

TWO WAYS OF PUTTING IT.

Ritualist.—Submit to the rites (viz., baptism, confirmation, and the eucharist) whereby you are made a member of the Church of God, and thus receive grace, and you will be saved; because you are a member of the Church.

Evangelical.—Believe on the Lord Jesus Christ, whereby you become a member of Christ's body, and you will be saved. After that, observe the rites by which you profess your interest in Christ.

The former gives obedience to the rites of the Church the first place; the latter gives it to "the obedience of faith" in Christ. The former makes salvation depend upon the performance of rites; the latter, upon faith. The former makes union to the visible Church, through rites, the immediate cause of salvation; the latter, union to Christ. The former implies that all in the visible Church according to rites are saved; the latter, that saved persons ought to confess Christ in the appointed rites, and that those doing this form the visible Church. The former presents a visible Church, apart from Christ, which professes to put a man, by virtue of rites observed, into Christ; the latter presents Christ to faith, and puts the believer in Christ into the invisible Church, making it also a duty to observe the rites of the visible Church.

Which is right? Does the Church or Christ come first? Is ritual obedience or faith the means by which a man is saved? Surely no man that knows his Bible can doubt. (John iii. 36)

COLLECTION FOR COLLEGE FUND—
TENTH SEPTEMBER.

SABBATH first, the 10th of September, is the day appointed by the General Assembly for the Annual Collection on behalf of the College Fund. Our readers scarcely require to be reminded that the Assembly of 1881 instituted a common fund for the support of Knox, Queen's, and Montreal Theological Colleges. The result on the whole has been encouraging, the receipts last year—the first year of the union fund—being nearly \$4,000 in excess of those of the year preceding. There is still, however, manifest room for improvement. Of the \$19,000 required last year, only \$16,111 were got, and upwards of one hundred congregations and mission stations failed to contribute anything to the fund.

The amount required this year is 19,000, to be apportioned as follows: Knox College, \$10,000; Queen's College Theological Faculty, \$4,000; Presbyterian College, Montreal, \$5,000. In furtherance of a uniform effort in the direction of securing this amount, Mr. Warden, the agent of the fund, in a circular just issued, urges the following points:

1. That EVERY congregation (settled or vacant) and EVERY mission station contribute to the fund, as enjoined by the General Assembly. No loyal minister or missionary will fail to give his people the opportunity of doing so.
2. That the amount contributed by each congregation bear a fair proportion to the numbers and ability of the people, and to the amount required. The average contribution needed per communicant is twenty-two cents. It is hoped that even the weakest congregations and stations will aim at this.
3. That the collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of the missionary associations an appropriation be made to the College Fund during September, and all collections and contributions forwarded as early as possible.
4. That, owing to the precariousness of a Sabbath collection, collectors be appointed in those congregations where there are no missionary associations, to solicit contributions towards the fund. Special attention is directed to this. A brief statement from the pulpit, and a little trouble in securing suitable collectors, will result in a very material increase in the contributions. The names of collectors and of all subscribers of \$1 and upwards will appear in the financial statement to be submitted to the next Assembly. Subscription sheets may be obtained on application to the undersigned.
5. That the claims of the several colleges be brought before the Bible classes and Sabbath schools of the Church, and an opportunity given to those to contribute to the fund.

One reason for fixing the date of this collection for 10th September is the fact that nearly all the mission fields of the Church have regular service at this season of the year, and therefore a collection may be got from them on behalf of the fund. Last year some of the most liberal contributions received were from mission fields—and this largely owing to the personal interest manifested by the students supplying those fields. It is to be hoped that on this occasion the matter will be taken up with enthusiasm by all concerned, and that all congregations and mission stations, without exception, will manifest their appreciation of the importance to the Church of her Theological institutions by liberally contributing to their efficient maintenance.

THE LATE MRS. BURNS.

A BRIEF notice in the Toronto daily papers a little more than a week ago announced the death of Mrs. Burns, widow of the late Rev. Robert Burns, D.D., whose memory is still cherished by many in Canada. Mrs. Burns died at her residence in Toronto on Tuesday, the 22nd of August, at the age of seventy-one, after a brief but severe illness. In her last hours she was tenderly and affectionately cared for by her adopted daughter, Mrs. Thompson, who, with a few other loving friends, and the attentive and kind physicians, did all in their power to alleviate her sufferings and promote her comfort. The nature of her illness prevented her from seeing many friends, and from saying much to those around her. But the great matter had been settled long ago; she had simply to die; and although the conflict was sharp, it was brief, and even while it lasted she was sustained by that grace which is all-sufficient. In the midst of suffering she had great peace, and when the end approached gently whispered, "Home, home yonder." Her step-son, the Rev. Dr. Burns, of Halifax, hastened to be with her, but arrived too late to see her in life.

Mrs. Burns, whose maiden name was Elizabeth Bonar, was the daughter of Thomson Bonar, Esq., of "The Grove," Edinburgh. She was descended from a long line of pious ancestors, many of whom in successive generations were devoted ministers of the Gospel. Several in the line of this apostolic succession are at the present day respected and honoured ministers of the Free Church of Scotland, respected and honoured no less for their piety than for their learning and talents. The names of Dr. Andrew Bonar, author of the *Life of McCheyne*, of the work on *Leviticus* and other well-known works, and lately Moderator of the General Assembly of the Free Church, and of Dr. Horatius Bonar, of Edinburgh, whose Hymns have cheered the hearts and strengthened the faith and hope of many Christians in various lands, are as household words throughout the churches. Miss Bonar enjoyed the privilege of careful training, and of all the educational advantages which the city of Edinburgh afforded, and from an early age gave evidence of deep and earnest piety. She was strongly attached to the Presbyterian Church, in which so many of her relatives had been office-bearers and ministers, and took a warm interest in all that a revived Church was doing in the work of evangelization and of missions.

When the disruption of the Church of Scotland took place in 1843, in connection with which many of her nearest friends had taken a prominent part, she occupied no neutral place, but manifested the warmest interest in the Free Church—an interest which to the latest period of her life suffered no abatement. Shortly before the late Dr. Burns came to Canada, in 1845, he was united in marriage with Miss Bonar, who was thus introduced to a new sphere, where she had full scope for the exercise of her eminent gifts and graces. In every respect she proved herself admirably fitted for her new position. The home of her husband and of his family was graced and gladdened by her presence. In everything connected with the work of the pastor she took a deep interest. She gave much time and attention to Bible classes for the young females of the congregation and others who might attend; and it is believed that many who have, as wives and mothers, filled most useful places in their respective homes, received their first serious impressions and their most useful religious instructions in those Bible classes taught by Mrs. Burns. Many interesting proofs of this have from time to time been brought to light; and it may be stated that on the very last occasion when the writer of these lines had the privilege of seeing Mrs. Burns, she mentioned that she had been addressed on the street by a lady whom she did not at the time recognize, but who referred to the Bible class, which had been attended by a sister whom she wished Mr. Burns to visit, as she was then very ill.

In the social circle Mrs. Burns shone with a grace peculiarly her own. Full of life and spirit, which she retained to her latest days; highly accomplished, especially as a musician, and with good powers of conversation, she was able in an unusual degree to make her friends feel at their ease, and to impart to those around her pleasure and enjoyment. She was a favourite with both young and old; and the gatherings which took place from time to time at her house will be long remembered by many as most enjoyable, and at the same time as highly improving and elevating. For

some years she gave her attention to the education of young ladies. For this work she was admirably fitted by her solid accomplishments, and the Christian influence which she exercised on all around her.

From the time when Mrs. Burns first came to Toronto, to the latest period of her life, she took a warm interest in all the benevolent and charitable institutions of the city. One—the Magdalene Asylum—she was largely instrumental in establishing, and up to the last was (with the exception of a few years spent in Edinburgh after the death of Dr. Burns, in 1869) one of the most active of the office-bearers. For some years before her death she was the secretary, and many were the walks which, in summer and in winter, she took to the institution in Yorkville on her errands of mercy and benevolence. At the House of Industry and at the Home for Incurables she was frequent and regular in her visits. At both institutions many afflicted ones will sorrow that they will see her face no more.

In the cause of Missions Mrs. Burns took, as might have been expected, a very warm interest. Personally acquainted with Dr. Duff, and with Dr. Murray-Mitchell and Mrs. Mitchell, and connected with W. C. Burns, the missionary of China, she had heard much, and read much, and thought much on the subject of Missions; and on various occasions her pen was used with good effect in pleading the cause of the heathen. At a great gathering in Philadelphia, in 1880, of ladies interested in the Foreign Missions of the Presbyterian Church, Mrs. Burns, at short notice, prepared a paper which elicited the warmest applause from those who heard it. She was the president of the Murray-Mitchell Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, and presided at a meeting of the Auxiliary only two days before she was seized with her last illness. She ever took a deep interest in all the work of the Church, and especially in the college with which her husband had been so long connected. Several years ago she generously gave a sum of money for establishing the "Bonar Scholarship" in Knox College, and she had formed the purpose of adding to the amount so as to make the scholarship more valuable.

Mrs. Burns was a decided Presbyterian; but she was catholic in her feelings and in the range of her Christian affection. She loved all who loved the Lord Jesus Christ. A small company of ladies who met in her house from week to week, for Bible reading and study, embraced members of different branches of the Church.

Our friend and sister has been removed from our sight into the presence of the King. We mourn our loss. We loved her, and hoped that we might have the privilege of her presence for some years to come. But it hath pleased the Lord to take her to Him. We bow with submission and say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." We sorrow, but we sorrow not as those who have no hope. Few there are to whom the words can more appropriately be applied, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." May God, whose grace made Elizabeth Bonar Burns what she was, raise up others to carry on the work in which she was engaged, and to be followers of those who have finished their course, and kept the faith, and gained the crown!

BOOKS AND MAGAZINES.

GAGE & CO.'S EDUCATIONAL SERIES.—Two good-looking volumes of this series are now before us. One is a French classic—"Biographie de Lazare Hoche." The edition is profusely annotated, and the student will probably find it almost self-interpreting. The price of this volume is ninety cents. The other volume contains Scott's "Marmion" and Burke's "Reflections on the Revolution in France; with introduction, lives of authors, character of their works, etc.; and copious explanatory notes, grammatical, historical, biographical, etc." By John Millar, B.A., Head Master of St. Thomas Collegiate Institute. Mr. Millar's notes are evidently the result of much experience in the work of communicating knowledge, as well as of great industry and wide research. The student will find them very valuable. The price of this book is one dollar.