

to have been manifested in the exercises, and in very many instances a strong desire was expressed that similar meetings should again be held, at no very distant day. It is known that these services are the result of a discussion in the Presbytery, on the state of religion within its bounds. The Presbytery whilst rejoicing to know that there are, in the congregations under its control many earnest followers of the Lord Jesus Christ, and whilst the Ministers who composed it are fully aware that the seed sown may sometimes have taken root, where perhaps they least expected it; yet they could not but lament that much formality, worldliness, coldness and indifference to divine things do exist among us. It was supposed that special services of a devotional and practical nature, might be beneficial in arousing the careless in our congregations to reflection, and in stimulating the professed followers of the Lamb to greater earnestness for the salvation of souls.

Doubtless, in the minds of many there exist, and reasonably exist, prejudices against what are generally called "revival meetings." So much extravagance, "outrageous rant" and "solemn trickery" have been exhibited, as to render the very name offensive to many truly pious persons. But let us not despise what is good on account of its abuse. And here, instead of submitting our own thoughts, on the subject of "special services" we would earnestly recommend our readers to peruse a very judicious article on this subject, from the pen of the godly John Angell James, as found on another page.

Such services, if properly conducted, must be fraught with beneficial effects. The prayer of faith will not go unanswered. And we trust that one of the results of these services may be, the awakening of a devotional spirit throughout the bounds of our beloved Zion. It is much needed, as expressed in an appeal made to another church but equally applicable to our own, "not only to give power and efficacy to her operations for the conversion of sinners, but for her own internal improvement—to increase, and indeed to indicate her earnestness for her own salvation. She needs an outpouring of the spirit upon herself, to rouse her from her lukewarmness, and to elevate her to a higher state of purity, fervor and consistency. She needs revival, and it can be looked for only in answer to the fervent prayer of faith, and in answer to such prayers it may be ever and everywhere expected. To say nothing of other instances well known, we may refer to the success of that flaming seraph, Mr. M'Cheyne, of the Free Church of Scotland, whose early death, in the midst of his usefulness, is one of the mysteries of Providence too deep to sound with mortal lines.

He thus records in his diary the spirit of prayer which prevailed among his people, "Many prayer meetings were formed, some of which were strictly private; and others, conducted by persons of some Christian experience, were often to persons under concern, at one another's houses. At the time of my returning from the mission to the Jews, I found *thirty-nine* such meetings held weekly, in connection with the congregation." O that this beautiful instance of co-operation with the minister, by the people, prevailed through all our churches! Look at it, professing Christians—ponder it, church members! The whole church, or, at any rate, its more experienced members, resolving themselves into thirty-nine prayer associations, meeting weekly, fostering new converts, and all this in the absence of the pastor! When shall this pattern be imitated? When shall all our deacons, and leading members, go and do likewise? When shall our churches be made up of praying members, and be full of the spirit of prayer after this fashion? This is the earnestness of a church—the earnestness of religion—the earnestness of prayer. Revivals will always come, where this is found. It is itself a revival."—*P.E.I. Presbyterian.*

Presbytery of York.

The Presbytery of York met at Harvey on the 11th February, and after a very appropriate sermon by Rev. A. Stirling, was constituted by the moderator, the Rev. A. Stirling, with whom were present the Revs. A. Smith and Samuel Johnston, ministers, and Thomas Nesbit, elder. After the roll was called and minutes read the Presbytery proceeded with the visitation. The questions of the formula were put to the minister, elders and managers, and satisfactorily answered. It appeared that the minister faithfully and diligently performs the duties of his office. The elders are seeking to discharge their duty, in taking part in prayer meetings, teaching in Sabbath schools, of which there are four in number, with a very fair attendance. The library is comparatively good. The elders meet for conference and prayer along with their minister, and seek to discharge the duties of the office to which they have been called. The managers also do their duty faithfully.—The sum contributed during the past year to their minister's stipend was \$444.60; for the Home Mission, \$4 67; for the Foreign Mission, \$12.45; for Ministerial Education, \$4.06, and for the Bible Society, \$29.88. The managers did not say that the stipend promised was enough, but thought it was as much as they were able to pay. The contributions to the stipend presented a very fair attendance contrasted with older congregations in our church. The Presby-