

the cutting out of roads, the clearing of land and the erection of buildings, which are generally of a much better class than those usually found in new settlements: indeed this remark applies to all the newly settled townships that I have visited. The attendance at the various meetings, both on sabbath and other days, was very good, and the desire for stated supply of preaching was strongly expressed. The only visits hitherto paid on our account to this township have been by students, whose services though given to a very limited extent, have been much valued. A missionary would be required to devote his entire time to this township, preaching at four different stations, and I believe the people will be found both able and willing to bear the expense of a student missionary, for the summer at least, and by a little fostering, a pastoral charge may in a short time be formed, fully self-sustaining.

Leaving Osprey by the old St. Vincent road, I passed through a part of the township of Collingwood, which is at present but thinly settled, in which township we have as yet no stations, unless it be one on the town line, between it and Nottawasaga. By this route I came into St. Vincent, (a township with which your readers are already somewhat familiar.) In this, and parts of the adjoining townships of Ephrasia, Sydenham, and Holland, I spent ten days, including two sabbaths.

A part of St. Vincent has been settled at least twenty five years,—long and weary years of spiritual privation, to some of God's devoted servants, but who are now beginning to see an answer to their many prayers.

The whole land is now being rapidly filled up, and among the settlers are not a few presbyterians, from various parts of Canada; and also from Scotland and Ireland. The labours of our student missionaries, and the watchful care, and self-denying efforts of a pious eldership, assisted by a few devoted church members, have contributed much to the success of our cause in this locality for several years past.

The meetings here, both on sabbath and week-days, were remarkably well attended, many of the people attending night after night, although the places of meeting were miles apart. The prayer meetings conducted by the elders and some of the members on sabbaths and week-days, are kept up with much spirit; for this purpose regular districts have been formed, and the oversight of each has been given to some one of the members. While such meetings are usual at our stations, I think I am safe in saying that at few are they so well sustained, and apparently productive of so much good. I sincerely hope that ere long this interesting field will be supplied with a settled pastor.

Having taken leave of the kind friends in St. Vincent, &c., I took my journey to Artemisia, accompanied by a young man who came from thence purposely to be my guide. By a somewhat circuitous route, with a great part of the way very little travelled, we reached the Toronto and Sydenham road about four in the afternoon, and the place of our destination in Artemisia about seven the same evening.

The Toronto and Sydenham road (which angles through the townships of Melancthon, Artemisia, and Holland,) was opened by the government about eight years ago, when grants of land were made to actual settlers. By this means a large settlement was speedily formed. Besides the front lots, two additional lots on either side of the road have been laid out, and are being rapidly settled on. I preached in various parts of Artemisia, both on the front and rear ranges of lots, and also in the outskirts of Holland and Glencol. This settlement is in a very similar position to Osprey, it has hitherto enjoyed only an occasional visit of a minister or missionary, and consequently the

people have not yet been organized into a congregation. The attendance at the meetings both on sabbath and week-days was most encouraging, and as it was in St. Vincent many came to several of the meetings—although held at considerable distance from each other,—and listened with the greatest attention to the preaching of the Word. I am satisfied that, with the blessing of God, the services of a faithful missionary for a few months is all that is required to gather together a large congregation. A missionary stationed about the centre of Artemisia might bring his influence to bear on at least one hundred presbyterian families.

Having accomplished all that I had anticipated in Artemisia, &c., I commenced my return journey by the Toronto and Sydenham road, and came to Amaranth, and West of Mono, where I had promised to spend a week, and to dispense the sacrament of the Lord's Supper. This is a new station, opened about a year and a half ago, and is connected with the congregation of Mono Centre: the settlers have been on their lands for the most part but a very few years. Here I had two services preparatory to the Communion, and one in the church at Mono Centre. I also held a meeting with the friends at Amaranth station, at which a committee of management was appointed, and steps taken towards the erection of a church. The sabbath was a very refreshing day, the school-house was filled with a most attentive audience, and forty-eight persons sat down to the table of our Lord, many of whom had not enjoyed the privilege for several years, and four professed their faith by that act for the first time. May the Lord make this first communion season enjoyed here, the beginning of spiritual prosperity to the station. On the evening of the sabbath, I preached to a small congregation in the church at Mono Centre. These congregations have had their patience considerably taxed, having given several calls to ministers, but hitherto without success, and no wonder if they should be somewhat disheartened. May the Lord of the harvest soon answer their prayers, in giving them a labourer after His own heart.

This terminated the duty assigned to me by the Presbytery. I might mention other stations within the region of which I have been speaking, such as those in Erin, Caledon, (East and West,) Sunnidale, Nottawasaga, and Collingwood Harbour, but I have already occupied too much of your space.

It was my privilege during the five weeks over which my tour extended, to preach the Word of Life thirty nine times, in twelve different townships; I was enabled also to visit seventy eight families at their own houses, for religious conversation and worship, a large number were likewise conversed with and examined for admission to the privileges of the church, and forty six children were baptized.

The above facts, which refer to a mere corner of our Home Mission Field,—may enable your readers to form some estimate of the work to which our branch of the church must give itself. Some means ought to be devised whereby the large numbers of presbyterians who are finding homes in our western forests, might be more frequently visited by ministers, organized into congregations at an early stage of their settlement, and otherwise cared for until able fully to support the ordinances among themselves. But I consider it enough in this place to call attention to the subject; it is one that has hitherto been too much overlooked by our Presbyteries and the church at large.

Oakville, March 10, 1858.

J. N.

Let sin, that worst of enemies, be conquered at home, and then enemies abroad will be more easily dealt with.

THE DESIGN TO BE SERVED BY THE PUBLIC ORDINANCES OF RELIGION.

'God is a Spirit, and they that worship him, must worship him in spirit, and in truth.' The worship of God whether public or private, is a most important duty, and the language of Christ teaches that there are certain requisites which are essential to acceptable worship. The service of God differs from the observances of superstition, inasmuch as the one is founded in knowledge, the other is fostered by ignorance. The more extensive our knowledge of God, and of the reasons of his service, we shall be the more confirmed in our duty, and be the more anxious to perform it aright. It will perhaps be of advantage to some who desire to worship God in spirit and in truth, to present a few reflections respecting the design to be served by the Public Ordinances of religion.

The Public Ordinances of religion are designed to bring mankind together—

1. To honour God. The whole creation bears witness for God, and shows his wisdom, power, and goodness, to be unsearchable, but man alone of all that live on the earth possesses the capacity to acknowledge his excellence and tell his praise. The irrational and inanimate parts of creation bear witness for God, to an extent corresponding to the place assigned them among his works. Is it not fitting then that man should bear testimony for God to an extent corresponding to the exalted rank which he holds among the creatures of our globe? The powers and faculties by which he is distinguished from the rest of the creatures with which he is surrounded, as they increase his indebtedness to God, so they increase his obligation to exercise these endowments for the honour of God. He stands pre-eminent above all the terrestrial works of God, and thus the rank assigned him in the scale of being, teaches that he ought more conspicuously to show forth his praise, and bear witness for his glory.

Man as a social creature experiences expansion of mind and elevation of feeling, by the assembly of others who hold the same views and cherish the same feelings, respecting some important object. And were our heart right with God, the company assembled to worship him would have a more animating effect upon our mind than anything pertaining to time. Angels incite each other in their song of adoration,—they cry one to another—"Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory." The redeemed in heaven unite with heart and voice in singing glory to God, and to the Lamb. And if we see God as he is revealed through Christ, are brought under the reconciling influence of the cross, and are animated with the love thus displayed we shall rejoice when he is honoured, and feel glad in the assembly of those who profess thus to show forth his praise. The exercises of the sanctuary are in themselves elevated, and elevating, so that the presence of others who are apparently of the same mind and heart respecting the claims of God, will give the exercises a peculiar influence, making us feel like the Psalmist when he said, 'I was glad when they said unto me, Let us go into the house of the Lord,—I have loved the habitation of thy house, and the place where thine honour dwelleth.'

The Public Ordinances of religion are designed to bring the people of God together—

2. To advance the honour of God in the world. We may honour God in our heart, we may honour him in our intercourse in the world, by regulating our conduct by his word, but when we assemble together in his house to engage in its exercises, we, by the very act, testify to the world that he is worthy to be worshipped. 'All thy works praise thee O Lord, and thy saints bless thee.' There is a