

stated by the Hon. Lord, be listened to by the Legislature, and the bringing forward of which can only be considered as an exhibition on our part of impotent intolerance. (Hear, hear.) Then we come to the third plan, which, the committee say, "is understood to have had the approbation of the late Dr. James Robertson." I think, there is a want of delicacy—(hear, hear)—in bringing forward the name of such a man in such a connection. (Hear, hear.) Dr. James Robertson was a person who held a high and influential position in this place, and one whose name and memory are affectionately remembered among us. (Hear, hear.) If Dr. James Robertson had left a published opinion, or if in any of his speeches in the House he had proposed this plan, it would have been perfectly legitimate to refer to him—(hear, hear)—but I do not think it right to draw into the arena of public controversy one who has long departed from us. (Hear, hear.) What is this proposal? It proposes to allow communicants of the particular parish a period of three months after a vacancy occurs, during which time they may select a minister for themselves. The time is short; it is quite evident there would be an immediate hurry to make the necessary arrangements for hearing the candidates for the living. Now, I should be very much disposed to imagine that when clergymen get old and frail, as, if God spares us to our appointed time, we must all expect to do, they would be surprised at the anxiety expressed as to the state of their health by the rising aspirants of the Church—(laughter)—that they would find the burden of supply in their pulpits would not be a most onerous one; that there would be competition to relieve them of those duties, and allow their younger friends, at least for one day, to occupy their places. (Laughter.) But what comes of such a proposal as this? The people fail during the first three months to choose their minister. Well, the patron then comes forward and exercises his right. Very well; you are then, in the intention of the committee, to have the exercise of an undoubted patronage. Whoever the patron chooses to present—no matter who he may be, or what the objections of the people to him—he must be at once accepted. Dr. Mitchell shakes his head, and that leads me to another matter which is irreconcilable, I think, with Dr. Pirie's speech, and that is, that with all these three systems, or any one of them you choose to adopt, this scouted bill of Lord Aberdeen is still continued in operation. (Hear, hear, and applause.) That is to say, the people failing within three months to light on a minister to their choice, then the patron proposes to come forward and exercise his right; but thereupon the people come forward and say, "Oh no, that is not a man suitable at all for the parish; we are not to be deprived of those Christian privileges that were conferred upon us by the Act of Lord

Aberdeen; it is not the intention, because the majority were to have the appointment, that the minority were to be trod down and disregarded; we have a right to come forward and make objection; if you make the appointment we will come forward and say his prayers are cold and unimpressive, his sermons are disconnected and vague, his gestures grotesque and absurd; and with these statements in these days when popular election has been substituted virtually for patronage, we have no doubt that the Assembly, with due regard to popular rights, will come forward and reject your man."

Dr. Cook concluded by moving the adoption of the following motion:—

"That the General Assembly return thanks to the committee for their diligence under the remit of the last General Assembly, but cannot approve of any of the schemes suggested for the modification of the law of patronage, and consider it unnecessary and inexpedient to reappoint them."

The Assembly then divided, when Dr. Cook's motion, declining to approve of any of the schemes in the report, and declaring it unnecessary and inexpedient to reappoint the committee, was carried by a majority of —. The state of the vote was as follows:—

For Dr. Cook's motion,	126
For Dr. Pirie's motion,	124

The Monthly Record.

SEPTEMBER, 1867.

During the past month collections have been made in many of our churches, in accordance with the injunction of Synod, for the Young Men's Scheme. In those Congregations in which, for any reason, it has not yet been taken, we trust this collection will shortly be made.

We are gratified to learn that the congregation of Musquodoboit, under the pastoral care of the Rev. John McMillan, continues to prosper. They have recently, we understand, purchased a house and farm of about 75 acres, as a manse and glebe for their minister.

James Croil, Esq., Agent of the Church of Scotland in Ontario and Quebec, passed through this Province during last month on his way to attend the Synod of New Brunswick. Mr. Croil is about to publish a full historical and statistical statement of the churches in Canada. A report of all the churches in Ontario and Quebec is now prepared and ready for the press, and it is proposed to include in the volume Nova Scotia.