

he had obtained. Probably the Apostle had no doubt respecting Onesiphorus's interest in Christ, and believed that he had obtained mercy. But this just shows all the more the importance of the blessing, when still it was so pressing an object on his mind that he could not but utter the prayer for Onesiphorus, "The Lord grant unto him that he may find mercy of the Lord in that day." That was the best blessing that Paul could desire for him in return for all the kindness he himself had experienced at his hand. It was the best prayer he could put up for him. And what better blessing could we desire for our friends or our neighbours than that they should find mercy of the Lord in that day. Should we not make that prayer unceasingly for them, and whether we may believe they have actually obtained it already or not—much more if we have reason to believe they have not yet found mercy of the Lord? Should not that desire, should not that prayer, be nearest to our hearts? Shall we desire wealth for them—shall we desire all temporal blessings, and will we not utter one prayer that they may be partakers of the mercy of the Lord? If they do not find mercy they must incur eternal wrath. Should not parents especially seek that their children may find mercy of the Lord in the great day? It is especially incumbent on parents to pray for the spiritual well-being of their children. They are entrusted to their care—committed to their charge. The parent is responsible for the spiritual upbringing of his offspring. Shall a believing parent, then, be a partaker of the mercy of the Lord, and not desire that for his children? Shall he seek their secular improvement—shall he advance their temporal prosperity, and shall he have no desire, and make no exertion, for their spiritual and eternal well-being? It is impossible. He who values his own soul will value the souls of those whom God has given him. The father and mother that do not seek the spiritual well-being of their children, cannot surely be partakers themselves of the blessings of the Gospel, cannot themselves have found mercy of the Lord.

It is that those regions where the sound of gospel mercy has never reached—that our brethren of mankind of every race and nation may hear the gospel sound, and partake of the same rich blessing which has gladdened our own hearts, and opened up such joyous prospects on our own once equally hopeless state, that we

are called to make every effort for diffusing the word of God, and sending the messenger of salvation to every home, to every land. It is in order to this that we give of our pecuniary means—that we add our prayers—and that we may in various ways ourselves bring to the destitute and the hopeless the rich promises of mercy, and the glorious prospects of salvation. We are called at least to employ the prayer for every soul unsaved—still in the gall of bitterness and bond of iniquity: "The Lord grant unto him that he may find mercy of the Lord in that day." For any one who has done us good, who has helped us in our distress, who has in various ways ministered to our comfort, what could be a better prayer? What one more expressive of gratitude, and of tenderest interest and friendship! "The Lord grant unto him that he may find mercy of the Lord in that day!"

#### COLLECTIONS FOR THE SCHEMES.

The Missionary Record has necessarily much to do with financial matters. A history of our Church's operations—her difficulties and successes—implies a statement of our pecuniary resources and necessities. And the adherents of the Free Church are interested in knowing not only what has been done with the means which their liberality has placed at the disposal of the Synod, but also what is necessary to be done in order to carry forward vigorously the different schemes of Christian enterprise in which our Church has embarked. By giving a full statement of our means, and due publicity to all our movements, it is to be hoped the Record may do something towards enlisting more extensively the sympathies of the people in support of the more general objects of the Church, and thus call forth into active and cordial co-operation, many who are now either "standing idle in the market-place," or expending all their zeal and efforts within the narrow limits of congregational plans and interests.

It is known to the congregations of the Free Church, that besides the scheme for establishing a Professorial Fund—which is doubtless the first in magnitude and importance—the Synod, in June 1849, appointed three Public Collections to be made in the course of the year, in all our Congregations and Preaching Stations, for the following objects res-