

should be realized as his own gain—their failure as his own loss.

In order, however, that a real interest may be felt in this work done by the Church in Scotland, it is, in our opinion of great importance to give information also of what is doing by the Church of Christ. In a great campaign, where the operations of an army extend over a vast expanse of country, a single regiment is encircled and urged onwards in its march by hearing of the daring exploits and successful enterprises of a distant portion of the army. The essential are thus rebuked, the responding encouraged, the brave and cautious made eager to share with their brethren in arms the glory of the battle and the victory. And similar effects are produced on the minds of a congregation by receiving information regarding the doings of other portions of the Christian Church, for the advancement of the cause of Christ at home and abroad. But before ministers can give this information to their people, it is necessary, first of all, that they should possess it themselves. Thus they may very easily do by the outlay of a few shillings every year, of through a clerical or parson library. Any bookseller will forward a list of books upon the subjects of missions in general, or the history of particular missions, while the various publications of the British Missionary Societies would afford much interesting information, from time to time, in addition to what may be seen in our own *Missionary Record*. We are of the opinion that the information which is thus acquired would be found to be very delightful and inspiring to themselves as well as to their people. They would soon find such knowledge to be power. For we have generally found the fact of what has been done, and is doing by others, to be one of the most convincing arguments for stirring up ourselves to go and do likewise.

But when information has been obtained by the minister, how is it to be communicated to the people? It may be asked by way of objection, "How can a minister occupy the time required for preaching the Gospel upon Sabbath in giving his people such information as this upon missions, or upon the Schemes of the Church, and if it is not done on the Sabbath, it is impossible to get the bulk of the people to attend to any such lecture on a week-day?" Now, we do not ourselves think that a sober and truthful account of the progress of Christ's kingdom, both at home and abroad, during the hours of divine service, to be so very different a thing from preaching the Gospel, as it is generally assumed to be. "The Gospel" and "Acts of the Apostles" are not more closely allied in the Bible than they are in real life, and few things administer a more solemn rebuke to our congregations at home, or lead them to more serious thought and self-examination, than a record of the awakenings, rejoicings, and pious labours of those who once were heathen. But should any minister not feel at liberty to dwell at length upon such topics during what are termed "the canonical hours," why not devote a portion of the Sabbath evening (say once a month) to a missionary prayer meeting, when, along with earnest prayers in behalf of missions and missionaries, full and deeply interesting information might be given regarding both, with such extracts from books and periodicals as tend to stir up love, and faith, and hope in the soul? We know that in many parishes this has been done with eminent success, so that persons who, when they first attended those meetings, were indif-

ferent to the cause of missions, soon became their most generous supporters, and most enthusiastic friends.—*Edinburgh Christian Magazine*.

THE BARONY CHURCH SOCIETY, Glasgow.—The annual meeting of the Barony Church and congregation took place in the City Hall on Thursday evening—the Rev. Norman McLeod in the chair. On the platform were the Rev. Drs. Hill, Gillan, McLeod, and Aitken of Dolphington; Rev. Messrs. Watson of St. Mathew's, Cochrane of St. Peter's, Stevenson of Dalry, Rattray of Camlachie, and Ross of Wellpark; Messrs. McBrayne, Aitken, Anderson, Donaldson, D. Y. Stewart, D. Forbes, J. M. Hill, R. Hill, Auld, &c., &c. The proceedings were of an exceedingly interesting character. The chairman reported the completion of the Kelvinhaugh and Bluevale schools, at either urban extreme of the parish. The cost had been £2700; about one-half of which had been subscribed by parties connected with the localities in which the schools were built. He also announced that the £100 which some time since had been sent to him anonymously, had been applied towards these schools. Although opened but recently, the attendance was large and increasing. There were at present on the roll of Sabbath schools 1600 scholars, and upwards of 100 teachers. The church had contributed about £700 towards the various schemes. Interesting addresses were delivered by Rev. A. Watson of St. Mathew's, Rev. Dr. Gillan of St. John's, Rev. Mr. Stevenson of Dalry, and Dr. McLeod. The hall was filled with a most respectable auditory.

THE CHURCH BUILDING SOCIETY.—The gentlemen of the Church Building Society have now fulfilled their pledge made to the public, when, a few years ago, the whole of the Quoad Sacra Churches in Glasgow were restored to the Establishment. Many thought that these chapels would only hang as a dead weight on the Church, from which so large a secession had taken place; but, so far from that having been the case, those first opened are now parishes, with flourishing congregations, and in St. Peter's there is not a seat to be let. All these churches are now in full and successful operation, and on Sabbath, last week, the communion was dispensed in Greenhead Church (the last opened) to a most intelligent and respectable congregation; upwards of forty of whom were admitted to the Lord's table for the first time. It is only a few months since this church was opened, without a single adherent, by the Rev. Mr. McIlraith, late of Berbice, British Guiana, and it is now a flourishing and daily increasing congregation. Great praise is due to the Church Building Society for the uniformly judicious choice which they have made in able and zealous ministers to open the churches placed under their care, and surely the time is not far distant when some public acknowledgement of the services of those gentlemen who have taken the burden of the management will be made by the Church in Glasgow, if not by the Church in Scotland.

A CHAPLAIN'S SUNDAY ON THE FIELD.—The following is an extract of a letter from the Rev. George Lawless, A. M., Assistant Chaplain to the Second Division of the British forces in the East:—

"November 5th.—What a Sunday! I set out this morning from Balaklava, hoping to attend Sunday service in the camp. The weeping mists of that morning drew a veil over the scene, but as I rode on towards the right it became revealed, first in the number of the French wounded (many of the poor fellows walking calmly while slowly dragging their wounded limbs along, others borne on litters), whom I passed by during more than one mile of my ride. I had barely arrived at the rear of the English camp when I found that the field hospitals of the Second Division had retired to this spot from their former position, where the enemy's fire had come most formidably. Oh, what a sad spectacle was now before my eyes! Groups every moment increasing of wounded men and officers of the several regiments of the division spread upon the ground, their respective surgeons with gory hands busily and anxiously performing their labours; many of the poor sufferers consoling themselves as they best could for the loss of their shattered part which had just been amputated; some others clamouring to have a tortured limb cut off; but the great majority making little of their own wounds by comparison with the worse cases they saw around them. Many a one seemed to "have an ear to hear," and joined fervently in prayer, some that, if spared, they might realise the blessing of "entering into life named." Several, while conscious that their wound was mortal, exhibited the greatest patience under agony, and expressed meek and humble, but cheerful and hearty faith in their Lord and Saviour. Poor Colonel Carpenter, of the 41st, was dreadfully wounded. He received me most warmly. He told me all that had befallen him. He appeared quite aware of the dangerous condition he was in, and gave utterance to a long and fervid prayer. I could not restrain him from speaking. At last he seemed exhausted, and the surgeon, who had just then come in, evidently considered him dying. Next morning I was surprised to hear from the surgeon that he was better, but in the course of the day he died. My next visit was to Major Dalton, of the 49th, who had succeeded to the command of the regiment. Major Rowell was killed in the trenches a few days ago. Poor Major Dalton was pierced through the stomach. He was very weak, expressed anxiety about his "poor wife and children." He joined fervently in prayer, casting his care upon God, and declared his trust in the Saviour. He was calm and resigned, but in extreme pain. He did not survive many hours. A servant of Col. Blair, of the Scots Fusilier Guards, coming in anxious search of the chaplain of the First Division (Mr. Halpin,) who had just gone away upon another melancholy visit. I felt called on to go. I found poor Col. Blair in great pain, and breathing with difficulty, not expecting to survive the night. He had been wounded through the stomach. He was in deep concern for his soul, and timidly desirous to lay hold of the hope for sinners. He joined earnestly in prayer. Oh, how solemn to witness the souls anxiety in its fast ebbing moments! and how anxious the ministerial task (in so sudden a call) to guard against a false peace, and yet not withhold the free promise of perfect peace through Christ!"

CHRISTIAN SOLDIERS IN THE ARMY.—At a meeting held at Manchester on Thursday evening, in aid of the Religious Tract Soci-