

dates for communion—and the result of the examinations was generally satisfactory.—“Early on the first day of the week,” the services were commenced in the English by Mr. McQueen, followed by Mr. Currie in the Gaelic. This was, indeed, a solemn season to those poor and long-neglected Highlanders. They had in reality “a table spread for them in the wilderness,” and the word preached with power seemed to affect them deeply—many giving vent to their emotions in sobs and tears. The number who sat at the table, inclusive of ourselves, was twenty-three.

The services of the day continued about five hours; yet no one present manifested the least sign of impatience, altho’ many were compelled to stand during the whole time, while those who sat, were not much more comfortable—their seats being composed of round cedar poles, laid horizontally. We had to thank Mr. Murdock Melae for the additional convenience of a house, his being the only one in the neighbourhood adapted for the purpose of a meeting.

On the Monday after the conclusion of the thanksgiving service, two more Deacons were ordained and a collection of \$10 was presented to us to defray our expenses, five of which we voted to the Home Mission Committee. On our return home by the same route, Mr. C. preached in both languages in the township of Grenville; and after ten days’ absence, we arrived safe at home, considerably fatigued but much refreshed in spirit.

D. CATTANACH.

Office of Ecclesiastical and Missionary Record, &c.

The Office of the *Record* and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

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TO CORRESPONDENTS.

Communications intended for the *Record* should be in the Editor’s hands by the 15th of the month.

The Record.

WEDNESDAY, DECEMBER, 1856.

CALLS TO GRATITUDE.

We presume that most of our congregations have been called together, in accordance with the recommendation of our respected Moderator, for the purpose of engaging in exercises of praise and prayer to Almighty God, the bountiful bestower of the mercies, of which, as a people, we partake so largely. It is most seemly that such services should be engaged in, and that there should be some public and outward recognition of our dependence upon God, and some manifest expression of gratitude to Him. We cannot see what hinders the observance of a general day of thanksgiving, or why the Government of the country

should not, for one day, close the public offices, and invite all the people to act in a similar way—to lay aside the ordinary toils of life, and to join in presenting to the Lord of the whole earth a tribute of homage and of gratitude.—This is done annually in the United States, and we do not see any practical difficulties here. We believe the people generally would cheerfully observe a day of general thanksgiving.

We have, undoubtedly, many loud calls to gratitude. God has again blessed us with an abundant harvest. The genial showers of spring, in their season, softened and refreshed the earth. God blessed the springing of the ground. No pestilence hath breathed upon us. The active duties of agriculture and commerce have been carried on amidst the smiles of a kind providence. The year has been one of prosperity and success. It becomes us now, when near its termination, to recognize God’s hand in our abundance and prosperity, and to pray that his blessing may rest upon us as a people.

We have seen the great system of railroad communication, which seems destined to produce such an effect on the material growth and development of our country, carried, if not to completion, still to a point of very considerable progress. The extremities of these extensive Provinces are brought near. Space is in a measure annihilated. We thank God even for these measures of progress, believing, as we do, that whatever tends to promote even the development of the physical resources of a country is capable of being made instrumental in promoting its higher progress. We do not feel that we could enter into all the measures which have been adopted for celebrating the opening of the railway throughout the Province. We believe there has been an extravagant waste of money, for which no beneficial return can be looked, and that countenance has been given to practices which war against the souls of individuals, and of course are prejudicial to the best interests of the community. But, while we protest against such celebrations as being essentially worldly in their spirit and tendency, we do not look with indifference on the signs of advancing improvement. We thank God that, as a community, we are advancing.

Realizing our union with the great British Empire, we have reason to be thankful that we can look back to the establishment of an honorable peace. The ravages of war have ceased. The sword has returned to its scabbard. Results have been effected which, we trust, will tell on the progress of Christianity in the East, and quicken the friends of missions to do with their might whatever their hands find to do.

We have cause to be thankful to God for other victories. The attempts made, by designing and wicked men, in the parent country, to break down the barriers of the Sabbath, have, in the meantime, been frustrated. The enemies have been defeated, and the friends of the Sabbath have been made to rejoice.

We have thus many calls to gratitude and thanksgiving. We have grounds of thanksgiving as a people, and we have special cause of thanksgiving as a church. Our cords have been extended. We have been privileged to send abroad our cords, even to India, and to take possession, in the name of Jesus, of a portion of what may be called, specially, the kingdom of Satan. At home, peace and prosperity prevail throughout our congregations, and in our Theological Institute.

We shall be guilty then if we withhold our tribute of gratitude. Surely God hath highly favoured us. If we consider the condition of other nations, the contrast may well deepen our own thankfulness. In Italy, Spain, and other countries, where the Man of Sin reigns, persecution is still the portion of Christ’s followers. In France we see the incipient surging and tossings which may issue, no one can tell how soon, in another revolution. Even in the neighbouring Republic we see good men sighing and crying over the triumph of proslavery principles. There, we doubt not, many good and faithful men kept their thanksgiving day as a fast day. Let all these considerations call forth our gratitude and thanksgiving. But let us remember, that the outward tokens of gratitude will be mere hypocrisy if the heart is not warmed, and if we do not devote ourselves really and practically to the Lord. Let our gratitude, therefore, be practical. Let us honour the Lord with our substance and with the first fruits of our increase. Let us reform abuses in our own practice where such exist.—Let us set up an altar of God in our families, and live as those who are not their own, but have been bought with a price even the precious blood of Christ.

CHRISTIANS IN THEIR RELATION TO SECULAR AFFAIRS.

Ought Christians to meddle with politics?—Certainly they ought. Why should the ungodly alone have the control of these matters? If Christians stand aloof, it need not be wondered at if our Courts of Parliament and Municipal Councils reflect, not the virtues, but the vices of the people. We think it due to the interests of morality and religion, to bring this subject before the consciences of our readers, in view of the approaching municipal elections. Next month the appointment of Aldermen, Councillors, and School Trustees, will devolve upon the people of the Province.—It is a matter of no small importance that pious, as well as intelligent men, be chosen. Mayors, Councillors, Trustees, can do much to protect the Sabbath, to repress intemperance, to discourage the horse-race and circus, and promote education. None but men of principle and piety, therefore, should be entrusted with these vast interests. Who would think of entrusting a known cheat or drunkard with the management of his property? What father would employ a notorious Sabbath-breaker or swearer to instruct his children? Can it be right then to entrust men, notorious for dishonesty, Sah-