

more to be ascribed we believe to the Church before, than to the Church after the disruption. And in so far as these evils may have been prolonged and increased after that event, they may be assigned to causes for which any Presbytery perhaps but little, probably not at all responsible. We mean to attach blame no where in particular, but merely to call the attention of the Church to great and palpable evils, and to suggest so far as in our power a remedy.

Finally, here is a field which, to do any thing like justice to it, would require seven or eight travelling missionaries. Now, the question is, where are they to be found? There is one course which could the Church be persuaded to adopt it, would be a more fertile source of supply than any we know of, namely, to adhere rigidly to the law of the Church requiring preachers, either newly licensed, or coming from home to travel as missionaries for a year—a law so often infringed upon, that it appears regarded by the Church, "more honoured in the breach than the observance." And the reason urged for its being so often passed from, is the urgency of this and the other call for the settlement of young men—But with all deference to our brethren, there is surely some respect to be paid to the supply of destitute settlements, as well as to the formation of the pastoral tie; better surely that places so eager for the settlement among them of pastors, (and for this we blame them not) should put up for a year longer with the supply of missionary or catechetical labour, than that various stations in Canada East and elsewhere should have no supply of preaching at all. How different an aspect might Canada East have now presented, if only half of the licentiates or newly arrived missionaries, who at once obtained from the two last Synods, liberty to take charges, had been sent to supply its neglected field of labor. We sincerely hope, that at next meeting of Synod, at least equal sympathy will be shown for neglected as for well supplied stations, and that the former may not, by an additional violation of the above salutary law, be starved of the bread of life; that the latter may have it in abundance; nor the Mission cause be sacrificed in accommodation to partial and local interests.

I am, dear Sir,

Yours very truly,

A. M.

BAYFIELD CHURCH.

On the 16th of May last, the foundation of the Bayfield Church was laid in the presence of a great number of ladies and gentlemen, who had assembled to witness the ceremony. In the unavoidable absence of our respected pastor, the Rev. W. Graham, the services were commenced by Mr. Carnochan, elder, with praise, and reading a suitable portion of Scripture. Prayer being offered by Mr. D. Duncan, Mr. Hugh Craig, elder, performing the ceremony, and depositing a bottle containing several coins, the list of subscribers' names for the erection of the Church, the *Ecclesiastical and Missionary Record*, papers of the day, &c., Mr. Ramsay then said—

"Ladies and gentlemen, I have no doubt but you are all highly gratified at the sight you have just witnessed—the laying of the foundation of the Bayfield Church, which has been done in a manner becoming so solemn an occasion. As an office-bearer in the Church, and a member of the committee for the erection of this building, I

*At the recent meeting, a strenuous effort was made to prevail on the Synod to prevent Presbyteries from settling preachers, till they had travelled as missionaries for a year, but nothing more stringent was passed, than a recommendation to Presbyteries, to require licentiates to fulfil their services before settling,—a recommendation which we sincerely hope they will attend to, as regard paid to it will be pregnant with benefit to the best interest of the Church.

congratulate you upon the progress we have been permitted to make toward obtaining a suitable place of worship, of which we, as a congregation, stood so much in need. After so many ineffectual attempts at fixing on a suitable site, you must be all highly satisfied with the selection that has been made. Although distant from some, it will nevertheless be central for the body of the congregation. After the manner in which Mr. Van Egmond has so liberally supplied us with a site, the thanks of the committee in particular, and of the congregation in general, is justly due to that gentleman. Those who have come forward and subscribed so handsomely for the erection of this building, although not in connection with the congregation, are justly entitled to their grateful thanks. On the office-bearers, members and adherents in the congregation, the committee rely that whatever means may be in their power will not be withheld, but that they will do their utmost to support them in their endeavours to get this building comfortably and speedily finished. Let us all unite more and more closely in Christian fellowship, brotherly love, and charity; and I implore that the Divine Blessing may accompany all our labours."

A hearty vote of thanks was tendered to Mr. Van Egmond for the site.

Mr. Van Egmond having made a suitable reply, the sturdy yeomen went to work, and in a short space of time raised the frame of what is expected will be the place where they will meet to worship the God of their fathers, in sincerity and truth.

The Church will be opened for Divine service, in a temporary way, during the present hot weather, on the second Sabbath in July.

TEWKESBURY, HIKON, }
June 26, 1850. }

To the Editor of the Record.

GERRH, 15th July, 1850.

DEAR SIR,—

As I think the readers of the *Record* and the friends of religious progress in general, will be glad to hear of anything being done to promote the observance of the holy Sabbath, I send the following statement of our proceedings here in this interesting cause.

I intended, immediately on my return home from attending the meeting of Synod in Toronto, to endeavour, through God's assistance, to do something in its favour, and therefore gladly availed myself of the opportunity of a proposed visit of the Rev. T. Lightbody of Brantford, to break up the fallow ground. Mr. Lightbody accordingly delivered a very instructive and appropriate lecture on the Sabbath, to a highly respectable audience, in Knox's Church, on the evening of Monday, 24th June. A public meeting was afterwards constituted, by calling upon C. J. Mickle, Esq. to take the Chair. After some observations had been made, a pretty numerous committee was appointed, with power to add to their number, if requisite, and to meet for the election of officebearers, in order to organize a Guelph Sabbath Observance Association.

On the following evening this committee met, when John McLean, Esq. was chosen President, Thos. Sandilands, Esq., Treasurer, and the Rev. J. G. Macgregor, Secretary of the Association.

A sub-committee, consisting of the Presbyterian ministers of the Town, and the Rev. J. Spencer of the Wesleyan Methodist Church, was then appointed to draft a memorial to be addressed to His Excellency the Governor General, on the contemplated change soon to be effected in the Post Office arrangements of the Province, conveying the request, that, if possible, all labour in that department might cease on the Lord's day.

The committee resolved to keep in view also the circulation of tracts and other suitable works, to call the attention of the people to the subject, and to spread among them scriptural notions of the divine origin of the Sabbath—of its high privileges, and of its solemn obligations.

They resolved still farther to use all means to induce the magistrates to exert their legitimate authority in repressing Sabbath desecration, which is so often exhibited in travelling with loaded teams, in keeping open bar-rooms and places of entertainment,—in following amusements, and carrying on the operations of common business.

The following is a copy of the memorial which was adopted, and is now in the course of being signed:—

To His Excellency the Right Hon. James, Earl of Elgin and Kincardine, Baron Elgin, K. T., Governor General of British North America, and Captain General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, &c.

The Memorial of the undersigned inhabitants of Guelph and its neighborhood, humbly sheweth

That your Memorialists regard the scriptural observance of the Sabbath as essential to the welfare of the members of the civil community, in their individual and collective capacities.

That your Memorialists observe with regret the extent to which sabbath desecration prevails throughout the Province, and are apprehensive, that, unless the Government, by a vigorous and reasonable interposition of their authority, endeavour to diminish its prevalence, social evils of no ordinary magnitude will ensue.

Your Memorialists, therefore, would respectfully call the attention of your Excellency especially to the violation of the Sabbath in the Post Office department, through the collecting, assorting, transmitting and delivering of letters and newspapers, and earnestly hope, that as the Post Office is about to be placed under the control of the Provincial Government, measures may be adopted for securing entire cessation from labour on that day.

And your memorialists as in duty bound, &c.

By inserting the foregoing in the next number of the *Record*, you will much oblige,

Dear Sir,

Your very faithful servant,

JOHN G. MACGREGOR.

THE REIGN OF GRACE.

A Subscriber has sent us the following communion address, delivered by the Rev. George Brown, of North Berwick, after the distribution of the elements of Bread and Wine in the Lord's Supper, dispensed at the West Secession Church of Haddington, Scotland, on Sabbath, 13th October, 1840:

We thank our attentive friend for this paper, to which we readily give insertion, on account of its intrinsic value, the beauty and plainness of the manuscript, and its brevity, so well adapted to our limited space.

This is a model communication in point of length. We are saved the trouble of condensing it; the elegant penmanship saves us from transcribing; and we are spared the mortification of being blamed for misrepresenting an author, either in our abstract of a long article, or in our guess at the probable meaning of unintelligible hieroglyphics:—

Grace reigns. Grace reigns through righteousness unto eternal life. Grace is here compared to a sovereign; let us for a little while contemplate grace under this metaphorical representation. And Oh how illustrious and glorious a Sovereign is grace! Her heart is compassion, her thoughts are grace, her looks are love; in her lips is the law of kindness; her ears are ready to hear the cry of the poor and needy and destitute; her arm is mighty to save, and her hands are filled with the most precious blessing. Do you ask what are her titles! they are these,—Free Grace,