

From these she turns with a strange unrest,
And sees, through the hazy glow,
Her red-cross lifting its dauntless crest
O'er the waters of Mexico!

To that giant realm in the western world
Where war bears its red right hand,
And a tattered flag in disgrace is furled
O'er a self-destroying land—
Where peace sits widowed and desolate,
Mourning her empire yet,
While brother with brother in deadly hate
On the hearthstone of home have met.

From the erring *South*, where oppression's rod
Has darkened the weary air,
The cry of the slave has gone up to God,
And His judgments are heavy there.
To the traitor *North*, with its braggart boast
Of freedom and heartless wrong—
The lightning flashes from coast to coast,
And the thunder's voice is strong.

No marvel the NEW YEAR heaved a sigh
At this picture of st. life and sin:
To reform the world he was willing to try,
But knew not how to begin.
Yet over the storm and the tangled thrall—
Through the twilight so strange and dim,
There ruleth One who is Lord of all,
And the issues are safe with him!

HALIFAX, Dec., 1861.

M. J. K.

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THE CHURCH OF SCOTLAND.

I. INTRODUCTORY.

AN eminent English Bishop—Dr. Philpotts of Exeter—lately declared in Convocation, that, strictly speaking, there was not, and there could not be, a Church of England out of England—a truth so evident, that the wonder is that the Right Rev. Prelate should be so tardy in discovering and acknowledging it. It is true that there is now, in each of the Colonial possessions of Great Britain, a Church conforming to the ritual, doctrine and order of the English Establishment, and called by her name. In Nova Scotia, for instance, we have a complete diocesan equipment of bishops, priests and deacons, practising the same forms of public worship as the Church of England, using the same liturgy, and subscribing the same standards, with a laity who are constantly in the habit of calling themselves, not of Nova Scotia, but of the mother country. Yet there is, notwithstanding, in the strictest sense of the term, no Church of England in this province, not wholly or even mainly because we are territorially forth of that kingdom, but because of the very different conditions and relations under which an Episcopal Church must exist here. In England, not only is there the wise and salutary connection between Church and State, but, in addition, there are large and permanent revenues, an exact parochial system occupying every inch of soil, a title to possession coeval with the introduction of Christianity itself, and, as the natural result of so rare and happy a combi-

nation of circumstances, an influence so all-pervading that it is felt not only at the nation's core, but at its remotest and least regarded extremities. It is manifest that, in this country, even were a civil establishment secured under Episcopal rule and forms, there would still be lacking much, if not all, that constitutes the power and grandeur of the English Church. Even if Nova Scotia were next month to be declared an integral portion of England, and were as such to be parcelled out into parishes, served, under bishops, by rectors, vicars and curates, on the permanent footing of an Established Church, and in the enjoyment of all the privileges and immunities which belong to such an institution, still, without the prestige conferred by age—without any opportunities to nationalize itself—unfamiliar to the vast majority of the people, and destitute of any claims on account of services long and faithfully rendered either to the devotion of its friends or the respect of its enemies;—we would have here but the dry bones, but the lifeless skeleton of the Church of England. A parliamentary majority, the fiat of a Prime Minister, can never create a national Church. The erection of parishes, the exaction of tithes, the fostering care of a government; the favor of royalty, cannot accomplish it. It must be the long result of ages, of the beneficence, piety, reverence, of many generations—of the struggles, adversities, martyrdoms, of the good and great of old. The Bishop's declaration really amounts to a truism. There can, in no important acceptance of the terms, be an English Church out of that country; and Episcopalians domiciled abroad must content themselves with the designation—an honorable one and a safe—of the Episcopal Church in connection with the Church of England.

With equal truth may it be said of our own Church, that the conditions and peculiarities of its existence in Scotland cannot be transferred to other countries. As out of England there can be no Church of England, so, out of Scotland, and for the same reasons, there can be, strictly and properly, no Church of Scotland. We must rest satisfied with the designation assumed by our Synod—"The Presbyterian Church of Nova Scotia and P. E. Island in connection with the Church of Scotland." We must be more than satisfied with it—more than contented and happy under it. We must be able to appreciate the security which it confers, and to defend it against all gainsayers—to prove that it is not a blind prejudice, nor an adherence to antiquated notions, nor a blundering unreasoning obstinacy, which, as some would affirm, have induced us to turn away from the dulcet voices which have been so lately charming in our ears. Not because they proceed from the lips of those who, for the greater part of their lives, have been calling us *Erastians* and *hirelings*, have we rejected their addresses; nor because we are inclined to stand upon