

and collectively, continue to endeavour to do our duty in that state of life to which it has pleased God to call us." At many points of this speech, addressing itself so particularly to the homely sympathies of her hearers, the Marchioness was interrupted with loud applause. Upon silence being restored, John Lubbertson, a coal-hewer, rose from the body of the assembly, and addressed the Marchioness in the name of his fellow-workmen, and concluded with calling for three times three, and thrice again to Lady Londonderry's good health, and long life and happiness. Lady Londonderry retired from the hall amidst the long-continued cheering of its occupants.

"The People's Day."

A LONDON AND PARISIAN SABBATH.

"Suppose that next Sunday morning your Lordship started from Charing-Cross for a walk through London, which your honourable advisers in the late debate thought had such need take a lesson from continental cities. In the vicinity of Trafalgar Square you find a shopman or shopwomen behind the counter; it is the assistant's day. At the National Gallery no porter is in waiting; it is the porter's day. In Long-Acre the coachmaker's workshops are silent; it is the mechanic's day. In Lincoln's Inn Fields the lawyers' offices are peaceful; it is the clerk's day. In the Strand and Printing-House Square the Offices of the great daily journals are at least partially at rest; it is the pressman's and compositor's day, the reporter's day, the editor's day. At the Post Office no car is clattering, no man is hurrying; it is the carrier's day. In Cheapside and Wood Street no warehouse is open; it is the salesman's day. At the Bank no pen is moving; it is the clerk's day. In Spitalfields no foot is upon the treadle, no hand upon the shuttle; it is the weaver's day. In Brick Lane no drays are rolling, no whips cracking; it is the drayman's day. In new streets no shoulder bears a hod, no hand is on the trowel; it is the bricklayer's day. At the wharves no barge bends under a load; it is the porter's day, the coalheaver's day. Surely your Lordship does not bear within you a heart which, viewing all this, would not fill with emotion, and thank God! Surely, as your thoughts pass over the three kingdoms, and you mark the millions of labourers, from little girls to wrinkled men, who, for the moment, with a master over them but the Almighty, rested from the call of the covetous, the thoughtless, or the cruel, you would say, 'He spake and who called that institution "a delight, the body of the Lord, honourable," whereby we are enabled to see this touching image of a world where "the wicked cease from troubling, and the weary are at rest!"' "You could not, then, look without compassion on those who, in low shops and on low ways, say, 'To us this is not the Lord's day; it is our master's day!'"

At the same hour on the following Sunday your Lordship starts for a similar walk in Paris. The moment you leave the Place de la Concorde you find in the Rue Royale, shops and shopwomen behind the counters; it is the employer's day. In the first bank you see on the Boulevards, the clerks are at the desks; it is the banker's day. In the Faubourgs the mechanics are busy; it is the manufacturers'

day. The Post-Office is full of working men; it is the merchant's day. The Rue Rivoli rings with the mason's hammer; it is the contractor's day. In the timber-yards you hear the saw; it is the master's day. In the Rue Mont. artre Emile de Girardin is at his desk, and his fellow-editors, his reporters, his printers, all are busy; it is the subscriber's day. Turn where you will, every man is in his employer's power just as on other days: the charter of freedom is in no hand, the joy of freedom at no fireside. In the shops of the Palais Royal are hearts which would love a rest as dearly as those of Regent Street, but what Mr. Kinnaird called 'the hand of rapacity' is over them. The working men of Paris are no more enamoured of labour than those of Westminster or Spitalfields; but 'the hand of rapacity' is over them. Nor does the evil press on the humbler workers only. Each man in turn has his employer; the merchant, the banker, the legislator, does not escape the burden which he compels his inferiors to endure; the curse he imposes upon others comes back upon himself, and none can call the day his own; he only excepted to whom every day is a rest if he chose.

"Why then, is this, that here, in London, every man can defy 'the hand of rapacity' on one-seventh of all the days that come, whilst in the neighbouring capital no man can defy it but he who is totally independent of occupation? Because here is a day which no man can claim, the Lord's day, too sacred for amusement, too sacred even for work; a day on which the labour that is profitable must stand still, under the assurance that the God of the Sabbath will more than make up the loss. Because there is no Lord's day; the Sunday is not too sacred for amusement, consequently far less so for profitable labour. Where the Sabbath is used for its own ends, rest promotes religion. Where to these ends the foreign one of amusement is added, instead of a day of rest and religion, it is a day of drudgery, with an evening of dissipation. The barrier between a day of rest and religion, and one of drudgery and dissipation, is only the sacredness of the day. Man's rights rest upon God's rights; the repose of the Sunday, on the religion of the Sabbath. Destroy that in England, then the physical toil and the moral pest of the French Sunday will at once invade the nation. From the rough hodman to the accomplished editor, THE SACREDNESS OF THE DAY IS THE LABOURER'S ONLY SHIELD."

THE MONTHLY RECORD.

MAY, 1856.

Collection for the Synod Fund.

THE time has now arrived, when a renewed demand is about to be made upon the liberality of the friends and adherents of our church in this Province. With a view to relieve the office-bearers of the church from heavy and burdensome expenses, to maintain our church courts in full vigour and efficiency, and at the same time assist in carrying the glad tidings of salvation throughout the length and breadth

of the land, on motion it was unanimously agreed at the last meeting of our Synod in this city, that an annual collection should be made in all the churches and preaching stations within the bounds, to aid in the formation of a Synod fund. The first collection for this object was appointed to be taken sometime in the present month of May, at least six Sabbaths before the meeting of the Synod in July next. Whilst the necessity and utility of such a fund as this, will, we should think, be readily admitted and cordially approved by every enlightened and sincere friend of our church, who is intimately acquainted with the nature and design of our ecclesiastical institutions, with the state of the country, and with the limited circumstances of our ministers who are required to give regular attendance at all our church courts, yet as this is the first time that such an appeal has been made for this purpose, and as all persons, and more especially the younger portion of our flocks have a right to expect the fullest information on this as well as other subjects, we shall briefly advert to one or two of the important objects for which such a fund, requires to be raised, and to which its resources ought to be applied.

The necessary expenses actually incurred in attending the meetings of the Synod ought surely to be defrayed from this fund. The duties of the Synod clerk, when faithfully discharged are of a very onerous and responsible character, requiring much diligence and application as well as sound judgment, and incurring a very considerable expenditure for stationary, postages and other accommodation, and it is not to be expected that these expenses should be borne by the individual clergyman holding that office, without assistance from his brethren or from the Synod fund. Long and fatiguing journeys have often to be undertaken, to attend the meetings of our church courts, more especially the meetings of our Synod, and it seems hard indeed that our ministers should be constrained to give their time and their talents, with the tear and wear of travelling for the benefit of the church, and at the same time be burdened with a heavy bill for personal expenses. A correspondence has also now been opened up with the sister Synods of New Brunswick and Canada, which, if it is to be pleasant and profitable to all parties must be maintained by annual deputations. Now we cannot see that the Synod has a right to impose such a duty as this upon any of its members, without providing the means for discharging at least their travelling expenses.

These are the direct and necessary charges which must be incurred at the annual meeting of every Synod, and incurred not for the accommodation of private members of the church, but for the assistance of her office-bearers on public duty and for the benefit of the church at large. But besides