

The Record.

TORONTO, FEBRUARY, 1869.

AGED AND INFIRM MINISTERS' FUND.

Ministers, who have spent their best days in the service of the Church, when disabled by sickness or old age, have a just claim to support. Those, especially, who have toiled amidst hardships in the Canadian field, have undoubted claims on those for whose spiritual good their strength has been exhausted. Congregations feel and acknowledge this, but without a joint effort throughout the Church, they cannot properly discharge their obligations.

To organize and promote such a joint effort, a Committee has been appointed by the Synod of our Church. A meeting of this committee was held last month, and a conference held with several members of Synod, whose attendance could be secured. Nothing very definite has yet been done; but it is hoped that at another meeting, to be held in April, a plan will be arranged according to which, if adopted by the Synod, funds may be raised and a distribution made within the present year.

It is not proposed to place upon the list of claimants, any who have not laboured at least five years as ordained ministers in our church. To others it is proposed that payment shall be made according to the number of years of actual service, commencing from the period of their ordination or induction and settlement among us. It is expected that each minister shall receive from the congregation from which he retires, a supplementary sum as may be deemed suitable in the circumstances.

The Committee expect, that if an annual collection were taken up throughout the Congregations of the Church, a yearly income of £600 or £800 might be secured. This collection might be substituted for some of the other quarterly collections, as the Synod might decide. As there are but few who would be placed on the list of aged and infirm ministers, the whole annual income would not need to be distributed at present. The surplus would form the nucleus of a permanent fund.

It may be expedient that, as was done at the commencement of the Widows' and Orphans' Fund, each congregation and station should be visited by deputies appointed to urge the claims of this fund. It is hoped that many of the wealthier of our people would respond liberally to the call. In the meantime, the Agent of the Church will be happy to receive any contributions which may be forwarded for this purpose by any of our friends. There are few objects to which donations could be given or legacies bequeathed more worthy of consideration than this.

W. GREGG,
Convener of Committee.

OUR ANNUAL MISSIONARY MEETINGS

This is the season when in most of our Presbyteries Missionary Meetings are held. We have always regarded these meetings, as well fitted to foster a missionary spirit in the people and to give an impulse to the missionary work, especially within our own bounds. This we believe to be the great object which should be aimed at in holding these meetings. We do not by any means undervalue the importance of Foreign Missions. We owe a duty to the benighted heathen who in distant lands are worshipping the works of their own hands, and who are living and dying in ignorance of Christ, and of the peace which He can bestow on those who believe in his name. And at the present time, God, by the openings which He is making for the introduction of the gospel into lands for many centuries sealed against the Bible, is plainly and loudly calling to the earnest discharge of this duty. But, we repeat, our great work is to seek the thorough evangelization of our own land. In God's providence we are placed in a wide and rapidly enlarging field. Our population has increased largely in the course of a few years, and may be expected to go on increasing, at least at as rapid a rate as in past years. Our first duty then is to cover our own land with churches and spiritual appliances, and to do what in us lies to build up the work of God amongst ourselves. Even having reference to the extension of the gospel in *heathen lands*, we shall really most effectually advance the work, by strengthening our own stakes, and consolidating our own interests. We know the Home Mission work has been most diligently prosecuted. We might refer to the large number of organized congregations within the bounds of such a Presbytery as London, which have been gathered together within the last ten or twelve years. Still the work requires growing attention and the whole system of our Home Mission works needs to be maturely considered, and looked at in all its varied bearings. It has been for a considerable time the feeling of not a few that some more general and comprehensive scheme is needed, and also a fund for assisting such congregations, as from their circumstances are unable to maintain gospel ordinances amongst them. It is true when this subject was lately referred to Presbyteries, difficulties were seen to hinder the immediate adoption of such a scheme. But still the necessity is apparent for something being done. In the meantime let Presbyteries prosecute the work with their accustomed diligence, and let every congregation, yea and every member, look upon it as a special duty and privilege to contribute to the supply of gospel ordinances, for those who are at present as sheep without a shepherd.

REVIVAL OF RELIGION.

Its desirableness, the apparent hindrances, and means to be used for its promotion.

Notwithstanding the apparent zeal that is externally manifested by many in the cause of

religion, in our day, for which they get credit from men, yet in many cases there is room to doubt whether they are approved of God, whether their heart is right with God. Man judgeth, and must judge by outward appearance, but God looketh on the heart. "By their fruits ye shall know them." Still it is well to remember, lest our charity mislead us, that there is no external act which a believer does, which an unbeliever may not do, as to the matter of it. A good deed as to the external act may be done by an unregenerate man. But if in charity we can speak thus of zealous professors, what shall we say of the evidently careless and heedless, the carnal and secure, the inconsistent and profligate professor? And what shall we say of the disavowal of God's word and ordinances, with the diligent use of which is connected the promise of His Spirit, *by masses of our fellowmen, who perchance, were once as zealous professors as many are who now throng our churches?* And what shall we say of the multitudes, that, unprovided for, and in a great measure uncared for, know nothing of what it is to be faithfully warned of their sins and its consequences, and bid to flee from the wrath to come, and take shelter in Jesus, from the coming and impending storm? If such be the case or any thing like the case how desirable:—Oh how much need of a revival!

How desirable too on the ground of its happy effects, would a revival be! How cheering to God's people and especially to those who watch for souls as those that must give account, to those whose peculiar duty it is to attend to this very thing! How pleasant to see the Lord's work prospering in their hand! To see their people giving earnest heed to those things which belong to their soul's peace, inquiring for the "old paths," crying "Men and brethren what must we do to be saved?" How pleasant to the man of God to give counsel in these interesting circumstances! How agreeable the task to point out the way to those inquiring after it, to direct those groping in the dark, those that are walking in darkness and having no light, "to trust in the name of the Lord and stay themselves upon their God."

How desirable a revival to for the sake of those who specially would be the subjects of it! What a change is it to be lifted from the horrible pit of sin and set upon the rock of ages! How blessed the change from the love of sin to the love of holiness, from the enslaving service of sin, to the liberating service of the thrice Holy God!—a change whose results are not bounded by the limiting hand of time, but are commensurate with a boundless eternity. What a change "to be delivered from the power of darkness and be translated into the kingdom of God's dear son," to be "made meet for the inheritance of the saints in light."

A revival is to be desired and sought for as bringing glory to God in the highest as well as peace to man. The conversion of mankind may be sought for both as an end in itself and as a means to a higher end, viz God's glory. "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life" Here the end is man's salvation. But from the tenour of Scripture on this point we know that God's glory is the ultimate design of man's salvation. Our Lord, when about to finish the work of redemption says to his Father "I have glorified thee upon the earth," evidently by accomplishing the work of redemption. Again when Judas had left their company he said to his disciples. "Now is the Son of man glorified and God is glorified in him," doubtless referring to his dying to save lost mankind; shewing that the final cause, or ultimate end of man's salvation, is God's glory. How desirable a revival on one and all of these grounds!