

But when the rosy west  
 Blushes with sunset's ever changeful dyes,  
 How gleams the lake's white cheek beneath  
 those skies,  
 Kissing her then to rest.

Up in the blue of heaven                      night,  
 The calm moon wanders through the silent  
 And bathes the globe in floods of paly light  
 From silver fountains given.

The faithful stars shine on,  
 Silvering the icy spangles of the earth.  
 Which shine and sparkle in fantastic mirth,  
 As gems from darkness won.

Beauty contends with power  
 Nature's wide empire to adorn and reach;  
 And lying glorious in the glance of each,  
 'Tis is her regal hour.

M. J. K.

Halifax, February, 1861.

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#### UNION WITH OTHER CHURCHES.

*Mr. Editor*.—The Synod of Nova Scotia in connection with the Church of Scotland is to meet at Halifax in the latter end of June next, and as I believe the question of Union with other Presbyterian bodies is likely to come before it, I trust you will allow me to make a few observations on that important but difficult question through the pages of the *Monthly Record*.

There are, I conceive, two ways in which the matter may be dealt with by our Synod; either to dismiss it at once, or else to appoint a committee of correspondence. But before either alternative be adopted, I apprehend there is a primary question which should first of all be settled—that question is, Whether our Synod can unite with other Presbyterian bodies, and still maintain intact its connection with the Church of Scotland as now existing?

I take it for granted that no one of our clergymen, old or young, but who would at once repudiate the terms of any union which would affect his position in relation to the church in which he has been ordained, and to which he solemnly promised ecclesiastical submission and allegiance. If this be so, the question of union as far as our Synod is concerned is within a narrow compass—namely, the possibility of uniting with the other Presbyterian Churches, and still holding our connection with the Church of Scotland unimpaired.

Now without touching the doctrinal points on which we differ but adverting only to the strong Voluntarism of the U. P. Section, and the claims of "Spiritual Independence" put forth by the Free Church party; is there any reasonable grounds to expect that either of them will yield their long cherished prejudices on these points, and submit their favor-

rite theories at discretion to us, who are the weaker party? Or is there the remotest prospect, that the "Presbyterian Church of the Lower Provinces" will come so far to meet us, as to agree to a basis of union in which they shall acknowledge themselves as part and parcel of the church now established by law in Scotland? And if there be no reasonable prospect of their doing this, surely it were no symptom of wisdom in our church to entertain the question at all. The bare agitation of questions of this sort when there is no reasonable prospect of prosecuting them to a successful issue, is sure to work mischief.

Since the union *mania* has seized upon the churches, we are often told that there exists no material difference of opinions between the Presbyterian Churches; at all events that these differences are on "non-essentials," such as should not keep them separate." If this be true, then great sin lies alike at the doors of the Free and Secession Churches—the sons of Schism and Dissent. If there is no essential difference, how are they to justify their intemperate tirades, both against the Church of Scotland and her ministers which we have been often pained to listen to? But there do exist very material differences; though now kept in the back grounds, they may be seen marked in lines of sharp relief on the creeds of the respective parties. It is therefore self-evident that before a union can be effected between parties differing so widely, one of three things must be.—One of the parties must *yield* his peculiar views, or there must be a *compromise*, or he may be permitted to retain them by *sufferance*—all which are ugly terms that should not find admittance into the vocabularies of Christian communities.

The only argument worthy consideration I ever heard advanced in favor of union of the Presbyterian Churches in this country is, the means it would afford of establishing a respectable Seminary for educating young men for the ministry and other learned professions. No doubt, a respectable *literary* institution is much wanted; but a denominational one would not meet the demand. A central institution supported by the united energies of the Province at large, such as Dalhousie College was intended by its noble founder to be, is what the wants of the country require; and what Dalhousie College would and ought to have been had not the enlarged views of the nobleman who founded it been frustrated by denominational jealousies and political intrigues. With our Church however, as far at least as the training of young men for the ministry is in question, the want of such an institution is of small importance, as we can get our young men better and cheaper educated in the Universities of the old country. The efficient working out of the "Young Men's Scheme" for our Church would enable us to keep from