

## NOTHING TO GIVE.

So said a member of the church, to one of the appointed collectors for Foreign Missions.—And yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his gospel.

*Nothing to give!* And yet he talked of the preciousness of the gospel to his own soul—the hopes he entertained of salvation through its blood-purchased provisions.

*Nothing to give!* And he sometimes attends the monthly concert, and pray that God will send the gospel to the ends of the earth. He has said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full.

*Nothing to give!* That means, the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

*Nothing to give!* And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

*Nothing to give!* And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

*Nothing to give!* And the heathen are stretching out their hands in imploring petition for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

*Nothing to give!* Yet God, in his providence, is constant and munificent in his benefactions.—God never answers to the claims of his creatures upon his daily benevolence, "I have nothing to give."

*Nothing to give!* Then you ought specially to labour that you may earn something to give away. Is not this asking too much? Does not that savour a little of fanaticism? Precisely the fanaticism of St. Paul.—"Let him labour, working with his own hands the thing that is good, that he may have to give to him that needeth."

"That man may last—but never lives,  
Who much receives and nothing gives;  
Whom none can love—whom none can thank—  
Creation's blot—creation's blank."  
—*Watchman and Reflector.*

## RELIGIOUS CHANGES IN NEW YORK.

In the Puritan Recorder, we find an article under this caption, from which we take the following extract:

"Twenty years ago, we took not a little interest in the posture of religious affairs in that city, and we have been ever since, not an indifferent spectator of the current of events there. A recent visit to that place has been the occasion of leading us to compare the present with the past. At the point of time first named, Mr. Finney and his co-adjutors, who were then many, were making a great sensation. Their new doctrines and new revival measures were on the full tide of successful experiment. And many were following their pernicious ways, by reason of whom the way of truth was evil spoken of. Then the Presbyterian Church was one organization; but the division which has since occurred, was making rapid progress in the minds of its ministers. Nothing tended more to hasten its progress, than the bold and startling assaults which were then made by a portion of the Presbyterian preachers upon the doctrines of the Presbyterian standards. Alarm and sadness filled the hearts of the firm adherents to Calvinism, in view of the wide-spread defection, and gloomy prospects.

But now, the New School Presbyterians of New York present a very different aspect. Few of the

ministers who gave character to the development to which we have alluded, are now there; and some who are, on the division of the Assembly, fell into the New School from other reasons, than any special doctrinal affinities. And, from the co-operation of various causes, it has resulted, that the New School Presbyterian ministry, in that city, are now for the most part as conservative and orthodox as our own New England ministry. Doctor Adams, Stiles and Mason may be taken as specimens of the body, and they with us would stand high for sound doctrine and conservative character."

## DR. DE SANCTIS IN GENEVA

"There arrived from Malta, an Italian, a converted Romish priest and his wife, an English lady. This good man began to occupy himself about the conversion of his poor benighted countrymen. But as his means are small, he could not afford to accommodate them to a large hall, where they might all assemble to hear the forbidden book, as a matter of duty, and being willing to make some sacrifices for so good a cause, we concluded to remain, and allowed them to congregate in our large hall—which, as we most fortunately are neither of us party-loving people, served us but as a thoroughfare, or a passage out of doors. The next thing was to induce Madame —, [the owner] to allow us to remain six months, and pay a hundred francs, that we might better afford to arrange the hall for a church. To this, Madame would not listen, but agreed to allow us to remain a year for the same price, for which we had it before for ten months, 106 francs. Finding we could not suit ourselves better, we are again reinstated for a year, if God spares our lives so long; and we have already prepared our church with the consent of Madame —, removing all the nice furniture, and substituting long wooden benches, and a nice pulpit for the Rev. Dr. De Sanctis, whom I believe to be a most devout Christian. His prayers are most impressive, and his explanations of the Gospel simple and plain, and well adapted to the minds of his hearers. We have every Sabbath, between eighty and ninety attentive listeners; most of them poor refugees, who seem to be glad to find that consolation, which their own religion cannot afford them.

In Dr. De Sanctis, there remains not one spark of Romanism. And in every sermon, he endeavors to open their eyes mildly, but very decidedly, to the gross errors of their Church. He was a Protestant long before he had courage openly to abjure his faith. He was compelled to leave Rome, when he had a large salary as a curate. He often says, that if the Pope would lay hands on him, he should soon cease to breathe, or what is worse—be immersed in the castle of St. Angelo for life. The pope has already prohibited his works from being read on pain of excommunication. His letter to the Pope should have convicted the old Reprobate, though it is more than probable that his sanctity never received it. [It was sent in manuscript to him at Gaeta.] But notwithstanding his interdiction, his subjects, in every part of the kingdom, have received it clandestinely. Ten thousand copies in Italian, and I forget how many in French, have been printed, besides a great many copies of his confession, and of his four letters to Cardinal Patrizi, wherein he says, he considers it his duty to render an account to his cardinalship of the why and the wherefore, he has abandoned his faith. These are beautifully written, and all-sufficient to convince any one of his sincerity."

STRAIGHT TO THE POINT.—John Wilkes was once asked by a Roman-catholic gentleman, in a warm dispute on religion, "Where was your church before Luther?" "Did you wash your face this morning?" inquired the facetious alderman. "I did, sir." "Then pray where was your face before it was washed?"

## WARNING TO MOTHERS.

I remember once to have been acquainted with a Virginia planter of the best old stamp. He was rich, hospitable, kind-hearted, and better than all truly pious. When he heard the Gospel his whole soul seemed to be laid open to the impression of the truth; and so susceptible was he, that often while the man of God described the love of a Saviour, the large and not unmanly tear would trickle down his cheeks; and you might always know where to find him. But I was grieved and surprised to find that his sons were all profligate. By drinking and gambling and other vices, they soon ruined their reputation, wasted their estates, and injured their health, and threatened their lives.

In searching for the cause of this wide departure from the example of a good and affectionate father, I traced it to the injudicious indulgence of a fond mother. Not that she wished her sons to be dissipated; but when they did wrong she carefully concealed their conduct from their father, connived at their vices, and afforded them every facility of gratifying their corrupt propensities, by plentifully supplying them money. And with such care were their vices concealed from the unsuspecting father, that the first knowledge which he obtained, was when his sons' ruin was completed, and their habits so fixed that all regard to decorum was laid aside, and even the displeasure of a father could be braved.—*Dr. Alexander's Letters.*

## NOVEL-READING.

*Opinion of Dr. Hawes.*—No habitual reader of Novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth; with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

*Opinion of Dr. Wayland.*—It is manifest that our moral feelings, like our taste, may be excited by the corruptness of our imaginations, scarcely less than by the reality. These, therefore, may develop moral character. He who meditates with pleasure upon fictions of pollution and crime, whether originating with himself or with others, renders it evident that nothing but opposing circumstances prevents him from being himself an actor in the crime which he loves. Let the imagination, then, be most carefully guarded, if we wish to escape temptation, or make progress in virtue.

AN ARGUMENT FOR SABBATH-SCHOOLS.—The author of the "Convict-ship" says, "of 1,065 prisoners who have, in five different voyages, been conveyed under my superintendance to the penal colonies of Australia, fourteen only had been educated in a Sunday-school."

## DONATIONS TO THE LIBRARY.

The Librarians of Knox's College have pleasure in acknowledging the receipt of the under-mentioned works—

From Professor Lyall—  
Hume's Essays, 2 volumes.  
Pye Smith's Scripture Testimony to the Messiah, 3 vols.  
Pascal's Provincial Letters—Translated by Dr. McCrie.

From Professor Egan—  
Tracts for the Times, vols II and III.  
Rownmler's Biblical Geography, vol I.

These donations would have been acknowledged sooner, but through an unexpected oversight, they were unfortunately omitted.

J. GRAY, Librarian  
Knox's College Library.  
Toronto, Jan 22 1851