

in Court, and wait only the calling up of the second instalment to be placed on the official establishment of the Church. Were the subscribers to pay up the full amount of their subscriptions at once, it seems not improbable that the whole twenty chapels belonging to this group might be erected into parish churches before the meeting of next assembly. The committee feel persuaded that the erection of parish churches would proceed with equal despatch, as regards the other groups of chapels, were the provincial subscriptions for those groups once completed. It requires, therefore, but one really earnest and vigorous effort on the part of the whole Church to enable your committee to finish the work in which they are engaged, and thus to give the requisite facilities to the Mission Committee for making the ministrations of the Church commensurate to the spiritual wants of the country.

The Assembly resumed at eight P. M., when a quantity of miscellaneous business having been despatched, the Moderator delivered the edifying address, and the Lord High Commissioner closed the Assembly.

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FROM OUR SCOTCH CORRESPONDENT.

I intended not to have written this month's letter till after the meeting of the General Assembly, but as it will then be too late, I will rather defer the Assembly news till next month. At present there is such a din of war over the country, that scarcely anything can be attended to. Such an extraordinary activity in recruiting for army and navy, a universal cry of "Riflemen, Riflemen, Riflemen, form!" such gigantic preparations and defined fears all over the Continent, that it seems as if the nations were about to meet in conflict at some terrible Armageddon. It would be very easy to make prophecies on the results of the present war between the two great Roman Catholic powers of the world; but prophesying is not in my line, and perhaps it would show more wisdom and humility to await patiently the course of events. Many good men here are quite sure that the immediate result of the war will be the downfall of the Papacy. It's hard to say: but it would be worth for any one to stake much on the prophecy. It wants now but a few months of 300 years since our fathers established the Reformation in Scotland: most of them then, I suppose, would not have valued the Popedom at fifty years' purchase; but certainly as far as appearances go, the Roman Catholic Church has gained rather than lost within the last two or three centuries. Even in Britain they are building chapels, schools, and nunneries at what is considered a most alarming rate; they are proselytizing with success among the nobility; and are obtaining increased governmental recognition almost every year. But really there is nothing in all this to frighten Protestants; and it is anything but flattering

to the truth and eternal principles of Protestantism that we should make such a noise and fluttering about it. If Romanism be a huge deception, assuredly its death warrant has been signed and sealed long ago; and the longer the angel delays to put it in execution, the more complete and awful will be the destruction: but it will not be put in execution as long as the Papal Church possesses a single good principle or particle of good which Protestantism has not attained unto. Let us then see well to our own ways, and even enquire if we may not yet learn something from those whom we have long been satisfied with anathematizing. And if an evil day is to come upon us, we may be sure that it is not the erecting of a few chapels here and there, or any other sign of galvanized vitality that we have to fear, but our own sloth, and want of faith, and deadness of heart.

These observations are not unequalled for at present, for there is no topic that is more discussed among Christians in Scotland than the pretentious front that Popery is showing. As preparations are already talked of for celebrating next year the tri-centenary of the Reformation in Scotland, the subject will then probably be discussed in all its bearings.

There is another class of Dissenters in Scotland, many of whom may be termed semi-papists; not so many of their laymen, indeed, as of their clergy. I mean the Scottish Episcopal Church, which embraces within its pale a large proportion of the nobility and gentry of the country. Many of these are Episcopalians by their descent and by choice; many from their being educated in England; a large number from the spirit of little flunkeyism. They are the wealthiest body in Scotland; but certainly, if we are to judge by their contributions, possessed of but little vitality. In fact, several of their wealthiest members—as the Dukes of Buccleugh, Hamilton, &c., contribute far more to the Church of Scotland than to it. The Puseyistic tendencies of the body as a whole are notorious; but some of their priests and bishops—as the Bishop of Brechan—can scarcely be distinguished from Roman Catholics. Dr. McLeod stated publicly in the pulpit that they would allow a Papist sit down with them at the communion, but that they would not suffer him; that they did not consider that any Presbyterian minister had the slightest authority to preach, baptize, or marry; and that they could put no faith in the evangelistic labors of any persons in Scotland but themselves. Such ideas are about as clear proofs of insanity as could be wished.

Such is not the course pursued by the few Episcopal Churches in Scotland which are still in connection with the Church of England: nor are such the doctrines of the highest dignitaries of that noble Church. When the Church of Scotland has been attacked in Parliament, the bishops have more than once defended her. Not very long since, the Archbishop of Canterbury declared in the House