1868.	Cr.
Jan 21.	By John Maxwell, Colporteur 46.57}
Feb. 27.	" " "48.54
Mar. 7.	" Rev. J. Sutherland 6.05
	" Mr. John Dickson15.50
Apr. 2.	" John Maxwell, colporteur17.21
May 19.	" Books from depot
May 19. 23.	" John M. Crow, S. S. Library. 4.80
	\$399.48
1868.	DEBTS.
June 30.	Rev. J. Scott, Ontario, balance for Gough's lectures\$25.00

1868. ASSETS.

June 30. In C. Breton (at selling prices) In Depot (at selling prices) about 170.00 Sundry small balances. 40.00

\$340.00

JOHN I. BAXTER, Agent.

The above accounts were examined and found correct.

By order of the Committee. A. MCKNIGHT, Con.

Missionary Intelligence.

Life and Death of a Great Missionary.

In the last Record we were able simply to announce the death of that eminent Presbyterian Missionary, Rev. WILLIAM C. Burns. His life was remarkable and full of instruction and practical lessons to us who are left behind. He ranks already with Elliot and Brainerd and Henry Martyn, and was as near our ideal of a perfect Missionary as any man of modern times. As the Edinburgh Presbyterian justly remarks. he was neither an ascetic nor a fanatic, yet he was as unlike most other men, in his self-sacrificing devotedness, in his single-eyed exclusiveness of aim and effort, as if he had been both. He had the fervour of an enthusiast, without the ordinary drawbacks which go to detract from its practical value, without assumption, without imprudence, without folly of any kind. He was a true man, in the best sense of the words. Having chosen the work of an Evangelist as the work of his life, he gave himself heart and soul to the prosecution of it; and from the first day to the last of his 'professional' career (embracing a period of well-nigh thirty years,) he was never known to flag or grow weary, or seem as if he had re-pented of his choice. The text from which he preached his first sermon on being licensed in 1832 (Romans xii. 1.) was the motto of his ministry—of his life. He presented "his hody," himself, to God as a "living sacrifice," a thank-offering in refor "mercies" received-mercies peculiarly rich and tender in his case, as he regarded them. And in doing so, he offered what seemed to him a thoroughly "reasonable"—i.e., rational—" service." That was his notion of Christianity. What others profess to do, he did.

Mr. Burns was born in 1815. He distinguished himself in school and college. He was at first designed for the law. But "the Lord had need of him" for other, higher services. While residing in Edinburgh he passed through a severe mental, or rather spiritual, conflict, which issued, as he believed, in his conversion, and which led to an entire change in the plan of his future life. His mind had, for some time previous, been more than ordinarily exercised about divine things; the cholera then raging had alarmed him; but it was the perusal of a little pocket volume which his father had given him on leaving home, "Pike's Early Piety," to which, proximately, he ascribed the decisive result that followed. One Sabbath afternoon, as he sat alone in his upper chamber in York Place reading that book, he was visited with such an overpowering sense of the reality and truth of what he was reading about, with such conviction of sin and such terror of "judgment to come," that he found himself unable either to "gainsay or resist" the unseen hand that was dealing with him. "What was he that he could withstand God?" He fell on his knees, he wept, he agonized, he tried to pray. For weeks, if not months, thereafter, he was beset with such doubts and perplexities as others in like circumstances are wont to be; but by-and-by the clouds cleared away, light broke in on his darkness, and he found "rest" in Christ,—a rest all the sweeter and the more durable that he had come through so hard a struggle on the way to it. This was the turning-point in his history, as he ever after regarded it. change he had undergone was a decided one; and he had no choice but to follow in the direction to which his new affinities and tastes inclined him. He resolved to devote himself to "the service of God, in the gospel of his Son."

He entered the Divinity Hall in Glasgow, under the venerable Dr. Macgill, having for his fellow-students and friends such men as James Halley and James Hamilton -who have gone to heaven before him-as well as William Hanna, William Arnot, and William Chalmers, who remain behind. He was one of the leading members of the "College Missionary Association," which was looked on with little favour by the University authorities, but which did not a little to foster a missionary spirit among the students, and which contributed at least other two labourers besides himself to the foreign field.

His first engagement, after receiving license, was in St. Peter's, Dundee, as Mr.