

to the engine—the key-stone to the arch—the very breath to the body. It is equally essential to the welfare of men, when associated collectively in a regularly organized religious community. No congregation can prosper and be in health, on which the spirit of grace and supplication has not been plentifully poured.—From the earliest times social prayer has been the index of vigorous and advancing piety. Not to mention those who, under the patriarchal and Levitical dispensations, feared the Lord, we know that it was the uniform practice of the primitive disciples to meet for devotional purposes; and it was especially in answer to their united requests that the Holy Ghost was sent down from heaven. When favoured with the marvellous Pentecostal Baptism, they were all, with one accord, in one place. Peter and John being dismissed from the council, went to their own company, and reported all that the Chief Priests and Elders had said unto them. On receiving this intelligence, what was the consequence? When they had prayed, the place was shaken, where they had assembled together, and they were all filled with the Holy Ghost. Likewise, when Peter was cast into prison, by order of the blood-thirsty Herod, prayer was made of the Church unto God for him. The result was, his release; and immediately on this being effected through divine interposition, he came to the house of Mary, Barnabas' sister, and John Mark's mother, "where many were gathered together praying." It has been observed that every revival of religion has been preceded and followed by a multiplication of such prayer-meetings. In connexion with those remarkable revivals in the New England States, during the last century, with which the illustrious name of Jonathan Edwards is identified—in connexion with those in the old country in which the name of George Whitefield shone pre-eminently—as well as those of more recent times, of which Kilsyth and Dundee, and many other places in the West and North of Scotland were the scene—numbers of small devotional coteries sprung spontaneously up, which formed the favourite spots on which the angels desired to look—and of which it will be said, when God counts up the number of the people, that this man and that man was born there. Now, meetings of this nature, it is an Elder's duty to establish, with the sanction, of course, of the minister and session, in different districts of the congregation, as being the most effectual preservers of congregational piety, and promoters of congregational progress.

7. It no less legitimately devolves on the Elder to countenance every properly constituted society, whose object it is to *advance the kingdom of Christ, and the best interests of the human family*. A church cannot thrive when the missionary spirit is at a low ebb, and when few prayers are offered and efforts made for the spread of the Gospel. Neither an individual Christian nor a Christian community can be in a really prosperous state where love to the Saviour and the souls of men is not the animating principle—where "thy kingdom come," and "send forth thy light and truth," are not the predominant prayers. We may well doubt whether a man has ever reached the Cross, or beheld a bleeding Saviour, who frowns on attempts made on an enlarged scale, to extend the benign influences of that Cross, and to bring perishing outcasts within the circle of those arms which were stretched out upon it. That man's religion is vain who, when the miseries of a perishing world are presented, either passes by on the other side, or contents himself with the utterance of empty wishes and the shedding of sentimental tears; but who never thinks that the necessity is laid upon him to bring rebels under the sceptre of Emmanuel, and to circulate amongst famishing millions the bread of life.—Nor can he be looked upon as a genuine professor of religion, who visits not the fatherless and the widows in their affliction, and who,

when a brother or sister is naked and destitute of daily food, is satisfied with saying, "Depart in peace, be ye warmed and clad, while he gives them not those things that are needful for the body." Societies for the spiritual and temporal amelioration of the human species should address themselves with peculiar power to the followers of Him who came not to be ministered unto, but to minister. None are better qualified to enlist in their behalf the sympathies and support of a Christian congregation, than the Elders who rule well. In this way the Elder may magnify his office—illustrating in practical form the bearing which it has upon "glory to God in the highest, peace on earth, and good will amongst men." By conversing on Missionary themes, in the course of district visitation, communicating intelligence from different departments of the missionary field, and endeavouring to circulate missionary periodicals, he may do much to induce into an otherwise backward people, a missionary spirit, to diffuse the general current of a world-embracing charity, and to secure on the part of many liberal souls, a ready and regular devising of liberal thoughts.

R. F. B.

Kingston, Nov. 1853.

To the Editor of the Record.

Toronto, Feb. 21, 1853.

DEAR SIR,—

I would be glad, if your space admits, of your giving insertion to the following letter to me, from the worthy minister at Owen Sound.

It is of importance, as affording me an opportunity of explaining to many throughout the Province the actual difference between the two documents referred to by Mr. McKinnon. Many have already heard of an address, under noble auspices, from Ladies in England, to the Ladies in the United States, beseeching them to use their influence in favor of the oppressed slave population. Other addresses have emanated from Ladies in Scotland, and from Ladies in Ireland—all, I believe, originating in the best motives, and calculated, so far, to exert a happy influence. The Society of Ladies in Toronto, or Canada, who have otherwise manifested so deep an interest in the wrongs and privations of those victims of oppression, declined, as a Society, to append their names to the English document, to which subscriptions in Canada have been so actively solicited, chiefly because of one clause, admitting too much (as it appears to them, and to others also) in palliation of the conduct of slave-holders, or in admission of the preferableness of gradual to immediate abolition. They accordingly resolved on a different mode of expressing to their sisters in the United States their concern for what is no less the interest of the slave-holder than the right of the slave—an immediate obedience to the dictates of a just and humane policy. Even if some inconvenience or danger attend immediate emancipation, requiring prudential legislative measures, they justly judged that it was not for those who regard slave-holding as essentially wrong, and accompanied, as is acknowledged by the very apologists of the system, with all that is immoral and soul-destroying—to proffer palliatives to the consciences of interested parties already predisposed to find excuses for delaying, if not withholding, the redress of intolerable wrongs. The Toronto Ladies have, I understand, however, thought it enough to publish their appeal without canvassing for subscribers to it. The preference so decidedly expressed, on the part of the Ladies of Owen Sound, for the Canada address, in contradistinction to that of the sisters in England, must be gratifying to our local Association. The same view of the difficulty, occasioned by one clause in the English document, seems to have been taken by the sisters in Scotland and in Ireland, who have agreed on distinct expressions

of their sentiments, each avoiding the injudicious concessions above adverted to.

I remain, Dear Sir, yours truly,

M. WILLIS.

Owen Sound,  
February, 11th, 1853.

REV. DEAR SIR,—

Some time ago, a circular from certain ladies in Toronto, was sent to Mrs. McKinnon, accompanied with a copy of an address to the "Women of the United States of America," headed by the Duchess of Sutherland, upon the subject of American Slavery, requesting her to get names to subjoin to the above mentioned address. The result has been, 242 names obtained by the united exertion of various females who take an interest in the slaves.

Our attention being afterwards called to the inconsistency of such an address, emanating from such a source, by public prints; and having also seen the address prepared by the Toronto Ladies' Association, for the relief of destitute Colored Fugitives, which we consider much better in itself, independently of the above apparent inconsistency, it has been thought better by the committee here, to send the names to you, as the President of the Anti-Slavery Society in Toronto, and request that you will make such use of them as you may deem subservient to the cause of the abolition of slavery.

We can get many more names, (should time be given,) if you should let us know that they can be used with the prospect of any good.

I remain, Rev. and dear Sir,

Yours, most respectfully,

JOHN MCKINNON.

REV. MICHAEL WILLIS, D.D., Toronto.

[Here follows the list of names.]

## SOME TRAITS OF THE LIFE OF WASHINGTON.

Translated for the Record, from the *Semour Canadien*.

During the time that Washington was President of the United States, a request was made to him for a situation both honourable and lucrative, to which he had the right of nomination.—He, who made the request, being one of the oldest and most intimate friends of Washington, had the strongest reasons to hope for success. He had accompanied him through the whole course of his military expeditions, and had received on several occasions signal marks of his attachment. He had become in some measure necessary to the domestic happiness of the President, and every one thought that he had only to ask for the vacant situation in order to be appointed to it.—This nomination was to establish a new relation between the companions in arms, and give to the poorer an agreeable position for the remainder of his days. The thing appeared more certain as the other competitor had been the declared adversary of several of Washington's political measures.

The illustrious President being under no personal obligation to his antagonist, he had therefore nothing to look to but strict justice. Weighing the claims of the two competitors, no one doubted but that Washington would, without hesitation, give his friend the preference over his enemy. But the general astonishment may be estimated, when it was known that Washington had named his political adversary to the vacant post, and laid aside him who had associated himself with all the labours and perils of the chief of the American army.

A friend ventured to make some observations upon the subject to the President, and dared even to pronounce the word injustice!

"I look upon my old friend with the greatest pleasure," answered Washington, "he occupies a large place in my heart; he is and shall al-