

column for subscriptions to the *Record*. Ministers and Missionaries ought, at the close of every year, to stir up their people on this head, from the pulpit, as it is really a matter of duty. Many of our members who have friends in the dear old Fatherland, and ability to pay for an extra copy or two, should send the *Record* where it is regarded with pleasure, both as showing the advancement of our Church here, and as a specimen of Canadian literature, few of which find their way across the Atlantic.

With regard to the literary part of the contributions, it is not so easy to tender suggestions—however, on one point there is no room for hesitation—our Pastors are all Missionaries, and have travels and tours in every direction every year, and yet how few sketches or descriptions of these tours do we get, and how interesting are the few we do get, only to mention Mr. Black's (Red River) expedition, and sometimes others, published, as instances. They give us a far better idea of the progress of our Church, and of the country, also and its inhabitants, than any mere statistics; and I think most of our ministers might find time to send sketches of their expeditions once a year at least. In this way we might learn a good deal about Lower Canada, from which very interesting part of the province we hear but very little, through the *Record*, although the Church is gradually extending there—I might allude to the Ottawa country too, where there are so many of our Highland kinsmen. Then sometimes a respected minister takes a trip to the "Old Country," or to the United States, in search, perhaps, of health, or of money to aid some religious and benevolent scheme, and why not give us a few ideas of his trip, or pencillings by the way?

I think each minister ought to give four contributions a year, of some sort, to the *Record*, and each representative elder at least one, and the Moderator ought to furnish a sketch of the meetings of Synod and Commission. Our students, who are acting as catechists, have also an opportunity of aiding, by their contributions, and need have no fear of censorious or hypercritical remarks on their productions, as they are our future hope, and from the abilities of those who have been placed in charges during the last two or three years, have little cause to fear any such. Sabbath-school teachers might also contribute little stories and anecdotes of their classes and pupils, which would be interesting to the more juvenile class of readers. The Ladies, also, who are generally most energetic in a good cause, might give accounts of the success and prospects of their valuable associations. Our respected Editor I do not need to mention, for his labours are unceasing, and deserve the warmest thanks of all the subscribers; and it is pretty much owing to him, and a very few energetic ministers, that the *Record* has assumed so respectable an appearance.

Hoping that, under the good hand of God, renewed and extended efforts may be made to promote the prospects and increase the circulation of the *Record*, I remain its sincere well-wisher,

ADVANCE.

Guelph, Sept. 9, 1852.

LONG SERVICES.

[FOR THE RECORD.]

In a late number of the *Record*, your correspondent, "GOOD INTENT," gave a sensible article on Things that might be mended. The paper was copied into some of the Religious Magazines in the United States, and, I believe, was read with approval by many Christians.

The protracted services in the Presbyterian Churches are productive of more evil consequences than "Good Intent" enumerated. They not only wear out the patience of those who hear, and keep many from the church altogether, but have a tendency to compel ministers to come

forward with more imperfect preparation. The exclamation, "what an awful long sermon!" might be repeated in respect of many prayers.—There can be no objection to the private Christian continuing as long in prayer as he can keep up the spirit of devotion. But no individual who is the mouthpiece of a congregation or promiscuous assembly should, in ordinary circumstances, exceed ten minutes or a quarter of an hour.—When the speaker drags in all conceivable subjects, and becomes discursive, the effect is to banish all devotional feelings, and to unfit the mind for receiving any good impression. Those who have no leaning to Episcopacy (for what true Presbyterian ever had?) find a practical argument for the hurry, in the long, rambling, unstudied prayers uttered in many pulpits.

It were presumption in me to prescribe any precise time for religious exercises, or to measure devotion by minutes. I would simply suggest that the ordinary Sabbath exercises in the Church should not, at a single diet, exceed an hour and a half, or an hour and forty minutes. This would afford sufficient time for the faithful minister in two diets to deliver as much matter as he can have thoroughly prepared; and certainly it will afford subject of reflection sufficient to engage the minds of common hearers. We hear of ministers preaching twice a day for weeks together; and there are preachers who can repeat so many sermons to good purpose, when they are itinerating, and have no pastoral duties pressing upon them; but for any settled minister to get up more than two good sermons a week, is to task himself beyond his strength, to the prejudice of his other duties, and the damage of his hearers. When we read of a dozen or a score of good sermons being delivered consecutively by a minister, on as many days, and good having been done by them, the mind instinctively adds the notice to those of other impostures, such as, "Writing taught in six easy lessons"—"Latin in twelve lessons, without a master," &c.

But what I had chiefly in view in calling attention to long services, was to suggest, as *Good Intent* has already done, that on a sacramental occasion, there should be a radical reform of the usual practice. It may be thought, and by some will be set down as a dangerous innovation on the custom of our pious forefathers, to descend from a scale of from four to ten hours duration, to less than two hours. It is not necessary to enumerate the evils resulting from long protracted communion services. One thing is palpable to all who attend city churches, that with the exception of the communicants, few other of the exhausted hearers remain, even as spectators of the most solemn and delightful part of the day's exercises. It is painful to see the church half emptied after the "action sermon." Now, Sir, I would respectfully request you to call attention through the *Record* to the following suggestions, in which I know that many, very many, of our pious people concur, viz that instead of a long discourse, there be a short practical address with the "fencing of the table," that all the communicants be seated together in the front pews nearest to the pulpit, or in the place where they can be most conveniently served by the elders; and that instead of half a dozen table addresses, the whole be included in one, and the solemn services concluded by praise and prayer—the whole would not occupy much more than the time above named, and should in no case exceed two and a half hours. Then after an interval the services might be resumed, having a special reference to the business of the day. Lest this should be considered too great an innovation, the practice which prevails in some of the American churches, might be adopted—to have three diets.

To a simple-minded man it seems strange enough to hear of ministers requiring assistance on such occasions. The idea occurs very naturally to the mind that there is just as much need of a relay of hearers as of speakers. Were it not for the risk of stripping my communication of its

brevity, perhaps its only good quality, I would enlarge on this subject, and also refer to the "loud speaking," a very common accompaniment of "much speaking," but I forbear.

Quivrs.

Sept., 1852.

SABBATH OBSERVANCE MEETING.

The meeting for the consideration of this subject, was held on the 17th ult., in the City Hall. The Hon. James Harvey Price took the Chair, and after prayer by the Rev. Mr. Geike, opened the meeting with a short and pointed address.—The following resolutions were then passed, with addresses from the movers and seconders:—

Rev. Professor Lillie moved the first resolution, seconded by the Rev. Mr. Robinson:

1. That the Weekly day of rest is of Divine authority, and of permanent and universal obligation.

Moved by the Rev. James Pyper, D.D., seconded by James Lesslie, Esq.:

2. That Sabbath observance is essentially connected with the physical and social well-being of man, and that its neglect is highly prejudicial to the best interests of every community.

Moved by the Rev. Robert Johnson, seconded by the Rev. Mr. Sanson:—

3. That public abuses of the Sabbath, by labour in the Post Offices, by unnecessary transmission of Mails, by steam vessels and railway travelling; by the keeping open of Public Houses and otherwise, are much to be deplored, and that this meeting resolve to petition the Legislature and Executive in favour of a strict observance of the day of God, in connection with public business, and especially the Post Office.

Moved by Rev. Robert Burns, D.D., seconded by Thomas Clarkson Esq.:

4. That an Association shall be formed in Toronto for promoting the better observance of the Sabbath, and protecting it from abuse.

Moved by A. Christie, Esq., seconded by G. A. Pyper, Esq.:

5. That the following shall be a Committee named for this purpose, with power to add to their number, and that they be authorised to a Joint by-laws for their regulation.—

Ministers of the Gospel of the different denominations who shall curd their names—with Messrs. J. S. Howard, J. H. Hagarty, W. Marling, E. F. Whittemore, John McMurch, William McMaster, David Buchan, John Elliot, Andrew T. McCord, Nathan Gatchell, Robert Dargavel, Thomas Clarkson, John Nasmuth, James Lesslie, Richard Brewer, R. H. Brett, and Peter Freeland.

Secretaries—Who shall also be Conveners—Rev. Dr. Burns and Rev. Dr. Pyper.

Assistant Secretary and Treasurer—Mr. Jas. Fraser, Accountant, King Street.

The Hall was well filled, and great interest appeared to be felt in the cause by the townspeople. We regret to notice that two journals, the *Leader* and the *Colonist*, have distinguished themselves from the rest of the press, by open and undisguised opposition to the movement now being made on behalf of the Sabbath.—*Globe*.

PRESBYTERIAN CHURCH IN IRELAND.

At Armagh, the eighth day of July, one thousand eight hundred and fifty-two years— which day the General Assembly of the Presbyterian Church in Ireland being met and constituted—*inter alia*—

The Assembly proceeded to receive reports from the Directors of Missions.

The Rev. Wm. McClure, Secretary, read the report of the Colonial Mission.

Moved and agreed to, that this report be received and adopted, and that it be printed and circulated amongst the congregations of this Church.