

the people receive occasional missionary visits from the few clergyman who form the Presbytery, all of whom have more than enough to do in their own congregations, but who cannot allow their fellow-churchmen, residing so near them, to be wholly destitute of religious ordinances. These two places combined would form an excellent charge, and hear again it is essential that the clergyman have Gaelic.

CAPE BRETON.

In this populous island, which adjoins Nova Scotia we had once a Presbytery, but at the secession the ministers seceded with the exception, I believe, of one, who returned to the mother country. None of the members of the Deputation from the Church of Scotland had time to go to this island, with the exception of one, who visited portions of it, but who was not acquainted with Gaelic, the language generally spoken there. For years afterwards no visits were paid, and no further information received. In 1851 the census was taken, and it brought out the fact that there were still nearly five thousand people there adhering to the Church of Scotland. Still there was no one who could be sent to visit them. In the summer of 1853, the Rev. Mr. Martin of Halifax, though advanced in life, and ignorant of the Gaelic language, at length determined to pay a visit to the island; and on his return he sent home a report of his mission, which was published in the *Record*. He found that, notwithstanding their long privations, there were still many staunch adherents of the Church of Scotland. Another year passed without anything having been done in their behalf. The Synod of Nova-Scotia, at its last meeting, took up their case, and appointed one of the Gaelic ministers of Pictou to pay a visit to the island for a period of two or three weeks. This appointment was fulfilled by the Rev. Mr. McLean in October last, but I have not heard anything as to the state in which he found the adherents of our Church there. At least one Gaelic missionary should be sent to that island immediately, unless our cause there is to be relinquished for ever, and our people compelled to live without the ordinances of religion, or to connect themselves with bodies whose principles and feelings they cannot approve of.

PRINCE EDWARD ISLAND.

After many years of melancholy spiritual destitution, the adherents of our Church in this Presbytery are at present somewhat better supplied, on account of the recent translation of Mr. McKay to Belfast, and the labours of Mr. Harper at Georgetown. Although there is a great necessity for one or two more clergymen, I would not be disposed to mention any place in this island as at all equally necessitous with those to which I have already alluded, so long, at least, as the valuable services of Mr. Snodgrass, Mr. McKay, and Mr. Harper are enjoyed at the important stations which they now occupy.

Merely to glance at the neighbouring provinces, I may mention that our Church in New Brunswick is also in urgent need of several additional labourers, and as for Canada, I have been told by our Clergymen from that province, that the Church there might be doubled at once, if there were ministers to supply their wants.

But to confine myself to the field with which I have been more immediately connected, in order to supply the wants of those who are suffering the most painful and prolonged spiritual destitution, simply because of their at-

tachment to the Church of Scotland, it is essential that not less than seven missionaries be sent out without delay. If possible, at least three of them should have a knowledge of Gaelic. As to their salaries, I believe they will be nearly all paid in the country. St. Andrew's, Halifax, is perfectly able, and, I believe, willing to pay for the services of the clergyman it may receive. I may say the same of Wallace, of the Rogers' Hill district, and of the East and West Branch. With reference to the other three, the clergyman of Barney's River and the missionaries in the Halifax presbytery, and in Cape Breton, a considerable portion of their salaries may have to be raised from other sources than from the people among whom they labour, but I may mention that, in order to meet such cases, a general home mission fund was instituted by the Synod of Nova Scotia last year, and, from the sums already subscribed, I believe there will be no difficulty in raising annually, and chiefly from the wealthy members of the Church, £300—the sum contemplated by the founder of the Scheme.

Presbytery of Glasgow.

An ordinary meeting of Presbytery was held on Wednesday in the Tron Church Session house—Mr Little, moderator.

The Moderator and Clerk were instructed to sign an application to the Home Mission for a grant in aid of re-opening the *quoad sacra* church at Rutherglen.

Dr. GILLAN remarked that this was the last vacancy in the chapels within the bounds to fill up, and he trusted that, when this was accomplished, they would not relax their efforts, but proceed to endeavour to plant churches in districts still destitute.

NOTICE OF OVERTURE ON EDUCATION IN INDIA.

Mr. McLeod gave notice that he would at next meeting of Presbytery move the transmission of an overture to the General Assembly on the subject of the India Mission. He might state generally that the object of the overture would be not merely or chiefly to induce the General Assembly to reconsider its late deliverance with reference to the new India education measure, but to appoint a special committee, or to remit it to the general committee of the India Mission Scheme to review and consider carefully the mode now adopted of conducting the missions in India, with a view of making such changes as might be demanded, by experience, and the altered circumstances of British India.

SABBATH OBSERVANCE.

Dr. BARR said—I beg leave to call the attention of the Presbytery to the subject of Sabbath observance, than which no subject of greater and more urgent importance can engage our attention. The Sabbath question, as it is called, has recently attracted a large share of public attention, and never probably has that question been placed in a situation, alarm, or more loudly calling for prompt and strenuous exertion, than at the present time. The formation of a National Sunday League in London, having for its object not to promote Sabbath observance, but to procure a removal of those barriers which prevent Sabbath desecration, is a significant and alarming fact. A seat or centre of action has thus been established in the metropolis, the influence of which

has been exerted in opening up communications with all the most important cities and towns of the kingdom, for the purpose of producing auxiliary efforts in advancing the common cause. The leaders of this movement seem to think that the crisis has now arrived, and that the long agitated question of Sabbath observance is about to be decided by legislative authority; and they have resolved to make one great and combined attempt to obtain from Parliament various enactments, all of them having a tendency to relax the obligations, and supersede the observance of Sabbath Day duty, and thus to open a door to the most profane and pernicious abuses. The friends of the Christian Sabbath, it is to be feared, have little to expect from the piety or the wisdom of the British Parliament. Our cause has many tried and staunch supporters there; but by far the greater part are indifferent or hostile. The late riots in Hyde Park, which but too plainly discovered the state of public feeling which prevails among the lower classes in London on this subject, afforded the occasion also of displaying the state of mind which exists within the walls of Parliament, which yielded to the voice of popular clamour so far as not only to reject the well-meant but well-devised measure of Lord Grosvenor, but also to do away with the Beer Act for England, which limited the sale of Beer on the Lord's Day, and was calculated to produce most beneficial effects. Encouraged by this disposition of the Legislature, and animated by the hope which it inspired of success, Lord Ebrington gave notice of a motion to be brought forward during the present session, having for its object to throw open to the admission of the public on Sabbath the British Museum, and also the Crystal Palace at Sydenham, and the National Galleries. As might have been expected, Forbes McKenzie's Act has not given satisfaction to those who wish to sell spirits on the Lord's Day, who with interested or hostile parties have commenced an agitation for its repeal; and a motion to this effect will, in all probability, be submitted to Parliament during the present Session. The battle must now be fought, in the first instance, on the floor of the House of Commons. There the advocates of the Sabbath cause must meet their antagonists, and outstrip them in zeal and activity, especially by presenting petitions for the protection of the Sabbath from every threatened encroachment. Let the sentiments of the people be declared in petitions to both Houses of Parliament, sent up from every congregation within our bounds, expressed in firm and decided terms, supported by numerous and influential signatures. The time for action has already come, and the urgency of the case admits of no delay. Notice has been given by Mr. Scully, member for Tipperary, that on Tuesday the 12th of this month he will move resolutions to the effect that the British Museum, the Crystal Palace, and National Gallery shall in future be opened to the public on Sabbath as on other days of the week. Should these resolutions be carried, a blow will have been struck against all that is dearest and most sacred in our national character, the consequences of which it is easy to foresee, and frightful to contemplate. To prevent a calamity so fatally disastrous every means should now be used, and every effort made which wisdom can devise, and energy employ, especially by loading the tables of Parliament with petitions strongly worded and numerous signed. Unfortunately the public press is, generally speaking, on the side of our opponents. The newspaper press, both metropolitan and provincial, from the peal-