

The Record.

TORONTO, OCTOBER, 1859.

COLLECTION FOR SYNOD FUND AND BUXTON MISSION.

By appointment of Synod the annual collection in behalf of the Synod Fund and Buxton Mission will be made in all the congregations of the Church on the third Sabbath of October. It is hoped that in all cases the collection will be made, and that due intimation will be previously given. Should any previous arrangements, or necessary circumstances render it unadvisable to take up the collection on the day named by the Synod, it should be attended to on the first convenient Sabbath thereafter. The collection, too, should be taken up not only in congregations under the charge of Pastors, but also in congregations and stations supplied by missionaries.

The object of the collection is twofold. It is in the first place to provide for necessary expenses connected with our ecclesiastical organization, such as the salary of the Synod Clerk, expenses of the office of the Church, printing minutes of Synod, &c. These expenses are inseparable from the setting up and maintaining of our Synodical action, and it is of course the duty of every congregation on the roll of Synod to bear a share in sustaining these expenses.

The object of this appeal to the congregations of the Church is also to provide for the support of the Mission among the coloured settlers at Buxton. The salary of the missionary, the Rev. William King, and part of the salary of the teacher has to be provided for. It is contemplated that in course of some time the mission will be in a great degree self-sustaining. But at present it must mainly be supported by the Church. The settlers have almost all been refugees from bondage, and it will be easily understood that they cannot at first be expected to support their own missionary and teacher, as well as provide for their families. Particulars connected with the Buxton Mission will be found in the report which was published in the August number of the *Record*. The number of communicants is sixty, twelve of these having been received during the past year. The number of children attending Sabbath Schools is from 80 to 100, and day schools about 90.

It may be stated that at the end of the last financial year there was a balance against these combined funds of five hundred dollars. We trust that the collection will be sufficient to wipe off this debt, and to cover all necessary expenses for the year. A reasonable collection from each congregation would be sufficient for the purpose. We trust then that the collection, the first that is asked after the ingathering of the harvest, will be liberal, and such as to mark the spirit of gratitude which should at present prevail.

THE REVIVAL IN IRELAND.

The papers received weekly from Ireland continue to give detailed accounts of the continuance and spread of the revival in the north of Ireland. In some places where the work at first manifested itself, public excitement has in a great measure subsided. But the effects have not disappeared. The Editor of the *Londonderry Standard*, after referring to the fact that public excitement had to a considerable extent subsided, goes on to give an account of some of the visible results of the revival.—He says:

"There is a spirit of life and vitality among the people—an elasticity of soul that refreshes wherever it is brought in contact with the unconverted. Formerly Christians did not like to state the truths of the Gospel to their acquaintances or travelling companions; now the professors of saving grace would deem it an offence did they not, in all earnestness and simplicity, make known to others the way of salvation, and the assurance of faith which they have received. The attendance at the ordinary service of the Lord's Day is far greater than ever it was before, and the intelligence of the audience regarding divine things has produced its own fruit in the pulpits.—The people now intelligently know and feel the great truths of Christianity propounded by the faithful ministers of Christ, and the pastors are thereby refreshed in their own souls, and stimulated to greater exertions on their behalf. Prayer-meetings are everywhere well attended, and the laity in rural districts frequently conduct these interesting services themselves. The increasing desire to possess copies of the Bible was evinced by our report, in a late *STANDARD*, of the number of Bibles bought from the Depository of the Londonderry Auxiliary to the Edinburgh Bible Society; and the increased circulation of God's blessed Word must contribute largely to the instruction of the great body of the people in the things that belong to eternal life.—Thus the genuineness of the work is tested, and the result is everywhere in favor of its being of God. There is no extravagance—no excesses manifested that can give an excuse for the sneers of those writers who, at the present day, try to deery the preaching of the Gospel, or of a revived religion among us, as an outburst of religious ignorance and fanatical zeal. On the contrary, all is order and propriety; and those extraordinary features of the movement, which in some places found a footing, happily did not occur in our midst. There were prostrations certainly; but as these may be accounted for by natural causes, we do not rely upon them as evidences of conversion, while at the same time we do not venture to state that these prostrations were not the result of strong conviction for sin. The intelligent portion of the community have been most impressed, and in their cases no prostrations have taken place, although genuine conversions to God might be counted by hundreds. As might be expected, under these circumstances, there is an increased attendance at public worship; there is among evangelical Christians especially, a desire to observe the sanctity of the Sabbath to an extent never before known among us; God's word is read and studied, and the precepts and commandments of Christ in the Gospel are so observed as to produce improved habits of morality in society at large. These are not isolated cases of improvement; they are the distinguishing marks of the late Revival of true religion in our midst.

The paper from which we have just quoted

contains a very judicious letter from the Rev. J. Kennedy of Newtownnabady, on the subject especially of the physical manifestations so often referred to. We give the greater part of the letter, which we think is worthy of a careful perusal. Passing over his introductory remarks we give his conclusions with reference to the work now going on.

First, It does appear to me perfectly unphilosophical to attempt accounting for many of the phenomena, especially the spiritual, apart from a supernatural agency, at work in society. Attempts have been made to account for these phenomena by mesmerism, electro-biology, nervous sympathy and imitation, and to prove that the whole is artificially got up by one party operating on another, through certain mysterious laws of our moral and physical nature. Now, it may safely be admitted that mere nervous influence may go far in many cases in producing bodily impressions—that persons of nervous temperament may have only been frightened into the screams and cries for mercy they have uttered, and that, instead of all cases of bodily prostration being indubitable cases of conversion, many of them may have been the result of other causes than the operations of the Holy Spirit. All this may be safely admitted, and the disciple of science or the mocker be not one whit nearer making his conclusions good. Let him account for the following facts.—1st, Many cases of impression are daily occurring when there are none of the circumstances present he deems necessary to produce them. The practised professor of mesmeric science may, no doubt, after lengthened operation, produce strange effects on the human system, and persons, by the force of terrifying circumstances, may be driven into a state of terrible nervous excitement; but how can these effects be produced when the cause is not present? Many cases of impression occur under the most quiet and most subdued preaching, where nothing exciting or alarming is being said, but such subjects as the 'love of God' are being treated. In a country village in this neighbourhood, where a number of persons were assembled in a weekly prayer meeting—neither minister nor convert being present—but everything conducted in the usual quiet way, eleven cases of impression took place.—Many persons, too, have been impressed in their own houses who had never been at a Revival meeting, and who knew scarcely anything about the matter. Where, in such cases, were the conditions necessary to make the impression if it was not the result of some spiritual agency at work? 2d, While in some cases it may be safely admitted that the bodily impressions have been due to excitement, how can merely physical laws produce permanent spiritual changes? Will electro biology make a man delight in prayer who was a stranger to it before? or mesmeric passes reform the immoral, or conform to the image of God?—Let some philosophical objector try how far, by nervous sympathy, &c., &c., he can go in reforming a drunkard or profane swearer, and then account on his principles for the fact that many of those brought under the influence of the present movement are examples of the most wonderful transformation, and, in fact, spiritually are "new creatures." 3rd, Is it not a strange fact, and irreconcilable with the opposite theory, that religious communities, not holding the doctrines of the Cross, nor believing in the personality and gracious operations of the Holy Ghost, and, therefore, who have not been praying for His saving influence, have been unvisited by any of those impressions occurring amongst others? Are not Arians and Roman Catholics just as