

that they are always to marry to please him. But it would be impertinent for him to meddle with any of his people in these affairs of the heart, you say. Well, give him the benefit of the same code. Leave to him some little corner of a private life. Whether his wife be taken from his own congregation or not, whether she belong to his own denomination or not, whether she be a native of the same country or not, is simply none of your business. Was that not a fair answer that the minister made to a deputation of his congregation who waited upon him to ask if the lady of his choice was a saint—"I cannot be sure, but at any rate she is a pretty little sinner, and I love her?"

And again, to hear the talk of many, one would think that the congregation paid the minister's wife as well as the minister. "Why is she not more fine in her way?" "why does she not give more attention to the Sabbath School?" "why is she so extravagant?" "so mean?" &c., &c.—All no more your business, my backbiting friends, than such matters in your houses are your minister's business. And do you not know that any man worthy of the name would far rather you found fault with him than with his wife?

(2) Many members of the Congregation expect that their minister should vote to please them. He is to have nothing to do with politics on penalty of being branded as a political hack, but he will be allowed to vote—on one condition—and that is, that he vote according to his own conscience. Oh no, that is not it, but according to the conscience of the party. The party may in his opinion go wrong, and the opposition be on the right track, but all that makes no difference. And, when the congregation consists of men of both political parties, then the rule seems to be that the minister should not vote at all that he may offend neither. What ridiculous nonsense! He must become a nonentity lest the exercise of his simplest citizen right should be construed by some childish hearer into a cause of offence. It is strange that this contemptible tyranny, which would degrade ministers into being slaves of political feeling, should be the fruit of that dissent and voluntarism which would separate the Church and the national interests as naturally independent. But so it is; for, while in the national churches in Britain there are members and ministers of all shades of politics, and a man would no more ask "whom does my minister vote for?" than he would ask "who is his hatter?" among the sects on the contrary there is almost always one stamp of politics, and with that their ministers are expected to be duly signed and sealed. One sort of Popery would make the people vote as the priests dictate; another sort of Popery would make the ministers vote or refrain from voting as the people dictate.

(3) Many members of the Congregation think that the great end of their minister's preaching should be to please them. Paul had a different idea of the office, the duty and the judge of a true minister. He is a steward of the mysteries of God; his duty therefore is to be faithful to Him who called him to the stewardship; and He who judgeth him is the Lord. Let men not forget that the words to the speakers "take heed how you speak," and to the hearers "take heed how ye hear," are from the same authority. The speaker is before God; so is the hearer. Both have their parts to fulfil. Is it the part of the hearer to come as a critic trying every word by his own standard? Let him come because he hungers and thirsts to hear God's Word, and he will not so often have to complain of a Dry-as-dust pulpit.

Are there no "popular errors" among the ministry? Yes, not a few, but it is not of such that we are now speaking. Perhaps we are not

yet done with the "popular errors" of the congregation.

UNION BETWEEN THE ESTABLISHED AND THE FREE CHURCH.—At the London dinner on Saturday the Duke of Argyll said, in reference to the above subject, in a short speech which was loudly cheered—"In proposing the next toast—'The Church of our Fathers'—I comprehend in that form of words those Churches in our native land who draw their light and life from the Reformation. With reference to the Free Church, I look forward with hope to see that Church again united to the Church of Scotland. It is well known that I had at the time, and still have, a very large amount of sympathy with the opinions and feelings of those who became members of the Free Church, although I do not entirely agree dogmatically with their views, and, if there were any means by which it was possible to contribute to the return of that Church, I should be delighted to devote myself to it. Especially I may say, with reference to what I regard as the great cause of controversy between us—I mean lay patronage in the Church of Scotland—I have no right to speak for any other member of the body of lay patrons. but, speaking entirely for myself, being one of the largest of them as regards the number of livings, I feel the law one of great and irksome responsibility, and, if by means of its abolition or any other measure the Church of Scotland could be re-invigorated by a large majority of those who left her in former years, I should think it a cheap sacrifice to make for such an object."

The University of Queen's College, Canada, has conferred the honorary degree of D. D. on the Rev. William Donald, A. M., of St. Johns, N. B. We beg to congratulate Dr. Donald on this well earned honour. Distinguished not less as a scholar than as a Christian gentleman, we trust he will be long spared to wear his distinction among an attached people to whom he has long endeared himself by his fidelity and zeal in their service, as well as for the liberal and catholic spirit he has ever evinced towards all classes and degrees of people around him. The Church of Scotland in the Lower Provinces now numbers among its ministers 3 Doctors of Divinity—Dr. McGilvray of McLennan's Mountain, Dr. Brooke of Fredericton, and Dr. Donald of St. Johns.—*Pictou Record*.

PRESBYTERY OF EDINBURGH.—The Clerk laid on the table a nomination in favour of the Rev. Mr. Barbour to be minister of St. Saviour's, Berbice. The ordination of Mr. Barbour was appointed to take place in the Presbytery Hall on Tuesday next. The Rev. William Middleton, of Roslin, delivered the trial discourses prescribed to him at last meeting, previous to his being ordained as chaplain to the Presidency at Bombay in room of the Rev. George Cook, resigned, and the Presbytery then adjourned to the church to ordain Mr. Middleton. Dr. Glover preached and presided, choosing for his text Rom. x. 14, 15.

The Presbytery then adjourned.

POETRY.

OUR BABY.

1858.

Of all the darling children
That ere a household blessed,
We place our baby for compare
With the fairest and the best—
She came when last the violets
Dropped from the hand of Spring;
When on the trees the blossoms hung;
—Those cups of odorous incense swung—
When daily robins sing.

How glowed the early morning

After a night of rain,
When she possessed our waiting hearts,
To go not out again;
Dear Lord, we said with thankful speech,
Grant we may love Thee more
For this new blessing in a cup
That was so full before!

1860.

This year before the violets
Had heralded the Spring,
And not a leaf was on the trees,
Nor robin here to sing:
An angel came one solemn night
Heaven's glory to bestow,
And take our darling from our sight;
—What could we, Lord, at morning light
But weep and let her go!

How dark the day that followed

That dreary night of pain:
—Those eyes now closed,—and nevermore
To open here again!
Dear Lord, we said, with broken speech,
Grant we may love Thee more
For this new jewel in the Crown
Where we had two before!

A. D. F. R.

P.S.—Several communications in type are necessarily crowded out.

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGMENT.

When no year follows the name, the subscription is for the current year.

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THE PRESBYTERIAN

Is printed for the Proprietors by JOSH LOVELL,
St. Nicholas Street, Montreal.