

something for the temporal interests of the Province. For how can these be better furthered than by the building up amongst us of "a city" in very truth "most Christianly reformed"?—*Juvenile Presbyterians*

The Man of Macedonia.

You have no doubt read, dear young friends, in Acts xvi., about the vision which Paul saw. It was a vision sent by God, like Jacob's ladder. In that vision Paul saw a man who had the face, and dress, and manner of a Macedonian. The man had an imploring look, and as he gazed on the happy messengers, Paul and Silas, he cried, "Come over to Macedonia and help us!"

Do you know that this was God's way of bringing the gospel to Europe? and then on to our land? Have you ever wondered at God's sovereign grace in sending Paul that vision for our sake? He might have sent a man of China, or a man from dark Africa; but He chose to send a man of Europe, in order to bring the gospel into Europe.

You have all heard that there was once a great king in Macedonia, called Alexander the Great. It is to him that the prophet Daniel refers in chap. viii., calling him the he-goat that scarce touched the ground, so swiftly did he conquer wherever he went. This great conqueror one day sat down on the sea-shore and wept. Why? Was it because he had killed so many men, and made so many families mourn? Was it because he had done no good to their souls? No; it was because after all he had done, and all he had won, his own soul was still unsatisfied, and felt as if it needed still another world to fill it. After all his victories, this king of Macedonia had neither got for himself nor given to his people any blessing, any real good, any true joy. And so, long after, yonder man of Macedonia is seen entreating Paul and Silas to come over and help them. Nothing but the gospel will meet their case—nothing but God's holy love poured on their souls through Jesus Christ, the Saviour. "Oh come and tell us this! You know it; oh come and let us know it, for we too would fain be saved!"

Dear young people, is not that the voice which comes to you from the shores of every heathen land? Do you never dream that you see the negro on his knees, crying, "Come over and help us?" Do you never dream that you see the aged venerable Jew, who has in vain sought rest in Palestine, crying to you, happy children (happy if you know your blessings), "Come over and help us?" Do you never dream that the dark, ignorant multitudes of Russia are looking towards you and crying, "Come over and help us!" And nothing is enough for either them or you but the saving knowledge of God in Christ.

How sad, how appalling the thought that, up to this hour "Darkness covers the earth, and gross darkness the people." Does the cry of that darkness not melt your heart, "Come and help us?" Help! help!—and call on the Lord to help.—*Children's Record.*

The Society for the Propagation of the Gospel has determined, with God's blessing, to re-establish the mission at Delhi as soon as peace and order are restored, and accordingly a special Delhi Mission Fund has been opened at the office of the society.

THE MONTHLY RECORD.

NOVEMBER, 1857.

What is the best Means of Evangelizing the Outstanding Population of a Large City?

In our last issue we gave a very brief outline of a paper that had been read before the Glasgow Church Union, on this deeply interesting subject. Since that time we have received the manuscript from the respected author, the Rev. Matt. Cochrane, Minister of St. Peter's Church, Glasgow, which we have now great pleasure in laying before our readers. The subject of the essay is one which has engrossed much of the attention of both Christian Ministers and Laymen, and has ever been felt to be one of the most delicate nature. Various schemes have been devised for removing the difficulties out of the way, but none have proved adequate to accomplish the design. The evil still remains and increases, and if means are not speedily devised and brought into operation to oppose its progress, it will grow beyond man's power either easily to avert, or finally to overcome. We have, therefore, with pleasure, any scheme that proposes to stem the torrent of ignorance, vice and crime, in our large cities, if it has the least appearance of practicability. The plan which we now submit to our readers seems to us the most feasible of any that have been brought under our notice, and to our knowledge has not only worked well, but has also proved eminently successful wherever it has been tried. In our estimation there is nothing visionary about it. In itself it is exceedingly simple and admirably adapted to the accomplishment of the object intended. It can be easily introduced into any city or district, and as easily wrought out by any congregation. It requires nothing extraordinary in the persons to be employed. A few Christian men and women with a little tact, willing to do something for Him who has done so much for them, is all that is wanted to secure for it a reasonable amount of success. Without dependence on the divine blessing, nothing indeed can be accomplished; but that blessing will not be withheld if the matter is taken up in the spirit and prosecuted in the manner the reverend author so earnestly recommends. But we will here pause in our remarks, and allow the author to speak for himself, commending his plan to the attentive and prayerful consideration of our readers, and hoping his suggestions may be useful to every Christian who can do anything for the benefit of the heathen population of our large towns and populous rural districts:

WHAT IS THE BEST MEANS OF EVANGELISING THE OUTSTANDING POPULATION OF A LARGE CITY?

It is an indisputable fact that there are thousands of immortal beings in all our large cities

living in a state of practical heathenism, in the entire neglect of religious ordinances—with-out God and without hope in the world.

It is this class that furnishes the great mass of our criminal population; it is this class that fills our streets with pests and our prisons with inmates, and costs the country ten times as much as the maintenance of religious ordinances. It is therefore a question that concerns the statesman as well as the Christian: What can be done to bring them under the influence of divine and human law? We know that the Gospel of Jesus-Christ, brought home to the heart and conscience in the power of the Holy Spirit, alone is sufficient to accomplish this. But the question still recurs: How are they to be brought to hear the Gospel? They are not in a condition, neither have they the inclination, to attend our places of worship. The mere opening of our Church doors will not induce them to come in, and it is my honest conviction that no system except the aggressive and territorial, will accomplish this. We must go into the people's houses, sympathize with them in their difficulties, advise them, exhort them, and pray with them. We must not only try to point out the way of salvation to the ignorant, but to assist them in forming habits of temperance, economy and industry. Above all, we must endeavor to bring all the young under proper religious training. Now the question is, How is this to be done? It is not, in my opinion, by multiplying Schools and Churches. I do not think that the most enlightened system of government education, which we have so much talked of, will accomplish it. It is not the want of the means of education that is most desiderated, but the want of a disposition on the part of the people to take advantage of the existing means. I am convinced that the best way of inspiring this disposition and exciting within the people a regard for their own temporal and spiritual welfare, is a constant and regular system of household visitation. But where is the agency to be found for such a work as this? The Ministers cannot do it. Most of them have large congregations to attend to, and cannot undertake more work than they have in hand already. Some of them try to visit their parishes once a year, but what is that to an indifferent, godless people? Elders have their districts assigned them, and all of them wish to be conscientious, but most of them are men in business, consequently their visits to their districts are, I fear, "Like angels'—few and far between." Sometimes a Missionary is employed, but what is one among so many? Where there is a great majority of non-Church-going people resident in a parish, let him work as hard as he may, his visits can have little influence on the masses, and in some cases his appearance may almost be forgotten before he can return a second time.

The plan I would humbly submit for the approval of the Union is the following: Let every parish in the city, or such portions of each parish as may require Missionary labor, be divided into small districts containing twenty-five or thirty families each. Let there be organized in every Parish Church a Society called "The Visiting and Benevolent Society" of that parish. We say organized, because nothing of importance can be accomplished without organization. Men and women too will do as members of a society what they would never think of doing as individuals. Let this society embrace elders, deacons, sabbath-school teachers, and all the members of the congregation, rich and poor, who are