

stood in his desk and led the music; no organ, no choir, not even the singing of the Paraphrases, is tolerated. The great majority of worshippers were Nova Scotians. A few Scotsmen mingled with them, but we were told no Bostonians, with one solitary exception, ever thought of joining them. Indeed, many Nova Scotians, after spending a few years in Boston, begin to think the services rather bald, and wander forth into other congregations, where they can hear finer music, and sit in more fashionable Churches. The same problem here meets Dr. Blaikie which meets many others on both sides of the Atlantic. He must either introduce an organ, or lose many of his people. If the organ be introduced, he feels that he is opening the flood-gates for what he considers a perfect tide of innovations, and is further guilty of an act of will-worship. If he does not introduce it, his people will leave him and find their way into other Churches, where they may imbibe false views and be led astray by unsound teaching and impure doctrine. The Unitarians and Universalists are numerous in the city. They have beautiful Churches, excellent music, and attractive services. Still, we think the Dr. does not for a moment hesitate as to the course he must pursue. He sets his face firmly against every change, and holds on in the old way, singing his Psalms and preaching his sermons. As to the wisdom of his course, there will always be the greatest difference of opinion. One thing is at least certain—the Dr. labours diligently among the Nova Scotians in Boston, and if they will insist upon listening to the words of unsound teaching, and be led aside from “the old paths,” it is from no want of attention and vigilance on his part.

W. B. E. R.,

August 24th.

S. M. G.

### The Church of Scotland and her Accusers.

(Continued.)

OUR Church has been represented as having lost all her genuine pulpit power and worth at the secession. Her ministers have been portrayed in figures and terms such as could not have been conceived for one moment, either in charity or good taste, and such as ought not to have escaped the lips of weak and dependant men. And while we feel it to be a delicate subject on which to treat, even in self-defence, we believe important practical lessons may be learned from its consideration. For we conceive that the history of the last twenty-two years affords a commentary pregnant with lessons for those who would arrogate to themselves the honour which is due to God only, and limit the goodness of God to themselves, to the exclusion of those from whom they differ,—which should teach them to reflect that the measure they

deal out to others may very soon be meted out to themselves.

We believe, on the authority of many who have the best opportunity and are most competent to judge, that in no previous period of the same length of time have so many young men of talent, piety and pulpit power come forward, in our Church, as during the last twenty years,—and some of world-wide fame; and never had our Church been so overstocked with licentiates of high qualifications as at the present time, so that there are applications for vacancies by fifties. And while we freely admit that many of the ablest and most worthy ministers left our Church in '43, who were fitted to prove ornaments in any Church,—and some of these are still shining lights in our world,—yet, we ask where are those coming forward to take the place of those removed from the conflicts in the Church militant—where are those educated in their Church to be compared with those who are gone? And how comes it that the Free Church has publicly and repeatedly to deplore the scarcity of young men of talent and pulpit qualifications to occupy the place of those who have been taken from them? Should we not all receive the divine admonition and warning: “Let no man glory in men;” “Every one that exalteth himself shall be abased?”

Our Church has also been represented as having only retained a fraction of those within her pale previous to '43. This has been so often and so boldly put forth that the credulous and unsuspicious might have received it as an ascertained fact; and all who would be induced to follow the multitude, influenced by no better motive, might have been induced to leave the ranks of our Church. But this was the very opposite of the truth. The great majority of ministers and people remained with us. This might be shewn at length. The single fact that the great majority of marriages are celebrated by the ministers of our Church sufficiently proves this, as has been recently very clearly shewn in the British press. It is readily admitted that in many parishes in the Highlands, and in part of the Islands, the majority left our Church, where the people had little means of receiving information only in declamation from the pulpit. But even there the numbers who continued in our Church far exceed the representations given in many places. And the vast majority adhering to our Church throughout Scotland, at the present day, shews most clearly that our Church must have far exceeded the Free Church at the Disruption, or that our Church must have acquired accessions to her strength, since then, more than she had done during five score years of any previous period of her history. And surely it is no unimportant attestation of her strength, zeal and liberality, that during the last 16 or 17 years, sums have been raised to enable her to endow nearly 100 additional