

26 captains, in the army, 20 lieutenants, R. N., and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance, by influence and example, a practice which so greatly dishonours God. Captain Hope, R. N., and Mr. W. Dunmore, have become Honorary Secretaries to the Association.—*Standard.*

#### CHRIST'S SINGLENESSE OF PURPOSE.

All the paths of human ambition were open and accessible to him, but he passed them all by. All the kingdoms of the world and the glory of them were laid at his feet, but he saw them as if he saw them not. With a single sentence he could have flashed light on the darkest mysteries of philosophy; but he would not thus debase his mission, he would not spare a single moment from teaching that higher science, the knowledge of salvation. He had ears only for one sound—and that was the voice of penitence imploring forgiveness: the voice of fear and conscious guilt deprecating the vengeance of eternal fire, and crying for relief. He had eyes only for one sight—and that was the misery of man: the spectacle of the world invaded, ruined, lost, and moving along in chains to the pit of perdition. This object filled the whole sphere of his vision; he could see nothing else; and had all the thrones of earth been vacant, and invited his acceptance, it would not have induced him to iverge a single step from the path which led direct to the cross. He had tears but for one sorrow; and he wept them over lost souls. He valued life itself but for one object; as it enabled him to present it in sacrifice for human redemption.—*Harris.*

#### REV. DR. COOK'S ADDRESS TO THE ASSEMBLY OF THE PROTESTING CHURCH OF SCOTLAND.

On the second day of the sessions of this Assembly, several addresses were made by the deputation from Ireland. The following is an extract from Dr. Cook's speech:

"I beg leave," said Dr. C., "also to give my testimony to what I conceive to be the real Church of Scotland. I attend you, not in the same place of Assembly which I have attended before, but I find you where you always ought to be found, asserting, in the first place, the great principles of the rights of the people, and the liberties of the church, in things spiritual, while not attempting to usurp any right as to things civil; in the second place, I find you resigning your temporal benefits for conscience' sake; thirdly, I find you bearing witness in all these things to the whole world, to the churches of the world, and especially to all Presbyterian churches in the world, which constitute about three-fourths of the Protestantism of Europe, Asia,

and America. Your hearts may be crushed—I can say my expectations have been largely crushed. I depended on common sense—I depended even on the views which particular men would take of this question—I have had sleepless nights, and tossings to and fro for the sake of the Church of Scotland. My own heart has been largely crushed. The heart of Scotland may have been crushed—but, under the providence of God, great will be the results. It is by compressing the muscles nearest to the heart that the blood is propelled to the finger ends and the other extremities of the body. The blood of the Church of Scotland has been thus propelled from the heart, and will send its influence to the ends of the earth, and exert a powerful and invigorating effect upon the Presbyterian Protestantism of the world. I believe it will have an influence even upon the Church of Rome, for the sacrifice made by ecclesiastics in the apostate church had a most important effect on the minds of the people, and your example may be expected to do so likewise. There is not a portion of Europe to which the heart of the Church of Scotland will not propel the life-blood. It will go to America—it will be felt in Australia, and the Continent of India will experience the blessing. There is not a portion of the world in which the events of yesterday will not produce an almost galvanic effect on the cause of religious liberty."

#### PIOUS THOUGHTS.

**THE GROWTH OF GRACE.**—The growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

**PRIDE.**—Pride deceives with the subtlety of a serpent, and seems to walk erect, though it crawls upon the earth. How it will twist and twine about, to get from under the cross which it is the glory of the Christian calling to be able to bear with patience and good will.

**IMPROVEMENT OF TIME.**—Though every moment cannot be laid out on the formal and regular improvement of our knowledge, or in the stated practice of moral and religious duty, yet none should be so spent as to exclude wisdom or virtue, or pass without possibility of qualifying us more or less for the better employment of those which are to come.

**IMPROVEMENT OF AFFLICTIONS.**—We should always record our thoughts in affliction—set up waymarks—set up our Bethels—erect our Ebenezers, that we may recur to them in health; for then we are in other circumstances, and can never recover our sick bed views.

God has given us four Books; the Book of Grace, the Book of Nature, the Book of the World, and the Book of Providence. Every