

to be imbued with genuine spirituality, than to have fifty overrun with a spurious imitation of it; rather have even a minimum of honesty than the maximum of hypocrisy. I desire genial Christian enthusiasm and not fierce fanaticism, and narrow-minded bigotry. It is not the name of Popery I hate, but its spirit; and I call much of Highland Free Churchism essential Popery. I could give particular cases in plenty, were such needed to confirm or illustrate what I have stated, and did space allow; but it would be invidious and an unpleasing task, and perhaps it is unnecessary to do so. And while the Disruption has aggravated all those evil tendencies which existed before in germ and even in full growth in more places than one, it has at the same time brought forth a luxuriant crop of its own to bless our land with. It has lowered the ministerial character and the influence of the Church Courts in the eyes of the people; it has led to bitter dissensions and disunion in families and parishes once happy and united; it has introduced the infectious sin of schism to the people as if it were not a sin but a ground for congratulation and triumph. Is that enough? I forhear raking up old ashes. And let us be frank. One good the Secession has done to the Highlanders. It has taught them in some measure to understand that it is their duty to contribute for the support and the spread of the Gospel;—a lesson I suppose which the Highlander abroad is learning too, and which all of us would be better of reducing more to practice.

FROM OUR SCOTCH CORRESPONDENT.

This month we have had a partial celebration in Edinburgh of the Ter-centenary of the Reformation in Scotland. The various Churches in the country had all agreed to hold a grand national commemoration on Thursday the twentieth of December next: and perhaps it would have been better if all parties interested in the Reformation had resolved to unite their forces on that day, and to reserve their strength for a demonstration worthy of the country and the occasion. But an Association called the Protestant Laymen's, seems to have taken time by the forelock, and to have displayed itself as the chief representative of our Protestantism, and having gathered together some eminent men, and a considerable crowd of nobodies from various parts of the empire, it has held in the Free Assembly Hall of Edinburgh a series of meetings (well attended too, particularly by one sex), at which a few Scotch gentlemen, and a few Free Church ministers, the self-elected mouthpieces of a nation's gratitude for the Reformation, discoursed fluently, and on the whole, eloquently, upon the respective claims, principles, and results of Protestantism and Romanism. The meetings probably have done much good: men from various

parts of the world rubbed against each other, and it is to be hoped, rubbed "each other's angles down." The foundation stone of the Protestant Institute, or Training School, laid, which Dr. Begg expects will promote a potent instrument of defence and fence; the Canadian Luther, Father Chiquay, excited much interest by his account of the manner in which he and his flock were forced to throw off the Papal yoke; and it was proposed to send Dr. Begg to Parliament whenever an enlightened constituency would send for him, to abolish Maynooth, and preach to the Gallios in St. Stephen's. For all these benefits, past, present, and to be, they should be truly grateful. Perhaps, however, they might have been bestowed upon Scotland without the strong dose of sectarianism which must now be swallowed along with them. The alleged just cause of complaint in the Glasgow U. P. Presbytery, that in this oddly styled "national" commemoration, there should have been no recognition of the Established Church, and of the U. P. Church, as if the Free Church considered itself the embodiment of Scottish Protestantism, or wished to make a national sentiment to do homage to the image of itself which it has set up. No wonder that the people have looked coldly on, and scarcely deigned to ask what the speeches and papers were about; nor that, in spite of Dr. Begg's complaint, the nobility and gentry did not come forward, when they suspected that the chief object desired was the glorification of a sect; nor that the Duke of Argyle refused to lay the foundation stone of the Protestant Institute; nor that the truest Protestants in the country declined from the first to have anything do with the matter, or formed excuses for non-attendance, even after they had promised to be present. On the 20th of December, the heart of Scotland will speak out in its own broad thought and deep voice, its thank-unto God for the Reformers and the Reformation. Every true Scot, Churchman and Dissenter, will then add "his stone to the cairn," to the Ebenezer of praise which the nation erects. Then let all bigotry, all sectarianism, everything that partakes of the spirit of Popery, hide its head; and let us show in truth to the world that the union of Protestants is not a myth, but that it is more real than apparent. Nothing of general interest, beyond what I have already noticed, is at present agitating any of the Churches in Scotland. With reference to Foreign Missions, all seem to be in a healthily active state. Before the great Indian mutiny the U. P. body had almost confined its foreign operations to Africa, on the west coast of which continent they had several devoted missionaries and a flourishing mission. Last year they resolved to begin a mission in Central India, and two missionaries were sent, one of whom has since died; but this year an admirable qualified person has been sent to fill his place. The Free Church has not been able to incite