

of the Rev. Peter McVicar to the pastoral charge there. The services were opened by the Rev. A. Matheson, D D., of Montreal, at the request of the Presbytery, with reading of the Scriptures and prayer. Thereafter the moderator, the Rev. Hugh Urquhart, of Cornwall, preached a faithful and an appropriate discourse, and after the conclusion of the sermon, and the usual questions having been put and satisfactorily answered, the Presbytery proceeded to the ordination and thereafter to the induction of Mr. McVicar. Dr. Matheson addressed the pastor and the Rev. Mr. Dobie, of Osnabrock, the people. The religious services of the day were concluded in Gaelic with prayer and the benediction by the Rev. Mr. McPherson, of Lancaster. The attendance was large, and the whole of the solemn services attending this interesting event were conducted with much impressiveness and earnestness. The newly settled pastor received from his people a cordial greeting, and we trust that the connection, now so happily formed, may long subsist and result in much spiritual good. We are glad to learn that there is every prospect that others of the vacancies among our attached congregations in Glengarry will soon be filled, and we are sure that the whole Church will rejoice with them at the prospect, and still more at its realization.

### Congregation of London, C. W.

At a Meeting of the Presbyterian Congregation in connection with the Church of Scotland, London, C. W., held 21st April, the Rev. James McEwan, A. M., was presented with a very handsome light Carriage, fitted for either one or two horses, in view of services rendered to the Congregation since becoming vacant by the translation of the Rev. John Skinner, D D., to the united charge of Nelson and Waterdown. An address was read, suitable to the occasion and expressive of the Congregation's friendship and esteem.

Mr. McEwan in reply made a few appropriate remarks, expressing his heartfelt gratitude and readiness to contribute whatever services he might be able to afford while the congregation remained in its present circumstances, and concluded by calling on the people to pray the Lord of the harvest that He would send a labourer into this corner of His vineyard.—Comm.

### Congregation of Toronto.

☞ We understand that the Congregation of St. Andrew's Church in this city have, as a mark of their esteem, presented the Rev. Dr. Barclay, their minister, with a purse containing one-hundred pounds, on the occasion of his departure on a voyage to Scotland, his native country, for the benefit of his health, which, we regret to learn, has for some time past been much impaired.—*Toronto Paper.*

### MISCELLANEOUS

#### The Earthly and Heavenly Parent.

When God calls himself a Father, and desires—as the very sum and substance of religion—that we should be to Him as “sons

and daughters,” “children of God,” He thereby intends us to learn something of the nature of the relationship subsisting between ourselves and our children. And so, upon the other hand, He would have parents learn how they should educate their children for heaven, by knowing how He educates themselves. Thus the true idea of Home Education is, to be in all things to our children as like as possible to what God is to us,—to be reflections of Him in the family,—to be living witnesses for Him,—to be, in one word *godly* or *godlike* parents.

In some respects a parent cannot help being like God. He is so by nature, for what is so vivid a picture of God the Creator, Preserver, Provider, Comforter of His family, than the earthly parent, to whom the child owes its being, who upholds and guides its tottering steps in infancy; supplies its daily returning wants, dries its tears, and yearns over it with a love which the child cannot fathom, and, for a time, but feebly comprehend, and very imperfectly return. Yet this may be called involuntary on the part of the parent, or at least, *instinctive*, inasmuch as he does not in all this necessarily think of God at all, or desire to please Him, or to be like Him; but reflects His image as unconsciously as the beasts that perish, in their love for their young, reflect the glory of Him who created them with instincts so tender and beautiful. But when a parent *knows* God,—when he is himself a true child, in whose heart the spirit of adoption has kindled the holy flame of confidence and love, by which he can look up, saying: “Abba, Father!”—when he is “acquainted” with the *character* of that God, and the way in which He is educating himself for eternity,—when he has truly apprehended in some measure, the chief lessons which God imparts in His school by precept and promise, by warning and encouragement, by tender mercies and severe chastisements, by long-suffering patience or sudden inflictions,—and all to “train” himself up in the way he should go,—then has he so far discovered the true secret of the education which he should give his own child. The nearer he approaches that model of heavenly perfection, the more perfect will his home education in the family become, for the children will thus naturally rise from knowing the earthly to knowing the heavenly parent. The one will be a reflection of the other, comparatively dim, no doubt, but still one of the truest on earth! The parent is a ladder, many a step of which will be broken, but still by it the child is enabled to climb upward. The parent is the earthly pole around which it twines its early affections, and fastens its weak tendrils, and though it is perishing, and of itself unfit to be a permanent support, it may nevertheless lead the young plant towards heaven, and be its strength and stay until it firmly reaches, and for ever clings to the “Rock of Ages!”—*MacLeod's Home School.*

#### A Good Example.

MUNIFICENT PRESENT TO REV. MR. JENNINGS.

On Tuesday even last, the United Presbyterian Congregation under the charge of the Rev. John Jennings, met together for the purpose of formally presenting their pastor the deed of a house which they have lately purchased for him. Mr. Robertson, senior elder, occupied the chair. Letters of apology for absence were read from Rev. Dr. Burns, Rev. Mr. Reid, Rev. Professor Young, Rev. Mr.

Marling, and others. The chief speakers were the Rev. Dr. Willis, Rev. Dr. Lillie, Rev. Dr. Barclay, Rev. Mr. Geikie, and Rev. Mr. Barras, all of whom made very appropriate reference to the munificence which the congregation had shown to their much esteemed minister.

The house, thus handsomely given is situated on Jarvis street, below Shuter street. It is large and commodious, and very elegantly finished. It was bought a bargain at £2000 and presented without encumbrance as a free gift to Mr. Jennings. Such munificence is rare among congregations anywhere, and its presentation is alike creditable to the donors and to the reverend gentleman who has drawn forth so remarkable an expression of esteem.—*Toronto Colonist.*

## THE MONTHLY RECORD.

AUGUST, 1856.

### Increasing Liberality of the Church

ONE of the most hopeful signs of the times and most encouraging prospects for the future prosperity of the Church, is the increasing liberality of her members. Forty or fifty or even twenty years ago the contributions of wealthy and pious persons, compared with their ability, were on the most scanty and niggardly scale: a few shillings, perhaps a pound, to assist our largest National Societies. Now it is no uncommon occurrence to find ten, twenty, fifty and one hundred pounds subscribed by the same individuals or their descendants to these self-same Institutions. From the annual reports of the Bible and principal Missionary Societies in England for the present year, we learn the very gratifying fact that their incomes, large as they formerly were, have all been greatly increased, in some societies £7000 to £8000, and in the London Missionary Society more than £22000. This result is the more remarkable and encouraging, when we recollect that the past year found the nation engaged in a bloody and expensive war, and loaded with a heavy burden of taxation.

We are happy also to find our own National church participating largely in this increased liberality. We have the annual general extracts of the contributions, collections, donations, &c. to the different schemes of the Church for the last six years, now before us, shewing a steady and latterly a very rapid increase in all her educational and Missionary contributions. The gross sums collected for 1851 and 1852, were only a little more than £25,000; for 1853, £24,700; for 1854, £40,000; for 1855, £64,000. This year we learn from the July number of the Home and Foreign Record, that the voluntary offerings of the friends of the Church of Scotland, amount to £76,777 11s. 10d. Of this liberal sum £17,148 8s. has been collected in the Parish Churches; £2,975 5s. 3d. by Associations; £53,097 7s. 4d. in individual subscriptions and donations; and £620 5s. in legacies. Examining the account of funds at the disposal of the different committees for carrying out their beneficent operations for the past year, we find that the Education committee