

suggestions that may occur to you, as likely to prove of use for the information and guidance of the Committee.

It is respectfully and earnestly recommended, that ministers or kirk sessions throughout the Church supply answers to such of the above questions as their position and circumstances may enable them, on or before Thursday, the 29th of April.

All communications to be addressed to Rev. R. F. Burns, Kingston, Convener of Committee.

[FOR THE RECORD.]

### VIEWS OF LONDON, CANADA WEST.

"Walk about Zion, and go round about her, till the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Psalm xl. 12, 13.

London was in a commotion when we first saw it. The late Governor General Lord Metcalfe, having been hourly expected on a visit to it, soldiers and other inhabitants were in high expectation. We had left the road and retired to a friend's house, when lo! in a little, the thunder of the cannon announced that the representative of royalty had arrived.

What we desire to do at present, however, is to direct attention to the moral and spiritual interests of this town, not forgetting at the same time, natural scenes and providential events; as it is the same God who rules in every department. The year to which we have referred in the outset, was 1843. Dundas-street had then a great many frame buildings, though now studded over with numerous brick erections, and the population increasing proportionally. The present population of London is 7000, and the following is the number of places of worship: three Methodist buildings, one Episcopalian, one Popish, two Presbyterian, one Baptist, and one Congregational. There is here a branch of the Bible and Religious Tract Society, in a flourishing condition. It is well that it is so. We were lately led to wish that we had for these provinces, twenty thousand copies of the "swearer's prayer." This little tract should be circulated very extensively among our military and sea-faring population, not forgetting at the same time our stage-drivers, "for because of swearing the land mourneth." The cause of Temperance is progressing here likewise; and it is interesting to notice, that a resolution of the Town Council was passed in February, this year, reducing the number of taverns from forty-seven to twenty. It were well if the Church of Christ generally took a deeper interest in this subject, than she has done heretofore. There is in London also, a Mechanics' Institution, with an excellent library attached to it.

The Presbytery of London, in connection with the Presbyterian Church of Canada, commenced in July, 1848. At its first session there were present, the Rev. Messrs. McKenzie, Graham, McKinnon, McColl, and Sutherland, and a few elders. It was customary at such meetings, before we had a minister settled in the town, for one of the minister's to give an evening discourse to the congregation. On the evening of the first Presbytery, we preached from a portion of the 1st chapter of Paul's epistle to the Philippians.—May all in the sacred ministry be able to say with the Apostle, "God is my record, how greatly I long after you all in the bowels of Christ Jesus." Missionaries visited this town occasionally from 1834 to 1843. It was in the latter year that St. Andrew's congregation was organized, and elders ordained, and thenceforth missionary visits became more frequent. In October 1850, the Rev. John Scott was ordained minister over it.

It was the second ministerial ordination which had taken place within these walls, and solemn to think, on the day when the second went in, the first was deposed, he being the person, who had been ordained a few years previously in London, to watch over the spiritual interests of the flock at Amherstburgh. May he that thinketh

he standeth, take heed lest he fall. St. Andrew's congregation is at present in a flourishing condition, and the following are some items of information about it. Communicants 150, adherents 500, a male and female Bible Class, the former taught by the minister, and the latter by John Fraser, Esq., one of the elders. Mr. Clarke, another of the elders, has long taken a lively interest in the affairs of the congregation, but this is so well known that it is needless to enlarge. The Sacrament was lately dispensed in this place. It seemed to be so far as man could judge, a season of more than ordinary solemnity, and of assiduous attention to the means of grace, public and private. Ministers appeared to go forth in the might of the Lord, and other Christians looked as if re-invigorated. One intelligent believer told us that he never had had such clear views of salvation at any former period, and that he felt selfishness overborne in him, and that his communion was sweet. It is hoped that more than one Jacob had been wrestling for the blessing, and more than one Cornelius present, waiting to hear what God would speak. There was mourning in public, and in private, at the sight of the purged Saviour, and at the same time a rejoicing of heart on the part of those who were thus seeking the Lord.—May the ordinances also have conveyed a blessing through the power of Him, who could not see the city without weeping over it, to those who hitherto might have been at ease in Zion. On Monday, the last day of the feast, after the officiating minister had concluded the services, the annual Congregational meeting was held, and a statement of the financial affairs submitted by Mr. Begg, Treasurer. At this meeting it was also agreed to erect a gallery in the church, partly with a view to accommodate those of the military, who might be disposed to attend the ministrations of our church in this place. At the close of this meeting, those present constituted themselves into a Missionary Meeting, and after hearing a few brief addresses, concluded with offering praise to the God of our salvation, breathing at the same time the prayer that the whole earth might be filled with His glory. One of the elders of this congregation died last year, on the 26th of September, in Toronto, and his remains now sleep in the dust, on the east side of St. Andrew's Church, London.

The late John Michie, Esq., was a native of Aberdeenshire Scotland. He was of a most gentle and loving nature, and liberal in his contributions to the cause of Christ. Friends and relatives lament the loss of one cut off in the mid-time of his days. He came to London in 1811, and was chosen one of the elders in 1843. We remember a saying of his, made after a prayer-meeting, viz., "that a man might be at Jerusalem and yet not see the King's face."—we may add yes, but he cannot be in the Jerusalem above, without beholding the King in His beauty.—Blessed are they, saith the voice of the Son of God, who mourn, for they shall be comforted. In his last sickness, Mr. Michie often referred to some of his deceased friends, and regretted that he could not fix his attention more fully, on the great objects of eternity, intimating that the day of health should be the great time for that. May the Lord cheer the afflicted family, as He did the mourners at Bethany. Weep not as those who have no hope, thy husband shall rise again, and again shall thy father appear, when the mystery of God will be finished. Thou hast still the means of grace, and many providential blessings showered down upon thy path. The Chinese primrose still blooms beside the window, and it blooms even when snowy winter is all around. The Bible is still on your table, and Jesus is still with you.

At our last visit to London we found the Congregational music advancing well, especially was this the case with the choir. The Church in general should give more attention than ever to this lovely science and art. If we had a Mr. Begg in every congregation, things would progress ra-

pidly. One of the most devotional men of the Old Testament times, was at the same time one of the most musical. He was not only a Psalmist, and King, but also the Sweet Singer of Israel. In making his fingers sweep along the notes of his much-loved lyre, he sung at the same time the high praises of Jehovah, with his voice, with his heart, and with his understanding also.—"Music," observed the late amiable and accomplished Leigh Richmond, who had himself so much of the spirit of the son of Jesse, "music, when brought into the service of religion, is one of the most delightful, and not least efficacious means of grace." I pretend not too minutely to conjecture, as to the actual nature of those pleasures, which after the resurrection the re-united body and soul will enjoy in heaven, but I can hardly persuade myself, that melody and harmony will be wanting, when even the sense of hearing shall itself be glorified.

When in London various hand-bills attracted our notice—most were unexceptionable and even praiseworthy—one told about a meeting of the Bible Society, and another about an assemblage of the Daughters of Temperance; but what was our astonishment at seeing another, which had been posted up, informing that the celebrated seer from Detroit, could be consulted for a certain charge at the Robinson Hall, on fortunes, marriages, &c. It has long been understood by reasonable men, that the way to preach down error, is to preach up truth. It was suggested to us by a friend that passages from the Prophet Ezekiel, against consulting soothsayers should be printed, and posted up beside such hand-bills. And we throw out this hint in the hope that the good people of London will henceforth act upon it. Let us give a brief example.—The celebrated seer from Detroit, after an experience of seven or eight years, can be consulted, &c. Ezekiel xiv 9, 10, 11.—"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him, from the midst of my people Israel. And they shall bear the punishment of their iniquity, the punishment of the prophet, shall be even as the punishment of him that seeketh unto him. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions."

W. G.

[FOR THE RECORD.]

### A WORD TO THE YOUNG,

YOUR TIME.

You have been often told, in the Gospel of Peace, of "the accepted time"—the time in which the Father, in his long suffering, is waiting to meet you returning to him, to embrace you and own you as his dear children.—The time in which he comes near to you and offers his unspeakable gift, his beloved Son, with all the treasures of his love, and urges upon you to receive his Holy Spirit, with all his communicable fulness of wisdom, love and power.—"The accepted time"—the time in which the Saviour deals with you personally, saying, "Let me embrace you and bear you on the broad shoulder of my boundless merits,—let me heal the wounds of your spirits and your hearts,—let me put upon you this white raiment,—let me bestow on you this gold; this weight of gold to enrich you,—let me apply to your eyes this eye-salve that you may clearly apprehend the glory of my person and my kingdom,—let me raise you up and honour you and invest you with the glory of my Father's household. This is the time in which the Holy Spirit is persuading you to be reconciled to God through the mediation of Jesus.—The time in which He is unfolding to you the tremendous doom awaiting the workers of iniquity, the unchangeable demands of the law of Jehovah, your nearness to the world to come and the boundless eternity be-