

is, Glory to God in the Highest, peace on earth, and good will to men.

But allow me further to observe that, if we would expect to be the honoured instruments of contributing in any manner, or to any extent, to the erection of this spiritual temple, to which I have just alluded, in other words, if we would be successful ministers of the Gospel, our zeal in the cause of the Lord must not only burn with a bright and a steady flame, and become gradually more and more conspicuous—our diligence must not only be uniform—our virtues must not only be multiplied with our opportunities and be invigorated and strengthened by our experience; but our attainments in moral excellence must be ever advancing nearer and nearer to that perfection, after which that Gospel, which we profess to preach to others, teaches and encourages and stimulates ourselves to aspire. In a word: We must see to it that our own conduct accords with that sacred trust which has been put into our hands. At the same time we must bear in mind that, if we would daily advance in holiness and heavenly mindedness, and in conformity to the Divine will, if we would make our light shine before men, if we would be ensamples to our flocks, we must cherish, and that abidingly, a deep sense of our unqualified dependence on the Holy Spirit. We must never for a moment forget that it is the Blessed Saviour, by the continual outpourings of His Spirit who can alone give us the victory, who can alone maintain the Divine life within us and render it strong and vigorous—that it is He alone who can supply all our wants, remove all our imperfections, subdue all the corruptions of our nature, not by allowing us to sit still as inactive spectators, but by teaching our hands to war and our fingers to fight, that the victory may be ours and the praise His.

Let us magnify the office of the Spirit, let us endeavour to enjoy an affluence of His grace, and to live in it as in the hallowed atmosphere of a temple, in an all-surrounding element of holiness. In every step of our journey, in all that we do as ambassadors for Christ, let us follow His guidance—let us obey His voice—let us never in the smallest degree slight its suggestions or run counter to its commands; but let us yield to them all the most implicit, cheerful and thankful submission. In short: Let it be our humble endeavour and our earnest desire to perfect holiness in the fear of the Lord. Let our girdle be that of truth, let our breastplate be that of righteousness, let our shield be that of faith, our helmet that of salvation, our general panoply the preparation of the Gospel of peace; and then we may expect to become a source of light, a centre of spiritual influence to those around us; and, as Christian men and as labourers in the Vineyard of the Lord, we will be able to hasten on the arrival of that day when the spiritual building, to which I have alluded, shall be

completed, when all the component parts of that colossal body, of which Christ is the Head, shall be gathered from the four winds, and from one end of heaven to the other, and shall all meet together once and for ever in His blessed presence, and shall constitute the parts of but one beautiful and perfect erection, even as the stones of one vast edifice, of which, however different in their dimensions, each fills the niche appropriated to itself, and, whether small or great, adds in equal proportion to the beauty and the grandeur of the whole.

Fathers and Brethren,—In conclusion, I would commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified. And now in the name of our Lord and Saviour Jesus Christ, the Great Head of the Church, I dissolve this Synod; and, acting under your authority and with your sanction, I appoint the next meeting to be held in St. Andrew's Church in the city of Toronto on the last Wednesday of May, 1854, at 11 o'Clock, Forenoon.

#### ADDRESS &c. TO THE QUEEN'S MOST EXCELLENT MAJESTY.

*May it Please Your Majesty,—*

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now in Synod assembled, embrace the opportunity, thus afforded us, of again most heartily testifying our warm attachment to your Majesty's person, and to the government of that Empire on the throne of which an All-wise Providence has placed you.

It is to us no small pleasure that we can again congratulate your Majesty on the birth of another prince. This auspicious event, while it must add to your Majesty's domestic felicity, is hailed by us with peculiar satisfaction, as furnishing an additional security for the perpetuation of a family under whose sway the British Empire has enjoyed a larger portion of liberty and prosperity than has fallen to the lot of any other people.

In approaching the Throne at this time it would have afforded us the highest gratification, had it been in our power to have uttered nothing but the language of esteem, loyalty, gratitude, and hope. But, painful as it must be to your Majesty as well as to us, we cannot, as the ardent friends of civil and religious liberty, forbear adverting to certain unhappy occurrences which have lately taken place in two of the principal cities of this Province. Peaceable Christian people, lawfully assembled in Protestant places of worship, have been assailed by infuriated mobs. While no government is to be held responsible for a sudden burst of popular folly or malice, yet in these cases there has been manifested and indeed openly acknowledged an alarming inability on the part of the public authorities either to restrain violence or sustain the power of the law. Had this weakness or want of inclination to restrain violence and vindicate the majesty of the law been manifested on a violent conflict arising out of merely secular matters, we should nevertheless have felt much uneasiness and grief; but, when we remember that these deplorable events, which have brought disgrace upon the Province and filled many bosoms with poignant sorrow, can be clearly traced to the avowed determination of a great number of persons to put down freedom of speech in our very churches, and by consequence to deprive us and our fellow Protestants of liberty of conscience, we cannot but feel extreme alarm. The British constitution secures many precious blessings to those who live under it, but none so valuable as entire

liberty of conscience. Indeed, if this should ever be lost, little would then remain in that constitution to which the enlightened friends of liberty could look with veneration, or which they would care to defend. The religion which we profess, the doctrines in which we have been nurtured, as well as the whole history of our Church, so entirely identified as it is with the struggles and triumphs of liberty of conscience, render it impossible for us to contemplate that principle in peril with any other feeling than that of intense anxiety. As Presbyterian Protestants, we hold this principle to be sacred, and we shall by all lawful means calmly but firmly defend it. Our forefathers have left us no more precious inheritance. We are determined to transmit it to our children. Nor can we for a moment doubt that our Most Gracious Queen fully sympathises with us in this sentiment. And what we demand in reference to this for ourselves we heartily accord to all our fellow-colonists, of what Christian denomination soever they may be.

Entertaining, as we do, the hope that the majesty of the law shall yet be fully vindicated, and the sacred principles of the constitution fully preserved, so that Christian men can in conformity with the law meet in safety to express and inculcate their own religious views and sentiments, we forbear at this our present session to do anything that would produce agitation among our people as to the above matter.

Our wish has ever been to make the preaching of the Gospel of peace our great business. For we are well assured that by teaching its principles fully and faithfully to our people we shall not only lead them, through the Lord Jesus Christ, to the Heavenly inheritance, but also fit them for being quiet, orderly, and loyal subjects to their sovereign, and forbearing and just to their fellow-men.

Our prayer is that your Majesty may share largely in the choicest earthly blessings, and that, after you have reigned long and happily over a religious, prosperous, and loyal people, you may be raised to that crown that fadeth not away.

Signed at Kingston the 18th day of July, 1853 years, in name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, by

ALEX. SPENCE,  
Moderator.

#### THE CHURCH IN THE LOWER PROVINCES.

TO OUR FRIENDS IN NEW BRUNSWICK.

At the suggestion of a friend of this publication, a few years ago a resident in Nova Scotia, and now in Montreal, we address a few of the present number of the Presbyterian to some of our friends in St. John's, Fredericton, Woodstock, Richibucto, Miramichi, Bathurst, and the Restigouche, in the expectation that they may become subscribers.

The endeavour of the Committee of the Lay Association of the Church of Scotland at Montreal, under whose direction the publication issues, is to present to the attention our readers matter of a religious tendency, both diversified and instructive. The Presbyterian is of course chiefly devoted to the interests of the Church of Scotland, but attention is also paid to placing before our readers notices of the working of other sections of the great Protestant family. The price is but 2s. 6d. per annum. If there should be any, to whom a paper is directed, not at present desirous of subscribing, we