

man, no pretence of truth and piety for party or selfish ends. What church shall live and see this? What generous and faithful church shall realize, for itself in part, the prophecy of Isaiah,—"They shall come bending before thee, they shall call thee the city of the Lord, the Zion of the Holy One of Israel," and the parable of Christ,—the great tree, the offspring of the inconceivable seed, striking its roots profoundly, and lifting its head on high, with the ends of the earth dotted on its sign by the spacious banks of doubt, disappointment, and sorrow, shall come." And this word. Yet once more, significant the removing of those things that are shaken, as of things that are made, that the things that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."—*Extract of Spurgeon Sermon by Rev. Henry Anson, Aberdeen.*

**THE EMPEROR OF CHINA AND MISSIONS.**—The following statement, which appeared in the last number of the *Annales de la Propagation de la Foi*, will create a considerable interest:—"The young Emperor of China, who succeeded his father at his death in February 1850, having at his accession, rejected the demands addressed to him by the mandarin for permission to persecute the Christians within his dominions, published a decree in the month of June in the same year, permitting the free exercise of the Christian religion throughout the Empire. The Emperor, at the same time, invited his mandarins to wait upon him, who are to reside in his palace. Monsieur Peroussau, Bishop of China, has informed us in a letter, dated the 5th of September 1850, that the Emperor was educated by a Christian lady in whom the late Emperor placed unbounded confidence. A similar education has been formerly given to some of the Roman Emperors during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the propagation of the faith amongst the naturally timid people, who in all times and countries have been the most numerous.

of Moses, the adultery and murder of David, Peter's lie, John's ambition, and Paul's over-subtlety, but to Jesus, they ascribe nothing but what is amiable, good, and god-like. They exhibit him more eloquent than Isaiah, and more wise than Solomon; and yet holy as an angel, and humble as the poor woman who brake the alabaster box of ointment. There are spots in the sun; but there are none in thy beams, O Sun of righteousness."—*Gibbilla's Hards of the Bible.*

**GOD'S SERVICE.**—Dr. Wough lived to see his sons fixed in respectable stations in the world; and it had been his object in preparing them for civility to qualify them also for honorable and useful conduct in the affairs of this life. He inculcated the fear of God, and justice and benevolence, which are the best security for the happiness of social life, and taught them to be frugal, not mean; prudent, not subtle; complaisant, not servile; and active in business, but not in sin. There were four habits which he recommended earnestly in his counsels, and by his own example, and which he stated to be essentially necessary to the happy management of temporal concerns. These were punctuality, accuracy, readiness and despatch. Without the first, time is wasted; those who rely on us are irritated and disappointed, and nothing is done in its proper time and place. Without the second, mistakes the most hurtful to our own credit and interest, or that of others, may be committed. Without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to reach. Such were his own habits in so eminent a degree, that his country-brother of his settlement in London on the day of his death, is in existence, and exhibits every item of expense he incurred and every sum he received.

#### OBITUARY.

**DIED,**—July 10, 1851, at the family residence, Newport, Kentucky, in the 60th year of her age, MARTHA, consort to Mr. Hugh Lamont, and mother of the Rev. Thomas Dickson, of the United Presbyterian Church, Caldwell, C. W. The deceased was the daughter of Mr. James Giffen, a ruling elder of the United Presbyterian Church, Southtown, Kingsrye. After leaving her father's home she resided in Campbelltown, and was a member of the United Presbyterian Church there, under the pastoral care of the Rev. James Boyd. In the summer of 1839, she emigrated to this country, and during her residence in this city and Newport, she has been a member of the Associate Reformed Church. She loved God's house, and when health permitted, she was sure to be there. Her disease, which was chronic inflammation of the stomach, baffled medical skill. Her sufferings were long and severe but she bore them with much patience and Christian resignation. God made her bed for her in sickness. Her afflictions were sanctified, and they have been to her better than a thousand years of sinful mirth. She was a dutiful wife, a fond, doxng and most exemplary mother, and by her kindness, amiability and piety she made many warmly attached friends. She lived in the faith and hope of the Gospel, and died longing to be with her Saviour in glory. She died in the Lord. She was lovely in life, but more so in death. She rests from her labours, and her works follow her. She trusted to the last in the merits of the Saviour, and her end was peace. Her pastor, the Rev. James Preddy approved the cause of the following words which she repeated a short time before her decease. "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." Psalm xxxi. 3. She was followed to the place of interment by a numerous and respectable concourse of sympathizing fellow citizens and Christian friends. Her relatives feel and lament her loss, but they rejoice that they are not called to sorrow as those who have no hope. She has often sown her seed in weeping, but she is now reaping the rich harvest of a mother's toil, her children arise and call her blessed, and they hope yet to greet her where hope is swallowed up in fruition and prayer in praise.

Asleep in Jesus! O how sweet,

To be for such a slumber meet,

With holy confidence to sleep,

That Death has lost his venom'd sting.

Asleep in Jesus! O for me,

May such a blissful refuge be;

Securely shall my ashes lie,

Waiting the summons from on high.

—*Cincinnati Presbyterian of the West.*

#### JUST RECEIVED.

**A LARGE ASSORTMENT** of the Publications of the London Religious Tract Society, including several new works. Sabbath School Libraries and Requisites, from London and Philadelphia. Bibles and Testaments, with the Metrical Version of the Psalms and Parnphrases, from Edinburgh.

The whole of the above are for sale at the Depository of the Upper Canada Tract Society, upon the most reasonable terms.

By order of the Committee

JAMES CARLESS,

Depository.

47, Yonge-street, 24th July, 1851.

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The Book of Acts presents us with a great many characters, of whom, besides the Apostles, the rapt Stephen, the Ethiopian Eunuch, the brave Cornelius, the most marked are unappreciated. Barnabas, Ananias, Philip, Aquila, Mark, Silas, Timothy, and he himself, have not much to do in a individual or distinctive. The eagerness of excellence attaches to them all. It is very different with the others. Their shades are all dark, but all strikingly discriminated. There is, for example, Simon Magus, the begueter and name giver to a distinct and dreadful crime (Simony), an original in wickedness, a genuine and direct "child of hell." No mistake about him. He thinks every thing, as well as every person, "has its price," and would bribe the very Spirit of God. You see him retiring from Peter's seon and error, blasted, covering, half-shawed, but unconverted. Then, there is Herod, with silver, gold, and power, has cast his treasures to tell us a dress spangled with spires, which, as a caught the sun, shone and glittered, and giving an oration to the people, who shout, "It is the voice of a god, not of a man," till, as he is just beginning to believe the insane Lucerna, a deputation from the grave—a company of worms—claims a cower audience, and he is at once flattered and festered to death. Then there is Ananias, the liar, smitten down amid his sin, and seen writhing in the lightnings of Peter's eye. Then there is Elymas, the Sorcerer, reduced in a moment to the level of his own gods, who have "eyes, but see not," and made for the first time in his life in earnest, as he gropes in vain to find the day. Then there is Gallo, another great original in the world of evil, the first representative of a large class who, in all ages succeeding, have thrown the chill of their careless and cutting sneer upon all that is earnest and noble in nature or man, in life or in religion. Then there is the town-clerk of Ephesus, one of those persons who substitute prudence for piety, and who find a sin in the face of a innocence—who tell men when they are not to act, but never when the hour of action has fully come, and when delays are as contemptible as they are dangerous. Then there is Tertullus the tool, servile, wily, accommodating, plausible; who talks, but never speaks; and whose character may be studied as representing, in a fit and ideal manner, all countries, other than those since appeared, as well as many who have pleaded in nobler causes. Then there is Felix, whom one trembling has immortalized. Rude and tyrant; but a great master stood once before it, and it vibrated to his touch. Even nettleside has sometimes been made musical in the blast. Then there is Agrippa, the "almost-Christian,"—one of thousands who were Christianity and the thrill produced by eloquence the same thing, would be believers; but who, as it is, will lose heaven by a hair's-breadth and feel little sorrow. Then there is Festus, the emblem of the cool, intellectual man, who finds an easy solution for the problem of earnestness or genius, or enthusiasm, in a religious—a problem which, otherwise, would distress and disturb him in the cheap cry—"It is madness"—Paul, Burke, Chalmers, and Irving, were mad." Then in the Epistles we find a glimpse, and no more, of Nero, the mysterious tyrant of Rome, the delicate infernal, the demon in elegant undress, the musical murderer, so whimsically graceful in the management of his horrors, combining the soul of a Moloch with the subtlety and attractiveness of manner possessed by a Belial. We can fancy Paul, whose subtlety was not the least of his powers, foiling the tyrant at his own weapons, and thus "escaping the mouth of the lion"—a word expressing rather the fear with which he was regarded than the character he possessed. The Scripture writer registers the fall of Adam, the drunkenness of Noah, the incest of Lot, the falsifications of Abraham, the passionate wrath