

thought was not absent from the minds of the leaders in the movement, that the united force of the non-established Churches would be brought to bear with three-fold intensity against the Establishment. Ought we, as friends of the Church of Scotland, to mourn that the effort to form such a combination has been quashed? For it holds true here also that inclusiveness in one direction means exclusiveness in another. At the same time, there is something grand in the idea of a strong and united Presbyterianism for all Scotland, and if the failure of this attempt at what would after all be but *half* a union should pave the way for a larger and more comprehensive union of both Established and non-established Churches—or of the moderate men in both—on a broad national basis, there are not a few hearts in the Church of Scotland that would kindle with a new joy and enthusiasm. Is it only a fond dream that such a result may yet come about? Is it impossible to have a National Church on such a basis as to include all the Christians in the nation—all, that is, but the excessively hard-headed who would not feel that they belonged to the “Church Militant” unless they were Dissenters?

The Presbyterians of the United States have also been manifesting tendencies to union, but I am not particularly informed as to the stage which the negotiations have reached. It is not improbable that the political change which we have ourselves undergone during the past year may lead to a discussion of the question of union among all the Presbyterians of the Dominion. There is no doubt that the Church of Scotland would look upon such a union with a friendly eye. There is no doubt, also, that if a really harmonious union were accomplished, many benefits would result. Are the difficulties insurmountable? Would the possible evil outweigh the probable good of an effort to bring about such a consummation? Must the quarrels of Christian men—and especially those of Christian ministers—always be the hardest to make up? Must the divisions among Presbyterians remain a source of needless vexation to themselves and an inexplicable mystery to outsiders?

Whatever may come of union—and even those who desire it most ardently cannot expect it to be accomplished without much wisdom and much forbearance—our present duty is plain. Let us work vigorously, unitedly, prayerfully, ministers and people, to make our own Church what it ought to be, to get rid of indifference and inactivity, to cherish a missionary spirit, to make the very best use of the machinery which we possess for the removing of heathenism aboriginal and the more terrible heathenism which grows and flourishes at our very doors under Christian institutions. So let us begin our year—watching, waiting, working. Let us humbly do our part towards making the stirring

words of the Poet Laureate applicable to the bells which rang out on the silent midnight from village steeple or cathedral tower as the old year was dying:—

“Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

“Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, our mournful rhymes,
But bring the fuller minstrel in.

“Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.”

D. J. M.

Peterboro, Ontario, Jan 16th, 1868.

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PORTLAND, ST. JOHN, N. B., }
Jan. 6, 1868. }

DEAR MR. EDITOR.—It may be interesting to some of your readers, to know what we have been doing for some time past at our two mission stations of Portland and Rothsay. Two years and a half have elapsed since these missions were established by the Colonial Committee of our Church. About the beginning of June, 1865, regular services were begun at both stations. At Rothsay we had a comfortable little Kirk, capable of seating about 400 people. The number of Presbyterians, however, was very small, and the Episcopalians, who were much more numerous, and had contributed something towards the erection of the Church, more frequently held service in it than the Presbyterians. During the summer of 65 services were held alternately by the Presbyterians and Episcopalians, and this system was continued till the following summer, when the entire field was left in our hands, and we have continued to supply the Rothsay pulpit every Sunday morning during summer at 11, and every alternate Sunday at the same hour during winter. The utmost harmony and good christian feeling prevails among all the worshippers at the little Rothsay Kirk. Episcopalians, Presbyterians, Baptists, Methodists, high church and low church, Frees, and U. Presbyterians, find it possible to join their voices, I believe also their hearts, in the Psalms of David and in the prayers offered in our little Zion. Efforts have several times been made by the Episcopal clergy to erect a church for their people, but the more intelligent of the laity have little sympathy with the proposal, and they have shrewdness enough to perceive that the only hope of having a congregation in a good healthy condition is in the united efforts of all the Protestants in the neighborhood. The population of Roth-