

agreed to invite the different presbyteries in England of the United Presbyterian Church, to send delegates to confer with the Committee on the subject of union, at a Meeting to be held in Manchester on the 10th of January. To this invitation four of the five Presbyteries cordially responded, and influential members were appointed to attend the Conference. The presbytery of Barwick, many members of which have their charges on the Scottish side of the border, whilst expressing its gratification at the proposal, appointed no delegate.

The Conference took place on the appointed day in St. Andrew's Presbyterian Church, Manchester. The Rev. W. Trail, M. A., and the Rev. R. S. Scott, M. A., of that city, were appointed conjoint secretaries, and at the morning adjournment the Rev. Dr. Hamilton presided and at the adjourned Meeting in the evening the chair was occupied by the Rev. James Pringle, of Newcastle. The various points of real or supposed difference between the two bodies were discussed with the greatest freedom, and, at the same time, with the utmost cordiality and brotherly kindness; and it seemed to be the impression of all present, that there existed no obstacle to ultimate union, which ought to be insuperable, whilst amongst those assembled, the desire for that union was evidently much increased by this opportunity of mutual intercourse.

The following Resolutions, unanimously adopted at the evening Meeting, will show the spirit in which the Conference was conducted and the results at which it arrived:—

1. On the Motion of the Rev. Robert Redpath, M. A., of London, seconded by the Rev. John Weir, of London, "That this Conference, recognising the obligation resting on all the friends of the Redeemer to cultivate the spirit of brotherly love, is further impressed with the duty which devolves on all denominations substantially the same in doctrine and discipline, to unite in one Church organization for the promotion of the great work committed to them by their Head and Lord."

2. On the Motion of the Rev. Dr. McKerrow, seconded by Robert Barbour Esq., "That after full and explicit conversation on various points of difference, this Conference rejoices in the large and substantial union which exists between the two bodies represented in the Conference, and in the prospect which is thus afforded of an eventual union without any surrender of principle."

3. On the Motion of the Rev. Dr. Paterson, of Sunderland, seconded by the Rev. Dr. Crichton, of Liverpool, "That, with a view to exhibit the existing harmony, as well as to expedite the desired issue, the Conference would affectionately suggest to ministers and congregations of the two Churches, the desirableness of cultivating meanwhile fraternal intercourse in the way of ministerial exchanges, and such other good offices as may bring the two bodies more frequently and more closely together."

4. On the Motion of the Rev. Peter Carruthers, of Longton, seconded by Alex. Gillespie, Esq., of London, "That the following members of the Conference be requested to follow up the consideration of the whole case, and to communicate before the 1st of April next, to the two Chairmen of the Conference, any information and suggestions which they may think conducive to the attainment of their desired union, viz., the Rev. Drs. Hamilton, McKerrow and Paterson, the Rev. Messrs. Pringle, Redpath and Trail, John Collingwood Bruce, Esq., LL. D., and Robert Barbour, John Geekie, and Alexander Gillespie, Esqs."

5. On the Motion of the Rev. Dr. Hamilton, seconded by the Rev. R. S. Drummond, M. A., of Carlisle, "That the Conference cannot part without recording the delightful intercourse which the members have enjoyed with one another, gratefully acknowledging the good hand of their God upon them, and the grace of his Spirit in the

vouchsafement of so much candour, forbearance, and brotherly love, which they would devoutly hail as happy earnest for the farther progress of the present movement.—*Presb. Mess.*

OBITUARY NOTICE.

MRS. M'DIARMID, OF WOODSTOCK.

Died at Woodstock, C. W., on the 28th of January last, in the 18th year of her age, Mrs. McDiarmid, wife of the Rev. Duncan McDiarmid, Pastor of the Gaelic congregation there. The early death of this young and amiable christian, has filled a large circle of friends and religious acquaintances with deep sorrow, but they sorrow not as those who have no hope, for both in health and in sickness, the deceased gave full evidence of her union with her Saviour. There was a ripeness of christian experience and attainments exhibited by her, rarely to be met with in a person so young. She possessed no ordinary knowledge of the power and deceitfulness of sin in her own heart, where, at the same time, her faith and hope in God remained firm and unshaken. Those who had the privilege of being intimately acquainted with her, will remember how often and earnestly she expressed the wish "to be with Jesus." Indeed, Christ and his work, were the great and all-absorbing subjects of her thoughts and meditations. That she both leaned upon and unto Christ, was abundantly manifest, from the combination of heavenly graces which she exhibited, especially deep humility, a calm and meek temper, which seemed almost incapable of being ruffled, great candour and singleness of purpose, with a constant aim and endeavour to promote the glory of God. Although in her last sickness she suffered much bodily pain, and knew that she was to leave behind her a most affectionate husband and a motherless infant, yet her resignation to the Divine will was entire, and at no time did the least murmur or complaint escape her dying lips.

Although, in the adorable Providence of God, the sojourn of the late Mrs. McDiarmid was not long in Woodstock, she secured, in an uncommon degree, the esteem and affection of the religious community there, especially the esteem and affection of the members of her own denomination, both old and young, and her early departure is felt by them as an irreparable loss. She loved them sincerely and intensely, and prayed and laboured for their spiritual welfare. May we "be followers of them, who, through faith and patience, are now inheriting the promises."—*Communicated.*

ORDER OF THE IMMACULATE CONCEPTION.—A new religious order, under the above title, has just been instituted. It is to be confined to the noblesse, and the members, it is said, will be permitted to marry. We observe it stated, that the Dominicans in Tuscany, protest against the recent edict of the Vatican. Austria, it is said, has forbidden the publication of the Bull in Lombardy, and has prohibited the priests from preaching on the subject.

BURNER PRIZES.—The decision of the two prizes, to the authors of the two best treatises on "The Being and Attributes of God," has just been announced. The first prize of £1,800, has just been adjudged to the Rev. R. A. Thompson, A. M., Louth, Lincolnshire; and the second, £600, to the Rev. John Tulloch, Principal of St. Mary's College, St. Andrews.

IRISH HOME MISSION.—A Deputation from Ireland lately visited Scotland, in behalf of the Irish Home Mission. In Edinburgh, the collections were liberal.

THE RECORD.—All possible care is taken in addressing and mailing the Record. Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the Secretal Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

TO CORRESPONDENTS.

Communications intended for the Record should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, MARCH, 1855.

THE ACCUMULATION OF RICHES FOR CHILDREN.

One of the most frequent excuses which men give for their undivided attention to their secular pursuits, and their stinted contributions for the cause of Christ, is their concern for the worldly comfort and welfare of their families. They plead the obligation of the duty which rests upon them, to promote the interests of those dependent upon them, quoting frequently the text, "if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." We suspect that in many cases, this professed regard for the welfare of their children, is a mere blind to conceal even from themselves, that covetousness which the word of God declares to be idolatry. They profess to be influenced by the amiable desire to promote the interests of those near and dear to them, and they persuade themselves that they are really influenced by such a desire, when in reality they have their hearts set on riches, and are lured to destruction by the god of this world. They try to persuade themselves and others, that they are merely doing their duty, as affectionate parents, when in reality they are idolaters. They persuade themselves that it is love to those who are dependent upon them that influences them, when it is really the love of gold and worldly substance which is with them the reigning and influencing principle. But still there may be some cases in which well-disposed and conscientious parents, who are altogether different in spirit from those to whom we have just referred, really think that it is a duty which they owe to their children to lay up for them a store of worldly substance. Now, we think, it may be fairly asked whether in pursuing such a course they are really consulting the best interests of their children. Our own decided opinion is, that parents who act in this way and toil from day to day to lay up a large amount of worldly substance for those who are to come after them, are not taking the best course to secure their comfort and welfare. We admit, of course, that it is not only lawful, but even the duty of parents, according to their means and opportunities to make a necessary provision for those whom they may leave behind them, that they may not be