

"It possesses a conversational ease and diversity, without sinking into drivel; and has all the beauty of the conversational diction of the highest grades of good society—to be learned not from books alone nor from society alone; but from books and society. The propriety and simplicity with which Her Majesty conforms to Scottish worship when in Scotland must please every friend of true religion—every true Christian who values the spirit and not the letter; and yet a certain party can see nothing admirable but everything culpable in this. They have done this often before, and true to their interests they have done it again; that is—the high-church party in the Church of England—the party who have no right to be in the Church of England—the party who unchurch all churches but the Church of Rome, where they are fast going—the party who are the great schismatics of modern Christendom, in having separated themselves from the Reformed Church of Europe and America. No minds but such as are diseased with devouring old rotten garbage could find fault with the simple and enlightened piety in which our beloved sovereign worships in Scotland, in the simple forms of Scottish ritual, the same Saviour whom in England she worships under a vaulted cathedral and in different forms. "To the pure all things are pure."

The organ question is at present before the Presbyterian Church of Canada. Knox's Church in Montreal introduced an organ, which the Synod decided against until the Presbyteries of the Church had been consulted. The decisions in the Presbyteries have on the whole been favorable. The preponderance has been on that side—not in favor of the organ—for that is not the question, but in favor of its permission under restrictions. The result will not, however, be perfectly known for a few months, when the Synod will balance opinions.

The proposed union between the United Presbyterian and Free Churches in Scotland is indefinitely postponed by the determined opposition of the Begg and Gibson party. Overtures against it have been sent up to the Free Assembly by the friends of union themselves, who dread the consequences. The English Presbyterians are moving now for a separate union in England, despairing of one in Scotland. They should never have tried anything else. The right idea is an English Presbyterian Church and a Scottish Presbyterian Church, and thus shall we have two great bulwarks against open and disguised popery. The scattered churches in our connexion in England, with Dr. Cumming at their head, who have never been anything but in a dying state to please the Church of England and a few old constitutional moderators in Scotland, who annually make a speech deprecating doing anything against the "sister establishment," for which they have been well rewarded by an incorporation of the Scottish Epis-

copal Church with the Church of England and a steady attempt on the part of English Episcopalians to have a firm footing in Scotland—these few and scattered congregations ought surely to join with their brethren and go hand in hand in raising up an independent English Presbyterian Church—a church not hampered by Scottish peculiarities and prejudices, which may do for Scotland but are vexatious and obstructive anywhere else. The "union" agitation must, however, leave an element of strife in the Free Church of Scotland. The union party will surrender their purpose with reluctance and must cherish in bitter remembrance the conduct of the party who prevented it.

The trustees of the late John Henderson, Esq., of Park, who gave tens of thousands for good objects during his life, have intimated that they will be prepared in May next, to hand over to the Foreign Missions of the United Presbyterian Church £20,000 stg., free of legacy duty. Also in 1871, the same church for the same object will enter upon an annual yielding of £1500 sterling, being the fruits of another bequest. Such liberality is truly noble and is an encouraging feature in our time. In this Province it is far too rare. We have heard nothing more of the Medical School in Halifax. We hope it has not been lost sight of. The Presbyterians of Ohio adopted lately a plan to draw out the liberality of the public, the result of which shows the value that cities in the United States place upon the establishment of a college in their midst. They offered to put the college in that city, which would provide \$100,000 for the erection of the building. Wooster provided the needful sum and obtained the coveted advantage.

A curious story of a bequest has been going the rounds of the British papers. It seems a Dr. Milne, of Bombay, left some years ago £100,000 for the assistance of School-teachers in his native County of Ayr. It would have yielded £100 a piece for all the School-masters of that County—no small gift. It would have made Ayrshire a school-master's paradise. However, Dr. Milne was not orthodox and they would not take it! And no one knows what has become of it. There are two mysteries in the case—first, that they would not take it, and secondly, who took it? The first is the greater of the two. If Dr. Milne *was* a bad man and wanted to do a good action, it is difficult to see why he should not have been encouraged to do it. If none but the orthodox are to do good, beneficence will soon become very scarce, we fear.

The death of Principal Sir David Brewster is announced at the ripe age of 85. He was a man of great ability and scientific fame, belonging to a talented family, all of whom were in the church. We are reminded of him whenever we use those familiar toys—the kaleidoscope and the stereoscope, of