

The Record.

TORONTO, MARCH, 1858.

ANNUAL COLLECTION FOR MINISTERS' WIDOWS' AND ORPHANS' FUND.

By appointment of Synod, the collection for this important object should be made on the third Sabbath of the current month. It is hoped that in every congregation the collection will be made, and due notice previously given.

To the intelligent and reflecting members and adherents of the church, this object will sufficiently commend itself. It has hitherto been favourably responded to, and the necessity for sustaining and increasing the fund is as great as ever. The accumulated fund is now over £5000, but, considering the number of annuitants already on the fund, (seven) and the increased number that may be looked for in the course of a few years, considering too that the yearly increasing number of ministers adds greatly to the probability of a largely increased number of annuitants, we cannot look on a fund short of £10,000, as fully adequate for the purpose intended. For the foundation and maintenance of this fund, ministers themselves are required to contribute, a yearly payment of two pounds being necessary. But this alone is not sufficient to guarantee the stability of the fund. A yearly collection is therefore appointed by the Synod to be made throughout all the congregations.

Our people cannot but know that, with very few exceptions, if any, our pastors cannot, from their small stipends, provide for their families, after they themselves shall have been removed. Many cannot even provide for, and educate them, while they are still with them, their stipends being often not only small, but irregularly paid. It is clearly a duty then for our congregations to aid in keeping up a general fund for affording some provision for the widows and orphans of their deceased ministers. They should look on this not merely as a duty but as a privilege, and assuredly they themselves will reap a rich benefit, in freeing the minds of their beloved pastors from a burden of anxiety, and enabling them without the pressure of harrassing cares to give their energies of body and mind to the duties, private, and public, of their high and sacred calling.

We earnestly trust that this collection, the last in order of the Synodical Collections, will be punctually made and remitted.

THE SABBATH CONFLICT NOT YET TERMINATED.

Whether we view the state of things at home, or in other lands, the conviction must be forced upon us, that the conflict with the enemies of the Sabbath is by no means over. Here we find that Mr. Hespeler's appeal has been sustained by the Supreme Court, contrary to the information which we first received, the effect of which will be to legalize Sabbath

labour in the ordinary operations of agriculture, and other departments of labour, or, at any rate, to render a conviction all but impossible.

We have made inquiry as to the grounds on which the decision was given, and have learned that it was on a technical point arising out of the construction of the statute, under which the conviction had taken place. The statute prohibits any person from following his ordinary worldly occupation. Now, as the work was done by Hespeler's servants, it was held that he could not be charged personally with following his ordinary worldly occupation. We certainly think that this is but a very narrow view of the subject, for unquestionably Hespeler was far more guilty than the men who were merely carrying out his orders. But if the statute allows a farmer with impunity to set his servants, with his horses and waggons, to carry in his grain on the Sabbath day, the law cannot be amended too soon. For at present, with the interpretation put upon it by the Supreme Court, it is in a great measure useless. We trust those friends of the Sabbath, who have place in Parliament, will not forget this point.

In Britain too, the enemies of Sabbath observance although repeatedly defeated, are not yet entirely vanquished. A new and insidious movement is being made by the Crystal Palace Company. Although the charter of the company provides that no admission to the Palace on the Sabbath shall be allowed by virtue of a money payment, directly or indirectly, yet the company are proposing to exchange for shares in the concern, tickets of admission to the Palace and grounds at all times, including the Lord's day, and many are ready to acquire the right offered in this way. This is evidently contrary to the charter held by the company, and the effect would be virtually to open on the Sabbath this gigantic structure and the grounds connected with it, and to make it a place of amusement and gaiety. To ward off this evil, a large and influential deputation waited on the Home Secretary, Sir George Grey, but their reception was not particularly encouraging, the Secretary intimating that it might be a question for a judge to decide in a court of law, whether the course proposed was a violation of the charter or not. There is every reason, however, to trust that if the christian community do their duty faithfully as on past occasions this new device of the enemy will be frustrated.

Referring to the state of the Sabbath Cause in Britain, we cannot refrain from expressing our deep regret that it was a Sabbath day's work finally to launch that monster vessel the *Leviathan*. This was a bad beginning.

In New York, the conflict has commenced. Means have been adopted to direct public attention to the various forms of Sabbath desecration prevalent in that city, and a committee formed for prosecuting the matter. Some of the leading ministers of the city, such as Drs. Alexander, Potts, Spring, and Phillips, have been preaching courses of sermons on the sub-

ject of the Sabbath. The authorities of the city too are seeking in earnest to put a stop to some of the prevailing forms of desecration. These attempts, however, are in some quarters only stirring up opposition and drawing the enemies out of their covert.

Viewing then the aspect of things on every hand, the friends of the Sabbath may see enough to convince them that it is no time to sheath the sword, and fold their arms, and imagine that the victory is won. It is not by one victory that the hostile hands in India are to be defeated, and peace is to be restored to that agitated Province. And it is not by one victory that the enemies of the Sabbath are to be entirely and for ever vanquished. The war must be carried on continuously and incessantly. The enemy must be watched and met at every turn. We have the fullest confidence that the rebellion, as we must now call it, in India, will ere long be extinguished, and we have a still stronger assurance that ultimately the friends of the Sabbath will be completely triumphant. The cause they support is God's own cause, and although his enemies may triumph for a time, his cause shall, in the end, triumph over every obstacle. In the meantime let us be watchful, zealous, persevering,—let us bring our influence to bear on our legislators and magistrates,—let us hallow the Sabbath ourselves, and pray that all prevailing forms of Sabbath desecration may soon be removed from the midst of us.

NEW CHURCH AT MITCHELL.

This church was opened on sabbath the 24th January, by the Rev. Mr. Inglis, of Hamilton. Although the state of the roads was very unfavourable, the number who came to the morning service was so great, that, after everything had been done to afford seats in the area of the church, the hall was filled with a dense mass, and many stood outside who could not get within the walls. In the afternoon and evening, though not so crowded, the house was completely filled. The discourses given by Mr. Inglis, morning and evening (the Pastor of the church, the Rev. Mr. Findlay, preached in the afternoon) were deeply interesting, and the fixed attention of the audience gave indubitable evidence of the great satisfaction which they enjoyed. The Bible Christians in the village had no sermon on any part of the day, and the Wesleyan Methodists none in the evening, as a mark of Christian courtesy to the congregation, which on that day dedicated their church to the service of the living God. Let this spirit be more extensively cultivated and consistently carried out, and the charge of jealousy, and uncharitableness will no more be heard.

On Monday evening there was a soiree in the church, which was numerously attended,—every available seat being occupied, notwithstanding the state of the roads, and the wetness of the night. Addresses were given by the Ministers present, and before the congr-