

10 feet 6 inches from the upper range of the lower pews, which will bring the speaker in convenient view of the gallery. The pulpit is formed in gothic traciered panneling—and is a semi-octagon on plan.

The walls, etc., will be painted in imitation of grained oak.

There are two rows of pews in the centre of the church, and a row on each side, under the galleries—divided by an aisle of 5 feet in width on each side of the centre pews. All the pews are single and arranged so as to face the pulpit. In the centre rows the pews are divided somewhat different to those of other churches, the partitions being placed so as to form on each side alternately a pew of nine sittings, and one of five. Pews in the side aisles will contain seven sittings each. All the lower pews will be lined with crimson in a uniform style.

In the galleries there are four rows of large and small pews, divided by aisles in the usual way. The whole number comprise 90 pews below, and 45 in the galleries—estimated to seat a congregation of about 1000 persons.

The building has been designed by and executed under the superintendence of Messrs. William Thomas & Sons, architects, of Toronto; the contractors are Messrs. Peters, Blaiklock & Peters.

In a few weeks this beautiful edifice will afford additional accommodations to the religious public, while it will be viewed by the citizens generally as one of the best specimens of the public buildings of Halifax.

The cost of the building, when fully completed, will be about £10,000. The bell, weighing over half a ton, was, we understand, presented to the Church by James Mitchell, Esq., of Montreal.—*Halifax Transcript*.

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FROM OUR SCOTCH CORRESPONDENT.

"What news?" "What news?" was the question which the old Athenians invariably asked each other when they met, in the street or market place, in the city or the country. I think, however, that we are even more a news-mongering age and generation. All circles, secular, ecclesiastical, and general, must know what is going on everywhere. Just as the editor must bring forth his daily sheet of bricks, no matter whether he has or has not any straw, must "our own correspondent" likewise make up the usual budget of news, all the same when he has to preach upon "nothing" as when a good text is given him. Not that, as far as my own case is concerned, I see the present aspect of the Scottish Churches is barren of interest and instruction. As long as a spark of life, the feeblest sign of the operation of the Divine Spirit remains in the church, so long must its history be marvelous, and its expression beautiful and new. At blessed be its Founder and Head, the church of Scotland is now in the enjoyment of much peace: not the peace of sleep or the

grave, but the peace of harmonious working and unfettered development. Hence a general calm and healthful state, pleasing to all those who "love the prosperity" of our venerable Zion, but particularly ill-suited for gossips and newsvenders. There's a whole paragraph consumed in the introduction!

There have been several very pleasing settlements of pastors within the last month or two, both to town and country charges. Indeed, so increased has the demand for ministers become during some years back, that though all the Divinity Halls are sending forth an extraordinary number of young preachers, it is a general remark that it is extremely difficult to get even a sight of a probationer. I suppose that about seventy are licensed every year, but so suddenly and silently are they absorbed, that it is difficult to account for their disappearance. The reason is that large congregations now supply their ministers with one or two assistants, to do duty in distant or overcrowded parts of the parish to act as missionaries, to superintend Sabbath Schools, and generally to do with all their might "whatsoever their hands find to do." An excellent training school is in fact thus provided, in which licentiates are prepared for the work and responsibilities of parish ministers. Besides this, church building is going on vigorously over the whole of Scotland, and new charges are thus formed, which with all the dignity of youth, insist upon having the very best men for what is too often the smallest conceivable salary. Then, a number of the middle-aged men who received their ordination after the "Disruption," are now falling off: and louder calls are made every year for missionaries: and so from various causes every promising probationer is very speedily settled. One year he may dub himself "Divinity Student;" the next he is minister of a chapel, or a modest assistant; or he may emerge at once full-blown into a parish minister, enjoying all the privileges guaranteed to him by Presbyterian parity: and the year after the last of his College course may thus see him a member of the Venerable General Assembly, before which august body, however, he must not presume to open his mouth until a few more winters have passed over his head.

The situation of Principal to Edinburgh University has not yet been filled. The Town Council, whose reign of office, as regards University Chairs, does not expire till November, are postponing the matter as long as possible. The majority of them would fain have appointed a Dissenter; but they found that the law put a positive veto on such a plan; and though they applied to Parliament for a bill removing any such disability, I am not aware of their having succeeded. Several men have been named as likely to receive the appointment, among whom were Principal Tulloch, Dr. Cock, the late Moderator, and Dr. Anderson of Newburgh—all men of high literary and scientific attainments. The severance of the Chair of Divinity from the