

gation of Caledonia and the adjoining settlements. This application is signed by upwards of 129 male members and adherents—the greater number of whom are heads of families. The necessary steps will be taken without delay by the Presbytery, and we shall rejoice to find so able a minister as Dr. Fetzter disposed to enter on the charge of this very extensive and destitute field.

PRESBYTERY OF COBURG—The Presbytery of Cobourg met at Cobourg on Tuesday, 10th ult. Present: Rev. J. M. Roger, Moderator, P. T.; Rev. Messrs. Alexander, Reid, and Steele; and Messrs. Jeffrey and Johnston, Elders. The Presbytery had under consideration a call from the congregation at Otonabee in favour of the Rev. Mr. Reid. After hearing the statements of a deputation from the congregation at Grafton, and a statement from Mr. Reid, the Presbytery resolved that Mr. Reid should not be translated; the Presbytery at the same time resolved to use all the means in their power towards promoting the interests of the congregation at Otonabee. The Presbytery assigned certain missionary districts to each minister, and agreed that reports should be called for at next meeting and at every subsequent meeting.—The Presbytery made arrangements for the establishment of a Bursary for the support of a young man at the Theological College, Toronto, and Mr. Reid was appointed to act as local Treasurer.—After transacting some other business, the Presbytery appointed its next meeting to take place at Grafton, on Wednesday, the 6th May, and the meeting was then closed with prayer.

Home Missions.

TO THE EDITOR OF THE RECORD.

WHAT CAN I DO FOR CHRIST?

MR. DEAR SIR,—There is a very important question, which every office-bearer, and every private member of the church, ought to put to himself and herself. It is this: Is there anything in my power I can do for Christ? or, Have I done all in my power for Christ and his cause? If we only open our eyes on the vast fields around us in Canada, unless we are morally blind, we will at once perceive an overwhelming extent of spiritual destitution of the public means of grace. In some of these the Gospel has very seldom been heard, and in others its joyful sound has never been heard at all. In these places there are a few pious persons, here and there, feeling the want of public ordinances—like the Psalmist David in his banishment longing to enter the house of prayer—who meet on the first day of the week for the purpose of singing praise to God, prayer, and reading the bible; still, their earnest prayer is that of the man of Macedonia, whom Paul saw in vision, "Come over and help us." There are fields where the stillness of death reigns; where many of our countrymen are located, who have sunk down into a state of apathy in regard to the soul and eternity. Shall we just suffer them to remain in that state of indifference? Shall we make no aggressive movement into their territories in order to alarm them, by the law and the Gospel, that they may see to Christ and be happy? The reply which any Christian would give to these questions would be, "Send them missionaries to preach the Gospel." It is very easy to say, "Send them missionaries;" but how are they to be supported in these places? We are not to suppose that a pious man in one place, and a pious woman in another place, will be able at first to pay for a missionary. It is of great importance, when the missionary enters these fields, that he has even one to take him by the hand. This is a great point gained. You say, "Send him;" but who are to furnish the fund for maintaining him? To this we reply, "All who are the professing followers of Christ should willingly contribute their mite for this important purpose." We do not ask them to give a sum that would throw them into difficulties, but just a mite which they would never feel the want of.—The amount of such mites would go far in sending the missionary to our neighbours in Canada who are destitute of the means of grace, and would contribute also for sending the bible and the mis-

sionary to the Jews and the heathen. Who gives us our being? Who fills our cup with good things or denies them at his pleasure? He who still says to his servants, "Go into all the world and preach the Gospel, and lo I am with you always to the end of the world." Are there not many professing Christians who have never aided in this good work, in sending the missionary to those who are destitute of the means of grace? Many of these pretend that they love Christ, and wonder at the Jews inflicting such cruelties upon Christ, when he appeared among them in human nature; who say, had they been living among the Jews when Christ was their teacher, that they would have done him every kind act in their power; still these very persons have done nothing for extending a knowledge of the Gospel abroad among those who are longing for it, or among those who care for none of these things. What is done to the followers of Christ, or his cause, he regards as done to himself. A cup of cold water given to any, in the name of a disciple, Christ has promised most certainly to reward. Christ has work for his people to perform in all ages. He has work for women as well as for men. While he was engaged in his missionary work, accomplishing the redemption of his people, which he had engaged in love to perform, he suffered some penitent believing females to minister to him of their substance. We read of one who "washed his feet with her tears, and wiped them with the hairs of her head;" another poured a box of precious ointment on his head as he sat at meat;—Martha and Mary kindly entertained and lodged him, and listened with great attention to his heavenly instructions;—holy women followed him from Galilee and ministered to him. We are not informed that Christ commanded these pious females to perform any of these kind offices to him. They did it willingly, actuated by the principles of love and gratitude for spiritual blessings received. Of one of these females Christ said, "She has done what she could;"—a very high commendation indeed, given by him who knows all things, and who cannot err. Is there a member of the church on earth to whom this commendation of Christ in strict propriety can be given? During their past life have they done their duty to Christ? has no duty been neglected? no sacrifice withheld? has every one given a fraction of his gas or labours to the cause of Christ? Who can answer these questions in the affirmative? Some who are rich have given much, but they have not equalled the woman that did what she could for Christ. Christ stands no longer in need of temporal comforts; he no more asks a drink of water, as he did of the woman of Samaria, nor exclaims, as he did on the cross, "I thirst;" but although the Head has no need of these temporal comforts, the members of his mystical body have need of them all. They require the help and sympathy of each other. He has a cause to be maintained in the world, and it shall be maintained by his own believing people. We are not to suppose that Christ's cause is only to be upheld by believers who have much of the riches of the world at their command, while those who have a little or a very limited share of these are exempted from the duty and the privilege of testifying their love to Christ by aiding in the support of his cause. There is not a Christian in the militant church, whatever be his external circumstances, but can do something for the support of the gospel. Christ does not require any man to give above his ability, but as he has prospered him. There are few Christians that cannot give a few pence per month for the cause of Christ, and a few each month would amount in a year to something, perhaps as much as would purchase a bible; and when a number of such little sums are combined, the amount would go a great way to the support of a missionary in some of the destitute places around us. If some should say, we cannot spare a penny for the missionary cause, we would ask them, have you nothing to give of your worldly substance, of the produce of your hand, to a society which has for its immediate object the sending the gospel to the destitute, who are perishing for lack of it, and who are dead to their best interests? Could you not spare a fleece or two every year of your sheep, which would be as good as money, and which would indicate, on the part of the donor, a love for Christ? Some may think themselves exempted, after all, because they have no farm, no sheep, no cow, &c.; but

such are not discharged from performing any duty for Christ. The pious female, however poor, has it in her power to do something for her beloved Saviour. She can spend a few hours every week, by using her needle, in making an article for some Ladies' Missionary Society; and this she does not for the Society, or to please any of the members of the Society, but because she sees it to be her duty, and she does it for Christ's sake. Those who have nothing to give nor care for Christ's cause in the heathen world, will never pray that the kingdom of Christ may be extended over the world. It is to be feared that such persons do not pray for themselves. It is very different, however, with the children of God: it is their delight to aid, by every possible means, according to their ability, however little it may be, in money, or labour, or donations, and by their earnest prayers that "Christ's kingdom may come, and his will be done on earth as it is done in heaven."

By the formation of Ladies' Missionary Associations in many congregations, which we hope will soon become universal, facilities are afforded for carrying into action means and instruments which will produce effect, in regard to the raising of money for the support of missionaries, truly astonishing. How delightful the thought to be doing good! to be engaged in Christ's service! to be a wing for Christ! to be knitting for Christ! to contribute to the comfort and animation of those who are devoting all their time, faculties, and powers to win souls to Christ! Thus the hand and the heart of the tender and the delicate may powerfully aid in causing the gospel trumpet to be sounded where it was never heard before. The young and the beautiful may vote their abilities, and a little of their time, to the cause of Him who is altogether lovely; and may in this way be led to think and taste of his love. The tokens of love they may receive of the King; the bible evidence applied by the Spirit, that they are the children of God. How cheering the hope of joining with the company of the redeemed in glory! and with some in that company they have been instrumental, indirectly, in bringing from sin and danger to grace and glory, by means of their needle. Such gracious favours enjoyed here in the service of Christ, however humble the sphere, and such glorious company and enjoyments forever in heaven, will infinitely more than compensate for all the sacrifices they have made for Christ, however severe.—We should always remember that it is more blessed to give than to receive. Let us unite all our little efforts to send the missionary not only to the destitute places of Canada, but wherever we hear he is wanted. As we proceed on the journey of life let us abound in every good work. Never may we put to ourselves the peevish question of the inexpressor of religion, "how little will we give for Christ?" but the liberal enquiry, "how much will we give for Christ?" or, "is there anything we possess we dare withhold from Christ?" If we have tasted of the joys of God's salvation ourselves—been animated with faith, which works by love, and makes us rejoice in tribulation for Christ's sake—we will make every effort in our power to send the instruments appointed by God, with his message of mercy to men, to tell the ignorant of the great teacher sent from God; the guilty, of the atoning sacrifice of Christ; the poor, of the durable riches and righteousness of Christ, laid up in him for them; the sick, of the physician who cures all diseases, both of soul and body; the friendless, of an eternal home of happiness in heaven—of the free offers of pardon and acceptance made in the general calls of the gospel.—"Whoever will, let him come and take of the waters of life freely."

A—r.

R. L.

KNOX'S CHURCH TORONTO.

The following excellent address was lately transmitted to the ladies of the Female Colonial Committee in Edmunt by the ladies of the Female Association of Knox's Church Toronto. This institution has now been in operation about six months, and we have great pleasure in acquainting the Church generally with the christian efforts for which it is affording so suitable a channel—"Let us consider one another to provoke unto love and to good works."