

us should be eradicated; and one effectual means for this is humiliation before God.

Another cause of humiliation before God is the profanation of the Sabbath. We speak not at present of its desecration by the votaries of the world, but of the manner in which it is profaned by some professing Christians; and, therefore, if Sabbath reform is to be promoted with effect, it must begin with the Church. The world has seized upon the Church, and infused its spirit into her very vitals, so that the most spiritual of her people have too much given way to its leavening influence. How painfully evident is this in the conduct and practice of many of our Church members on the Lord's day. witness, for instance, their conversation on the way to and from the house of God.

Irregularity in waiting upon ordinances exists to a fearful extent in the professing Church. In too many instances, the newspapers, books, business letters, Sabbath visiting and worldly conversation are allowed to engross the greater part of that time which ought to be devoted to the exercise of religious worship. What hope of a revival can we entertain with such a state of things within? May it not be said of this one sin, "There is an accursed thing in the midst of thee, O Israel," thou canst not stand before thine enemies? Let us humble ourselves greatly before the Lord, for all our sins, and especially for this one sin so glaringly prevalent—the sin of Sabbath desecration in the Church—and let us earnestly cry, will not thou revive us again, that thy people may rejoice in thee?

D. McLEON,
CONVENER OF COMMITTEE.

All communications connected with the Record and the General Agency of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

Remittances in behalf of the Widows' Fund, and Communications connected with that Scheme and the Home Mission, to be addressed to "REV. ALEX. GALE," Mount Albion P.O., C.W.

TO CORRESPONDENTS.

"The Morning of Life" will appear in our next. Communications intended for the *Record* should be in the Editor's hands by the 15th of the month.

THE RECORD.—Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

The Record.

TORONTO, OCTOBER, 1853.

"THE RECORD"—PROSPECTUS OF THE TENTH VOLUME.

The present number completes the ninth volume. We are happy to state that the circulation is gradually increasing, though undoubtedly it ought to be much greater than it is. We earnestly call upon Presbyteries and Sessions to carry out the recommendation of Synod, and adopt measures for promoting the circulation of the *Record* among the members and adherents of our church. We are most anxious to obtain one person at least in each congregation to act as agent, correspond with the Publisher when necessary, and remit subscriptions. At present there are large arrears due, some having received the *Record* for a number of years without ever having paid anything. And sometimes a subscriber, in these circumstances, sends a commu-

nication intimating his intention of giving up the *Record*, never thinking of the debt he has incurred. Such conduct is manifestly unjust and dishonest. We earnestly request those in arrears to remit as soon as possible, and would urge on all to pay in advance. Were all our present subscribers to remit punctually, the *Record* would even now pay, and thus relieve other funds which have to be taxed for the expenses of the Agency of the church; while, were the number of subscribers to be increased, as might be done in almost every congregation, our publication would not only pay all expenses but yield a handsome sum for the missionary objects of the church.

In commencing a new volume, we desire to feel deeply the responsibility resting upon us, and shall make it our constant and earnest endeavour to render the *Record* worthy of support. Besides recording the proceedings of our church courts, and the progress of the church throughout the land, we shall as heretofore direct the attention of our readers to subjects calculated to prove interesting and useful. Christian Missions, the Progress of Temperance, Sabbath Observance, Sabbath-schools, our Presbyterian system in doctrine and government, and the struggles at present going on between Evangelical truth and Popish bigotry and despotism, shall all, from time to time, receive attention. Nor shall we be unmindful of the young, but endeavour from month to month to present something interesting specially for them. In our endeavours to fulfil the important trust committed to us, we earnestly solicit the forbearance, the support, the co-operation and the prayers of all the true friends of our Church throughout the land.

THE TIMES IN WHICH WE LIVE—THEIR DANGERS.

In the present day the public mind is no longer in a stagnant and dormant state. The energies of man are thoroughly aroused, and activity and life prevail throughout every department of business. And, so far, the present state of things is favourable to the advancement of religion. For assuredly there is greater hope of impressing a mind that is in an active, inquiring condition, than one whose energies and powers are all dormant. It is only when the vessel is in motion through the waters that the helm influences and directs her. It may be turned in any direction, when the vessel lies motionless, and no effect is produced. And just so it is, that when mind is in a living, active state, influences may be brought most successfully to bear upon it. We say then, that so far as life and activity prevail, the state of things is to be regarded as favourable to the growth of religion. But still there are many dangers to which professing Christians are exposed in our day. There is a danger of their becoming completely secularized—of their becoming so absorbed in things that are seen and temporal, as to be unmindful of those things which are unseen and eternal. There is a danger of the world, like a huge loadstone, drawing the hearts and minds of men from God. There is a danger also of their losing their tenderness of conscience, and becoming unscrupulous as to the means they may adopt for the advancement of

their worldly interests. So keen is the competition in every department of business, so eagerly are men engaged in their worldly business, that they are under great temptation to employ means which the precepts of God's word would condemn. There is a danger of speculation taking the place of sober, honest, straight-forward dealing. We fear many may fall into the snare into which Demas fell. And, therefore, it is needful that Christians be jealous over themselves with a godly jealousy, and watch and pray against the influence of the world. Let them not follow a multitude to do evil. Let them not countenance sin, however high and influential the individuals may be by whom it is committed. And we must say here that we were sorry to notice, that, on a recent occasion individuals high in station, and possessing great influence in connection with the present improvements in Canada, were guilty of the sin of pursuing their journey on the Sabbath day. Let Christians, in short, remember that they are to be witnesses for God. Let them live so that others may take knowledge of them that they have been with Christ; and amidst the bustle of business, and the excitement of public affairs, let them not forget that they have meat to eat that the world knows not of; and that it is alike their duty and privilege to walk with God—to walk in the light of His word, and in the light of His gracious and reconciling countenance.

PROTESTANT UNION.

We observe that several of the newspapers of the Province have been discussing the expediency of a great Protestant coalition. We, of course, do not sympathize with any who may, for merely political objects, argue either for or against such a coalition. And in our day there are too many with whom political objects are paramount. But we certainly think that the time has come when there should be union among those who cleave to the great principles of the Bible—union in contending "for the faith once delivered unto the saints"—union in seeking to diffuse the healthful influence of a pure gospel—and union, too, in seeking to guard against the evils, social and temporal, as well as spiritual, that undoubtedly must flow from the extensive influence which Popery wields in the present day. Writers of all classes and views tell us of the social degradation, the ignorance, the poverty and servility—prevalent in countries where Popery holds the sway. And yet we find many in the present day, who, from indifference or blind facility of disposition, yield up point after point to popery, and are ready to denounce as narrow-minded zealots those who would address to them a friendly caution. We seek not to arouse Protestants against Roman Catholics, but we think it high time that true Protestants should be aroused to a sense of the importance of their position, and of the necessity of greater earnestness in preserving in their purity and efficiency, the principles and institutions which should be so dear to them. Mutual jealousies have kept at too great a distance those whose principles are in the main the same. It is time to seek greater union and more hearty co-operation.