

reside, incidentally arose, in regard to which some difference of opinion also appeared—to this extent at least, that some seemed to hold that Toronto had a claim decidedly preferable to that of any other place; while others appeared to think it a matter of little consequence where the seat of the Agency was fixed, provided it were placed in some of the larger towns in the western section of the province. Several members declined for the present to express their judgment on any of these points, on the ground that they were, as yet, unprepared to do so; and it was clearly understood throughout, that the Committee should not come to any determination until a future meeting. The Convener, however, was instructed to prepare a brief statement of this discussion, and to circulate the same in a printed form, previously to the publication of the same in the *Record*, in order that the members of Synod might have the subject before them in the interim, to enable them to consider it deliberately.

ALEXANDER GALE, Convener.

## PROGRESS OF THE CHURCH.

To the Editor of the Record.

Pembroke, April 8th, 1853.

DEAR SIR,—

It is always pleasing to hear of the prosperity of Zion, in any, or in every quarter of the world, but more especially within the bounds of our own Synod. The history of the rise and progress of many of our Churches in Canada, is not only interesting in itself, but encouraging to others. When we see a small population struggling against numerous difficulties, finally succeeding in raising a house for the God of Jacob, it plainly shows what may be done—what we may do. It is with the hope that this communication shall prove encouraging and reviving to the weakest congregations, that I send it for insertion in the columns of the *Record*.

It was in 1846 that Pembroke was first visited by the ministers and missionaries of this Presbytery. The Presbyterian population was small, and divided. Some were in favor of a Resiliary minister, some of a Free Church, and some cared not which. In 1847, more unanimity prevailed. The people of Pembroke owe a great debt of gratitude to our esteemed friend, the Rev. H. Gordon of Gananoque, whose labours among them, for three months in the fall of 1848, are not yet forgotten. On the occasion referred to, Mr. Gordon acted the missionary out and out—his labours were abundant, various, energetic and persevering. He explained the principles of our Church—preached and visited from house to house—dealing with the people in all plainness and all honesty—“warning every man, and teaching every man—in season, and out of season.” Mr. Gordon's main object was, to build up a spiritual church on a scriptural foundation, and to raise a high standard of qualification for church membership.

With great fidelity, yet with kindness and prudence, did he labour to show, that the sacraments of the Church, being instituted in the Church, can never, with propriety, be carried beyond it; and though, in the first instance, he met with a most determined opposition, yet, by dint of perseverance, christian charity, and kindness, before his departure, through God's blessing the matter was better understood and more highly prized, and he is still held in high reputation.

During his stay in this place, the site of the Church was selected, and the framing timber brought to the spot. Though we have been grieved with many delays and interruptions, the Church, which was begun in 1850, is now nearly finished. It is well plastered, handsomely pedd, and has a pulpit second to none in the Presbytery. The church will accommodate nearly 200 hearers.

Some weeks since the building committee resolved on selling the pews, with a view to make

up arrears of stipend, which resulted in raising upwards of ninety pounds, and which, when realized, will put us in comfortable circumstances.—Every pew in the church is taken up, and, considering the number of Presbyterian inhabitants, the attendance is generally good.

Among the friends and benefactors of the congregation, we return cordial thanks to the following.—A gentleman unknown, through Mrs. Dr. Burns, Dr. Burns, Dr. Willis, and several Members of Parliament, through the kindness of the Hon. Malcolm Cameron, who also contributed himself. Mr. Moffat, our worthy, J. P., gave three quarters of an acre of land for the site; and other friends have contributed liberally towards its erection. John Supple, Esq., one of our tried friends, at his own expense, erected a neat manse, which I have occupied since the beginning of 1850, and which he now offers to the congregation at cost price, and two building lots gratis, which generous offer the congregation will doubtless accept—(the value of the lots may be said to be about £50.) And Mrs. McKenzie, wife of Hector McKenzie, Esq., of the Hon. Hudson's Bay Company, at Fort William, has presented the congregation with a very handsome Communion Service; this token of good will is the more highly prized, on account of its coming from a lady who, on account of the distance, does not enjoy the means of grace among us. Mrs. Moffat, senior, another friend, presented the Pulpit Bible. At our first communion, in January last, we were favored with the assistance of the Rev. S. C. Fraser, A. M., of McNab; and though the number of communicants was very small, yet, upon the whole, it was a profitable season. At our second communion, in March last, some seven or eight additional members were received on examination. On the 10th of last month a missionary meeting was appointed for Pembroke, where we had the presence of Mr. Fraser, and Mr. Smith, recently settled in Ramsay. In consequence of another meeting of public interest on the same evening, very few were in attendance, and the meeting did not take place; but, Mr. Smith generously volunteered to visit us again, with Mr. Fraser. They were on the spot at the time appointed; their speeches were happy and appropriate—not unattended, I trust, with a good and reviving influence; the meeting was large for a week-day. A collection of ten dollars was raised for the Presbytery's Home Mission Fund. There are tokens of outward prosperity, and, I trust, gracious intimations of inward and spiritual life. Though the church, upon the whole, is far from being in that state of spirituality and devotion which I earnestly pray for, yet the great Head of the Church is smiling upon our efforts to please and serve him—awakening in the minds of both young and old, a deep anxiety and earnest concern about their spiritual interests. Some instances of this description we have marked, in which there are clear indication of a work of grace, which are very pleasing and very encouraging. With a grateful heart, I have to acknowledge the goodness of God, in affording in this out-post of our Church unequivocal demonstration, that the gospel is now what it was in apostolic times—“the power of God to salvation.” “The excellency of the power is of God, and not of us.”

Praying that the word of the Lord may everywhere have free course and be glorified,

Yours, in the love of truth,

ANDREW MELVILLE.

To the Editor of the Record.

DUNDAS, 11th May, 1853.

DEAR SIR,—

I request the favor of being allowed, through the columns of the *Record*, to acknowledge the gift of a purse containing £27, from my congregation at Dundas—a most liberal expression of their attachment, for which I should feel deeply

grateful at any time, but which, on the present occasion, when about to absent myself from them for a short period, on a visit to my native land, I feel to be peculiarly encouraging, as a token that they not only give their consent to my absence, but cordially sympathize with me in the objects for which the voyage is undertaken; and which, I hope, may be conducive to their benefit as well as mine. This is my sincere prayer, and will be also my earnest endeavour, and no less shall I seek to take every opportunity, and use every means which may be afforded me, of promoting the interests of our Church, and the bringing in to this portion of the Lord's vineyard additional labourers, who may aid in alleviating the lamentable destitution in regard to spiritual things which prevails among the scattered Presbyterian population of our adopted land.

Yours, very truly,

M. Y. STARK.

## PASTORAL ADDRESS ON THE SABBATH,

Published by authority of the Synod, and addressed to the Members and Adherents of the Presbyterian Church of Canada.

In compliance with a Synodical appointment, we beg leave once more to direct your attention to the subject of the Sabbath. To some it may seem hackneyed, so much has been said and written about it; and yet the half of it has not been told us. Its character and claims—the beauties that adorn it—the blessings it confers—the fields on which it touches—the phases it presents—the relations in which it stands to personal and social prosperity—these all require us to give to it the more earnest heed, and invest it, as the last relic of Paradise lost, with the freshness and fragrance of its primeval source.

We think it right, at the outset, to stir up your minds by way of remembrance of the origin which the Sabbath claims—of the authority which belongs to it—and the consequent universality of obligation devoutly to observe it. Many of you may know these things and be established in the present truth. But, in an age like the present, when everything is subjected to the ordeal of a sifting scrutiny, and the most erroneous opinions are on the surface of society, it is of the utmost importance that no one be contented with a hereditary faith, or trust in the mere tradition of the elders, but, acting on the principle of the noble Bereans, each personally examine the evidence on which his belief is founded, and so be able to give to every one that asketh a reason of the hope that is in him.

The Sabbath has its source in Eden. It runs coeval with the creation, and derives its authority from the precept and example of the great Creator. He might have caused the earth itself, like the light which shines in it, to spring into existence in a moment of time; but he spread the work over six days, and rested with sublime satisfaction on the seventh, to supply a model week, to teach a lesson which was afterwards drawn out in a more systematic form.—“Six days shalt thou labour and do all thy work, but on the seventh, which is the Sabbath, thou shalt not do any work.”

During the patriarchal era we obtain glimpses of the Sabbath as frequent and distinct as, from the brevity of the history, could be expected.—That the Israelites were perfectly acquainted with the Sabbath prior to their arrival at Sinai, is evident from their behaviour in the matter of the manna, the approving testimony borne by their leader, and the miraculous preservation on the sixth day of a double supply. The terms, too, in which the fourth commandment was inscribed on the tablet of stone, plainly show that the subject matter of it was known before, and therefore that it was not intended to be confined to one period or people. The memento prefixed, “Remember,” implied a previous acquaintance. The reason