

tractive than before. Dr. Geddie, Mr. Morrison and Mr. Gordon are at their posts, and we hope that they will frequently hold converse with the Church at home through the pages of the *Record*. But in course of two or three months we may expect to hear from the new field of TRINIDAD where Mr. Morton is to be settled. Regarding that field we have almost everything to learn; and Mr. Morton's communications will be read with avidity by young and old.

#### ALL CAN HELP.

The *Record* will never reach all the homes in which it should be found, until all our Ministers, Elders, Catechists, Sabbath School Teachers, Collectors, and in short, all our members and active friends, exert themselves to attain this object. Some have done all that could be expected or desired. In a few congregations the *Record* is found in every family, and the money to pay for it is always at the office in advance. Why should not all be as prompt and forward as these few?

In Scotland, congregations often make a collection to pay for a copy for every member, and thus the poor as well as the rich are supplied. We have known this plan to be pursued with advantage in these Provinces, and we would like to see it more generally adopted.

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#### PROGRESS OF PRESBYTERIANISM.

It is the well-grounded claim of Presbyterianism that it at the same time secures the fullest liberty and the strictest order in the administration of the affairs of Christ's house. It regards the rights of the people, and erects no proud hierarchy to lord it over Christ's heritage. It acknowledges no proper priesthood but that of Christ; and that which is common to all true believers. We think we can safely assert that no other system has ever attained to the same theoretical perfection in regard to the rights, privileges and duties of the Church, her office-bearers and her members. The civil governments which have been more or less closely moulded on the Presbyterian system are the freest and most prosperous on earth. Man's wisdom set on foot a haughty

and tyrannical hierarchical system, with its priests, bishops, archbishops, patriarchs and popes; and the recoil from this high-handed usurpation led to the other and opposite extreme of ecclesiastical radicalism. Presbyterians went to the Scriptures, the fountain-head of truth, and found their system there. For all its excellence we deserve no credit; we have not invented it; we and our fathers are only trying to reduce to practice what God has revealed in His word. The more we know of the practical workings of the system, the more cause do we see to admire it and to love it. Alas, that our noble system should ever through human passion or ignorance or perversity, be made to wear a repulsive face! When God has committed such a treasure to our care, we should be anxiously watchful that it should suffer no detriment at our hands.

Time has proved to a remarkable extent the friend and ally of Presbyterianism.—Three hundred years ago there was but one Presbyterian community on the face of the earth—the Church of the persecuted, down-trodden Waldenses. The Reformers, going back to the Scriptures, generally adopted the Presbyterian system. There came, however, a sad relapse, from which this century is enabling us slowly to recover. We believe that at the present moment the Presbyterian Church is the most powerful of all the sisterhood of Protestant churches. Its hold is very strong in Germany, Hungary, Switzerland, Holland, France, Scotland, Wales, Ireland, the United States, and all the British Colonies.

It is gratifying to know that the good seed is so widely spread; that the system which is so clearly founded on the Word of God and the dictates of right reason, should have so many and such vigorous adherents. We hope that in this respect there shall be no going back. But our special aim at present is to point to two hopeful symptoms with regard to the future of Presbyterianism.

1. There is a movement for union, which is almost co-extensive with the existence of branches of our church. Divisions may be an evil; but often they are the less of two evils. The enlightened conscience, and the