

cutions of Mary were palliated by telling us that "Mary only practised what all taught." Then, in a volume of "Modern History," by Peter Fredet, they had accounts of Luther, the Reformation, Elizabeth, and Mary, Queen of Scots, all set to the same tune; and then, as aiding Romanism and promoting Puseyism, that miserable counterfeit and compromise, he might instance "Neale's History of England for Children," where they would find the suppression of the monasteries styled as "horrid sacrilege," the name of Protestant repudiated, and where John Knox was spoken of as a "violent and hard-hearted man." The discovery of these proceedings has kindled an indignation more easily roused than allayed. What the *Bulwark* began, several Presbyteries took up, and my only surprise is that Scottish Presbyterians did not unite as a body against it. If this is ignorance, I pity it; if it is unconcern, I marvel at it; if it is pusillanimity, I despise it. O! when will our minor divisions cease to prevent union in a cause so vital to the honour of God, and to the welfare of men! The press, I rejoice to find, has in many instances taken up the subject with fearlessness, so that the game's afoot, and we must follow it hard till it be hunted down. And this it becomes us to do, since we have here a system detected which no Protestant can maintain—which none can connive at—and against which all must protest. A danger lurks in it to Church and State alike, which is all the more imminent that it is insidious and concealed. We know not at what point it begins, neither where it takes end. It is a noxious vapour which floats through the atmosphere of our public education—so attenuated oftentimes that it cannot be perceived, but which produces effects as deleterious as those apartments tinted with arsenic paints. Across the entire stream a network has been spread by hands which are never seen though they are always working—a net with meshes of different sizes to catch fish of every sort, that they may be gathered into the pools and marshes of all-absorbing Rome. "Who can bring a clean thing out of an unclean? Not one." The springs are polluted, and so must be the streams at which our youth are drinking. Losing them, we are in danger of losing the third and fourth of their succeeding generations; and so the time may come when the faith once delivered to the saints may be restored to this country—but only by another Reformation. I hold, that if Roman Catholic children are the most ignorant, they demand the more tuition—and that if they are the poorest, they require the largest supply. But then, as they profess a creed contrary to that of the nation—a creed which that nation presentation in the Upper, and to Lord Dalkeith for presentation in the Lower House.

monarch to entertain—I hold that that creed is in no way to be supported by the State. It is the "secular" education of Papists that I will pay for, but not one farthing shall I willingly give to keep them in spiritual darkness, or to sap the foundations of our glorious Constitution, or to endanger the stability of our Church, to which all their dogmas tend. If we are silent under this infliction, this gives consent, and we become justifiers of other men's sins; if we justify this by acquiescence, we uphold what our lips have abjured. It is bad enough to endow Popish colleges, and to pay Popish chaplains; but, sir, to select and publish, and sell at reduced prices, books—not a few, but many—filled from board to board with such abominations, is an excess of "spiritual wickedness in high places," for which we were not prepared. Nor, sir, will it do to tell us that these books in the main are secular, and that therefore they are not religious, or that a book containing religion may not be a religious book. You may as well attempt to convince me that though poison is mixed up with the dough, the loaf is not poisonous, just because the far greater part of it is flour—laughter—and the far less is arsenic. We have here a step in advance of anything formerly hazarded. We have now the partial endowment of Romish literature—and a literature, too, admirably and artfully suited to an age whose inexperience is most open to imposture, whose tenderness is most susceptible of impressions, and whose ardour is most ready to retain them. Indeed, this endowment of erroneous and heterodox literature seems to me to be far more perilous than that which sustains Maynooth. Maynooth is in one place at any rate—this extends over all the country. Maynooth is for the clergy—this embraces the whole population. Maynooth is for Ireland—this is for Great Britain, whose glory, and strength, and stability consists in a Protestant Queen, a Protestant Parliament, a Protestant Government, and a Protestant people. The rev. Doctor concluded by urging the propriety of laying the matter before Parliament instead of the Privy Council, remarking that should they be disregarded by the Legislature, they had but one step to take, which would bring them to the foot of the throne on which was seated the best Queen that ever gladdened a people. (Applause.)

Dr Nisbet seconded the motion.

After some remarks from Sheriff Barclay in support of the original motion and a brief reply from Dr. Gillan, the vote was taken.

Dr. Gillan then proposed a form of petition which was agreed to, and ordered to be transmitted to Lord Shaftesbury for the nation—a creed which that nation presentation in the Upper, and to Lord Dalkeith for presentation in the Lower House.

The Pictou Auxiliary Bible Society.

The *Eastern Chronicle* of the 4th inst. contains the Report of this institution, from which it appears that L.60 were forwarded to the Society in London; and that William Matheson, Esq. has given the sum of L.85 sterling. The Secretary has been deputed to visit River John, Tatamagouche, New Annan, &c. to arouse the people to exertion in the glorious cause of Bible distribution. The following are the office-bearers:

President;—Charles Elliott.

Vice Presidents;—Rev. A. W. Herdman, Rev. Alexander McArthur, Robert McKay, Esq.; James Primrose, Esq.; Abraham Patterson, Esq.; Daniel Huckle, Esq.; William Gordon, Esq.; William Matheson, Esq., Mr. Yorton.

Secretary;—Rev. James Bayne.

Assistant Secretary;—Mr. George Hatne.

Treasurer and Depository;—Alex. Thomson.

Committee;—James D. B. Fraser, Esq. James Fogo, Esq.; William H. Davies, Esq. John McKinlay Esq.; Mr. Matthew Archibald, Roderick McKenzie Esq.; Mr. George Hamilton; Mr. Francis Beane, Senr.; Mr. John Costly; Mr. Cornelius Dwyer; Mr. Howard Primrose; Mr. Adam McKean; Mr. R. P. Grant; Mr. James Patterson.

Opening of St. Paul's Church, Upper Settlement, East River of Pictou.

THE above edifice was opened for divine service, on Sabbath, the 21st ult. Two hours before the usual time of public worship, the congregation began to gather, and when we entered the church at 11 o'clock, every available portion of room, with the exception of the pulpit, was fully occupied. The passages and staircases were crowded, and a considerable number, favoured by the mildness of the weather, lingered around the door, waiting for an opportunity of admission. Divine service was begun in the Gaelic language, by Mr. MacGillivray of McLennan's Mountain, (now the only minister in this county, in connection with the Established Church, capable of addressing the Highlanders in their native tongue) who preached an able and appropriate sermon from Matt. xviii-20. He was followed by Mr. Angus MacGillivray of the United Presbyterian Congregation at Springville, who kindly accorded his assistance for the occasion, and who delivered an excellent discourse from Genesis xxxii-29 also in the Gaelic language. Such an absence of sectarian spirit as is manifest in the above,—more especially in those days of studiously fomented strife, on the part of too many, must, we think be gratifying to every right thinking Catholic minded man.

In the afternoon, the church was again crowded, and an English service was conducted by Mr. MacRae, Pastor of the congregation—his text being taken from Ps. lxxxvii-2nd verse. A collection was taken at the door, in which, all things considered, the contributions were liberal.

The building thus opened, for the worship of the Lord, was completed in the unusually short period of nine months from the erection of the frame,—and in point of neatness, comfort, ease to the preacher, and substantiality of workmanship, cannot easily be surpassed. Its dimensions are sixty-six feet by forty-five. The number of pews is one hundred and eight.