

merely do they seek salvation, but a salvation in Jesus; not merely do they wish to die the death, but also to live the life of the righteous. They see nothing precious which does not come from the Lord Jesus, and lead back to him. The second, and larger class, consists of those who did not believe that the Bible could be true; who were literally without God and without hope in the world, and who, by the preaching of the Gospel, have obtained peace, and hope, and joy in believing.

The ordinary attendance on the means of grace has been good, and it is hoped that some progress has been made in faith and love.

MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THE WILDERNESS AND THE SOLITARY PLACE MADE GLAD.

We quote from the *Samoa Reporter*, handed us by a brother of the Presbytery of Toronto, the following paragraph, giving a brief but striking description of the change produced through the preaching of the gospel.—

"When the group, to which this island, Lifu, belongs, was last visited it had been been abandoned by the teachers, on account of war, which had broken out on it. It is only about two years since the teachers returned; and during that short space the great change which has taken place has been effected. The whole island, which is estimated at one hundred miles in circumference, has embraced Christianity. Heathenism, including war, cannibalism, &c., has been abandoned. Polygamy, one of the most difficult things to get a people to abandon, has been, in many cases, discontinued. Probably as many as 150 have abandoned this evil. There is a select class, which numbers 300, the members of which are pledged to outward conformity to the requirements of Christianity. There is a congregation of from 600 to 700. The people are rapidly availing themselves of what facilities they possess for learning to read. The desires of the people for teachers and missionaries are so strong that it is quite painful to hear them expressed, while one has not the means of meeting them. When an intelligent young chief was making inquiries as to the probability of their soon getting missionaries, it was replied, that they would get one some day. 'Say not some day' he replied. 'I do not like to hear that word some day. Why not say to-day? Why not one of you stay?' It is not easy for a missionary to withstand such an appeal in such circumstance.

CHINA—REV. W. C. BURNS.

The subjoined extracts from a letter from Mr. Burns to Mr. Matheson, dated Amoy, 6th June, 1853, give interesting information relative to the singular and important events that are taking place in China.

You have no doubt heard something, and of late more than a little, about the present rebellion in China, as also about the profession of faith in the Gospel by a number of the leaders in this movement. Many have been the rumours to this effect that we have heard during the last two or three years, but of late the matter has become evident fact, by the visit of the *Hermes* steamer to Nankin, and the Christian books brought to us from thence. These books exhibit much acquaintance with the leading principles of Divine truth, although accompanied with some things that are erroneous, and dangerous; and they are prepared in such a manner as to show that there are persons among these insurgents who have both thought and felt on the great subjects of Scripture teaching. It also appears, as was before rumoured, that the principal, if not the only source from which this knowledge has been

originally derived is, the labors of Dr. Gutzlaff, or of Chinese connected with him. A part of the Book of Genesis (twenty-eight chapters) printed among the insurgents is according to Gutzlaff's version, and the language generally used, in speaking of the Divine Being, is evidently founded on his publications. What the issues of this movement are to be, it is yet impossible to foresee, but there is surely much to encourage the hope that all will work for the establishment of God's kingdom among this people. Surely this is a time when much special prayer should be made for China, and for those who, though wielding the sword of insurrection against the civil rulers, have yet the truth of God among them, and that conveyed in a very plain and practical form, though, indeed, also mixed with errors that may prove in the end very noxious.

You will be surprised, doubtless, also to hear that Amoy has been for more than a fortnight past in the hands of insurgents. These are not the insurgents of Nankin, but the insurgents of this immediate neighborhood, who, though with no religious principle, have long been secretly leagued for the overthrow of the present dynasty, and have recently taken advantage of the times to rise as in a moment, and take possession of this and some surrounding places. Should they be able to keep their ground, they design to fall in with the leaders at Nankin. Amoy was taken by them on May 18th, without bloodshed, as the mandarins and soldiers all fled; but on May 30th, the Lord's day, when the naval commander (who had been at sea on the 18th) attempted to retake the city with five hundred men, his troops fled at the first onset, and a number of their officers were then killed. It is expected that another attempt on the part of the Government, but on a more extensive scale, will soon be made to regain Amoy; with what result it is impossible to foresee. "The Lord reigneth, let the earth rejoice; let the multitude of the isles [Amoy is also an isle] be glad thereof." "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "The name of the Lord is a strong tower, the righteous runneth into it, and is safe."

The "Pilgrim's Progress" is now ready, in a complete form, and is commended as to printing, &c., as doing credit to Amoy. I enclose a proof copy of the last sheet, the ninety-ninth. The cost is eight dollars for a hundred copies. Made up less carefully, it might be a good deal cheaper, I should think. With Christian regards to all friends, and desiring much prayer, in the name of Jesus for China.

I am, dear Sir, ever yours,
W. C. BURNS.

COLLECTION FOR BUXTON MISSION AND THE SYNOD FUND.

The second Synodical Collection for the year, viz.—that for the Buxton Mission and Synod Fund, is appointed for the third Sabbath of October (16th).

We wish to address a few words to our readers with reference to these objects, in behalf of which the collection is to be made. In the first place, the support of the mission at Buxton, under the Rev. W. King, is dependent on this collection; and this mission is still, notwithstanding the efforts of Mr. King and the liberality of several congregations, encumbered with debt. All who have been at Buxton bear witness to the importance of the work that is carried on there, and the value of the mission, in a moral and spiritual view, under Mr. King. It surely then is the duty of every congregation to aid in sustaining this mission. It might be done with great ease were all to do their part.

Then, in the second place, the expenses connected with the Synod, the salary of the clerk, printing, postage, and a considerable proportion of the expenses connected with the office of agent, are chargeable on this fund. Now, we allow that there is no poetry or romance about matters like these; but still these are matters which cannot with justice be overlooked. All the congregations of the Church are benefited by a Synodical organization, and it is only just and equitable that all should bear a share of the expense. And yet we suspect there are some congregations that have been for many years in connexion with the Synod, and have scarcely contributed anything to the expenses necessarily connected with a Synod of the Church.

We do earnestly hope that this collection will be promptly attended to by all the congregations, and that the call of the Synod will be responded to in a liberal and cheerful spirit. God has crowned the year with His bounty. The prospects of our farmers and people generally are most favourable. We trust many a one may be led to say, "What shall I render unto the Lord for all his benefits."

DAY OF HUMILIATION.—We beg to remind our various Sessions of the appointment, by the Synod, of Wednesday, the fifth of October, as a day of humiliation and prayer, with special reference to the low state of religion amongst us. We trust all our congregations will meet on some portion of that day, or another day if circumstances should demand, and join together in humbling themselves before the Lord and supplicating his favor. We have many mercies, both temporal and spiritual; but we have, at the same time, deep cause for humiliation. We would direct attention to the Address, to be found in another place, suggesting various grounds of humiliation. May the Lord bless the exercises of the day thus set apart, and pour down an abundant measure of His Spirit.

BROCK STREET, KINGSTON.—We have just learned that the Rev. A. Wilson, of Port Dover, has received a unanimous call from this congregation.

PROGRESS OF TEMPERANCE.

ENGLAND.—Mr. J. B. Gough has been lecturing in London and several of the large Towns in England, with great effect. An eye and ear witness who was present at Mr. Gough's lecture in Exeter Hall says, "Gough spoke for nearly two hours. Evidently the audience could have listened, had he gone on, till midnight. We often hear that the age of oratory has gone by—that the press supersedes the tongue—that the appeal must henceforth be made to the reader in his study, not the hearer in the crowded hall. There is much truth in that. Nevertheless the true orator will always please his audience, and true oratory will never die. The world will always respond to it. The human heart will always leap up to it. The finest efforts of the orator have been among cultivated audiences. It was a cultivated audience before whom Demosthenes pleaded; to whom, standing on Mars-hill, Paul preached of an unknown God. The true orator, like the true poet, speaks to all. He gathers around him earth's proudest as well as poorest intellects. Notwithstanding, then, the