

pendent thought are extremely apt to kick at what they call the determination of the Presbyterian Church to prevent them from holding any opinion on any theological subject different from what was held by the theologians of the country two hundred years ago. The atmosphere of Presbyterianism is held to be stifling; under Episcopacy they fancy they can breathe more freely, and move their limbs without dreading at every moment to hear the clank or to feel the pain of their fetters.

To complete our view of the influences of work we must add that the existing division of the Presbyterian Church makes the position of the upper classes somewhat more difficult. Take the Highlands for example. The people have all left the Established Church, but the Free Church which they have joined is not a national institution. It wants the prestige of an Establishment. Falling between the two stools, the Highland aristocracy drop into the arms of the Episcopal church. We have in our eye a Highland parish, where before the disruption, nearly all the proprietors attended the parish church. Not one of them attends it now, and hardly one of them attends the Free Church. It would appear from this that the combined influence of the two considerations that the Presbyterian Church was both the church of the people and a national institution sufficed to keep the Highland proprietors within its pale; but that neither of these considerations has force enough separately to produce the same effect. In other districts of the country, the case may not be so distinctly marked, but the same influences are at work leading to similar results.

We believe that we have given a pretty candid and correct statement of the reasons that are now influencing so many of the upper classes of Scotland to join the Episcopal Church. In future papers we will examine the validity of the alleged reasons, and consider whether, in so far as they are valid, the state of things might not, in full harmony with Presbyterian principles be so modified as to obviate to a large degree the evils complained of. Meanwhile, we conclude by asking whether the reasons alleged, even should their truth be conceded, can fairly or reasonably be held sufficient to warrant that very grave step on the part of the upper classes—constituting themselves, as it were, a separate communion—isolating themselves, from the mass of the people, reversing the providential arrangement by which the rich and poor should meet together, widening the gulf that separates class from class, lowering their own social and political influence, and cutting themselves and their families off in great measure from the vital Christian forces of the country, and from the opportunity of supplying the missing elements to its Presbyterianism? With a people advancing in knowledge and consciousness of power, it must even be an important question for the aristocracy, how their influence in the country is to be preserved; in Scotland the question must soon be double difficult, because the upper classes choose to separate themselves from the worship of the great mass of the people, thus effectually cutting one of the strongest bonds that can link rich and poor together.

Missionary Intelligence.

MISSIONARY VISIT TO OSPREY AND ARTEMESIA, BY DR. BURNS.

TORONTO, July 21, 1865.

DEAR MR. EDITOR.

The valuable work of Mr. W. H. Smith "on Canada," in two volumes octavo, was published in 1852, and there we have the following notice of the townships of Osprey and Artemesia: "Osprey and the adjoining township of Artemesia do not appear to have been yet opened for sale; at least they are not inserted in the list of townships containing Crown Lands for sale; and as there seems to be no census return from either of them, we presume that