

out of the way of the teacher's eye. Jane had her history in her hand with her pencil between the pages of the lesson, and every now and then, watching her chance, she peeped into the book, but when the teacher glanced that way, she looked up as innocently as could be. School was dismissed a little earlier than usual, and Helen Brewster went home with her to get a book which Jane promised to lend her; but she did not want to let her mother know that school was done, lest her mother might want her to play with baby, or to help her in some way. So she opened the door very softly, and crept up stairs on tip-toe. A call came from the sitting-room, "Jane, is that you?" It was her mother's voice, but Jane made believe she did not hear. She crept down, and out again, and did not get back for some time. "I thought I heard you come in some time ago," said her mother; "I wish it had been you, for I have needed you very much. Willie has been very sick." Jane said nothing, and how she felt you can perhaps imagine.

We have followed Jane through a part of a day, and seen her just as she was, not as she seemed to be to her mother and teacher; and what do you think of her? There are many children like Jane, and, perhaps, they will see themselves in her. Jane, you see, was not a truthful child. "But she did not tell any lie," some one will say. No, but she acted lies, and you see in how many things she deceived in half a day's time. "Little things," perhaps you will say. But it is little things which show what we really are, and which make up the character. There is no habit more dangerous than a habit of deceiving in little things, because so easily fallen into. Let every child who reads this examine her conduct, and see if she is in danger of sliding into it. All deceit is displeasing to God. He desires "truth in the inward parts." He is a "God of truth, and without iniquity." The "paths of the Lord are mercy and truth"; and his paths should be our paths, for he has told us to follow him. Let your prayer be the prayer of good David, "Remove from me the way of lying. I have chosen the way of truth; I have stuck unto thy testimonies. O Lord, put me not to shame." —*Child's Paper.*

ACCOUNT OF THE LIFE AND CHARACTER OF THE REV. MR. THORBURN OF INVERNESS.

We have compiled the following notices from the Inverness Advertiser, and our personal acquaintance with Mr. Thorburn enables us to add our unqualified attestation to the truth of all the statements.

Mr. Thorburn was born in October 1799. He studied at the High School of Edinburgh and the University—there distinguishing himself in the course of his curriculum, and taking the highest prize for Hebrew during his year. In 1829 he was ordained a minister of Union Chapel, Aberdeen, and discharged the duties of the pastoral office among the very large congregation attending that place of worship with much acceptance for a period of two years. In this sphere he counted no labour too arduous, no sacrifice too painful, that he might advance the best interests of those entrusted to his oversight. Weighed down by an anxious care as to the right discharge of his duty, and an overwhelming sense of the paramount obligations he had contracted, his health gave away, and it became necessary that he should be released for a season from the task to which he was devoted. Without solicitation by him, or by any of his friends, he was at this time offered a presentation to the church of Forglen,—a comparatively small parish, beautifully situated on the confines of Banffshire,—the only ascertainable clue to the motives for this offer being that he had journeyed some six months before from Aberdeen to Edinburgh in company

with the patron's son, the present Sir Robert Abercromby of Birkenbog and Forglen. A proposal which came in so gratifying and opportune a way, he saw it right to accept; and, accordingly, with the full approbation of the parishioners he was settled at Forglen in 1831.

From the very outset he began a new system in the parish. Week-day lectures were established, prayer-meetings were held, household visitations begun, and all the agencies of an evangelic ministry set on foot, greatly to the wonderment of the people. He speedily won the attachment of a considerable number among them,—for they found that his week-days were but a sequel to his Sabbaths, that his demeanour was a living exhibition of the doctrines he taught, and that what he appeared in the pulpit, that he was in his study, among his friends, by the wayside, and in their own homes.

At the time when he entered his Presbytery the larger portion of its members were vehemently hostile to the Evangelical party in the Church. By dint of patient perseverance and friendly conversation he wrought a change in the sentiments of some who faithfully stood by him throughout all the contentions which then arose, and are now honoured and assiduous ministers of the Free Church. In the Aberdeen Synod, of which he was a member, he was also accustomed to take part in the debates on Church policy, always with distinction and effect.

He never sacrificed his convictions, and, at the Disruption, he followed them out fearlessly. Few men in Lowland parishes made greater sacrifices than he. A more beautiful spot than Forglen Manse we have seldom seen; and when he quitted it he could find neither house nor church-site within the parish. He was obliged to repair with his family to the adjoining village of Turriff, four miles off, where he organised the nucleus of the present flourishing congregation there, preaching at Turriff in the forenoon, and in a barn, granted by a farmer in his old parish, in the afternoon. Other duties connected with the recommendation of Free Church principles and the establishment of Free Church congregations in the neighborhood, were also devolved upon him at this period—all of which he fulfilled with singular zeal and success.

In 1844, he was called to Inverness, and, after his case had run the gauntlet of the inferior courts, the General Assembly, contrary to the expression which he gave of the dictates suggested by his own judgment and conscience, sanctioned his translation. How he lived and how he labored in this quarter, it were superfluous to attempt describing; there are hundreds who have had longer and closer opportunities for knowing.—Suffice it to say, that, alike in his pulpit exercises and in his daily conduct, he approved himself a faithful minister of the New Testament. His scriptural expositions, if not always replete with profound and able argument to catch the intellect, or decked with fine illustrations of admitted truths, such as arrest the fancy and charm the affections, were ever distinguished by an earnest spirituality and decided purpose. It was not his aim to furnish his auditors with a theme for speculation, or to captivate them by the spell of rhetoric; for he knew that powerful excitement, however useful in its place and measure, should not be the object of a religious instructor; and, therefore, he gave himself with unaffected plainness of speech to the work of counselling the ignorant, persuading the listless, and conciliating the opposed, looking aye for the growth of the fruits of righteousness as the production of the truth distinctly set forth, and often pressed upon their notice.

Three weeks prior to his death, Mr. Thorburn presided at the celebration of the Lord's Supper by his attached flock. His closing address was remarked upon at the time as being more than usually earnest and impressive. He never entered the pulpit since, save to lecture on the Thursday following—the day when he was

seized with his last illness. Diligently engaged in the prosecution of pastoral and beneficent duties till that day, he attended then a meeting of the Infirmary visitors, whence he went home to be stretched on a bed of sickness from which there was no recovery. His disease speedily developed into a virulent typhus fever, to counteract which baffled the skill of his medical attendants; and he died early on Saturday morning. Up till a short time before his decease, it was not generally understood that a fatal issue was to be apprehended; and the announcement of the result, coming abruptly on the public ear, intensified very much the general feeling of poignant sorrow.

Moneys received up to 22nd August.

FRENCH CANADIAN MISSION.

York Mills, £2 3s 9d; Fisherville, £2 13s 3d.....	£4 17 0
Orillia £2 0d 9d; Oro, 19s. 2d; Mr. F. Hamilton, £1 7s 6d; Mr. G. Wilson, Medonte, 5s.....	4 12 6
Pembroke.....	1 10 0
Scarboro, £3 3s 9d; Highland Creek, 16s 11d.....	4 0 8
Newton's Corner, Markham.....	0 15 7
Bobo.....	1 10 0
Port Sarnis.....	3 2 6
Prescott.....	2 0 0
Dundas.....	3 0 0
Wakefield.....	3 15 0
Blenheim and Paris.....	3 17 9
Binbrook and Saltfleet.....	2 5 0
Union and Norval.....	4 13 6
Nassagaweya.....	2 0 0
W. Gwillimburgh, £1 18 6d; Bradford, £1 3s 9d.....	3 2 3
Vankleekhill.....	2 7 6
Cornwall.....	1 10 0
Stratford.....	2 10 0
Boston Church.....	3 5 0
Oakville £2 0s 0d; Dundas Street, 10s.....	2 10 0
McNab and Horton.....	2 15 7
Amherstburgh.....	0 16 3
Owen Sound.....	2 10 0
Knox's Church, Toronto.....	11 0 0
Streetsville.....	3 13 3

JEWISH AND FOREIGN MISSIONS.

Anonymous per Rev. J. B. Duncan, Perth.....	£10 0 0
Zorra.....	9 12 6
J. Currie, Sunnidsale.....	0 2 6

KNOX'S COLLEGE.

Friends in Martintown, viz: D. Ross, £1 0 0; A. McGregor, 5s; Donald Munro, £1 0s 0d; J. Urquhart, 10s; John McArthur, 2s 6d; P. McMartin, 10s.....	£3 7 6
J. J. Kellie Vankleekhill, 5s A. Smith do. 2s 6d.....	0 7 6

PRESBYTERY OF HAMILTON'S HOME MISSION FUND.

Jan. 14, Female Association, Galt.....	£10 0 0
" 25, Do. Do. Ayr.....	3 0 0
Mar. 1, Blenheim.....	2 0 0
" 6, Ladies' Asso' Dundas.....	4 5 0
" 9, Do. Do. Hamilton.....	50 0 0
" 20, Jas. Wardrobo.....	1 0 0
Apr. 10, Woolwich.....	2 10 0
May 9, Port Dover.....	11 10 0
" " Glencolm.....	5 5 0
" " Wellington Square.....	1 3 10
June 1, Ladies' Asso' Dundas.....	5 0 0
" " Ayr.....	10 0 0
" " Saltfleet and Binbrook.....	1 15 0
July 17 Ancaster.....	1 3 6
" 24 Doon Mills.....	3 15 0