

sult from such a work, none but God can tell. Although that interesting and startling fact is not the only one which I could advance on the behalf of the Bible Societies, I will close with the fervent aspiration that, "unto the king eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

By the 28th Annual Report of the Montreal Auxiliary Bible Society, for 1849, I see that before my suggestion of forming Bible Associations throughout Canada was made, that Society had only 14 Branch Societies in this extensive colony; and that since 1840, 44 other Associations have been formed. I see also, that my expectations have been fully realized. From January, 1838, to January, 1839, the issues of Bibles and Testaments were 4,348; from January, 1839, to January, 1840, they were 7,106. Two Colporteurs were then employed, Mr. Hubbard and myself. From January, 1847, to December, 1848, (although the Montreal Auxiliary Bible Society do not employ any Colporteur,) the issues of Bibles and Testaments have been 21,820; and the cash and receipts amount to £1,568 10s. 3d. This is the result of the efforts of the numerous Branch Societies which have been formed throughout Canada; and above all, of the earnest zeal and untiring diligence of Mr. Milne.

EMILE LAPELLETRE.

OPENING OF THE NEW CHURCH, SCARBOROUGH.

We are pleased to learn, from a notice furnished to the Toronto Colonist, by a member of the congregation, that the new Church erected for the use of the congregation at Scarborough in connection with the Church of Scotland, was opened for public worship on Sabbath the 3rd ultimo. The Rev. James George, Minister of the Congregation, preached on that occasion a very suitable sermon, from Jer. vi. ver. 16. The church was quite crowded, and the large audience appeared to listen with the deepest attention to the discourse; and also to the appropriate address which was delivered after the sermon.

The church, which is a very large building for a country place of worship, is of brick, resting on about six feet of solid stone foundation. The style is Gothic, with a mixture of Old English. It is surmounted with a double tower, and has a very beautiful and imposing effect. If we except a few of our city churches, this is perhaps, the finest ecclesiastical building that has yet been reared in any township of Canada West. It is really an interesting fact, and withal a curious coincidence, that, about fifty years ago, the first pine tree known to have been cut in Scarborough, by a white man, grew on the very spot on which that church now stands, which is an erection so creditable to the taste and Christian liberality of the people. Fifty years ago, this township was an unbroken forest; it is now

one of the best settled and most prosperous sections of the Province. Many of the farm steadings—farm cattle—implements of husbandry, as well as farming operations in general, are scarcely in any respect inferior to what the traveller meets with in the best districts of the Lowlands of Scotland. There is some reason to believe that the intellectual and moral progress of the people has in a measure kept pace with, or rather has been the true cause of these wonderful material and physical changes. Besides the church in question, there are several other places of worship belonging to other denominations in the township. And near to the new Kirk, there is a library house, containing a large and admirable collection of books.

In this notice, it would be improper to overlook what the ladies of the congregation have done. Besides trimming the pulpit, in the most beautiful style, with the finest crimson silk velvet, and providing all the carpeting, they have presented a complete set of Communion furniture of the most elegant description. Nor was this all: two days before the Church was opened, a deputation of the ladies waited on their Minister, and presented him with a handsome silk pulpit-gown, as a mark of their respect.

It should also be mentioned, that Professor Murray, of King's College, who is much and deservedly esteemed by the Congregation, and whose absence, through indisposition, at the opening of the Church, was much regretted—recently presented to the congregation a splendid Pulpit Bible and Psalm-book.

CHURCH IN THE COLONIES.

NOVA SCOTIA.

It is with no ordinary satisfaction we publish the following letter, received from our much respected and beloved brother, Mr. McNair. In a letter received of a later date,—and he must pardon us for quoting from it,—he expresses, not his own feelings only, but the feelings we are sure of every faithful Missionary, when he says,—"It is a sweet thought when I rise on a Sabbath morning to think that many a church door in Scotland may even then be thrown open, or the servant of God in the pulpit, and the far-off missionary not forgotten by the congregation; and while I can ask God's blessing upon such assemblies, I cannot but fancy their prayers answered ere they are well uttered, and feel myself strengthened by the thought as I proceed to my duties." May such truthful and sincere experiences as these, stir up Christians and congregations at home, to be more real and earnest than ever in praying for our Missionary brethren, both in the east and west!

To the Editor of the *Edinburgh Christian Magazine*.

Pictou, 4th October, 1849.

MY DEAR FRIEND,—As you take an interest in the Colonies, let me direct your attention to a scene which I lately witnessed in this place. You have seen something similar; but it may not be displeasing to have it brought before you as now witnessed, to refresh your own spirit, and, at the same time, to interest your readers.

Pictou communion was held on the 4th Sabbath of September. Thursday, the 20th ult., was held as a day of fasting and humiliation. On this day

we had service forenoon and afternoon, in English. The church was well attended. Friday was the day of the *ceist*, as it is called. The services were all in Gaelic. They began at eleven. I looked in at two and the church was full at this time. For the sake of those of your readers who may not be acquainted with the *ceist* day, I may state, that the practice is for one to propose a passage of Scripture, or start a question, and for others to make remarks, or state their views upon it, after which the minister winds up the whole. On Saturday, there was a sermon in both English and Gaelic,—the latter in the open air a short distance from the church. Being engaged in the church, I did not see the Gaelic congregation, but it was large, and the church was full.—The people had been flocking for some days past to the town and neighbourhood.

On Sabbath, before entering the church, I went with Mr. McGillivray, who was to conduct the services in Gaelic, to the spot where the tent had been placed. It was on a rising ground, about a quarter of a mile from the church. The day was fine, but very blowy; and before we reached the place, our clothes were literally covered with dust. We came in sight of the people, and the scene I shall never forget. For some hundreds of yards along the road, horses and waggons were ranged up, fastened to the fences. Before and behind us, the road was thick with people. The only thing to which I could compare the crowd, was what I have sometimes witnessed on the occasion of a fair, or in the vicinity of a race course. But such an assemblage in the open air for the worship of God, and for holding communion, I had certainly never beheld. I entered the tent along with Mr. McGillivray, and waited to hear him begin the exercises of the day, and the mighty mass, as one man, lift their voices in the language of the fifteenth Psalm. It was a solemn sight, indeed, to see this whole assembly worship God. It was a scene that might have moved a heart of stone. The communion had not been dispensed here in connection with our church since the last deputation visited this place. And here were assembled young and old from every quarter of the country, and from many parts of other countries also. There were grey-headed men who hailed the opportunity once more afforded them of partaking in this ordinance, before drinking the fruit of the vine new in the Father's house. There were those who it may be, had never before beheld a Scottish communion. There were many who, for weeks, had not heard the Gospel trumpet sounded; many who, for months, had not heard the Sabbath bell, nor had their church door darkened by a messenger of Christ.—There were matrons with their matches, and mothers with their bairns; and their voices mingled in the song of praise, which ascended to Him that sitteth in the heavens. There was no sound to disturb their music, but the whistling of the wind, or the neighing of the horses.

But they finished their song, and I had to leave, to take part in the services where I might be of use. But still this scene I could not banish from my thoughts; and as I turned away, it was with a softened heart and a suffused eye; and many a glance did I cast, on retiring, at the spot I had left. I felt that it was an earnest time, a time when, if the seed were plentifully and faithfully sown, the blessing of God might be looked for. Now surely, if ever, were these people disposed to listen to the word of life. Many seldom heard the word, but by attendance at great inconvenience, to hear things whereby one might edify another. And yet another look, and, sad truth! there was but one solitary labourer who could speak to them in their own native tongue, and make their Highland hearts respond to his Gaelic accents. God grant him an abundant reward for his labour of love. But, oh! may He stir up others to take part in this work, that the people may not perish for lack of knowledge.

I returned to the church; and here, too, the scene was touching to a degree. Mr. Herdman was leading the prayers of the people. The