

that by which God's house has been generally put up to the highest bidder, and the poor have been shut out of it. The chapel above alluded to is crowded, and would be so if twice as large. The singing is congregational, like the voice of many waters. The responses are very generally made, and the venerable "Amen," whose petition against his exclusion from our churches I saw in a late paper, is allowed to speak out in his proper place, not in undertone whispers, but with becoming weight and volume.

On Friday afternoon the annual meeting of the Diocesan Church Society, for business, took place in the very room in which it was born 25 years ago. The usual report was read, exhibiting an encouraging picture of the society's affairs, and the great importance of its labours. It chiefly embraces missionary work in this Diocese, Bible and Prayer Book distribution, aid to churches and parsonages, a widow's and orphan's fund, one for superannuated clergymen, &c. &c. In the evening of the same day a public meeting of the Society was held in Temperance Hall, the Bishop in the chair, when several clergymen and laymen delivered good speeches. Not the least interesting of those was an address from a lay delegate who called himself "an old wood-chopper of 77 years," and riveted the attention and moved the hearts of the audience by his untutored but genuine eloquence, richly garnished with jewels from that Word of God which maketh wise the simple. One of the resolutions expressed sympathy with the Church in the (late) United States, and was spoken to by the Rev. D. C. More, late of the Diocese of New Jersey, now Missionary at Sherbrooke West, in this Province. He pronounced a high eulogium on several of your Bishops and clergy, whose acquaintance he had made, and whose many labors of love he took evident pleasure in recounting to the audience. Bishops Doane, Whittingham, Odenheimer, and Dr. Muhlenberg, he feelingly mentioned with exalted admiration. He spoke warmly of his reception as a stranger in your land, and he has good reason to do so of that which he met with in ours when he came to it in February last. It was an interesting meeting altogether. Some call such gatherings "show meetings," to distinguish them from those for business; but they are very useful as giving females and others who are excluded from those routine meetings an opportunity of hearing and seeing what the Diocesan Church Society is doing. Certainly these fair outsiders seem to appreciate the privilege, for they count at least three to one against the lords of creation.

But I feel that I am encroaching too much on your space, and must close. I will only add that the writer, and he believes all his brethren, found that week of meetings pleasant and profitable, refreshing to the soul, and inspiring for larger effort in the cause of Christ and His Church. The country clergy were well cared for among the members of the Church.

The Bishop proved his title to at least one qualification for his sacred office (many more might be mentioned), in that he is "given to hospitality," which he extends to all, without distinction. So should it ever be, not as lording it over God's heritage, but being as fathers among their children, with mutual confidence and love. The elements too favored us. The week was one of "Indian Summer," bright and cheerful. The meetings are now over, the black coats and white chokers are scarce in the streets, the brethren having gone back to their home refreshed. I doubt not, in the inner as well as the outer man.

PRESBYTER.

Nova Scotia, November, 1862.

THE CHURCH AND THE LAIRDS.

(From the Scottish Ecclesiastical Journal.)

[We copy this article, as from our own experience we know that there are many in this country who ought to derive instruction from it, e. g., a member of Parliament once declined taking a resolution at a public meeting of the Church Society, because he was a candidate for a seat in Parliament, yet he was till then considered a staunch supporter of the church.—Ed. Ec Ga.]

We extract the following from a very able and interesting article on the future of the Scottish Liturgy in the July number of our English contemporary, the *Christian Remembrancer*:—

Scotch Episcopalians are believed to possess above three-fifths of the land. They included in their ranks, with a very few exceptions, the nobles and the historic families. But the relations between the many and the upper classes are very peculiar in Scotland, and while the masses entertain a deep respect for antiquity of race and local connexion, they combined with it a strong undercurrent of feeling against episcopacy. There are few, if any, of the larger cities, in which an episcopalian would have the slightest chance of being elected as a member of parliament. In the counties, where broad acres and ancestral claim come into play, it is no doubt very different. Yet even there, a zealous activity on behalf of their own communion is so much loss of political capital.

We beg particular attention to this indisputable fact. Now it is a first axiom in moral theology, that we have no right to expect heroic virtue from the mass of ordinary Christians. But to be a zealous lay churchman in Scotland does require some dash of the heroic. All honour to those who exhibit such conduct, and better things than any which they may lose here on earth! But, as human nature goes, we may often have felt regret, during a residence in North Britain, but seldom surprise, when we heard of such dialogues as these:—(1) "Well, Mr. —, has — been displaying any more of his munificence in church matters?" "Why, since he was returned for the county of —, he has become rather cooler; at any rate, less demonstrative. His wife remains as staunch as ever, but we must not look for much from him." (N.B. The speaker was an incumbent of a by no means high-church sentiments.) (2) "I suppose, Lady —, being a church-woman, has contributed to the erection of the new church at —?" "No. She wrote to the incumbent (himself, by the way, a most liberal-handed donor), that she wished him all success; but as her late husband had once occupied an official position in connexion with the Scotch establishment, it might look disrespectful to his memory if she were to aid in the erection of an episcopal church." (3) "How very quietly the opening of that new church at — was effected; I know of many that would have gone up; but there was no notice." "You see, the elections were just coming on; and the brother of the lady who founded it did not wish to remind people in an ostentatious manner of the family creed." (4) "How is it, that I hear of Miss — going to the Free Kirk on Sunday? I am sure she cannot like it." "The Free-Kirkers opposed her father at the last election, and he wants to soften them."

We might fill pages with revelations of this sort. We might tell of one county, where the episcopalian lairds favoured their countrymen by contributing far more largely to the presbyterian establishment than to their own church. We might name another, where the heir of one of the first families, whose father had for some years been the representative, ventured to attack the

intense Sabbatarianism of his countrymen. Dr. Hesseoy said a good deal more than this gentleman in his "Bampton Lectures" for 1860; and the *Edinburgh Review* declared, that the facts alleged by Dr. Hesseoy about Scotch Sabbatarianism, could not be impeached by any one who knew the country, though they might differ about the inferences deducible from them. This English divine, after the publication of these lectures, received an honorary distinction from his bishop. Far different was the fate of the Scotch layman. Till then, he had enjoyed the fairest prospects of sitting for the county; but, from that day, his fate was sealed, and thus much prized honour fell from his grasp.

Will it be said that we are representing the Scottish laity as less courageous, less willing to make sacrifices for principle, farther removed from the influence of the supernatural than the gentry of England? Not so: for it is well-nigh impossible to form a judgment, seeing that the English gentry have never yet been subjected to a similar trial. The relations between the two classes of the voters and their representatives are, we repeat, not only unknown in England, but they are barely conceivable. If a zealous Episcopalian is elected for a county or for any of the smaller Scotch burghs (and there are such among Scotch M. P.s), it is despite his churchmanship: just as some of Louis Philippe's supporters declared that they chose him for their king, non pareceus Bourbon, mais quoique Bourbon. His religious earnestness for his own communion is so much of dead weight against him. How astonished would English county members be to find this. When a few years since the late Mr. Sidney Herbert contested South Wilts with Lord Henry Thynne, who ever thought of alleging against the one candidate the munificent church restorations, &c., effected by his mother, Lady Bath. In Scotland each candidate would have found this a serious drawback.

It is far otherwise across the Atlantic. There Presbyterianism is not established and endowed. There if the State shows any favour, it is rather for than against Episcopacy. There the army, as at West Point (and, perhaps, at other military colleges), hardly recognises any form of worship save the Episcopal. There no Lord Advocate ever finds his love for Apostolic order a difficulty to him as a lawyer or member of congress. There whole flocks have come over to us, with their pastors, from Presbyterianism.

Our own experience enables us to confirm the truth of the preceding remarks. We have long been of opinion that one of the most difficult things against which the church has to contend in the country districts is the qualified *underhand* sort of adhesion and support given to it by some of the lords of the soil. And this difficulty has been felt all the more since the dying out of "Toryism." The old "Tory" had nothing to lose by an open profession of his church principles. But with the "Liberal Conservative" or the "Conservative Liberal," it is different. Not that we do not find many good and attached churchmen amongst the Liberal Conservative ranks; still the *Liberal Conservative* has every thing to gain, in a political point of view, by occupying a position as far as possible disconnected from the church of which he is a member. And some yield to the temptations incident to their position. They have too much of conscientiousness left to forsake her; but they support her, as it were, by *stealth*. Their own clergyman is treated, it may be, with the greatest amount of attention and respect in private. But in public he is all but *ignored*. And of course, to a certain extent, this is perfectly justifiable. For in public matters it is but right that the spiritual advi-