

A youth lamenting the death of an affectionate parent, a friend endeavoured to console him by saying he had always conducted himself towards the departed one with tenderness and respect. "So I thought," said the other, "while my parent was living; but now I remember with shame and deep sorrow, many instances of disobedience and neglect, for which, alas, it is now too late ever to make any atonement."

"Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ labored for his; impatient of their commands, that Christ cheerfully obeyed, if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go thou and do likewise.'"

THE SINCERITY OF REPENTANCE PROVED.

"When we will not spare our beloved sin, nor roll it under our tongue, nor hide it in our tent, when we will not muffle nor disguise ourselves like Tamar, nor hide amongst the bushes and trees like Adam, or in the sides of the ship with Jonah, nor spare any wedge of gold with Achan, or any delicate Agag, any furling sins with Saul; but with David will show that we hate every false way, by throwing the first stone at our first sin, that which lay nearest and closest in our bosoms, which the scripture calls cutting off the right hand, and plucking out the right eye. As Cranmer put that hand first into the fire which had before subscribed to save his life. The story of the Turkish emperor is commonly known, who being reported so to dote on one of his concubines, as for love of her to neglect the affairs of his kingdom, caused her to be brought forth in great pomp, and cut off her head before his bashaws, to assure them that nothing was so dear unto him but that he could willingly part from it to attend the public welfare. This was an act of cruelty in him; but the like is an act of penitency in us when we can sacrifice the dearest affections wherewith we served sin. Let Christ kill our Agag, though delicately apparelled, and divide the richest of all our spoils. If we be learned, we shall direct all our studies unto the fear of God, Ecc. xii. 12, 13. If rich, we shall lay up a foundation of good works against the time to come, and consecrate our merchandise as holy to the Lord, 1 Tim. vi. 18. Isa. xxiii. 18. If wise, if honourable, if powerful, if adorned with any endowment, our business will be with Bezaleel and Anoliab, to adorn the gospel with them all, from our gold to our goat's hair, to lay out all upon the sanctuary; to make those members and abilities which had been Satan's armour and weapons of unholiness to be now weapons of holiness, and dedicated unto Christ, Rom. vi. 19. This is the holy revenge which godly sorrow taketh upon sin, 2 Cor. vii. 11."—*Bishop Reynolds.*

NOBLE BOY.—A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father would not hurt me; yet my disobedience would hurt my father, and that would be worse than anything else."

A boy who grows up with such principles would be a man in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

If there were no other argument for the corruption of our nature, the cold and indifferent way that we praise God for Christ is a demonstration of it.

SPECIAL PRAYER IN SCOTLAND FOR MR. BURNS AND THE CHINA MISSION.—A meeting is held once a fortnight of the congregation under the charge of the Rev. Chas. Brown, Edinburgh, for special prayer for some one object connected with the work of the Lord at home or abroad. On one of these occasions, recently, the Mission to China of the English Presbyterian Church, and Mr. Burns in particular, as now journeying among the towns and villages with the Word of Life in his hands, and on his lips, were made the subjects of special supplication. Mr. Brown read extracts from Mr. Burns' letters, explaining this new feature in the Mission, and the reasons which had led Mr. B. to leave Hong Kong, and then earnestly commended the work and his servant unto the Lord. He also specially requested that this Mission, which had now assumed so interesting a position, should be frequently remembered in the prayers of his people. Meetings of this nature for special prayer, when the minds of a congregation are for the time confined to one object, and such information given them as draws forth their sympathies on its behalf, might be frequently held with much advantage.

MR. BURNS AND THE SAILOR-BOY.—Last year a boy, from a village in Fife, went as apprentice in a ship to the Eastern Seas. A pious old woman, who had a savoury remembrance of Mr. Burns' labours in this country, and had followed him with her prayers to China, charged the boy on leaving, "Now, Jamie, if your ship go to China, be sure and ask to see Mr. Burns." The ship, in the course of its voyage, anchored at Hong-Kong, and the sailor-boy did not forget the parting injunction. Having got leave from his Captain, and dressed in his Sunday's suit, he sought out the Presbyterian place of worship. When "the kirk had skaled," and as Mr. Burns was leaving the door to go home, he went up to him, and pulling at his coat-sleeve, told who he was. The delight of Mr. B. on hearing the place he came from, and the message of the good old woman from dear Scotland, may well be imagined. He took the boy home with him, and they spent the Sabbath evening together in the good old Scotch fashion. Mr. Burns acting the part the boy's parents used to do at home, and "hearing his questions" from the Shorter Catechism.

AN INQUIRY.—Do not both ministers and churches generally consider the conversion of sinners as a result of the preaching of the gospel not to be ordinarily expected? If men come to inquire what they must do to be saved, is it not rather an agreeable surprise, than the pleasing realization of cherished anticipations? And does not this state of mind exert an injurious influence both upon the prayers of Christians and upon the preaching of ministers? If we expected more from God, would we not be encouraged to more earnest prayer, and to more pungent preaching? Is it not true, that if we would accomplish great things, we must expect great things? The fact that we do not expect conversions under the ordinary ministrations of the word and ordinances of Christ, prevents the prayerful inquiry, why no conversions occur. We are then at ease in Zion, when we ought to be alarmed at our barrenness. Does not the word of God authorize his people to expect the conversion of men, when that word is faithfully preached, and when the church is faithful to her Lord? Does not our Lord say—"Go, disciple all nations—and lo, I am with you always?"

Live not so much upon the comforts of God as upon the God of comforts.

The grace of God is as necessary to create a right temper on the breaking of a china plate as on the death of an only son:

He that is contented with just grace enough to get to heaven and escape hell, and desires no more may be sure he hath none at all, and is for ever being made partaker of the divine nature.

TO STUDENTS.

BURSARIES will be awarded at the opening of the next Session of *Knox's College*, according to the following Schedule—

CLASS I.—LANGUAGES.

- 1.—3. *Three Bursaries of £2 10s. each*, for eminence in the Grammars of the English, Latin, and French Languages respectively; open to entrants.
4. *The Geo. Buchanan Bursary of £10*, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examinations in Books I.—IV. of the Aeneid and the Iliad, and the translation of English into Latin; open to all Students.
5. *A Bursary of £2 10s.*, for eminence in Hebrew Grammar, open to any entering the Senior Hebrew Class.
6. *A Bursary of £5*, for eminence in Hebrew, as proved by examinations on Genesis, ch. xxxvii. xxix.—l.; open to all students in Hebrew.
7. *The Gaelic Bursary of the Colonial Committee of the Free Church of Scotland, amounting to £10*, for the best in examinations on the Grammar of the language—translation from English into Gaelic, and Gaelic reading. (The amount may be divided into two, at the pleasure of the Judges.)

CLASS II.—LOGIC AND RHETORIC.

8. *A Bursary of £2 10s.*, for the best in an examination on Whately's Logic.
9. *A Bursary of the same amount*, for the best in an examination on Whately's Rhetoric; both of these open for all those who attended classes for the respective subjects last year, or are prepared to enter the Moral Philosophy Class of the ensuing session.

CLASS III.—MENTAL AND MORAL PHILOSOPHY.

10. *A Bursary of £5*, for the best written Synoptical View of Reid's System of Psychology, with its recent modifications, by Stewart, Brown and Hamilton.
11. *A Bursary of the same amount*, for the best written Synoptical View of the Ethical Philosophy of Butler. The former for Students who have attended the junior course of Mental and Moral Philosophy, the latter for those who have attended the senior course.

CLASS IV.—THEOLOGICAL.

12. *A Bursary of £5*, for the best written Statement and Confutation of Hume's Arguments against Natural and Revealed Religion; open to Students of last year's Junior Theological class.
13. *A Bursary of £5*, for the best Essay on the Uses of the Targums, and ancient versions in the argument for the authenticity of the Holy Scriptures, and for the Criticism and Interpretation of the Original Text.
14. *A Bursary of £5*, for the best Essay on the Gnostic Heresy, and its influence on the state of opinion in the primitive church.
15. *The John Knox Bursary of £10* (founded by Isaac Buchanan, Esq.), for the best written Account, Historical and Critical, of the Theological Systems of Calvin and Arminius. The three last to be open to all Divinity Students.

REMARKS.

1. The Essays to be given in to the Secretary of the Professors' Court, at the opening of the College in October, and examinations to be passed through about the same time—the precise days to be afterwards notified.

2. The Essays must be correctly and legibly written, with mottos on the title-pages, instead of the names of the authors.

3. Brevity, when consistent with completeness in the particular treatise, and with perspicuity of style and appropriateness of illustration, will be