

silent satisfaction, and by the supineness of the Church itself; but the truth has at length dawned upon the Church, and we shall have no more compliments but straightforward demands. Ministers in the colonies, and Scotchmen abroad, should lose no opportunity of bringing before the Church here whatever facts come under their observation, showing unfairness to the Church of Scotland, as an Established Church of the Empire, having equal rights with the Church of England, on the common ground of the Colonial Empire. If Scotchmen abroad had only been all true to the religion of their country, and had vowed this vow—the Lord forbid it me that I should give up this inheritance of my fathers—there is scarcely a colony which would not have acknowledged as its chief spiritual power the heaven of Scottish Christianity.

I rejoice to believe that a new day has dawned upon all the foreign schemes of the Church. Professor Mitchell, of St. Andrews, Convener of the Jewish Mission, has gone or is going out to the East this autumn, to see the state of our new missions there, and to consolidate and extend them. It is likewise his intention to visit a number of the towns in Syria and Turkey, where there are Scotch merchants and residents, with the view of organising Scotch Churches. Urgent applications have come, I believe, from Beyrout and other places, asking ministers; and, as the climate is perfecting, and the field of labour perhaps the most interesting in the World, I have no doubt they will be easily obtained. The British Consular Act—which to our shame, and to the shame of Scotchmen abroad, be it said, has only been taken advantage of in one single instance. That of Buenos Ayres, makes provision for a minister's salary whenever a certain sum is raised by the Scotch residents. The Indian Mission will be in a critical state until order is restored in Bengal, and a new order of things begun; but Christians of all denominations appear sanguine that God will overrule the present disaster for the extension of the Gospel of his Son. It is probable that, after the rebellion is suppressed, the mode of conducting missions in the East will be somewhat changed, and more vigorous efforts put forth than ever have been yet. It is believed that the present convulsion will tend in various ways to the breaking-down of the system of the caste, which has been the great obstacle to the progress of the Gospel. The last news from India was upon the whole considered favourable; and, though the idea that the rebellion will be put down in a day is generally given up, and a rather tedious struggle is expected by many, no one seems to have any doubt that the result will establish our power more firmly than ever. It is curious how this mutiny has brought up the whole subject of Christian Missions, and opened a question which was settled forty

years ago. All attempts to blame missions and missionaries, as causes of the outbreak, have utterly failed. Still many of our leading journals, which are unfriendly to evangelical religion, have taken advantage of the crisis to speak in a depreciatory manner of Missions; and many godless old worldlings are strengthening themselves in their principles, and congratulating themselves for not having given a farthing to the cause. Few people doubt that the zealous propagation of Christianity in India, and less encouragement of caste and superstition, on the part of the Company, would tend rather to the stability of our empire in the East than the reverse; and, though it should endanger it, there can be no doubt that, if the Church is to be true to the command of its ascended Lord, and to walk in the footsteps of apostles and martyrs, it is its duty to ply all moral and spiritual means for the spread of the Gospel wherever it has an opening, leaving all hazards and results in the hands of God.

I have very little Home news to communicate, as the period of summer relaxation is scarcely yet over. I hear it said that the Town Council of Glasgow are likely to raise the stipends of six of the parish ministers from £440 (the present sum) to £600 a year. This movement is extremely creditable to them, and is a beautiful contrast to the contemptible conduct of the Edinburgh Corporation towards the Church. The Glasgow Councillors are many of them Dissenters, but they are sensible, liberal-minded men; and, as they get remuneration in their own employments, think very properly that educated men, so long as the Country will have an Established Church, should be remunerated too. There is no doubt that among the towns, Glasgow is the stronghold of the Church. The Church people there have now thoroughly roused themselves, and are vigorously prosecuting the work of Church extension. Dissent is strong, no doubt, but it is liberal, and the city is not troubled with the contemptible affectation of Scotch Episcopacy; a system which right-minded men detest, alike for its Popish doctrines, the silly vanity of its devotees, and its denationalising spirit. The first charge of Stirling will be vacant immediately by the translation of Mr. Stuart to Edinburgh. This has always been considered one of the most desirable livings in the Church, and has been filled by a succession of distinguished men. It is one of the finest old churches in Scotland; the salary is between £500 and £600 a year; and the locality is the most beautiful and most interesting perhaps in the whole country. It is said they have four clergymen in view, from among whom they intend making the selection—Stevenson, of Dalry, who visited the North American colonies some years ago; Alexander, of Renfrew; Smith, of Lauder, who refused Lady Yester's in Edinburgh

after Caird left it; and Boyd, of Irongray in Dumfriesshire, a very popular preacher, and one of the most accomplished young men in the Church. These are all first-rate men and ministers of considerable experience, so that the old regime is coming in again, of appointing to city charges men who have been tried and proved. A few years ago a taste for rant and rhapsody sprang up, which led to the filling up of several important city churches by young licentiates fresh from College and their teens, and, though I am not aware of any great error having been committed, the principle was a bad one. The weather is now exceedingly beautiful and warm—almost as warm as your hottest season in Canada. Harvest became general in the beginning of this week, and few people remember having seen better crops; and it is a great blessing that it is so, as it will help the country to bear the burdens of the wars which we have now on our hands.

MISCELLANEOUS.

A UNION OF PRESBYTERIANS.

(From the *Toronto Leader*.)

Three Presbyterian Synods have recently held their annual assemblies. First, and perhaps naturally, we had that of the Church of Scotland, at Hamilton; then we had the United Presbyterian Synod, in this City; and, though last, certainly not least, that of the Free Church, at Kingston. Now we have a question for our Presbyterian readers, to which we invite a common sense reply. In what do these denominations of Christians differ from each other? Don't answer that one of them is a State Church, and that the others are not. For the Presbyterian Church of Canada in connection with the Church of Scotland is as entirely free of State control as any denomination of Christians can be. By secularizing the Clergy Reserves, and declaring that there was to be no connection in Canada between the Church and the State, the Provincial Legislature entirely demolished this reply. Owing to the proviso of the Imperial Government, and the liberality of its clergy, the Canadian Church in connection with the Church of Scotland has, it is true, a moderate Endowment Fund. But how, in Heaven's name, can this be said to tie that Church to the State? Why every minister of the Church of Scotland was opposed to secularization; and every one of them has, we doubt not, often said hard things of Parliament for bringing it about. The past then rather repels them from the State; and the memorable Act of 1854 put a thorough quencher upon that phase of gratitude which rests upon favours to be received. If the Secession from the Synod of Canada in 1844 arose from objection to State control, the objection is at an end. It cannot be said to exist in any form whatever: the Act, which declared that the Clergy Reserves were to be devoted to secular purposes, declared in as many words that the Church of Scotland and the Free Church were one in Canada. But, if it is difficult to point out a difference between these two bodies, it may be said that the peculiar views of the United Presbyterians on some points put them out of the pale of Union. It will be difficult, however, to convince us of this. It is true that the Queen's Representative does occasionally request the observance of a particular day as one to Thanksgiving to Almighty God; but surely the fact, that some think proper to accede to