalment payable on or before the 1st of February next, to the Rev. William Reid, Treasurer, Toronto.

As the Committee are requested to report progress to the Committee of Synod in October, be pleased to advise the amount subscribed by the first of that month.

J. McM.

The following are the names of the Committee on College Buildings:—

Dr. Burns, Dr. Willis, Professor Young, Rev. W. B. Clark, Rev. D. McLeod, ministers; J. McMurrich, John Shaw, S. Spreull, Toronto; Rev. R. Irvine, Isaac Buchanan, J. Fisher, J. Stewart, Hamilton; Judge Miller, Dundas; Mr. Christie, Niagara; A. Smith, Woodstock; W. Clark, W. Begg, London; A. McKellar, Chatham; Archibald Young, Port Sarnia; G. Hay, D. Kennedy, Bytown; Mr. Toshach, Ramsey; J. Redpath, J. Court, W. Murray, Montreal; J. Gibb, James Ross, James Hossack, Quebec; A. D. Ferrier, Fergus; J. Paterson, Streetsville;