

cant congregations within the Presbytery for some time, made application to be admitted into this Church, and laid upon the table an extract of license—Presbyterial certificate—with other commendatory letters, which were read, and a committee was appointed to deal with Mr. Reid in terms of the rule of Synod for the admission of ministers, and to report.

A document was read containing a series of resolutions, agreed to at a meeting of office-bearers, in the congregations of Oro and Orillia, accompanied with a letter of concurrence from Mr. Gray, their pastor, petitioning the Presbytery to limit Mr. Gray's pastoral charge to the two townships of Oro and Orillia. The petition was favorably received, but the Presbytery delayed taking action on it till Mr. Gray should be present, or until a future meeting.

Dr. Burns, Mr. Irvine, and Mr. Harris, ministers, with Mr. Burns, elder, were appointed a committee for the examination of students within the bounds—attending or entering Knox's College.

Dr. Burns stated that the Home Mission Committee of Presbytery, in their difficulty to extend supply to the vacant stations near Toronto during the summer, had availed themselves of occasional assistance from some of Dr. Taylor's students of the United Presbyterian Church, and also of Professor Lillie's, of the Congregational Church.

The Presbytery unanimously approved of the conduct of their Committee in this matter; and on motion, cordially agreed to convey, through the clerk, their expression of gratitude to these Rev. gentlemen, for their disinterested kindness, in thus having permitted their students to be at the disposal of the Committee in time of need.

The next quarterly meeting was appointed to be held in the Library of Knox's College, on the first Wednesday of December, at eleven o'clock, a. m.

PROGRESS OF THE CHURCH.

To the Editor of the Record.

MY DEAR SIR,—

As your *Record* is designed especially to give an account of the movements of our Church, it may be allowable to give an account of some of our movements at Keene. We do not do this for the purpose of self-flattery, but as a record of our thankfulness to Him on whom depends all our spiritual success, and in order that other portions of the Church with which we are connected, may know something of our progress and movements. We ourselves are delighted to hear from your *Record*, an account of the wilderness being made glad in other parts of the country, through the energy and zeal of our ministers, and, we are convinced, that the same will be the case with respect to others, who are ecclesiastically connected with us. Keene, and its surrounding neighbourhood, have been long settled by Presbyterians, from different parts of Scotland, and also, for a lengthened period, had the benefit of religious ordinances; but there seemed not to have been that spiritual improvement, which might have been naturally expected from such a privilege. We dare not take it upon us to say, whether this may have resulted from the character of the people themselves, or from him who was appointed to minister over them in holy things; suffice it to say that this was the case. There were, no doubt, many excellent people, who were zealous of the truth, but there was, at the same time, a great disregard for the claims of the Divine law, and many who disbelieved entirely in christianity. At the time of the disruption, a number of the most worthy people in Otonabee and Asphodel, determined to secede from the Kirk, and apply for preaching to our Church. They were supplied with missionaries for a length of time, and at length they determined to choose a minister. They fixed their minds upon Rev. Robert Wal-

lace, a young man of piety and zeal, but owing to the bad state of his health, he had shortly to resign the charge. This was to them a season of discouragement; but there were a faithful few, who believed that God, in his own good time, could send amongst them a man to break the bread of life. They applied again for other missionaries to the Presbyterian Church of Canada, and their call was promptly attended to. At length, in February, 1851, they called Rev. F. Andrews, one of the missionaries sent out by the Irish Presbyterian Church, to the Synod in Canada. The work in his hands seems to be progressing; and the Church have reason for gratitude to God, that notwithstanding the reported unhealthiness of that place, Mr. Andrews has not been kept a single Sabbath out of his pulpit by sickness. Mr. Andrews has had, since he came amongst this people, many substantial tokens of their attachment, and the best of all tokens, is the large number which each Sabbath wait upon his ministrations. Last Sabbath was the communion, and you know the forbidding character of the day, yet notwithstanding this, the house was quite full. And here, Mr. Editor, we cannot but stop to give you an account of this happy Sabbath. The ministers, upon the occasion, were the Rev. F. Andrews, and Rev. J. W. Smith of Grafton. Mr. Andrews preached an edifying discourse from 1 Cor. v. 8, 9—"Let us keep the feast"—setting forth the nature and design of the ordinance, and the qualifications for attending it. Afterwards, one hundred and twenty, or one hundred and thirty communicants sat down at the different tables, to shew forth the dying love of their Redeemer. These were most suitably addressed by Mr. Smith, at the tables and on their departure. In the afternoon, a highly impressive sermon was delivered by Mr. Smith, from Rom. i. 7—"Beloved of God, called to be saints." The whole services were over at three o'clock, in the afternoon; and although they were not as short as your correspondent *Advance* could wish, yet they were as short as the people themselves desired. There was one thing at this communion—a great reason for gratitude to God—and that was, the number of young which came forward. There were no less than nine of this character, some of whom did not exceed sixteen. It is delightful to see youth giving the dew of their youth to Christ, and pledging themselves at his table to be his. I was delighted to see this myself, as, not long ago, I heard a good man saying that he was afraid of the Church dying out in Canada, as its youth were so indifferent, that they would not profess the cause of Christ; but here were nine coming forward, and showing that they recognized the claims of Christ, and that Canadian youth are not less susceptible of gratitude for the love of Christ than others.

Monday concluded the services of this communion, when Mr. Smith gave a second sermon from the text above mentioned, to a large and deeply impressed audience. May the Spirit seal the impressions.

There are one or two other matters which we may here mention, and that is in relation to what we are doing. The ladies of the congregation at Keene, themselves, have expended about £18 in ornamenting the pulpit, and in purchasing a beautiful communion service for the congregation. They have formed a Ladies' Association, and are preparing work to be sold for missionary purposes. The people of Asphodel—the station in connexion with Keene—owing to the energy of a number of devoted men, have got a church almost finished, which will cost £200. We mention these facts, to show you that our Church is not merely lengthening her cords, but strengthening her stakes. May the work go on, and through the self-denial and energy of our ministers, may the pleasure of the Lord prosper in the land.

Yours, A.

KEENE, Oct. 21, 1852.

[FOR THE RECORD.]

WHERE IS OUR DARKNESS?

"Having no part dark."—Luko xi. 36.

The meditative reader of Scripture will sometimes find a train of thought suggested by a passage, not altogether according to its natural scope, which it may yet be profitable to pursue, provided some practical lesson can be derived from it. The thoughts suggested to the writer by the quotation given above, are perhaps of this kind, and it is therefore less necessary, in the meantime, to examine the scope of the passage from which it is taken. Suffice it to say, that "light" is very frequently used as a figure to represent knowledge; and its opposite, "darkness," to represent the want of it, or ignorance. The path of the just is thus represented as a "shining light," that shineth more and more unto the perfect day; "while of believers, before the knowledge of the glory of God had shined into their hearts, it is said, "Once you were darkness." A state of darkness or want of the true knowledge of God, is antecedent to being "light in the Lord," in the case of every Christian; and when he is brought out of a state of darkness into a state of "marvellous light," it does not necessarily follow that he has no part dark, that is to say, whilst the true light has begun to shine it may not shine on all points at the same time, nor shine with equal clearness on all sides, from its commencement. The ever-increasing light that adorns the path of the just, has scope for increase, not only in the brilliancy of its beams, but in the number of points from which it shines, and the perfect day is reached, when there will be no part dark.

This view seems to correspond with what is observable in the visible deportment of many professing christians—of men and women, to whom charity cannot but accord the acknowledgment that "the root of the matter" is in them and they are evidently of the class who have *some part dark*. How common is it to find men widely awake to the importance and obligation of one part of Christian duty, while their less conscientious attention to another part, equally important in itself, shows that either their knowledge is deficient, or their conscience is yet dark on that point. Thus we find one man more particularly conscientious about attendance on public worship, but much less so on family worship. Another particularly conscientious about Sabbath observance, but much less on the subject of daily family prayer, and another strict and careful in inculcating Scripture doctrines in his family, but remiss in his discipline. In cases like these, where charity forbids us to say there is no real christianity, such discrepancies in conduct can only be accounted for by supposing that the individual in question has still some part dark; for the true christian, on whatever point he possesses the knowledge of duty, is ready to confess, this I ought to have done, and not to have left the other undone. It is indeed incident to our fallen condition, and the imperfection of sanctification in this life, to have some part dark, but as these dark parts are the occasion of uneasiness, and often of shame and discredit to the true christian, he desires with reference to them to be always coming to the light, and aspires to the aim of the Psalmist, when he says, "thou shalt I not be ashamed when I have respect to all thy commandments."

A very proper and necessary exercise is here set before the professing christian, namely, to examine in *what parts he is dark*. And here the writer would beg to direct attention to some discrepancies, which, it were desirable, should be less frequently seen among those who have named the name of Christ. Reader, you know a man, one of your neighbours, (take heed lest the description should apply to yourself) a member of your Church. He is regularly in his place on Sabbath, listens to the truth spoken with car-