

Mr. Ure received a most cordial welcome from the congregation.

Notwithstanding the busy season of the year, and the precarious state of the weather for harvest operations, the audience was large and attentive.

The congregation has been vacant since the removal of the Rev. Mr. Rintoul, in 1818. The Presbytery endeavoured to give constant supply of sermon, but the want of that pastoral oversight, to which the people had been accustomed, was much felt and deplored. We trust that the relation now formed upon the unanimous call of the people, and the acceptance of it by the minister, believing it to be the call of God, will be lasting and pleasant—productive of mutual benefit to pastor and people, and conducive to the glory of God.

This congregation, we find, was the first in Canada to declare its freedom from connexion with the Established Church of Scotland.—“Streetsville has the honour to head the advance in the declaration of church independence, minister and people acting in perfect harmony. Toronto has lost the post of honour, but need not be far behind.” (*Banner, May 3rd, 1811*)

On the 29th April, 1844, a general meeting of the congregation, convened by the unanimous call of the session and deacons’ court, to consider the relation which should subsist between the Presbyterian Church in Canada, and the Scottish Establishment, agreed to an overture to be presented to the Synod, of which the following is the substance, viz: that when the Synod, at its formation, in 1831, assumed as part of its designation, “in connection with the Church of Scotland,” leaving to that Church to decide upon the particular nature of that connection, and which decision, was never given—that the connection is inexpedient both on account of ministers educated in Canada, and those received from other churches, being excluded from the pulpits of the Establishment; and especially, because since the disruption the body known as the Free Protestant Church of Scotland, is firmly believed to have acted up to the great fundamental principles of our Church polity, which respect the non-intrusion of ministers, and the independence of the church as to secular control, and has nobly suffered for the same; while the Established Church has virtually abandoned those principles as the price of her endowment.

It was therefore *Resolved*, that the power of making any decision, as to the connection between the churches, should no longer be conceded to the General Assembly of the Church of Scotland, and that our Church should be designated the Presbyterian Church of Canada, and that notice be sent accordingly to the Moderators of the Established and Free Protestant Churches, respectively.

A set of resolutions was adopted, approving of the overture, instructing the elder who was commissioned to the Synod in Kingston, to support it and directing the proceedings to be published.

The Rev. Mr. Rintoul frankly stated to the congregation the decision to which he had deliberately come, and which was substantially embodied in the overture.

From the honourable position thus taken, there

has been no defection, and we are confident that the young minister, now happily settled in Streetsville, will not be less firm and decided in maintaining the great principles for which his predecessor and the congregation have so nobly contended.

CONVERSATION.

On this subject we take a word in season from the work of the famous Richard Baxter, entitled, “Directions for weak Christians.” Three classes of men are admirably characterized by reference to the prevailing tone of their daily conversation.

THE CONFIRMED CHRISTIAN.

The religious discourse of a confirmed Christian is most about the greatest and most necessary matters. Heart work and Heaven work are the usual employment of his tongue and thoughts, unprofitable controversies and hurtful wranglings he abhorreth, and profitable controversies he manageth sparingly, seasonably, charitably, peaceably and with caution and sobriety, as knowing that the servant of the Lord must not strive, and that strife of words perverteth the hearers and hindereth edifying. His ordinary discourse is about the glorious excellencies, attributes, relations and works of God, and the mysteries of redemption; the person, office, covenant and grace of Christ; the renewing, illuminating, sanctifying works of the Holy Ghost; the inercies of this life and that to come; the duty of man to God as his Creator, Redeemer and Regenerator; the corruption and deceitfulness of the heart; the methods of the tempter; the danger of particular temptations, and the means of our escape, and of our growth in grace; and how to be profitable to others, and especially to the Church: and though he be ready to defend the truth against perverse gain-sayers, in due season, yet doth he not turn his ordinary edifying discourse into disputes or talk of controversies, nor hath such a proud pugnacious soul as to assault every one that he thinks erroneous, as a man that taketh himself for the great champion of the truth.

THE WEAK CHRISTIAN.

But the weak Christian hath a more unfruitful wandering tongue, and his religious discourse is most about his opinions, or party, or some external thing, as, which is the best preacher, or person, or book, or, if he talk of any text of Scripture, or doctrine of religion, it is much of the outside of it, and his discourse is less feeling, lively, and experimental, yea, many a time he hindereth the more edifying, savoury discourse of others by such religious discourse as is imprudent, impertinent, or turneth them away from the heart and life of the matter in hand. But especially his opinions and distinct manner of worship, are the chief of his discourse.

THE SEEMING CHRISTIAN.

And for the seeming Christian, though he can affectedly, force his tongue to talk of any subject in religion, especially that which he thinks will most honour him in the estimation of the hearers, yet, when he speaketh according to the inclination of his heart, his discourse is first about his fleshly interest and concerns, and next to that, of the mere externals of religions, as controversies, parties, and the several modes of worship.

RESPECT FOR THE SABBATH.

A religious regard for the sanctity of the Sabbath is inseparably connected with true national greatness. The institution of the day of rest is no arbitrary appointment calculated to abridge in any degree the sum of human enjoyment. Quite the reverse. The wisdom, the benevolence, and the goodness of God, are conspicuous in the

provision thus made for the repose, the comfort, and the restoration of the exhausted nature of the mere animal creation. When we consider the higher ends of the sacred day, that the whole time is to be taken up in the exercise of God’s worship, excepting only such portions of it as acts of necessity and mercy may require,—when we reflect that the Sabbath on earth, is a prelude to the Sabbathism, or rest of heaven, and when we note the promises, the warnings, and the threatenings of God’s Word in reference to the profanation or right observance of the Day, need we wonder that the national desecration of a Divine institution, should, as in the case of France, bring down national judgments.

As a people we may well stand in awe and fear. While there is a decent respect manifested for the Sabbath by an almost total suspension of labour, it is but too manifest that the Day is not hallowed. To a considerable extent labour is exchanged for pleasure, idle lounging, or dissipation. Very recently the moral feeling of our citizens was outraged by an advertisement in the public papers, of a Sabbath trip to Lake Simcoe. It might have been supposed that no respectable journalist would have polluted his pages with such a notice, and that only the vilest dregs of society would have been parties to the open and avowed breach of the Fourth Commandment.—Will our readers believe that the aforesaid pleasure trip was not got up by the wretched loafers and outcasts of society, that frequent our city *Drunkenries*, but “for our over-worked Legislators and citizens.” What have we to expect of the mass of the people, if those who have been raised to high places, throw off the fear of God?

We hear faithful ministers from Sabbath to Sabbath, urging and entreating, even beseeching the people of their charge, not to withdraw their feet from the house of God. It is to their influence, under the Divine blessing, that we look for a counteracting, a countervailing power to prevent us, as a people, from being hurled into the black abyss of social and national infidelity. Let them not cease to lift up their voices as trumpets. The heart of the pastor, when he beholds the empty or partially filled family pew on the Lord’s day, is affected much in the same way as that of affectionate parents, who miss at the hour of prayer, the presence of the younger members of the family. It is almost impossible to divest the mind of strong suspicions. The warning note cannot too frequently be sounded from the pulpit, “forsake not the assembling of yourselves together, as the manner of some is.” The sanctuary is the trysting place where the Christian has a warrant to expect the Saviour’s gracious presence—the place of guilty and forbidden pleasure—the theatre on which may be poured out the vials of Divine wrath.

It is man’s part to cultivate the soil and sow the seed, it is God’s to animate and develop the principle of life into foliage and fruitage. It is man’s to cast out the gospel net into the sea of the world, it is God’s to fill it with living souls. It is man’s part to store the mind with sacred knowledge, it is God’s to turn that knowledge into that which sanctifies and saves.—Dr. DRY