

FREE CHURCH, NOVA SCOTIA.—**THE COLLEGE AND ACADEMY.**—Although at a later period than was expected, the workmen have at length finished their alterations on St. John's Church and the classes are now in full operation within the new premises. There are at present twenty-two students in attendance on the classes of the College. Nine of these are engaged with the preliminary branches under Professor Lyall. Six are first year's students, and seven are second year's students, in theology under Professor King. There are about thirty-eight pupils attending the Academy under the charge of Mr. Geo. Munro, the Rector, assisted by Mr. James Fowler and Mr. Niel McKay. Each teacher has his classes comfortably accommodated in a separate apartment; and all this without interfering with St. John's school, which continues to be numerous attended, and most efficiently conducted, under the superintendence of Mr. William Murray and Mr. Hector McKay.—*Miss. Record.*

UNITED PRESBYTERIAN CHURCH OF OREGON.—We learn from *The Preacher*, that the Associate and Associate Reformed Presbyterian Churches in Oregon have made arrangements for becoming one body. On the 17th September last, they unanimously adopted a Basis of Union, and on the 13th of October they were to meet and constitute the United Presbyterian Church of Oregon. Their basis is the Westminster Confession of Faith and Catechisms, and their terms of Christian communion, it is said, are "much simplified, consisting of a few plain points of Christian faith and duty."

THE EPISCOPAL CHURCH.

Although the question of lay representation in ecclesiastical Courts, in the case of the Episcopal Church, whether at home or in the Colonies, has not so far assumed that aspect which we are gladly desirous of witnessing, yet there is good reason to hope that ere long, the proper remedy will be applied to free that Church from the pitiable condition in which she lies at the present moment. There is every desire manifested in certain quarters, to approximate the constitution of the Church of England more in analogy with that of Presbyterian Churches. Indeed we believe that, in more quarters than one, there is a growing conviction of the admirable adaptation of Presbyterianism to the requirements and exigencies of religious bodies; and however humiliating the acknowledgements may be to some, there are those who have been candid enough to appeal to the wholesome working of Presbyterianism, as affording the very best evidence, in favor of approximating the discipline and government of other ecclesiastical bodies, to that model of Church government.

It affords us much pleasure to notice, that a movement in the right direction has recently been set agoing by the Evangelical portion of the laity in connection with the Episcopal Church in England. Various public Meetings have been convened at which the Earl of Shaftesbury, whose known piety and philanthropy will lend considerable weight to the cause, has taken a prominent lead; and the question has been seriously agitated and discussed, whether it is not expedient to apply to Parliament for a reconstruction of the Convocation, by introducing the laity to a share in its deliberations.

More than all this, the last number of the *London Quarterly Review* has advocated the necessity of introducing the lay element into the ecclesiastical Courts of the English Established Church; and not only so, but intimates in very unmistakable terms that other features of Presbyterianism might be advantageously introduced into that Church.

With indications such as these, we can scarcely doubt that the time is at hand when the peculiarities of Presbyterianism will be found to exert a

wholesome influence and control over the ecclesiastical procedure of those Churches which have hitherto denied the Scripturalness of that form of Church government.—*Hal. Pres. Witness.*

ON PUBLIC SPEAKING.—We confess our likes for effective pulpit style. A minister is not a pulpit essayist. A minister is not a philosophic lecturer. A fine book is not a fine pulpit style. The heart is the minister of the desk. The best style is that which brings the intellect down through the heart, and melts all its precious metals in that hot furnace. If you want a specimen, take good old South—see what an edge is in all he said. Playful but not light; sharp but not sour—imaginative but not dramatic—using common words with uncommon power—speaking to you as if he really thought to convince you—full of earnestness—decided without dogmatism—witty but not vulgar. All his words strike you like the explosion of torpedoes.

Others are real artillery men, thundering and blazing. No objection to artillery men, if they will only throw balls; but it is rather funny to fire loud guns, and have very small shot.

Let every man keep his own natural style. All preachers can't preach alike. Personal taste should be rectified and then become personal law. How would Milton's old Gothic architectural style suit the simple-hearted Cower? How would Charles Lamb look in Coleridge's Germanic idioms? How would Hall look in Chalmers' garb? How would Wesley appear in Hervey's gaudy robes? Let every man be natural. Nature is a very indefinite word now-a-days. If you have the volume of water of Niagara, then you may become a cataract, but a bucket full won't answer. If you have electricity, you may afford to thunder, but not without.

POSTERITY'S CLAIMS.—It is related of one of the emperors of Persia, that he was excessively fond of hunting. On one of these excursions, he chanced to pass the premises of an old farmer, whom he discovered to be busily engaged in the field near by his house. The silver locks of age hung upon his brow; the storms of many winters had expended their fury around his dwelling, while his tottering step and furrowed cheek told most eloquently that, with the old man, life's tale was nearly told. The emperor approached, and accosted him as follows:—

"Friend, how old art thou?"
"Just about four years," replied the old man.
He continued, "It is now about four years since light from above broke in upon my soul, and I, as I trust, experienced a change of heart. Now, throwing away the former part of my life, as spent to no good purpose, so far as the salvation of my soul is concerned, and dating from the time I began to live for God and heaven, makes me just about four years old."

The quaintness of this reply excited the curiosity of the emperor, and led him to ask another question. It appears that the old man was busily engaged in putting out a small tree, which required years to mature. "What are you putting out that tree for?" interrogated the emperor; "do you expect to reap its fruit?"

"No," was the prompt reply of the old man; "but I am doing this for the benefit of posterity."

The emperor rewarded the old man liberally for the quaint and prompt manner in which he had replied to his questions, and went his way.

What an important moral may be drawn from this little incident! How few comparatively do anything substantial for the benefit of posterity! Nay, what are we doing for the benefit of those who are to succeed us upon the stage of action?

YOUTH AND OLD AGE.—When youth set themselves against age, the probabilities are that they are in the wrong, and that the result will not be to their honour. The day we live in is

not remarkable for the humility of youth; boldness, self-sufficiency, disregard of parents, contempt of authority—these are rather the attributes of a large, and we fear, a growing class. But assuredly these are not the attributes of a character that is to attain excellence, or of a man that is to reach respectability. Modesty, diffidence, submission to years and wisdom—these are the marks of the man that is destined to prosper.

MARRYING DRUNKARDS.—Young ladies or more elderly women, who contemplate marrying at all, as most ladies do, ought to reflect seriously, that in forming family relations, the drinking habit must be excluded, or misery, shame, and disgrace are inevitable. We caution, in the fear of God—nay, we feel no hesitancy in warning young women, whether rich or poor, educated or uneducated, never to accept for a husband any man who drinks ardent spirits, however moderately. And we warn all men addicted to the vile habit of drinking to excess, or even in moderation, that in proposing marriage to a lady, properly informed, he insults her. The promise of such a man to love, protect, cherish and keep her in sickness and in health, is solemn mockery; it is a fraud of the meanest kind practised upon an unsuspecting, confiding and innocent female. May heaven save the rising generation of females from that worst of earthly afflictions, that forest of all degradations, drunken husbands.—*Tem. Jour.*

COMPARATIVE STRENGTH OF POPERY AND PROTESTANTISM.—Protestantism reckons as its followers nearly one-half of the number that Popery claims as its adherents. And although numerically one half less, in all the great elements of character and progress, it is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power, Protestants are to Papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from those nations all they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop for a month or a year, all that Protestantism is doing to civilise, enlighten, and bless the earth, and the world is moved and astounded, from its centre to its circumference; even old Austria, the Sleepy Hollow of the world would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than is the light of the lost Pleiad from the sky.—*Kirkcub.*

THE POWER OF RELIGION.—As warriors carry different weapons with which to attack their enemies and defend themselves, so Christians are armed with different graces wherewith they accomplish their warfare, whether it be to resist a temptation, or overcome an adversary, to remove a stumbling-block from their path, or to build themselves up in the fear of the Lord.

Where'er they travel, and where'er they stay, Their Christian graces ever mark the way.

Some stoop to conquer; achieving more victories by their humility than others can effect with their pride. Some win their way by love, being "kindly affectioned;" they served every one they can, "believing all things, hoping all things, enduring all things." Some force a path through every impediment by their zeal, allowing nothing to daunt or subdue their ardor; while others are so mighty in the Scriptures and in prayer that they seem armed for every exigency—come pleasure or pain, light or darkness, good or evil, they are ready for them all.

Prayer gives them power whatever ills arise, And draws down countless blessings from the skies.