

which is about four miles from the new Church in Gwillimbury; so that these stations might be under the care of one Pastor. On Sabbath forenoon, 8th inst., I addressed a large and attentive audience at West Gwillimbury; and at 4, P. M., reached Lloydtown, about 10 miles south west, where a goodly number of people were assembled in the Methodist Church, which has been kindly opened for our accommodation. The most of the Presbyterians came from a distance of several miles, and I was informed that there are very few about that village, the greater part of those who meet there residing between the 7th and 11th lines in King.

I had another appointment on Monday, at a School house on the 11th line of King, 4 miles from Lloydtown; and at 8, P. M., I addressed a few families assembled in a private house. This latter place is not one of our regular stations. There are several Presbyterian families in King, who have become rather careless about the preaching of the Gospel, and need the visit of a zealous and judicious minister to rouse them to a suitable interest in the solemnities of the Sabbath.

I was very much fatigued on some evenings between riding several miles in the sun, and speaking as soon as I arrived at a station; but I enjoyed better health than since I came home; and upon the whole I was pleased and refreshed with the journey.

As I formerly stated I have two stations in Esqueving, and two in Chinguacousy, on alternate Sabbaths. We have 15 or 16 families connected with the Hornby congregation, but since the Church was shut against those who built it, because they would not adhere to the Establishment, we have had to remove to a School house 2½ miles to the north east. Some of the families reside in Trafalgar, several miles distant from our present place of meeting. Such is the effect of the want or neglect of the regular administration of Gospel ordinances, that the people soon cease to make any effort to enjoy the preaching of the Gospel, or to unite in the Public Worship of the God of their Fathers. Many, unless the place of worship be convenient to their homes, will not attend. Such persons shew by their conduct that they take little interest in and that they understand not, the spiritual exercises and enjoyments of the sanctuary; they have not experienced the joy of the Psalmist, when it was said to him, "Let us go into the house of the Lord," (Ps. 122 l.)

The Sabbath is frequently desecrated by the practice of visiting friends or receiving visitors, without any spiritual end in view. This tends to destroy any good impression made upon those persons by the public services in which they may have engaged, to indispose their minds for further duty, to bring guilt upon the conscience, and to expose the soul to spiritual barrenness.

I believe the experience of the most mature Christians will verify this statement—that vital religion in the soul will prosper in proportion as Christians devote their whole attention on the Sabbath to spiritual things, and to the public and private duties enjoined in the Word of God. If we wantonly neglect any duty, we cannot expect a blessing upon the performance of others. The Sabbath was indeed made for man; but for man's spiritual advancement in meekness for heaven, that rest that remains for the people of God.

The Presbyterians of Norval are few in number, but those families in Esqueving formerly connected with Hornby, intend to unite with them, and thus a congregation may be formed. There are above thirty families connected with the Free Temple Church, Chinguacousy. There we have generally a good attendance; their new Church being well filled. Some families that would not formerly join our Church, have connected themselves with us, and take a lively interest in the great reform movement in Scotland and Canada. This congregation presents a promising appearance at present. In the East of Chinguacousy we have generally between 50 and 100 hearers, though there are not many families connected with the congregation, and some disposed to join are several miles from our place of meeting. This congregation consists of those who left the Rev. A. Bell, when he joined the Synod of Canada, and of those who lately separated from him in consequence of the disruption of that Synod. They were formerly one people, and they are again united in supporting common principles.

From various causes there are now very few Presbyterian families in this neighbourhood, some have joined other denominations, while several families have removed to the West. The two stations require a minister to themselves, and had they one settled among them much might yet be done to revive the interests of religion and Presbyterianism, and several families be added to the number of those who have joined us. There are, I believe, about thirty families connected with Union Church, Leqnesung, and about the same number in Caledonia West, seven miles from the former place.

The work of visiting and catechising, in so far as I have been able to attend to it, has been very pleasant.

In looking forward to the work and the duties of the Ministry, I have been often perplexed and discouraged at the difficulties which surround our path, and disposed to brood over them and my own inability to discharge such awfully responsible duties—but at such times I have been encouraged by the enjoyments connected with religious conference in families, and assured that if Ministers of Christ have peculiar trials, they have also peculiar joys to support and animate them in their Master's service.

The Rev. Mr. Leshman, one of the Synod's Missionaries, has for some time been employed in visiting the vacant stations in the Presbytery of Hamilton—Caledonia, Guelph, London, Esford, Aldboro', Chatham, &c. He will be occupied a few weeks longer in the Western section of this extensive Presbytery.

Mr. Sutherland is discharging the duties of Catechist at Aldboro', Orford, and Dunwich—and Mr. McPherson at Lekeard, Mass, and Zone, with much acceptance. Mr. Angus McCou, in accordance with the arrangements proposed by the Presbytery of Hamilton in behalf of Mr. McMillan has been transferred to Williams for a season.

A Missionary possessing the Gaelic language has recently been appointed by the Free Church for Lower Canada. He must be near his destination by this time, if he has not already arrived. Mr. Andrew Melville, whose application to be taken on trial for Licence was before the last General Assembly of the Free Church, has, by the advice of the Colonial Committee, transferred his application to the Canadian Church, and comes out highly recommended. We also learn that two Probationers of the Irish Church, have recently arrived in Canada, intending to seek admission into this Church.

The Rev. Henry Gordon, of Ganonoque, has recently made an extensive Missionary tour in that very destitute section of the Presbytery of Kingston, lying between the St. Lawrence and the Ottawa. Mr. Gordon's visits have, as we learn, proved very refreshing to our destitute people in these regions. We rejoice in the prospect which seems to be now opening up for the settlement of several faithful ministers in that quarter.

We have also to notice here the justly prized and extensive Missionary services of the Rev. Dr. Burns, who is indeed most abundant and indefatigable in his labours, and who has refreshed by his visits many of the waste places of the land during the last two months. Within that period he has visited Darlington, in the Presbytery of Cobourg, at the special request of the Rev. Mr. Steele, who, it will be noticed, has been recently ordained to that charge. Within the bounds of his own Presbytery, the Dr. has visited Scarborough, Markham, Vaughan, West Gwillimbury, Oakville, Chinguacousy, Caledonia, and Esqueving, preaching and addressing numerous assemblages of our people in these various localities. He has also visited Dumfries, preaching at St. George, where the Rev. Mr. Roy, of the Secession Church, is settled, who, with his excellent Elder, Robert Cairns, Esq., cordially welcomed the Dr.; and on the special invitation of Mr. Bayne, he addressed a numerous congregation in the extensive mill premises belonging to J. B. Ewart, Esq. Thereafter he proceeded to London, according to previous appointment, and in conjunction with the Rev. Donald McKenzie, of Zorra, dispensed the sacrament of our Lord's Supper there, on Sabbath, the 3rd instant.

Within the bounds of the Presbytery of Toronto, the Rev. Mr. Harris continues to supply several of the vacant stations; and Mr. Wallace continues to

labor in Chinguacousy and Esqueving, and Mr. McKinnon at West Gwillimbury, and places adjoining. Messrs. Black and Dickson, students in our Theological Seminary are also engaged in occasional Missionary labours—the former at Oakville and Trafalgar Mills, the latter at Caledonia. Mr. Gray still occupies his stations at Rawdon and L'Assomption, within the bounds of the Presbytery of Montreal.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

CONTINUING our brief sketch of the proceedings of the Assembly, we would now direct the attention of our readers to the Report on the state of religion, which was read by the Rev. Dr. Macfarlane of Renfrew during the evening session of Tuesday, 27th July. This Report is a valuable document, and we would gladly transfer it to our pages could we afford room—believing that it would supply many useful suggestions applicable to Canada. We can, however, only state that after an acknowledgment of the low state of religion generally, the Report proceeds to recommend various means to be employed by the Church for deepening impressions already made, and promoting a revival of vital godliness. 1. Presbyterian conferences on the state of religion, which have been found profitable already in leading many of the brethren to confess their faults one to another, and to ask counsel of one another respecting the things of God. 2. Periodical meetings of sessions for the same purpose—meetings of discipline—the proper admission of candidates to sealing ordinances, the setting up and conducting of prayer meetings, subaltern school teaching, and the employment of special ministers for the evangelization of the ignorant and irreligious, would be among the subjects proper to such conference, and the results of them ought to be reported by the session to the presbytery from time to time. 3. Special and greatly extended organization for carrying the truths of the gospel into every dwelling—founded on the duty incumbent on as many as know Christ to commend him to others, and to serve him in this very work, saying "every man to his neighbor, and every man to his brother—know ye the Lord?" 4. The appointment of deputations to visit all parts of the Church, and especially the employment of such ministers as possess particular qualifications for evangelistic labors, to pass from town to town—after temporary service—devoting themselves to such services as might be most likely to reach and profit the masses of city population, at present lying in ignorance and ungodliness. And 5. A solemn warning issued by the assembly against intemperance and prevalent drinking usages, with an injunction to ministers to preach on this subject on an early day—and to sessions to be observant of irregularities of this kind occurring among church members, and to deal with parties falling into them—to presbyteries, also, to report on the causes and inducements to intemperance. Such is the substance of the suggestions offered in this report. Of the many interesting and impressive addresses which this Report occasioned, we can only give that of Mr. Macbride, of Rothsay, respecting the revival of religion in Knapdale, Argyleshire, which is as follows:—

"The Rev. Mr. Macbride of Rothsay was then requested to come forward and give the Assembly some account of the revival of religion which had taken place in Knapdale in connection with certain visits he had paid to that quarter during the past winter. Mr. Macbride explained that in the latter end of autumn and the beginning of last winter, he had made a tour of the Western Highlands and Islands, which occupied him about nine