

now to give effect in a more express and formal manner than hitherto to this expression of the Church in its representative capacity. Beginning with the first missionary report (as recorded by Luke,) of the first sixty-three years of the Christian era, he remarked that in it he assumed as an unquestionable position they should find the elements of all needful instruction for the missionary enterprise. It showed that all missionary work must be undertaken on Divine dependence, looking for the blessing of the Holy Spirit; that for its success there was a necessity of an abiding and realizing faith in Christ as risen and gone to the Father; that they must have a descent of the Spirit in the gift of tongues, not as that had been conferred on the disciples in the day of Pentecost, but as it would now be obtained by study in a way to which the disciples had no access. The Bible was now printed in 150 languages, countries were now opened up, and by the arts and geography they were as well acquainted with foreign parts as they were with the Highlands in which Gaelic was spoken. These opportunities were but the primitive gift of tongues in another shape or form. He also showed from the same report that zeal and liberality were the source of pecuniary supplies for the missionary enterprise; that a supreme and ever-present sense of duty to God is the strength of the missionary character; that the care of Providence in making reverses and afflictions work together for the advancement of this cause is a lesson that meets us in many forms; and that it was none of the least valuable lessons which the said portion of history supplied, that we see the frailties of brethren and differences of opinion rule for good. The rev. doctor concluded an admirable lecture, in the course of which he was several times applauded, by impressing on the students the great importance of the mission work. The first chapter of Church history being of the nature of a missionary report, it followed that the Gospel was in its essence a missionary institution, and that it should be regarded by them as such. The Gospel being given to them, if others were to receive it, they too must have it sent, and they could not forbear, without giving a reason, from coming forward to the Church's help to save souls ready to perish—(*Edinburgh*) *U. P. Magazine*.

Gleanings.

RELIGIOUS CENSUS OF IRELAND.

When the special census of Ireland was taken in 1834, with the object of ascertaining the religious persuasion of the people, it was found that out of a population of 7,954,760, there were Roman Catholics, 6,436,060; members of the Established Church, including Methodists, 853,160; Presbyterians, 643,658; other dissenters, 21,882. The present return gives the Methodists separately, as numbering 44,532. If we add this number to the members of the Established Church in the census of 1861, we shall have 723,193. Comparing these figures with the returns of 1834, we obtain the following results: During the generation that has passed since that census, the population of Ireland has diminished by 2,190,207; the Roman Catholic population by 1,945,477; the Church of England population (including the Methodists) by 129,967, the Presbyterians by 114,666. The other Protestant denominations have been diminished about one-half.—*Evang. Witness*.

CHILDREN AT PRAYER.

Very often it is impossible to tell what it was that in our childhood had the greatest weight in forming our character, said a pious gentleman; but I think the little prayers which my sisters and I used to offer up at our mother's knee, have made me what I am. What a blessed sight it is to see a mother and her children at prayer! He who graciously said: "Ask, and it shall be given you," and who, while on earth, took little children in his arms to bless them, will not forget his promise. He is now ready to take them in the arms of his love, and lead them from temptation and deliver them from evil, and make them by his Spirit children of God. Children, pray with your heart.—*Dial*.