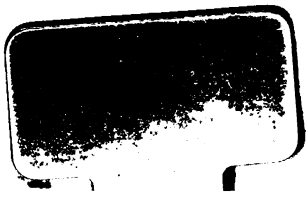
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THE

SCOTTISH GUARDIAN.

JANUARY 1865.

CHRISTMAS 1864.

We are once more in the midst of the holy festivities of Christmas. Once more does universal Christendom commemorate the great event upon which the salvation of mankind depended. In the Church in Scotland it has long been a season of mingled joy and of sorrow. With the prison and the scaffold before them, Scottish Churchmen, little more than a century ago, assembled with closed doors. The priest celebrated the sacred meal of the holy Eucharist, ere long looking for an untimely and bloody end. The scaffold reeked with blood. The prison houses were filled to overflowing with the noblest of the land; but here we are in 1864 a vigorous and spreading plant, appointed to do a great work here in Scotland. Christmas, 1864, is the merriest Christmas our Church has passed for many a long day. "The movement" has fairly begun; and the first gun has been fired by Mr. Flemyng.

There are, doubtless, penury and want in many of the houses of the clergy. We have got only as yet the miserable minimum of £120, but that is a great step from £90. Fifteen thousand pounds in the bank is the best answer to gainsayers.

Christmas is a season for rejoicing, and a season for forgiveness. We trust that all Christians will follow the ancient practice of the Church and forget all quarrels, more especially those which relate to the Church. The Church is the mother of us all, and should decide all miserable bickerings there may be between us.

There is a great work before us. All of us have our trials, our sorrows, our triumphs, and our joys. Let no divisions prevent us from aiding the Church in her great work of the saving of souls. Few are the years allotted to us here below for doing the work of Christ. Exposed we may be, as our Great Master was before us, to the taunts and ridicule of the world. What is all that to her compared with an heavenly crown? The work must be done, and we must do it. What is this work? It is a theme wide and comprehensive. This poor despised Church of Scotland, as she was called, which within our memory, used to go "begging and whining" to England, has become a vigorous and healthy plant. She no longer trembles and cowers at the sight of the policeman; she no longer assembles in the back alleys; she no longer appears in the police calendar. She arrests the attention of the legislature and of government. She appears fearlessly in the open day to do a great work in this our Scotland. In the hour of her weakness and of her trial she was presented with a daughter, the Church of America, who has opened up the most important question which can affect Chrisendom—a union with the great Church of the East, a communion numbering within her pale some eighty millions. The Church in Scotland naturally looks with great interest upon the settlement of this great question.

The movements in Italy, in Denmark, and in Germany are all also engaging our anxious attention, inasmuch as it can only be by our American daughter and ourselves such questions can be brought to a satisfactory issue. Then, again, our relations to the Church of England are, by civil law, clearly defined. The brand has been removed from off us. It was a question which the legislature has settled almost unanimously, so evident was its injustice, so clearly established was its unreasonableness. The Church of England, through various of her members, has heretofore done us good service. She has now done it as a Church in her corporate capacity. Holding, as we do, that we possess many advantages over her in our voluntary position—in our freedom from State control—in our ancient and pure traditions—still there can be no doubt it is a matter worthy of all congratulation, that two Churches holding identically the same creeds and the same doctrines should not be by civil law even partially dissevered, and that justice, however tardy, should have been done us at last. In saying this, also, it would be shameful to forget the great services that have been rendered by the Duke

of Buccleuch in this matter, which, we must say, our Church has not as yet in any way adequately expressed. But it would be also very ungrateful did we not acknowledge the deep debt we owe to the Primus. His tact and his forbearance materially aided his Grace, as his Grace will, we feel assured, be the first to acknowledge, in his dealings with the English Episcopal College. We cannot also forbear tendering him the thanks of the Laity of our Church, which we think we may do without any presumption, for the aid he has rendered to our Lay movement. His tact, his love of fair play, which we must say, however reluctantly, is more congenial to the English than the Scottish temperament, and his genial temper, has carried our Church through many trials and difficulties, both in the important matters laid before our late Synods, and in his management of the financial movement of 1863. But there is a great work yet before us. What a work has to be done in the towns. In Edinburgh, in Glasgow, in Aberdeen, the Church has a great mission to fulfil. What puny efforts have yet been made to grapple with the evils of the times.

To provide Gaelic clergy for the thousands in Argyleshire and Inverness-shire yearning to hear the Word of Life, to raise the minimum of each Bishop to £500, and of each Incumbent to £150, such is the work for 1865. To repair the past is the watchword which should be in every Churchman's mouth; at any rate, Forward is the word, for the "movement" has begun.

HUGH SCOTT, of Gala.

THE CHURCH SOCIETY.

Our last number contained a full report of the meeting of the General Committee of the Church Society held on 17th November. The meeting of the General Committee has always, in a business point of view, been the most important Annual Meeting of the Society. It is then that the result of the Society's operations for the year preceding is first made public, and the Report of the Committee on Claims brings up for final settlement by the General Committee all the important questions affecting the distribution of the funds collected. Last meeting, however, was one of peculiar interest and importance, being the first held since the development of the Society under its new rules, as *the great financial organ of the Church.* We felt, therefore, at the time that no apology was needed for fully reporting that meeting and the great

gathering at Glasgow on 3d November, even to the exclusion of other matter from our columns, and we trust that a short review of the Society's progress during the first year of its greatly extended operations will now prove not uninteresting to our readers.

As a basis for our remarks, we have abstracted from the Society's Reports for 1863, and from two other reports—that of Mr. Jamieson, Auditor of the Society, to the Committee on Funds, and that of the Committee on Claims—to the General Committee, both dated November last—the following vidimus, contrasting in parallel columns the position of the Society at the end of 1863 with its position at the end of 1864, and its operations during each of these years :—

RECEIPTS.

I. CAPITAL.

	1863.	1864
Bishops' Fund (General), ...	£0 0 0	£4883 7 11
Do. (for particular Dioceses), ...	0 0 0	1527 0 0
Clergy Fund (General), ...	19449 10 8	24883 16 3
Do. (for particular Incumbencies),	0 0 0	1345 0 0
Total Capital (nett), ...	£19449 10 8	£32639 4 2

II. REVENUE.

1, *General.*

Subscriptions, ...	£1116 18 10	£1605 2 4
Canonical Offertory, ...	1490 12 9	1224 7 6
Offertory for Bishops, ...	0 0 0	195 8 0
Educational Offertory, ...	99 5 6	61 3 3
Collection at Public Meetings, ...	5 11 2	0 0 0
Interest and Dividends on Stock (Clergy Fund)	701 2 7	893 1 3
Do. (Bishops' Fund), ...	0 0 0	82 1 6
Total Revenue for general purposes,	£3413 10 10	£4061 3 10

2. *Special.*

For Six Dioceses, ...	0 0 0	40 12 0
For Twenty Incumbencies, ...	0 0 0	131 3 4
Total Revenue for all purposes, ...	£3413 10 10	£4232 19 2

EXPENDITURE.

I. CAPITAL.

Endowment—Eleven Incumbencies, ...	£0 0 0	£3500 0 0

II. REVENUE.

1. *General.*

Bishops, ...	£0 0 0	£273 0 0
Stipend Aid, ...	1948 9 5	2302 0 0
Carry forward, ...	£1948 9 5	£2575 0 0

Brought forward, ...	£1948	9	5	£2575	0	0
Retired and Supernumerary Clergy, ...	132	10	0	280	0	0
Seven Deans (£21 each), ...	0	0	0	147	0	0
Education, ...	615	0	0	590	0	0
Total Expenditure for general objects of Society, ...	£2695	19	5	£3592	0	0
2. *Special.*						
Bishops (Six Dioceses), ...	0	0	0	40	12	0
Stipend Aid (Twenty Incumbencies), ...	0	0	0	131	3	4
3. *Expenses Affecting Income.*						
Total, ...	275	0	0	175	6	11
Total Expenditure of Revenue, ...	£2970	19	5	£3939	2	3

We should have been unwilling to introduce into this article such an array of figures, more especially as the Auditor's Report, with its clear exposition of the Society's present position, must be in the hands of many of our readers, but that such a parallel statement as we have presented shows at a glance the pecuniary improvement and the greatly extended usefulness that have resulted from the late re-constitution of the Church Society. Such contrasts, moreover, cannot fail to have a salutary effect; and, regarding the development of the Church Society as the best test of the prosperity of the Church, we hope that this will be only the first of a long series of annual reviews of the Society presenting the progress of each future year in a contrast as favourable as the present to that of the year before.

To the information that may be derived from a comparison of these parallel columns we have little to add. It appears from these that in one year the Society has received an addition to its capital of £13,000, and that its revenue has increased by more than £800. These figures, however, represent only the sums that have come into the hands of the General Treasurer of the Society, and it must no be forgotten that, under the new system of finance, the local Committees retain for congregational purposes half of all subscriptions, half of the donations to the Clergy Fund, and one-fourth of the unappropriated donations collected through their agency. We are under the mark in estimating the amount of subscriptions so retained at £800, and the increase of revenue last year ought therefore to be stated at £1600. There is no doubt also that the proportion of donations retained by the local Committees exceeds £400.

The immediate practical results are not less encouraging. In the department of Stipend Aid, the Society assisted last year only fifty Incumbents—the *maximum* grant to each being £45, and no Incumbent receiving aid whose stipend, without a parsonage, amounted to

£100, or, with one, to £90. This year the Society has extended its benefits to sixty Incumbents and the *maximum* grant has been £65, —every Incumbent receiving a grant whose stipend, irrespective of a parsonage, did not amount to £120. The retired and supernumerary clergy have received this year more than double the amount granted to them the year before, while the Educational Grants this year are less than those of the year before by only £25.

So far, the expenditure of this year admits of being compared with last year's, and on the whole a great improvement is manifest. The farther expenditure this year embraces objects which were not previously within the scope of the Society.

Eleven Incumbencies have received grants towards endowment, ranging from £125 to £125, and amounting together to £3500—an annual expenditure which the Endowment Association, now amalgamated with the Church Society, never succeeded in attaining.

Six of the Bishops have each received an addition to their Episcopal incomes of fifty guineas, and ten were voted towards the expenses of the Primacy.

Twenty guineas were voted to each of the seven Deans of the Church.

The Society has thus done *something* towards each of the various objects contemplated in its new rules, with the single exception of Diocesan endowment, for which no claim was made. That the Society should not have fully attained the aims with which it was re-constituted need not perhaps have caused surprise, although its new rules had received a full year's trial; but when it is considered that the new rules were only adopted by the Society on 13th January last, and that, with few exceptions, their practical application in the congregations was delayed till each in its turn was visited by the Organising Secretary, whose appointment, again, was not made till 3d March last, surprise can only be felt that, in the interval of less than eight months ending 1st October last, when the accounts of the Society closed, such results have been accomplished. And here we cannot refrain from congratulating the Society on having secured and re-acquired for this good work the services of one, without whose indefatigable zeal, and tact, and ability, the Society's new rules must have been in many places like good seed scattered upon stony ground. It has been often remarked, and, we are convinced, with truth, that the laity of our Church require only information and organisation to prove themselves as just and grateful to those who minister in our beloved Church as the members of any other in Christendom. The immediate and hearty response already given by the laity is assurance enough that the modest requirements of the Church Society will, when again made known by

Mr. Flemyng to every congregation of the Church, be more than fully met.

If we may be permitted one suggestion for the future, it is merely this, that in place of the trifling sum of fifty guineas voted this year to the Bishop of each diocese which cast in its lost with the Society's General Episcopal Fund, the laity should take care during the year now current that by a liberal offertory in *every* congregation they enable the Society, in November next, at once to raise the Episcopal incomes to the very moderate standard it has adopted. The shortcoming this year in that respect we attribute solely to the fact that many whose donations went to make up the sum of nearly £5000 raised for Episcopal Incomes, forgot that, by the rules of the Society, all donations are capitalised, the interest only being available to supplement the incomes of the Bishops. While, like Dean Ramsay in his "Earnest Appeal," "we are quite convinced that there is a duty attached to certain members of the Church to endow the Church with capital," we are, with him, "equally convinced of the duty which attaches to all its members to supply a constant *income*," and we trust it will not in future be forgotten by any that the only means of increasing the incomes of the Bishops, so long disgracefully overlooked, is by contributing to the annual offertory recommended by the Society to be made in every church for Episcopal Income.

We would conclude our remarks on the Church Society in its pecuniary aspect by quoting, as still most appropriate, the last words of an article that appeared on 31st December, 1863, in the Journal that preceded this Magazine:—"At this season, it is not unusual for heads of families to review the expenditure of the year that is closing, and to forecast, by a sort of domestic budget, that of the year that is before them. We would recommend all engaged in this most salutary process to calculate what during the past year they have contributed to the Church, and to consider what for the future it is their duty to give. Let them consider the remuneration they have had to bestow for the services of their lawyers and doctors, and, if they have children, what education has cost, and comparing the services thus paid for with the benefits they received from the Church, let them set aside for her Society such proportion of their incomes as, after such comparison, they consider an equivalent for the services the Church is fitted to render. Some, conscientiously regarding their duty in this light, may feel that, during past years, they have withheld more than was meet, and will, we hope, be disposed, if they can, not only to discharge their duty for the future, but to make amends for past neglect. The Church will not, through her lay committees, ask *alms* from any one. Justice is all she requires, and we feel convinced, now that the laity have taken up the subject in

earnest, that justice will be done her by all her members, not one of whom will lose his reward."

There is another aspect of the Church Society—not less cheering than what we have been treating as its main object—which, even at the risk of being tedious, we cannot altogether overlook. We allude to what Dean Ramsay has well described as "the benefits of another kind which this Society has conferred upon the Church—advantages not of a pecuniary kind, but not less important. Such benefits as those of making known the wants of the Church at large, the bond of union which the Society established between the different portions of the Church, the interest which it awakened in the welfare of the Body beyond the limits of special congregations, and the assistance and co-operation which it has been the means of calling forth in the lay members of our communion." In these respects also the Society may congratulate itself on having made a vast stride. It is scarcely more than a year ago since one who had ample opportunities for observation thus characterised the Society's meetings: "The meetings of the Society have hitherto been of the most dry and uninteresting character. The meeting in December has been, if possible, still more dreary and discouraging." In the short space which has intervened since these lines were penned, the Society has amply redeemed the character of its meetings. Starting with that social meeting which inaugurated the new rules of the Society, than which we recollect none, upon any occasion or for any object, more genial and enthusiastic, the Society has had two great public meetings—one in Aberdeen, the other in Glasgow—both indebted for their existence chiefly to the energy and tact of Mr. Flemyng, and both fraught with incalculable benefit not only to the Society but to the Church at large. Mr. Flemyng has not confined his energies, however, to *large* meetings. In his very interesting Report to the General Committee, he stated that, with the exception of a few lowland congregations, now easily accessible, he had been enabled since last March to visit all those belonging to our Church throughout Scotland. Each visit, at least each of the congregations, numbering 130, in which a Finance Committee was formed, entailed the labour of a meeting more or less numerously attended. Many of these we have had the pleasure to report, and none of them, we can vouch, was either dry or uninteresting. Coming down to the meeting of the General Committee, already referred to, no one, we are certain, by whom it was attended, could characterise that meeting as dreary or discouraging. Preceded by the meeting of the Committee on Claims, consisting of about thirty members, which sat two long days, the General Committee, to the number of upwards of a hundred, sat fully five hours. These meetings were attended by at least as many laymen as

clergymen, and their proceedings were full of interest and animation. The General Committee, while not neglecting the pecuniary matters forming its main business, did not, we were glad to find, confine its attention to £ s. d. We hail, as the precursor of many friendly discussions well fitted to animate and strengthen the whole Church, the Debate on Education that followed the motion of the Primus with regard to the Education Commission, and his inquiry as to the proposed withdrawal of the grant to the Training Institution.

There are some among us, and their opinions are gaining ground, who look to the Church Society to become the central motive power of our Church. The recent development of the Society, as her motive power in finance, is regarded by such as only a step in the right direction. These persons feel that we have overlooked too long the distinction between our position as a voluntary Church, small in numbers and thinly scattered over the country, and that of the sister Church in England, supported by the State and strong in the union of a whole nation as her members. While in England, with her large Bishoprics, each numbering in congregations and members more than our whole Church, all movement must be diocesan, the Church in Scotland can find strength only in the union of *all* her members. Those to whom we have referred are strictly conservative of Episcopal government, and dubious as to the advantages to be derived from the further infusion of the lay element into the Synods of the Church. They feel that what is wanted is not a judicial but a deliberative assembly duly representing both Clergy and Laity, and they look forward to a time, not perhaps far distant, when the Church Society, constituting such a representative Assembly, and administering, under a less complicated, and more liberal system, ecclesiastical finances and missionary funds, shall take into consideration whatever may from time to time affect the welfare of our Church.

To those who entertain these views, and to all others, we would commend the Church Society as worthy of their warmest sympathy and most liberal support. As now constituted, the Society is perhaps better fitted than a more ambitious scheme for *developing* the latent energies of the Church. Laying prejudice aside, and making allowance for the imperfections of all human institutions, and reposing full confidence, as well they may, in the impartiality and ability of those administering the Society's funds, let all the members of the Church co-operate in supporting her Canonical Society, and we venture to predict that the Church will become more and more like a tree planted by the waterside bringing forth her fruit in due season.

THE PRESS ON THE RECENT CHARGE OF THE BISHOP OF ST. ANDREWS.

OF all the misfortunes which can befall a publication, total neglect is the very worst. There are probably few authors who would not prefer some severity of criticism, nay, even a partial amount of misrepresentation, to that ominous silence which shows that the public mind has not been even reached. Against criticism it is possible to plead, and even misrepresentation may be exposed, but to be totally passed by is a trial for which it is difficult to suggest a remedy.

Whatever may be the destiny of Bishop Wordsworth's Charge, it has, at any rate, escaped this first and fatal peril. Scotland has been addressed; and, if the Press may be accepted as the representative of the country—and in no inconsiderable degree it may be so accepted—Scotland has certainly been an attentive listener. Edinburgh and Glasgow, Perth and Dundee, Elgin and Montrose, have all expressed their sentiments through local organs of opinion. We certainly cannot be accused of garbling these criticisms. With the full consent and approbation of the Bishop of St. Andrews, they were re-published *in extenso* in the November number of this Magazine. We have much pleasure in commencing our reference to these articles by calling attention to the following passages :—

"In the main its purpose, its temper, and its ability are such as to command respect."*

"We write these few remarks, in the first place, to let our readers know what is the theme discussed in these formidable-looking columns; and secondly, to express our admiration of the tone and temper with which the theme is discussed. *O si sic omnes!*—would that all ecclesiastical discussions, in Church Courts and out of them, were so conducted!"†

"But we make no pretension in these remarks to argue the question one way or another. We write them, as we have said, principally to express our good opinion of Bishop Wordsworth's charge, and to hold it up to ecclesiastics of all Churches as a model for imitation. 'Be courteous,' says an Apostle, and the injunction is not uncalled for, even in Church Courts, at the present day. We may be mistaken, but our impression is, that courtesy, even more than logic, has a power over men both in ecclesiastical and in civil affairs."‡

"The question is handled with the ability that might be expected from the Bishop's eminent learning and scholarship; and, what is more, with singular fairness, charity, and moderation."§

* North British Daily Mail.
† Perthshire Advertiser.
‡ Perthshire Advertiser.
§ Montrose Standard.

"The second head of the Bishop's charge is well worthy of minute attention and study. In it the Scriptural argument is outlined with great care, and set forth with remarkable lucidity and studied moderation, to which it cannot be considered an exception that, in the strength of his own conviction of the preponderating evidence in his favour, he feels compelled to set aside "theories more or less different from this, that have been devised since the Reformation, by German and Swiss writers, in order to meet the necessities of an uncatholic position, and to justify a foregone conclusion."*

"To hope to contribute in any degree to repair the broken unity of the Church is no unworthy dream; and the Bishop has set himself to his part of the task with an earnestness of purpose, and even with an enviable sanguineness as to results, which will enable him to bear lightly the sneers which are pretty sure in some quarters to salute 'the chimerical nature" of his undertaking, as if the Divine intention must for ever be frustrated by human perversity and the inexorable facts of society, or as if Scotchmen were incapable of changing their convictions or resigning their prejudices under any pressure of 'fair, charitable, and temperate' argument."†

"Through good report and bad report has Bishop Wordsworth desired the union of the Scottish Established and Episcopal Churches. He has for this been made a butt for the envenomed shafts of bigotry; his motives have been misconstrued; his aspirations derided; and his arguments held up to ridicule in some papers by anonymous correspondents wanting alike in his learning and his kindliness of heart. But he has returned undaunted to his labour of love; and has expressed himself so fully and freely on the subject near his heart that his utterances must command the attention of the higher intellects not only of the Established, but of all the other Presbyterian Churches in Scotland."‡

"What a change in a few years! Seceders and Burghers are one. They delight in splendid Gothic churches, with stained glass windows, and some of them are longing for the organ. Episcopal churches, also ornate, have sprung up here, there, and everywhere, and the middle class are moving towards Episcopalianism, following the aristocracy of Scotland, four-fifths of whom already belong to that denomination. All this is wonderful indeed; but what shall we think of a Moderator of the General Assembly of the Church of Scotland maintaining that the best form of church government is that which makes the best Christians, and an Episcopalian Bishop paving the way for the union of Episcopacy and Presbyterianism. Only fancy the idea of such a union being mooted. Are the Free and United Presbyterian Churches to

* Montrose Standard. † Ibid. ‡ Ibid.

become one? Will twenty years eradicate the prejudices that keep them asunder? Will other twenty bring organs and Common Prayer Books into the Church of Scotland? *Let no one laugh at this as an impossibility, for causes are in operation sufficient to produce it.* They do not lie, it is true, quite on the surface of society, but they are not the less active or uniform in their operation."*

The journals from which we make these extracts contain, as our readers may have observed, more or less of opposition likewise. But the above admissions are too striking and too liberal (in the very best sense of the word) to be passed by without our cordial recognition. In our humble judgment they do great credit to the press of this northern portion of the realm.

The *Glasgow Herald* is somewhat less conciliatory. It is however impossible to refer to this newspaper, without bearing in mind the ready manner in which its columns have invariably been opened to communications from Episcopalians, as our fellow Churchmen in the dioceses of Glasgow and of Argyll can testify. There remains an organ of the Free Church, the *Daily Review*. It is distinguished, in this instance, from its contemporaries not only by its omission of any one kindly or generous word, but by a treatment of the case which we must deliberately stigmatise as dishonest. It is right to say that its Editor has since admitted a brief remonstrance (confined to a single point) from Bishop Wordsworth. Perhaps the example of the *Times* may seem to be sufficient authority for making no apology.

It is high time to make comments on a few of the chief arguments employed by the critics of the Charge. Some of these arguments have already been met in the very able and temperate reply to "*Episcopos*," which was contributed to the *Edinburgh Evening Courant* by the Bishop of St. Andrews; and on several other points the different newspapers have answered each others objections. From among the remaining considerations we will select that which certainly looks, which perhaps really *is*, the most formidable. Of Dr. Wordsworth's endeavours the *Glasgow Herald* asserts there is something almost ludicrous in his attempt to induce the people of Scotland, who have had long experience both of Prelacy and Presbyterianism, to throw aside *the form which they find working so well, and so completely to their satisfaction*, and to adopt in its stead the ecclesiastical system of the Church of England—and this at the very moment when that system is betraying its inefficiency by the incompetency of its "Convocations," and by its inability to thrust out men who are teaching doctrines at variance with the standards of the Church.

Now, if the author of the Charge had spoken of this contemplated

* Elgin Courant.

union as one in which the one side had all to give and the other everything to receive, this language would not be unnatural. But this is not the case: on the contrary, Bishop Wordsworth has expressly avowed his conviction that the English Church might receive important and valuable lessons from the Established Church of Scotland, and he has even selected, by way of example, as if by anticipation, one of the very topics referred to by the *Herald*. "Moreover, I would venture to reproduce a statement which I myself made, now ten years ago, when I first advocated this proposed union—'It is easy to foresee in many ways how great would be the advantages which both parties might mutually derive from the different experience and example of each other by such an intercommunion. The one (*i.e.*, the Established Church of England) might be taught how to regain the influence which she has partially lost over the middle classes, *and to watch more carefully than she has hitherto done against the encroachments of the civil power*. The other (*i.e.*, the Church Establishment of this country) might learn to adapt herself more extensively both to high and low, and to draw from her own resources, more than her present circumstances permit, those weapons of defence against the enemies of divine truth, which are nowhere to be found without opportunities for learned leisure and laborious research.'"

We venture indeed to think that it might be shown that the present difficulties of the English Church, however serious, have already been in great measure overruled to her benefit. The elevation to the Bench of such men as Doctors Thomson, Ellicott, Brown, and Trench, has been brought about, we understand, by the existing state of controversy, and the publication of "Replies to Essays and Reviews," and of "Aids to Faith," are most valuable accessions to her theology. At the same time we agree with the Bishop of St. Andrews in thinking that the encroachments of the civil power on the south side of the Tweed do call for resistance; and that the example and aid of Scotland might prove in this, as in some other respects, most beneficial to the Church in England.

But we turn to the other portion of the *Herald's* statement, and most especially to the words which we have italicised; those, namely, which describe Presbyterianism as "*the form which they* [the Scotch] *find working so well and so completely to their satisfaction.*" This clause may well be taken as the basis of the greater part of what we have now to urge.

Historians—we may instance Lord Macaulay and Mr. Froude—have been struck with the way in which certain virtues and certain foibles, prominent in the English, become intensified in the Scottish character. An undue and unreasonable self-satisfaction must, we fear,

too often be justly chargeable upon Englishmen. But is not this foible even stronger in North Britain? How wrote the northern bard of old—

> "That all the world might see
> There's nane in the right but we
> Of the auld Scottish nation."

To whom was it but to Scotchmen that Cromwell addressed the words which the present Duke of Argyle seems so fond of quoting: "We beseech you—think it *possible* you may be mistaken." We proceed, we hope temperately and without bitterness, to specify some few among the reasons which induce us to doubt whether Presbyterianism is working so thoroughly well as our critic seems to imagine.

1. We cannot think that it is satisfactory for any communion to have a document signed by its ministers and elders which ninety-nine out of every hundred are found more or less strongly to repudiate. We are far from advocating abolition of every kind of subscriptions; we are far from denying that all Churches (the English of course among them) have their own difficulties on this score. But in all sober seriousness, we doubt whether there is a single one which, on so fundamental a question as that of the Divine attributes and governance, is so much at variance with its theoretic professions as Scottish Presbyterianism. Of course theory and practice will have their divergencies everywhere. But this is a case of all but absolute contradiction; and in all gentleness, but firmly, we would ask our Presbyterian fellow-Christians whether this can be called "working well?"

2. We cannot think it satisfactory to see a religion fail to lay hold of so many of the brightest specimens of the national genius. Undoubtedly in all ages man's intellect will prove rebellious to its Maker, as a miserably long list of highly gifted unbelievers attests. Nevertheless, from the days of the Apostle of the Gentiles downwards, sanctified intellect has been a constant product of the Church, a product that has seldom failed her, even in her darkest days. Look for one moment at England. We cast our eyes along the shelves of a very humble private library, and such titles as the following meet our eyes: Works of Shakspeare, Works of Bacon, Clarendon's History of the Rebellion, Speeches of Burke, Poems of Wordsworth, Poems of Southey, Gladstone's Homer and the Homeric Age, Sir F. Palgrave's Normandy and England, Clinton's *Fasti Hellenici*, Works of Dr. Johnson, Works of S. T. Coleridge, Remains of Arthur Hallam. Now, of the eminent men here named, there is scarcely one who was not a *hearty* and *earnest* member of the Church of England; scarcely one whom it would be possible even to imagine to have been either a Roman Catholic or a Dissenter. But how different is the case in Scotland. How

many of her sons who have made themselves illustrious in letters can be claimed as *hearty* Presbyterians? We will just mention a few by way of illustration: Lord Chief-Justice Mansfield, Pitcairn, the great scholar Ruddiman, Earl Marischal Keith, Sir Charles Bell, Patrick Fraser Tytler, Professors Aytoun, Kelland, Innes, Laycock, Ferrier, Skene, Ramsay, Lords Lindsay and Elcho, Lockhart, Sir Walter Scott, Professor Wilson, and Sir William Hamilton. These are surely names of mark among the living and the dead; *and not one among them is that of a decided Presbyterian.* Indeed nearly all, except perhaps the five last named, were born or became Episcopalians. We are very far indeed from wishing to exalt beyond due measure the claims of intellect, but there must, we are convinced, be something wanting in that form of Christianity which allows so enormous a proportion of the genius of the country to escape from its grasp. We can all see this in a case where we are bystanders. We can all understand the weight of the indictment brought against the French priesthood of the eighteenth century by an earnest Roman Catholic, Count Louis de Carné—"That they allowed the sacred lamp of knowledge, one of the sevenfold gifts of the Spirit of Truth, to pass into the hands of their enemies." We all know, too, to what fatal issue that failure on the part of religion to retain the national intellect ultimately led the French nation. Well, let all due allowance be made for our prejudices; but we cannot but think it a most happy event for Scotland, that such gifted sons as we have named were *not* compelled to choose between Presbyterianism and unbelief. Another communion was at hand to receive them, if they did not consider the Established form to be working well and completely to their satisfaction.

3. "So much the worse for the old historical families" is the smart reply of the *Herald* to the remark of the Presbyterian, Dr. Tulloch, that Presbyterianism "was not destined to penetrate the old historical families of the kingdom." But will this retort bear a moment's sober examination? That eminence of any kind brings with it its own special temptations is almost a truism; and it is really very possible that rank may engender in some of its possessors an undue fastidiousness, which tends to lead men astray in the matter of religion. But this fact, which might account for *some* defections, cannot possibly be true of all. Professor Masson, most certainly no foe to Presbyterianism, calls attention to the fact that, in A.D. 1637 an overwhelming proportion of the Scottish nobles and gentry were Presbyterian. After mentioning some twenty of the most eminent nobles, he adds:—"These names it is all the more necessary to enumerate because most of them are still known in the highest ranks of our British peerage, although, in course of time, the Presbyterian associations, which were once their

distinction, have ceased to encircle them, and their present wearers are, almost to a man, dutiful members of that Church into which their forefathers refused to be forced, but which has since, by a milder and more natural mode of suasion, attached to itself gradually the whole aristocracy of Scotland."*

Now the writer in the *Glasgow Herald* will hardly, we imagine, be prepared to maintain that piety and intelligence were absolutely non-existent among this section of his countrymen. For our own part, we hold that so far as the English Church has lost influence over a portion of the middle classes in England, so far there has been something wanting, and that she might take a lesson from Scotland; that, so far as Presbyterianism has lost influence over the upper classes in Scotland, so far there has been something wanting, and a lesson might be gained from England. For the Christian Faith was intended to bind together all that is good and pure in every rank of life: intended, in the language of Dr. Tulloch, "to mould into religious unity classes widely separated in material rank and in intellectual and artistic culture."

4. We cannot bring ourselves to think that a system has been "working well," which, up to the present time, has been so singularly barren of theologians. Of the fact, there cannot, we presume, be a doubt: it is asserted by Professor Blackie, Sir W. Hamilton, and many more. Our opponents may indeed urge that they do very well without theologians. But this never can be true. A Church, without a theology of her own, must needs live on the labours of other Churches; and, in fact, Presbyterians are compelled to study the writings of Anglican Divines, if they would aim at becoming proficients in sacred science. The chief branches of Theology are, Dogmatic, Exegetical, Devotional, Moral, Liturgical. There is scarcely one of these branches in which England has not produced great names, or in which she is not at this moment adding to her strength. There is scarcely one in which Scottish Presbyterianism has effected anything of great moment. Her most famous divines have been Episcopalians: and, strangely enough, two of the most theologically gifted in our day, Dr. Lindsay Alexander and the late Professor George Wilson, were not Presbyterians, but Congregationalists. Her greatest exegetical divine, Macknight, quite broke away from the standard of the Westminster Confession; and Mr. Campbell of Row was on this very ground deposed from the ministry. If any would learn how much of general Scottish culture in the 17th and 18th centuries came from England, let him look at the *critique* on Mr. Buckle's second volume, which appeared in the *North British Review*. That article was from no Episcopalian pen: it was understood to proceed from one of the most accomplished ministers of the Free Church.

* *Macmillan's Magazine*, Vol. IV. p. 373.

But until such men as Professor Eadie, Dr. Fairbairn, and others can redeem this deficiency, Presbyterianism ought not to be regarded as working "completely to the satisfaction" of so intellectual a people as that of Scotland. Scarcely a nation in Christendom has better materials for making theologians than the Scottish; and union with the English Church would enable Scotland to supply some important *lacunæ* in Anglican divinity, in departments of thought with which the northern understanding is far more fitted to cope than that of the southern.

5. Is the moral state of Scotland one of the grounds of this complete satisfaction? We can hardly think it. Take a single point, that of drunkenness. It will not be questioned but that Scotland furnishes the most drunken portion of the British population; it is doubtful whether there exists any in Europe—any nation more addicted to drunkenness. Now we wish, if possible, to be fair and just. Let all attempts to account for this deplorable state of things be duly weighed: let us make allowance for every element that can really be held to bear upon it. Let there be considered the effect of climate, the effect of race, the effect of the particular form in which alcohol is most commonly imbibed in Scotland; let there be reckoned in also—what Dr. Begg considers a chief source of temptation, and most honourably makes a crusade against—the want of fresh air and good house room in the great cities of the land. But after every reasonable deduction has been made, will any fair observer arrive at the conclusion that Presbyterianism has nothing whatever to do with it; that it is *wholly* blameless on this score? It is hard to believe this. The paper on Scotland, published in an early number (we think the third number) of *Temple Bar*, is well worth perusal in connection with this topic; not the less so for that its author is evidently Scotch, and has no thought of balancing the claims of rival communions. The question of the precise relations between religion and morality is certainly a less easy one than it might appear at first sight. But the moral condition of Scotland, as compared with that of other nations, cannot be affirmed to be such as to suggest to a truly patriotic mind a mere and unalloyed sentiment of complete satisfaction.

It may be that our Presbyterian brethren, if we are fortunate enough to obtain any readers from among them, will take comfort in the thought that, at any rate, the particular theological difficulties which just now harass the English Church are scarcely felt in Scotland. In no spirit, we trust, of exultation or rivalry, but simply from a desire to set forth the truth, we must declare our solemn conviction that such confidence, if it exists, will ere long prove illusory. The tendencies to Universalism, the problems respecting Inspiration, are simply questions of our times—questions which cannot by any possibility be long

confined within the limits of any single Church—within the limits of any single country. They are being discussed at Paris, at Berlin, among both Protestants and Roman Catholics, with almost as much keenness and interest as in the Convocation of Canterbury. Far be it from us to ignore or to undervalue the aid, both political and intellectual, which the Scottish nation might lend the English in the discussion of such themes; but oh! how far more effective would the resistance to rationalism prove, if terms of accommodation could be but discovered, and if the Amorite and Philistine might find Jerusalem again built up as a city that is at unity with itself.

If any of our comments appear to fair judges to be harsh or uncharitable, we shall much regret it. We have no wish whatever to ignore the good features presented by religion in Scotland; its zeal and energy is great, and it has in many respects achieved very wonderful and deserved successes. But its praises are sung by so many writers with or without names, by the Duke of Argyll, and the great majority of the contributors to its serials and newspapers, that the other side of the case is at least deserving of some little attention, were it only on the ground of comparative novelty.

But if all that has here been urged should be deemed over-stated or irrelevant—though this will surely be hard to prove—yet even then should we maintain that the existing division is of itself an evil; and that he who wilfully desires and seeks to perpetuate it is entailing on himself a grave responsibility. To a great extent in England, to a still greater extent in Scotland, the idea of separation being in itself a thing to be deplored, a thing opposed to the mind of Christ and his Apostles, has perished from among the people. That He, who can overrule evil to good, has brought benefits even out of our contests and rivalries, we cannot doubt. But this no more renders the separation good in itself than a fall into degrading sin could be rendered abstractedly good, because by it some proud and haughty spirit might be permitted to discover its own weakness and so be ultimately brought nearer to God. The *Daily Review* assures us that those only among Presbyterian ministers desire union, who are instigated by personal ambition, or by thoughts of the dignity to be derived from union with a hierarchy. To such an insinuation we shall make no attempt to reply; by all means let it have the full weight and influence that it deserves. Meanwhile, as we had the good fortune to find that several of the remarks in our last number had been anticipated in some previous publications of Bishop Wordsworth, which we had not seen; so it is now also, with much satisfaction, that we conclude our own attempts to show cause why Scotland should desire this union, by the repetition of his vigorous and comprehensive summary of the mischief wrought by our disseve-

rance. "'The unity of your Church,' wrote Lord Bacon, addressing King James, 'the unity of your Church, excellent Sovereign, is a thing no less precious than the union of your kingdoms.' But however precious, experience has shown only too plainly that no way can be wisely or successfully attempted for effecting it, except through the enlightened wishes of the people themselves. And the people, I am persuaded, will wish it—as many of their ministers, I know, already do—when they shall have been led to see how inconsistent with the will of God and with the gospel of Christ separation is; how many shortcomings of duty and how much unhappiness it entails both in families and upon individuals; how it palsies the strong arm of charity, except for purposes which are sectarian rather than truly charitable; how it chills the best sympathies and disorganises the most beneficial intercourse between rich and poor; how it prevents us, with a population so much divided, from grappling effectually with public evils of all kinds; how it tends to force minor points of doctrine into undue prominence, and, still more, to raise inferior qualifications to an undue ascendancy; how it gives advantage to impure, undisciplined living, to restless scepticism and lawless unbelief at home; and how it checks and discourages the propagation of the glad tidings of salvation in foreign lands."

SCOTTISH EPISCOPAL CHURCH SOCIETY.

THE annual meeting of the Scottish Episcopal Church Society was held in the Music Hall, Edinburgh, on 14th December, when there was a very large attendance. The chair was occupied by the Right Rev. the Bishop-Coadjutor of Edinburgh; and among the other gentlemen on the platform were—the Very Rev. Dean Ramsay, the Right Hon. R. A. C. Nisbet Hamilton, Sir J. Warrender, Bart.; Sir Charles M. Ochterlony, Bart.; Sir H. Seton Steuart, Bart.; General Hope; General Macleod; Alex. Morison, Esq. of Bognie; James Johnstone, Esq., of Alva; Alex. Forbes Irvine, Esq., of Drum; Major Scott of Gala; William Forbes, Esq., of Medwyn; Hugh Blair, Esq., W.S.; James Steuart, Esq., W.S.; Adam Hunter, Esq., M.D.; Hugh Hope, Esq.; John Ronald, Esq.; Lawrence Davidson, Esq., W.S.; Colonel Lindsay; Nelson Rose, Esq.; William G. Don, Esq.; William Skinner, Esq., W.S.; George Auldjo Jamieson, Esq.; Hugh James Rollo, Esq., W.S., Treasurer of the Society; William Mitchell, Esq.; David Home, Esq.; Captain Bowman, Captain Hills, E.V.R.; Rev. Thomas Wilkinson, H.M.I.S.; Charles Steuart, Esq., W.S.; A. H. Wyllie, Esq.; L. L. Hyatt, Esq.; George Blanchard, Esq.; and a large number of the clergy. Apologies were intimated from the Duke of Buccleuch, Lord Rollo, and the Rev. Francis P.

Flemyng. The orchestra and gallery were occupied by the choir of St. Mary's Chapel, Dalkeith, the students of the Training Institution, and the children attending the Church Schools, who sung several anthems with great taste and precision to the accompaniment of the grand organ.

The Chairman having called on the Rev. Mr. Montgomery, Joint Honorary Secretary, to read the Report, he requested that the Treasurer might be allowed to do so for him, as he was suffering from severe cold.

Mr. Hugh J. Rollo, W.S., read the Twenty-sixth Annual Report, which referred to the reorganisation of the Society, and the visits of the Rev. F. P. Flemyng, Organising Secretary, to the various incumbencies, by whose efforts Committees had been formed in 148 out of the 157 congregations, leaving only 9 to be brought in. At the Annual Meeting on Claims, &c., held on the 17th November last, it was reported that the balance of capital held by the Society for the Bishops' Fund amounted to £4883 7s. 11d.; the balance of income available for division among the Bishops, £277 9s. 6d.; the capital held by the Society for the Clergy Fund, £24,883 16s. 3d. (whereof £19,449 10s. 8d. is the former capital of the Society, which must continue capital, and of £5434 5s. 7d., the balance of the capital which has been collected under the new scheme, and which is available in aid of Endowment Funds); the balance of income available for division among the clergy, £2858 7s. 5d. (after defraying the grants paid in lieu of those formerly exigible from the Episcopal Fund); the sum set aside for educational grants, if voted, and which is provided for before the above balance of income for the clergy is stated, £615. As to the question of endowment, it was stated that grants were this year made by the Society, under the new system, to the amount of £3625. The effect of the efforts that had been made would be apparent by marking the contrast exhibited by the results of the old system up to 1863, when compared with the present amount of endowment funds belonging to the congregations of the Scottish Episcopal Church which have received endowment grants from the Society :—

DIOCESES.	1863.	1864.
Moray, Ross, and Caithness,	£108 15 1	£520 8 6
Edinburgh,.....	269 8 8	3,651 9 7
Argyll and the Isles,.....	228 9 11	526 14 9
Brechin,.....	170 3 1	765 18 5
St. Andrews, Dunkeld, and Dunblane,.....	372 9 4	1,249 14 7
Aberdeen and Orkney, ...	239 6 3	3,020 14 4
Glasgow and Galloway,.....	415 2 6	770 3 11
	£1803 14 10	£10,505 4 1

Under the new regulations of the Society grants will be continued

in aid of endowments until each congregation shall have secured £100 a-year, permanent and independent income.

The sum of £490 was granted to 47 schools, and the total stipend and grants amounted to £2729.

Of the events of the past year, which have been connected with the interests of the Church Society, two have been of a very cheering and encouraging character. In the month of August a meeting was held in Aberdeen, the Right Reverend the Bishop of the Diocese in the Chair, supported by the Primus, and a large number of his clergy, and by many distinguished persons of the county. The whole proceedings were of a most gratifying character, and manifested a hearty and genial feeling on the part of all who spoke, and of all who attended. In the month of November a large and influential meeting was held at Glasgow; the Earl of Home in the chair, supported by the Right Reverend the Bishop of the Diocese, the Primus, the Bishop-Coadjutor of Edinburgh, the Bishop of London, many of the Clergy of the Diocese, and a large number of Laymen of distinction, several of whom took an active part in the proceedings. The meeting was held in the City Hall, which was crowded to excess, and the result has been a satisfactory and triumphant testimony from the west of Scotland in favour of the appeal now put forth by the Society, and a determination to push forward its operations, and to gain the object now set before it, viz., that it will secure ultimately £500 a year for each of the Bishops, £100 a year for each of the Deans, a minimum of £150 a year for each Incumbency, and £100 a year for permanent and independent Endowments.

In conclusion, the Committee would repeat the opinion which they have often given before, viz., that the surest and most expeditious mode of raising the income requisite for carrying forward the designs of the Society is to give efficiency to the Congregational Committees. They are a sure source of income. They require only a vigorous and *united* effort—not by collecting large sums from a few members of the congregation, but moderate sums and small sums from all its members. By strictly attending to the regulations, no difficulty need be experienced in making such Committees work for the Society in the poorest Congregations. *Very small* contributions produce a respectable income by accumulation.

A great object lies before the Society. It has in view to elevate the social position of the Episcopal Church of Scotland, and to remove a part of that weight of poverty under which it is impossible for her to assume her due place of usefulness and of influence. Civil disabilities have been removed in regard to her relations with England. Her theological seminary at Trinity College, under the direction of its distinguished Warden, gives promise of elevating the standard of her divinity students and of candidates for her ministry. English Churchmen are kindly and favourably disposed towards her. Many Scottish prejudices against her services and system are wearing away. The Church Society on its part comes forward as an handmaiden to the Church, and has a great office to accomplish. It now remains for the Society to receive its due support from all members of the Church, and let every one, in contributing to its funds according to his means, make his offering in the spirit with which of old David made an offering to

his God—"All things come of Thee, and of thine own have we given Thee."—1 Chron. xxix. 14.

The following were proposed as the Office-bearers for the ensuing year, in addition to those already on the list:—John Malcolm, Esq. of Poltalloch, and Alexander Morison, Esq. of Bognie, to be elected Vice-Presidents. A. D. R. Baillie, Cochrane, Esq. of Lamington; William G. Don, Esq., Broughty Ferry; Alexander Howe, Esq., W.S.; and Charles Lawson, Jun., Esq., to be members of the General Committee. Committee on Funds—James Steuart, Esq., W.S.; Hugh Blair, Esq., W.S.; Alexander Cunningham, Esq., W.S.; Alexander Forbes Irvine, Esq. of Drum; William Mitchell, Esq.; John Ronald, Esq.; Alexander James Russell, Esq., W.S.; William T. Thomson, Esq.; William S. Walker, Esq. of Bowland.

Bishop Morrell said—Before I ask the sanction of your unanimous approval to the report that has been read to you, and ask your direction that it should be printed and circulated as wide as it can be among the members of the Church, I may venture just to offer a few remarks, and they must needs be few, for our time is short, and we have a good deal of work before us—just a few general remarks upon that work which we are gathered to-day to help forward. I heartily wish some of those more influential members of the Church, whose names are widely known and honoured among us, should have been able to take that presidential chair which I have been asked to fill; but they have been prevented from coming, not from any lack of interest, not from any declining of their own sympathies with our work and with our welfare, but simply from unavoidable causes. They would gladly have been present, and their hearts, too, would have been gladdened by such a sight as this—by so large and influential a meeting gathered within this spacious room. We are gathered together to-day to hear the report of what last year's work has been, what its finance has been, what our hopes may fairly be, and what we have yet to do with all the energy of which we may be capable. Now, in taking a review of the past year, we may neither undervalue the exertions that have been made, and the advances that have been reached, neither may we boast ourselves as though we were putting off our armour, instead of putting it on for new and more vigorous exertions. Much, indeed, has been done, through the length and breadth of the land. North, south, east, and west have contributed, not merely by their subscriptions, but they have contributed by their substantial labour and help in other ways, to strengthen the operations of this Society, and by means of this Society to strengthen the position of the Church in the length and in the breadth of the land. Our clergy have been stirred up with still greater zeal, and I doubt not that they

will work with yet more heart and with more vigour. Many a painstaking parish priest has gone forth beyond his own proper sphere, where his labours have been concentrated hitherto—gone forth in direct missionary work to spread our Church in places and in regions where hitherto there had been but little work, and where, perhaps, there had been but little call or little hope. And this missionary spirit—this gathering of centres for new fields of work—is not confined to one diocese alone. It is neither north nor south, but it is the whole Church, I rejoice to feel, that is putting shoulder to shoulder, and foot to foot, and joining hand in hand. I could point to six or eight different missionary centres in my own Diocese. I have just come from Dundee, where I had occasion to preach on Sunday last, and there is missionary work going on there indeed which would gladden all hearts. The large and spacious Church in which I preached on Sunday—holding 800 or 1000 persons—was filled to overflowing; and besides that, four other missionary stations, all the work of my good brother, who is now away in distant parts seeking to re-establish, if God will, his health, and then come back to his Diocese to work with new energy and new hope. I looked upon that great Diocese, and I thought of its good mission, and I felt that God indeed was on our side. And so it is with the other parts of our Church. It is not in the North only, and it is not in one Diocese alone, that missionary operations are going on. True, indeed, there is a great deal yet to be done; but still what I say is that this work is going on. The Church has taken a position in this land, by God's providence, which she never took before since the days of the Revolution; and we have the amplest hope and encouragement from our God to believe that he is with us of a truth, and so long as we are faithful—Clergy and Laity—in our several places, so long will God bless, and increase, and multiply our labours, and make this once-despised branch a name greater than it deserved. Well, then, we may fairly, I think, take courage. We may believe that there is, with all our backwardness, and with all our coldness—and I do not want to conceal the same, and I suppose it is the same throughout the world—there is the cry of "Excelsior," still higher and higher, as we climb up the mountain's side and see before us yet Alps upon Alps which are to be climbed, and from the top of which there will be indeed a blessed and a glorious view. We may take courage, but we must do more than that. We must not rest upon our oars. We are now beginning our work—beginning it in good earnest. Never was there such a time as this in which there is every facility we could reasonably expect for really advancing the interests of the Church—for making her position better. Only let us claim that position; let us not be afraid to say that we in this land are members of the true

branch of the Apostolic and Catholic Church of Christ. (Applause.) With great hearts, with faithful spirits, with hearts resting in their deep impulses upon Him who gave us our cross and has set us our work, let us be bold and prove faithful, and earnest, and enterprising in taking that position which Providence has given us to keep, and hold it in all charity, in all love, in all peace, in all faithfulness, and in all quietness of spirit; but let us not be afraid in the sight of the whole world to accept and to own our position as the Church of Christ. Well, then, one word more. One of the most valuable suggestions in this Report is this: That the real work of our finance, and the real work of Church service, is not to be done by any great spasmodic effort here or there. It is not our meetings in Aberdeen, it is not our meetings in Glasgow, it is not our meetings here in Edinburgh—in the metropolis of this fair kingdom and country—but it is by each single person—the smallest and the least, together with the highest and the greatest—making a point of conscience to do something, and something systematically and faithfully towards upholding, and sustaining, and advancing this great work, which recollect our God has given us to uphold and do for Him. That is the real secret. Let us impress the hearts of our people with this one truth—this one master principle of action—that every single member of the Church is conscientiously bound to help forward by his own efforts, however small or insignificant they may seem, the general purposes of the Society, and let us do so, until each one will learn to say—"Well now, I have my part to do, and, God helping me, I will do it;" and till we realise that I feel that we shall never make any real progress. How is it when the choir are singing an anthem? Why, each person has to look to just that which he has himself to do—to attend to his own part, not observing what the others around him are doing. So it is with ourselves. Whatever others about us are doing, let each one do his own part—let him contribute to bear up the harmony of many hearts and many voices. You know well enough how those mighty coral reefs in the Southern Pacific Ocean have grown up—how those marvellous structures are reared by means of one of the very smallest creatures that the good God has ever made. What a lesson for ourselves is the work of these tiny creatures! By working quietly, silently, separately, and yet assiduously and combined, they have raised up these mighty physical structures which are the wonder of the world. And so in our own way let us help to build up the coral reefs which shall stand up as a breakwater against the storms of the world; and as each little single insect contributes its deposit towards the general structure, so it might be ever with every single child gathered in this room to-day—so it might be with every single member of the Church making his deposit towards the general struc-

ture—the penny, the halfpenny, aye, and the farthing, as well as the pounds and shillings—all contributing in their several ways, however slowly yet most surely, to build up the walls of our Zion, and to make God's name glorious. He has set down to us our great work. I would urge earnestly upon every one in this room to make it a point of conscience to do something, and something systematically, however small, according as God has blessed them—to make it a point of conscience continually, systematically, and unweariedly, to contribute towards this great work in which I believe God Himself is with us, and in the midst of us; and so shall we find that our labours are not in vain—that a strength greater than that of man is with us, upholding us when we are weak, bringing us safe, in his holy way, through this troublesome world, giving us successes which we are scarcely prepared to expect, multiplying among us his gifts, giving us energy, so helping us, so strengthening us, so bidding our labours prosper in our hands, that we may all rejoice together continually, and praise our God for all that he has done on our behalf. (Loud applause).

Mr. Don, Dundee, seconded the motion; which, having been put to the meeting, was unanimously approved of.

The Right Hon. R. A. C. Nisbet Hamilton, M.P., said—Ladies and gentlemen, a resolution has been put into my hands by the Bishop in the chair, which I have great pleasure in submitting to the meeting. The resolution is to this effect—"That this meeting desire to express their satisfaction at the commencement which has been made in the Society's extended scale of operations, and pledge themselves to give effect to the new organisation." My Lord Bishop, Ladies, and Gentlemen, this resolution, I may say, embodies in very clear and concise language the objects which this Society has in view. In reading the Report I find there are matters of very great congratulation; and in it there is also that certainly on which we may not so sincerely congratulate ourselves—as to the progress that has been made in the organization of the Society. Allow me to address to you a very few words in regard to these points. In the first place, I think that we have great reason for congratulation, not only on the financial prosperity of the Society, but also on the manner in which we now stand before the country, as no longer a despised branch of the Catholic and Apostolic Church. ("Hear, hear," and applause.) We have in former periods undergone much tribulation and much persecution; but in spite of this tribulation and persecution the Episcopal Church of Scotland has maintained its loyalty to the Sovereign, and has upheld the civil and the sacred interests of this great empire. We now are in this position, that in consequence of the removal of the civil disabilities which affected our Church—which was mainly owing, I will say, to the great exertions and to the sound sense

of a noble friend of mine—the Duke of Buccleuch—and owing also in a great measure to the indefatigable attention of Sir William Heathcote, and other members of the House of Commons, among whom I may mention the name of the Chancellor of the Exchequer; by the removal of these disabilities, I say, we have been placed on a par with other branches of the Apostolic Church; and for that reason, I think, there is great cause for congratulation. Now, don't let us run away with the idea that we have done enough. It is only by continuing the same exertions that we have exhibited during the last year, that we can expect to show such a flourishing account at the end of the next year. For it is, as his Lordship has stated, by continually exerting ourselves to make every year more productive than the preceding one, that we can really give effect to the objects and organisation of this Society; and especially let me call this to your attention: Do not let any person be satisfied merely because he may contribute a small sum to his congregation. Let every individual member of the Church subscribe something, and then I shall have no apprehension that in the course of a few years we will be able to raise a sufficient sum of money which, if it does not place our clergy in the position of what may be called affluence, yet they may be placed in the position of respectability, and, I hope, in the position which is enjoyed by the clergy of the Established Church of Scotland. Allow to make one other remark, and that is with regard to certain divisions and certain jealousies said to exist. I myself am happy to bear witness to this, that those jealousies and differences that existed a few years ago are almost entirely done away. ("Hear, hear," and applause.) I also believe that a very great benefit will accrue to the Catholicity of our Church—if I may use the expression—from the removal of those disabilities to which I have alluded; because members of the Church of England, men of great eminence, have been deterred from giving their support, and forming, I may say, part of our Church, and from coming down and assisting in our deliberations, from the idea that our Church was exceedingly exclusive in its views. Now, the removal of these disabilities has tended in a great degree to remove this; and another of the great advantages of their removal is that we are now placed, as far as our position as a Church is concerned—though we do not enjoy the temporalities—in the same position in the Apostolic Church as the Church of England and Ireland. I believe that fewer of those jealousies and differences will arise when we find that the Bishops and clergy of the Church of England are in full co-operation with ourselves. (Applause.) Having said so much, I hope that in the course of another year all our congregations will be united in one body in subscribing to the Society; and I do hope that there will be as great exertions as have

been made this year. I have no doubt that by careful management, and especially by the system of capitalising our resources—though at present the amount given away as stipend may not be large—we will provide a permanent endowment for our Church in regard to which I may say it is a great reproach, especially to the laity, that it has not been provided long ago. (Hear, hear.) I beg now to propose the motion which I have read to the meeting. (Applause.)

Sir Henry Seton Steuart, Bart., seconded the motion, which was unanimously agreed to.

The Very Reverend Dean Ramsay said—My Lord Bishop, I have great satisfaction in moving the next resolution, and I say that I have great satisfaction in so doing, because I think it touches a question most intimately connected with the welfare and the prosperity of our Church, and because it is intended to record the gratitude which I should be ashamed to think was coldly or inadequately felt by us. The resolution has reference to friends of the Church and to the services which they have performed for it. I might have made a long list of those who are well known to have taken a part in our recent transactions; but I did not make that list of names because there are many who, in distant parts of the country, are working for us, and whose names I might have overlooked, and thereby regretted; and thirdly, and chiefly, I did not make that list, because I believe it would not be consonant with their feelings to have their names so put forward. They have done their work, and the success of that work will be their reward. My lord, it has been said that the clergy are bad men of business. I believe it may be true, because the early pursuits, at least, of a clergyman are very different from those that are considered to be the business of his life. It applies to the Church of England, and I have heard that it applies also to our brethren of the Established Church of Scotland. Indeed, I know of one case where a clever, able, and learned young man came into a parish, and wishing to make himself popular, had given his opinions rather freely as to agricultural and parish business, when an old elder of the church said—"Oh, but thae ministers are poor bodies at business!" (Laughter.) I believe it frequently so happens, and if it be so, it is not likely that the ministers of the Scottish Episcopal Church would be eminent examples to the contrary. The duties of the Church are not such as to create habits of business in the clergy. We have had an example of this in our own Church. In the year 1838 it was found that our canons were extremely defective. They had not been touched, I believe, since 1824 or 1825, and accordingly a General Synod was called to improve the canon law. This was done, unfortunately, I may say, by the clergy alone; and I must say that they rather, what we usually call, "made a mess of it"

—(a laugh)—for in a very few years it was found that the canons did not work; they were full of inconsistencies and deficiences; and, in short, in 1863, it was universally acknowledged that there must be a revision, and a new code of canon law. . We were then wiser, and we took in, to a great extent, the lay element for counsel and advice. The laity were not eligible in the General Synod to pass these laws; but the laity chiefly composed a preliminary and preparatory committee at which was prepared a well organised and well thought out body of canon law—a large mass, if I may so speak, of canonical elements—and these were placed before the General Synod. They acted for their guidance and direction, and especially they formed materials ready on which they had to work, and I think and I believe the result was quite successful. So, in like manner, it happened when we were to re-organise the Church Society. The Society had done much. It had begun at a time when there were cases of poverty which would scarcely be believed if I were to state them now, and for twenty-five years it did work; but the very organization of that Society prevented it from doing enough. We had to lengthen our cords and to strengthen our stakes—to have a new form, that is to say, new laws and regulations to take in the work on a more extended basis. Then we had the advantage of our lay friends, and no one who has not gone through the work of that period can tell the constant assiduity and continued labours that were given to form—I do not say the perfection of the Church Society's rules, but certainly I may say the maturity of the Society's rules and regulations. They were well matured and well considered, and I believe they will work well, and produce all the good effect that our right reverend chairman has referred to, and to which the speaker on his left (the Right Hon. Nisbet Hamilton, M.P.) has referred to. Since I have been connected with this Church, and since I have taken an humble part in its transactions, there are two classes of the members of that Church whom I have looked upon with something of wonder and with admiration. The wonder I have looked upon has extended to some of the members who take no interest in our concerns whatever. They are good churchmen, they are attached to their clergymen, they are attached to their own congregations, and have done much to advance the interests of their own clergymen and their own congregations; but, to the Church at large, they have given little or no attention at all. Strangers may come to our meetings from curiosity, and I am sorry to say that there are members of our own Church who never come, and they do not give us that which might be easily given, and which, perhaps, it is the greatest boon that they could give to Church affairs—an indication of their sympathy, their kindly feeling, and their ready co-operation. Do not mistake me, ladies and gentlemen. I am not using

the language of complaint or reproach. I am well aware how easy people fall off from occupations of this kind, without any diminution of their sympathy and kindly feelings towards the Church; but we should be most happy to have their presence, their co-operation, their sympathy, their kindly feeling. The other class to whom I have alluded, and whom I look upon with wonder, certainly are those who have given such attention of late to our concerns and our affairs, and my admiration arises from two different causes. In the first place, the gentlemen to whom I allude are not men idle in society—who have no business of their own to do—or who find it difficult to spend their time, and bestow their tediousness upon us. They are men to whom their time is gold, and of that gold they have often given to us, because they have given to us what might have been profitably and usefully applied to themselves. They have given us that, and it is that which I wish to acknowledge. They have not only given their counsel and advice in drawing up rules and regulations, but they have also given their aid in assisting us to put them into practice. They have not merely drawn up rules and said—Go and work that for yourselves. They have set themselves to assist us, and, after each rule was received and considered well in committee, they have, in different parts of the country, as lay representatives and in other capacities, assisted us in carrying it out, and working it well in the congregations. (Applause.) To those men we look for the success of our measures. It is due to them, and it is with all my heart that I propose the following motion:—"That the best and most earnest thanks of churchmen are due to those lay members of our communion who have recently devoted so much time, and skill, and labour in the re-organisation of the Society." (Applause.)

Sir Charles M. Ochterlony, Bart., seconded the motion, which was unanimously agreed to.

ECCLESIASTICAL INTELLIGENCE.

Diocese of Moray and Ross.

Ordination.—On the 1st Sunday in Advent, the Most Rev. the Primus held an ordination in the Church at Highfield, when Mr. Ewen Dhu Livingston, of Trinity College, Glenalmond, was admitted into Deacon's Orders. Morning Prayer was said by the Rev. Wm. Roughead, M.A., Chaplain to the Primus, and the Sermon was preached in Gaelic, by the Rev. Farquhar Smith of Arpafeelie. The oaths of allegiance and supremacy were administered to the candidate by Sir Kenneth Mackenzie, Bart. The Church was completely filled, chiefly with Gaelic members of the Church in the neighbourhood of Highfield, and a large number of them remained to partake of the Holy Communion. Mr. Livingston was examined in Theology, &c., by the Bishop's examining Chaplains, on the 24th and 25th of November, and was also tested in his knowledge of Gaelic, by Mr. Farquhar Smith of Arpafeelie. He is at present licensed to minister to the congregation of Highfield.

DIOCESE OF EDINBURGH.

TRINITY CHURCH, EDINBURGH. — A meeting of the congregation of this Church, called by the Congregational Committee of the Scottish Episcopal Church Society, was held in the Hopetoun Rooms on 14th November, 1864. There was a large attendance.

The chair was taken, and the Meeting was opened with prayer, by the Rev. V. Grantham Faithfull.

Mr. W. Mitchell, Secretary and Treasurer of the Congregational Committee, then read the report of the Committee, the Members of which are:—H. Y. D. Copland, 27, Stafford Street, Canonical Lay Representative, *Preses;* R. Anderson, 16, Comely Bank; W. W. Johnstone, 13, Carlton Street; W. V. Hunter, 11, Queen Street; R. R. Purvis, 4, St. Colme Street; J. Richardson, 36, Alva Street; W. Mitchell, 9, Rutland Square.

The report stated that, in consequence of the resignation of Mr. Virtue, who acted as Canonical Lay Representative of the congregation when the new rules of the Church Society came into operation, the Committee could not be organized till 3d June last, when it was formed with the cordial concurrence of the Incumbent and the Trustees of the Church. Many of the congregation having then left town for the summer, the Committee resolved to defer the systematic collection of funds till the autumn, when it was arranged that the Rev. F. P. Flemyng, Organizing Secretary of the Society, should preach in the Church, and address a meeting of the congregation in support of the Society's new Financial Scheme. By 1st October last, the close of the Society's financial year, the Congregational Treasurer was, notwithstanding, enabled to report to the General Treasurer of the Society contributions by the Congregation—tendered to the Committee for the most part without special application—to the amount of £91 12s.

These Contributions were received and apportioned, in accordance with the Society's Rules, as follows:—

	Total.	Apportionment.	
		Congregation.	Church Society.
I. Donations—			
1. *Bishop's Fund* - - -	£14 10 0	..	£14 10 0
2. *Clergy Fund* - - -	27 10 0	£13 15 0	13 15 0
2. *Unappropriated* - - -	15 15 0	3 18 9	11 16 3
II. Subscriptions - - -	25 7 0	12 13 6	12 13 6
III. Offertory for Bishops - -	8 10 0	..	8 10 0
	£91 12 0	£30 7 3	
The Society thus receiving for its various objects, viz—the support of the Episcopate, and of the Clergy, Endowment, Education, Building, &c. - - - - - - - - -			£61 4 9
And the Committee retaining for congregational purposes the balance of - - - - - - - - - - - -			30 7 3
In all, as before - - -			£91 12 0

The apportionment of the amount retained for Congregational purposes, viz., - - - - - - - - £30 7 0

Is as follows:

One-half is devoted to the *Endowment* of Trinity Church, £15 3 8

And of the remaining half, *applicable as the Committee may direct*, the portion consisting of *Donations* being - - - - £8 16 10

Must be employed as *Capital;* and the remainder, consisting of *Subscriptions*, being - - 6 6 9 — 15 3 7 — 30 7 3

May be expended as *Income.*

The comparatively small sum left this year in the hands of the Committee for Congregational purposes, — increased, however, by £63 14s 9d previously collected by Mr. Faithfull for endowment,—is at present in bank. It was stated that the Committee considered it their duty, and intended annually in

future, to report to the Congregation the application of that portion of the funds collected, of which, by the rules of the Society, the Expenditure is committed to them. The Committee concluded their report by expressing their confident expectation that the Congregation of Trinity, ranking, as it does, high among the Congregations of the Metropolis, would spare no effort to take an honourable position in carrying out a scheme of Finance well fitted to raise the Episcopal Church of Scotland to her proper place in the country.

The meeting, after having expressed its approval of the Report of the Committee, was addressed at considerable length by the Rev. Mr. Flemyng, whose explanation of the new Financial Scheme of the Church Society, of its urgent claims to the liberal support of the laity, and of its successful operation in the different congregations, was listened to with much interest.

The following resolutions were then severally moved and seconded by the gentlemen after named, and unanimously adopted by the meeting:—"1. That this Congregation express its cordial approval of the new Financial Scheme of the Church Society, as calculated, if duly supported, not only to place the Incomes of the Bishops and Clergy in a position more adequate to their valuable services and more creditable to the Church, but to provide in every Church suitable means of raising Funds for congregational purposes."—Moved by the Rev. Professor Kelland; Seconded by James Clyde, Esq., LL.D.

"2. That, in the opinion of this Meeting, it is the duty of every Member of this Congregation to contribute, according to his or her means, to the Funds of the Church Society, and to co-operate as far as possible in the work for which the Congregational Finance Committee has been organized."—Moved by William Bell, Esq., 6, Melville Street; Seconded by Major Hugh Scott of Gala

A vote of thanks was then given by the Meeting to the Rev. Mr. Flemyng for his address, on the motion of D. J. Macbrair, Esq., 12, Great King Street; and to the Rev. Mr. Faithfull for presiding, on the motion of W. L. Moffatt, Esq., 4, Fettes Row; and the Chairman having pronounced the benediction, the meeting separated.

Diocese of Brechin.

Muchalls.—Wednesday, November 16, was observed as a day of thanksgiving for the late abundant harvest. After the Litany and Hymn following, a short and familiar address was delivered to the congregation, most of whom were children. The altar was ornamented with bunches of oats and barley, set off with branches of spruce fir.

Village of Cove, Nigg.—An interesting and important mission of the Church has been commenced here, under the charge of the Rev. William Humphrey. The population of the village (which stands high on the rocks, within a few miles of the Girdleness and Bay of Nigg,) is considerable, but the difficulties to be encountered were great. The inhabitants are for the most part fishermen with their families, whose forefathers, unlike the hundreds following that occupation at Muchalls, Stonehaven, Caterline, &c. on the same coast, had been estranged from the communion of the Church since the early part of last century. For some time after the mission was set on foot, no premises suitable for divine service, could be got "for love or money," but at last, with the friendly aid of Dr. Kilgour, the proprietor of Cove, an agreement was made with one of his tenants, by which a small building, used for cattle, was obtained. With the assistance of funds partly supplied by the Bishop, and partly contributed by members of the Church, in answer to an appeal circulated by Mr. Humphrey, he has succeeded in transforming this building into a chapel capable of accommodating 100 persons, and very fairly fitted up for Church Services. The roof is of thatch, but a conspicuous cross now indicates the change that has taken place within. It was opened by Mr. Humphrey on the 4th Sunday in Advent, with morning prayer at eleven forenoon, followed by litany and sermon, on which occasion the proprietor and his family, with other friends of the mission resident in Aberdeen, were present, besides several persons belonging to the place. At 6 P.M. there was evening prayer with sermon, when the chapel was filled with an attentive congregation of villagers. This brief notice of the good work commenced at Cove, must secure for the reverend missionary the hearty sympathy of Scottish Churchmen, and, we trust, their substantial assistance towards the restoration of Church doctrine and ritual in this the "Land's End" of Brechin Diocese.

Dundee—St. Paul's.—The anniversary of the opening of this Church was held on the 3rd Sunday in Advent. There were full choral services both in

the morning and evening. The Right Rev. the Bishop Coadjutor of Edinburgh was present, and celebrated the Holy Communion in the morning, and preached two most earnest and eloquent sermons, in both of which he made striking and appropriate allusions to the absence of the Bishop of Brechin, and solemnly appealed for God's blessing on the means that were being used to bring about his restoration to health. Speaking in the evening, from S. John ix. 4, on the necessity of earnest "work" in and for Christ, in our lives and in our prayers, the Bishop went on to say that he could not speak from that place without remembering whose voice it is they were accustomed to hear. "Your Bishop," he said, "has taught you to work—taught you both in precept and example—labouring night and day, willing to spend and be spent, if, by any means, he might save even a few souls. This beautiful church, this overflowing congregation are the fruits of his work. And now he is gone, seeking—if God will—renewed health, that he may again labour among you." The congregation was larger than had been seen on any previous occasion since the opening. The Clergy of Dundee, including the Rev. H. J. Clarke of Broughty Ferry, and the Rev. Dr. Shand, recently returned from America, were present, and took part. The Bishop of Edinburgh during his stay in the neighbourhood was the guest of Sir John Ogilvy, Bart., Baldovan. We have much pleasure in being able to add that the above beautiful church has just been adorned with another stained glass window from the *atelier* of Mr. Scott of Carlisle, and the gift of O. G. Miller, Esq., of Pittendreich, who has also, on other occasions, been a munificent benefactor of this church. The window, which consists of two long lights, contains full-length representations of our Blessed Lord as the Bread of Life, and the Light of the World—the latter studied from Holman Hunt's celebrated picture. Beneath the feet of these figures respectively, our Lord is represented turning the water into wine, and giving sight to the blind, whilst the Agnus Dei appears in the quatre-foiled opening of the upper part of the window. Both in colour and drawing, and general execution, the window shews the great advance on the part of the artist, and no expense has been spared by the generous donor to have this window one of the most effective which S. Paul's Church possesses.

S. SALVADOR'S, DUNDEE—NEW CHURCH.—A meeting of the congregation of S. Salvador's, was held in the School-room, on Tuesday evening, the 13th Dec.—the Rev. J. Nicolson presided. Several gentlemen spoke in reference to the inconvenience of the present "upper room' for the accommodation of the increasing number of members. And the following resolutions were proposed, and unanimously carried:—1. That our present Church accommodation is insufficient, and that a great necessity exists for a new Church. 2. That a subscription list be opened, to enable members and others to put down their names for a sum to be payable by instalments in one year. 3. That a Committee be formed for the purpose of calling on the members and others, for this purpose. We are happy to add that this Committee has been appointed, and has itself shown a praiseworthy example to the members of the congregation, by subscribing nearly £60. Appeals for aid have been in circulation for several months, and several hundred pounds have been received; but a large sum is still required, and the assistance of the more wealthy members of the Church is earnestly sought.

DIOCESE OF ST. ANDREWS.

ST. ANDREWS BISHOPRIC ENDOWMENT ASSOCIATION.—On Friday, a special general meeting of the Bishopric Endowment Association of the Diocese of St. Andrews, Dunkeld, and Dunblane, was held in the Royal George Hotel, Perth. There were present—Lord Rollo; Sir George Ramsay, Bart. of Bamff; Sir Charles Ochterlony; Hon. Captain Drummond of Cromlix; Col. Drummond Hay of Seggieden; William Smythe, Esq. of Methven; John Grant, Esq. of Kilgraston; John Stirling, Esq. of Kippendavie; John Campbell, Esq. of Inverardoch; Fletcher N. Menzies, Esq., Tyrinie; Very Rev. Dean Torry, Coupar-Angus; Rev. Provost Fortescue and Rev. Canon Humble, St. Ninian's, Perth; Rev. Henry Malcolm of Dunblane; Rev. W. G. Shaw, Forfar; Rev. Mr. Prosser, Leven; Rev. Mr. Temple, Strathtay; Rev. William Blatch, St. John's, Perth; and Rev. J. C. Morris, Muthill. Lord Rollo was called to the chair.

Colonel Drummond Hay, the honorary secretary of the Association, stated that the necessity for calling the present meeting, arose from the General Committee of the Church Society having de-

clined to allow the Diocese of St. Andrews to participate in the benefits of the Church Society, on the ground that that Diocese had a separate scheme for the endowment of the bishopric, and for providing an annual income for the bishop.

After some conversation,

Colonel Drummond Hay moved that a committee be named to endeavour to increase the sinking fund by special donations towards the permanent endowment of the bishopric of St. Andrews, Dunkeld, and Dunblane, and that the present arrangement regarding the application of the offertory be continued as heretofore.

Sir George Ramsay seconded the motion; which was unanimously adopted.

The following committee was then appointed:—Lord Rollo, Sir George Ramsay, Sir C. Ochterlony, J. Stirling, Esq. of Kippendavie; F. N. Menzies, Esq. of Tyrinie; Hon. Francis Drummond, Col. Drummond Hay, the Very Rev. Dean Torry, the Rev. Mr. Blatch (Perth), and Rev. W. G. Shaw (Forfar).

Mr. Smythe of Methven expressed his opinion very strongly as to the injustice of the conduct of the Church Society, alleging that many gentlemen in the Diocese had subscribed largely to the general funds of the Society, on the understanding that their own bishop was to participate in its benefits. The Diocese of Brechin had had no offertory for the bishops; the Diocese of Argyll had only sent £2; the Diocese of St. Andrews had sent £9; yet it had been excluded, whilst allowances had been granted to Argyll and Brechin.

Mr. Smythe's opinions were unanimously concurred in by the meeting.

CORRESPONDENCE.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

CRIMINAL STATISTICS OF THE SCOTTISH CHURCH.

SIR,—Your attention has probably been already directed to a Correspondence between Mr. Proby of Muchalls, and Dr. Begg of Free Kirk notoriety, regarding the Statistics of Scottish Crime; and to Mr. Proby's letter which appeared in the *Edinburgh Evening Courant* of November 21, and set the matter in its true light; by which it appears that although our number of criminals are only half the number of those from the Free Kirk, U.P., and Independents, it is, nevertheless, 217.

There can, indeed, be no question, as has been pointed out, that a large number of these 217 are outcasts from the Episcopal Churches of England and Ireland; and, therefore, that it is unfair to lay their crimes at the door of their Scottish sister; but, at the same time, if we are to go by Catholic rules, such persons must be considered as belonging to us, while they remain in Scotland. They are members of the One Catholic Church: they were once members of the English or Irish Church, merely because they were, for the time, in England or Ireland; and being now in Scotland, they are members of that community which is *the Scottish* branch of the aforesaid Catholic Church. That is, it is their duty to frequent our assemblies, and it is our duty to provide Churches and clergy for the supply of their spiritual wants.

This being so, we must be, in the sight of God, responsible to a certain extent for their behaviour; and in as much as (from whatever cause) we have failed to supply our brethren's spiritual wants, it cannot be doubted but we have rendered ourselves amenable to our Master's displeasure.

Permit me, then, to suggest a few remedies, by which this may be avoided, and crime lessened:—

1st. *A deep humiliation before God* on account of our own sins in the matter alluded to. Would it be possible to keep every Wednesday in the approaching Advent, as well as every Friday, as a day of special humiliation herein?

2dly. I would suggest the formation, wherever practicable, of *private clerical clubs* or of *Ruridecanal Chapters*, under the sanction of the Bishop in Synod, to be held periodically, for the private discussion, by the clergy, of matters connected with the discharge of their official duties, and for their mutual incitement (by Sermons, &c.) to the performance of those duties.

3dly. I would suggest that *more use should be made of our Diocesan Synods.* When clerical clubs or Ruridecanal Chapters are established, and worked in a spirit of mutual consideration and zeal for our Master's cause, we may hope that work will be found for such grave assemblies as Synods, more important than the mere settling of whether, at such assemblies, priests shall sit semicircularly or in parallel lines.

4thly. I would respectfully propose for the consideration of my right rev. fathers on the Bench, whether they might not do good by *examining Sunday Schools* either throughout their several Dioceses, or wherever their clergy might desire such an examination; the examination might be annual, and conducted either personally or by deputy. As regards the children under my own charge, I have no doubt that by such a course incalculable good would be produced.

5thly. I would suggest that in every Diocese there be formed a *Committee on Missions*, for the purpose of collecting and disseminating information regarding those members of the Church who are "as sheep without a shepherd;" and from whose members, accordingly, a large proportion of our criminals probably come. Such committees to report annually to the Bishop, one month at least before the Diocesan Synod; and their report to be read at the Synod.

Other remedies will not fail to suggest themselves to my brethren; and, perhaps, we may have some more pointed out to us in the next Episcopal Charges. Some of those which I have ventured to hint, will involve, it is true, some expense; but as our incomes are to be increased, our Master will, of course, expect that our expenditure for the spread of His spiritual kingdom should increase proportionally.

Perhaps your readers will pardon this from, Sir,

Your obedient servant,

November 15, 1864. A PRIEST.

SPEECH OF SIR WILLIAM HEATHCOTE, BART., ON THE SCOTTISH EPISCOPAL CLERGY DISABILITIES REMOVAL BILL.

SIR WILLIAM HEATHCOTE said—Sir, I rise to move that the Scottish Episcopal Clergy Disabilities Removal Bill be now read a second time. Before I enter on the argument for the Bill, permit me to justify myself for presuming to take charge of it in this House. When I was asked to do so, my first impression was that the removal of a grievance bearing entirely on Scottish clergymen would be more fitly committed to one of the Scotch Members of the House, among whom there are many men of eminence and ability capable of stating any arguments which may be adduced in favour of the Bill much better than I can, and with a general concurrence of opinion, although they sit on opposite sides of the House. There was, however, one consideration which weighed with me—and I hope it will weigh with the House—in leading me to believe that I was not intruding myself where I had no right, and that was, that although it is a Scotch grievance, it is really an English question. The disabilities which it is the object of this Bill to remove were imposed originally by English jealousy. The Scotch Established Church never moved for them, and at the time they were introduced, the Scotch Members of Parliament were against them. They were introduced so lately as 1792 with reference to supposed interests of the Established Church in England, but without the sanction of the Prelates of that Church. They were due entirely to one man, who, whatever his eminence may have been as a lawyer, or his notoriety as a politician, is proved by his speeches on this subject to have been ignorant of the facts and the principles involved in its discussion. I refer to Lord Chancellor Thurlow. Under these circumstances, and considering that no small amount of English oppression has been inflicted upon Scotland, I think there is a special propriety in an English Member endeavouring to remove it, and above all in one who, as representing one of the Universities, stands in an intimate relation with the Church of England. Perhaps the House will now allow me to make a short statement of the facts of the case, and to show how it was that these disabilities were, at a late period, and with

extraordinary inconsistency on the part of the Legislature, for the first time imposed upon the Scottish clergy in the very same Act which recognised that they were no longer to be viewed with suspicion. After the Restoration, in 1660, the Episcopal Church was restored to its position as the Established Church of Scotland. At that time nearly all the Bishops of that Establishment had died out—in fact, only one remained. Four Scotch clergymen went up to London to be consecrated, and then went down to set the restored Church in motion; so that even so late as the time of Charles II. the Scotch Episcopal Church received its orders from the Anglican branch of the Church. That went on until after the Revolution in 1688, when most of them, being non-jurors politically opposed to the Government of King William III., the Episcopal Church was displaced from its position as the Established Church, and its clergy were, from political suspicion, placed under severe restrictions in the exercise of their ministry in Scotland. But there was even then no disposition to question their spiritual character, or to fail to recognise their orders. Let them come to England, and they were received and recognised just as much as clergymen of English ordination. Considering that so many of them were non-jurors, and that their employment in England implied their taking the oaths, it is rather remarkable that the instances are so numerous, but a few or even one would have proved their recognition. But, in fact, this recognition was not scanty, nor as it were in a corner, or by stealth, but occurred in the cases of eminent men, who were prominently before the world. To say nothing of members of the priesthood presented to benefices and to cathedral dignities in England, and one at least who was chaplain to King William III., there were English prelates of no less mark than Archbishop Tillotson, and Bishop Burnet the historian, who had received Scottish orders; and Dr. Cairncross, who had been a Scotch bishop, was translated in the time of William III. to the bishopric of Raphoe, in Ireland. In 1707 came the Union, on which the hon. gentleman opposite (Mr. Kinnaird) means, I believe, to rely, which confirmed the position of the Presbyterian Church in Scotland. After the Union, in 1712, there was an Act passed which relaxed several of the stringent regulations that were imposed in King William III.'s time. In the discussions on this Act of 1712, a doubt was raised whether this relaxation was consistent with the Act of Union, and there was a more plausible show of reason for that doubt than can be alleged now; first, because those restrictions which were relaxed in 1712 applied to Scotland only, and it might be alleged that they had been imposed in favour of the Established Presbyterian Church; secondly, because they had been imposed before the Union, and it might be suggested that they had been in the view of the Parliament which passed that measure. But these objections were overruled by the very generation who passed the Act of Union, and knew well what it meant; and I shall show that there is not a shadow of pretence for importing them into the present discussion, which is concerned with disabilities imposed long after the Union, and with reference not to the Established Presbyterian Church in Scotland, but to the Established Episcopal Church in England. After Queen Anne's time came the darkest period of the history of the Church in Scotland. When George I. and George II. were assailed by insurrections in Scotland, the greater part of the Episcopalians were Jacobites, and they became the objects of great jealousy to the Government. They were dealt with as political enemies, and were restrained

by severe regulations. A series of Acts affecting them were passed between 1718 and 1748; and in 1748 the severity culminated in this remarkable circumstance, that whereas the great hostility to these men proceeded from the fact that they would not take the oaths to Government, an Act was passed which rendered it impossible for them to do so. It was enacted that no Episcopal clergyman should perform service in any congregation (except in his own house), unless he took the oaths and registered his letters of orders; but it was also provided that no letters of orders should be registered unless they had been conferred by a Bishop of England or Ireland. That went on until the extinction of the House of Stuart about 1788, when the last of them, I believe, died. By that time the loyalty of the Scottish Episcopal clergy and their flocks had been transferred to the reigning sovereign; and although up to that time they had been treated almost as criminals, there had not been the slightest attempt to question their spiritual character, or to interfere with the discharge of their spiritual functions anywhere except in Scotland. There was nothing to prevent them from officiating in England, or from being appointed to the Archbishopric of Canterbury, as Archbishop Tillotson had been before. It was not until the Act of 1792, which recites that they are no longer objects of suspicion, and that all the disabilities upon them ought to be removed, that they were for the first time subjected to other and new disabilities, being such as no one had ever proposed to impose upon them in the times of sharpest persecution. This marvellous inconsistency was no part of the Act as originally introduced, but was grafted upon it in a remarkable manner. The Government found the Episcopal clergy and their flocks loyal, and looked upon them with favour; the Scotch Presbyterian Church had no wish to oppress them; Dr. Robertson, the historian, and others, came forward in their favour; the Scotch Members in both Houses supported the Bill as it was first introduced; and the celebrated Bishop Horsley, on the part of the English Church, was its warm advocate. If it had passed as it was introduced, with this great concurrence of authority, the condition of the Scottish clergy would have become in 1792, what we wish to make it now. In the House of Lords, however, they had one great enemy, who was so powerful, that it was necessary to conciliate him in every way, and that was Lord Chancellor Thurlow, who put a clause into the Bill in Committee, having reference to the position of the Scottish clergy in England. He did it craftily, having drawn it so as to be harmless, and such as might have remained to the present day and hereafter, without complaint; being merely to the effect, that under the Act no greater powers should be given than already existed for the employment of the Scottish clergy in England. This would have left to them the freedom in that respect which they enjoyed before, and all that we now ask, and the promoters of the Bill of 1792 were accordingly thrown off their guard. On the third reading, however, a most important Amendment was introduced into this clause; silently, without attracting observation, and without even the usual description in the Journals of the House, by which it was put into its present stringent form, and has for more than seventy years excluded the Scottish clergy from their just rights. At the time, however, the repeal of the laws which were actually penal, was thought too important to be risked by a resistance in the House of Commons to a provision framed by so powerful a Member of the House of Lords and of the Government, who

would have insisted on maintaining what he had done, and perhaps have been able to defeat the Bill if he was not conciliated. So it remained till 1840, when these restrictions were so far relaxed as to abandon all semblance of a defencible principle on which to ground them; all pretence of absolute disqualification was thrown aside, and the Scottish clergy were admitted, under stringent limitations, to officiate in English churches. This concession admitted as much as what we now seek, the validity of their orders, and the completeness of their communion with us. But, although this concession gave up the principle, it was narrow in its extent, and, moreover, was clogged by a new restriction, then added for the first time, in respect of Ireland. Ireland had been always perfectly free to the Scottish clergy, notwithstanding the exclusion from England, which the legislation of 1792 had introduced. But in 1840, for the first time, Ireland was closed against them, except under the limitations within which the partial opening of England was conferred. Again, in 1840, for the first time, penalties in respect of the performance of spiritual duties beyond the prescribed limitations were imposed.

This retrospect of previous legislation brings us down to the present time, and to the disabilities which now affect the Scottish clergy, and from which it is my duty to ask the House to relieve them. What are the facts of the case? Here there is a clergyman ordained by a Bishop, in communion with the English Church, from which was derived, at no distant date, his own consecration—a clergyman of a Church which adopts the English formularies; yet if he asks to be admitted to a curacy or benefice in England, to which he may be presented, it is not that the English Bishop may refuse him, but he must. The Bishop may know that he is the best man in the world for the post, but, nevertheless, he must refuse him. He says, "I can ordain you if you are a Dissenter, I can receive a Roman Catholic, I can receive a person belonging to the Greek Church—let them come and profess conformity by making the different subscriptions which are necessary, and I can receive them without difficulty." It is sometimes said that this is because they go through a process of recantation—but it is no such thing. There is nothing like recantation, except this, that so far as any previous opinion is inconsistent with those which are embodied in our Articles and formularies, the clergyman who adopts those Articles and formularies must, by implication, abandon what is inconsistent with them. So far there is a recantation. There is only this difference between the Scotch clergy and others, that the Scotch clergy do it at the beginning of their ministry in their own country, and have never held anything inconsistent with our Church; whereas the others, whom you will receive without any questions, do not do it until you admit them, having been previously opposed to you. That is the state of things, and it is a state of things involving the almost incredible absurdity that the very conditions which would seem to make exclusion impossible are precisely those which, under the statute, make the exclusion of a Scottish clergyman inevitable and irremediable. The first condition for his exclusion is, that his orders should be recognised by us as valid and complete, and therefore incapable of repetition. If he was a minister in some communion where he had received ordination other than Episcopal, he might receive ordination at the hands of an English Bishop, and such cases frequently occur. The second condition for his exclusion

is, that his Episcopal ordination, valid, indelible, and incapable of repetition, shall have taken place in a church with which our own is in communion. If he had received his ordination in the Roman Catholic Church, which actually excommunicates our Church, then, upon his testifying his conformity with us, an English Bishop could receive him without let or hindrance. And what is the remedy we propose? The remedy we propose is not the simple repeal of these disabilities, so as to place the Scottish clergy in precisely the situation of clergy in English orders. That, perhaps, would seem to be what mere justice would require. But we are willing to take precaution against abuses, possible, however improbable; and to give to the Bishops in England the power of refusing to receive a clergyman in Scottish orders absolutely and without cause assigned. We do not seek to compel the English Bishops to receive the clergy of Scottish ordination, but only to enable them to do so. We are to be met, it seems, by an Amendment, in which the hon. Member for Perth (Mr. Kinnaird) will suggest fears lest the Union with Scotland should be damaged, by conferring what he calls "privileges" on the Episcopal clergy. The Union with Scotland! The hon. gentleman might as well refer to the Heptarchy, so far as any connection with this Bill is concerned. The earliest of these disabilities which we seek to repeal was not enacted till near a century after the Union, and the others were very much later. And as to "privileges," he cannot point to one line in this Bill which confers any privilege at all. It only seeks to remove an oppression which weighs down the Scottish clergy, and not in any way to exalt them above the rest of their countrymen. And then the hon. Gentleman tries by his Amendment to hold out a bribe to the Presbyterian Church of Scotland, which shall induce them to concur in an ungenerous opposition to this relief. I venture to predict that they will not fall into his trap. The Presbyterians of Scotland took a more generous view of this subject in 1792, and again, at the present time, having considered this very Bill in a Committee of their General Assembly, they have come to the conclusion that it is not one which they ought to oppose. They know that it is a Bill which in no way touches the status of the Episcopal clergy in Scotland, or regulates their conduct there, but only in England; and that the penal enactments which had existed in Scotland were long ago removed by the very Act of 1792, which imposed the English restrictions which we now seek to remove. Nor is the Established Presbyterian Church of Scotland likely to forget that their Episcopalian fellow countrymen are owners of a large part of the lands of Scotland, and as such have cheerfully, and with the respect due to the law, borne the burden of maintaining not only the churches, but the schools and parsonage houses, of the establishment to which they do not belong, and have never raised the anti-Church rate cry with which we are so familiar in England. And the hon, Gentleman does little justice to the acuteness of his countrymen if he thinks that they will fail to discover that there is not even the very slightest analogy between the enactments of this Bill and his proposed dealing with the Act of Uniformity. The hon. Gentleman raises the question, whether the Act of Uniformity should be altered so that Presbyterian orders should be recognised here as well as Episcopalian orders? But the provision of the Act of Uniformity is only a recognition of an essential principle of the Anglican Church; what we want to get rid of is a statutory interference with that very

principle. What would the hon. Member for Perth say to this—if it is right that the Episcopal Church should be prohibited from employing in its service other episcopally-ordained clergy, fellow-subjects of the Queen, who come from the other side of the border, is it not equally right to prohibit the Presbyterian Church of Scotland from employing, if they think fit, ministers who have been ordained by Presbyteries in London or Belfast? But there are objections taken from an English point of view, on which I will say a few words. We are told—and that is a favourite topic—that if this Bill were passed, and these Scottish clergymen were employed in the Church of England, we should have an inferior race of clergy. Now, the Scottish Episcopal clergy, excepting in the Highland parishes, are educated at the old Scotch Universities; and, in addition, there is for many of them a special training at the College of Glenalmond, under an eminent scholar and divine from the University of Oxford. I doubt whether it is becoming in English Bishops, and especially those in the northern dioceses who look much to St. Bees and Birkenhead for their supply of clergy, to throw stones at Scottish education. There is another objection entirely destructive of the last, namely—that the number of the Scottish clergy preferred in England will be so great as to interfere with the expectations of the English. This implies that private lay patrons (it cannot possibly apply to others) will think the superiority of the Scottish over the English clergy so great as to outweigh all the claims of family connection or personal intimacy. I really think that objection is not worth talking about. The whole number of Episcopal clergy in Scotland is only 160, and of these men more than one-half of them are of English ordination, and can return and be employed there whenever they please. There remains one more objection, resting as I think on no foundation of fact or reason, which however is, I suspect, the only one which really operates on the minds of those who oppose the Bill. The English Prayer Book, is the recognized Prayer Book of the Scottish Church, prescribed by its canons, and necessarily used at ordinations and other solemn occasions; but there is in that Church an alternative office for the Holy Communion, which may be used in such congregations as desire it, and which is, in fact, used in about one-fourth of the whole number of the congregations. This office is viewed with suspicion by some, on the allegation that it is of a Romanizing tendency. This allegation is unfounded in fact, and beside the question, if true. This is not the place to go into controversy on the shades of difference between theological terms; but the authority, on that point, of the present Bishop of St. David's (Dr. Thirlwall) will not be questioned; and he has given it as his opinion, in a charge delivered in 1857, that the Scotch office is in itself unobjectionable and more irreconcilable with the peculiarities of Roman belief than our own. In truth, I believe that a Roman Catholic Priest might use the English office though he would think it inadequate and falling short of the truth, but could not use the Scottish office without implying what he would consider to be deadly error. But if the fact were otherwise, and if this office did wear a Roman aspect, what would follow from it? If a clergyman is an actual Roman Catholic you do not exclude him. Is he to be excluded because he was ordained in a church in which there is an alternate office which you dislike, permitted, but not used by more than about one-fourth of the

clergy? But if this ground is shifted, and it is said that the objection is taken not to the permission to use but to the actual use, and to those clergy who do use it, then it will follow that the mere rejection of this Bill will not answer the purpose; but there must be an extension of the existing disabilities to English clergy also, if they ever accept a cure in Scotland. Of the favourers of the Scottish office in Scotland the larger number are of English orders; and they will be equally free, whether this Bill is passed or rejected, to return to England and accept preferment without any hindrance from any Bishop, except on cause shown, according to Ecclesiastical Law; while, on the other hand, if the Bill passes, the Bishop to whom a Scottish clergyman shall first present himself will have absolute power to reject him, even on suspicion, and without reason assigned. On the other hand, this absolute veto is not unnaturally distasteful to those who most fully recognize the identity of character which unite the English and Scottish clergyman, and who accordingly desire to put them on a footing of absolute equality. I am prepared to justify the veto: first, on the ground of principle and reason; second, on that of practical expediency.

The first ground is supplied by the analogy between the first admission to ministerial functions by ordination, and the first admission to the same of an applicant *ab extra* who is already ordained. A candidate for Holy Orders is subject to absolute rejection by the Bishop to whom he applies, without reason assigned; and it does not seem unreasonable that a stranger already ordained in another branch of the Church should satisfy the Bishop that he is such a one as that Bishop would have ordained; and as after ordination by one Bishop within the English Church no other can summarily reject from a benefice, so after one admission of a Scottish clergyman to a benefice, rejection, in case of presentment to another, must be on reason assigned, and not summary. Again, there is this power in the Bishop in the case of clergy ordained in the colonies, and also if I read the statute rightly, in the case of clergy of Roman or Greek orders who may conform.

The second ground is this. The Bill, as it now stands, is the result of deliberation in a Select Committee of the House of Lords and of compromise, to overturn which might be fatal to its success. The petitioners for it may be trusted to know their own case, and they are most anxious that it should pass in its present form. I trust the House will send back the Bill to the House of Lords with as few amendments as possible, and retain the restriction which is in favour of those who object to the Bill. I think I have now said all that is requisite in support of the Bill; and will only add, in conclusion, that this subject has sometimes come before us in the shape of Private Bills, in cases which were certainly cases of aggravated injustice which it was considered desirable for the Legislature to remove. The last time such a Private Bill was before the House it was not agreed to, the House being of opinion that such a subject ought to be dealt with by the Government; and Sir George Lewis said that he could not conceive any argument for maintaining the present condition of the law. I believe you will find the great weight of authority on that side of the question; and I hope that the House will not make an angry struggle, but that English Members will combine to do away with the injustice which is inflicted on Scotland by England, and that Scotch Members will combine to rescue their fellow-countrymen from the position in which they now stand with regard to this question.

THE

SCOTTISH GUARDIAN.

FEBRUARY 1865.

BISHOP WORDSWORTH IN BERWICK.

"On December 22nd, in the King's Arms Assembly Room, the inaugural address to the members of the Church of England Institute, recently established in this town, was delivered by the Right Rev. Bishop Wordsworth of St. Andrews, Dunkeld, and Dunblane. The Rev. the Vicar, President of the Institute, was in the chair, and there was a large and fashionable audience present." So far we copy from the *Berwick Journal;* but we are glad to be enabled to give a more complete report of the Bishop's address, than appeared in that paper, or in any other. Considerable space was given to it in the *Courant, Scotsman*, and other Journals, but in all, important portions were omitted. The Bishop said:—

Invited, most unexpectedly, to address you on this occasion, and personally unacquainted alike with your local circumstances, and with the members of your Committee, whom I have now the pleasure of meeting for the first time, I naturally looked for information and for guidance to the printed rules of your new Institute. There I found stated as the first among the objects for which your Society has been formed "the promotion of kindly intercourse among Churchmen;" and it struck me at once that the first object of your Society should in all reason be chosen to form the subject of the Address with which, as I understand, it is to be now inaugurated. But it also struck me as a further reason for this choice, that of all places within the dominions of our gracious Queen, Berwick-upon-Tweed is the place most suitable for

the consideration of such a subject; the place from which a voice might be expected to go forth in favour of the cessation of hostilities among Fellow Christians, and especially among Christians breathing the same air, speaking the same tongue, subject to the same sway, girt around by the same seas—in a word, the place from which with more than ordinary propriety, religious disputants of every denomination, but more particularly those who represent the Established Churches of England and of Scotland, might be invited mutually, if I may so express it, to shake hands. Your town no longer suffers from the civil dissentions to which as the key of the border land it was formerly exposed; your river no longer witnesses the frays which so often caused its waters to be stained with blood. And the happiness which *you* enjoy, in comparison with your distant forefathers, in these respects, must lead you to look forward and anticipate the day when the removal of discordant elements which still exist in the ecclesiastical relations of the two countries between which you lie, may lead to similar and still more happy results; when the mouldering wall of unhallowed separation between Episcopalian and Presbyterian shall be broken down; and when your noble river—your Tweed—which a poet sings of as

"Best pleased in chanting a blithe strain,"

shall flow more joyously, more melodiously, when it has seen obliterated, drowned (so to speak) and swept away into the sea, the last remains of that unhappy division which forbids England and Scotland, though one in Cæsar, to be one in Christ. Do I seem to suggest too bold an anticipation, too bright a vision? Consider, then, what you have yourselves witnessed. Look to the viaduct, the chain bridge, the railway—all constructed within your own memory—all calculated to remove obstructions, to facilitate intercourse, to cement the union between the two countries. Having had occasion myself to pass this way, more or less frequently during the last seventeen years, I know the beneficial changes which your town and neighbourhood has undergone in these and such-like respects. And shall it be that the *hand* of man is able easily to span our rivers, to thread our hills, to level what is uneven, and to smoothen what is rough; but that the *mind* of man, nay more, the faith of the Christian (that faith which has the promise of being able to remove mountains) is powerless, within its own proper sphere of operation, to do likewise? When so much has been accomplished to improve our mutual relations in material comfort, shall nothing be attempted to draw us closer to each other in religious intercourse? When the political causes of disunion have been removed, and political union, successfully established, has brought with it a vast accession of prosperity to both countries, how long shall a worse disunion, be-

queathed in great measure by those political causes, and attended by many social and civil disadvantages, be suffered to remain? How long shall you be doomed to see—a more melancholy sight than when opposing armies were drawn up upon your opposite banks—Churches on the North marshalled as it were against Churches on the South, or if no longer standing in hostile attitude towards each other, yet not united, not allied, but gathering the population of their respective parishes into camps which hold no religious fellowship, no sacred communion with each other. The descendants of the Scotch and English who fought against each other with such deadly rage at Halidon Hill, or upon Flodden Field, now fight, if at all, by each other's side against a common foe. Alas! They have not yet learnt to pray beside each other—to partake beside each other of the Food of Life—to wage beside each other a combined warfare against the worst enemy of us all! Nay, I could imagine within your own walls that members of the Scotch and members of the English Church Establishments might be tempted mutually to taunt each other as Dissenters, except that I believe, in point of fact, though locally you belong rather to the North, your lot has been cast in with the Southern Church. As it is, for all that I can tell, there may be in your good Town another Institute such as this confined to members of the Church of Scotland, as yours is confined, I observe, to members of the Church of England. But though your Institute, doubtless for good and sufficient reasons, confines itself to members of the Church of England, and though your Committee are all required to be communicants of that Church; yet your primary object being, as I have already noticed, "to promote kindly intercourse among Churchmen," I hope I shall offer no violence to your feelings or intentions, if I venture to interpret these words as applicable to all who by baptism have been admitted, though less regularly than we could wish, yet still admitted into the Church of Christ. Your position, as lying between two Established Churches, neither of which is, or rightly can be, as they now stand, in communion with the other, though composed of fellow subjects in the same kingdom, is already painful enough; let it not be made more painful than need be by putting too harsh and exclusive an interpretation upon the name of "Churchmen;" however much we may desire, as indeed we pray, that *one*, and that, as we believe, the most sound interpretation might equally comprehend and embrace the members of both Establishments. I have said we *pray* for this good and greatly to be desired result. We do so daily, we do so weekly, we do so yearly. Daily, nay twice a day, when both in our Morning and Evening Service, we offer the petition that "all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in right-

eousness of life." Weekly, when in our Communion Office, we beseech the Divine Majesty "to inspire continually the Universal Church with the spirit of truth, unity, and concord"; and to grant "that all they who confess His Holy Name may agree in the truth of His Holy Word, and live in unity and godly love." Yearly, when in "the Office of Prayer with Thanksgiving to Almighty God to be used in all Churches and Chapels within this Realm upon the Day of the Queen's Accession, we offer up that most solemn and most beautiful form of words, the Prayer for Unity, which runs thus:—

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in through our unhappy divisions. Take away all hatred, and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy Bond of Truth and Peace, of Faith and Charity; and may with one mind and one mouth glorify thee; through Jesus Christ our Lord."

Thus we have all of us been taught to pray yearly, weekly, daily. And what does this imply? Does it not imply that we ought not to acquiesce idly and unconcernedly in a state which is utterly inconsistent with the things for which we pray? Does it not imply that we are bound, in the face of God and man, to do, each of us, what in him lies, to dissipate misunderstandings, and to cultivate good will, in order that God may give us in His own good time these blessings which we seek for at His Hands—peace, and unity, and brotherly love.

It is therefore with this view and upon the grounds which have now been briefly explained, that I propose to offer some remarks which I trust may tend "to promote kindly intercourse," and, what is far more, the restoration of religious communion among all who by Baptism in the Name of the Most Holy Trinity, and therefore in the Name of our common Saviour, have been made members of the Christian Church, and thereby fellow-heirs with us of the same blessed hope.

First, then, I am persuaded that many Christians, estimable in their character and sincerely anxious to do their duty both to God and man, have been led to think that more liberty is allowed to us in this matter of separation than, as I believe, we can rightly claim. The misunderstanding has arisen mainly from two causes, one of which is to be removed by the right interpretation of Holy Scripture; the other by the right reading of the History of the Church. Let us examine these causes each in turn, beginning with the former.

I. All men know that the Scriptures teach and require us to be

"at one," as in other respects, so most especially in our religious profession.* Not a few persons however, so far as they can be said to think at all upon the subject, are of opinion that this union is not required to be of a formal, visible character; but that it is sufficient if in spirit we are not uncharitably disposed towards each other, however widely we may keep apart from each others fellowship as brother Christians. "Our holy Religion," they will argue, "is a Religion of the heart. It lays little or no stress upon matters of mere outward appearance. Surely it may suffice if we accept the Bible as the Word of God, and worship Him in the way which we think best, according to the dictates of our own conscience." Or sometimes the argument will be put more simply, thus—"If (as it is expressed) we *hold the Head*, it signifies little to what Body we belong." Upon this point happily the accepted standards of our two National Church Establishments are agreed. They both require not only spiritual, but visible Unity.† They neither of them contemplate the existence of any but one true Catholic and Apostolic Church. And with good reason; for not only is the notion of inward harmony and brotherly love between persons who are not united in the same outward communion found by experience for the most part to be an unreal one; but the plain requirements of Holy Scripture are not satisfied with this, nor, in truth, with anything short of that practical intercourse in things sacred, that joint participation in the same public acts of religion on the part of all collectively, which our various religious bodies maintain severally among their own members. As we read, there is not only "One Spirit," but "one Body" (Eph. iv. 4), and as by that "one Spirit we" *(i.e.*, Christians in general) "are all baptised into that one Body" (1 Cor. xii. 13), so we are taught "to receive one another" (Rom. xv. 7) to the same communion, the same place and ordinances of public worship (see Heb. x. 25); all which moreover we are told, for our imitation, the first believers did (Acts ii. 42.) And as to the notion of "holding the Head," this can only be by living in obedience to Christ's commands,‡ and to the Revelation which He has made to us, and which plainly shews that the Society of which He is the One and only Head is not like some unnatural monster with many bodies, but of "one Body" only, and that Christians, though many, are not only one Body in Him but "every one members one of another." (Rom. xii. 5; Gal. iii. 28.) If further argument be needed to place this matter beyond all doubt, it

* See Eph. i. 10. John xvii. 11—23; x. 15, 16; xiii. 35. Col. iii. 15. Eph. iv. 1—6 1 Cor. i. 10; iii. 3, 4; xii. 13, 24, 25. Phil. i. 27; ii. 1—3. Rom xii. 5, 16; xv. 5—7; xvi. 17; Gal. iii. 28; 2 Thess. iii. 14—16; 1 Pet. iii. 8; Heb. x. 25.

† See Confession of Faith c. xxv. sec. 2; Larger Catechism ii. 62.

‡ See John xv. 10.

may be found in the end and purpose which the Bible teaches us to propose to ourselves as incorporate members of the Church of Christ. This end is twofold. *First*, that "we may glorify God with one mind and one mouth" (Rom. xv. 6); *secondly*, that we may promote the edification of each other in the true faith and worship of God. (Rom. xiv. 19.) Now neither of these things can we properly do—that is, we can neither edify one another, nor give to God such glory as He requires at our hands, but rather we shall be in danger of doing what is most contrary to both, of dishonouring God and of placing stumbling-blocks in each other's way—if instead of worshipping and communicating together, we separate into rival and discordant sects. And the case will appear still stronger and still more painful if we carry on our views to the extension of Christ's Kingdom upon earth, and the propagation of the Gospel into Heathen lands. We have abundant testimony from all parts of the globe that nothing stands in the way of that blessed work more than the differences which exist among the Missionaries themselves, and which, they being sent out by different denominations at home, hold themselves bound to exhibit, to maintain, and to propagate among the Heathen as part and parcel of the Gospel of Peace and Love. It was, we may conclude, as foreseeing these impediments that our Blessed Lord, on the eve of His crucifixion, offered that solemn Prayer for the Unity of His Church in all future time—a unity which He desired to be so strict and holy that He compares it to His own oneness with the Father. And to what end? "That the world might believe in Him," as its Lord and Saviour; in other words, might be converted to the Christian faith. (St. John xvii. 21.) Shall we by our divisions obstruct and neutralize this prayer? or shall we not rather do what we can to render it effectual for the blessing not only of ourselves, but of all mankind?

But to proceed. Having shewn that Christian Unity is required to be a unity not only of spirit but of form and body, and that the notion of Christians belonging to more than one body, or to no one body in particular, is not a scriptural one, we come next to the great and far more difficult question, whether exceptions to this rule may not arise; whether offence may not be given by a branch of *the one Church*, such as not only to justify but to require separation from it, on the part of those who love the Lord Jesus Christ in sincerity. To determine this question we must look again still more closely to the written Word for the guidance which we need, and we must look to that Word simply and exclusively. The case, as generally regarded, is supposed to be one of comparative obligation. It is admitted that we are bound, in all ordinary circumstances, to maintain unity; but in circumstances not ordinary—in circumstances involving a supposed compliance with what

is sinful—it is held that we are bound still more, in order that we may not become partakers of the sin, to separate from the body which contracts the guilt. Is this opinion a sound one? Is it capable of being justified by the Word of God?

In endeavouring to give an answer to these enquiries, it will be necessary for me to enter into some detail.

First we are called upon to examine any examples that may be found under the elder dispensation. That the Church of the Jews was often in a very sinful condition, both on other accounts and especially by reason of the iniquity of its rulers, we know too well. Not to insist upon the earlier examples, such as were exhibited in the sons of Eli, or even in Aaron himself, when upon one well known occasion (Exod. xxxii.) he became the chief agent in idolatry which it was his duty to have suppressed—to pass over these—every possible corruption that could vitiate a priesthood, or do dishonour to true religion, is charged against the clergy of Judah and of Israel by the prophets whom God raised up and sent to recall them, if it might be, to a sense of their duty and of the danger they incurred while they continued to neglect it. Need I remind you how they are characterised as men who "taught for hire;" who "handled the law, yet knew not God;" who "had become brutish;" who "erred through wine, and through strong drink were out of the way;" who were "as Sodom and Gomorrah;" who "dealt falsely, violating God's law, profaning His holy things, shewing no difference between the clean and the unclean, hiding their eyes from His Sabbaths;" who "prophesied by Baal;" "who caused many to stumble at the Law, and had corrupted the Covenant of Levi"—in a word, who "had destroyed God's vineyard, and trodden His portion under foot." Such is the testimony * of the Lord's Prophets, of Isaiah, of Micah, of Jeremiah, of Ezekiel, of Malachi, against the authorities of the Jewish Church during a long series of years; but gross and grievous as those corruptions were—corruptions, you will observe, arising not from misconduct only both personal and official, but from errors of doctrine and from misbelief—we do not find that any one prophet was commissioned to lift up his voice, and cry to the true servants of God, who were subject to such unworthy ministers, "Come out from among them and be ye separate." No, and more than this, the Prophets themselves did not separate in their own persons. As the great St. Augustine has remarked, "Toleraverunt Prophetæ contra quos tanta dicebant, nec communionem sacramentorum illius Populi relinqebant." "The Prophets tolerated those against whom they uttered such fearful things, nor did they cease to communicate in the Sacraments of that People." (Ep. xciii. Vol II., p. 354.)

* Compare Knox's *Exhortation to England* (1552), Works, Vol. V., p. 509.

Pass we on now to the New Testament; and first let us examine the conduct of our Blessed Lord Himself. Here, again, I need scarcely remind you how in the Gospels, the then existing guides and ministers of the people are spoken of by Christ as "blind leaders of the blind;" as men who "took away the key of knowledge, and neither entered themselves into the kingdom of heaven, nor would suffer others to enter in;" who transgressed the commandment of God and made it of none effect by their traditions; who worshipped God in vain, teaching for doctrines the commandments of men; who had converted the temple of God into a den of thieves;—nay, worse than all this, who made a decree that if any man should confess that Jesus was the Christ, he should be excommunicated. And how did our Lord act under circumstances such as these? Did He form a private conventicle? Did He secede to Mount Gerizim? Far otherwise. Not only did He frequent the Temple, and teach in the chair of the Synagogue, but He stated plainly the principle upon which He did so, and He enjoined upon His followers the observance of the same principle. "The Scribes and Pharisees (He said) sit in Moses' seat"—often intruded there, we may believe, in a lawless and injurious way, as we know the High Priests themselves were often intruded into the seat of Aaron from mercenary and political motives—"The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever" (so sitting and teaching from the law of Moses) "they bid you observe, that observe and do." (S. Matt. xxiii. 2, 3.) It is with reference to this text that S. Chrysostom, the greatest preacher of the Ancient Church, observed, "Christ hath cut off all excuse from him that is under rule."* And again, in another place, "If the throne of Moses was of such reverence that for his sake they who sat on it were to be heard, much more the throne of Christ. That throne by succession we (S. Chrysostom speaks as a Bishop) have received. From that we teach."† It cannot be supposed, without blasphemy, that our Lord was not zealous, far more zealous than we can be, for the purity of God's worship, and for the utmost edification of His faithful followers. But He gave no encouragement whatever to pretences of this kind as a ground for separation from the existing Church, however impure the worship which it offered and however unedifying the doctrine which it taught. It would seem, I think, as if He felt, and desired to make us feel, that however bad the existing state of a Church may be, separation can only render it still worse; and this we are not at liberty to do, for His sake and for our brethren's sake. Nor will such a course be found to tend (however at first we may imagine otherwise) to our own real improvement, to our own eventual

* On 1 Thess. v. 12, Vol. XI., p. 575; see also on Gal. i. 7, Vol X., p. 794.
† On Colos. i. 20, Vol. XI., p. 403.

good. As regards the Church itself, the reason of the principle upon which He has commanded us to act, may be discovered in the illustration which He Himself made use of in another case—"If a kingdom"—and is not the Church in a more especial sense His own kingdom? "If a kingdom be divided against itself that kingdom cannot stand." And if a house—and is not the Church the House of the living God?—"if a house be divided against itself, that house cannot stand."

In proceeding now from the gospels, our next step is to examine the evidence afforded in the later portions of the New Testament. When He who was *the Truth* had been put to death by the false teachers whom He reproved, but from whose communion He had never separated, what was the course which His chosen followers pursued, acting, as we know they did, under the immediate guidance of the Spirit of God? Did they separate themselves from the Jewish priests? In crucifying Jesus those wicked and unbelieving men had slain, as the Apostles would feel, not only their friend and their master, but their King and their God. They had therefore now this additional plea—is it possible to conceive a stronger?—for renouncing all communion with the rulers of a Church so fallen through their iniquity, so abandoned to its doom. Did they renounce it? This is a question of some difficulty, but its great interest and importance fully justify the attention which it will be necessary to give to it, in order that we may arrive at its true solution. And I shall endeavour to handle the question the more carefully, because in Scotland, at the time of the Disruption in 1843, much misconception prevailed respecting it, and, I am afraid, prevails still.

We must begin by distinguishing between the claims which the Jewish Church had upon Christian believers in Gentile lands, and the claims which it had upon them in Judea and Jerusalem. In Gentile lands it had no mission from God, and consequently no claims whatever, or at least none that could fairly come into competition with those of the Christian Church, which had expressly received such a mission from its Divine Founder. Accordingly, St. Paul and his companions when, through the persecution which they met with in their missionary travels at the hands of their fellow-countrymen, they were compelled to abandon the Jewish synagogues, made no scruple of forming separatist congregations for the preaching of the Gospel; as they did, for instance, at Iconium, at Thessalonica, at Corinth, and particularly at Ephesus; where, when "divers (of the Jews) were hardened and believed not," the Apostles "departed from them *and separated the Disciples*, disputing daily in the School of one Tyrannus." (Acts xix. 17.) But it was not so at Jerusalem, although at Jerusalem Christians had received (if possible) still worse treatment. There the Jewish Church had a Divine mission. There, though doomed, it was not yet extinct. There, con-

sequently, the Apostles had to balance their conduct between what was due, on the one hand, to the divine though decaying authority of the Law; and, on the other hand, to the no less divine and new-born authority of the Gospel. And so they did. In matters in which the faith of the Gospel was concerned they gave no countenance to the blindness and obstinacy of the unbelieving Jews. They knew that their commission was designed ere long to supersede that of Aaron; as the Gospel itself was designed at once to fulfil and supersede the Law. They had seen the veil of the temple rent in twain from the top to the bottom. They knew that the seventy weeks of the Prophet Daniel were complete; that the daily sacrifice of the Law had been taken away by the one full, perfect, and all-sufficient sacrifice of the cross; and that the unction with which the Most Holy had been anointed had come down even upon themselves. From the first, therefore, they did not scruple to meet, and to invite their disciples to meet for prayers, and more especially for "the breaking of the bread." They did not scruple to organize in Jerusalem a ministry parallelled in its three orders to the Levitical ministry—a ministry in which St. James, "the Lord's brother," occupied the office of Bishop, corresponding to that of the High Priest. They did not scruple to hold, at least on one occasion, a solemn synod under his superintendence. But, notwithstanding all this, nothing meanwhile could be more considerate, nothing more charitable, nothing more alien from the spirit of separation, than the conduct which the Apostles pursued towards their misguided brethren of the elder Church. We know, for instance, how after the day of Pentecost, they still "continued daily with one accord in the Temple;" while, at the same time, they *broke the Bread*, not in separate conventicles, but "from house to house." (Acts ii. 46; see also iii. 1, v. 42.) In like manner we know how St. Paul, when raised to the Apostleship, did not cease to frequent the Temple, especially at the great festivals, to "walk orderly," as he himself describes it, and "to keep the Law" (Acts xxi. 24); we know that it was while worshipping in the Temple that he was finally apprehended; and that when carried to Rome he avowed to his fellow-countrymen there that he had committed nothing against the customs of their fathers. (Acts xxviii. 17.) You will remember, too, the deferential manner in which he expressed himself towards the High Priest Ananias, notwithstanding the lawless provocation to which he had been subjected. (Acts xxiii. 5.) And so it was with all the Apostles. While they reserved the obedience which was due to God, they never sought to withhold the honour which was due to the authorities whom He had constituted, still less to set themselves up in opposition to those authorities, or to usurp their place. No. They left it dutifully to God Himself to determine the time and the season, when, as Christ had foretold, He should come and destroy those wicked husbandmen, and give

the vineyard to others; when by the utter overthrow of the city and temple, the ordinances which the Most High had instituted, He only should annul; and when, without the breach of unity, the law which was given by Moses should openly make way for the more perfect dispensation of grace and truth which came by Jesus Christ.

Such were the relations up to the very last between the Jewish Church, in its decline and fall, and the Christian Church in its infancy. But how, it will be asked, did this matter stand in regard to the internal relations of the first Christians among themselves? Did they admit of separation? Did they recognise dissent? St. Paul has occasion to complain again and again of scandals and corruptions that arose in the Churches which He had founded—at Corinth, at Colossæ, among the Galatians—scandals and corruptions partly of unsound teaching, partly of evil living, and partly also of men who provoked, it might be, by one or other of these abuses, or acting in a spirit of insubordination and self-will, declined to be subject to the common rule, and so caused a division in the body to which they had belonged. And how does St. Paul deal, and recommend others to deal, with these scandals? By brotherly admonition, by remonstrance, by reproof, by discontinuance of social intercourse; and, where these are insufficient, by the exercise of legitimate discipline, by public censure, or by temporary excommunication on the part of the Church itself or of competent authority acting in its behalf.* But in no instance whatever does he seem to contemplate that a Church which is corrupt, or an authority known or supposed to be delinquent, is to be rejected and virtually excommunicated at the will and judgment of unauthorized individuals, be the alleged delinquency never so flagrant, the causes of complaint never so just.

And so once more when we examine the inspired Record which describes the condition of the Seven Churches of the Apocalypse, the result will be a confirmation of the same principle to which all our enquiries hitherto have uniformly led. Corruptions of faith and practice, more or less grievous, are charged against each of those Churches; but in no one instance does the prescribed remedy consist in partial separation, in the good coming out from among the evil, but in general self-amendment and in the wholesome exercise of legitimate discipline. In the Church at Ephesus there were, as we read, "false Apostles and the deeds of the Nicolaitans;" in Smyrna and Philadelphia was "the Synagogue of Satan;" in Pergamos were they that "held the doctrine of Balaam;" in Thyatira were "the seductions of Jezebel and the depths of Satan:" but to no one of them does the Spirit speak as

* See 1 Cor. v. 11; Rom. xvi. 17; 2 Thes. iii. 6, 14, 15; Gal. i. 6, 8; Phil. iii. 2; 1 Tim. vi. 5, (probably an interpolation in the text); 2 Tim. iii. 5; Titus iii. 10; and compare Num. xvi. 21, 26, 45; Ezra x. 8; Nehem xiii. 28.

though these evils, intolerable as they must have been, and destructive alike of faith and holiness, were to be corrected or redressed by adding to them another, and it may be a still greater evil, another and it may be a still more flagrant violation of the Divine Law—the breach of Unity.

So far in tracing through the Scripture the conduct of the Church of God, both Jewish and Christian, we have found it consistent with the requirements of the Word of God in regard to the great duty of which I speak. Nor do I believe that a single passage is to be found from one end of the Bible to the other which at all justifies the lax notions commonly entertained amongst us at the present day respecting the practice and obligation of this duty. At the same time, I am far from maintaining that there are no texts which at first sight may seem to do so; and I should not be dealing fairly with you, or doing justice to the argument in which we are engaged, if I omitted to bring forward any such passage of which I am aware, in order that we may see and judge of the weight to which it is entitled when put in the scale against the long chain of precept and of practice which has been already laid before you.

First, then, there is a passage in the Prophet Isaiah, which has been frequently alleged in order to excite or justify separation. It runs thus: The Prophet is foretelling the return of the captive Jews from Babylon. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." (Isaiah lii. 11; compare xlviii. 20; Jer. l. 8, 21, 6; Ezra v. 14, 15.) The words are spoken as a command to God's people to hasten their escape from the defilements they might contract by living among the Heathen; and they are addressed more especially to the Priests and Levites, whose office it would be to carry back to Jerusalem and to the Temple the sacred vessels brought away from thence by king Nebuchadnezzar. The same passage has been taken up and applied by St. Paul, where he expostulates with his Corinthian converts, who, in associating with their unconverted fellow-countrymen, were tempted to partake of sacrifices offered to idols. "What concord," he asks, "hath Christ with Belial? or what part hath he that believeth with an infidel? or what agreement hath the Temple of God with idols? . . Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 Cor. vi. 15—17; compare 1 Cor. x. 14; 1 John v. 21.) Now both of these passages, you will observe, refer to intercourse of believers with heathen idolaters. They, cannot, therefore be applied, by any process of fair reasoning, to uphold or encourage the breach of communion between fellow-Christians.

There is also, apparently, an allusion to the same prophecy of Isaiah in the 18th chapter of the book of Revelation. St. John is

speaking of the doom of the mystical Babylon, and describing the imminent peril of God's judgments with which she will be visited and finally destroyed. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. v. 45.) But this passage again cannot reasonably be thought to furnish us with a case in point, except where the recovery of a fallen Church is absolutely hopeless, and where the plainest marks of apostacy, such as are ascribed to the mystical Babylon, are to be seen upon it.

Discarding, then, these three texts as being, when properly interpreted, irrelevant, we have little or nothing left to do towards the completion of this enquiry, except to gather up two or three other incidental passages, scattered over the Sacred Volume, of which if the apparent tenor is less definite and conclusive as against separation, the interpretation also is more vague and more ambiguous. I allude to the prophecying of Eldad and Medad in the camp and not in the tabernacle with the other elders (Num. xi. 26—30); to the person in the Gospel who was empowered to cast out devils in Christ's name, although he "followed not with" the Apostles (Mark ix. 38; Luke ix. 49); and to St. Paul's declaration of his rejoicing that Christ is preached, even though it be not in truth, but in pretence (Phil. i. 15—18): passages of which no one can be taken at the most to prove more than this—that God may occasionally see cause to bear with, and may convert to good irregular agency, such as nevertheless He cannot but disapprove of as being inconsistent with His revealed will.

I am not aware that a single other passage is to be found throughout the whole of Scripture which would serve to throw light upon this great question, unless I am to notice those two unhappy incidents which occurred at Antioch—one in which St. Peter with the Jewish converts withdrew himself from St. Paul and the Gentile brethren (Gal. ii. 12); the other, when in consequence of a contention respecting the conduct of John Mark, Paul and Barnabas "departed asunder one from the other." (Acts xv. 39.) I confess indeed that had I not actually known instances in which both these passages have been appealed to by apologists for separation, I should have thought myself justly liable to the charge of a needless and unprofitable redundancy in alluding to them. In the former the "separation" of St. Peter (which happily we know was only temporary) is left on record only to be condemned. In the latter "the sharp contention" of those holy men, Barnabas and Paul, led indeed to their estrangement, not as fellow-Christians, but as fellow-travellers and missionaries of the Gospel; and that this too was only for a season may be safely concluded from the fact that Mark is subsequently mentioned more than once by St. Paul as his fellow-labourer,

and profitable to him for the ministry. (Phil. 24; Col. iv. 10; 2 Tim. iv. 11.)

Thus then we have exhausted the entire testimony of the Sacred Record, and we have found nothing, absolutely nothing, of sufficient relevancy or real weight, to set off against that long array both of precept and example which should oblige all who take the Bible as their rule of life, to avoid separation and cultivate unity in the Church of Christ.

II. We may now proceed to examine that other cause to which, you will recollect, I assigned the prevalence of erroneous views in regard to the duty of unity among Christians, viz., the misunderstanding of the conduct of those who have gone before us upon this matter—in other words, of the History of the Church.

The time would not permit me to carry you back into the earlier periods of Church History; it must suffice to say that in this country, though the Gospel had been planted here certainly not later than the second century, there had been no such thing as formal separation, no such thing as organised dissent, till after the Reformation in the 16th century. Long before that event, and before the corruptions which gave rise to it, the whole of Christendom, be it remembered, had received the ancient creeds as the one uniform standard of its universal faith; and had likewise received an Episcopal or Three-fold Ministry, as the one uniform type of its universal Church Government, stamped everywhere upon the surface of the soil, and still remaining perfectly distinct, by means not only of a Parochial but a Diocesan distribution. Our Reformation in the 16th century was due to a spirit of enquiry, to a love of freedom both civil and ecclesiastical, and, above all, to a wakening up of the religious life of the nation, for all of which we cannot be too thankful. The first direct consequence of the revival was a determination to throw off the usurped authority of the Church of Rome —partly because it was usurped, and partly on account of the errors and corruptions both of faith and practice, which that authority had tended to introduce, to aggravate, and eventually to bind with chains of iron upon the consciences of the people. The determination was the same on both sides of the Tweed, though the crisis which it produced was somewhat later, as might be expected, on the Northern side; and, doubtless, the result in all essential respects would also have been the same, if both countries had been then, as now, under one and the same political sway. As it was, it is pleasant to look back and trace the mutual influence of the two countries upon each other for their common good, their common recovery of the freedom and of the truth which they had so long lost; to observe how, on the one hand, John Knox was employed by the Privy Council in England to preach the Reformed

Doctrine, which he did, if not always so discreetly as could be wished, yet with zeal and eloquence, with energy and effect; and how, on the other hand, the money and the troops of England were employed to strengthen the hands of the Scotch Reformers, and to keep in check the violence of the Court, which, in league with France and Rome, stood out obstinately in support both of the Papal corruptions, and of the Papal claims. In the South, the struggle, though for a short time more severe, and attended with greater loss of life through the fury of persecution, was, by the mercy of God, soon over; and the strong government of Queen Elizabeth was enabled to place the Reformed Church upon a firm and for the most part a satisfactory basis. In the North, on the contrary, the perplexing position of the captive Queen, and the succession of regencies during the long minority of King James, kept the country for a series of years in a state of distraction most unfavourable to the settlement both of Church and State.

But to confine our view to the question which is more immediately before us.

The Reformation has often been defended very unwisely, and, so far at least as England is concerned, very mistakenly, as if the Church of England were, by her own profession, a separatist Church. And this has led to the conclusion that English Dissenters have only, to use Shylock's phrase, "bettered the instruction" given them by the example of the Church herself; have only done towards her what she herself had first done towards the Church of Rome. If this were really so, then all the evidence which I have produced to shew that division among Christians can find no sufficient plea for its justification in the Word of God, must be turned first and most directly against ourselves. But what are the real facts of the case? In the year 1534—eleven years before the death of King Henry VIII.—the State of England repudiated the authority which had been usurped over the Church of the nation by the foreign Church of Rome; and the National Church accepted this act of the State on its own behalf. Having taken this step, the State next proceeded to make provision (as it was in duty bound and was now free to do) for the gradual purification of its Established Church from the errors and corruptions which it had contracted during the long period of its subjection to the Church of Rome. And this process, too, the National Church accepted. It consented to its own purification, and, what is more, it did what could only properly be done by itself, it accomplished that purification of its own accord. But there was nothing of separation in all this—nothing, so far as I can see, which the Bible forbids—nothing which it does not fully justify and approve. If the authority claimed over us by the Church of Rome had not been usurped, and if we had no proper right to reject it, then indeed

there would have been separation in taking upon ourselves to introduce the religious changes which were made, apart from, and in defiance of, that authority. And here lies the mistake which people are apt to make, because they do not distinguish between the usurpations of the Church of Rome, and its corruptions. Grant the authority which the Church of Rome claimed over us to have been legitimate; and then our Reformation, made as it was in defiance of that authority, would, I believe, have been, upon Scriptural grounds, fairly questionable, if not absolutely indefensible. Let the corruptions have been what they might, some other method must have been found to reform them, without the rejection of legitimate authority; because that rejection must necessarily involve a breach of unity, which the Scripture has led us to regard as a greater evil than the worst corruptions short of actual apostacy and denial of the faith. But, as I have said, I know of nothing in the Bible to condemn what the English Reformers actually did. They did not *begin* by rejecting either the doctrine or the practices of the Church of Rome. Had they done so, while they recognised its authority over them, they would have been separatists. But they first asserted for themselves the rights of a free and independent National Church—rights which the Bible nowhere disallows, but would rather seem to vindicate and uphold—and then in virtue of those recovered rights they proceeded, not irregularly, not unconstitutionally, not without the proper authority of their legitimate governors both in Church and State, they proceeded, I say, in the great work of Reformation. They did what they could, not as building up a new Church, but as restoring and purifying that which had been from the beginning. As they had not separated from Rome, but cast off the yoke which Rome had unjustly and tyrannically imposed, so neither did they separate among themselves, or from their Fathers in the Christian faith; but they adhered to the same communion, desiring to reject only what was corrupt, to retain all that was sound, and to recover all that had been improperly neglected, or fallen into disuse.

This is the light in which the History of the Reformation is to be read, as regards the Church of England; and, so read, it affords no example, no excuse whatever to those who, while unable to shew that the authority exercised by that Church is, upon Scriptural principles, usurped and illegitimate, have withdrawn themselves from it and so made a division in the body into which they had been baptised.

In Scotland the case which we are examining was far more complicated, far more difficult. In that country the highest authorities both in Church and State were unhappily opposed to the Reformation; and their opposition was overborne by a few of the nobles, supported by many of the middle and lower classes, and headed by John Knox,

who, though in holy orders, had risen only to the priesthood. This led to the unreformed hierarchy being supplanted at first by a mixed system of Church Government, in which neither Episcopalians nor Presbyterians can recognize their legitimate ancestry. But when the minority of James was at an end, and when he had not only nominally but potentially succeeded first to the Scottish and subsequently to the English Throne, he endeavoured, after the lapse of half a century, to give to the northern Reformation, as far as could then be done, the legitimate character which it was desirable that it should have possessed in the first instance. The same usurpations and the same corruptions of the Church of Rome which had existed, and had been removed in England, had existed and had been removed in Scotland, but (owing to circumstances which no human power could control) they had not been removed in the same way. There had been a rising up not only of Scotchmen against the usurped authority of a foreign Church, but of the Scotch Laity and lower orders of the clergy against the legitimate (if indeed, under all the circumstances of the case, it deserves to be so called—the legitimate) though corrupt authority of the higher orders. Through this means the Catholic character of the Church had been compromised, and the Catholic succession lost. In endeavouring to retrieve that character, and to repair that loss, King James had to encounter difficulties which must have been great and formidable under any circumstances, but which the absence of the Sovereign and of the Court—absence commenced in his own reign—tended perhaps more than anything else to render eventually insurmountable. Sovereigns like the Stuarts, who, with some good and amiable qualities, contrived nevertheless to bring about first a rebellion and then a revolution in the country to which they had removed, were not likely to see their well-meant but ill-conducted efforts for the settlement of the Church in the country they had left, crowned with success. Still it is to those efforts we owe the fact that there exists to this day in Scotland a Church strong in the principles which it maintains, strong in the influence which it exercises for good, although in numbers, through the persecutions which it brought upon itself by its chivalrous but unhappy attachment to the fallen fortunes of the House of Stuart, miserably weak—a Church, which, while it has repudiated the usurped authority of the See of Rome, has done what it could to realise the true ideal of the Reformation, by clinging to the forms of the original Christianity of the country, and discarding only what the truth and purity of the Gospel required it to discard—a Church fully recognised by the Church of England (that Church which has never separated), as in union with her and with her affiliated Churches throughout the world—a Church which *can* therefore and *does* shake hands (so to speak) with the

Church of England across the Tweed; and which I trust will never cease to invite the other religious denominations of Scotland, and especially that which is now by force of law its Established Church, to place themselves in the same position. And why? Because that position is what (so far as I can see) no other is, viz., a Scriptural one —a position which fulfils the revealed will of God for the unity of the Church of Christ. Or if this be not so, let it be shown that the argument which you have heard, as derived from Scripture, is fallacious or inconclusive. Let it be shown in some other and more satisfactory way what (according to Scripture) UNITY is, and what SCHISM is; in order that we may all endeavour to amend our present practice in these respects, so far at least as that practice shall be found to be irreconcileable with the requirements of the Divine Law.

It is true that we the so called "Episcopalians" of Scotland are sometimes spoken of as Dissenters. But I cannot admit that the designation is a proper one. We have been disestablished, in times of civil commotion, as the Church of England was disestablished by the Long Parliament. We have been disestablished a second time at the Revolution of 1688, to serve a political purpose, and simply by political, not by any Ecclesiastical power. We have been disestablished, but we have never dissented. And it is but just to the State to say that, notwithstanding our disestablishment, it has for the most part treated us in a manner different and distinct from that in which Dissenters, whether in England or in Scotland, are wont to be treated. The proofs of this are trifles in themselves; but they bear important testimony to the truth of the facts of our past history, and to the validity of our Ecclesiastical position as still recognised to some extent even by the civil power. And may it not be said they give ground for hope that the time may yet arrive when all parties, who are not hostile to Church establishments, will desire to see the inconsistency removed, which at present cannot but tend to unsettle and perplex the minds of many in both countries; and when one uniform standard of our common Christianity may be established by common national consent throughout the united kingdom?

I know it has been said by a writer of eminence upon matters of state, but of less authority in matters of religion—I mean Lord Macaulay—that "the union accomplished in 1707 has been a blessing both to England and Scotland. But it has been a blessing because in constituting one State it left two Churches."—(Hist. of Eng., vol. iv. p. 268). If by this it be meant that any attempt to force into premature conformity with each other the religious convictions and sympathies of the two countries could only have been followed by a result the very reverse of that which it was desirable to effect, I accept the saying and acknowledge it to be just. But I cannot accept it—on the con-

trary, I must denounce it as venturing with little short of blasphemous presumption to bless what God has not blessed, if it would encourage us to look for happiness from a state of disunion among brother Christians, who, while they are content to live in political harmony under one ruler's sway, do not concur in religious fellowship under the sceptre of the King of kings. Nor can I stop there. Having observed among your printed rules that the second object of your Institute is "the extension of general knowledge in subordination to Christianity," I cannot omit to guard you against the false impression which that sentiment of Lord Macaulay—and I must add the similar sentiments of another eminent writer upon English history and general literature, I mean Mr. Hallam (Const. Hist. vol. iii., p. 443 seq.)—are calculated to convey, viz., that the discordant organisations of the two Churches are both equally tenable, equally satisfactory to a Christian mind. If it be true, as I am sure it is, that the one organisation has existed from the beginning, while the real origin of the other is to be traced to the troubled times of the sixteenth century, it is needless to point out that the claims of the two are not commensurate; and this will appear still more undeniable if it can be shown, as I believe it can, that a separatist character attaches to the latter, while the former is altogether free from that defect.

And now to sum up what has been laid before you. The conclusion at which we have arrived—the principle, which, unless I am mistaken, has been established by the remarks which you have now heard, is this:—As Christians, desiring to be guided by the Word of God, we may, if occasion calls for it, and calls for it *from us*, we may admonish, we may protest, we may, as far as we can, reform and amend—reform ourselves, reform one another, reform whatever needs reformation—we may do all this, but we may not separate. And why? Because *no necessity is sufficient to justify the breach of unity.* "Præcidendæ unitatis nulla est justa necessitas." Such was the judgment of the ablest theologian of Western Christendom—the great S. Augustine (Vol. ix. p. 103); and I confess it is my own judgment. Granting that a separatist body is right in the view they take of the point for which they separate, yet the command of God against separation is clearer and stronger than it is in favour of their supposed view; unless the point in question be downright apostacy. It is plain that this principle, if faithfully applied, would enable us to unravel the whole web of schism, in which, by the craft of our common enemy, we are now entangled to our great discomfort, our great danger, our great confusion. I may be asked what, according to this principle, I should do if it had been my lot to live in that part of Italy which is legitimately subject to the authority of the Bishop of Rome. I will frankly say, anti-Romanist as

I am by the strongest and most deep conviction, I should not separate. But certainly—supposing I had received the truth as I now hold it—I should feel myself bound to take such steps by protesting, and by endeavouring in all other lawful ways, to reform the worst corruptions of the Romish system, that in all probability I should soon be excommunicated, as Queen Elizabeth was excommunicated by Pope Pius V. in 1569, and as all Protestant Churches have been repeatedly excommunicated by other Popes; and when this was done, my conscience would be relieved, and the sin of separation could not lie with me.

It only remains for me to thank you, one and all, for the patience and attention with which you have listened to this long address, and to express my earnest and most cordial hope that your Institute may be crowned with all the success which you could desire; that the Divine blessing may rest upon it, and that it may be enabled effectually to fulfil each of those laudable and excellent purposes which it has in view, but especially "to promote kindly intercourse among Churchmen."

At the close of the address, a vote of thanks, says the *Berwick Journal*, was moved to the Bishop, which was carried with acclamation.

CHURCH INTELLIGENCE.

WE are anxious to make the *Scottish Guardian* the medium of intelligence of all the events that take place in our Church. We have determined to give "news" the precedence of all articles and literary notices. We calculate then upon the Clergy sending all accounts of meetings or services of local interest. Greater prominence will be given to events in the English, American, and Colonial branches of the Church, which, owing to many difficulties we have had to contend with, has not yet been supplied. The Magazine, under its new auspices, issuing from the old head-quarters of Scottish Episcopacy, will, we trust, fulfil the most sanguine expectations of its friends.

It has been long the custom in our Communion to decry every attempt to inspire life into the body, to ridicule as utopian any scheme for her development or extension; recent events, however, have to a great extent removed many impediments in the way of her onward progress. The recent financial development she has undergone, the meetings at Aberdeen, and at Glasgow, the bolder tone which has been assumed by the leading members of our Church, with respect to her position as a National Church, all are evidences of the growth of an inner life within her. The ancient Church of Scotland will go on well if she be let alone. It is not by making her an imitation of the Church of England, highly as we respect that Church; it is by giving fair scope

to her nationality, by following in the footpath of our Scottish Divines, by repressing internal divisions, by co-operating in the great work of the saving of souls, that the Church will prosper and triumph. We trust that all Churchmen will render aid in the circulation of this the only Magazine of our Church.—[Ed. *S. G.*]

THE CHURCH ASSOCIATION.

Our readers will find in the columns of Intelligence a notice of the first meeting of a new association calling itself "The Church Association." We hope they will understand that we insert the account of its proceedings merely in that spirit of fairness which becomes a journal desirous of being an organ of the Church in general, and not of any one party alone. We are constrained at once to avow that we cannot give the association our support. The reasons for this resolution will be given in our next number.

THE FINANCE OF THE SCOTTISH EPISCOPAL CHURCH.

(Communicated by Major Scott of Gala.)

We are informed by a contemporary "that never in the history of our city were so many Christian edifices in the hands of the builders. At the present moment eight churches are in the hands of the builders, and rapidly approaching completion. If to these be added the churches opened within the last eighteen months, we have a grand total of eighteen added within the last two years to the number of Christian Churches of Glasgow, and at a cost of nearly £100,000."

The natural question we ask is—How many of these are Episcopal? No; nothing has been done to provide for the spiritual wants of our thousands in the capital of the West. This is not the fault of the clergy, at any rate. In spite of a few noisy tongues, no one in Scotland works harder than Mr. Oldham; and the fruits of it are now beginning to be shown in the munificence of St. Mary's towards the schemes of the Church. Dr. Gordon, Mr. Reid, and Mr. Cuppage are equally zealous. Whose fault is it, then? It is the fault of the laity.

"The time was, and not long ago, when the usual notion of a Churchman's duty was to attend church twice upon a Sunday, to pay one guinea a sitting, and then it was a grumble to put a shilling into the plate at the door; and so long as a man did that he was supposed to be a pattern man. Christmas and Good Friday had to be observed as a mark of respectability; and this was Christianity, as it was understood to be 'the proper thing.'"

As to any notion of spreading the gospel in foreign parts, evangelis-

ing the masses, or teaching the children, all these things were quite "utopian." "Education, indeed, was sometimes a very *dangerous* thing." We have got rid of all this bastard Christianity, but we have the seed of it still amongst us. There is amongst many a great dread of a "movement." "It is quite true our clergy are miserably paid. The richest communion ought to give more than £90 a year to the clergy. £127 is rather too little for the Bishop; but still it is a great mistake making such a noise about it. It would be far better to let matters alone. Public meetings and discussions in the press are only fit for such vulgar bodies as the Free Kirk, &c. So aristocratic a body ought to preserve its self-respect and its proper dignity. In other words the clergy ought to starve" We think differently. An account has to be rendered at the day of judgment as to how far we have done our duty towards the Church, and we must have lost all sense of obligation towards the Church of Christ if those who are partakers of the altar do *not* live by the altar. We have raised a clear issue before Scotland and the world, and the issue is simply this—Are those who possess an income of three millions of the rental of the country—as a communion of 80,000 members—able or not able to give £150 per annum to 160 clergy and £500 a year to seven bishops? The issue is clear and distinct; and we say, if they are not able, there must be something wrong in our position altogether. Those who are opposing this movement, which involves the credit of our body as a branch of the Church of Christ, are in it under false pretences. They are dead branches, and the sooner they are cut off the better. They cannot believe our Church to be a Church of Christ, or they would not violate the first principles upon which a Christian community must be based. So far from concealing the defects of our Church, they should be exposed throughout the Christian world. The issue, then, is clearly raised, and I, for one, do not despair of a satisfactory solution of our present difficulties. Dissatisfaction, there has been doubtless with many of the decisions of the Committee upon Claims. To expect otherwise would be to say that they were gifted with infallibility, but we have every reason to believe that negotiations are in train for an adjustment of all the questions at issue. Even granting the committee have made some mistakes, to say that the clergy are to be starved is a proposition so monstrous that it is difficult to believe any one in his senses proposing it. The great issue upon which we went to the country in 1863 is the same now. Is our Church able or not to keep our clergy above the starvation level? Are our bishops for ever doomed to a paltry £127 a year? This is the issue; and so far from a moment pausing in that agitation, the agitation will become louder and stronger. It involves the honour of the aristocracy of our country—it involves great national interests;

for if it can be shown we are indifferent to the worldly necessities of our spiritual pastors we have no title to the confidence of the country. Our apostolic succession, our pure Scriptural creed, are so many testimonies against us. It is because we believe there is a great work before us; it is because we believe that there is a growing feeling throughout our Church that this disgrace should be removed—this stain upon our honour washed out; it is because we believe that on Christmas, 1865, many a poor clergyman will not be condemned to penury and want whilst his rich patron is wallowing in his luxuries; it is because of this that we embark upon the agitation of 1865 with renewed vigour and with hopeful anticipations; and the agitation will be continued in every valley and town in Scotland until £150 is the stipend of every clergyman, and £500 of every bishop. The results of 1864 augur well for 1865. All that is asked is one penny a head a week, and surely no one who calls himself a Christian can refuse it.

MEMOIR OF MISS JANE SMITH OF JORDANHILL.

EACH year, as it passes, robs the Church militant on earth of some whose removal must be deeply deplored by those who remain behind; and the close of the year 1864 was marked by a loss of this kind, which will be widely felt among the members of the Church in Glasgow, and the surrounding district.

On the 29th November, under circumstances peculiarly touching, and with a suddenness that made it the more painful, Miss Jane Smith of Jordanhill was called to her rest. A rest, in her case, most truly it was. In the beautiful words of one who wrote to her father after her death—"Too many have no labours to rest from, and selfish rest here may be perpetual unrest hereafter; but how far otherwise with her—with one who lived for God, for His poor, for His Church, for His type, and representative in you as her father."

Born at Jordanhill, 6th June, 1829, she showed from her earliest childhood a thoughtfulness and solemnity of feeling on religion not often seen; and this feature of her character grew and strengthened with her to the end of her life. At the same time she early exhibited, along with great amiability of disposition, a very strong will, so that her mother (herself a most devout and pious Christian) used to ask a Christian friend to join her in prayer, that that strength of will might be directed to good and not to evil. It was a prayer signally answered. For while all who knew her will feel it to be a true description of her that she was marked by "a rare combination of strength of will, and intense steadiness of purpose, with a sweetness of temper rarely sur-

passed," they will bear witness also how all that strength and firmness was brought to bear upon the one great object of her life—to do God's holy will, and to promote His glory by labours in behalf of others. And though taken from this world at the age only of 35, yet she had done much before she went, as there will be many to testify at the Great Day.

Brought up originally a Presbyterian, it was at the bedside of a dying sister, in the island of Madeira, when she was about eleven years old, that she first became intimately acquainted with the Book of Common Prayer, and first conceived that strong love for the Episcopal Church, which afterwards increased every year that she lived, till she could say—"I think I could willingly give my life for the Scotch Episcopal Church."

Her first communion was in St Mary's, Glasgow, on Christmas Day, 1847. From 1848 to 1853, she lived with her father in Helensburgh, where she taught regularly in the Sunday School, and visited among the poor of the village; and in 1853, on her father's return to Jordanhill, the family property, she at once commenced that career of usefulness in the neighbourhood, which those who survive feel to have been so painfully cut short by her death.

Devoting herself with quiet and persevering energy to the task she had set herself of endeavouring to benefit and elevate the large surrounding population of colliers, she soon got a class of children together, whom she taught first at the house, then in a small room at the stables, and afterwards, as it grew larger, in the barn.

About the same time she procured, through the Bishop (Dr Trower, now Bishop of Gibraltar), the occasional visits of a clergyman, who held service on week days for the poor people, in a school-room lent for the purpose at Netherton. Afterwards, this service was regularly held once a fortnight in the barn at Jordanhill, first by the Rev. Donald M'Kenzie, now of Ballachulish, and then by the Rev. J. W. Reid, Incumbent of Christ Church, Glasgow; till, encouraged by the success attending these efforts, she began to collect funds to build a chapel school, where her plans might be more fully carried out. This she at last succeeded in doing, and on All Saints' Day, 1861, to her great joy and delight, with the license of the Bishop of the Diocese, the chapel school was opened. Holy Communion was administered at 8 A.M. by the Rev. Mr. Reid, and in the evening an opening service was held, which was attended by a large congregation, and at which a sermon was preached by the Rev. R. S. Oldham, M.A., Incumbent of St Mary's, Glasgow. Soon afterwards a day school was set agoing, under a certificated schoolmistress, receiving aid from Government, while Mr. Reid continued to hold service every Thursday evening; and her labours,

both among the scholars and among their parents in the neighbourhood, were incessant. The chapel school remains an enduring testimony to her faith and love; and, by God's blessing, may expand in time into still larger proportions. Many a child, certainly, has learnt there to revere the memory of its pious foundress.

The above is a sketch, however, of only one branch of her labours. She had for many years wished to enter a Home or Sisterhood, in order that, by remaining there for some time, she might learn how to nurse the sick in an Hospital. Circumstances occurred which hindered the carrying out of this design. But, in the year 1856, she visited for some time in the Royal Infirmary in Glasgow, where her ministrations are described, by a clergyman who witnessed them, as "all so quiet, heavenly, and Christ-like;" and only last summer she spent a month in St. Elizabeth's Home, in London, in connection with All Saints', Margaret Street, and was engaged daily in attendance on the sick in University College Hospital, along with the other sisters.

About the same time she was called to attend the death-bed of a girl in whom for thirteen years she had taken the deepest interest, and who was then a Pupil Teacher in a country town in England. She had met with her originally as a destitute child in Helensburgh, and had ever since supported and educated her, watching over her progress with the most tender solicitude, and looking forward to the time when she might return to be of use to her in her Church-work in Scotland. But God had ordained otherwise. After a long and painful illness, her young charge was called away in August last. She was chief mourner at the funeral; and writing afterwards to a friend, she said that "as she dropt the flowers into Annie's grave, she felt as if one of the flowers of her life had withered," adding "O! how I loved that child!" It is touching to think how soon she was to follow her. It will be felt by all who knew her to have been very characteristic, that on missing the train by which she had intended to return to London that day, she spent the two hours which she had to wait for the next, in silent prayer in the Parish Church, which was open at the time. Having returned to Scotland, and to her usual habits at Jordanhill, she wrote on the 7th of November to a dear friend—"I do not know where I shall be at Christmas, and am not sure where I should like to be;" and, before Christmas came, she had joined "Annie" in that blessed rest of Paradise, where she desired to be most of all. It was a death worthy to be the close of such a life. On the Monday before All Saints' Day, 1864, she had gone to tell the people who were in the habit of attending the chapel school service, that there would be Holy Communion on the following Sunday. One of the women, she said, told her of a girl who was ill of typhus fever in the house below (it was a *very* wretched

place), and asked her if she would go and see her. This she did, and there caught the fever, of which she died, Great was the consternation in many homes when it become known that her life was in danger. The prayers of the congregation were asked on her behalf in her own Church—St. Mary's, Glasgow—on Sunday, the 20th November, and the next day her own pastor, Mr. Oldham, prayed with her, and gave her the Church's benediction for the last time on earth. The following Sunday, fervent prayers were offered for her recovery in seven different Churches—three in Scotland, and four in England—but scarcely had the next day closed, when her sweet spirit had departed, and her earthly labours were over. She had read in her Bible that Christians ought to be ready to lay down their lives for the brethren; and she laid down her life for those who were her brethren and sisters in Christ Jesus. Glory, glory, glory be to God Almighty, Father Son and Holy Ghost, for the Divine Grace which was given to one from amongst ourselves, thus to tread in the very footsteps of her Lord!

Two incidents in connection with her funeral may be mentioned, as having fulfilled her own wishes.

By her own express desire, there was placed in the coffin beside her mortal remains, a branch of Cypress, which, 24 years before, had been broken from a tree growing near the grave of that dear sister in Madeira, whence so much of her own spiritual life had arisen: token of an earthly sorrow that had led to heavenly joy.

Then (in spite of very inclement weather), the ladies of her family, as well her male relatives, attended at the grave; and after the funeral was over, a will was found from which it appeared that such attendance was one of the things she had particularly wished. "Even dead (she had written), I would protest against that unnatural Scotch custom which forbids the attendance of female relatives at the grave. I would see the last of one I loved; and I remember as yesterday the unfading impression made on me by the words—'I am the Resurrection and the Life,' when I saw my dear Mary's body brought to be laid to rest."

And now, though dead, may she yet speak to many who remain—of her own sex especially! Let us record these three things out of many that her example teaches—1st, She was ever working "while it was called to-day," and daily endeavouring to "do what she could." Next, she led—as all God's saints have done—a life of prayer. And thirdly, she sought and found in the blessed Sacrament of the Lord's Supper the true bread of life by which her soul was nourished and strengthened for all her duties and labours. She, herself, referring in one of her letters to Christmas Day as the anniversary of her first Communion, writes these remarkable words—"I have been thinking much how it happened that I, who had had so little teaching, and who, as far

as I recollect, only thought of eating bread and drinking wine in remembrance of Christ, should have had after Communion in the Church that day—on my return home, and ever since then, so strong and firm a belief in the Real Presence, so that, though I have read many books, and know more about it now, I don't think I believe it more, or could believe it with a firmer faith than I did that day; and I have been thinking that perhaps it may be this.—So far as I could, and knew how, I did honestly strive very earnestly to fit and prepare myself for it, and perhaps Christ accepted my preparation, and answered my prayers, and revealed Himself to me, though I knew not that I should find Him there."

So no doubt it was. She had found Christ in His own Sacrament, and, having found Him, had found all. She strove henceforth to live as in His presence; and to His presence she has now gone. May we so follow her good example, that at last, with her, we may be partakers of His heavenly kingdom!

A CRUISE IN THE WESTERN PACIFIC.

BY THE REV. J. MILNER, H.M.S. "HECTOR," PORTSMOUTH.

On the 26th May, 18—, H.M.S. H———, left Sydney for a cruise among some of the Islands in the Western Pacific. The first touched at was Niue, or "Savage Island," as Captain Cook called it, when he landed there in June, 1774. The natives came down upon him "with the ferocity of wild boars," and he was compelled to leave without being able to bring them to a parley, or hold any communication whatever with them. The Rev. John Williams, the "Martyr of Erromango," visited the place in 1830, and took away with him two boys for education as Christian pioneers, but failed to gain the consent of the savages to leave behind two native teachers whom he had brought with him from Aitutaki. Up to the time we visited them (on the 6th July, 18—), they had invariably put to death all who had landed and attempted to settle amongst them, their motive for doing so being the idea that they thereby prevented the importation of any disease or epidemic. And in this there is little cause for wonder, since it is a well-known fact that, wherever white people have landed and settled in any of these Islands, diseases have always followed in their train which were previously unknown to the natives, and which have, in many cases, swept them off by thousands. When Captain Cook visited the Sandwich Islands towards the end of last century, he fixed the population at 120,000. At this time there are not more than a tenth part of that number; and both there, and wherever a white population

has taken up its residence amongst them, the native race will become extinct. This is the case already in Tasmania, where, fifteen years ago, there were only 30 left, and no children had been born for some years previously. Our readers, bearing all this in mind, will not be surprised to hear that when, soon after Mr. Williams returned the two boys to their native Island, a virulent epidemic broke out amongst the people—they were put to death on the supposition that they had brought the disease with them from their white friends.

Whether they had had any further intercourse with Europeans previous to our visit, I have been unable to ascertain; but they were not afraid to come near us. We lay off the Island the whole day, and were visited by at least 20 canoes, each containing four men. They brought off spears, paddles, clubs, &c., for sale or barter—the things they valued most being knives and red handkerchiefs. Most of them were stark-naked, but not by any means ill-looking—their complexion olive, or copper-coloured, little (if at all) darker than the New-Zealander. We could scarcely get rid of them, and they kept begging for *knifies*, *matao* (fish hooks), and red comforters (for turbans), &c., till long after sunset, and we were leaving the Island behind us. When shewn round the ship, they admired every thing they saw, but were afraid of the dog, the old goat, and the monkey, so that we presumed they had no domestic animals of their own. We offered one of them a glass of wine, but he made a horrible face, and spit it out into his hand. He was then rigged out in a shirt, hat, and trousers: when he got on deck, the band struck up, and he commenced to dance with one of the blue-jackets and another savage, keeping most perfect time with the music, the figure being as good an Irish jig as if all three had been Patlanders. They behaved exceedingly well, with the exception of one man who stole a carpenter's chisel, and hurried off to his canoe with it. When this was reported, a cutter was lowered down, and we gave chase after the offender, but it was too late to follow him up, and the cutter was recalled. When our friend found out what was going on, he leapt overboard from the gangway, hat first, and made the best of his way home. On the whole, we were very much pleased with them, and left with a favourable impression of the first real savages we had fallen in with.

Savage Island lies in lat. 19° S., lon. 170° W. It is from 10 to 12 miles long, low and flat, being nowhere higher than 200 feet. We could see no houses, or anything like cultivated grounds.

At daylight on Sunday, the 8th July, we sighted the Manua group of Islands, which form the eastern division of the Navigators Islands, or Samoa. The three Islands are called Manua (or Tau), Olosinga, and Ofo. By noon we were within a couple of miles of the lofty, well-wooded shores of Tau, the largest of the three. This was the first

tropical scenery many of us had seen at such a close distance, and we were naturally enough enchanted with it—the rich variety of bright green forest trees that graced the hills to their very summits, with a fringe of cocoa-nut trees, and the neatly thatched huts of the natives peeping out here and there beneath them—the white shell-strewn beach in the foreground, on which the sea played upon by nothing fiercer than a balmy trade-wind, scarcely cast a ripple—presented a charming picture, which many of us had read of, but could not realise till now. After running along shore for a mile or so we hove to, and a party of us left the ship to communicate with the natives who were waiting to receive us. We selected a bad landing-place, and the cutter could not get within 20 or 30 feet of the shore, the crew landing us on their backs. In the clear shoal water numerous little fish, some of them bright green, others tinged with red—just such as might have been expected in such a fairy region—were the first things that attracted our attention. A deserter from an American whaler acting as our guide to the village, and interpreter, introduced us to the natives, with whom we had to undergo the ordeal of shaking hands all round. They were fine well-made men, of very prepossessing appearance, and were dressed round the loins in a sort of petticoat, called *lava-lava*, or *titi* (when worn by the women). Here and there, something like a poncho was seen, and one woman had a regular coal-skuttle bonnet of the old-fashioned English type. At the second village we came to we found a missionary teacher, Mr Hunkin, who had been sent out by the London Missionary Society. He had married a native wife, and had a family of most interesting children. He informed us that the natives were very quiet and tractable, and nearly all Christians—population about 1500, which had been much thinned this year by a disease something like the influenza. For the six previous years that he had been on the Island, the population had only increased by six, an average of one every year. At the request of the Captain, Tui Manua ("chief" or "king" of Manua) was sent for, and informed that in consequence of his good treatment of our countrymen, he (the Captain) had brought him a present, calico, shirts, fish-hooks, &c., which he accepted with many thanks, and evident signs of gratification. We were obliged to leave just as they were assembling for afternoon service in their neat little white-washed church. Many of the congregation, however, escorted us on our way back to the ship, leading the midshipmen by the hand, and where the road was at all steep, carrying them on their backs. Numbers of them wished to embark with us, but we were obliged to take leave of them, and proceed on our voyage to the other Islands.

The latitude of Tau is about 11° S., and the longitude 169° 30′ W.

On the morning of the 9th, we sighted Tutuila, and before noon anchored off the village of Pango-Pango, in the harbour of that name. It is quite land-locked, surrounded by high hills, the entrance being shut in from where we were at anchor. It looked like a small, circular basin, and reminded me very much of Derwentwater (Keswick) of which it was a miniature likeness. The scenery was similar to that in the other island, only the hills were much higher. Even the natives seemed taller, and some of them really were over six feet high. The men wore the *lava-lava*, and the women splendid all-round bustles (or rather crinolines) of fresh Dracæna leaves. We were much pleased with one young lady, daughter of one of the ruling chiefs, Pomale, whom we styled the "Princess." She was about seventeen years of age, very handsome, and seemed to know that she was so. She wore a white petticoat, made from the bark, or fibre, of some plant, the *tiputa*, or poncho, and a necklace of beads. Her hair shone with the quantity of oil (scented cocoa-nut) she had expended upon it, and a red hibiscus flower peeped coquettishly from behind each ear. She had had some little education, as she had no difficulty in writing her name, Maria, which she spelled Malia. The people eagerly bartered their clubs, spears, fruit and vegetables (pawpaw apples, bananas, taro, &c.,) for knives, tobacco, or calico. Here we found a Consular Agent, Mr. Gibbens, who brought off the chief, and about 100 men, to see the ship. They were delighted with the great-gun exercise, and with the performances of the small-arm party, who were exercised for their special amusement.

On the 10th, two of us went over the hills in search of pigeons, which are to be found here in great quantities, but they were so wild that we could not get within shot.

Next day the Captain, with a large party of officers, landed, and walked round to the head of the Harbour, to attend a meeting of chiefs, assembled to discuss the war question at Upolo, a neighbouring island. It seemed that some of the heathen party at Tutuila were anxious to go and take part in the fighting there, but the Christians advocated the policy of staying at home, and attending to their own business. The meeting was held in the "big house," which was a sort of "common" building, open to all, and where all their public business was transacted. When we arrived, attended by Mr. Gibbens, we were seated round one side of the house, the chiefs, and the young men of the place round the other. Preparations were then made for commencing the "debate," the kava bowl being first got ready as a necessary preliminary. The *kava* or *ava*, is their national beverage, and very intoxicating it is, if used in any quantity. It is made from the root of the ava-pepper plant, by a process which is not particularly appetizing, when you are condemned to look on, and see it brewed. Two or three young men were

selected, whose teeth (it is to be presumed) were good and sound: after rinsing their mouths well with water, they chewed pieces of the root almost to a pulp, and then handed them over to the brewer. The bowl was filled with water; the pieces of masticated root thrown in, stirred up, squeezed well with the hands, and, finally, strained or filtered through cloth made from the fibre of some tree. When a sufficient quantity was prepared, the herald proclaimed, "The ava is ready," upon which the whole assembly clapped their hands, and the ceremony of drinking commenced. The Master of the Ceremonies first sang out or chaunted the name of the person to whom it was to be offered, and the cup-bearer presented it with all the grace and elegance of a court-bred Ganymede. The Captain had the honour of being first invited to taste the "home-made" mixture, then the Chief of the place, then an officer and a chief alternately, according to their respective ranks, till the whole was consumed. The people would have been highly offended had we refused to pledge them, which we did with the best grace we could, but, I fear, not without betraying slight symptoms of disrelish, and a faint approximation to wry faces. I took a good sip when it came to my turn, and I can compare it to nothing else than peppery soap-suds, with a dash of carbonate of soda, and tincture of rhubarb.

When this was over, the Captain's speech was interpreted to them by Mr. Gibbens, to which two or three of the native orators replied very sensibly. They were advised to remain quietly at home, and cultivate the arts of peace, being promised assistance in the event of any of their enemies molesting them. They were further recommended to send by us peaceful advice to the Upolo party, whom they had thought of supporting. The Christian orators disclaimed all intention of aiding the war movement, as being contrary to their newly-adopted principles. The last who spoke amused us at the conclusion of a well-delivered speech, by requesting as a great favour that the Captain would land the "soldiers," and exercise them on shore, for the general gratification of the whole population. No sooner had the Captain expressed his ready consent to this arrangement, than the spectators, old and young, hurried away from the "House of Assembly," and made off for the landing place, giving information as they went, of the grand spectacle in store for them.

In the meantime, presents were exchanged between the Captain and the chief, &c., axes, fish-hooks, shirts, calico, &c., with a few ribbons for the ladies on our side—on theirs, fowls, yams, and sweet potatoes, which proved to be a most grateful addition to the "sick-mess" larder.

When we got on board, the small arm men were landed with a field-piece—a few vollies and rounds were fired—skirmishers thrown out into the woods, &c., to the immense delight of the whole population of Pango-Pango, who turned out to witness the evolutions.

In the evening, the chief Maunga, with the consular agent, dined on board, and, on leaving the ship, was saluted with a blue light and rocket. He was a very quiet, sensible man, and a good Christian, but sorely puzzled to know how to deal with a set of Nonconformists among his subjects. Some years previously, the London Missionary Society and the Wesleyans had been working together (or rather in opposition to each other) in these Islands, and an agreement had been made between them, by which Samoa was to be left to the former Society, and the Tonga, as well as the Fiji Islands, were allotted to the Wesleyans, each stipulating to withdraw their teachers from the respective fields which they abandoned. The London Society scrupulously carried out their part of the contract, but the other, more anxious apparently to propagate Wesleyanism than Christianity, here, as in many other Islands, contrived to keep up distinct congregations by leaving *native* teachers in charge of them. In one Island—I forget which—the two opposing parties used to meet periodically, and have pitched battles in defence of their different and differing creeds. Maunga had one of these troublesome sects to deal with, and complained of the heavy payments which the teachers exacted from his adherents, and consulted the Captain as to the propriety of interfering. Mr. Murray, the missionary, was absent in Leone, or we should propably have gained more information on this and similar subjects.

We left Tutuila, much pleased with the people and with our visit, at daylight on the 12th July, and on Friday morning the 13th anchored off Apia, in Upolo, another island in the same group to the westward. We were soon visited by our consul, Mr Pritchard, late of Tahiti, who had nearly involved us in a war with France. The United States Consul, Mr. Williams, son of the "Martyr of Erromango," also came to pay his respects. There were several English and Americans residing here, probably engaged in the cocoa-nut oil, or palm-oil trade, and some of them no doubt deserters from whaling or other merchant ships.

On Sunday the 15th, the Consul and many of the English residents came on board to Church in the morning: and at six in the evening several of us went to the "Sailor's Chapel," an iron building, sent out by the English Government, where the Chaplain of the ship performed divine service according to our own forms, and preached.

On the 16th, the Captain, Mr Pritchard, and myself, mounted on ponies (introduced by the Consul from Tahiti), and attended by two foals and a mule, went to pay a visit to Mr. Williams, who had a country house at Vailele, 3 or 4 miles to the eastward of Apia, beautifully situated on a rising ground overlooking the sea, and surrounded by banana trees, lime trees, &c. The road along the beach was well made, and in good condition, but we had some little difficulty in fording two or three

streams. Mr. Williams was not at home, but we were most hospitably entertained by his wife; the native apples (stewed), bananas, arrow-root with milk and custards, being very acceptable after a hot afternoon's ride. We rode back in the evening, and brought the Consul to dine with us.

During our stay here the Captain had several interviews with the belligerent chiefs on both sides, but failed to bring about a reconciliation between them.

On Wednesday, the 11th, I went with Mr. Mills, the resident Missionary at Apia, who is also a medical man, to pay a visit to an Institution belonging to the London Missionary Society, at Malua, about 10 to 12 miles to the westward. We were welcomed by the missionaries in charge of the school, Messrs Hardie and Turner. The war had very much interfered with their work, and the ranks of their pupils were much thinned in consequence. After dinner at Mr. Hardie's, 10 or 12 of them were got together, and I examined them at some length in Old Testament History. They answered very readily, and shewed that great pains had been taken with their instruction.

During the first four years they received a good general education; but the candidates for the office of native teachers had to undergo another four years' course, which embraced History (sacred and profane), Geography, Logic, Natural Philosophy, and Theology.

On Sunday, the 22d, Mr. Pritchard, Mr. Mills (the missionary), and other English residents with part of the crew of an American whaler, which had just arrived with a cargo of "notions" and potatoes—the latter brought from the Chatham Islands—attended service on board, and in the evening our chaplain again read prayers, and preached in the "Seamen's Chapel." The captain and several of the officers went to the Missionary Chapel on shore, to visit and examine the children's school. They were much pleased with the singing, and found them well instructed in Scripture History, &c. The Missionary's wife had a regular boarding-school of forty native girls, who are educated, however, free of cost, their food being supplied by their parents and friends. On Sundays they were frightfully disfigured by being compelled to wear the most hideous coal-skuttle bonnets ever seen in or out of England.

On the 23rd, the whole of the natives turned out to see the marines exercise on shore, and were delighted with the firing of the field-piece; but, like the Tutuilans, they seemed to have a higher opinion of the skirmishing than of the more regular evolutions. J. M.

(To be continued.)

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF MORAY, ROSS, AND CAITHNESS.

DINGWALL.—On the 5th of Jan., the Church of St. James's, Dingwall, was the scene of a choral wedding, at which an interesting and unusual ceremony took place. After the conclusion of the marriage service, and while the bride was still kneeling at the altar, the Rev. W. J. Bussell, the incumbent, addressing her in very suitable terms, presented a Bible to her, in accordance with ancient custom, she being the first bride on whom the nuptial benediction had been pronounced in the church since its erection twelve years ago.

ELGIN.—The first of the season's course of lectures in connection with the Elgin Mechanics' Institute, was delivered on Wednesday, the 26th of October, by the Bishop of Moray and Ross. Mr Grant Duff, M.P., for the Elgin district of Burghs, presided, and introduced the lecturer. The Bishop began by referring to the end proposed by the establishment of such societies as the Elgin Mechanics' Institute. He pointed out the social advantages resulting from such societies. They brought into closer contact the various ranks of society. He insisted that instruction, not persuasion, should be the object of public lectures, and that their subjects should be practical, as opposed to metaphysical and speculative, and in the purest possible Saxon. During the delivery of his address, which occupied about three quarters of an hour, the Bishop was frequently applauded. Mr Grant Duff proposed a vote of thanks to the Bishop, which was cordially responded to; and the thanks of the meeting were also awarded to Mr Duff for presiding.—*Banffshire Journal*, 1*st November*.—[The above has been accidentally omitted, much to our regret. But though late for insertion now, we still prefer to give it publicity, because we rejoice at every instance of this kind, in which the Church appears taking a practical interest in the welfare of our fellow citizens.]

DIOCESE OF EDINBURGH.

PORTOBELLO—EPISCOPAL CHURCH SOCIETY.—A meeting of the congregation of St. Mark's was held within the church last night, for the purpose of hearing the explanation of the Rev. Mr Flemyng, organising clerical secretary of the Episcopal Church Society, on the objects and purposes of the Society. In the absence of Dean Ramsay from indisposition, the Rev. Mr. Jenkins presided. The Rev. Mr. Flemyng delivered an interesting address; after which it was moved by Mr. Wardlaw, seconded by Mr Salmon, and unanimously agreed to—"That this meeting cordially approve of the steps recently taken by the Financial Committee of the Scottish Episcopal Church Society for the purpose of placing the incomes of the bishops and clergy on a more satisfactory footing." It was then moved by Mr. Simson, seconded by Mr. Crauford, and unanimously agreed to—"That this meeting undertake to give the Congregational Committee their cordial support in carrying out the objects of their appointment." The Rev. Mr. Bedford then moved the appointment of a committee for the purpose of raising funds for the building of a residence for the incumbent of the Episcopal Church at Portobello. This motion was

seconded by Mr Key, and unanimously agreed to. Cordial votes of thanks were tendered to the Rev. Mr. Flemyng for his address, and to the Rev. Mr Jenkins for presiding.

DIOCESE OF ARGYLL AND THE ISLES.

The Christmas season was marked at Fort-William by a very elaborate decoration of Rosse Church. The building is a very plain one, and affords little opportunity for a systematic arrangement of devices; but the effect produced by a labour of love was very great. In front of the East window appeared the Sacred Monogram, of large size, carefully worked in variegated holly, laurel, and ivy; and beneath it the word "Saviour" in evergreen, and the illuminated text "Unto us a Child is born." The words, "King of Kings," "Lord of Lords," were on either side of the Chancel Walls, and "Hallelujah" on the rails, all in large letters of various evergreen. Above the pulpit and reading-desk respectively, were the illuminated readings, "Sun of Righteousness," "Healing in His wings," surrounded with borders of evergreens: and similarly worked, but in larger characters, was the text, "Glory to the new-born King," in front of the gallery; while "Faith," "Love," might be read in four different ways on two of the panels. Very many symbolic devices, carefully worked, were displayed in various parts of the church, on the panelling; and the general effect was greatly enhanced by the pricking out of lines with single leaves, flowers, wreaths, &c.

The Bishop of Argyll and the Isles has appointed W. Robertson, Esq. of Kinlochmoidart, as his Chancellor, under the new Canons.

The Bishop of Argyll and the Isles has appointed the Rev. W. Simpson, M.A., Incumbent of Rosse Church Fort-William, to the office of Registrar of the Diocese, under Canon xxiv. of the new Code.

DIOCESE OF BRECHIN.

DUNDEE.—In all the Churches here on Christmas day there were very large congregations, and in consequence of its being Sunday, an unusually large number of communicants were able to present themselves at God's Holy Altar. The Churches in most cases were most tastefully decorated with evergreens and suitable texts.

CHRISTMAS FESTIVAL.—On Wednesday the 28th December, the Schools in connection with St. Paul's, St. Mary Magdalene's, St. Salvador's, and St. Margaret's, united to hold their Christmas festival in the Corn Exchange Hall—the day schools at two o'clock, and the evening and Sunday schools at seven o'clock in the evening. At two o'clock, nearly 700 children sat down to a repast of cake and tea, followed by a service of tarts, gingerbread, and fruit. The entertainment was enlivened by the singing of Christmas carols and other melodies. Previous to dismissing, the Rev. David Greig addressed the children, wishing them all a happy Christmas; and after referring to the absence of the Bishop, called upon them to give three cheers for his Lordship. The call was vociferously responded to by the children. In the evening, at seven o'clock, a still larger number of young people, numbering upwards of 700 of the night and Sunday schools, assembled in the hall, where they were regaled with buns and tea, followed by pies, gingerbread, and fruit. The intervals were occupied by the singing of Christmas carols and other more

secular music, and a magic-lantern which was displayed afforded much amusement to all present. A humorous and suitable adress was delivered by O. G. Miller, Esq., which was received with loud cheering. Mr. Miller concluded by asking the children to give three hearty cheers for the Bishop and Clergy, and the Ladies and Teachers who had exerted themselves so successfully in providing the entertainment for the young people. At both meetings there was a numerous attendance of the parents of the children, and ladies and gentlemen who take an active interest in the schools.

ST. MARGARET'S SCHOOL, LOCHEE.—The scholars of St Margaret's Episcopal School here, have presented their master, Mr. David Marr, with an exceedingly handsome green silk umbrella, as a mark of their affection and esteem. Mr. Marr was appointed to this situation only in June last, and under his superintendence the school has not only increased in numbers, but since that time has also been self-supporting.

SMITHFIELD MISSION, DUNDEE.—This Mission in connection with St. Salvador's, Dundee, has now been in operation for a year and a half. There is a flourishing day and night school, numbering upwards of 100 scholars. Services are conducted every Sunday afternoon, and on Thursday evenings. The scholars attending the night school recently presented their esteemed teacher Miss M'Kay with a beautiful work box, as a small token of their affections.

CHRISTMAS AT DRUMLITHIE.—This Church on Christmas day was beautifully decorated with evergreens; above the altar, the text, "Glory be to God on High," was inscribed in large gold letters on dark blue ground with white Maltese crosses before and after each word. In the centre, between, "To God" the Lamb and banner white, the whole bordered with laurel leaves, and surrounded with a wreathing of holly, rich with bright red berries. The credence, piscina, and the pulpit, were finely wreathed with box, lignum vitæ, and silver edged holly; the font with laurel, everlastings, and Christmas roses; other parts of the Church with laurel and holly. On the altar were four green vases filled with hot-house flowers and Christmas roses which, with the two large candlesticks, produced a fine effect. Altogether, the Church had a very festal appearance. There was a baptism after the second lesson. The services throughout were semi-choral; the attendance large, the whole congregation remaining in Church till the end of the Liturgy. Helmore's hymns, ancient and modern, have been used in this congregation ever since published. The hymns used on Christmas day, were 42, 43, 44. We regret to learn that the week day services in this congregation have been obliged to be suspended, from the bad health of the very Rev. the Dean.

DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

As a strong evidence of the progress of the Church movement, we are glad to learn that already £1250 has been raised towards the Bishop's Fund, which enables this Diocese to claim a similar sum from the Church Society next year. St. Andrews Diocese was the first to move in the Bishops' question, and to remove from off the Church the disgrace of paying £127 a year to their Bishops. Sanguine expectations are entertained by the promoters of the scheme, that £500

a year will be made up to the bishopric of St. Andrews within five years, a clear proof the estimation the Bishop is held in. Might not other Dioceses go and do likewise?

DOUNE—EPISCOPACY.—Meetings for this form of divine service were commenced here last Sunday (27th November). A large number of people were present. The seats of the chapel were all taken up, and a good many had to stand during the service. The Right Rev. Charles Wordsworth, Bishop of St Andrews, and the Rev. Mr Malcolm of Dunblane, officiated. Books had been placed in the pews for the use of those who might be present. The Bishop preached from 1 Cor. i. and 23. It was a real pleasure to listen to the discourse. The leading topic was "we preach Christ crucified," and the manner in which the interesting topic was discussed, to the close, indicated a gifted mind finely cultivated, as well as a sincere and earnest purpose to diffuse the knowledge of the great saving truths of the gospel. The service throughout seemed to be regarded with deep interest; and many, if not all, present thought the music had a very fine effect, quite in harmony with the object of the meeting—divine service. This was the first meeting the Episcopalians have held here for seventy-three years. The last clergyman who served that Church at Doune was Bishop Rose, and he died in April 1791. He is of happy memory in this district, and everybody who has anything to say of him, says it with a kind word. He was long connected with the place. According to Keith, Mr Charles Rose, was consecrated bishop of Dunblane in 1774, and he had formerly been a servant of the Church at Doune. After 1776, it is said that Bishop Rose succeeded Bishop Alexander as Bishop of Dunkeld, and that he continued in this charge till his death. Whatever his other duties and engagements were, he must have cultivated acquaintance and friendship extensively with the people of this neighbourhood, for in many families, even at the present time, his honoured name is still a household word. It is probable that he died here; it is certain that his mortal remains were laid in the old church-yard of Kilmadock. About thirty years ago his grave happened to be opened, and his remains were then identified, from the circumstance of a healed fracture in a leg bone. It was known that the Bishop had met with an accident one time on his way home from Stirling to Doune, whereby one of his legs was broken not far above the ankle. It is sometimes curious to notice how errors arise and find their way into circulation as facts. It has been said that Bishop Rose's dwelling-house here was that house in Chapel Street upon the north side, and the next east of the Methodist Chapel. But that is quite a mistake. A clergyman did live there, but it was not Bishop Rose. It was the Rev. David Telfar, the first ordained minister at Bridge of Teith. Mr Telfar was connected with Bridge of Teith from 1747 till 1773, though part of that period was occupied with a mission to Pennsylvania, North America, where he afterwards settled when he finally left Bridge of Teith in 1773. The house of Bishop Rose was a large plain-looking building, one angle of which was distant from his chapel only about three or four feet, where a little gate hung over the way into the garden. Both house and Chapel were removed about ten years ago. The site of both

was within a few yards of the present South Free Church (originally the Old Light Burgher Meeting House). In the little old thatched chapel of Bishop Rose there were two compartments, the one with a deal floor elevated a few feet, the other upon the level of the ground with an earthen floor. The pulpit stood midway between the compartments. In those days there was a carriage way to the chapel from the Little Bridge along by the head of the piece of ground east of the Dragon Burn, now partially taken up as garden ground. In those days, too, family carriages were as common in Doune on Sunday as the autumn leaves are in Valambrosa. But a few links still remain to connect the present with the past. At least one person is yet alive in this parish who was baptized by the good old Bishop Rose; others tell that he performed that rite in favour of their parents. Old books are being turned out of dusty corners as relics of Bishop Rose's chapel, and also of the old family connection with the Episcopalian body. One book shown is said to have lain in the Bishop's chapel for forty years. After Bishop Rose's death, in 1791, his chapel came to be used as a private dwelling-house by an old retainer of the body, whose family held possession of it till the chapel was taken down about ten years ago.—*Stirling Journal.*

DIOCESE OF ABERDEEN AND ORKNEY.

Candidates for Holy Orders will be examined in the subjects hereinafter stated.—*Nota.* A few books are mentioned rather for guidance than as being themselves subjects of examination. It will be the object of the examiners to ascertain, as of primary importance, that the candidates have acquired such knowledge of the subjects specified as may be applied to the practical duties of their holy calling.

I. *The Holy Scriptures.*

1. The Old Testament historically and doctrinally in its connexion with the New Testament. Tomline's "Introduction to the Study of the Bible;" Graves' "Lectures on the Pentateuch;" Henry John Rose's Hulsean Lectures on the "Law of Moses, viewed in connection with the History and Character of the Jews, with a Defence of the Book of Joshua;" Dr. Hannah's Bampton Lectures; Lee on Inspiration and on Miracles; Prideaux's Connection; Rev. J. Collinson's "Observations on the History of the Preparation for the Gospel and its Early Propagation."

2. The whole of the Greek New Testament—a fair and competent knowledge of the Greek Text required.

3. Criticism and Interpretation. Bishop Marsh's "Lectures on the Criticism and Interpretation of the Bible."

II. *Evidences of Christianity.*

Paley's Evidences and Horæ Paulinæ; Archbishop Sumner's Evidences; Bishop M'Ilvaine's Evidences; Leslie's "Short and Easy Method with the Deists:" Butler's Analogy.

III. *Ecclesiastical History and Polity.*

1. The first four centuries, specially the errors and heresies of the period and their condemnation. Mosheim's Ecclesiastical History; Burton's Ecclesiastical History of the First Three Centuries; Bingham's Antiquities.

2. The Scottish and Anglican Churches. Bishop Burnet's "History of the Reformation;" Blunt's "History of the Reformation of England;" Hooker's "Ecclesiastical Polity," especially book 5;

Palmer "On the Church;" Skinner's, Russell's, and Grub's Histories of the Church of Scotland; Skinner's "Annals of Scottish Episcopacy."

IV. *Orders and Jurisdiction of the Clergy.*

Hugh James Rose's "Discourses on the Commission and consequent Duties of the Clergy;" Dr. Moberly's "Sayings of the Great Forty Days;" Epistles of the Apostolical Fathers, Clement, Ignatius, and Polycarp; Courayer's "Validity of the Orders of the Church of England;" Palmer's "Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches Vindicated against the Objections of Dr. Wiseman."

V. *The Book of Common Prayer.*

1. History and doctrine of the Prayer Book. Palmer's "Origines Liturgicæ;" Freeman's "Principles of Divine Service," part 1; Cardwell's "History of the Conferences on the Book of Common Prayer."

2. The Creeds and Thirty-nine Articles. Pearson on the Creed; Bishops Burnet and Harold Browne on the Thirty-nine Articles; Dr. Magee on the Atonement; Commonitorium Vincentii Lirinensis.

3. Liturgy and Worship. Wheatly on Common Prayer; Scandret's "Sacrifice the Divine Service; Dr Bisse's "Beauty of Holiness in the Common Prayer; Sparrow's Rationale.

4. The Sacraments.

a Baptism. Wall "On Infant Baptism;" Bishop Jolly's tract on "Baptismal Regeneration;" Dr. Pusey's tract on "Regeneration."

b The Lord's Supper. Bishop Jolly's "Christian Sacrifice in the Eucharist;" "Catena Patrum, or Testimony of the Writers of the later English Church," in tract 81 of the Tracts for the Times; Introduction to Part II. of Freeman's "Principles of Divine Service;" Skinner's "Dissertation on the Office for the Sacrament of the Lord's Supper."

VI. *The Pastoral Office.*

Bishop Burnet's "Pastoral Care;" Bishop Mant's "Clergyman's Obligations;" Hugh James Rose's "Commission and consequent Duties of the Clergy;" Blunt's "Parish Priest;" Herbert's "Country Parson."

VII. *Defence of Church Principles.*

Archbishop Laud's "Conferences with Fisher the Jesuit;" Palmer's Letters to Dr. Wiseman, "The Church of Rome in her Primitive Purity compared with the Church of Rome at the Present Day," and Milner's "End of Controversy refuted," by Bishop Hopkins;" Preface to the third or subsequent editions of Dr. Moberly's "Sayings of the Great Forty Days;" Hickes' "Two Treatises on the Priesthood," and "Letters to a Popish Priest;" Sage's "Fundamental Charter of Presbytery Examined" (Spottiswoode, Society edition); Skinner's "Primitive Truth and Order;" Calder's "The Priesthood of the Old and New Testaments."

VIII. *The Latin Tongue.*

Candidates will be expected to construe a prescribed brief portion of some classical Latin author, probably Horace or Cicero; also of Grotius "De Veritate," and to write a short exegesis in Latin on any prescribed Christian doctrine.

IX. *In English.*

To write a short sermon, such as they would preach to a congregation on any prescribed text.

Church Association.

The first general meeting of The Church Association was held in Douglas' Hotel, Market Street, Aberdeen, on Wednesday, the 11th ult., when the Association was

formally inaugurated, the general committee and office-bearers, &c., elected, and a code of rules drawn up and sanctioned. The business of the meeting was commenced by prayers for divine guidance and unity. Thereafter the provisional Chairman stated briefly the reasons which seemed to call for the establishing of such an association in Scotland, and why a mere branch of the English Church Union would not and could not meet the wants of the Church in Scotland. In doing this, the Chairman begged emphatically to deny that there were any, even the slightest, grounds for some adverse reports regarding their intentions and purposes, which had been in some quarters industriously circulated. First, it had been said that this Association was designed to be an organised opposition to the Scottish Episcopal Church Society. Now he (the Chairman) was certain that such a preposterous idea had never once entered into the mind of any one of them. *The Church Society* is the canonical financial society of the Church in Scotland, was an institution deserving all praise and support, and so far from wishing to interfere with its working, or in the slightest degree to mar its success, he was certain he could answer for one and all of them, that it had their entire goodwill and hearty co-operation. But as it is no part of the work of the canonical society of the Church to undertake and practically work out the means necessary to meet successfully the ignorance which so widely exists in the Scottish mind regarding "the true Catholic doctrine and principles of the Church," and as there is no society or association which applies itself to this work—a work which can be effectively carried on only by united action—it has appeared to us that the time has come for establishing an association, whose work it shall be "to conserve, enunciate, and maintain in the Church," and to spread abroad as widely as possible, full and accurate information concerning the doctrines, ritual, and polity of the Church as embodied in the Book of Common Prayer, &c. This, then, is one of the most clamant reasons for the inauguration of the Church Association; and he felt assured that the need of such an association would soon be seen and acknowledged by very many who at present were opposed to it from gross misapprehension of its purpose and aims. It has also been imagined, nay, asserted, that the proposed association is of "a most revolutionary character"—that is to say, that the association is intended to furnish machinery for interfering with the Bishops in the exercise of their proper authority and functions. This, again, is a misconception and misrepresentation of our purposes and intentions, as absurd and untrue as the former; for, instead of this, the association trusts that, by combining and gathering into a focus the widely-diffused but hitherto weakly expressed Church sentiment, which exists among the members of the Church in Scotland, to be able, in some degree, to afford *moral support*, and, in some cases, even *means of guidance*, to the Bishops in the exercise of their authority and functions as the divinely-appointed governors of the Church. He (the Chairman) did not think it necessary to pursue this subject further, as the regular formation of the association, and the enunciation of its principles in the rules to be adopted, would speedily dissipate the misconceptions which might at present exist as to its real pur-

poses and ends, which are none other than the maintenance, enunciation, and propagation as widely as possible, of the "true Catholic doctrine and principles of the Church."—An address from the provisional President, G. J. R. Gordon, yr. of Ellon, was then read by the Secretary. In this address Mr Gordon dwelt chiefly on the great need of such an association in Scotland, if the Church is ever to regain her rightful position in this country, and the *ignorance* which so widely prevails regarding her true character and claims is ever to be removed. It is, then, he said, to remedy this great fault of ignorance that our association is to be formed—that is to say, to place the Church before the people in "doctrine, ritual, and polity"—whenever opportunity for doing so occurs, as she really is, and not in the travestie that she has been condemned, by ignorance of her true principles, in these important respects to wear. —The necessity for this is evident, if the Church is not to be made to abdicate her true place and eternal rights. Hitherto we have been content to consider ourselves as a barely tolerated body, and have submitted to the denomination and the *status* of a mere sect, as is proved by nothing more clearly than by the hitherto almost universal designation of "chapel" applied to our churches, equally with the places of worship of Protestant sectarians and Roman Catholic schismatics. It is time we should emerge from this false and unworthy position, and assert the rights and privileges of the Catholic Church; and in order to do this in Scotland, it is necessary, as elsewhere—as in England, for instance—that Catholics should unite and associate themselves to do the work which the Church's own peaceful character and worldly poverty forbid her to undertake. It has been said we are too small a body for the successful working of that machinery which answers so well in England, and that if something must be done, a Northern Branch of the English Church Union would be preferable to an independent association which we are now occupied in founding. In answer to this reasoning, I would urge that, admitting the fewness of our numbers, that is, in my opinion, an additional reason for our associating ourselves for our mutual defence, and that the idea of a Northern Branch of the English Church Union has been already tried in this city, and has failed. Our motto, it seems to me, should be that of another association in the South, which began from as modest and seemingly hopeless an origin as our own, but which has grown to occupy a place of the highest consideration, and now influences the whole wonderful ecclesiological movement of these kingdoms—the encouraging motto I mean, "Surge igitur et fac, et erit Dominus tecum."—The address, of which the above is a very brief abstract, was ordered to be engrossed in the minutes. The meeting then proceeded to the election of office-bearers and the general committee for the present year. A list of these, together with the code of rules adopted for the management of the association, was ordered to be printed for immediate circulation. Upwards of forty members were enrolled; and as several ladies had written to the Secretary requesting to be admitted as members, it was resolved, after due consideration, to admit ladies as ASSOCIATES, and to utilise their services in the way that is done in several similar Church associations in England.

DIOCESE OF GLASGOW AND GALLOWAY.

THE annual Christmas presentation of prizes to Sunday scholars, in connection with the Church here, took place on the evening of Saturday, 31st ultimo, and at the same time, there was the usual distribution to deserving poor, of provisions, coal, money, &c.—*Kilmarnock Standard, January* 7, 1865.

CHRISTMAS DECORATIONS AT KILMARNOCK. — HOLY TRINITY CHURCH. —The decorations of Holy Trinity Church, Winton Place, are chaste, elegant, and in keeping with the edifice and the occasion. The taste displayed in all the devices is most refined, and the admiration which was bestowed on them proved a higher and more graceful compliment than our poor pen could pay to Mr. and Mrs. Penny, under whose supervision they were made, and who drew the plan of the whole embellishments. The *tout ensemble* of the church viewed from the organ gallery, is truly magnificent, and beauteous. We will endeavour to give our readers a general idea of the fairy-like garniture with which the walls of Winton Place H. T. Church were clothed. Entering the door, immediately opposite on the south side, is an illuminated text "His name shall be called Jesus," suitably embellished with holly devices. On the centre panel of the wall is a beautiful tinted and gilt monogram I. H. S. with cross, and surmounted by a prettily cut crown. Above this is a handsome evergreen double triangle, and the whole is surrounded by circular devices and evergreens and holly. Over the vestry door is a scroll "Glory to God in the highest," and the rest of the south wall is most tastefully covered with evergreen devices, star shaped, triangular, circular, and cruciform. Over the reading desk—which by the way, is a recent erection, and a most elegant piece of workmanship, beautifully carved in oak—is another illuminated scroll "The Word was made flesh," with numerous ornamental figures in holly about and around it. Corresponding to these, and over the pulpit is the scroll "God of God, light of light." Down the north side are every variety of device, in every variety of evergreen, relieved by the following illuminated scrolls —"Hosanna to the son of David," "The Prince of Peace." On the centre wall is another beautiful monogram in pink and gold— I. H. S. The whole of the chancel is profusely wreathed. The east window, the main arch, the pulpit and lectern, and the whole of the windows are gracefully hung with wreaths of evergreens, nicely relieved with the pretty red berries of the holly. On either side of the east window is richly decorated trellis work. Turning to the organ gallery, the visitor is struck with the tasteful manner in which it is garlanded, as also with the scroll—"Glory to the new-born King." On either side of the west window are the texts, "Unto us a child is born," and "Unto us a son is given." The pillars supporting the gallery are wreathed with evergreens, and the font is chastely decorated and surmounted with the holly crown. The church should be visited by all our readers who love the beautiful in decorative art, and we can say that it has only to be seen to be admired. —*Kilmarnock Post, December* 31, 1864.

CHRISTMAS DECORATIONS.—In Glasgow all the churches are now decorated at Christmas; and from the crowds which attend them on

Christmas-Day, it would seem that much interest is felt in the decorations by the community at large. With one exception, the Glasgow Churches are not well suited for such displays; yet much taste has been shewn, and the general effect is excellent.—At St. Andrew's—the oldest of them—the most prominent feature is the altar. The pillars are wreathed, and there are some good devices.—At St. Mary's, besides very tasteful wreathing of the pillars, font, &c., there are at the east end three scrolls bordered with holly; that in the centre, immediately above the altar, bearing the inscription, "Immanuel, God with us," and surmounting a beautiful large cross of red berries; while the other two (one on each side), have the inscriptions, "The child Jesus," and "The Son of God."—At Christchurch, the decorations are effective, though there is less to call for special remark.—But at St. John's, where the Architecture admits of more ecclesiastical harmony in such things, full advantage has been taken of the opportunity thus afforded. In particular, a very beautiful rood screen deserves notice, while the font, the pulpit, and the pillars are all admirably decorated.—At the East End, the devices are also very good.—On the 27th and 28th December, the children attending St. Mary's Sunday Schools were entertained at two Christmas Festivals, the one held in the large schoolroom of the "Bishop's School," the other at the Infant School in the Cowcaddens; at the former, there were also present about 60 children of the Sunday school in Bedford Street, on the south side, taught by members of the Church Institute. There was some excellent music, consisting of Christmas carols and glees; a great entertainment was afforded by a magic lantern, shewn with great kindness by Mr. Law and Mr. Robert M'Ewen. The second day's feast was reserved for the youngest children, under seven years of age, for whom a magnificent Christmas tree had been provided, laden with suitable presents. On both occasions the children were addressed by the Incumbent.

ST. MARY'S, GLASGOW.—On St. Thomas's Day, the Bishop of Glasgow held an Ordination in this Church, when the Rev. W. H. Richardson (formerly a student of Trinity College, Glenalmond), who has been Curate of St. Mary's for the last eighteen months, was ordained Priest. Morning Prayer was read by the Incumbent, the Rev. R. S. Oldham, M.A., and the sermon was preached by the Bishop, who was afterwards assisted by the Dean of Glasgow, in the administration of the Holy Communion, and by the Dean and the other clergy present, in the laying on of hands. A special interest attached to this ordination, from the fact of Mr. Richardson's being the first gentleman ordained Priest in Scotland, since the passing of the late Act of Parliament, by which the Scottish Disabilities were removed. The same gentleman, who, last year sent £100 to the Incumbent of St. Mary's, to be spent in Christmas gifts to the poor, again this Christmas sent the same sum to him for the same purpose; and out of his bounty, about 150 poor families received presents of coals, blankets, flannel, tea, and Christmas dinners.

CORRESPONDENCE.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

SIR,—I beg to request the insertion in next month's *Guardian*, of a contradiction of a statement in your last number to the effect that while, this year, "the Church Society's *maximum* grant has been £65, *every* incumbent has received a grant, whose stipend, irrespective of a parsonage, did not amount to £120." To my certain knowledge, *one* incumbent, without a parsonage, and whose stipend, from all sources, for the past year, has amounted to no more than between £20 and £30, has been refused even a farthing of assistance from the Society; and this, notwithstanding that his congregation has lost by its contributions to the Society's funds within the past twelve months, between £9 and £10.—I am, Sir, your obedient servant,

January 9, 1865. A LAYMAN.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

SYNOD OF GLASGOW AND GALLOWAY.

THE following has been sent us by Mr. Hay as a commentary upon a report of the Glasgow Synod supplied to us by our cotemporary, the *Glasgow Herald*. As our cotemporary admitted a similar letter into its columns, we allow Mr Hay to give his commentary, with the understanding that no further communications will be made to us upon it. —[ED. *S. G.*]

SIR,—In the report of the above Synod in the October number of the *Scottish Guardian*, there is an ex parte statement of a certain matter, which was expressly declared at the Synod to be private. As this public report of a private matter does not tell the "whole truth," and therefore does not tell the truth, I beg to supply the omission. Without my consent, the matter could not have been discussed at all in Synod; but at the earnest private entreaty of Mr. F. P. Flemyng, I allowed him to make in my name the following statement, written by himself:—"It having been stated to me that it is the feeling of the Clergy of the diocese that the language and tone of some pamphlets recently published by me are unjustifiable as used by a presbyter towards his bishop; that whilst I decline to make any allusion to these documents themselves, their contents, or the circumstances under which I was led to write and publish them, and perfectly independent of the consideration of the merits or demerits of the case itself; I am willing to withdraw these pamphlets, without in any way (by so doing), prejudicing my own position in the grievance under which I consider myself now placed." Along with this statement, and in consequence of what had previously passed between us, I gave to Mr. Flemyng the following memorandum of what I claimed as my due, and of what I would be satisfied with as an adjustment of the dispute between myself and the bishop, viz,—"1. Payment of balance of minimum stipend for the years 1863 and 1864; 2. School-building grant of £75 from the Church Society as soon as its funds will allow it." The foregoing facts will shed a new light on the *Scottish Guardian's* report of the matter.

What the *Scottish Guardian* says about "any steps which the Bishop may deem it necessary to take in his judicial capacity" is new to me. Sitting at the distance at which I sat, and closely engaged almost the whole time listening to, and weighing the joint urgings of three or four clergymen who sat near me, the reference to judi-

cial steps on the part of the bishop may have been made as your report puts it, without my observing it: but I certainly understood that *I* was the party who was supposed (and rightly supposed), to be about to resort to legal measures against the bishop, and that the bishop wished only to reserve his rights (sic) against that contingency. In the face of a threatened prosecution, the withdrawal of the pamphlets would be the act of a writer who stated what he knew not to be the fact, and as I decline to lie under such an imputation, and have published in these pamphlets only the simple truth, I here publicly announce that so long as anything is said in the *Scottish Guardian* or elsewhere about "judicial steps," (the phrase is not mine), on the part of the bishop, I will not withdraw the pamphlets in question.—I am, &c.,

WILLIAM HAY.

Parsonage, Baillieston, 28*th December*, 1864.

The following are the remarks of the *Glasgow Herald* of 2d Sept.:—

"The report to which Mr Hay refers is an abbreviated, but not an *ex parte* one. Our reporter stated that it was intimated, on behalf of Mr Hay, that he 'was willing to withdraw certain pamphlets,' and this is not denied by Mr Hay himself. The remainder of the report on this subject consists of the resolution to which the Synod came, and which Mr Hay comments upon, as if the language was ours. Mr Hay has no right to declare the proceedings to have been of a private nature. In point of fact, they took place in open court, and the court itself issued no injunctions regarding them. We insert Mr Hay's letter, therefore, not because he has any right to claim its insertion, but merely as a matter of courtesy and indulgence on our part."

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

DEAR SIR,—At the meeting of the Church Society on the 14th instant, it was my intention as a member, to have requested the record of my protest against the grant of £35 for stipend aid made to Blairgowrie, by the "Committee on Claims;" but a Lay friend thought it better not to delay the proceedings of a general meeting by doing so.

I have now to record my protest through your columns, to the Church at large, against this grant, on the ground that the money of the Church Society is thereby misapplied, and a strain caused to meet this case, on Rule IV., S. 1 of the Society, and on Canon XI., II., on which that Rule is based.

Blairgowrie is a Charge which cannot be characterized as one "struggling with pecuniary difficulties." The Incumbent lives absent therefrom—7 miles distant—and is occupied from the Monday morning until the Saturday, taking a part in the duties of a large and lucrative private Boarding Educational Establishment.

The very Rev. Dean Ramsay did not labour hard, five and twenty years ago, to get up the Church Society, for the purpose of aiding charges in the present circumstances of that of Blairgowrie; and his "Earnest Appeal" of last year was not made, in my humble opinion, to encourage and aid absenteeism in any of our charges.

As to the Episcopal Government of this and other like cases, I have *no right* to enter upon, whatever my private opinion as a Layman may be.

Now that our Civil Disabilities are removed, and the Clergy left with full liberty of action, both they and the Laity must, henceforth, recognize the Missionary

position and the Missionary *duties* of the Church in Scotland; the one, in the spirit of the *responsibilities* attaching to their Ordination Vows; the other as called upon to support and advance the Church as being the "Pillar and the ground of the Truth."

The day has gone by when the "Witness of the Church," in this country, can be confined to a mere cold and formal Sunday service. This deadened mode of working the Church, will no longer satisfy the earnest portion of the Laity—onward progress, and real clerical work, must now be the motto—and the day also has gone by when those of our earnest and working Clergy, will continue, calmly, to be chilled and disheartened in their desire to gather together our poorer members, and many more who desire to come with them—by Laymen replying to such appeals, that "they do not want the Poor!"

Both Clergy and Laity have, therefore, duties laid upon them at the present day, such as they have not had for many generations.

More, much more, is required and expected from our clergy, as a whole, in the present position of the Church in Scotland, and in the present general aspect of ecclesiastical feeling around us. Much more, therefore, is required of the laity, as a duty in these circumstances, to aid in the work *laid upon* the Church. The full support and sympathy of that class *will* be given them. "In unity and in strength" only can she ever make her influence felt. Then only, in the true spirit of the gospel of her Master, will she really meet those duties, those responsibilities which, in the providence of God—if there are "signs in the times"—are evidently being cast upon her.

Therefore, in the words of the royal Psalmist, I "pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, *and* prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace *be* within thee. Because of the house of the Lord our God, I will seek thy good."—I am, &c.,

WM. G. DON.

St. Margaret's, Broughty-Ferry,
22d December, 1864.

THE FINANCE OF THE SCOTTISH EPISCOPAL CHURCH.

January 12, 1865.

SIR,—I cannot help saying that I think our friends in the provinces are not a little unreasonable in passing such severe and indiscriminate censure upon their friends in Edinburgh in the recent decisions of the Committee upon Claims. Mr Jamieson and Mr James Stewart are the individuals selected in especial for attack and denunciation. Now, I think Mr Jamieson and Mr James Stewart are deserving of the highest praise from the church—men of business, whose time is money, who have raised themselves by their own talents to a high and honourable position in life, and have bestowed an amount of labour upon the work of the Church which would put many of the complainants to shame. Nor do I see that they are to blame. The Committee upon Claims were selected from each of the dioceses; and it appears to me that the *real blame* lies with the provinces themselves—that they did not give their representatives sufficiently definite instructions. It was the Committee upon Claims that decided all matters.

But, then, it is said, "We were told we were a set of country boobies, and that we understood nothing of accounting—that it was an accountant's question, and had better leave to us to *settle*, and not take up our time with unnecessary discussions." Well, then, we say, if this be the case—which we by no means grant—if the Committee upon Claims submitted to such treatment, they deserved all they got. If a man

will not stand up for his own *as a man*, he deserves to lose it. But the *real* truth is, that the provinces were to blame for it all. They delayed transmitting the money till within two days of the 15th November—the day of distribution; and things had to be settled as best they could.

I am very far from saying that the decisions are all defensible, or from saying that many are not open to grave exception, more especially the division of the Bishops' incomes; but I think Mr Jamieson deserves great credit for having prepared such a settlement as he did, and made such few mistakes.

But there is a constitutional remedy for all our grievances provided by our constitution. Our Church has a clear right to manage her own affairs in conformity with the will of the majority. The course is not to grumble, but to find out some means of putting matters right. We must have no more divisions of money by a kind of scramble. Our money matters, at any rate, must be managed upon the regular principles of business.

The Standing Committee of the Society is empowered to assemble to transact business. The secretary has power to convene a meeting of general committee. At a month's notice, a general meeting of the Society can be held on the requisition of ten members. All these are the constitutional modes of dealing with grave emergencies, and it appears to us very expedient that some of these courses should be taken to deal with a grave crisis such as we have entered upon.

The beginning of everything is always the hardest part of the struggle. The movement in 1864 has undoubtedly made a great stride. We have entered upon a new era in the history of our Church. The old machinery has become ill-adapted for the new state of things. What answered well in 1838 does not work well in 1865. By caution, patience, good temper, and perseverance, all the obstacles will be by degrees overcome. Then, it must be remembered that the new scheme is very much experimental. It appears to me of great importance that some alterations such as these should be made: That the Court of Appeal upon claims should not be held immediately after the session of the Committee upon Claims; that ample time should be allowed for the General Committee to have information upon each case; that each grievance should be heard and decided upon its own merits; and that representatives of the press should be present. Then, it appears to me a matter of great importance that a permanent executive should be appointed. A Standing Committee, "being members of General Committee residing in or near Edinburgh," is too indefinite a body. The popular notion of our being a "hole and corner" affair would be exploded by the publicity of our actings.

What other religious bodies in this country take a fortnight to settle, we huddle over in a few hours by a kind of scramble; and often scant justice is done. The present movement has been a movement made by the press. Everything now must be open and above board. Our whole position as a religious community is at present provisional. We are only recovering by slow degrees from the penal laws. It is far better our progress should be gradual and under the eye of the public. There is no advantage in concealing our faults, or glossing over our errors. It is only by discussion in the press and by kindly co-operation that we can, animated as we are by the thought that we are doing a work of God, direct our onward course, following in the paths of the constitution and in obedience to the constituted authorities of the Church. If mistaken decisions have been lately passed, all we can say is, we have done our best. We are willing to be instructed for the future; but I do not think Mr James Stewart and Mr Jamieson should be censured for what all of us are responsible, always supposing we have erred at all.—I am, &c.

HUGH SCOTT, of Gala.

NOTICES OF BOOKS.

"On Shakspeare's Knowledge and Use of the Bible." By Charles Wordsworth, D.C.L., Bishop of St. Andrews. Second Edition Enlarged.

In our number for June, we reviewed Bishop Wordsworth's work then recently published. It has since, we are glad to see, reached a second edition. The labour of the Bishop has obviously been a labour of love, and it will be appreciated accordingly. In his preface he quotes a well-known saying of one of the best of English Prelates—Archbishop Sharp of York—regarding Shakspeare and the Bible. Few beyond the disciples of one narrow school will now be disposed to question the aptness of the Archbishop's dictum, or the propriety of the Bishop's devoting a portion of his time to a work like the present. Every judicious critic will admit the frequent occurrence of passages in Shakspeare's writings, which he would fain blot out, but the general scope and tendency of these writings are beneficial in their religious, moral, and political aspect. It is not necessary to contrast him in this respect with authors of an opposite character, such as a popular poet of the present century, who debased great powers by systematically devoting them to the depreciation of every thing which Christians and Englishmen hold dear. Let him be compared with one who undoubtedly as a poet ranks next to him. No one who has been trained in the principles of the English Church, and who is attached to the principles on which the English monarchy is founded, will have any hesitation in coming to the conclusion that Shakspeare, not Milton, is the great religious poet of our country. Bishop Wordsworth has worthily discharged an agreeable duty by pointing out not only the similarities of thought and expression in Shakspeare and the English translation of the Bible, not only his intimate acquaintance with the facts and language of the Sacred Book, but also the influence of that Book in forming the whole mental character, and moulding the opinions of the poet.

OUR readers, we are sure, will be interested to learn that the Bishop of St Andrews' Charge, which appeared in our number for October last, is being translated into Welsh by the *Society for Promoting Christian Knowledge*, at the request of the Bishop of Llandaff, with a view to its circulation among Dissenters in the Principality. With this fact before us, we are tempted to inquire what *is being done among ourselves* to secure the publication, or even to assist the diffusion of the same and similar appeals in the country for which they were primarily designed, and in which they are certainly most needed. With stipends such as we are still content to offer to our Bishops and Clergy, it cannot be expected that they themselves should do more than furnish the suitable material for distribution, in order to remove misrepresentation, and to vindicate our Church's position in the eyes of our fellow-countrymen. And are the laity to suffer that material so provided shall be made available in Wales and not in Scotland? Let it be remembered that our own publication of the Bishop's Charge, though it secured for it a general circulation among our own people, is quite insufficient, and that it is to be found nowhere else in a complete and permanent shape. But we refer to that Charge simply as an example, and in order to enforce the suggestion which we desire to make. It is high time that a fund should be raised for the express purpose of securing the publication, and still more the circulation, of Tracts and Books, such as the Bishop of St Andrews and others have made ready to our hands. Nor need we now be afraid of giving offence by such a step. There is happily in many quarters at the present time a great desire to receive sound information upon Church matters—a much greater desire (be it said to our shame) than we have shown to give it. And there are other questions besides those of Church government which are pressing to be dealt with—for instance, the great question of Liturgical worship, the question of Confirmation, and questions of the history of the Church in this country, both before and since the Reformation.

THE EDITOR OF THE "SCOTTISH GUARDIAN."

THE

SCOTTISH GUARDIAN.

MARCH, 1865.

We are happy to have it in our power to state, that within the last few days the Primus, as President of the Church Society, has had an interview in Edinburgh with the members of the Committee on Funds, many of whom were also members of the late Committee on Claims.

The Primus, we are informed, was induced to seek this interview in consequence of the dissatisfaction which had been felt and expressed in many quarters at the way in which the Funds placed at the disposal of the Society towards Endowment had been disposed of at the last meeting of the General Committee. We have reason to believe that it is the intention of the Primus to make known to the Society the result of his conference with the Committee on Funds, and he hopes the explanation which will be in his power to offer may prove satisfactory, and may tend to remove the misgivings which the late distribution may have created in the minds of any members of the Society.

THE BUTESHIRE ELECTION.

The return of Mr. Boyle at the head of the poll for the county of Bute, will, we feel assured, give general satisfaction to all Churchmen.

As the organ of the Church in Scotland, we profess to hold no political opinions; and we have only deviated from our usual course, in recording in our columns the various accounts of the political contest in Bute, to show our respect for a gentleman who has made more sacrifices for our Church than any other man within its pale. We say this guardedly, and with a full knowledge of facts.

The very "pronounced" and bold line he has throughout taken, augured ill for his success in the old head-quarters of the Covenant. In the Isle of Cumbrae, one would have expected not six votes would have been recorded, with the College before the public. With his characteristic boldness, he avowed his religious opinions upon the hustings and the public hall; and so far from this affecting his return, we had him returned by a larger majority than his Presbyterian predecessor.

The most remarkable occurrence of all, was the poll at Cumbrae; we find it standing 73 in favour, and eight against!

Such facts are worthy of record. They reflect great credit upon the Presbyterians of Bute, Cumbrae, and Arran. It was a cheering sign to see Presbyterian Ministers, both of the Established Church and Free Church, accompanied by their elders, escorting him to the hustings, and recording their votes for him along with good old Dean Hood.

It is a moral lesson to other members, whether of the Liberal or Conservative parties, that the people honour a man for sticking up for his own Church; and the fact of no one having answered the letter of Mr. Cazenove proves very clearly the absurdity of the charges alledged against the College.

BUTESHIRE ELECTION.

NEVER before has party feeling run so high, or shown itself more bitterly in Rothesay, than in connection with the present election; arising, unquestionably, from the introduction of theological questions into the arena of politics. It is painfully apparent that the contest has been the means of creating the most serious heartburnings in some of the congregations, and even of breaking up friendships—for the time at least. The *odium theologicum*, which the Free Church clergy were the first to stir, has produced the bitter fruits which were to be expected; and the members of the United Presbyterian Church, a body which, of all others, might have been expected to devise and carry out "liberal things," has in some instances shown the grossest spirit of illiberality. The shameful treatment of the Rev. Mr. M'Nab, the senior minister of the U.P. congregation in Rothesay, by the elders and managers, is a glaring instance of phrensied bigotry. The reverend gentleman was waited upon by a deputation from the kirk-session and managers of his church, asking him to vote for Mr. Lamont. The clergyman, who has just entered the

fifty-first year of his ministry, not wishing to mix himself up with party politics, said he did not intend to vote for either of the candidates. The deputation were very angry with the old gentleman for attempting to exercise his own judgment in the matter, and twitted him with having accepted a ticket for the hustings on Wednesday from Mr. Boyle's supporters. To such a height has the rancour of these persons gone that it appears they are hinting at the resignation of their pastor. Mr. M'Nab's refusal to be coerced is the more annoying to Mr. Lamont's friends, that the reverend gentleman was presented a few weeks ago with a sum of £500 and a silver salver, besides being entertained to dinner on the occasion of his jubilee; and it was expected that, as one good turn deserves another, he would vote as he was asked on this occasion. The Free Church, too, are indignant at the reverend gentleman's daring to disobey. On Sunday afternoon, Mr. M'Nab had undertaken to preach in the Gaelic Free Church, but the congregation determined to be revenged upon the aged minister. A meeting of the members was held between sermons, and a person was sent to inform Mr. M'Nab that he need not come to the church, as he would not be listened to. Mr. M'Nab, we need scarcely say, took the hint and did not go. The congregation met in the afternoon, and, it is said, held a prayer meeting. The mob also have resented the poor minister's conduct, for the large window over the pulpit in his church has been broken in several places; and it is said that some of the members have gone to other churches. In the Rev. Mr. Balfour's (Free) congregation the spirit of dissension has also entered. One or two of the elders thought proper to vote for Mr. Boyle, and their colleagues have taken offence and resigned. Some of the elders in the Chapel of Ease have also given up their offices because the Rev. Mr. Scoular voted for Mr. Boyle. On Sunday forenoon, the Rev. Mr. Elder, of the Free Church, made reference, in the course of the service, to the events of the week. He expressed himself thankful that the community had shown such a measure of stability to their principles; urged upon his congregation to perform their duty, whether public or private, without having any fear of man; to bear obloquy and trials—even to the laying down of their lives—rather than forsake their principles; and expressed his sorrow that the community should have had any part in furthering the cause of evil!

This (Monday) morning, between eight and nine o'clock, bands of mill-girls—bare-headed, bare-armed, and in some cases bare-footed—marched through the principal streets of the town, stopping at the shops of some of Mr. Boyle's supporters, and hooting and hissing. The boys, who have all along been much better behaved, at first merely looked on, and took no part in the disturbance. Gradually a crowd collected in front of the Bute Hotel; and on the arrival of the steamer from Green-

ock, which was immediately followed by Mr. Boyle's yacht Valetta, the point of disembarkation was lined with the rabble. Mr. Boyle landed in a small boat; and he was received at the quay with hooting, groaning, hissing, and volleys of opprobrious epithets. A passage was cleared through the centre of the crowd by the police, and Mr. Boyle, accompanied by two or three friends, made his way to the hotel without apparently being in the least disconcerted. He was followed closely by the mob until he entered the hotel. The mill-girls continued yelling, cheering, hissing, and singing.

Shortly before twelve o'clock, Mr. Boyle and Mr. Lamont, accompanied by their supporters, left the hotel for the hustings, in front of which the crowd speedily assembled. On Mr. Boyle and Mr. Lamont making their appearance, they were loudly cheered by their respective supporters.

Sheriff Orr came forward and said—Electors of the county of Bute, I have now to announce to you the result of the contest here on Friday last for the honour of representing you in Parliament. The state of the poll at its close on Friday was as follows:—At Millport there were 73 votes for Mr. Boyle—(Cheers, hisses, and groans)—and 8 votes for Mr. Lamont. (Cheers and hisses.) At Rothesay there were 116 votes for Mr. Boyle, and 166 for Mr. Lamont; and at Arran there were 16 votes recorded for each gentleman. There was thus a majority of 15 votes in favour of Mr. Boyle—(Hisses and cheers)—and I have now therefore to declare to you that the Honourable George Frederick Boyle has been duly elected member for the county of Bute in this present Parliament. (Cheers and hisses.) Your member now will probably address you, and I request you will give him that hearing to which, as your member, he is certainly entitled. (Hisses and cheers.)

Mr. Boyle then commenced to speak, but he could not be heard on account of the noise by the mob.

The Sheriff then stated to the crowd that they grossly misinterpreted the feelings of Mr. Lamont and his supporters if they thought that by making noise they gratified them in any respect.

Mr. Lamont, addressing the mob, said—Gentlemen, I have simply come forward to request that you will have the decency to give the honourable member a fair hearing. (Cheers and hisses.)

Mr. Boyle then came forward and said—Gentlemen electors of the county of Bute, I appear before you to-day to express my high sense of the honour which a majority of your votes has conferred upon me by my election as representative of this county. My own is the third election of a member of the family to which I belong to sit in Parliament for Buteshire. (Hisses and cheers.) I desire at the outset to express my thanks to those who have honoured me with their confidence, and my

earnest hope that personal and friendly intercourse with those who have withheld it will do much to reconcile them to the result of the polling day, and mitigate, even if it cannot remove, the regret which they very naturally feel, that the numbers did not turn the other way. On my part, at least, no effort shall be wanting to efface all painful recollections of the contest, and in all my intercourse with those who voted against me, as well as with those who voted for me, to act as member for the county, and not merely as the representative of one section within it. (Hisses and cheers.) Let us meet on those terms so long as I continue to be your member, and I hold you perfectly free, notwithstanding rational and friendly intercourse meanwhile, to vote against me in any future contest. (Applause.) Having entered in more than one address upon most of the leading topics of the day, I shall to-day confine myself to two remarks, which I commend to your favourable consideration. In the first place, I entirely disclaim, as a Conservative, the existence of any such compact with the Irish members as was referred to by my honourable opponent; and if you wish the same sentiment put in a more practical form, I shall only say this, that any division list for giving effect to the treaty would not contain the name of the member for Buteshire. (Applause.) I say this on the assumption that it would be of such a nature as to fail to receive the support of the Liberal party—a support which would entirely rob it of the character of a party payment. The next remark I wish to make is, that the introduction of the name of the Chancellor of the Exchequer, Mr. Gladstone, as his future ideal Premier, by my honourable opponent, gave me much satisfaction, at least in one respect. It placed on a sounder, a more just and liberal footing, one of the questions which, however irrelevant to practical politics, has caused no small amount of heartburning among us. If the destinies of this great empire—if the appointment of the bench of English bishops can rightly be confided to that great statesman—I am at a loss to see why religious convictions, substantially the same as his, should be held to incapacitate a private member from sitting in the House of Commons. Gentlemen, my political programme is before you in my address and in my speeches. My religious faith I have stated without compromise, without concealment. My acts and my words throughout have been seen as though I had been within my own grounds at Cumbrae. You may therefore the more readily believe one who has not moved out of his path to secure a vote, or said a word against any body of Christians in order to catch a passing cheer, when he now concludes by assuring you that in all political questions affecting the established and non-established communions of Scotland, you will never realise that he is not a Presbyterian, except it be by that impartiality which can sympathise with both because personally identified with neither. (Applause and hisses.)

MR. BUCKLE'S ATTACK UPON SCOTLAND.

MANY of our readers will, on the first glance at the above title, be inclined to regard us as persons who are seeking to rekindle the embers of a contest that has long since died away. Mr. Buckle's book, it may be urged, was published some four or five years ago, and its author is no longer living. Let, then, the question agitated by him be left to slumber in obscurity.

But to speak thus, is to assume that Mr. Buckle's writings, and the doctrines contained in them, are becoming obsolete. Now, as regards the two volumes composed by him, we must remark, that the editions at present lying before us, bear in their title-pages the date of 1864. Nor can any one who has the slightest intercourse with men of science for a moment imagine that the theories of *Positivism* supported by this author are perishing. On the contrary, they are warmly advocated in many quarters, and, we regret to observe, favoured by some men of high scientific attainments. It is evidently the conviction of this fact which has recently led the Duke of Argyll to lecture and to write upon the subject. We are so often compelled to express our grounds of difference from this noble author, that we have a real pleasure in testifying to the great excellence and value of his recent contributions to "Good Words," entitled *The Reign of Law*. It seems to us a subject peculiarly suited to his intellect, and to the particular kind of culture which his mind has received from others or has acquired for itself.

But it may be well, before we proceed any further, to consider a few of those samples of Mr. Buckle's reasonings on behalf of Positivism. We will take three:—1. His arguments on the connexion between the climate and the intellectual produce of Italy. 2. His remarks on the connexion between the price of corn and the numbers of marriages in a given year. 3. His views on the question of race.

1. On Italy, Mr. Buckle makes the following suggestions. Here is a country which is famous for its earthquakes and volcanoes. Such phenomena affect the imagination, and hence we see that Italy is the land of poets and of painters rather than men of science. Not that it has not produced these last, but that they are, out of all comparison, few in number when compared with the artists and composers of poetry. Such is the effect of nature upon the mind.

Now, to pretend that climate is *not* one of the elements that tend to form national character would be absurd. Nevertheless, a brief statement of the objections to this sweeping generalisation of Mr. Buckle's will serve to show how hasty and untrustworthy was his mode of reasoning. For, *firstly*, although it is true that Italy is volcanic, and

has suffered from violent convulsions of the soil, yet—most unluckily for Mr. Buckle, as the *Quarterly Reviewers* pointed out—the volcanoes and earthquakes have had their home in the south of the peninsula, while the great poets and artists have all arisen in the northern and central portions of the land. Dante, Tasso, Raphael, Michael Angelo, Beato Angelico, Ariosto, and, in modern times, Giusti and Leopardi; not one of these imaginative intellects was formed in that Neapolitan district wherein, on Mr. Buckle's theory, they ought to have had their habitation. *Secondly*, his assertion concerning the number of great Italian *savants* is simply untrue. Such men as Galileo and Torricelli—such as Volta and Galvani—may fairly claim to rank with Italia's greatest artists and minstrels; and if we descend to votaries of poesy and the arts of a second and third-rate order, it would be easy to make a parallel catalogue of scientific celebrities. Italy enjoyed in the middle ages the just reputation of possessing the first school of medicine in the world. On Mr. Buckle's hypothesis this school ought to have flourished in the north of Italy. As a matter of fact, it existed in the south at Salerno; which city, being not very distant from Vesuvius, ought to have nurtured painters and cultivators of song instead of physicians. It would be easy to show that Mr. Buckle's reasonings concerning Spain are about equally felicitous. But through lack of space we are compelled to pass onward.

2. On the question of marriages, Mr. Buckle's reasonings are tantamount to the following positions:—"You ordinary observers," he would fain urge, "imagine that people usually get married in consequence of their state of mutual affection. I beg to assure you that you are entirely mistaken: the number of marriages occurring in Great Britain in any given year depends, not upon the fact of men and women falling in love, but simply and solely on the price of corn. Look at the statistics of the case. When the harvest is good and corn cheap, marriages are numerous; but a poor crop, and consequent dearth of grain, makes the prices rise and the number of matrimonial unions fall off. No statistical calculations are more clear; no proof can be more cogent.

Now, it is hardly possible that a man of Mr. Buckle's acuteness, could have hoped to deceive his readers, or have succeeded in deceiving himself, by such transparent sophistry as this, unless he had been strongly and hopelessly prejudiced in favour of a foregone conclusion. He has confused, as his critics immediately pointed out to him, the fact of men and women forming a mutual affection and the perfectly distinct fact of their consummating that affection in God's holy ordinance of marriage. He gravely assumes, that the couples, who were wedded in a given year, of necessity first fell in love during that year. Why we must all be acquainted with cases where young people have waited

two, six, or even ten years, engaged, but not venturing to wed. "But at any rate," Mr. Buckle would here interpose, "the majority of these prudent pairs did ultimately get married in a year of plenty." Of course they did. Between a good harvest and a bad harvest there is financially the difference to Britain of not less than two millions sterling. In such prosperity hundreds, nay thousands, become (either directly or indirectly) participants. The peer finds his rents coming in easily: his tenants do not beg for an abatement of ten or fifteen per cent; and he intimates to one of his younger sons, that the engagement with that fair but scantily-dowered lady, which had hitherto been frowned upon, now receives his sanction, and may forthwith blossom into matrimony. The farmer informs his daughter that the preparations for her long-deferred wedding may now commence in good earnest, as he can this year spare something wherewith to stock the little farm on which she and her betrothed have long cast their yearning looks. The incipient tradesman discovers that money is easy, that the local bank will permit him to borrow at a low rate of interest, and that he may safely open that little shop over which he has long, in thought and intention, placed a comely mistress, though his design has hitherto remained in the region of dreamland. Such cases, and hundreds of a like character, no doubt, vastly increase the list of wedded couples. But these people did not, as Mr. Buckle absurdly imagined, have their affections aroused in consequence of the abundant harvest. It was simply that such abundance gave them the means of realising what a great poet has called their

> . . . gentle wishes long subdued—
> Subdued and cherished long.

3. The influence of race is a patent fact to any who have been born, or who have even lived for some time in Scotland. Here we are familiar with the fact, that even different families and clans have long been noted for special characteristics; and what is a race, but a family upon a larger scale? To intimate to any Scotchman that the differences between the Highlander and the Lowlander arise solely from "climate, food, and soil," and are totally unconnected with blood, would seem an absurdity. That such a sentiment is justifiable is evidenced, we think, by the following remarks of Mr. Lewes, a writer whom no one will accuse of opposition to Mr. Buckle on any ground of religious prejudice:—"Unless parents transmitted to offspring their organizations, their peculiarities, and excellencies, there would be no such a thing as a breed or a race. The cur would run the same chance as the best bred dog of turning out valuable. The greyhound might point, and the cart-horse win the Derby. Daily experience tells us that this is impossible. . . . . When the paternal influence is not counteracted (*i.e.*, by defects on the mother's side) we see it trans

mitted. Hence the common remark, "talent runs in families." The proverbial phrases, "*l'esprit des Mortemarts*," and the "wit of the Sheridans," imply this transmission from father to son. Bernardo Tasso was a considerable poet, and his son Torquato Tasso inherited his faculties, heightened by the influence of the mother. The two Herschels, the two Colmans, the Kemble family, and the Coleridges will at once occur to the reader; but the most striking example known to us is that of the family which boasted Jean Sebastian Bach as the culminating illustration of a musical genius, which, more or less, was distributed over three hundred Bachs, the children of very various mothers."* It is a curious fact that Mr. Buckle lived long enough to suffer from the powers of a recipient of that "hereditary talent," which he denied. The fanatical and foul-mouthed attack upon Sir John Coleridge, which Mr. Buckle contributed to *Fraser's Magazine*, met with a deservedly severe and crushing reply from the pen of the ex-Judge's son, Mr. J. D. Coleridge.

It must, however, be admitted that these instances of the faultiness of this author's mode of speculation, do not directly touch the question whether he was fair or unfair towards Scotland, though they render it probable that a mind so prejudiced on some points, would not be found to have remained unprejudiced upon others. How much can be gained on these points at issue, from the replies to Mr. Buckle's attack on Scotland? We fear not very much. We may have been unfortunate; but we have only met with two replies that arrested our attention; and of these, one fails us at the most interesting parts of the problem. The two to which we refer are the set of papers by Professor Masson in the third volume of *Macmillan's Magazine*, and the critique in the *North British Review*.

Mr. Masson's papers display great ability, courage, and good humour. His summary of the leading questions in course of ventilation, is certainly not deficient in liveliness. We can only find room for a part of it:—"How much of the good and how much of the bad in the Scottish mind, has been caused by the Scottish theology; whether almost every really eminent Scotchman for a century past has not been a recreant from the Kirk; whether there is or can be such a thing as free thought, except profoundly under the rose, within six miles of Dr. Candlish; and whether, in all the earth, there is such another city as Glasgow for the theological use of sulphur, combined with the physiological use of alcohol." But though we learn much from the Professor's articles, we do not obtain a distinct reply to any of the above demands. It is enough to say that they do not seem to bring down the history much later than 1637.† Now the questions mooted by Mr. Buckle un-

* Lectures on Physiology, Vol. I., *sub. fin.*

† *Macmillan's Magazine* for 1861, vol. iv., pp. 177, 309, 370.

doubtedly extend to a period at least two centuries later: his topics are of the eighteenth and nineteenth, as well as of the seventeenth, and earlier centuries.

We turn then to the article in the *North British Review*.* If, as report says, it proceeds from the pen of that gifted Minister of the Free Church who has published poetry under the pseudonym of "Orwell," we can conscientiously pronounce it to be entirely worthy of him. It is calm, bold, and discriminating. It is free in admissions, and some of its sentences might be supposed to have been originally published in this Magazine rather than in an organ of Presbyterianism. Witness for example the following:—

"During a great part of the 17th century, every citizen was subject to the Church's power, and the penalty of excommunication implied forfeiture of all his birthright. Under these circumstances we cannot defend the meddlesome intolerance of the clergy, *and we believe it was well for the world that they did not prevail upon England to accept their form of government;* for beyond all doubt it is to England chiefly that we owe the true idea of social and domestic freedom."

This is certainly not the language of a believer in the *jus divinum* of the Presbyteral form of Church government. The assertion in our next quotation, though often made by us, is less frequently admitted by Presbyterians. It is made by the reviewer in reference to the tone of Scottish theological teaching in the 16th and 17th centuries.

"On this head it must be borne in mind, that *Scotland*, though much given to theological questions, *can hardly be said to have any properly indigenous theology*. Her opinions on these matters have been always derived from others; only the intensity with which they have been held is her own. Patrick Hamilton was the pupil of Luther. Knox taught what he had learned of Calvin. Melville's doctrine was the first of Beza's learned prelections. The earlier English Puritans infected Rutherford with his unctuous style, and poured into Gray and Binning the very sap of their doctrine; while Boston got his covenants from Witsius and the Dutch. Certainly the doctrine of the 17th century was not a Caledonian product: whatever its character and tendency, it culminated among the English Puritans." On this subject we will only at present observe that Sir William Hamilton, in his "discussions," *does* name some Scottish writers who were really theologians. The reviewer was not, however, called upon to notice them, inasmuch as they were not referred to by Mr. Buckle. We need hardly add that they were Episcopalians.

There is indeed but little in this critique of the *North British Review* to which we can have any objection; with the greater we feel

* No. for August, 1861, vol. xxxv., p 253..

agreement and sympathy. But as certain points have not been brought out by this writer, nor (so far as we are aware) by any other of Mr. Buckle's opponents in Scotland, we propose in the April or May number of this Magazine to consider the following points in connexion with the second volume of the positivist speculator.

1. The assault made by Mr. Buckle on the Presbyterian views respecting the nature of the Almighty.

2. The question of Toleration, in so far as it affects Scotland.

3. The needlessness of supposing opposition between the use of material and spiritual aids against suffering.

Anything like a candid attempt to deal with these problems will, we trust, prove at least suggestive, even though our treatment of them should be far from exhaustive and complete.

THE EDINBURGH MOVEMENT.

The call upon the Churchmen of Edinburgh for assistance in the south-west district of Edinburgh, is a significant sign of the times.

It is within the memory of all of us, when Episcopacy, as they called it, was merely a "genteel" creed. It was the "proper" thing. All the fashionables attended it to a man, and why on earth they did so no people knew less than they did themselves. St. John's was the "fashion," as they said. Then it was supposed to be a Church of England in Scotland. Every thing was to be shaped after an English model. That vulgar old Episcopacy in the North the less said about the better, and hence a more thorough mass of dry bones could not be found in Christendom than this imitation Church of England in Edinburgh. The poorer classes were no part or parcel of the system. These were, in fact, an ostracised class. The opinion expressed by a so-called minister of the Gospel, when St. Peter's, Galashiels, was opened, that it was only the very lowest class who attended it, and respectable people were all warned against it," was very much the opinion of Edinburgh; viz., that the less we had to do with the poor the better. This was what was called the "gospel."

Dr Alexander was the first to turn the tide, and the success he met with, both in his schools and Church, first led to this "genteel" creed being knocked in the head. In almost all the Churches schools were started, higher views of the mission of the Church began to be entertained, when another character appeared upon the stage—the Rev. Daniel Sandford, through whose exertions the "movement" received a great impetus, and hence this movement upon the masses which, with the aid of the present Coadjutor Bishop, is likely to permeate through the whole body.

It is matter of regret to the whole Church that Mr Sandford should leave the field when his indefatigable labours are beginning to be felt; but he has sown the seed, and his reward will be in heaven. A reformatory has also been organised under his care, and this, and several other centres of missionary labour, are other legacies which he has mainly bequeathed to us. The question is fairly before the Church as to whether this Edinburgh movement is to receive its support. In Edinburgh, where the Church is gaining ground, the want is most felt, and we look with anxiety to its progress, inasmuch as it will most probably conduce to similar movements in Glasgow and Aberdeen.

Dundee has done her work nobly, and is a striking proof of what can be effected by faith, perseverance, and charity.

Instead of seeing the mere fashionable congregations we now see in Edinburgh—instead of seeing the miserable pew system, whereby merchandise is made in the sight of all men of the Church of God—instead of the coldness, the apathy, and the deadness which prevail in so many of the Edinburgh Churches, which impart so unfavourable an impression of our Church to strangers, we trust this missionary spirit will revive the ardour of many disposed to despond, and impart life to many who are as yet dead branches of the Church. There is much we know to do in the Church.

This mission, however, is a sign of life, and we hail it as the harbinger of better days.

Let it not be the movement of a clique or a party, but let it be the movement of the Church as one—"one faith, one baptism."

On all sides there are signs of life and movement. The institution of Lord Rollo, as a lay reader, we look upon as a proof of the yearning of the laity to take their part in the affairs of the Church, and we are glad to find that Edinburgh is putting herself at the head of the Missionary Movement, which, under the blessing of God, we fear not, will go on and prosper.

HUGH SCOTT of Gala.

THE SEVENTY WEEKS OF DANIEL, AND PERSIAN CHRONOLOGY.

One would naturally think that a prophecy like that of the seventy weeks (Heptades) of Daniel—known to have been fulfilled—would admit of easy proof and explanation; but so far is this from being the case, that (as Professor Stuart justly remarks) "it would require a volume of considerable magnitude even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vexatissimus*, and perhaps a still larger one to establish an exegesis that would stand. I am fully of opinion that no interpretation as yet published will stand the test of thorough grammatico-historical criticism, and that a candid, and a searching, and thorough critique here, is still a desideratum."

In the first place, commentators cannot agree as to the *terminus a quo* which must evidently be some decree or order "to restore and to build Jerusalem." "Know, therefore, and understand (says the prophecy), that *from the going forth of the commandment to restore and to build Jerusalem* unto the Messiah the Prince," &c. There are four different edicts from which the 490 years might date.—1. One issued in the first year of Cyrus, B.C. 536 of the ordinary chronology; 2. One given in the 3rd (or 4th) year of Darius Hystaspes, B.C. 518; 3. The commission given to Ezra by Artaxerxes Longimanus in the 7th year of his reign, B.C. 457; and, 4. That given to Nehemiah by the same king in the 20th year of his reign, B.C. 444. But of these it may be observed that the decree of Darius merely confirms that of Cyrus, whilst that of Artaxerxes in his 20th year is but a renewal of the decree issued in his 7th year; so that one would think there were but two to choose between.

To give some idea, however, of the difficulty which commentators have found in expounding the prophecy, and making it tally with the received chronology, the subjoined list of explanations is given.

1. The decree in the 1st year of Cyrus has been selected as the starting-point by Calvin, Broughton, Beroaldus (apud Broughton), and the Geneva Bible. Both Calvin and Beroaldus see that the difficulty lies in settling the duration of the Persian dynasty.

2. Hans Wood, Hales, and Mede commence from the 4th year of Darius Nothus, B.C. 420, when Nehemiah's reform was completed, and end with the destruction of Jerusalem, A.D. 70. But Mede confounded Darius Nothus with Darius Hystaspes, "in the 2d year of whose reign (and not in that of D. Nothus) the whole temple, after a long interruption, began to revive."

3. Prideaux, Stackhouse, Gresswell, Kett, Pusey, and most modern

commentators, commence from the 7th of Artaxerxes Longimanus, B.C. 457, and end with the Crucifixion of our Lord, A.D. 33.

4. A numerous class of commentators, Petavius, Africanus, Lyranus, Zonaras, Usher, and some moderns, take the 20th of Artaxerxes as their starting-point, B.C. 444. But many of them reckon by lunar years, consisting of 354 days and a fraction over.

5. Eusebius commences from the 6th year of Darius Hystaspes, and ends the 69 weeks 3½ years after Christ's Baptism; but he takes the last heptade for the whole period that must elapse till the end of the world.

6. Tertullian, by beginning in the 1st year of Darius, counts 490 years to the destruction of Jerusalem. The late Duke of Manchester also selected the 1st year of Darius, son of Ahasuerus, Anno Nabonass. 325, B.C. 424, and ended with A.D. 66.

7. As far as the *terminus a quo* is concerned, Burnet, Hippolytus, Apollinaris, Œcolampadius, Melancthon, Myers, Willet, Wintle, Barnes, Gregg, Clemens Alexandrinus, Theodoret, &c., agree with one or the other of the above, but differ widely in the details of their interpretation.

8. Besides all these there are a host of German Rationalists and other anti-Messianic critics, abundantly refuted in Dr. Pusey's Lectures on Daniel, who think that the prophecy had reference to Antiochus Epiphanes, the deposition of Onias III., &c. &c.

Most of the commentators have rejected the decree of Cyrus for the commencement of the 490 years, because the extract from it given by Ezra does not contain any order to *build the city*, but only the temple. The document is given in full by Josephus (Antiq. xi. 1) in the shape of a letter from "King Cyrus to Sisinnes and Sathrabuzanes," the Tatnai and Shethar-boznai of Ezra. (In 1 Ezdras vii. 1, the names are the same as in Josephus.) And there we find an explicit order to rebuild the city. "I have given leave (writes King Cyrus) to as many of the Jews that dwell in my country as please *to return to their own country*, and to *rebuild their city*, and to build the Temple of God at Jerusalem, on the same place where it was before," &c. &c.

This preliminary objection being removed, it may be proved conclusively that this is the decree, or word, or order, referred to in the Propheey. In the first place, a literal rendering of the opening words admits of no other supposition. Hales translates: "from the going forth of the oracle to restore [*Thy people*], and to rebuild Jerusalem," &c. Calvin: "from the going forth of the edict, or a word, concerning *the bringing back of the people*," &c. Gregg: "week 7 and weeks 62; (*the people*) *shall return*, and be built street and trench," &c. The "going forth of a word concerning the bringing back of the people,

and the rebuilding of Jerusalem," can be explained by reference to no other document than the letter of Cyrus just quoted. And if Jerusalem had *not* been rebuilt in compliance with some order or permission from Cyrus, then the Prophecy in Isaiah xliv. 28, was manifestly unfulfilled, and we should have another difficulty on our hands worse than the first, and another triumph for the Rationalists. Here, then, beyond all cavil, is the *terminus a quo* of the 490 years; but the difficulty is this, that the ordinary chronology gives us from the 1st of Cyrus to the Birth of Christ 536 years, and to the Crucifixion 569—a difficulty which will be examined by and bye.

In addition to the reasons already mentioned for rejecting any other starting-point than this, there is the following fatal objection to the 7th or 20th of Artaxerxes. A reference to the proceedings consequent upon the decrees of this king establishes conclusively the fact, that it was *not* the city, but merely the *outer wall*, or fortifications, that they were then engaged in re-building. Nehemiah, ch. iii., gives us "the names and order of them that builded the wall." There we read how Meremoth built or repaired the wall "from the door of the *house* of Eliashib" to the end of his house; how Benjamin and Hashub repaired the wall "over against their *house;* and so on right through the chapter, such and such persons being detailed to repair or build the wall opposite such and such houses. Now, how could this be, if the *houses* were not yet rebuilt? Beyond all question, when Artaxerxes gave these orders *the city was already rebuilt*, and it must have been done in consequence of some previous edict; but there was no previous edict except that of Cyrus. The prophecy regarding Cyrus was therefore fulfilled; and we arrive at the same conclusion—viz., that the 490 years date from the 1st year of Cyrus, and we have therefore to reduce the 569 years of the common chronology to 490. This must be done by rectifying the Persian chronology. It is scarcely necessary to remark that all the data for the ordinary chronology are derived from the Bible, except for the time occupied by the Persian dynasty, to ascertain the duration of which recourse has been had to other sources, the scattered dates in Ezra and Nehemiah not being sufficient for the purpose. And here a mistake has been made, arising from the well-known fact that a Persian king was in the habit of selecting his own successor from amongst his sons or other relations, in order to prevent disputes after his death, and that son, so selected during his father's lifetime, was also styled king; and when his father died, the son reckoned the years of his reign, not from the date of his father's death, but from the time when he was nominated to succeed him,—so that several years have been reckoned twice over. As an instance of this, it may be mentioned that, if we compare Nehemiah with Josephus, we shall find that

the 20th year of the reign of Artaxerxes corresponded with the 25th of Xerxes.

Nehemiah, ch. ii., v. 1—11. "It came to pass in the month of Nisan, *in the 20th year of Artaxerxes* the king, . . . *I came to Jerusalem.*"

Josephus Antiq. xi. § 7. "Now when he (Nehemiah) was come to Babylon, and had taken with him many of his country, men, who voluntarily followed him, *he came to Jerusalem in the 25th year of the reign of Xerxes.*"

In the following section Josephus goes on to say that Nehemiah "also went about the compass of the city by night, being never discouraged, neither about the work itself, nor about his own diet and sleep, for he made no use of those things for his pleasure, but out of necessity. And this trouble he underwent for two years and four months; for in so long a time was the wall built, *in the 28th year of the reign of Xerxes, in the 9th month.*"

It is clear from this that Xerxes and Artaxerxes were on the throne at the same time for 20 years.* We learn also from Herodotus, vii. 2—4, that four years after the battle of Marathon Darius declared Xerxes to be his heir and successor, having at the same time raised him to the throne—*ἀποδέξας βασιλῆα Πέρσῃσι Δαρείου Ξέρξεα.* We thus get rid of the *separate* reign of Xerxes altogether, and possibly Broughton's statement of the number of years from Cyrus to Xerxes may be correct.

"THE TRUE ACCOUNT.		"THE FALSE ACCOUNT.	
Cyrus, after Babel was conquered, reigned years	3	Cyrus conquered Babel, reigned years	30
Cambyses 7 in all, but alone	5	Cambyses	7
Asuerus, or Darius Hystaspes	12	Asuerus, or Darius Hystaspes	12
Xerxes alone	0	Xerxes	10
	20		59

Broughton, p. 255.

Now the date of the battle of Marathon is generally set down as B.C. 490. If Xerxes began to reign 4 years after this, B.C. 486, and Herodotus and Broughton are correct, we reduce the chronology almost within the necessary limits. The 1st of Cyrus would thus be B.C. 506 instead of B.C. 536, the ordinary date assigned to that year. That the chronology of this period is very uncertain is an acknowledged fact, and it need not therefore excite surprise that commentators find such difficulty in hitting upon a satisfactory explanation of this celebrated prophecy, which (being genuine) naturally and necessarily refuses to be reconciled to a system of chronology evidently inaccurate. The first requisite is to fix the duration of the whole Persian dynasty, when the difficulty will vanish, the number of years from the death of Alexander the Great to the birth of Christ being accurately known.—J. M.

* The Chronological Institute of London, *Hebrew Chronology*, p. 162, &c., maintain that Artaxerxes was only another name for Xerxes, the prefix *arta* signifying *great.*

A CRUISE IN THE WESTERN PACIFIC.

BY THE REV. J. MILNER, H.M.S. "HECTOR," PORTSMOUTH.

In the evening Mr. Mills took me for a walk behind his house to the top of a hill overlooking the sea. The view of the country to the westward was magnificent—the level plains, the high hills all covered with trees of the brightest green, formed a beautiful panorama.

On the 25th, we left the anchorage of Apia, ran along to the northward of Savaii, the largest and westernmost island of the group, and arrived at Vavau, one of the Tonga or Friendly Islands, on Monday the 30th. The harbour is beautifully land-locked, and safe enough, except in the hurricane seasons, which recur at irregular intervals of a year or two, and are very destructive. The water is very deep, our anchor being dropped in 30 fathoms. The shores are quite steep, there being no shelving reef, as in the other islands.

The Island—which is upwards of 30 miles in circumference, and (with the adjacent islets) contains a population of five thousand, nearly all Christians—is beautifully cultivated, and the people are most industrious. In addition to the ordinary fruits and vegetables procured in Samoa, we had pine apples, onions, and cabbages, brought alongside in great quantities. We were also able to lay in a stock of fowls and turkeys. The men had a more manly appearance than those we had hitherto seen, the beard and moustache which they cultivated, adding much to their personal appearance.

The houses of the chiefs were neatly built, and even in the villages the kitchen-garden of each house was surrounded by a wicker-work or reed fence, over four feet in height. The Church or Chapel of Neiafu, which we visited, is an imposing structure, with a high-pitched roof, 100 feet long, by nearly 50 in width, and about 30 in height.

Wherever we went, we heard an incessant tapping, which we ascertained to proceed from the women who had been condemned to hard labour for sundry offences, and who were employed in beating out native cloth, made from the inner rind or bark of the "paper mulberry" tree, the instrument used being a mallet (as Captain Cook said) resembling a square razor-strop. The cloth, if plain, is called *tapa;* but when stained (as it sometimes is by a stamp), it is called *gnato.*

Male offenders were punished by fine (mats, &c.) or in default, were made to work on the public roads. An Englishman, who had deserted from some whale-ship, had been so sentenced, and thought to escape his punishment, by begging a passage to Sydney; but the Captain promptly refused to interfere with the execution of his sentence and left him to work it out.

We found here several Missionaries of the Wesleyan Society, and amongst them Mr. Thomas, who came there in 1826. They appeared to be a very inferior class of men to those employed by the London Society, and seemed to have very limited ideas of toleration and Christian charity towards other denominations. Their breach of contract in the matter of the exchange of Missionary fields, has already been alluded to. Here we ascertained that they had recently refused assistance to a ship that had put into the harbour in great distress for want of fresh provisions, because there happened to be two Roman Catholic priests on board! They would not allow the natives to sell them either vegetables or fruit.

As we were anxious to get through a very intricate passage to Lifuka, the residence of King George Tobou, who exercised undisputed sway over the three groups of Vavau, Hapai, and Tonga-tabu, we were glad to secure the services of a chief who undertook to pilot us, having to transact business at Lifuka, for which place he was just on the point of sailing in a fine large double canoe, which was loading at a kind of wharf. His name was Vuki, a fine portly old gentleman, whom Mariner speaks of (1806) under the name of Vooki. He asked after his old friend, but we could unfortunately give him no information.

At 8 o'clock P.M., July 31st, we got under weigh, and ran out of the harbour of Vavau by moonlight, and at 9 the next morning anchored off the village of Holobeka. The Island of Lifuka is very low and flat, but the soil is rich and well cultivated, everything growing in the greatest luxuriance.

We landed in the afternoon, and walked up to the king's house to pay our respects to him. We found his majesty and the queen at home. He was a fine powerful man, much taller than any of his subjects we had seen, and probably a little over forty. He was dressed in the native *tapa*, which was folded round him, and reached from his knees up to his armpits. The queen, a stout, pleasing-looking woman, was similarly dressed. They had with them an only son, a lively little fellow about eight years old, and (as is usual) several shades lighter in complexion than that of his parents, which was a light brown. The room in which we were received was filled with English furniture of a very homely pattern; but neither of their majesties seemed to make any use of the chairs, preferring to squat in the native fashion.

The captain invited him to dine with him on board the following day, and extended the invitation to the queen and her son.

On the following day, the 2d August, the paymaster went on shore to purchase a supply of pigs for the ship's company, the natives having been requested by King George the night before to have them ready. I went with him, out of curiosity, to witness the marketing. Our

errand was a fruitless one. The pigs, with one exception, were little bigger than rats, and we left without buying one. We could have had fowls, eggs, yams, sweet potatoes, &c., in abundance, but the natives were very exorbitant in their demands. Empty bottles were much inquired for, which they use for their scented hair-oil. Pipes and tobacco would have been taken in exchange for such things as shells or fruit, but dollars were demanded for more substantial goods. In the afternoon King George came on board with his favourite son and an interpreter. He examined every corner of the ship, which was the largest man-of-war he had yet seen—was shewn the great gun exercise—the diving-bell, and the use of it, the gunner going down in it for his amusement. He dined with the captain, and returned on shore after dark; and, as he left the ship, we burned six blue-lights on the yards aloft, fired two rockets, and a salute of thirteen guns, in his honour. He was highly delighted with his entertainment, but remarked that he should have been better pleased if we had given him all the powder for his muskets, instead of firing it away in his honour.

I must not forget to add, that when the band was got up, and old Charlick, the "musician," was holding a consultation about the tune most suitable for the occasion, I could not resist the temptation of whispering to him, "the King of the Cannibal Islands," which he accordingly dashed off with great vigour. His Majesty bowed his acknowledgments as he went over the side, perfectly unconscious of the somewhat questionable compliment to royalty.

King George is a sort of despot in his way, but a thoroughly conscientious one, only in much danger of being considerably spoiled by the injudicious missionaries who surround him, and influence his conduct in a great measure. By their advice he has enacted laws against moral offences, by means of which the converts are compelled, if possible, to lead virtuous lives; but notwithstanding this, the roads, the house of correction, and the *tapa* factories are full of frail criminals of both sexes, "sentenced to hard labour." As may be inferred, their Christianity is little better than nominal; and when the terrors of the law are relaxed for a time, they break out into open immorality, without fear and without shame.

The same sort of thing was common enough some years ago in the Sandwich Islands, where *sins* were similarly punished. On the occasion of some general rejoicing, royal proclamations in English and Hawaiian were posted up in the streets of Honolulu, announcing to the people that "all the laws of the land were solemnly declared to be suspended" for ten consecutive days. "Who that happened to be at Honolulu (says Herman Melville) during those ten memorable days will ever forget them! The spectacle of universal broad-day debauchery

which was then exhibited beggars description. It was a sort of Polynesian saturnalia. Deeds too atrocious to be mentioned were done at noon-day in the open street," &c.

The education given to the natives here was of a very inferior kind to that so wisely, and with such good effect, afforded to the natives of Samoa by the London Society's missionaries. Soon after our visit the resident missionaries, Messrs Thomas and Rabone, left the island to recruit their health, and Mr. Lawry, the Superintendent of the Wesleyan Missions in those seas, complained bitterly of the great falling off when he next visited Vavau. "I missed the schools (he says) which every where cheered one three years ago; their singing and rehearsals, which used to enliven every place, have been allowed to die away. . . . The Chairman of this district is much discouraged at what he finds here, as compared with what he left in Vavau three years ago." He has the judgment to see that a more solid education is absolutely requisite. "The people have been preached to (he says), and are craned up to the full extent of their present circumstances; the next thing is to enlarge their platform, by educating the rising generation, that wisdom and knowledge may be the stability of our times."

One other instance of the excessive want of judgment on the part of these missionaries may be given here.

There was a large population in one of the islands who still continued heathen. The missionaries called them the "Devil party," and persuaded the king to convert them by force of arms! They had taken refuge in the fort of Bea, which it was resolved to attack. The king (in 1840) induced Commander Croker, of H.M.S. Favourite, to land with a portion of his men to assist in the reduction of the fort. The attempt was a most disastrous failure, and Captain Croker, the first lieutenant, and many of the crew, were killed!

Vavau is in Lat. 20° S. and Long. 174° W. On the 4th August, having obtained the services of a native pilot, we sailed for Tonga-tabu. In the afternoon and evening we passed in sight of Kao, a round conical island 4000 feet high, and Tofoa, an active volcano, the smoke of which we could see rising from the side opposite to us. We arrived at Tonga-tabu on the 7th; but as I contrived in the meantime, somehow or other, to get a slight attack of fever, which kept me to the ship—indeed to my cabin—for some time, I saw nothing of what occurred during our two days' stay here, and find that my note-book is blank.

On the 9th of August we sailed for the Figis, and on the 12th anchored off Levuka, in the Island of Ovalau.

Before we anchored a boat came off to us containing the chief of the place, Tui Levuka, and two of the English residents, one of whom Simpson) acted as our pilot. The chief, a son of the Tui Levuka of

Captain Wilkes, was a good-looking man, with a fine flowing beard and moustache, but his complexion was very much darker than that of the islanders we had previously seen,—in fact, nearly, if not quite, black. We invited him to dinner with us, and were quite astonished to see how readily he fell into the ways of civilized life. His manners were so gentle and quiet, that we could scarcely believe the stories told us by the missionaries, that he was (like all in Figi) a ferocious cannibal!

On the 13th August the captain, with several of the officers, went away in the barge on a visit to Viwa, where Messrs Lyth and Calvert, the missionaries, had their "station." The distance was rather over twenty miles, and it was close to Bau, the capital of Figi, where Thakombau, more commonly called Tui Viti (King of Figi), generally resided. The city consists of three divisions, Bua, Scso, and Lasakau (fishermen), which gave a title to Gnavingi, a chief second only in rank to the king. A terrible tragedy, illustrative of the manners and customs of the islanders, had occurred about a fortnight before our visit.

The Butoni (tributaries of Bau) had sent nine large canoes, and nearly 400 men and women, with tribute for the king. It was considered a point of honour on those occasions to entertain their guests handsomely. An inferior chief provided the first feast, and served up a human body or two by way of dessert. The chief next in rank above him could not be outdone, and served up a larger number. At last it came to the turn of Thakombau himself, who sent out Gnavingi, chief of the fishermen, to cater for the banquet. Taking a few canoes with him, he set off for Nakelo, a village on the mainland of Viti-levu. Failing in getting supplies there, he moved on to the village of Notho, where he was successful in surprising a party of women, who were gathering shell-fish (at low water) for food, one or two of whom, together with a man engaged in the same employment, were clubbed to death in their attempt to escape. These and the prisoners were taken in triumph to Bau, and all, except three or four, were killed and eaten! One was begged as a slave by the wife of Thakombau, and three were saved at the intercession of Mrs. Lyth and Mrs. Calvert, the wives of the missionaries.

(To be continued in our next.) J. M.

MISCELLANEOUS.

PETERHEAD BIBLE SOCIETY.

THE first annual meeting of this Society was held in Princes Street Hall on Monday evening—Baillie Smith, President of the Society, in the Chair.

After prayer by the Rev. R. H. Smith,

The Chairman briefly and eloquently introduced the proceedings.

The Rev. William Galletly, Secretary, then read the Society's report, showing that the sum of £20 had been collected in the town, and expended generally in the circulation of the Scriptures.

Mr. John Fraser, Treasurer, read a detailed report of the financial transactions.

On the motion of the Rev. James Stewart, seconded by Mr. D. Mitchell, the reports were unanimously adopted.

The Bishop of Aberdeen, after reading a resolution expressive of thanks to God for the success which had attended the efforts of the Peterhead Bible Society, and proposing that it now become an auxiliary of the National Bible Society of Scotland, said—One of the most pleasing signs of the present time is the desire among all classes to assist each other—that mutual sympathy which exists among the human family. This is seen in the ready response at all times given to any claim of personal or local distress. Distance—though even the ocean intervene—cannot destroy this sympathy—(cheers). If any dearth or other great calamity happen in this country, relief is sent from the nations of the world—even from the antipodes. If any famine or hurricane destroy life or property in India, or other distant region, an appeal for aid is never made in vain to the inhabitants of these isles. To what is this to be attributed? To that community of feeling which our Almighty Father has implanted in every breast, but chiefly to the spread of that truth—the spirit of that holy religion which teaches us to look upon all Christians as one brotherhood, and be ready to pour in the oil of healing upon all who bear the image of God—(cheers). Side by side with this virtue there is another characteristic of the present day in which I rejoice. I refer to the catholicity of feeling which treats others with forbearance—which, while maintaining individual opinions, believes the best of others—believes that one is a Christian though he do not go all the way with us, or perhaps walk in the same path as we do—(applause). There was a time in the history of this land when the spirit of religious antagonism was so bitter that united Christian effort was altogether unknown. At that time, I am afraid, public feeling ran so high that the majority would hardly have tolerated

at a meeting like the present one of my calling. Perhaps, too, Bishops, actuated by the prevailing spirit of the time, would have hesitated to assist in any religious movements other than those which represented their own particular opinions. That spirit has happily passed away, and to its absence in Peterhead I am indebted for the privilege I now enjoy of being allowed to join with you on this occasion—(applause). I hope you will believe that a Bishop *can* feel an interest in the general religious concerns of Christians, and that he experiences a real delight in being allowed to contribute, even in the smallest degree, towards the noble object for which you have me this evening—that he is allowed to unite with ministers and members of other communions to help in diffusing those sacred Scriptures upon which rests our hope for time and for eternity—(applause). Whatever be our differences as to the interpretation of certain portions of these Scriptures, we all own one Master—acknowledge that the book which we call the Bible contains the inspired word of the living God, and that in it God speaks to us—to all Christians, through Moses and the prophets, through his Son Jesus Christ, and through his holy Apostles. And to me it is a significant instance of the Divine Providence that the whole body of Christians in this kingdom—except those who own the authority of the Bishop of Rome; and the whole Anglo-Saxon race in other climes and distant islands of the sea, receive the same authorized version, and in their hours of need, resort to the same pure fountain for wisdom and support. When we think of the time when the Bible was so scarce and so costly, that copies had to be attached by a chain to certain places, and the eager listeners crowded around to hear its truths unfolded—I say when we think of that time, and contrast it with the present, we have certainly come to see a great and a marvellous change. This change has been produced partly by the development of printing, but chiefly by that principle of effort which glories in an open Bible and which holds that every one should possess the Scriptures, so that, like the Bereans of old, they may search the Scriptures, and see whether the things said are so. Much has been done towards the accomplishment of this object, but much still remains to be done before—I say it with sorrow—the Christian heathen in our own land can be overtaken, and this blessed Word be carried to other nations of the earth, whose inhabitants are still sitting in darkness and in the shadow of death. I say that much has been done, and that much has yet to be done; and it can only be accomplished by associations like the present, whose object it is to diffuse the Bible, and place it in the hands of all, believing that in doing so, you are, as Christians, discharging your first and highest duty—(cheers). For it must be remembered that the Bible is given as a trust—not merely for our own good, but for the good of others; and that man or that woman scarcely

deserves the name of Christian, who does not make some effort towards the exercise of that trust, and seek to hasten that time when "the knowledge of the Lord shall cover the earth as the waters cover the sea." I need not mention the urgent claims both at home and abroad—at home in our great manufacturing and industrial centres: in China, in India, even in Africa, into whose regions some of our enterprising countrymen have penetrated. There is a power in the Bible to raise those peoples, and it devolves upon us to send them that book which is the source of our civilisation and national prosperity—(applause). In every sorrow, and in every disappointment, they appeal to you to send them those Holy Scriptures which wipe away your tears, and which tell of an atonement for sin, and a life of happiness beyond the grave. There is every reason to incite you to do your utmost to strengthen the hands of the Society, and do your duty in supporting it—(cheers). You will be seeking to benefit, in the highest form, your fellowmen, and will feel in the exercise that you are directly doing the will of God. If Christians do *their* part—and I feel convinced that you will do yours in this case—God will do his part, for we have the sure promise that "as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return into me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." The Bishop then, in a word or two, moved the resolution which had been put into his hands.

Rev. Mr. Arthur, Aberdeen, in a lengthened and powerful address, moved a vote of thanks to the collectors, and the re-appointment of the office-bearers, seconded by Dr. Rorison.

After the usual votes of thanks, the meeting—one of the most interesting which has been held in Peterhead for a long time—broke up. —*Aberdeen Free Press*, 17*th February*.

INVERNESS.

The first of a course of lectures in aid of the funds of one of our best local institutions—the Female Industrial Society—was delivered on Tuesday evening by the Right Rev. the Bishop of Moray and Ross, Primus. The Northern Meeting Room, the use of which has been kindly given gratuitously, was crowded on the occasion, and the Rev. D. Fraser of the Free High Church presided.

Bishop Eden was very warmly received, and his lecture was listened to with marked attention. The subject was "Human Language," re-

garding which the right rev. prelate made the following very candid statement:—

"It may not be satisfactory, but I know that it is honest, to make the fullest confession, at the very outset of my lecture, that I know very little indeed upon the subject to which I am about to address myself. If I considered that I was to-night occupying the chair of a teacher, the sense of such a responsibility would have led me to endeavour to grasp and master thoroughly the subject on which I was to instruct you. But it was for no such purpose that I was invited to deliver a lecture, and it is certainly with no such object that I have undertaken the task. And I will further add, that if I were to wait until I had thoroughly mastered the science of 'Language,' before I ventured to give you a lecture upon the subject, it would never be delivered. So faintly will my knowledge enable me to treat the subject, that it will scarcely amount to a skimming of the surface. But, having found the study of it full of interest to myself, I thought that if I could set before you what others have written upon the subject, and in their own words, in such a manner as might awaken in you a desire to know more, I should have opened up to you a mine which it would afford you real pleasure in exploring, and one which I am sure you would find rich, and probably inexhaustible. As some may think that the subject of the origin of language may lead to the question as to the origin of man, let me at the outset distinctly state that I believe and receive implicitly the account given of man and woman's creation in the two first chapters of Genesis. And further, that I do not believe, with Lord Monboddo, or with any philosopher, that I or you are descended, however remotely, from the blue ape, whether with or without a tail, and I repudiate all affinity, on your behalf and my own, with the baboon, ourang outang, or the gorilla."

He then described language and the nature of those investigations which have so much interested philologists during the present century. The more they learned of the subject, the more it seemed to be clear that originally there was but one language, and that it was given to man, not framed by himself. That original tongue had no grammar, no conjugations or inflexions, and each separate word had its own meaning:—

"As language can have no other object than to express one meaning, it would seem to follow, almost by necessity, that language should contain neither more nor less than what is required for that purpose—and that therefore it would be impossible to modify it without defeating its very purpose. And this is really the case in some languages. In Chinese, for instance, which is a purely monosyllabic language, '*ten*' is expressed by '*shi*.' It would be impossible to change '*shi*' in the slightest way without making it unfit to express '*ten*.' If you pronounced it '*t'si*' that would mean 'seven' not 'ten.' Then suppose we wished to express double the quantity of ten, 'twenty,' we should in Chinese take the word '*eúl*' which means 'two,' put it before '*shi*,' and say 'eul-shi,' twenty. And we find exactly the same in other languages which, like Chinese, are called monosyllabic. Each word has and retains its own particular meaning; it is not changed by addition or

inflection to produce a plural or a feminine; these are shown by the combination of distinct words, as in the instance, I have just now given, where two distinct words are used to express the quantity 'twenty'—'eúl,' which means 'two,' and 'shi' which means 'tęn.' You will therefore not be surprised to hear that that ancient Chinese has no grammar—and yet, although it makes no formal distinction of the various parts of speech, noun, verb, adjective, &c., there is no shade of thought that cannot be rendered in Chinese."

The Bishop quoted many interesting examples of the rapidity with which dialects spring up. There are instances in which, even in one generation, the entire character of a language has been changed. He quoted the following example of what philologists are daily trying to accomplish. It is taken from Professor Max Müller's Lectures :—

"Let us suppose that the slaves in America were to rise against their masters, and, after gaining some victories, were to sail back in large numbers to some part of Central Africa, beyond the reach of their white enemies or friends. Let us suppose these men availing themselves of the lessons they had learnt in their captivity, and gradually working out a civilization of their own. It is quite possible that, some centuries hence, a new Livingstone might find among the decendants of the American slaves, a language, a literature, laws, and manners, bearing a striking similitude to those of his own country. What an interesting problem for any future historian or ethnologist! Yet there are problems in the past history of the world of equal interest, which have been and are still solved by the student of language. Now, I believe that a careful examination of the language of the descendants of the escaped slaves would suffice to determine with perfect certainty their past history, even though no documents and no tradition had preserved the story of their captivity and liberation. At first, no doubt, the threads might seem hopelessly entangled. A missionary might surprise the scholars of Europe by an account of that new African language. He might describe it at first as very imperfect—as a language, for instance, so poor that the same word had to be used to express the most heterogeneous ideas. He might point out how the same sound, without any change of accent, meant what was *true*, a *ceremony*, a *workman*, and was used also as a *verb* in the sense of *literary composition*. All these he might say are expressed in that strange dialect by the sound 'rait' (right, rite, wright, write—to write). He might likewise observe that this dialect, as poor almost as Chinese, had hardly any grammatical inflections, and that it had no genders, except in a few words such as man-of-war, and a railway engine, which were both conceived as feminine beings, and spoken of as 'she.' He might then mention an even more extraordinary feature, namely, that although this language had no terminations for the masculine and feminine gender of nouns, it employed a masculine and feminine termination after the affirmative particle, according as it was addressed to a lady or a gentleman. Their affirmative particle being the same as the English 'Yes,' they added a final 'r' to if addressed to a man, and a final 'm' if addressed to a lady—that is to say, that instead of simply saying 'Yes,' these descendants of the escaped American slaves said 'Yesr' to a man, and 'Yesm' to a lady."

In conclusion, the lecturer made some pious and affectionate observations, and was cordially applauded. The Chairman then said—At the request of the ladies committee, under whose auspices we are met, I have had the pleasure of accompanying the right rev. lecturer to the platform. It seemed to me unnecessary at the outset to bespeak your attention to the words of so useful and worthy a citizen, so influential and popular a man. (Cheers.) But now, that this pleasant hour is past, I rise to endeavour to construe your satisfaction, and express your thanks. The only fault I find is, that the wide field of discussion which the theme opens has been traversed with too great alertness—in fact, that the lecture has been too short. But the lecturer may rest assured, that he has not lost his pains, and that we have all enjoyed his treatment of the subject with so much ability and so felicitous a command of "human language." (Cheers.)

The meeting then dispersed.—*Inverness Courier, 17th February.*

ECCLESIASTICAL INTELLIGENCE.

Diocese of Moray, Ross, and Caithness.

Inverness. — We last year noticed the progress of the Coal and Clothing Society, some years ago established in Inverness by the Most Rev. The Primus, and the following statement, which we take from the *Inverness Courier*, shows that Miss Eden, the Secretary, and the other young ladies, her able coadjutors, have continued their charitable work with unabated energy and increasing success:—

"Of 1689 present, who applied and received deposit tickets, 330 gave up before the end of the year, and received back what they had paid in. The amount of deposits received from the remaining 1359, was £572 1s. 1d.; the gradually accruing bank interest upon this sum amounted to £4 18s. 2d. From this sum the expenses for printing, &c., were paid, which amounted to £3 14s. 6d. The balance added to the subscriptions, which amounted to £53 3s. 6d., enabled us to give a bonus of 9d. to each depositor who was entitled to it by the rules. We could have given a larger bonus had our friends sent their subscriptions earlier, but we did not receive some until the bonus had been calculated, and the coal and clothing tickets had been placed in the hands of the depositors. The result, however, is to leave us a small balance in hand towards the bonus for the present year. The total amount which has been paid to the merchants of Inverness for coals and clothing is £616 13s. 8d., of which £572 1s. 1d. was money actually saved by the poor themselves. This they could not, or certainly would not have done, had it not been for the regular weekly visits of lady visitors, who received at the houses of the poor their weekly savings. We need more of these lady volunteers, for too much is thrown upon some of them, who have to collect from 120 to 170 depositors, in their districts weekly."

Diocese of Edinburgh.

Withdrawal of Resignation of Mr. Sandford.—Since the "Edinburgh Movement" was written, we are rejoiced to learn that Mr. Sandford has withdrawn his resignation of the curacy of St. John's. His resignation would have been a loss not only to Edinburgh, but to the whole Church. We understand likewise that a parsonage

has been secured to St. John's. Under the able management of the present coadjutor Bishop, we augur the establishment of a great "movement," which will permeate throughout the whole Church, and that for the present "deadness" which depresses so many well disposed towards the Church, will be ere long substituted something of the "life" of Kidderminister and Henley on the Thames.

ARMADALE, A NEW MISSION IN THE DIOCESE OF EDINBURGH.

We appear to have had no public worship according to our Service in these parts since the Disestablishing of our Church until the present time, though Armadale is on the high road between Edinburgh and Glasgow, half way between both. Even now this is the only Episcopal Church in the whole county of Linlithgow, and its working is of a remarkably missionary character. The Rev. James M'Lachlan, of Edinburgh, was the first of our clergy to discover the destitution of the place, and with his usual energy he at once sought help in all directions. By his means a site for Church and Parsonage was procured at a shilling a-year (the Bishop and Dean of Edinburgh being trustees), and the buildings were erected nearly to completion. Then the Rev. Hudson Teape, B.A., was appointed to the charge; and by the generous aid of the coadjutor Bishop of Edinburgh, of the Dean of Edinburgh, and some other friends of Church Extension, the Church was seated and painted, the Parsonage was closed in with windows and doors, and the stairs erected, the ground about was also reclaimed, fenced, and planted. The population is of the mining class—poor, and too often improvident, and only slowly thawing into a warmth towards the Church of their fathers. A large part has joined other denominations, but a larger part went to no public worship of any sort on the Lord's Day; and when lately the respected parish minister (Mr. Cook) paid Mr. Teape a visit, he said that he himself had baptized parents and children on the same occasion. This Episcopal congregation now numbers 85, with a Sunday School of 60 children and 10 teachers, and there have been 53 baptisms since May, when stated service was commenced. Mr. Teape has also cottage lectures weekly in the surrounding villages, with an attendance varying from 14 to 40. The most distant of the villages is four miles, but Bo'ness (eleven miles off) claims his attention, has been twice visited by him, and certainly deserves his regards. It is designed to have regular public worship in the Town Hall there. Mrs. Teape also has commenced a Dorcas Society, which is promising well. The Bishop Coadjutor of Edinburgh and the Organizing Secretary (Rev. P. F. Flemyng) have already visited Armadale, and expressed satisfaction. But the congregation is so poor and unused to give that their aid (from sittings) is only about £12 per annum; in consequence of this, various friends have contributed towards an Endowment Fund which now amounts to £200, including a noble donation of £50 from Mr. Vansitart (per Major Scott) and whenever this £200 can be raised to £250 the Church Society will augment it, so as to give a permanent endowment to the place of £20 per annum; but as the Society takes notice of no sum under £250 for augmentation, the £200 yields but £8, while £250 would secure £20 per annum. It is earnestly requested that some friends may be dispos-

to contribute this £50. Contributions will be thankfully acknowledged by the Lay Delegate of the congregation, James Wilkie, Esq., C.A., 119, George Street, Edinburgh.

DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

At the General Synod of the Episcopal Church of this country, held in 1863, among other canons one was passed empowering the bishops to appoint in their respective dioceses lay readers and catechists, to read the Holy Scriptures and conduct the ordinary services of the Church. We are not aware whether the power so given has been before exercised or not; but on Sunday last (January 29), the Bishop of St. Andrews appointed, in a solemn manner, the Right Hon. Lord Rollo to act in that capacity in his diocese. An account of this may not be uninteresting to some of our readers. During the morning service in the private chapel of Duncrub, immediately after the litany, Lord Rollo went forward to the communion rails, within which the Bishop was standing, and read aloud the following form of appointment, which he afterwards handed to his Lordship:—

"In virtue of the authority given to me by the Church, which has made provision for the appointment of lay readers to read the Common Prayer and Holy Scriptures in the public congregation, I hereby authorise and appoint you to act in that capacity; and I earnestly pray that you may be ever guided and assisted by the Spirit of Truth and Holiness in the exercise of said function; and that your endeavours therein may be effectually blessed to the spiritual improvement and edification of those for whose benefit they shall be employed.

(Signed) "CHARLES WORDSWORTH,
Bishop of St. Andrews.
"Jan. 29, 1865."

Lord Rollo then knelt down at the communion rails, and the Bishop, delivering into his hands the Bible, said:—

"Take thou authority publicly to read the Common Prayer and the Holy Scriptures in the congregation of God's people assembled for His holy worship; and in this, and all thy works begun, continued, and ended in Him, may the blessing of God Almighty the Father, the Son, and the Holy Ghost, be upon thee, and remain with thee for ever. Amen."

We understand that the Bishop, accompanied by Lord Rollo, went over the same evening to Auchterarder, where an Episcopal service was held in the Church belonging to the Evangelical Union, which had been courteously offered for that purpose. There was a very large attendance. Lord Rollo read prayers, and the Bishop preached from Psalm viii. 4. We have reason to believe that a similar service will be held next Sunday in Dunning.—*Edinburgh Courant.*

We add some further particulars from the local Presbyterian papers. Lord Rollo, we understand, did not wear a surplice.

"AUCHTERARDER.—Long before the hour of service the little chapel (a neat ecclesiastical structure accommodating about 300) was crowded. . . . . Lord Rollo conducted the preliminary portions of the service, and in justice we must say he read the different lessons and prayers very well."—*Strathearn Herald.*

The following extract gives some account of the service which was held on the next Sunday evening at Dunning. We understand that 100 Prayer Books, which had been placed for sale in the village, were all disposed of in the course of a few hours during the previous Saturday afternoon, and there was a demand for more:—

"DUNNING.—EPISCOPAL WORSHIP.—The Right Rev. Dr. Wordsworth, Bishop of St. Andrews, accompanied by the Right Hon. Lord Rollo of Duncrub Castle, officiated in the Evangelical Union Church here on Sunday last. The Church was crowded by a most respectable and intelligent audience. Lord Rollo, who was recently appointed a scripture-

reader by the Bishop, read the service appointed by the Church. As a reader his Lordship has few equals, his voice being clear and musical, and his pronunciation admirable. The service occupied nearly an hour; after which the learned Bishop preached an eloquent and impressive discourse. The service throughout seemed to be regarded with deep interest."—*Perthshire Advertiser.*

The following extracts relate to a second service held at DUNNING, on the evening of Sunday, February 12, when Lord Rollo officiated alone as lay reader, and, after the usual prayers, &c., delivered a *lecture on the liturgy*:—

"On the evening of Sabbath last a second religious service, according to the Episcopal ritual, was held in the Relief Church, when the Right Hon. Lord Rollo, in his capacity as Scripture-reader, officiated. After reading the Scriptures and the Service from the Book of Common Prayer, his Lordship delivered an address in vindication of the use of a liturgy. These services are understood to be precursory to the formation of a congregation in connection with the Scottish Episcopal Church. On this, as on the previous evening, the church was crowded in every part by an attentive and decorous congregation."—*Perthshire Journal*

"DUNNING.—The Right Hon. Lord Rollo held divine service in the Evangelical Union Church, here, on Sunday last, agreeable to the form prescribed by the Church of England; after which his Lordship delivered a most instructive and eloquent lecture explanatory of the liturgy. He pointed out, at full length, the advantages of precomposed forms of prayer, in which the congregation can all unite in the worship of God, agreeable to the injunction of our blessed Lord himself—'That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' What his Lordship especially admires is, that the Church has introduced so much Scripture into her services; that throughout her yearly course the Old Testament is read once, and the New Testament three times, and the Psalms once a-month, so that no one, regularly attending the services of the Church, can be unacquainted with the great saving truths of the Gospel. Lord Rollo is highly and worthily esteemed in this neighbourhood for his Christian disposition; and the meek uncontroversial spirit in which these services have been opened, bears ample testimony of his being deeply interested in the eternal welfare of souls. The church was crowded by a most attentive and respectable audience."—*Perthshire Advertiser.*

ST. JOHN'S, PERTH.—On Sunday, the 5th February, the Incumbent of this Church, alluded in his sermon to the death of JOHN STEWART, Esq., of St. Leonard's Bank. He spoke of the departed gentleman as "one of the oldest members of this congregation, one of the most regular and devout of our fellow-worshippers till growing infirmities precluded his attendance on public worship—one of the most liberal contributors to the erection and ornamenting of this Church—one of the most ready and bountiful contributors to every good work amongst us." "Blessed with abundant means, he was blessed also with the will to make liberal and beneficent use of them. His name (with that of his like-minded, sorrowing brother), had long ago become proverbial for genial kindness of heart and action. He was not an ostentatious benefactor, however. He did more good in secret, even than he did openly. Few know the extent of his benefactions to needy dependents and regular pensioners. Doubtless, many objects of his bounty will mourn over his loss, and would be ready, like the widows surrounding the bier of Dorcas, to stand around *his* bier, weeping, and declaring how 'full he was of good works, and alms deeds which he did.' The memory of such a man is blessed. His removal must be a heavy loss to the community of which he was a member, and to the society in which he lived, as well as to the many recipients of his benevolence. We could not let him pass away from us, and have it said that none of us *regarded* him*—that none of

* The text of the Sermon was Isaiah lvii. 42.

us *considered* his merit or our loss. But we do so, not with the desire merely to eulogize the man, but to magnify the grace of God, by which he became what he was; and to hold up an example, for others to go and do likewise.'" Allusion was made not only to the benevolence, but to the piety and humanity of the deceased; and the combination of these characteristics justifies the preservation of this memorial of him in the pages of our Magazine. Mr. Stewart was first cousin to Sir William Stewart, Bart. of Murthly Castle. He was brought up in the Church from his infancy, having been a member of the Episcopal congregation which existed in Perth at the beginning of the century, under the pastoral charge of the Rev. Mr. Walker, After that clergyman's death, the little remnant was absorbed into the "qualified" congregation (virtually independent), which had long been established in Perth, but was united to the Church, under the episcopate of Bishop Torry, about seventeen years ago. Mr. Stewart died at the advanced age of 77. He had been a liberal donor to the funds of the Episcopal Church Society, as well as an annual subscriber. He has bequeathed £1000 to St. John's, Perth, as an endowment in aid of the incumbent's stipend, and has left also annuities to many of the former pensioners whom he mainly supported. It is remarkable that this is the *first* instance of any legacy for endowment in this large and wealthy congregation.

DIOCESE OF ABERDEEN AND ORKNEY.

ST. GEORGE'S CHURCH, MEIKLEFOLLA.—A beautiful stained glass window has lately been placed in the Church of Meiklefolla, by Mrs. Leslie of Rothie, Kinbroon, to the memory of her husband, the late Robert Leslie, Esq. of Rothie. The window contains three groups of figures, illustrative of the blessed hope of the resurrection to eternal life through Jesus Christ, and representing severally the resurrection of our Blessed Lord, the raising of Lazarus, and the Widow's Son of Nain. In the upper, and by far the largest group, the central and chief figure is that of our Saviour as he emerged from the tomb, while on either side are attendant angels, and at His feet two Roman soldiers, descriptive of the guard which was set to watch the sepulchre. The treatment of this part of the subject is very effective. A solemn majesty, heightened by the presence of the angels, pervades the figure of our Saviour, and fitly presents Him to the eye of faith as the Lord of life; at the same time, the position of the soldiers delineates in a marked manner the state of mankind at the time of the resurrection: one is fallen on his face, as if acknowledging the powers of heaven and the Divinity of our Lord, and reminds us of the text of Scripture which says that when the angel descended and rolled back the stone from the door of the sepulchre, "for fear of him the keepers did shake and became as dead men;" the other is asleep, with his head resting on his knee, well pourtraying the slumbering state of man unconscious of the mighty work of a world redeemed, and asleep to all the realities of the resurrection to life. The other two groups in the lower part of the window are really exquisite, and trace the same lesson of faith as in the upper group. As a work of art, in colouring and design, the window does credit to the well-known reputation of Messrs. Hardman and Co., who furnished it. At the bottom, on the window sill, is to

be placed a brass of two lozenges, containing the names, with dates of birth and death, of Mr. Leslie and of his brothers, James, George, and Jonathan.

DIOCESE OF GLASGOW AND GALLOWAY.

RESIGNATION OF MR. AUBREY, GALASHIELS.—It is matter of great regret that we have to announce the resignation of the Rev. H. G. W. Aubrey, who, as may be known, has recently delivered a very remarkable lecture to the people of Galashiels. The hearty reception he met with from a crowded audience is a manifest proof of the estimation he is held in amongst all classes of the community. He conducted our predecessor, the *S. E. Journal* with great ability for a series of years. His labours at night-schools were unremitting. Even the *Border Advertiser*, whilst engaged in circulating every kind of calumny against our communion, had not a word to say against him. The poor will miss him most of all. Our readers will, we feel assured, wish him all success in his new field of usefulness, and the inhabitants of Hale in Hampshire may be well congratulated upon getting such a pastor.

GLASGOW AND GALLOWAY DIOCESAN ASSOCIATION FOR CHURCH AID AND EXTENSION.

IN presenting their Report for the past year the Committee of the Association have little to bring forward which calls for special remark. They have endeavoured to dispense the funds committed to their trust in the way which might be most likely to do good and to promote the welfare of the Church within the Diocese. And they have the satisfaction of knowing that undertakings have been successfully carried on by means of the aid furnished through this Association, which, but for such opportune help, would necessarily have been abandoned. As will be seen from the Treasurer's Report, the Association has expended a considerable portion of its income for the past year in the payment of a supernumerary clergyman, whose services were urgently required, both in visiting the patients in the Royal Infirmary and other Institutions, and likewise in affording occasional assistance to the regular clergy. Additions have also been made in a few instances to the stipends of clergymen whose income from all sources was below the sum recognized by the Church Society as the *minimum* for incumbents in this Church, but who were yet precluded by circumstances from successfully urging their claims in any other quarter. The remainder of the outlay has been such as would naturally fall under the head of *miscellaneous expenses*, the occasion for which is continually arising in all important religious undertakings, but which in a small and unendowed community can only be provided for by means of such contributions as those which are raised by this Association. At a recent meeting of the Committee the question was carefully considered whether or not it would be possible to dispense with this Association, and to look to the General Funds of the Church Society, under its amended and extended regulations, for meeting those demands which have hitherto been provided for by contributions raised within the Diocese. It was found, however, upon examination, that the cases to which this Association more particularly ministers are of a character which the Church Society is by its rules precluded from taking cognizance of, or in which it would be unable, at any

rate for the present, to afford the required amount of assistance. Until, therefore, arrangements can be made by which all the various and peculiar difficulties attendant upon the work of the Church in this Diocese can be adequately met by grants from the Church Society, it is hoped that those who have hitherto contributed to this Association will kindly continue to give it their support.

THE GLASGOW AND GALLOWAY DIOCESAN ASSOCIATION.

Dr. In Account with the TREASURER. *Cr.*

To paid Grants for Stipend Aid—Four Clergymen	£61	18	0	By Balance in hand, in City of Glasgow Bank, 1st Jan. 1864	£101	13	6
„ Stipend to Supernumerary Clergymen	100	0	0	„ Amount of Subscriptions in 1864	160	14	0
„ Expenses in connection with a Mission	7	6	10	„ Interest	3	3	3
„ Grant for House Rent in lieu of a parsonage	30	0	0	„ Sum received from the Scottish Episcopal Church Society towards Stipend of Supernumerary Clergyman	50	0	0
„ Towards liquidating Debt on a Parsonage	13	10	0	„ Sum received for Services performed by the Diocesan Chaplain at Galashiels	2	9	0
„ Premium of Insurance on a Church and Parsonage	2	16	7	„ Sum received for Services performed by the Diocesan Chaplain at St. John's Church, Glasgow	4	4	0
„ Printing Account, Postages, and Petty Charges	3	7	6				
„ Balance on hand, lodged in City of Glasgow Bank	103	4	10				
	£322	3	9		£322	3	9

CORRESPONDENCE.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

SIR,—The insertion of Mr. Don's letter in the last number of the *Scottish Guardian*, imposes upon me the duty of laying before your readers a statement of the position of the Church at Blairgowrie, past and present, under my incumbency, and that with especial reference to its relations to the Church Society. I feel such to be a very unusual course for a clergyman to be obliged to adopt, and most sincerely do I apologize for such an obtrusion of the private affairs of the Church upon public attention, but I know no better, or rather no other plan, under the exceptional circumstances in which the communication alluded to places both the congregation and myself.

Mr. Don could not possibly know all that the congregation had done for their Church; under what extenuating circumstances the In-

cumbent had been partially non-resident; nor precisely how the charge stood with reference to the Church Society.

As a *quasi* non-resident Incumbent, I am amenable to my Diocesan; also to the congregation. But I acknowledge no other authority, nor any other obligation. *They* have known all the circumstances; and I may add, that the slightest expression of disapproval from either, would at any time have secured my immediate resignation. Though deeply attached to the little Church and its congregation I have never wished to retain the charge a moment longer than might be deemed desirable for its interests. This is well known. Nor have I ever concealed that my great aim was to see it altogether in a more satisfactory position, free of debt, having a fair prospect of a suitable income for a resident Incumbent, provided with a parsonage, and the property secured to the Church. To what extent these desirable objects have been accomplished I now beg leave to state, and that with the most earnest trust that not one of them has been retarded through me.

On first becoming Incumbent, about ten years ago, there was a house, called a Parsonage, in which I resided for several years. Though in other respects desirable, it was very inconveniently situated as regards distance from the church, and so burthened as to cost me about £35 a-year.

Being such a drag upon the resources of the clergyman, and there appearing no likelihood of the debt ever being paid off, this house was sold, in the hopes that funds would have been gradually raised for the purchase of another in a more convenient situation. Ninety-five pounds were at this time subscribed, but the parsonage scheme fell into abeyance, the congregation having other and more pressing matters upon their hands.

At this time the expenses of the school* fell mainly upon me, as they have always done, the few subscriptions ever received being hardly worth mentioning, save one annually of £5, though all on record. Deducting these expenses, I never have, at any time, until now, from every source, received more than £85 a-year. Whether on such terms, a houseless Incumbency, and £85 a-year,—a suitable clergyman could have been found to undertake the charge I do not know, but at least, I was not singular in supposing the contrary.

I now proceed to the other matters to which I have referred. In the first year of my connexion with the charge there was a debt of £235 upon the church and school. The Trustees who then held the

* It has ever been my desire to keep the school, whatever it might cost, in the highest state of efficiency, and I should suppose that there are comparatively few, of the kind, which have received through consecutive years so high commendation from H. M.'s Inspector. There is at the present time an *average attendance* of 92.

property generously gave £50 towards this; £100 was borrowed of the Church Society, at 5 per cent. interest, under the Bond of the late Sir James Ramsay, Bart. of Bamff, and Wm. Forbes, Esq., of Medwyn, to be paid back by yearly instalments; the remainder may be set down to the credit of the congregation. All this debt has been paid, but under what circumstances of difficulty and anxiety I have no wish now to state. Only, for the sake of contrasting the prospects of the charge at one period with what has ultimately been accomplished, I may say, that I utterly despaired of the loan ever being paid back. I have no doubt the Secretary of the Church Society will have some recollection of this state of things.

But long before this was finally accomplished, another pecuniary claim was made upon the congregation. The original Trustees, on being applied to, most kindly consented to make over the property (which had now cost upwards of £800) to the Church, if the congregation would take upon them the remaining debt and re-fund £100. This they agreed to do: the £100 was paid back by them, also the expenses of the transfer, and eventually all the remaining instalments due to the Church Society. They have also expended at the least £100 on the Church itself, in new window, harmonium, stoves, &c. As an aid-receiving congregation they were required to found an Endowment Fund, to which they have subscribed over £140; to the Diocesan Endowment Fund they have also contributed £53 16s. 3d. These several items together represent £580, more or less.

I now come to speak of the charge in its relations to the Church Society. But let it in the meantime be borne in mind, notwithstanding Mr. Don's confident statement to the contrary, that the congregation at Blairgowrie is one which has always pre-eminently stood in need of assistance, and does so still, from the partial and uncertain residence of all who might be expected to render any material aid. As to local advantages of this nature few places can have been less favoured; but none more highly, as regards many of its members, in strength of attachment to the Church, in unfailing sympathy, and in persistent charity. No words of mine can ever adequately express the sense of gratitude I feel towards them for what they have done for the Church's sake.

During the whole ten years of my incumbency, Blairgowrie seems to have received Church and school grants to the amount of £488 15s; and in return, the Church Society has received from Blairgowrie, in offertories, £102 4s 8½d, and in subscriptions and donations from its members, in the gross, about £324. Thus the excess of grants over contributions, in 10 years, amounts to between £60 and £70. I believe this statement essentially correct. No account is here taken of £100 placed in the Society's hands several years ago, from which, a

sum of £10 was annually to be applied for lessening the amount of claim preferred by Blairgowrie.

Such are the circumstances under which Mr Don addresses his vehement protest to the Church at large. He is anxious to have it universally known that he would, if he could, have stopped the grant made to Blairgowrie—a grant, be it remembered, for the *past year*. He tells us, in effect, that he thinks it would have been right and proper to have done so, even without a word of previous notice, when, at the same time, the congregation, relying upon the good faith of the Church Society to continue the grant, had subscribed during the year nearly £200 to its funds. I have no doubt, however, but the Society will continue to act honourably, and with delicacy and consideration, towards the congregations that are obliged to seek its aid, which work harmoniously with it and do their best.

But for its fostering care, it is almost more than probable that there would be no congregation at Blairgowrie at the present time. And when I review what has been accomplished, I cannot but think that it is a most favourable specimen of a congregation that has nobly practised the lesson, which the Church Society so earnestly inculcates, of "helping itself," and as such, to place what it has done on permanent record, may be allowed to stand as an apology for this tedious statement.

I remain, Sir,

Yours obediently,

THE INCUMBENT OF BLAIRGOWRIE.

We insert the foregoing statement of the Incumbent of Blairgowrie. We think that the Church is greatly indebted to Mr. Don for drawing public attention to the case, in as much as the Society, by making the grant, has clearly violated the constitution. Even granting that such a congregation *should* get aid, which we are not prepared to deny, no Society can suspend its constitution to meet an exceptional case, even with the best intentions, without introducing all kinds of irregularities. Both sides having been heard; the correspondence must now close.

ED. *S. G.*

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

THE DIOCESE OF ORKNEY AND ZETLAND.

SIR,—Much interest having been recently excited by the revival of the ancient Diocese of Orkney and Zetland, and the building of a new church at Lerwick, the capital of the Zetland Isles, the following extracts from a little memorandum-book, kept by the Rev. John Hunter, the last Episcopal clergyman in Zetland after the Revolution, with a perusal of which I have been favoured by a friend there, will no doubt be interesting to your readers. The Rev. John Skinner (the father of Primus John Skinner of Aberdeen, and the grandfather of Primus William Skinner)—so well known not only by his learned works, but also as an elegant Latin scholar, and still better known as the author of many excellent Scottish poems—was resident in Zetland for some years as tutor in the family of Mr. Sinclair of Scalloway. In the biographical sketch of Mr. Skinner, which is prefixed to his Theological works, the ollowing notice of Mr. Hunter is given:—

"The only clergyman of that persuasion in the Shetland Isles was the Rev. Mr. Hunter, whose unwearied assiduity in discharging the duties of his office, with great fatigue of body, and often at the imminent risk of his life in those boisterous seas, endeared him to the people under his pastoral charge, and made his memory precious among them long after the hand of death deprived them of that unremitting attention to all their wants, which never ceased but with his life."

Even at the present day, after the lapse of 120 years, this good man is remembered, and his memory cherished with respect; and by none more, I believe, than by the owner of the little manuscript alluded to, though he belongs to the Presbyterian Church, which his family, like many others in Zetland, had joined from the long-continued want of the services of the Church; a defect which is now happily being remedied under the auspices of the Bishop of Aberdeen.

The little book, which is about four inches square, and consists of eighty pages, is chiefly occupied with a register of baptisms and marriages, from November 1734 to June 1745; during which period of ten years and a half, 112 baptisms are recorded, being on an average nearly 10 yearly. The following is a specimen of the entries:—

"House, Novr. 1st, 1738.
"Ro. Christy and Catharine Leask had a daughter baptized called Sinclara, G. F. (godfather) Robert Sinclair of House, G. M. (godmothers) Phyladelphia Dammahoy, his ladie, and Catharine Sinclair, lawfull dau^r. to Sandsound."

In every instance Mr. Hunter is particular in recording the names of the godfathers and godmothers, and in keeping to the rule of the Church as to the number there prescribed for each child, whether male or female.

Mr. Skinner married the daughter of Mr. Hunter, and their marriage is thus recorded:—

"Sumbroughgerth, Novr. 12th, 1741.
"Mr. John Skinner, chaplain at House, and Grissel Hunter, law^ll. dau^r. of Mr. John and Christian Hunter were married."

And there is the following entry of their first-born:—

"Novr. 29th, 1742.—Mr. John Skinner and Grissel Hunter had a son baptized called James. G. Fa. John Sinclair of Quendal, junior, Esq., Laur. Sinclair of Goal, G. M. Jannet Hacro, spouse to James Forbes, shipmaster in Scarberry. He was born y^e 22nd of Novr. about 11 at night."

The next part of the little book is very curious: it shows the remuneration which Mr. Hunter got for his clerical services, or what he received for, as he calls it,

his "encouragement." On the one page he puts down the "encouragement" given to him by the individual members of his flock, and on the opposite one shows how it was paid, either in money or in *kind*, as will be seen by the following examples:—

"ROBERT BRUCE of Sumborough, Junr.

"*Dr.*		*Cr.*	
"To my encouragement . .	£30	By cash	£30

"Quendal—*Dr.* *Cr.*

"To my encouragement . .	£60	By 1 ox	£10 0 0
		„ 6 geese . . .	1 16 0
		„ 6 lisp^{d} meal . .	6 0 0
		„ 6 lisp^{d} bere . .	3 12 0
		„ 6 bottles wine . .	4 4 0
		„ cash	6 0 0
		„ cash	12 12 0
		„ cash	3 0 0
		„ a mart cow . .	8 0 0
		„ 6 geese . . .	1 16 0
		„ ballance paid in cash .	3 0 0
			£60 0 0

In this account there is a curious contrast between the necessaries and the luxuries of life: 6 bottles of wine cost nearly half as much as a fat ox.

"Wm. Henderson in Brassay—*Dr.*		*Cr.*
"To my encouragement .	£12 0 0	By ½ anker waters.
		„ 4 pints ditto.
		„ 2 rolls tobacco."

It should be taken into account by the reader that the above sums are in Scotch money, in which a shilling is equal to a penny sterling, and therefore a pound is equal to 20 pence. Consequently, the sum of £60, which was the amount of stipend paid by one of Mr. Hunter's flock, is equal in value to £5 sterling. This, considering the comparative value of provisions in those days, when an ox could be bought for £10 Scotch, or 16 shillings and 8 pence sterling, was certainly a very liberal allowance, being equal to about £50 sterling in the present day, when a Zetland ox, fit for the butcher, cannot be of less than ten times the value of one at the time alluded to, or something above £8 sterling.—I am yours truly, J. T.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

EDINBURGH, 2nd Feb., 1865.

SIR,—Could you insert in your next month's *Guardian* an account of the different Missions in connection with the Church in Scotland and prospects of same, also of New Churches building—in fact, a review of Church Work.

Were you to request Incumbents or gentlemen in their Churches (many of whom would be glad to assist you) to send each month an account of Church work in their parish, a great deal more would be thought of your publication, as the great want in it is Church news.

Take an example from the *Church Times*, published weekly for 1d.—Yours truly,

"READER."

We are very anxious to give full insertion of all accounts of Missionary movements throughout the Church in compliance with proposal of "Reader." We shall be much obliged to all who to supply us with the necessary information.—ED. *S. G.*

(From the North British Daily Mail, Tuesday, Jan. 17, 1865.)

TO THE EDITOR OF THE NORTH BRITISH DAILY MAIL.

THE COLLEGE, ISLE OF CUMBRAE.

SIR,—My attention has been called to a letter published a few days since in your journal. It is signed "A Non-Elector," and bears date "Rothesay, 11th Jan., 1865." In his letter there occurs the following passage, bearing reference to the above College:—

"Some say that the doctrines which are taught there are of a rather doubtful character, and are held by the honourable candidate, and are such as could not be presented for acceptance to an honest Presbyterian. In short, they are said to be such that I, for my part, would much prefer an honest and sincere Roman Catholic. But the majority of the electors, I am sure, would wish to repudiate them; and I trust they will have the manliness to act upon this feeling."

I understand the writer of the above words to assert or to imply, (1) that the doctrines taught here are of doubtful character; (2) That they could not be accepted by an honest Presbyterian; (3) That these doctrines are virtually Roman Catholic. To these strictures I beg to reply,—

1. That the doctrines taught here are simply those of the English Prayer-Book, neither more nor less, to the best of our ability. I assert this most solemnly; and though your correspondent seems to insinuate that I and my colleagues are not honest nor sincere, I do not believe that such a charge from an anonymous writer, judging us from hearsay, will be considered worthy of any serious attention. It is certainly the first time in my life that I was ever subjected to such an accusation either from friend or foe.

2. To the second charge I must, in a measure, plead guilty. Indeed, it is in some degree implied in the preceding statement. Of course a Presbyterian, who accepted the *entire* teaching of the English Prayer-Book, could not be an *honest* Presbyterian. To propose the *whole* of its doctrines for acceptance by a Presbyterian, remaining such, would obviously be sheer absurdity. But if the writer means to insinuate that we are here fond of preaching upon the points of controversy between Presbyterians and ourselves rather than on those fundamental doctrines of Christianity on which we are happily agreed, I am compelled to declare, in the plainest possible language, that he is insinuating an utter and entire falsehood.

3. Not less emphatic must be my repudiation of his third charge. I have for more than ten years been the acting head of this College, for the Provost is non-resident. I assert that never during that time have any of us gone beyond the teaching of the Prayer-Book, or taught any distinctively Roman doctrine. Your correspondent calls upon the Bute electors to display their manliness. I invite him to make proof of his own. If he possesses any spark of that quality, let him give his name and address in full, as I do mine. Let him produce the witnesses on whose accounts his judgment is based. Let this "honest and sincere" man—for such he evidently claims to be—name the time when and the place where these Romanising doctrines were taught. When he has done all this, then—but not till then—I will apologise to him for the tone of this reply, and consider the propriety of resigning my situation. In the meantime I must take the liberty of stigmatising his insinuations as simply false and calumnious.

For this letter, I, and I alone, am responsible. Mr Boyle will see it for the first time when it appears in your paper. With the Buteshire election I am not concerned. It is not one of the constituencies for which I have a vote; and it is long since I have

meddled with any thing like party politics. As, however, the attack upon this College is intended to injure Mr. Boyle, I will just state my conviction that what is false concerning me and my colleagues is equally false if applied to him. The intimate relations which have existed between us since June, 1854, fully justify me in saying that in trying to conduct the College on the principles herein professed, I have, however humbly and unworthily, only administered it according to the wishes and intentions of its founder.—I am, &c.,

JOHN GIBSON CAZENOVE,
Vice-Provost and Tutor.

THE COLLEGE, ISLE OF CUMBRAE,
January 14, 1865.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

SIR,—The Conference between the Primus and the Committee of Funds upon the important matter of the Finance of the Church will, we feel assured, be attended with the most beneficial results.

The great and noble objects after which the Church Society aspires can only be attained by united action. Whatever may be the means adopted of carrying it out, the object must be the same—the providing £500 to each Bishop and €150 for each incumbent. This is the issue upon which we go to the country in 1865.

In 1864 the result has exceeded our most sanguine expectations. The labours of the gentlemen of Edinburgh have been unremitting. The untiring and dauntless energy of Mr. Flemyng has borne down obstacles which would have daunted any other man.

For any dissatisfaction there may be as to the late distribution, neither they nor he are in any way responsible; and we have every reason to believe that the causes of that dissatisfaction will be removed.

Representing, as we have, frequently a minority, we have seen, by continuous agitation, this minority converted into a majority. Many of those who opposed our movement in 1863 were the heartiest and most efficient supporters of a similar movement in 1863. A minority has equally important duties with a majority. Generally in advance of its antagonist, by patience, by prudence, and by perseverance, it changes sides.

Regarding, as we do, this movement as merely a preliminary to movements upon a larger basis, and as bringing out our Church before the people of Scotland upon a more extended basis, the movement must be regarded as merely a means to an end.

The noble way in which the press has opened its columns to us is a manifest proof that the public mind is willing to give us a fair hearing. We trust, then, that all parties will go to the country upon the clear issue we have raised—viz., raising £500 for every Bishop and £150 for every incumbent.

HUGH SCOTT.

GALA HOUSE, GALASHIELS,
February 18, 1865.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

OUR GAELIC CONGREGATIONS.

SIR,—In a late number of the *Scottish Guardian* it is represented that the Rev. Mr. Flemyng, Organising Clerical Secretary to the Church Society, stated *inter alia* in delivering his Annual Report, in the Masonic Hall, in Edinburgh, "None of us, I suppose, would attempt to deny that the existence of the Gaelic dialect is a great obstacle in the way of religion, and the spread of civilisation amongst those clans who speak it. It is in fact holding them back a century behind the rest of the

country." Now Sir, I admire Mr. Flemyng's appeals and exertions in behalf of the Finance of the Church Society. I heartily wish him every success in his new sphere of action. But I protest against such language as is contained in the above quotation. Nay, I question very much the correctness of that part of his Report. Had that rev. gentleman possessed the slightest knowledge of either the Celtic language or of the state of our Church in the Highlands in years gone by, he would not, I am certain, commit such a blunder in his Report. But the fact of his reverence having little or no knowledge of either, is enough of itself to prove the above statement to be simply *vox et praeterea nihil.*

Besides, I am not aware it was any part of Mr. Flemyng's mission or commission to censure and speak upbraidingly of the Gaelic language. And as a word in season, let me kindly whisper into his ears that such animadversions are certain to do more harm than good to the cause of our Church in the Highlands. Moreover, I am constrained to say that it betrays much ignorance on Mr. Flemyng's part, with regard to the state of our Church in the Highlands, to state in his Report,—"That the persistence of the Gaelic members of our Church to their native language has been the cause of our Gaelic congregations (with one or two exceptions) to be now numbered only by tens, where a few years ago they contained hundreds." Will the rev. gentleman be good enough to specify a single instance? It is my firm conviction that he will fail in doing so. On the other hand I would take in hand to prove to the satisfaction of any impartial and unprejudiced reader of the *Scottish Guardian*, that the appointment of *English* and *Irish Clergymen* to Gaelic cures has done irremediable harm to our Gaelic congregations. That, that has been the *principal cause*, together with emigration, of our Gaelic congregations being now numbered by tens, where a few years ago they contained hundreds.

I am,

Yours, &c.,

A CELTIC LAYMAN.

We insert the above from a sense of shewing fair play to all sides. Upon examination of the contents we do not think it can be justly said that Mr. Flemyng intended to show any disrespect to the Gaelic population. Upon the contrary, no one has urged more strongly their claims. Himself of Highland extraction he sympathises more strongly with them than with any other section of the Church. He fully concurs in the opinion of the "Celtic Layman," as to the imperative necessity of Gaelic clergy being appointed to Gaelic congregations. We entirely disagree with the Celtic Layman as to Mr. Flemyng's having no right to show defects in the working of the Church system, in various districts. He has discharged a delicate duty with great tact and judgment, and instead of meeting with censure deserves the best thanks of all those who wish well to the Church.—Ed. *S. G.*

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

Dear Sir,—In 1853, the Incumbent of St. John Baptist's Drumlithie, in the Diocese of Brechin, with the full sanction of the Bishop, opened a Home for Orphan boys,—the want of such an institution being greatly felt. For the purposes of the Home, one of the largest dwelling houses in the village was purchased and fitted up in a suitable manner, and a small farm was taken, on a nineteen years' lease.

Since the Home was opened, upwards of thirty boys have been admitted and educated; of these, two have died, since they left the Home, seven are at present in

it, and the rest are working for themselves, respectably and honourably in different parts of the world, as schoolmasters, clerks, or tradesmen. Of the seven, at present in the Home, two, admitted when eight years old, are just about to be apprenticed as carpenters. Boys are received at any age between five and ten, are carefully brought up in the principles of the Church, and receive a good English education, fitting them for pupil-teachers, or apprentices to any suitable trade.

In consequence of the smallness of the annual payments, which in some cases are very inadequate and uncertain—for some of the boys no payments have been received at all,—the Institution is suffering from a debt of about £90, for which the present Incumbent of St John's, Drumlithie, is entirely responsible. To enable him to free the Home—the only one of the kind in Scotland—from this incubus on its usefulness, and, if possible, to place it on a permanent and satisfactory basis, I ask permission to appeal, through you, for aid to all the members of the Church, who feel it a duty and a privilege to contribute, according to their means, to the maintenance and education of her poor orphan children, who have been left in the world without any one to care or provide for them. May I ask you, then, to undertake the trouble of receiving contributions in aid of the Home, and to allow me to say, that any donations and subscriptions, however small, will be thankfully received and acknowledged by me. "Blessed are they that consider the poor and needy: the Lord shall deliver them in the time of trouble."

ROBT. KILGOUR THOM,
Incl. of St. John Baptist's, Drumlithie.

DRUMLITHIE, FORDOUN,
Jany. 21*st.*, 1865.

*** The Editor will gladly receive, any contributions in aid of the Home, which may be sent him to the care of the Publishers, A. Brown, & Co., Booksellers, Aberdeen, and which will be duly acknowledged in the *Scottish Guardian*.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

SIR.—The ignorance in England respecting the Episcopal Church in Scotland is truly surprising. I was lately at a meeting of a Church of England institute in Newcastle, when a conversation arose about the Church in Scotland—several of the reverend members confounding it with the Presbyterian Establishment there, and others expressing a desire to have information on the subject. One of the lay members, who was about to remove to Glasgow, with his family, informed the meeting, that he had been applied to, by some friends in Glasgow, to subscribe to the funds of a new English Episcopal Church, called St. Silas, who recommended him to take a pew there. As some of his children would soon be ready for confirmation, he wrote a letter to the editor of one of the Glasgow papers, requesting to know in what English Diocese St. Silas was situated, and who was their bishop; but he declined to give publicity to the letter, "as it might give offence to the parties who were managers of the Chapel, who were respectable, and customers of the paper!" And it was only by chance that there was a clergyman present, who was able to explain that there could be no English Episcopal Church in Scotland, recognised by the Church of England, and that, in May last, in the debate in the House of Lords, the Bishop of London said, that the Episcopal Church in Scotland, was the only distinct representative in Scotland of the doctrines which the Church of England professed —consequently these four or five congregations in Scotland have no consecration, ordination, or confirmation; in short, they are only congregationalists, using the Church of England liturgy, which is the practice in many of the Methodist Chapels

in England. Now, it occurs to me, there ought to be some publication to refer to, on the present state of the Episcopal Church in Scotland, and that you ought to urge the importance of collecting and publishing certain statistics showing the progress of the Church in the several dioceses. This would have a most important and beneficial effect upon the Church, and the bishops should agree upon some uniform system of arranging those statistics, with a view to their publication annually. The following details would be interesting, viz., clergy-list; area of the diocese; population; licensed curates; parsonages; new churches in progress; ordinations; confirmations; schools under government inspection, &c. The last list I have seen, was published in the *Scottish Ecclesiastical Journal* for 1861; and contained considerable information about the Church, and would be found to be useful at Church of England institutes.

W.

Bensham, County of Durham,
20*th January*, 1865.

SOUTH-SLAVONIC CHURCHES.—THE SERBIAN.

Between the Black Sea and the Adriatic in one direction, and the Danube and the frontier of ancient Greece in another, lies a region scarce one-third smaller than France. Its inhabitants—an almost homogeneous population of from ten to twelve millions—belong to the Iugo-Slavic, or South-Slavonic race. Classed according to their dialects of one language, this people is divided into two nearly equal parts—the Eastern, or Bulgarians: the Western, or Croato-Serbs. Of these, some seven hundred and eighty thousand are Mussulmans, over two million, six hundred thousand are Roman Catholics and the rest belong to the Oriental Church. The Slavonic Mussulman says his prayers in Arabic, which he neither speaks nor comprehends; part of the Roman Catholics pray in Latin, a "language not understanded of the people;" some Bulgarian congregations are still constrained to attend services in Greek; but the bulk of the Iugo-Slavic nation is distinguished alike in the Eastern and Western Church by using, in its Scriptures and Liturgy, an ancient dialect of the Slavonic tongue. On this basis Iugo-Slavic patriots build hopes of future union. Believing that identity of race and tongue is a foundation on which Christian and Mussulman may unite to form one nation, they see in Community of ecclesiastical language a tie whereby Roman Catholic and Orthodox may be linked in a National Church. Of course, as to the finishing stroke whereby union is to be achieved and declared nothing can be settled as yet. The Roman Catholics would advise recognition of the Pope's authority on condition of autonomy, as accorded to the United Greeks. The Orthodox would have Church Government by a synod, as practised in Russia. But, postponing the final question, Roman Catholics and Orthodox work to the same end; Croatians endeavour to substitute Slavonic for Latin throughout their parishes; Serbs and Bulgarians seek to expunge Greek and Russianisms from their liturgy. Rather than be Græcized, Bulgarian congregations place themselves under the Roman Pontiff; rather than be Latinized, Croatian priests have entered the Oriental Church. Each party has for its badge National Unity; each

comprises the liberals of its denominations, and sees its enemies in Fanariotes and Jesuits. Both go about their business noiselessly, and are solicitous rather to lay foundations deep and broad than to raise their structure above ground. Hence distant spectators see nothing. But those on the spot may satisfy themselves that labour is going on, forming part of that regenerating process of Slavonian life which is to change for the better the face of South-Eastern Europe.

There are three Iugo-Slavic Churches—the Serb and the Bulgarian, belonging to the Eastern Church; the Croatian, belonging to the Western Church.

To begin with the Serbs.

The Serbian division of the Eastern Church counts nearly three millions of members. It is at present divided under four administrations — the Patriarchate at Carlovic, in Austria; the Vladikate of Montenegro; the Church of the Principality; the communities in Turkey. The *first* represents the original Serbian Patriarchate of Ipek. The *second*, acknowledging no direct superior, sends its bishops for consecration either to Carlovic or Moscow. The *third* is governed by a synod, which elects its metropolitan and bishops. Like the state of which it forms part, it is autonomous, but pays an annual subsidy to the Patriarch of Constantinople, answering to the tribute of the Principality to the Sultan. The *fourth*, comprising the Orthodox congregations in the Serbian provinces of Turkey, is ruled in civil matters by Turkish officials, and in ecclesiastical by prelates of the Fanar.

The Serbian Church in the Principality and in Austria has theological schools at Belgrade, Carlovic, Carlstadt, Versec, and in Dalmatia. We do not here speak of normal schools and gymnasia, nor of the Academy in Belgrade, where religious instruction is also given. In the Serb provinces under Turkish rule there is not one printing press, nor a single higher school.

The Serb Church was once rich in monasteries, but these were burnt and sacked by the Turks; and, though in late years many have been restored, it is not on the ancient scale of splendour, for the present bent of the people is contrary to monastic life. Besides Hilindar on Mount Athos, the most celebrated Serbian convents are in the Principality and in Stara Serbia, at Cetinje and Ostrog in Montenegro, and in the Frusca Gora, a hilly peninsula between the Danube and the Save. Here and there among these monasteries still remains a noble Church, a "Zadusbina" ("work for the soul") of Serbian monarchs. In Free Serbia, the most beautiful are those of Studenica, Ravanica, and Manasia; in ancient Serbia, of Gracanica, Decani, and the ruins of Sapocani and Djurdjevi Stupovi. The best Church architecture and frescoes date from the end of the twelfth to the beginning of the fifteenth century, and yield fine specimens of Byzantine form, quickened by Italian spirit.

The language of the Serb Church is, as we have said, the ancient Slavonic, but specially a Serbized dialect of the same—for even the Church Slavonic has its dialects, modifications introduced by Russian, Serbian, and Bulgarian monks, when copying the Scriptures for their respective peoples. According to the Serbs, their version of the old Slavonic is the most systematic, that of the Russians least; for the Serb writers made their alterations on a rule

and within an early date, while the Russian continued modifying to the sixteenth century. In early times the South-Slavonic nations were more civilized than the Russian, and their priests, invited to Northern sees, exercised on ecclesiastical literature an influence whereof traces are yet extant. But the situation was reversed when the Russians had shaken off the Tartar, and the Iugo-Slav fell under the Turk. For the last hundred years, most of the Church books have been printed in Russia, and at the present hour, except in some remote districts of the Herzegovina, Russianized Slavonic is generally in use among Bulgarians and Serbs. The change met with no objection so long as the South-Slavonic MSS. and incunabula were all hidden or scattered, and while there were no Iugo-Slavic philologists to decipher them; but of late years Serb literati, averse to Panslavistic fusion, have exposed the difference between Serb and Russian-Slavonic, and demand a restoration of services on the national model.

It need scarce be said that the Government of the Czar does not take kindly to this idea; and, while Iugo-Slavic patriots urge forward the publication of Serb MSS., Russia is correspondingly slow to give those in her possession to the light. Many Serb MSS. await resurrection in Russian libraries. Some found their way thither in the fourteenth century, when an Abbot of Decani became Archbishop of Kiev; many within the last century, in exchange for gilded modern Church-books. So long as the Academy of Belgrade lies within range of a Turkish fortress, the Serbs cannot aspire to be the guardians of their own literary treasures; hence they are but too dependent on the publication of those preserved in Russia and Austria.

Among the earliest written works extant in Serbized Slavonic, are two biographies of Nemania, the sovereign who first united the various Serbian Zupas in one realm. These biographies were written in the thirteenth century, by his son Stephan, surnamed "First-crowned King," and Sava, first Metropolitan of Serbia. Then come the biographies of kings and metropolitans, written by Archbishop Danilo.

These oldest known specimens of Serbian authorship are far superior to all that follow, and so perfect in grammar, construction, and style, that it is impossible to take them for the first literary effort in the tongue. Burning heretical books is recorded among the acts of Nemania; and as, prior to his adoption of the orthodox faith, all Serb peoples might be set down as heretics, it seems too likely that the flames of his zeal devoured the whole national literature.

A store of documents, chronologically arranged, has lately been pubblished in the "Monumenta Serbica."* Among these are charters of monasteries dating from the twelfth century.

Further specimens of Serbized Slavonic are the books called Serbliak, containing services for the national saints. Like St. Peter of Montenegro in our own day, the old Serb worthies were canonized immediately on death, the posthumous evidence of miracles being dispensed with by those who had been eye-witnesses of their deeds. Many of them were archbishops and kings; and the services written for their festivals were composed by the most exalted persons in the state. Thus, the service for

* "Monumenta Serbica." Miloksic Braumullar. Vienna. 1858.

St. Simeon Nemania has for its author St. Sava; that of St. Sava, the metropolitan his successor; and the service for Czar Lazar is referred to the nun Euphemia, a widow of royal rank.

Besides MSS., the Serb Church has its incunabula and books printed between 1493 and 1635. One of the earliest typographies is that of Montenegro. Its types were not melted down into bullets before they had given forth some of the first books printed in Cyrillic characters.

Again, a Montenegrin noble, "Bozidar Vukoyic, Vlastelin of Zeta," set up a printing press at his own expense in Venice—in acknowledgment of which service to civilization he was created Baron of the Holy Roman Empire by the Emperor Charles V. A fine specimen of his typography is preserved in the Library of Belgrade—a Miniæon, illuminated on parchment. Therein it is stated that the printer has established his press at Venice, in the hope of transferring it to his own country whenever the barbarous Moslem shall be thence expelled.*

The testimony gathered from national archives agrees with that of foreign historians in its record of the origin of the Serbian Church, and as to the personality of its founder.

When the Emperor Heraclius invited tribes from White Serbia to pass the Carpathians and the Danube, and people his provinces wasted by the Avars, it would appear that he invited them also to profess the religion of the Byzantine Empire. The Slavs of the Baltic, on whom Christianity was forced by Germans, preferred extermination to its acceptance; the Slavs of the Danube, with whom Christianity was left to choice, welcomed the planting of the Cross on their soil.

But, lying midway between Byzance and Rome, the ecclesiastical allegiance of the Serbs was for several centuries divided and capricious. Profiting by the confusion, a sect, styled heretical, gained among them numbers and strength. At length, the Oriental Church succeeded in making a proselyte of Nemania—that energetic Grand Zupan who from his patrimonial government, at the foot of the Montenegrin mountains, gradually extended his sceptre over all Serb lands. Abjuring the heterogeneous quasi-Romanised ritual in favour at his father's court, Nemania withdrew to the Rascian provinces, and caused himself to be re-baptized by Bishop Leontius. A little dark church near Novi Pasar is pointed out as the scene of the ceremony, and is still called by the country people the Holy Metropolitan Cathedral of Raska.

Grand Zupan Nemania had three sons. The youngest of them, Rastko, was a boy of intelligence and piety, and from his earliest years desired to devote his life to God's service. One day some caloyeri from the Holy Mountain, on a journey to collect alms, made their appearance at the Serbian Dvor. With one of them, an aged Monk, Rastko struck up great friendship. Evening after evening they sat together, relating and hearing descriptions of the Holy Mountain and still life of the monasteries. At last the young prince begged the monks to take him back to

* These words were penned in 1538, by one noble of Zeta, while his companions forsaking every luxury of comparative civilization, undertook the defence of the Black Mountain. In 1862, when the few thousand warriors of Montenegro were combating the army of the Ottoman empire, a new printing press was set up at Cetinjo.

Mount Athos. When the caloyeri were about to depart, Rastko asked his father's permission to go on a hunting excursion. While in the mountains, he eluded his companions and joined the monks on their homeward way. Zupan Nemania sent out companies in all directions to seek his son. One of these found him in Mount Athos. In great joy they prepared to return, taking Rastko with them; nor would they consent to rest in the monastery more than a single night. But during that night Rastko took the vow; and, next morning, when the messengers came for him, he walked to meet them in his monk's frock, and bade them take back to his parents, instead of himself, his worldly garments. Learning what had become of their child, Nemania and his consort at first bewailed his absence; but, as years passed on, and death drew near, they themselves resigned the crown for the cowl. Nemania, under the name of Simeon, entered the same convent as his son. Now the Grand Zupan had ever been a mighty church-builder, and his Zadusbinas are to be found throughout Serb lands; but Sava suggested to him to build a monastery for Serbians on the Holy Mountain. Then Nemania built the great convent Hilindar; and, ere he had finished it, says the old ballad, "he "emptied two towers of gold." On his deathbed he left it in charge to his son, and Sava wrote the "Rules" with his own hand. Sava lived peacefully in Hilindar, until his brothers, Stephen and Vuk, having a quarrel, prayed him to come and make peace between them. He did so; and, bringing to Serbia the relics of his father, St. Simeon, deposited them in the white marble church of Studenica, and dwelt in the adjacent monastery as Hegumon.

(To be continued.)

AMERICA.

THE following are extracts from a letter received lately from a Clergyman in the Diocese of Western New York:—

"On the 4th of this month (January) in the Cathedral City (so called by us of courtesy) Geneva, Dr. Coxe, Assistant-Bishop Elect of Western New York, was elevated to the Episcopate, our own Bishop De Lancey being the Consecrator, assisted by the Bishops of Vermont, Michigan, New York, New Jersey, and the Missionary Bishop of the North Western Territories. Upwards of eighty other clergy in surplices, and a church filled in every possible place with laity from all parts of the Diocese, added to the imposing scene. The Lord Bishop of Ontario, Canada, and the Lord Bishop of Toronto, Canada, were invited to take part in the solemnity, and to unite again the strand of that sacred line which shall never end. Toronto, reason of his great age, and the exposure of winter travel, could not come—Ontario came as far as Rome—a village four hours from the place of consecration—but was so impeded by the unprecedented fall of snow, that the trains could not make the time, and he reluctantly drew back. The heart of our Diocese is towards the heart of our new Assistant-Bishop as the heart of one man. He brings to his work a mind thoroughly furnished, a body strong and enduring, and a heart overflowing with Christian graces and unction.

On Friday last, the 13th January, the Senior Bishop in America, Dr. Brownell, went to his eternal reward. He was in his eighty-sixth year, and has been in the Episcopate *forty-five* years! *Requiescat in pace!*"

The great merits of Dr. Cleveland Coxe, the new assistant Bishop of Western New York are well known; and much may be expected from his zeal, learning, and ability. The deceased Bishop Brownell of Connecticut was the second in succession to Bishop Seabury, who was consecrated by the Scottish Prelates at Aberdeen in 1784.

NOTICES OF BOOKS.

"The Moralist and Politician, or Many Things in Few Words. By Sir George Ramsay, Bart. London: 1865.

This work contains a collection of aphorisms, on moral, religious, and political subjects. The author is a scholar, a person of accurate and original thought, and an orthodox Churchman. The character of his book is very different from that of most of the popular treatises of the present day, and rather resembles the studious labours of earlier generations. His peculiar merits can only be ascertained by an attentive perusal, but a few specimens of his teaching may be given—

"A taste for amusement, and pleasure in general, makes men agreeable, almost benevolent, where benevolence costs little; while an ascetic life renders them harsh and disagreeable, and even tends to misanthropy; but if this tendency be overcome, creating a habit of self-denial, it prepares for the exercise of virtue. Why is youth generally more liked than age, in other words, why is it more agreeable? Because it has more enjoyments. But youth is not self-denying, and therefore youth seldom attains to the exalted virtue of mature life."

"What Church do you go to? *Catholic*, (not of necessity Roman Catholic) "St. John's."—And you? *Sectarian*, "Mr. Thomson's."

"Oh rare moderation of the English reformers, who alone could remember that the old Church was not only *Roman*, but *Catholic!* . . . Cranmer, Latimer, and Ridley, were at once humble and bold; humble, for they did not think themselves wiser than all that went before; bold, for in removing much, they dared to maintain that there might be some good even in Babylon. . . . . The Church of England, with its numerous branches in the colonies, and the sister Episcopal Churches of Scotland and of the United States, is the true mean between Romanism and Sectarianism, and the hope of reformed Christendom."

"The Colonial Chronicle, Missionary Journal, and Foreign Ecclesiastical Reporter." Nos. for January and February, 1865.

The *Colonial Church Chronicle* continues to be written with the same care, correctness, and impartiality, which have always distinguished it. These numbers contain an interesting account of the Bishop of Gibraltar's visitation in 1864. In an article in the February number entitled, "Travelling in India," the writer, a clergyman, in his notes of a journey from Bombay to Nagpore, says, "I learn that my guide, a cashier to the contractors, is a member of the Scotch Episcopal Church, though he does not care much about it. However, I am to send him a copy of 'Russell's History of the Church of Scotland' from our depository." It speaks well for English clergymen in India, that they strive in a distant land to teach Scotsmen to take an intelligent interest in their own Church.

THE

SCOTTISH GUARDIAN.

APRIL, 1865.

SCOTTISH FOREIGN MISSIONS.

THE peculiar position the Church in Scotland is placed in with regard to missions is deserving of the serious attention of Churchmen. There is, so far as we know, no other Church in Christendom in a similar one. The necessity of a missionary spirit to impart life to the Church, is a proposition none will be disposed to controvert. The Glasgow Diocesan Association is a good commencement of a good work. If it be said that it is too English in its character, the answer is very simple—there is no Scottish mission in foreign parts at all. We would infinitely prefer a mission from the Church in Scotland; and we gladly hail this Glasgow movement as conducing to the establishment of a Scottish mission. This would involve of course an arrangement with the English and American branches of our communion, so that the Churches might not clash. But it appears to us, such an arrangement could be without much difficulty effected. The Society for the Propagation of the Gospel in Foreign parts of the English Church, could easily apportion out to us particular tracts of country; and from the friendly feeling it has shown to us upon many occasions, there would be little apprehension of serious complications. In the meantime, it is clearly the duty of the Church to co-operate with the Church in England to the utmost of her resources in her missionary undertakings.

We should be told indeed, when you provide suitable incomes

for your clergy, it is time enough to speak of foreign missions. This is what is called a "business" view of the question. But "business" views are generally very narrow ones; and especially so, in the case of the Church. We have had too much "business" in our Church; and hence her schemes have generally been failures. There is something else besides "business" habits needed. Enlarged views of evangelical religion will solve many a difficulty which puzzle the brain of many of the most distinguished "business" men of the kingdom. The things of the world the men of the world may manage well, but in the matters of the Church, they make a sad bungle.

Clergy were appointed to incumbencies with other purposes than in employing their minds with devising means for making the "Concern" pay. The working of the finance committees is a very important element in the financial system of the Church*; but they should have something else in view besides providing for the wants of that body known by Act of Parliament as the "Scottish Episcopal Church."

Taking it even in the "business" view of the question, it is because we have had no missions, and thereby rendered ourselves a dead branch of the Church—because, we thereby attack the very first principles of the Gospel—it is therefore, that our clergy have been starving upon their £60 and £90 a-year. Blessing has been withheld from us from above for violating the first principles of evangelical truth. It is not until these dry bones are shaken, and life imparted to the body, that our Church has any claim to resume the mission which St. Columba began. Our American sister has prospered, because, she has followed the true American instinct in going far beyond any other church of similar proportions. Her missionary spirit has penetrated regions hitherto un-traversed by any other church. She has with a boldness which has no parallel which we know of in history, set about the reversal of the decrees which separated East and West; and she promises to accomplish what our English sister in her staid and dignified repose would never dream of discussing, unless in the columns of an "advanced" magazine. This is not "business" according to the notions of our Church, but, singular to say, it is because we do not pursue this course, we violate the first principles of "business." Taking the world's estimate of "business" success, whilst we have preserved a galvanised existence, the Church in America has made the greatest

progress of any church in Christendom. Her Board of Missions is covering the habitable globe with her missionary enterprises. This is what we call "business," and not the incumbent getting his £90 a-year, and racking his brains as to how he can make the thing pay.

We hear of no clashing between American and English clergy; why on earth should the Scotch do so? The Bishop of Durham may live under the hallucination of a Northern inundation, which is certainly bearing out Professor Blackie's theory as to the relative superiority of Scotsmen over Englishmen, but the notion of our Church in Scotland upsetting the mission of England, is really Anglicanism run mad.

No such thoughts at any rate are entertained by Ernest Hawkins, whose large comprehensive and evangelical mind sympathises with all truly catholic undertakings. Scottish enterprise and Scottish energy are proverbial throughout the world; why should the Church in Scotland be the exception. Associated with all the great struggles for national independence and civil freedom, the Church will but assume her right position, when she leads the mind of the nation in religious enterprise.

The aristocracy of Scotland have since the Reformation never led the Scottish mind; they have been too much drones in the hive. Why should not the sons of Scottish lairds officiate at the national altars? Why should they bury themselves in England, and be instituted into a church with which we as a nation—whilst we respect and honour, and are anxious to promote every means of inter-communion—have nothing to do? Why should they not swell the ranks of our clergy, and spread the fame of our church throughout Christendom? Why should we be a dead tree encumbering the ground? It is much better beginning rightly upon a solid foundation, and what surer foundation can we have, "Go and teach all nations, baptising them in the name of the Father and the Son and the Holy Ghost."

Such appears to us to be the mission of our Church. Her immense resources—the fewness of the claims upon her—her pure and Scriptural creed—all arm her with a power such as no other church in Christendom possesses. If she be but true to herself—if she be but a worthy mother of her American daughter—if she but follow in the footsteps of St. Columba, there is no fear of her recovering her ground, and being once more the Church of the people of Scotland.

Faith can remove mountains. Want of faith will create insurmountable obstacles.

All honour then to Glasgow for putting herself at the head of the Foreign missionary movement. So long as Glasgow has to do with it, it is not likely to be long an English affair.

In the meantime, we cannot be too grateful to Mr. Oldham and his coadjutors in this truly holy enterprise. By all means let them render all aid to the Society for the Propagation of the Gospel in Foreign parts, until a Scottish scheme can be framed which will rally all true members of the Church around it.

We cannot better conclude than in the words of our predecessor, the Scottish Ecclesiastical Journal, No. 48, in which we think we can detect the nervous and forcible writing of the Rev. H. W. Aubrey. "We profess to be an independent branch of the Church of Christ, owning no more allegiance to her sister across the Tweed than that of love and union, we are jealous, and not without reason, of this independence: our individuality is a right which we may prize beyond measure—which all have some regard for. We distinctly protest against being supposed to stand on the same footing with the Colonial churches. Well then, why cannot we discharge our religious functions without acting as a mere subsidiary to the English Church? If we have a separate responsibility as well as separate privileges, why not prove it by acting upon this principle? It is our duty to evangelise the heathen, would it not be better to stand forward as a distinct society, instead of virtually sinking our claim in the driblets we contribute to English coffers? Why not exercise our right to say with every other ancient member of Christendom 'Behold I and the children which the Lord has given me.'"

It would be ungrateful and ungenerous did we not thank most heartily the Primus and the Bishop of St. Andrews for the cordial support they have ever rendered to any proposed schemes of missionary undertaking of the Church in Scotland; representing as they did a small minority of the church, if indeed there was anything like a minority, they deserve great credit for their moral courage in advocating schemes that fell through, simply because the church was "dead." Far more credit is due to them than to us, emboldened by a growing majority, who are no longer obliged to speak in tones of "whispered humbleness," but who now with no self-sacrifice advocate an undertaking which any one who opposes, places himself out of the pale of the Christian world.

LAY ELEMENT IN SYNODS.

THE present position of the Laity, in Church matters, is admitted upon all sides to be unsatisfactory. The astounding fact that the great bulk of the members of the Church have no voice in the Church's management, unless in the regulation of the finance, is allowed upon all hands to be anomalous and paradoxical.

In the Churches in England and Ireland, the hard gripe of the State prevents all movement. Nothing can be done there unless by Act of Parliament; and Parliament is too much alarmed at the meetings of Convocation to dream of imparting to such bodies free life and action.

In the Church in Scotland, upon the other hand, we hold the peculiar position of the only unestablished reformed Church in Christendom which does not admit the laity into the counsels of the body.

There are many reasons to be assigned for this. Our proximity to England has introduced amongst us a good deal of an English atmosphere. Any divergence from an English platform is generally looked upon with distrust. "As a subsidiary of the Church in England, we are useful," it is said; "as a Scottish Church, we are quite out of place."

This demoralising teaching, which virtually unchurches us, does not admit of a serious discussion, but still a section of our Church hold this. We are not too curious to raise any question as to the terms upon which they are amongst us at all, farther than that we know they adhere to us upon most conscientious grounds; but of this we are truly convinced, that such teaching must necessarily exercise a deadening influence over us, inasmuch as it is fatal, when logically carried out, to our very existence as a Church. No wonder £60 and £90 a year are the stipends of our clergy, inasmuch as if such teaching be true, the clergy are entitled to no stipend at all. Not only do we hold that as a Church in Scotland we should pursue a policy of complete independence of England, but we hold that too general a connection is beset with many evils. We are anxious to have a most complete inter-communion. We are also anxious that English clergy should at present be as much our clergy as possible, until we can procure a clergy composed of the sons of Scotsmen, to enter holy orders; but we are by no means anxious that this English importation should be otherwise than provisional. We fully appreciate English clergy. Their education in the public schools and Universities, the independence of thought which English free institutions impart, the stern opposition they show to congregational thraldom, all render them an useful, and in the Providence

of God, an indispensible element in the present social system. But still, it is an element which is provisional. It is only fair to say that they, so soon as they cross the border, have been the steadiest supporters of the national independence of the Church, which they have courageously shown, both in the Synods and in the press.

The Churches in Scotland and England have different missions to perform.

The Church in Scotland is essentially a missionary Church. Her avowed object is to recover the position from which she was driven in 1689—to restore the population of Scotland to her fold. As a voluntary body, she must do this through her own resources, by the zeal, the energy, and the munificence of her children. Her position is identically the same as that of the Church in the times of the Apostles; and if she have but faith, love, and zeal, she will do it. She has to uproot prejudices, to live down calumny, to change a nation's history, to unteach a national creed. This is her mission. The Church in England, on the other hand, is a Church established by law, dependent upon State patronage, representative of the Government, and of the law; and as such, her mission is at once secular and spiritual. She performs a political function, and her spiritual wish is to retain England as she is. To reclaim the masses, to roll back the tide of dissent, to recover the middle class, are undoubtedly her duties likewise, and in this the Scottish Church quite meets her upon common ground; but as the Church of the majority, of the Queen and the Government, there can be little in common between the Scottish and English teaching, in a social and political sense. Holding the same creeds and doctrines—as branches of the Catholic Church—they are one, but still they necessarily, from their present positions, have different roads whereby to travel. They have different histories. Though they have the same catechism they have distinct traditions, because they represent distinct nations. Any attempt to fuse or amalgamate the two is opposite to all the principles of the Catholic Church, which, from the earliest times, recognised as an elementary principle, national independence as to rites, ceremonies, and internal government; and is striking at the first principles of the treaty of union between England and Scotland. The Church represents the whole nation, and as such, she represents the national law and the national interest, and if she throws these over, she forfeits her right to be a national Church. Because then the Church of England does not admit laity into her Synods, so far from being an argument against, is rather an argument in favour of our possessing it. The Church in England is not a voluntary body. The laity have no control over her action as a Church. So long as she is under the State, she must often do what the State bids her. In Scotland she is

dependent upon the laity for the building of her Churches, and the payment of her clergy; and it is, we say, contrary to all common sense, that the government of this voluntary body should be restricted to the priesthood, and that the laity should have no voice in the management at all. It is to no purpose citing early times, and appealing to the early Fathers. Even supposing that the priesthood had ruled the Church of which Constantine was the chief—even supposing St. Ambrose had no laity to proclaim him Bishop—the Church has a clear right to govern herself as appears to herself expedient in conformity with the manners of the times, so long as she does not violate the first principles of the Church Catholic. So far from being behind the times, she, as a Church, is bound to be always in advance of them. Then, it was because she was in advance of the times, that she first converted men to the Christian Church. It was because she was in advance of the times, that she stood up for the cause of the poor against the feudal barons in the Middle Ages. It was because she was in advance of the times, that she ever has advocated the cause of liberty, and of free institutions, and therefore has led, but not been impelled by public opinion. Therefore, we say, the Church in Scotland places herself in a false position before Christendom, and confines the Government to a peculiar caste. This acts equally injuriously upon the clergy and laity. The clergy possess a privilege they have no moral claim to. The laity are excluded from a right which both common sense and Scripture confer upon them. We, however, do not complain of the delay or the withholdment the of privilege. It is well that the "movement" upon which we embarked in 1849, (see "Churchmen in Scotland,)" should go steadily and slowly on. It is well that no radical changes should be made in the constitution, until the members of the Church see the necessity and understand the object of them. There is much more danger of a popular movement going on too fast than the opposite. It is more difficult putting a drag upon the Church than setting it in motion. We, are, therefore, by no means anxious that this lay movement should be rashly entered upon, and that the Church should be placed in a course of which she does not see the end; but, on the other hand, we believe that there is a very general conviction amongst all sections of the Church, that until all classes are fully represented in our Church, she will make no great advance—she will be but an exclusive sect behind her times—she will remain a dead branch of the church—deprived of the great means whereby a voluntary body can most effectually operate upon a people. It is, therefore, a matter which should engage the anxious attention of the really "movement" portion of the Church, as to whether the time has not arrived for making a forward step. The Church must ever advance, or else she must retrograde.

The time must come sooner or later, when the Synods, instead of being mere clerical gatherings, must represent the Church as a body, if they are to be Synods at all. Instead of mere imitation Synods, they must become realities, but this can only be when the Church is really in earnest—when the Church is thoroughly awakened. How long are we to wait? We can wait for generations if necessary; but now that the "movement" has fairly began, it will not do to wait too long. Upon all sides we see a "movement"—a great awakening has begun. Why should our American daughter be allowed to out-strip us? Why should the Churches in the Colonies have their full lay representation? Why or how should the Presbyterian bodies be in advance of us in an elementary question of government? Considering that we muster within our ranks the educated class of the community, why should we stultify ourselves as a community by non-representation? It will come, and the sooner the question is adjusted the better.

So far from damaging the power of the clergy, it will greatly strengthen it. Supported by the great historical names of the country, the proceedings of Synods will be invested with a national importance. Instead of discussing paltry questions of money at Church Society meetings, the great questions of a National Church will be duly ventilated at the recognised courts of the Church; the Church in Scotland will emerge from the obscurity of a sect to a great national body. She will spread through the breadth and the length of the land, re-establish herself in Christendom, and prove herself worthy of her grand historical memories and ancient traditions. She will re-appear upon the Christian stage enlightened by the experience of the past—purified and chastened by the grievous persecutions she has so long heroically and patiently borne, and from which she has come forth strengthened and confirmed.

PROGRESS OF THE MOVEMENT IN ABERDEEN.

We rejoice to hear that in our city the movement has made a great stride.

St. Andrew's, Aberdeen, was the first to declare in favour of Major Scott's movement in 1857, for the penny scheme. The recent visits of Mr. Flemyng have produced their usual magical effect. Although none of the Secretary's movements have been chronicled in our columns, Churchmen know well he has not been idle, if he *could* be idle. Many of those who resisted the movement the most strongly, since the issue of his invaluable Report, which is now so much copied from, and has become the text-book of the Church, have become his strongest supporters. The accounts we are receiving of the progress

of the movement are in every way satisfactory. There can be no reasonable doubt the £150 per annum will be had in full to *every* incumbent. St. Andrews, Aberdeen, has shewn herself worthy of being the Metropolitan Church of Scotland, retaining the traditions of the Skinners, and a whole host of Scottish worthies. We learn that an income to the Church Society has been secured of £250 a-year, and £750 raised by donations. The subscriptions of St. Andrew's to the Society in 1864, amounted in all to £76. If every Church in Aberdeenshire will act in a similar way, there can be no doubt as to the success of the "Movement." We trust that Peterhead, Meiklefolla, and Monymusk will follow an example so nobly presented to them. Let Aberdeenshire act with her usual energy. She has never failed yet in anything she really undertook.

THE GAELIC MOVEMENT.

The unfounded assertion made by many, that what is called "Episcopacy" is a plant of foreign growth in Scotland—a statement credulously admitted by some, or only faintly denied by others—makes us believe that a few desultory observations on the Gaelic-speaking members of our Church may, at the present season of aroused exertion, be interesting to many who have the prosperity of our communion sincerely at heart.

These observations are made, not as complete in themselves—for we regret that our facilities for acquiring information are but limited—but in the hope that others, who have fuller local information, will give details of the past history and present condition of this interesting portion of our Church.

A preliminary remark may be made which curiously illustrates the Clan system, viz., that the Clansmen generally followed the communion of their patriarchal chiefs. Thus with the Presbyterian Argylls—the greater part of Argyllshire became Presbyterian. The Macdonalds of the Mainland and outer Hebrides followed their Roman Catholic chiefs, while, the powerful family of the Stewarts of Appin and their cadets, kept together the most numerous congregations of churchmen which existed in Scotland subsequent to the disastrous period (so far as the Scottish Church is concerned) of the reigns of William and Mary, and of Anne. Yet even to this there were exceptions; because in Morven, one of the estates of the Argylls, and while in their possession, a Presbyter of our Church, not many years dead, remembered having congregations of from forty to eighty individuals.

Our Gaelic-speaking clergy are now limited to the dioceses of Argyll and the Isles, and of Ross and Moray.

We have unfortunately not been able to procure information regarding the diocese of Aberdeen, but understand that in it, at present, there are no Gaelic congregations.

In the diocese of St. Andrews and Dunkeld there were, until within a very recent period, Gaelic congregations at Strathtay, Tummil Bridge, Pitlochry, and Kinloch Ranoch.

Why the natives of this district are now denied the privilege of worship in their own language we know not, but have been informed that it has chiefly arisen from the difficulty of procuring Gaelic-speaking clergy. If the descendants of these old congregations are still resident, but withdrawn from our communion, we trust energetic endeavours will be made to reclaim those strayed sheep, and we would with confidence suggest the use of the native language; for we will undertake to prove that, wherever worship in English has supplanted Gaelic, congregations have decayed; that where Gaelic has been restored they have revived.

In turning towards the diocese of Moray and Ross, the aspect of the Gaelic Church is more cheerful. Here we find Gaelic congregations who have been, are now, and, we trust, ever will be, overlooked by a Gaelic-speaking clergy. This wish may excite a smile or a sneer on the cold utilitarian countenance of the present day, but we cannot help attaching a very high value to antiquity of race manifested by language as imparting dignity to nations and individuals. At any rate, who, with a spark of sentiment, would wish to see that language become dead—the court language of that royal house through whom Her Majesty derives her most ancient royal descent, and in which her ancestor, Malcolm Ceanmore, interpreted in the intercourse between the Scottish clergy and his saintly Queen?

In this diocese there are three Gaelic-speaking incumbents, and the energetic and zealous Primus has established a Gaelic mission in Inverness, under the charge of the Incumbent of Strathnairn, assisted by the Incumbent of Arpafeelie, which has done much to reclaim and retain Gaelic-speaking members of our communion. Formerly, the Gaelic congregations were more numerous, with a greater number of souls attached to each than at present. This decrease has arisen partly from emigration and partly from the falling away of the young people during vacancies of Gaelic teaching; but on this, not having had an opportunity of personal inquiry, we would express ourselves with very great diffidence. But be the reasons what they may, most interesting anecdotes are told of the very high value attached by these true Churchmen to Gaelic services, and how very much the Church and her

ordinances are appreciated. We have no doubt that, at no very distant date, a greater number of Gaelic clergy will be found in this quarter.

The stronghold of the Church in the diocese of Argyll and the Isles is on the shores of the Linne Loch, that arm of the sea which runs up to Fortwilliam, and the western entrance to the Caledonian Canal, with the adjacent lochs and glens. Here, and especially in the district of Appin, with that same tenacity with which the ancient Caledonian Church resisted the encroachments of Rome, does the same race adhere to the Church of their forefathers, notwithstanding the almost total ruin and obliteration of their ancient proprietors and co-worshippers, and the influence of stranger proprietors of alien churches.

In this diocese there were formerly more Gaelic-speaking clergy, with more numerous congregations, than at present. Now, alas! only three of the clergy of our Church are able to conduct her services in the native language. The causes seem to have been the same as elsewhere—emigration, and the falling away of the young during the cessation of Gaelic services. But it is noteworthy to be able to state that, after minute personal inquiry, we have not heard of any instances where the old have deserted the Church of their youth.

It is indeed most overpowering for one of the same race to mix with them, to hear the sad falling off in numbers; but still more melancholy to hear the Church blamed, and the question asked, "Why have we not more Gaelic clergy?"

Ample evidence exists of the life and prosperity of former days. Aged men speak of the times and traditions of Bishop Macfarlane, Dr. Paul, Mr. Cole, Dean Paterson and others, when the churches used to be so crowded that the glen men had to be in church an hour before the commencement of service to secure a seat.

One of our aged Presbyters has seen, at Whitsuntide and at the beginning of August, congregations of above 2000, with 600 communicants at Ballachulish. At Portnacroish he has officiated to congregations of 1000 and 800. In other parts, only occasionally visited, there were smaller congregations of from 40 to 80. A very old anecdote is told of the people having returned to the Church of their fathers three several times, according as they were neglected or revisited; and the late Dean Paterson used to visit Skye and the Lewis annually.

However, clouds do not last for ever, and the cheerful sun has, on some points, broken through them in this diocese. Confining our view to the Highland districts, the episcopate of the present respected Bishop has been marked by signs of approaching good. The residence and church at Bishopton, the church at Kilmartin, the church and parsonage of Duror and of St. Finans, the Rosse parsonage and improvements and

church at Fortwilliam, the church at Oban, and the parsonage built by the new proprietor of Ballachulish, and other things, show a great degree of life.

But still the native flock require a Gaelic clergy. Could these be found, there are places for them where local support would be given them.

One thing is evident—that without Gaelic, the two northern dioceses, except in towns, will cease to be anything but the church of lairds, and sportsmen, and tourists.

In addition to its scenery, the district of Appin is most interesting to the archæologian. There he will find Port-na-Croish (the Port of the Cross), where the first missionaries from Iona landed, and where they first planted the cross they brought with them. Fully 400 feet above the level of Loch Creran there is their old dry stone church at Craig Cuileran; higher still, on the mountain, the burial-place where their bones are laid, still used by the old families of the glen; the stone beside which the coffins are placed before interment, the old holly-tree over which the bier is broken, both according to traditional custom; the four wells supposed to have been blessed by them for the cure of various ailments. On the same loch are the ruins of the Church of Callumkeil, and of St. Mungo in an island in Loch Leven, all recalling the past. If the sight of those ruined churches is melancholy, how much more the idea of dispersed Gaelic congregations and imperilled souls!

The old proverb "fas est" is true, but we would reverse it, and say, it is good to learn from friends, for we cannot count those enemies who are equally anxious with ourselves to win souls to Christ. Does the Established or Free Church, the Roman Catholic or any other Church, except ourselves, send men among their people who cannot speak the native language? No; they are too wise, and too well acquainted with the feelings of the Gael to do any such thing. Do our missionary societies attempt to convert or teach the heathen except in native languages? Why should a different view be taken of our Gaelic people?

Professing most strongly our very earnest wish for the preservation of the Gaelic language, we have always thought it most important, and have, to the utmost of our power, used every means to extend the cultivation of the English language among our people. But we would simply ask any one who is colloquially master of a foreign language, how much of a foreign discourse he could carry away? Our maxim within the "Highland line" is, "English for the world—Gaelic for eternity!"

We are not aware of any peasantry more religious than the High-

landers; none are more polite to their superiors, considerate to their equals, or more kind or charitable to their inferiors. The very language is that of politeness. We have seen an aged tenant, who did not understand a word of English, enter a drawing-room and pay his respect to the ladies with an ease, grace, and dignity which might be equalled, but could not be excelled by members of the Court circle. We have seen poor crofters state their case and urge their claims with the respect, self-respect, and independence of gentlemen. We would recommend any one who doubts the civilization of the Gael to hear the glorious chanting of the Gaelic congregation at Ballachulish, their loud and hearty responses putting the mumbled utterances of some of our city churches to shame; or to listen to the sweet Gaelic singing of the children of the school of Duror, in Appin.

Every Highland scholar knew Alasdair na bard Mac McAlasdair. This Mr. Alister Macdonald was a noted man of his day. He was *minister* of the Church of St. Finan, in Moidart, now united to Ardnamurchan. Great exertions were made to induce him to conform to Presbyterianism. Influential persons, tradition says, were sent to urge him to do so. He resisted every entreaty, disregarded every threat; and even when entreated to pause, exclaimed: "You may deprive me of temporal means and end my privileges, but still I shall be a member of, and in full communion with, the Church triumphant. Moreover, you may destroy the Church here for a season, but believe hereafter, when my bones are mouldering in the dust, it will appear in this very place."

His anticipation has come to pass. There is now a church and parsonage, dedicated to St. Finan, in Moidart, with regular Gaelic services. We pray that the spirit of his foresight may rapidly extend.

For the present we commit our Gaelic people to the care of our venerable Society. That Society has supported them in the past, and we have no confidence in any scheme not under her auspices; and we are glad to think that our friend Mr. Flemyng, the energetic organizing secretary, has the matter anxiously in his thoughts, as he sees the wants of our Gaelic people, and we confidently trust he will use his best exertions to have them supplied.

A CRUISE IN THE WESTERN PACIFIC.

BY THE REV. J. MILNER, H.M.S. "HECTOR," PORTSMOUTH.

WHEN the Captain and officers returned from Bau, they brought with them the King and Gnavingi for a two day's visit to the ship. Whilst he was on board, the men were exercised firing the great guns at a target, the figure of a man painted on canvas, and set up against a rock about half a mile distant from the ship. The first or second shot went right through the head of the painted figure, and in a very short time two or three targets were expended. One shot was a little wild; hitting the inner edge of the rock, it glanced off, and went hopping and ricochetting down a village a mile away from the target, and into a taro-garden, where an old man was digging, and had a narrow escape for his life. Thakombau was astonished at the precision of the firing, and was particularly anxious that the ship should go and practice within sight of some of his enemies on the mainland of Viti-levu (great Figi.)

Before he left us, Captain Jenner of the 11th Regiment, who had come with us as a guest of the Captain, presented the king with a red coat and epaulettes, the full dress uniform of an officer in the Guards, and a red hunting-coat to Gnavingi. Both were very proud of their magnificent finery, and donned it with ardent satisfaction before embarking in the magnificent double canoe that had come to convey them back to Bau. As a parting gift they begged a bottle of rum each, which was given to them; but instead of taking it home, they took advantage of the Captain's absence from his cabin for a few minutes, helped themselves to a cork-screw and a wine-glass, sat down behind the door and mopped off the whole of it raw, cooly asking for more to take home with them, which the Captain laughingly refused to give them. It was most amusing to see them embark—the king with his turban a little on one, side, his military coat buttoned up to his throat, forming his only other article of dress, and giving his orders with a half drunken leer as he sat on his chair, looked the very oddest of characters, albeit in his sober moments he was "every inch a king." He was a wonderfully fine look-man, resembling the portraits of Bedouin Arabs with their long pointed beards.

Before we left Ovalau I had sufficiently recovered from my attack of fever to be able to get on shore the last day; but being unable to walk far and explore the Island, I contented myself with watching our men cut down an "andelo" tree (Calophyllum inophyllum), which the first Lieutenant had purchased from Tui Levuka. We had only time to secure one branch of it, which squared a foot and a half, and from

which various articles were afterwards manufactured by the carpenters on board. It was as dark as mahogany, much harder, and more beautifully grained.

The two Missionaries at Bau, Messrs. Lyth (a medical man) and Calvert, were very superior men to those employed by the Wesleyans in Vavau: but still very much spoiled by their defective education, and deeply imbued with the peculiar fancies and superstitions of the narrow-minded sect in which they had been brought up. Those who have read Bishop Lavington's book, in which he compares the modern *miracles* of Romanists and Methodists, will be amused with the following anecdote, the incidents of which occurred about the time of our visit. Mr. Lyth relates the marvellous occurrence:—

"A chief at this place who had long lived in heathenism and was going to remove, became concerned about his soul, and desired our people, who were at the time in a very lively and good state, to meet at his house and pray for him that he might be saved. They did so meet, and prayed for the old man; and while they were so engaged, they were thickly sprinkled with a shower of dry earth; this they attributed to the devil, who was unwilling to part with another of his slaves. They had no doubt of the diabolical agent in this matter: but still they informed Mr. Lyth of what was going on, who told them that he did not understand the cause of the earth being showered down upon them in the way stated, but that prayer was their only course. The messenger having showed Mr. Lyth the small particles of earth upon his hair and clothes, returned to the house, and in true native style proclaimed that they were *to fight it out!* So they renewed their praying, and shortly the fall of earth upon the praying people ceased, and they were in no doubt but Satan was vanquished and had retired. Mr. Lyth says, there can be no doubt whatever of the shower of earth on the people in the house; there was none outside, and the earth went up by one of the posts. Those who bore testimony were unquestionable, and in every sense, credible witnesses. The old chief, whose official name was Doulakemba, there and then became a *lotu* man (a Christian), and soon after removed to the Island of Mango, where he lately died, professing Christianity."

"No doubt (adds Mr. Lawry, the Superintendent, who visited the Figis shortly afterwards) the old serpent is extremely exasperated at our invasion of his dominions here, where his reign has been so long unmolested. The intense malignity of this fiend, with those in his train would soon destroy Christ's agents in the Mission field, were it not that their Master is their keeper, and the infernal legion is chained up." *

The above anecdote will afford some idea of the mental powers of the Missionaries in Figi, and of their ability to lead and direct a subtle mind like that of Thakombau, whose conversion would naturally be followed by that of thousands of his dependants. Whilst we were

* Second Missionary Visit to the Friendly and Feejee Islands, by the Rev. W. Lawry, General Superintendent, &c.

there, the Captain frequently spoke to the King about their cannibalism, and evidently to some effect. When he found that a "great Chief" condemned their customs even more earnestly than the Missionaries themselves, he began to ponder deeply upon the subject, and saw that it was not mere professional prejudice on the part of the *lotu* man. He promised that when the Somo-Somo people came to pay their tribute, no human sacrifice should take place, and he faithfully kept his promise. What the missionaries failed to effect, the Captain succeeded in producing in a few days intercourse with him. I cannot forbear transcribing the following admirable letter, addressed the following year by the Captain to this powerful Chief:—

"As a proof of the good feeling entertained by the Queen and Government of Great Britain towards Feejee, I have sent one of Her Majesty's vessels to Nukulau, with the nine men who last year accompanied Mr Fitzgerald to New Caledonia to fish for beche-de-mer, but who were driven out of that country by the people to whom it belonged, and were afterwards brought to Sydney in a very sickly condition. Having been as carefully attended to, and as kindly treated, as if they had been our countrymen, they are now sent back to their homes.

I am very sorry that these men were ever employed by an Englishman upon an expedition which, I have been told, was conducted from the first with violence towards the people of another country for the sake of gain.

The Queen's Government disapproves highly of such conduct on the part of her subjects, as it is opposed to the principles of humanity and good-will towards all men, which, as Christians, they ought to practise, and in this case has been the cause of the death of several persons on both sides. I hope you will in future exert your authority to prevent your people from going upon such expeditions, from which no good can come, and in which they are sure to be the sufferers.

I am also sorry to hear that the men of Solevu have been threatening violence to Mr. Hazlewood, and the mission premises at Nandi. You will no doubt remember, that you promised me last year to do all in your power to prevent this happening again; and I therefore hope that you will acquaint these people that such conduct towards British subjects, who conduct themselves well, cannot be permitted. I should be very sorry to be obliged to use the power, which you well know we possess, against any persons in Feejee; and my doing so would certainly have the effect of weakening your power and authority, which, so long as it is properly exercised, I should rather wish to strengthen.

I write this to you because I am sure that your mind has before this become impressed with the conviction of the folly and impolicy of the old heathenish practices of violence and bloodshed, which I hope are fast wearing out in Feejee. And I assure you that, nothing would give me, as your well-wisher, greater pleasure, than to hear that you had openly renounced them, and, following the advice of your true friend, Mr Calvert, and the other Missionaries, had adopted the Christian religion with a full conviction of its truth.

Until then, it must be expected that your name, which I should

never desire to hear without respect, will be occasionally mentioned in connection with deeds of horror, which, as I have often told you before, cannot be even alluded to by a civilized people without disgust, and which it is impossible that a Chief, of so generous a character, and of such intelligence as yourself, can ever approve.

Trusting that it will not be long before you will take the only steps which can make you a truly great Chief over a happy and attached people, I remain your sincere friend, &c."

It is satisfactory to be able to add that the King listened to this good honest advice, and in course of time became a Christian, since which time cannibalism, in that part of Figi, has become a thing of the past, and great multitudes of the people have followed the example of their leader.

I have already alluded to some of the evils which result from different missionaries working in the same field, and battling each for their own peculiar opinions as though they were "part and parcel of the Gospel of Peace and Love," as Bishop Wordsworth so forcibly expressed it in his Address at Berwick. I may add the following anecdote, as a case in point, for the truth of which I can vouch.

In New Zealand there are the Roman Catholics, the Church of England, and the Wesleyans, the first and last of which have each made numerous converts, though, of course, the Church has the majority. One day the Bishop of New Zealand met the only chief in the neighbourhood of Auckland, who still remained a heathen, and asked why he held back and refused to follow the example set by his countrymen in general. His reply was a very forcible one. "I have come (he said) to a place where three roads branch off,—this (marking a track on the ground with his staff) leads to the Bikopo (Roman Catholic), that in the centre leads to the Church of England, this other again to the Weteriani (Wesleyans); each of you profess that your own road is the only one which leads to heaven; they cannot all be right, and I cannot tell which to choose with the certainty of its being the only correct one: my own road lies this way, and, for anything I know, it may be as good and as safe as any of the other three. Good bye, Bikopo Herewini, (Selwyn.)"

I may mention that in his missionary cruises among the islands the good Bishop never interfered in any way whatever with Christian Societies, which he found already established by missionaries of any denomination; and if others would follow his example, the countless Isles of the Pacific would be all the sooner added to the Christian fold.

CRUISE ROUND THE ISLAND OF NEW CALEDONIA.

On the 5th October, in the year 1850, H.M.S. H—— (on her way from the Islands of the Western Pacific to Sydney), anchored inside the reefs

at Balade, on the north-east point of New Caledonia. Whilst there we had constant intercourse with the natives, and were invariably on the best of terms with them. On the low ground, between the beach and the high ridge of hills that runs right down the centre of the Island, there was a considerable belt of well-cultivated ground, covered with sweet potatoes, taro, yams, bananas, as well as various other vegetables and fruits. One of the officers, the caterer of the mess, made an excellent bargain here, which was highly appreciated by the whole of us. We had neglected to lay in a stock of fresh provisions, sheep or fowls, on leaving Sydney and New Zealand, thinking that we should fare as well amongst the Islands to be visited this year as we had done in our last year's cruise, when we were fortunate enough to obtain as many pigs and fowls as we desired in the Navigators', Friendly, and Tonga group of Islands. This year, however, we were not so fortunate. Plantains cut in two, and fried, formed the staple of our breakfast; for dinner, there was salt beef (of the hardest mahogany pattern) at one end, and everlasting salt pork at the other. You may be sure that the caterer obtained a vote of thanks from his messmates, *nem. con.*, for his purchase of a magnificent bed of potatoes, soil and oil, for a few coloured handkerchiefs, which we had laid in for the purpose of bartering with the natives. We considered a few bushels of deliciously sweet potatoes an ample remuneration for our outlay, and unanimously resigned all claim to the soil in the caterer's favour. He thus became a landed proprietor, and I have no doubt, if he could now make good his claim, it would be of considerable value, being (I believe) not far from the present French head-quarters. I need not add, however, that he neglected to get anything in the shape of title deeds from the worthy Chief who had effected the sale.

We remained here a few days, and rambled about the country without any apprehension of danger from the natives. A French frigate, however, that paid a visit to this or a neighbouring village, was less fortunate, a whole cutter's crew, with an officer, being cut off, no doubt for the sake of the muskets which the men had "piled" on going to dinner on the beach. The natives rushed between them and their arms, clubbed them, roasted and ate them all!

I went one afternoon quite alone, with the exception of a native guide, and had several shots at wild duck in a lagoon, but did not fall in with any other game, though I walked for some miles, along the foot of the hills through a park-like country, dotted here and there with gum-trees. Another day, the Director of the Botanical Gardens at Sydney (who had taken a passage with us), and myself, with a guide, started off for the top of the mountain-ridge at least two-thousand feet above the level of the sea. Before we had

got a couple of miles our guide made signs to us that it would be dangerous to go further. As far as we could understand him, he had reached the boundary line of the country owned by his own tribe, and as each tribe is generally at war with its neighbour, we were not surprised to find that we could not prevail on him to go a step further. We accordingly went on by ourselves. The walk was a charming one, through or past various cultivated patches, and as we began to ascend the hill, we had a series of magnificent views before us. On reaching the top, and looking down on the other side of the ridge, we had one of the finest views that it is possible to imagine. Before us lay the great river Bondi, winding about like the Forth, as seen from Stirling Castle, the banks of which were dotted with neat-looking conical huts, each surrounded by its kitchen garden in an admirable state of cultivation, and elaborately irrigated. A fine level plain of rich alluvial soil extended as far as the eye could see, well wooded and well watered, capable (I should think) of growing any thing, whilst the hill on which we stood would have made a splendid sheep-run, to say nothing of the possible nuggets that might be picked up in any part of the mountain-chain, which must be some 200 miles long. The geological formation is so similar to that of the gold-producing regions of Australia, that there can be no doubt about its being auriferous. We stood gazing at the lovely plain for more than an hour before we turned to go back to the ship, which we reached, happily, without any adventure or accident. After our guide left us, we only fell in with two natives working in their fields; but they did not even notice us, scarcely looking up from their work, though they had probably never seen a white man before.

J. M.

(To be concluded in our next.)

THOUGHTS ABOUT MEN COMMONLY CALLED GREAT.

THE seventh lecture of the course at the Mechanics' Institute was on the above subject, and was delivered on Tuesday evening, Jan. 27, by the Rev. H. G. W. Aubrey, St. Peter's Church, Galashiels. Major Scott of Gala presided in the absence of the President, and introduced the rev. gentleman, who commenced his long and able address by showing that physical science had to change its dicta and ideas as new facts were brought to light, instances of which were shown in the history of Astronomy and Geology. This naturally suggested the question whether, under the higher stages to which our moral life was elevated by our progressive condition, it might not also from time to time be necessary to recast our estimates and, reconsider our apprehension of the standard of moral

worth. After referring to the widely critical spirit of our times, which, on the whole, he considered a wholesome activity, he said his present purpose was to scrutinize the value of some of the old

HISTORIC FIGURES AND STANDARDS.

Now I will dip into a corner where I see a number of articles labelled "history." And what comes up? Apparently a splendid haul. A string of images all wearing crowns. Let me brush the dust from them with the feather of my pen. Yes—they are effigies of kings and potentates—every one wears the round and top of sovereignty. Nearly a score in number. But what a motley group—no trace of family likeness in their features; nay, not even the marks of a common country. One indeed looks new as if but recently added to the chain, but of the rest only one other has been in that corner for less than a century. And some are crusted with such a grimy antiquity that it will be hard to detect their identity. But why are such a various company thus bound up in one lot? A freak, perhaps, of some collector of specimens for the old chest? Ah! here is the clue to the mystery written on the strip of parchment which fastens them together. I read upon it the following legend:—"These are the men whom the world has agreed to call *great*." Why, this is indeed a prize; the very cream of the collection from that repository of relics. Hold them up to the light. I perceive their names engraven on the plinth on which each stands. But what is the effect? No sooner do I master their designations than up springs within me that 19th century spirit which I described above and prompts me to dispute the claim. I seem at once inclined to challenge the old collector who tied these specimens together with that parchment band. I tell him indignantly, and without the least reverence, that the statement is false. These are not the heroes of the world. He replies in a voice wheezing through the gathered dust of centuries, that the assertion is not his—he does but record the sentiment of civilized mankind through the long lapse of bygone ages. Poor old driveller, I retort, what matters to me whence the announcement comes; if I may not challenge you I would have you know that to a Briton in the year of grace 1865 it is a mere bagatelle to challenge all mankind through all the centuries of time. Don't you think that is the style of reply proper to these days?

Now, as the controversy, thus *modestly* inaugurated, is henceforth to be carried on seriously and steadfastly before a discriminating audience, whose verdict I hope to obtain in my favour, I must state my case explicitly.

In the annals of history there are certain men to whom has been accorded the singular pre-eminence of having annexed to their names the title of Great. And when we speak of them we are called upon to

distinguish them to all the rest of mankind by the ascription of this exalted "epithet." Old Homer had pet soubriquets for his heroes, such as the "crest-tossing" Hector, who no doubt walked in a wonderfully jaunty manner, suitable to one so eminent in swagger. And there have been hosts of public characters allowed to rejoice in picturesque appendages to their ordinary names. There was Richard the Lion-hearted, and his equestrian namesake, familiar on the Border as Hard-riding Dick, Charles the Hammerer, Louis the Fair, Charles the Fat, John Lackland, Edward Longshanks, Richard Strongbow, *cum multis aliis*. These titles no one of course is inclined to dispute. We do not envy them their peculiarities. They may retain their renown for length of leg, girth of waist, pretty faces, hard hitting, skill in drawing the strong-bow or the long-bow. In none of these matters have we any desire to compete with or imitate them, nor do we feel it any loss of dignity to be considered immensely their inferiors. But when out of the nations who have peopled the earth for more than two thousand years are selected a handful of names to be honoured through all time as pre-eminently *the great* ones of the human race, we must examine their patents of nobility before we can add our voice to swell the general acclamation. Why, what unparalleled distinction resides in such a title? To render it to men is not merely to place them in the highest niche of the Temple of Fame, as we are wont to speak. That is but a vague and figurative and unreal form of describing the result. It is to set them up as objects of admiration; to call upon their fellow beings to behold in them the sum of human excellence concentred and exemplified; to own them as specimens of what man may reach in the exercise of his heaven-bestowed qualities; to invest them with a primacy of worth and estimation. Surely there should be something indisputably grand, magnanimous, and virtuous in men to whom such an appellation is assigned.

Now, then, let us see who they are whom history thus designates. And first there is a group belonging to heathen times, beginning with Alexander of Greece and ending with Pompey the Roman, between whom come Antiochus, king of Syria, and Mithridates, king of Pontus. Then, in the middle ages of Christianity, and prior to the Reformation we find on the list the names of Constantine, Theodosius, Theodoric, of Rome; Charlemagne, of France; Gregory and Leo, Popes; Alfred of England. Subsequent to the Reformation follow Peter, the Czar; Gustavus Adolphus; Frederick of Prussia; Napoleon the First. These are the sixteen men who, between the era of Alexander (about 300 years before Christ) and the present age, have been raised by the voice of mankind to the highest pinnacle of historic fame. They are all of sovereign rank, and, with only two exceptions, warriors. It would

well repay our labour to make the career of each a subject of separate study, in order to see precisely by what paths they attained their distinguished position; but this would occupy time immeasurably greater than we can now afford, and I am bent at present upon what I am sorry to say is a much less amiable object. I am about to play the part of what is called in the Papal Court of Rome, "Devil's Advocate"—an officer whose business it is, when canonization is required for a saint, to find out all his demerits and exhibit any just cause and impediment why he should not be promoted to this honour. My purpose is to argue against the deification of many, nay most of those whose names we have just recorded—to show you some of those defects, blemishes, and deep blots in their career which seem to me to render them unfit for the title which has been assigned them. It is not in a spirit of cavilling that our inquiry is instituted, nor is it even to treat the opinions of past generations censoriously. I will now deserve the charge of the old Greek poet—

> "Yet doth envy raise
> Her venomed breath, encountering praise,
> Fain with evil's darksome cloud
> The lustre of the good to shroud."

But, as I said at the beginning, there is such a radical change in the present habits, objects, pursuits, aims, and endeavours of civilised nations, as to constitute an almost entirely new stand-point from whence to survey the past. We are rapidly bringing to maturity a new standard by which to form our notions about men and their exploits, and if the world holds on its course in its present direction, the great ones destined to fill the yet unoccupied niches in the Temple of Fame will be of a very different stamp from many of those whom our retrospect now brings under review.

There are two general tests which we are accustomed to apply to the candidates for historic renown. We may judge them by what they are in themselves, or we may judge them by what they have been permitted to effect. These canons are sound *per se*. They express the widest and simplest classification we can make for such an investigation, but of course they describe no rule or measure whereby our conclusions may be adjusted, and hence they still leave our estimates open to great variety and contrariety. They will, however, serve as a starting for our present purpose.

ALEXANDER, KING OF MACEDON.

His life forms a majestic picture, such as even after the lapse of more than 2000 years remains unrivalled in the annals of the world. For scenic effect it never can be surpassed. It is difficult to gaze upon it without being dazzled. In view of such vast designs, such swift activity,

such diversity of enterprize and brilliant achievements, it is not easy to preserve a calm judgment, and escape the infection of hero-worship. His tract is the blazing tract of a meteor. We still marvel how so many memorable actions could have been crowded into so short a period. Kingdoms, armies, cities, at one moment dissolve, at another spring into existence, where he sets his foot; countries change their inhabitants at his bidding; colonies of the once vigorous races of Greece are planted amid the degraded and corrupt abodes of the degenerate East, and immediately commerce and literature start into life. Now he sits upon the throne of Persia and scatters the immense treasures accumulated by its deposed dynasty, and causes them to circulate for the general advantage, instead of lying in hoarded uselessness. Now he is seen defying the dangers of a desert march to reach an arena for new conquests; now bivouacking his host beneath the spreading banyan trees of the Indus; now teaching the forests on the inhospitable shores of the Caspian to resound with the axe and hammer. But amidst all this enterprise and success we look in vain for those principles which should have been present to ennoble and purify his towering ambition. We cannot resist the conviction that he who could sigh for new worlds to conquer, must have loved conquest for its own sake, and not for the opportunities it might give him for ameliorating the condition of mankind. It was indeed a great thing to cultivate, enrich, and beautify such fair portions of the earth as it was his fortune to subdue. It was a great thing also to have stimulated and exalted even in a small degree the intellectual and moral character of his new subjects, and to have sown in those hitherto degraded and uncultured races the germ of progressive improvement. But where is the proof that this was not the effect of accident, the unconscious result of those circumstances which his hand had created, rather than the deliberate design of a wise and beneficent disposition? His most ardent admirers allow that there was not in his institutions any element of stability and permanency—that he lacked ability or inclination to embody his imperious will in such laws and plans as would perpetuate the benefits of his power, even after he himself should have ceased to exercise it. And so it really came to pass that when death had taken the sceptre from his grasp, the huge fabric of empire which his ambition had built crumbled to pieces, and dissolved, as it had been reared, in blood.

And is it not a painfully significant argument in the scale against him that while turning to some account of his conquests in Asia, he should overlook, nay worse than overlook, his humble but useful ally, the neighbour of his own kingdom, unhappy Greece? Surely her past illustrious career entitled her to some consideration at his hands. But she was soon made to feel by arrogant and despotic and apparently wan-

ton commands that even the position of ally was too much for her to enjoy, and that she must henceforth regard herself as no better in his eyes than one of the barbarous provinces of conquered Persia.

If we turn from the public to the private conduct of this renowned warrior, we still find actions deplorable and reprehensible enough to fix a lasting stain on his fame. What, *e.g.*, shall we say of the manner of his celebrating his triumph over Persia? Let the flames of Persepolis bear witness against him. Behold the laurel crowned monarch rushing forth from a drunken revel, at the instigation of a profligate woman, and with his own hand hurling a blazing torch into the venerable and sumptuous palace of Persepolis, and say if we shall still award him the proud title of Great. Then see him once again standing over the dead body of his friend Cleitus. Cleitus, while all around were bedaubing the youthful prince with basest flattery, alone had the courage to play the part of a true friend and rebuke the fulsome adulation of these court parasites, and before an hour had passed he was weltering in his blood, transfixed by Alexander's own spear. And again, what is the story of this monarch's death? Two nights of wild debauch followed by a fever terminate his conquests, his schemes, his power, his life. An ignoble exit for a hero!

The career and character of Antiochus, King of Syria; of Mithridates, King of Pontus, and of Pompey, were then sketched, their defects indicated, and their claims to the title of "great" disputed. After making some observations on the relative greatness of the old Pagan warriors, and of those who had been surnamed "the great" after the Christian era, the lecturer spoke thus of

CONSTANTINE.

That he played a most important part in the course of earthly events, and that his influence upon the state of the world was vast, and on the whole beneficial, none can reasonably deny. His eulogists tell us that nature lavished on him her choicest endowments of person and mind. A lofty stature, a majestic countenance, a graceful deportment, were united with the virtues of courage, courtesy, indefatigable diligence in the despatch of business, attention to the wants of his subjects, and even a refined appreciation of literary study. His abilities as a general were equal to his intrepid spirit as a soldier. In the midst of a licentious age he maintained a strict adherence to the domestic virtues of chastity and temperance. His boundless ambition did not make him regardless of the feelings of the people. And if he coveted power with passionate eagerness, he did not in the enjoyment of it lay aside the spirit of wisdom and justice.

This is the picture the first portion of his reign exhibits. But what do we witness ere it is closed? He had laboured for glory, loving it not

only as a fit reward; but as it would seem from the event as the motive for exertion. For when power and fortune had been firmly secured, the virtues which aided him in their attainment too readily yielded to the corrupting influences they are wont to create. And the last fourteen years of his life exhibit the royal hero, once the object of love to his subjects and terror to his enemies, degenerating into a dissolute and cruel despot. There was, it is true, general peace throughout his dominions, and the lustre of his magnificence did not wane. But the national prosperity became more apparent than real, and the oppression of the people supplied the resources for his prodigality. Their obedience he was able indeed by the awe of his genius and power to retain, but their esteem he completely forfeited. And as if the defects of misgovernment and tyranny were not sufficient to extinguish his early renown, he added to them the further degradation of contemptible effeminacy. "He is represented," says Gibbon, "with false hair of various colours, laboriously arranged by the skilful artists of the times, a diadem of a new and more expensive fashion, a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk, most curiously embroidered with flowers of gold." It is a pitiable witness to the frailty of our nature to behold the conqueror of Maxentius on the banks of the Tiber, and of Licinius in the plains of Adrianople, cultivating in his old age the petty arts of a coxcomb. But the imputation of infirmity is exchanged for the charge of crime when we call to mind the fate of his son Crispus. The worst fault which can be proved against this noble youth was the love and admiration which his high qualities excited in the breasts of his father's subjects. He was adorned with many virtues, and his succession to the throne was looked forward to by the people with the fondest hopes. Had his sire possessed a truly great spirit he would have hailed with generous pride and satisfaction such an heir to his dignity and power. But Constantine had not the magnanimity to endure an equal. His first rivals, Maxentius and Licinius, could only appease his jealousy by their blood. The latter had been his sister's husband, but her entreaties could not win his safety. And now the popularity of his eldest son was unwelcome to him. A state stratagem, so easily contrived in such cases, was not long wanting to give to his suspicions the colour of justice. With circumstances of the grossest treachery and dissimulation, the unfortunate youth was apprehended by the order of the emperor, and hurried, after only a mere shadow of a trial, to the wilds of Istria. There the sword of the executioner or the cup of poison immediately terminated his life and the cruel fears of his acrimonious parent.

Such are the indelible stains which remain imprinted on the memory of Constantine, commonly called the Great. It is for us to

consider whether in his case, as in those before described, history has not been called upon to assign this honourable epithet to an undeserving object. It is hard to see how mankind is ennobled by placing in its forefront such a representative. Harder still for a moral being to be invited to overlook the crimes of his age for the sake of the splendour of his manhood. As if the lust of power could be consecrated by the mere vastness of its object, and the ruthless shedding of human blood in the name of ambition be properly presented to the world under the mitigated title of necessity and venial policy instead of with the brand of murder.

He next took shorter notices of Gustavus Adolphus, Czar Peter, Theodoric the Ostrogoth, and Theodosius, Frederick of Prussia, Napoleon First, and some others, incorporating in his sketches a critical commentary, showing the falseness of their claims to true greatness; and after some general remarks on the inferior moral standard by which the world had tested such characters, he thus proceeded to answer the question—

WHO ARE THE TRULY GREAT?

But having ventured to impugn the credit of most of those who in different ways have received the title of Great, I am perhaps bound to state more explicitly another standard of character better deserving this distinction. I would say then, in a general way, that the truly great men in all ages are the world's benefactors. They are the men who by their courage, or loving kindness, or zeal, or genius, or industry, have improved the character or increased the happiness of their fellow creatures. No social order can claim the exclusive possession of them. They are to be found in every rank. Such as they have adorned and elevated the humble walks of life, and added additional lustre to the splendour of thrones. They are not indeed always strangers to war, but when they have unsheathed the sword it has been in honourable defence of country or kindred, or for the overthrow of tyranny and correction of injustice. Such was royal Alfred, on whose fame an Englishman may indeed dwell with pride. Such Bruce upon the plain of Bannockburn, and such in our own day that humble citizen who burst open the dungeons of Naples and let the oppressed go free. There may be defects in the career of even these men. The blood of Red Comyn may darken the renown of Bruce. The sometimes misguided zeal of the Italian patriot may lesson our trust in his judgment. But where the motives of their lives are so evidently pure and unselfish, we gladly efface from our memory the transient impulse to blame, and let it dwell only upon what is admirable. For the same reason we can honour Hampden and Falkland, even when arrayed in arms against each other. No one will scrutinize with a jealous eye the stories of

Wallace, William Tell, and Hofer, champions of the independence of their native country, or hesitate to teach his children the value of their example. These all wore the stamp of true men, and are for ever dignified by the cause for which they bled. The day has also arrived when we can disregard equally the petty dictates of fashion and the bitterness of political dissension in order to admit, frankly and willingly, the genuine worth of the humble land-surveyor, and the still more lowly printer, who are known to fame as Washington and Franklin, the founders of a republic. You may perhaps remember the impassioned eulogy composed on the former by Byron, when contrasting him with Napoleon—

> "Where may the wearied eye repose
> When gazing on the great;
> Where neither guilty glory glows
> Nor despicable state?
> Yes—one—the first—the last—the best—
> The Cincinnatus of the West,
> Whom envy dared not hate,
> Bequeathed the name of Washington,
> To make man blush there was but one!"

And if we seek to decree chaplets of praise for the display of warlike virtues in still more recent times, let the brows of Wellington and Clyde share the prize. But not even do their achievements deserve a higher or more lasting renown than the large-hearted labours of Granville Sharp, Clarkson, Wilberforce, in the cause of freedom. Thrones must crumble to dust and the world relapse into its primitive barbarism before their names can perish from the roll of fame. The principle of universal liberty which it was the business of their lives to expound and inculcate has by their success been riveted into the very framework of our constitution, and the sentiment thus ineradicably planted into the heart of their country will be to them a glorious and imperishable monument. The enterprises of a Livingstone and Speke are no less distinguished for courage and intrepidity than the bold and laborious marches of the Macedonian conqueror, while they shine with a spirit of humanity which had no place in those warlike exploits. We have learned to feel that it is less glorious to make ten nations slaves than to set a single slave free. Shall the men who have filled their dungeons with prisoners be remembered and extolled, and the name of John Howard, who explored the woeful secrets of their prison to alleviate their misery, be forgotten. He who puts his life in his hand and invades the strongholds of ignorance, idolatry, and crime, to carry light and hope to the prisoners of Satan, exhibits a greatness incomparably above the achievements of an armed tyrant with myriads at his back, whose aim is only to place his feet upon the necks of a few more kings.

And of all the old historic names we have reviewed this evening, which ever wrought such wondrous changes, over so large a portion of the habitable globe, and so pregnant with unspeakable benefits to mankind, as did the genius of those apostles of peace, James Watt and George Stephenson?

These are the names destined to illustrate the pages of future annalists. Why should war enjoy the monopoly of distinction? Is not patriotism the privilege of all, and its reward the right of the humblest citizen as well as of the crowned head?

> "His glory shall not cease though cloth of gold
> Enwrap him not; for not of golden cloth,
> Nor fur, nor miniver his greatness came,
> Whose fortunes were inborn."

The world's benefactors we esteem great because in them we behold the favoured agents of the world's Divine Creator. In the points of their peculiar eminence we seem to behold visible manifestations of His attributes and pledges of His presence. Their works disclose to us that their spirits have been admitted into nearer converse with Him behind the veil, and they come to us clothed with some beams of His glory, as the face of Moses shone when bringing the law from Heaven to the Jews.

It is to such as these that apply those familiar lines of Longfellow:—

> "Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sand of time—
> Footprints that perhaps another,
> Sailing o'er life's solemn main,
> Some forlorn and shipwrecked brother,
> Seeing may take heart again."

The concluding portion of his lecture was devoted to showing that while the world had given the epithet of Great to men who did not deserve it, it had forgotten the very names of those who had done most to supply the means of life and ordinary enjoyment.

The lecture elicited much applause, and we are sorry that we cannot find space for any more of it than the extracts we have given.

SOUTH-SLAVONIC CHURCHES.—THE SERBIAN.

II.

All this while the bishops in the Serb lands were under the jurisdiction of the Byzantine Patriarch; but, in 1204, Constantinople was taken by the Latins, and the emperor and patriarch fled to Nicæa. The Pope of Rome now hoped to bring the Serbians under his dominion, and to this end employed promises and blandishments that were not without effect. Sava saw the danger, and the means of averting it. He went himself to Nicæa, and laid the case before the emperor and patriarch. "If," said he, "the Serbian Church is to resist the encroachments of Rome, you must consent to declare it independent of Constantinople,"--the very argument now urged on the Greek Patriarch by the Bulgarians. The Greek prelates at Nicæa were wiser in their generation than their representatives at the Fanar. They felt the force of Sava's declaration; and, in 1221, the patriarch constituted him independent Archbishop of the Serbian Church. As such he was to appoint its bishops, and all future metropolitans were to be elected by their own clergy.

The first act of Archbishop Sava was to crown his eldest brother King. He then created twelve episcopal sees. 1. Zahumlje; 2. Ston (Stagno); 3 Dibr; 4. Budimlje; 5. Ryscia; 6. Studenica; 7. Prizren; 8. Gracanica; 9. Toplica; 10. Branicevo; 11. Moravica; 12. Beograd.

These bishoprics divided among them the lands now known as the Primoria (southern coast of Dalmatia), the Herzegovina, the Principality of Serbia, and that district, between the southern frontier of the Principality and Macedonia, which is called by its Christian inhabitants Stara (or Old) Serbia. The archiepiscopal seat was Zica, in the centre of Danubian Serbia; and there St. Sava built a church, which subsequently ruined by the Turks, has been partially restored by the present bishop. Before his death, St. Sava retired from the archiepiscopate, and made a second pilgrimage to Jerusalem. On the way home, he spent his Christmas with the Bulgarian king at Trnova. Celebrating divine service on Epiphany, he caught cold, and within a few days died. The Serbian Church keeps his festival on the 14th (26th) January. The body of St. Sava was transported from Trnova to the monastery of Milesevo in the Herzegovina. In consequence, the Serbs regarded this convent with peculiar reverence, and the Turks wreaked on it unusual vengence. The body of the saint they carried to Belgrade, and burned it publicly on the Vracar. With the ashes of St. Sava, the Porte hoped to scatter those efforts for Serbian independence and progress of which he was honoured as the champion. Within sight of the spot on which this outrage was perpetrated now stands the stately Academy of Belgrade; and this year its great hall was opened by the Prince of Serbia on St. Save's day.

After St. Save came nine archbishops, of whom the last, Danilo, is known as the biographer of the kings and metropolitans of Serbia. He was succeeded by Ioannik, the first patriarch. In 1347, Stephan

Dusan, the greatest Serbian ruler, took the title of Car (czar); and, in a great Sabor (parliament) at Skopia, the title of patriarch was bestowed on the Serbian metropolitan. As seat of the patriarchate was chosen Ipek, a town not far from the royal grad, Prizren.

Ioannik did not long survive his elevation; and on his death, Dusan called together all the prelates of his czardom, at Seres, in order to elect a new patriarch. The assembly was attended by several Greeks from parts of the empire lately conquered; but the Serb clergy were so distrustful of their influence that they passed a resolution banishing all Greek prelates from the Serbian realm. In return, the Greek patriarch hurled an anathema, and, when Dusan remonstrated, answered him with reproaches for seizing provinces of the empire and arrogating to himself the imperial dignity. Serbian school-histories of the present day remark that the curse of the Œcumenical patriarch did not turn away the blessing of God, nor prevent the Serb patriarch chosen at Seres from enjoying a reign of thirty years.

But, in 1394, the Serb dominions having shrunk within their ethnographical limits, the Patriarch Calixtus being replaced by Theophilus, and the room of the stormy Dusan filled by the gentle and pious Lazar, a new attempt at reconciliation proved successful. Legates were sent from Constantinople to hold service in the cathedral of Prizren, and solemnly to dissolve the anathema.

Soon after the departure of these legates, the patriarch (Sava IV.) died, and Car Lazar, like Dusan, called an assembly of Serb bishops to appoint a successor to the vacant chair. We mention this as an evidence that the reconciliation with the Greek patriarch had in no way compromised the independence of the Serbian church.

In 1389, the fatal battle of Kossovo replaced the cars of Serbia by despots tributary to the Turkish sultan. In 1459, even these vassal rulers were forced to cross the Danube; in 1485, the last Serbian freemen had entrenched themselves among the mountains of Zeta; but none of these changes affected the succession of the Ipek patriarchs, with whom the Porte concluded the same terms as with those of Bulgaria and of Constantinople.

It was not till 1646 that the Turks felt themselves able to break even this contract with the Serb Christians, and to carry off the Patriarch Gabriel Raic, and hang him at Broussa. Henceforth, the Serb prelates felt that the Mahometan yoke was no longer to be borne.

The Emperors of Germany were at this time making preparations for war with Turkey, and called on the Serbians to rise. Maxim, the successor of Gabriel, took active measure in the cause. At Adrianople he met George Brankovic, the last scion of the last despot, and solemnly consecrated him leader of the Serbs. On his return to Ipek, Maxim suddenly died, happy in not witnessing the wreck of his hopes. His task devolved on Arsenius Crnojevic, a scion of the princely Vlastela (nobles) of Zeta, who ever defied Mahometan rule. To him the Emperor of Germany proposed to induce his flock to cross the Danube, and settle on the ravaged lands in Hungary, promising that they should return to their ancient homes as soon as the Turks could be expelled.

Arsenius believed the imperial word, and himself headed the

emigration with 37,000 families. These were the remnant of valour and wealth in Central Serbia; they left their land, not as colonists, but to aid the arms of the German emperor, at that time the rampart of Christendom. For generations they fought the Turk with their own weapons, at their own charges, and ransomed the north bank of the Danube with their blood. Need it be said that the House of Hapsburg rewarded them with broken faith and treachery—that it neither conquered back for them their own land, nor fulfilled the conditions on which they settled within its realm? Meanwhile the regions abandoned by these emigrants fell into the possession of the Mussulmans, and the wild Arnaut of Upper Albania made his home on the plains of Metochia and Kossovo.

The Porte, fearful lest the whole Serb population should pass over to Austria, hastily presented a Greek monk to the patriarchal chair; but from this time forward the patriarchate at Ipek received but divided recognition from the Serbs. In 1737, the Emperor of Germany repeated his call to arms. Arsenius IV. (Iovanovic) attempted to lead another detachment of emigrants. But, this time, the Turkish government was aware of the plan. The leader was intercepted and thrown into prison, from which he owed his liberation to the pity of a Turkish woman. The greater part of the emigrants perished.

After this the Porte went about to destroy the Serb patriarchate. First, two Greek monks were appointed, who gathered together its treasures and sold them; and, when a Serb gained the chair, the Turks took occasion of his first journey to seize him at Belgrade and carry him off to Stamboul. Once more a Greek monk, and then the Patriarchate of Ipek was abolished. The Serb congregations in Turkey were deprived of their autonomy, and placed directly under the Patriarch of Constantinople.

Perhaps there is nothing more deplorable in the history of the Greek Church than the use it made of this extended jurisdiction. Wisely applied, here was a means by which the resolute and strong-handed Serbian might have become content to find his spokesman in the eloquent and intelligent Greek; nobly used, here was a channel through which the learning and European relations of the Greek might help forward and civilize the Serb. That neither wisdom nor nobility dictated the acts of a patriarch of Constantinople—trembling under the Ottoman's paw, removable at his pleasure, dependent for position on bribes to his slaves—this may be understood and excused. But that, of his own proper movement, the head of the Eastern Church should appoint to his Serb flocks Greek bishops, unacquainted with the Slavonic language; that those bishops should hold Greek service in churches founded by Serb kings; that despite should thus be thrown on all traditions of intercourse between Greeks and Serbs in the days of freedom, and the very tongue and name of Greek be rendered odious to his brother in captivity—surely this was unlike the sagacity of the wiliest of peoples. The result might be foreseen. Throughout the Slavonic provinces the Greek bishop became enrolled in the same category as the Turkish governors; and, when a million of Serbs secured to themselves autonomous administration, they placed their relation to the Œcumenical patriarch on the same foot-

ing as their vassalage to the Padishah.

Between 1765 and 1830, the Serbian Church has resolved itself into the four divisions already noticed. Of that in the autonomous Principality more than one account has already been published by English clergymen.

As for the patriarchate in Austria, it stands at present an empty chair. The last occupant was chosen in 1848, when the emperor had need of Serbian support. He defers sanctioning a fresh election until he shall need that support anew.

The orthodox Serb communities in Turkey number somewhere about a million and a half. Their condition is that of a flock whose blood is sucked by its shepherd. Throughout Bosnia, Herzegovina, and Stara Serbia, we found all the bishops Greeks. One only was present in his diocese, and he had but lately returned from Constantinople to squeeze from the wretched peasants that revenue which his compeers were staying in Constantinople to spend. In default of payment, the Turkish authorities are invoked to extort the bishop's dues; and the minor clergy, fleeced by their superiors, are constrained to sell every rite of the Church. One peasant affirmed that the corpse of his brother had been left lying in his house until he could raise what the priest asked to bury it—two gold ducats paid in advance.

It need scarce be said that the interest of a Greek prelate in his Serb congregation does not extend to supporting its school; and, under all circumstances, it is marvellous that the people ever think of starting one. The orthodox communities of Bosnia and Stara Serbia—a thin population in a mountainous country—lack even those incitements to progress which penetrate to the numerous wealthy Bulgarians. But the idea of education, as of religion, is entwined for the Serbs with that of nationality. While the Slavonic and Albanian Mussulman is called *Turk*, and the Roman Catholic *Latin*, the orthodox Christian retains his national name, and his faith is dear to him as *Srbska vera*. In like manner, he knows education is an attribute of his brethern who are free. The man who starts a Serb school in Turkey is always one who has been in the Principality. And be it remarked that the Stara Serbians, though fewer and poorer, are more zealous than the Bosniacs. In Bosnia, the Christian is the villein of a renegade aristocracy; in Stara Serbia his self-respect is fostered by the presence of monuments of his nation's empire, and he looks down on the arrogant Mussulman, as, after all, nothing but a robber Arnaut.

We visited the schools in Sarayevo, Mostor, Vissoko, Travnik, Tusla, Svornik, Novi Pasar, Pristina, Ipek, Djakovo, and Prizren. Sarayevo, a town of 60,000 inhabitants, has the only school of any size; and it is but a normal school—a speaking contrast to Belgrade, which numbers but one-third of its population. Girls' schools are to be met with only in Sarayevo, Ipek, Mostar, and Prizren; and in the two latter the teacher is almost illiterate. In every instance they are due to the zeal of native women of the poorest class—women who, having accidentally learned to read from some clerical relative, never cease trying to provide instruction for their country folk. The Russian traveller and author, Hilferding, deserves the thanks of civilized beings for having induced the Empress and other benevolent persons to send

some help to these female schools. The Russian Government scarce troubles itself to encourage them; and this is perhaps fortunate, lest some British ambassador should make it his business to have them closed. As for the Serb Government of the Principality, it literally dares not let its left hand know when the right is spreading instruction beyond the frontier. Nevertheless, the School in Sarayevo was founded on a donation from Serbia, and now and then some timely help is given. But the great benefit for the Serbs in Turkey is the printing of good and cheap school-books at Belgrade. Everywhere we found them in use. It is hard to see how Christians in Bosnia and Stara Serbia could provide instruction for their children, but for the books of geography, arithmetic, and reading which merchants smuggle across the frontier.

M. J.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF EDINBURGH.

ST MARY'S, DALKEITH PARK.—On Sunday, March 12th, being the Sunday after the Ember Week, the Lord Bishop Coadjutor of Edinburgh, held an ordination in H. G. the Duke of Buccleuch's Chapel, Dalkeith Park, when Mr George Beilby, B.A., Scholar of Corpus Christi College, Cantab., and now Classical Master in Lorett's School, Musselburgh, was admitted to the order of Deacon. The Bishop was met at the west door of the Chapel by the Chaplain of St Mary's, the Choir, and the Candidate for Orders, who preceded his Lordship, attended by his Chaplain and Verger, to the Chancel. Morning Prayer was said by the Rev. W. B. Bushby; the Lessons were read by the Rev. J. S. Hodson, D.D., Oxon, who, in the unavoidable absence of the Rev. D. F. Sandford, officiated as Bishop's Chaplain, and preached the Sermon on the occasion. The Litany was sung by the Bishop, after the Candidate had been presented to his Lordship, and by him commended to the prayers of the Congregation. The Oath of Supremacy was administered by G. Warrander, Esq. of Polton House, J.P. The solemn rite of ordination was celebrated by the Bishop in the most impressive manner, and witnessed by a large and attentive congregation, who seemed to take an earnest interest in the proceedings of the day.

In the afternoon of the same day, his Lordship also held a Confirmation in St Mary's, when ten candidates received the "Laying on of Hands." The Bishop addressed the candidates twice, before and after the act of Confirmation, and it is impossible to believe that there could be a single listener present who could fail to be deeply moved by the earnest, affectionate, and pointed language of his Lordship's addresses.

ST. JOHN'S MISSION CHAPEL, EARL GREY STREET. — On the evening of the 1st Sunday in Lent, the Bishop Coadjutor of the Diocese held his first confirmation for the year in this Chapel. The Chapel was densely crowded by a reverent and attentive congregation, the overflowing numbers being to some extent accommodated in the inner room, to which the Bishop's voice penetra-

ted only through an open door. Many were unable to gain admittance at all.

Evensong was said by the Rev. A. D. Murdoch, the Curate in charge of the Mission, who also presented the Candidates, numbering 40, to the Bishop. The Bishop's address to the Candidates, before the laying on of hands, turned upon two points—the danger of looking back with longing on the sins and pleasures of the past, and the necessity of constant progress in the Christian life for the future. He illustrated these two points from the Morning's Lesson—the awful judgment on Lot's wife for her backward gaze, and the eagerness of the angels in hastening the departure of the rescued family from the sinful city, bidding them by God's command to look not behind them, nor linger in all the plain. At the conclusion of the address, which was most impressive, a deep silence was observed in the Chapel for the purpose of private prayer on behalf of the candidates. This was broken by the Bishop's voice reading the first words of the Confirmation Hymn—

"Come Holy Ghost, Creator blest
Vouchsafe within our souls to rest,
Come with Thy grace and healing aid
And fill the hearts which Thou hast made."

Choir and congregation joined most heartily in singing this hymn of Invocation, while the Candidates remained on their knees. The question in the service was then put, and the Bishop proceeded to lay his hands on the head of each, as they knelt before him. He again addressed them, urging them in language most simple and practical, to keep alive the gift they had received, by prayer, meditation, self-denial, and partaking of the Holy Communion.

The rest of the service was then said, and the congregation dismissed with the Apostolic blessing; many of them much affected by the beauty of the service, and the fatherly admonitions of the Bishop.

LENT SERVICES AT ST. JOHN'S, EDINBURGH. — Daily Morning Prayer at 12 o'clock; Wednesdays and Fridays, Evening Prayer at 4 o'clock; on Fridays a lecture by Dean Ramsay on 'Christian Biography, after Morning Prayer; in Holy Week, Daily Morning and Evening Prayer with lecture at Morning Prayer.

LENT SERVICES AT EARL GREY STREET MISSION CHAPEL.—Wednesdays, Litany at 7·30, Evening, with Address by the Bishop Coadjutor, to those lately confirmed here and others. Fridays, Evening Prayer at 7·30, with Sermons on Scriptural Cases of Repentance.

ST. JAMES', LEITH.—The following notice of the Lenten Services for this year, neatly printed on a card, was placed in the pews of the Church at the beginning of Lent. The attendance, especially at the two evening services, is very good:—

St. James' Church, Leith.—Lenten services commence on Wednesday next, being Ash-Wednesday. Morning prayer, daily, at eleven o'clock; Evening prayer on Wednesdays at eight o'clock, with Lecture by one of the Clergy; and on Fridays at the same hour, with Lecture by the Bishop-Coadjutor. Dear Brethren, Our right Reverend Father having kindly offered to be the Lecturer every Friday evening, we earnestly beg of you to allow no cause which you can prevent to interfere with your attending these services, and availing yourselves of the spiritual benefits you may expect from them, and the godly instruction and counsel of your bishop. Let us also remind you that Almsgiving is in the Bible always associated with Fasting and Prayer. Whilst, therefore, you are practising the latter two Christian duties, neglect not the former, but freely

give your Alms for the relief of our poorer brethren, who greatly need our help at the present severe season.

J. A. White, Incumbent.
Alex. Thomson Grant, Curate.
Quinquagesima, 1865.

Argyll and the Isles.

Fort-William. — Prayers are said in mornings of Wednesdays and Fridays during Lent, at Rosse Church, Fort-William.

Diocese of Brechin.

New Church in Dundee. —The present building used as a church by Episcopalians in the northern district of the town—viz. St Salvador's—having been found much too small and inconvenient; and, indeed, having been originally intended only as a temporary substitute for a proper church—the Rev. Mr Nicolson has begun to mature arrangements for a new one, by obtaining plans and receiving subscriptions. The plans for the new church have been furnished by Mr Bodley, 49, Upper Harley Street, London, and are for a church in the later Gothic style. The body of the building is in the orthodox form of a nave with aisles, and the nave is of such length that it includes seven arches or bays on each side, dividing it from the aisles. The church will also be built in the orthodox position of east and west, so that the worshippers may worship with their faces to the east, whence, according to Scripture and the tradition of the Church, the Lord is expected to come. The chancel arch is of very fine proportions, its pitch being sweeping and impressive, yet instinct with that heavenward feeling which the upspringing of the groins always imparts to the Gothic, so that the very arches seem to have a life of their own. The building, including the western porch, will be of 150 feet in length, by 40 feet in breadth across the nave and aisles; but at the eastern end there is a transept to the south of the chancel aisle, and the width here is 60 feet. The view internally will be very fine, and is terminated in the east by a large five light window, which no doubt will be filled in with stained glass. There will be no windows in the walls of the aisles, and the nave will therefore be lighted from the clerestory, the windows of which are unusually large, but are of very pleasing and well-proportioned pitch. They are each in two lights, which are cusped, the space between their tops and the arch of the whole window being filled in with a quatrefoil. Externally the aisles have a somewhat stunted effect from the expanse of blank wall and the height of the clerestory rising from them; but the proportions of the clerestory and of the chancel and sanctuary invest the whole building with the dignity of a cathedral church rather than of a district church or chapel. At the junction of the nave with the chancel—the roof of the latter being higher than that of the body of the church—a small slated spirelet rises from a square base, which will be used as a belfry. Altogether the design reflects great credit on the architect, who evidently knows the requirements of ecclesiastical Gothic, and who has produced a plan at once elegant and appropriate, and, from the absence of fine carved work in the pillars, comparatively inexpensive. The church will contain some 850 people comfortably seated; and no doubt on festivals will contain fully a thousand. As it is very desirable that no debt should be incurred, building operations will not be commenced till the greater part of the money required is subscribed;

but from the urgent need which exists for such improved accommodation, and the handsome character of the building, there is little doubt that Episcopalians will contribute heartily to raise such a seemly church in Dundee.—*Dundee Advertiser, 2d March* 1865.

SPECIAL LENTEN SERVICES—ST. PAUL'S, DUNDEE.—During Lent a special evening service is held at 6·30 on Sundays. A short devotional reading at the daily service. S. Marys Magdalene's—Short sermons on Wednesday and Friday evenings at eight. S. Salvador's —A special service on Sundays at 2·15, consisting of Litany, hymns, and a short address on Intercessory Prayer, followed by a pause of five minutes for silent prayer for the conversion of sinners, &c. On Wednesdays and Fridays Litany and Catechising at 3·45. Litany and Lecture at 8·30. A celebration of the Holy Eucharist for all the congregations at S. Mary Magdalene's on Tuesdays and Thursdays at 8, A.M.

DUNDEE.—Two of the churches of this town have, within the last few weeks, received very beautiful and remarkable additions to the many works of art with which, as it is well known, they were already enriched. The first is a Reredos, or altar-piece, erected in S. Mary Magdalene's Church in Blinshall Street, after the designs of the eminent architect, Mr Butterfield of London—the gift of a hidden, but not less valued donor: the other a stained glass window, executed by Messrs Hardman of Birmingham, and placed by the respected Bishop of the Diocese in the south chancel aisle of S. Paul's Church. The altar-piece, which occupies the whole chancel wall beneath the east window of S. Mary Magdalene's Church, is composed of a Mosaic work of glazed tiles and highly polished marbles of varied and rich colours; and, both in design and the finish of its execution, is a most successful and effective work. The Reredos immediately above the Altar is divided into three panels—the centre containing a Calvary Cross of white marble, inlaid in a deep red slab of the same rich material; the two side panels being filled with designs executed in white and dove marble, interspersed with richly figured tiles. The spaces at each end of the Altar are respectively occupied by two white marble panels—those in the upper tier being inlaid with the sacred monograms I.H.C. and X.R.C. in red and green marble; the lower adorned with floriated patterns, executed in red, blue, and yellow Mosaic; the whole enclosed in borders of the most graceful design, composed of marbles and tiles of the richest and most brilliant colours, producing an effect which somewhat reminds us of the famous "opus Alexandrinum," or the beautiful Moorish work of a somewhat similar character, specimens of which are still to be found in Spain.

The window erected in S. Paul's Church is of two lights of rarely decorated character, and forms a pendant to the window which was placed by the Bishop of Brechin in the same part of that beautiful church in the course of the past year. The two principal subjects represented are "The Adoration of the Magi," and the Flight into Egypt;" whilst the salutation of S. Elizabeth by the Blessed Virgin—most gracefully treated—occupies the quatrefoil opening above the head of the two main lights. Beneath the two principal subjects are shields, surmounted by rich mitres, charged with the arms of the Diocese of Brechin, impaling those of Bishop

James Rait (of the family of Auniston), and Bishop John Strachan (of the house of Thornton in Kincardine), who both filled the Episcopal chair of this see—the former from 1742 to 1747, the latter from 1787 to 1810; and who also both, in conjunction with their Episcopal duties, had the pastoral charge of the S. Paul's congregation; and, ending their lives at an advanced age in the town where they were so long distinguished, were buried in the "sure and certain hope of a blessed resurrection," in the ancient and interesting burial ground of Dundee, "the Howff." It would not be easy to speak too highly both of the drawing and colouring of this most beautiful window—the ruby glass in particular being worthy of high commendation; and we especially would notice the solemn and simple expressions of the different figures in the several sacred compositions, an effect always so difficult to attain to, and which is so strikingly characteristic of the highest and purest schools of religious art.

It gives us the greatest pleasure to announce that the congregation of S. Paul's, with a zeal and liberality rarely equalled in our Church, have recently made a final and successful effort to pay off the remaining debt upon their noble church, so that the first duty which the Bishop will be required to perform, when it pleases God to restore him to his Diocese, will be the pleasing one of consecrating this church, which of itself will be a lasting monument of his Episcopate. Some further particulars may appear on a future occasion. We can now only congratulate the vestry and the congregation on the work which they have accomplished. When we state that the church has cost nearly £16,000, it will be seen that their task during the last 16 years has been no light one.

Diocese of Aberdeen and Orkney.

We understand that the Rev. Mr. Nensam, Old Deer, who has been for a number of years connected with this district, has, on the nomination of Admiral Ferguson of Pitfour, been licensed as chaplain to the Admiral by the Right Rev. the Bishop of Aberdeen, after duly signing the canons of the Scottish Episcopal Church. —*Buchan Observer.*

St. Mary's, Aberdeen.—An appeal to the Episcopal Synod by the Churchwardens of St. Mary's against the delay or refusal of the Bishop of Aberdeen to institute the Rev. Thomas Dove Dove, M.A., of Emmanuel College, Cambridge, to the pastoral charge of this congregation, has been lodged with the Primus. The appeal is to be heard by the Episcopal Synod at Edinburgh on the 4th of April.

Diocese of Glasgow & Galloway.

S. Mary's, Dumfries.—The services at this Church during Holy Week will be at 11·30, A.M., and 7·30, P.M., daily, with Lectures on the Passion at all the services by the Incumbent. An additional service on Good Friday at 2·30, P.M. The other Lenten services are on Wednesdays and Fridays, morning and evening.

St. Mary's, Glasgow.—The following course of lectures is being delivered in this Church during Lent:—1. Ash Wednesday, March 1, Christian Fear (Rev. R. S. Oldham, M.A., Incumbent of S. Mary's); 2. Wednesday, March 8, Christian Sorrow (Rev. H. H. Richardson, M.A., Dom. Chaplain to Countess Dowager of Glasgow); 3. Wednesday, March 15, Christian Hope (Rev. J. T. Thorn, M.A., Chaplain to Sir Michael Shaw Stewart, Bart., M.P.); 4. Wednesday,

March 22, Christian Sympathy (Rev. J. G. Cazenove, M.A., Vice-Provost of the College, Isle of Cumbrae); 5. Wednesday, March 29, Christian Zeal (Rev. J. G, Ryde, M.A., Incumbent of Trinity Church, Melrose); 6. Wednesday, April 5, Christian Joy (Very Rev. Dean Henderson, M.A., Incumbent of S. Mary's, Hamilton), During Passion Week a course of Sermons by the Rev. R. S. Oldham, M.A.—Palm Sunday, Chris-Tempted, Heb. ii. 18; Monday before Easter, Christ Falsely Accused, Mark xiv. 55, 56, 60, 61; Tuesday before Easter, Christ Praying in Agony, Luke xxii. 44; Wednesday before Easter, Christ Envied, Mark xv. 9, 10; Thursday before Easter, Christ Taunted, Matt. xxvii. 42; Good Friday, Christ Crucified, Heb. x. 10; Easter Eve, Christ Acknowledged, Matt. xxvii. 54.

KILMARNOCK — HOLY TRINITY CHURCH.— On the morning and evening of Sunday the 19th February, the Rev. Mr. Penney preached his annual special sermon on behalf of the choir offertory. From the severity of the weather, the attendance in the morning was thinner than usual, but that on the evening was good. At the second service, the Rev. gentleman preached an elegant discourse from latter part of Colossians iii. and 16. The text and occasion gave Mr. Penney an opportunity to say a few pertinent things on the importance of both vocal and instrumental music in the worship of God. He further criticised, in a discriminating and liberal spirit, the hymnology of the day, with its use and abuse, together with music, ancient and modern. He pleaded for a nearer approach, in all churches, to cathedral services, and closed with practical remarks as to "singing with grace," with the heart, and with the soul to the Lord, in all his worship. Mr Penney handled his subject in a manner which showed that he has paid much attention to the important branch of public worship, praise, and with an earnest desire that this part of the congregation's active participation in worship should be improved. A very beautiful, stirring, and appropriate hymn, from a new-hymn-book, was sung by the choir and congregation. We are glad to learn that the collection during the day was, notwithstanding the drawback of the weather, much larger than any gathered before for the same object. There are few who attend this place of worship in the evening but must be struck with the efficiency of the choir.—*Kilmarnock Post, February* 25, 1865. HOLY TRINITY CHURCH.— We observe that the incumbent of this church, the Rev. Mr. Penney, is about to deliver a course of plain doctrinal lectures during this month and a part of April. They will be delivered on the evenings of the various Sundays, when that is practicable. The subjects are—"Justification by Faith," "The Trinity," "Certain Doctrines of the Church of Rome," "Original Sin," "The Two Sacraments, and those of the Church of Rome," "The Lord's Supper," and "The Resurrection." The first of the course will be delivered to-morrow night, March 5th, and the closing one on April 16th. From the well known ability of Mr. Penney, and the success attendant on a similar course last year, we are sure that justice will be done to the different subjects. We can promise our readers that they will hear something neat, chaste, elegant, and instructive.—*Kilmarnock Post, March* 4, 1865.

LECTURE ON THE TRINITY.—Last Sunday evening, 12th ult., the Rev.

J. W. W. Penney delivered the second of his Lent Series of lectures on Doctrinal subjects. The church, we observed, was quite filled with a most attentive audience. The subject was "The Trinity," and his remarks thereon were based on the words, "In the name of the Father, and the Son, and the Holy Ghost." In his introductory observations, Mr Penney remarked that the term Trinity was not a creation of the fourth century, as asserted by some, but was used much farther back than that. It was employed by Theophilus about the year 181, and is supposed to have been in use even previous to that time. The Rev. gentleman next quoted several passages from the early fathers, Justin, Augustine, Tertullian, and others, to show how they used and understood the term. He next referred to the stand taken by the Church of England on the doctrine. It was clear, distinct, and decided on the point. The first five articles were, more or less, an exposition and defence of the doctrine. The Nicean and Athanasian creeds were also used by the Church, and formed part of the liturgy. Several remarks were made by the Rev. Gentleman on the last named creed, explanatory and defensive of the same. Mr. Penney next spent a short time in showing the reasonableness of the doctrine. There were not a few things about God and ourselves, which we could not well understand or explain, but which were nevertheless true. None could explain the union of the soul and body, and yet such a union existed. A large number of passages were afterwards quoted and shortly dwelt upon to prove the doctrine of a plurality of persons in the Godhead; next, the divinity of Christ; and lastly, the divinity and personality of the Holy Spirit. Mr. Penney afterwards proceeded to consider shortly, and from a practical point of view, the work of the Father as our Creator, Preserver and Benefactor; the work of the Son as our Redeemer; and the work of the Spirit as our Comforter and Sanctifier. In all these they acted as one. The lecture was closed by urging home on all the doctrine in its fullness, graciousness, and comprehensiveness. The lecture was neat, concise, suggestive; the language chaste, expressive, and vigorous; and the audience to seemed appreciate freely the privilege they enjoyed.

COLONIAL CHURCHES.

Diocese of Colombo.

The following extract from the primary charge of the Bishop of Colombo will be read with interest. "The Church being established, as it is called, brings it more immediately under the action of the civil power than when it is simply permitted. Thus, at this moment, the branch of our own Church which exists in Scotland, is more free than the established form of Christianity there, and which, you know, suffered a grievous disruption at no distant date, from this very circumstance of collision with the law. You may suppose that what I say is inconsistent with the fact that so lately a colonial bishop could not deprive one of his clergy for disobedience. It is at least supported, by the more recent failure of an English Bishop, to inflict a lesser sentence on a clergyman still more

seriously offending, and I maintain that, whilst it is equally our duty to set an example of willing obedience, it is easier to carry out the Church's rule in ordinary matters here, where we are not actually incorporated with the State, than where such support of law gives a claim to something like interference and control. The benefits of such incorporation indeed are great, which it is not my business to prove on the present occasion. I would only point out to you that some advantages are with you in the position which you occupy, that in fact there is nothing which the Church really requires you to do which the law forbids; that in particular to what I now advocate, viz., the institution of Rural Deans amongst yourselves, and the office of Churchwardens, or Trustees acting as Churchwardens among the laity, there is not the slightest obstacle in law. I have not indeed power to compel those who are appointed to any such voluntary office to take it against their will; I cannot think that, for such reason, Christian men will be less willing to discharge its duties, or discharge them less efficiently. I will now briefly explain their use. It is a very common misconception with those who judge us from without to suppose that the system of the Church of England is one of almost despotic rule by Bishops, and that certainly they, with the clergy, are almost entirely independent of the laity, who are thus excluded from all part in the direction of the Church's affairs. My answer to this is, the office of Churchwardens, Laymen, with whom the parish minister is bound to take counsel, and through whom the congregation have a direct voice in the administration of their parish, and, failing this, have access to their Bishop, not merely in the way of complaint, but of reference in all cases.

PROVINCE OF SOUTH AFRICA.

On the 18th of Januury, the third synod of the Diocese of Capetown was held in S. George's Cathedral. A visitation charge was delivered to the clergy and laity by the Bishop of Capetown, Metropolitan of South Africa. The following extract will show how the Metropolitan is prepared to act in the event of an adverse decision by the Judicial Committee of the Privy Council in the case of Dr. Colenso :—" That any authority over us on the part of the Privy Council will be claimed, I can scarcely believe; but, looking to the question now at issue, which is no less than this—whether this Church shall continue a witness for Christ or not; whether it shall retain its Christianity or not—I feel bound to say that, if jurisdiction over this Church should be assumed, I for one could not, dare not, yield to the assumption. For what might be the consequence? This—that a lay court, composed I know not how, or of whom, it may be of men of any religion, or of no religion, summoned and selected by a minister of the day, shall claim the right to send back, possibly in consequence of some informality or technicality, one condemned by the formal decision of the Church here, and the voice of the Church everywhere, of greater and more numerous heresies than have ever been imputed to a Bishop of the Church before—to rule over

a portion of the Church—to ordain whom he will to its ministry—to witness against that faith which once he upheld. Were I to acquiesce in such an act, or the rightfulness of such a claim, how could I answer before that Lord, the custody of whose Church in this land has been chiefly committed unto me—but whose cause and truth I should have betrayed—in the Judgment Day? At any cost or hazard, this Church must be kept clear from all complicity with deadly heresy. It must not allow the wolf to devour the flock—false teachers in its name and with its authority to occupy its highest posts; it must, let who will gainsay, and let the consequences be what they may, openly and unflinchingly confess Christ before men. As the Church acted during the Arian heresy, so must we now, if called to do so. 'They are wont to say,' says S. Jerome, 'the Emperor communicates with us—actest thou against the Emperor? despisest thou the Emperor's mandate?' They obeyed God rather than man in a matter wherein the faith was at stake, and we, I trust, are prepared to do the same. I shall be most thankful to be spared the necessity for a struggle so painful and distressing. None will rejoice more than myself if the powers of this world shall allow the Church the liberty to purge herself from false teaching; but if not, and if we should be compelled to choose between connivance at what we believe to be deadly error on the one hand, and the loss of worldly goods and position on the other, pray for me, my brethren, upon whom the chief responsibility of acting will be laid, that I may have grace given to fight the good fight of faith, with wisdom, patience, meekness, love; but withal with courage, faithfulness, perseverance, determination."

Since the above was written judgment has been pronounced by the Judicial Committee of the Privy Council in the Colenso case. It was delivered on the 20th March by the Lord Chancellor; there being also present Lord Cranworth, Lord Kingsdown, the Dean of the Arches, and the Master of the Rolls. The judgment commences in the following words:—"The Bishop of Natal and the Bishop of Capetown, who are the parties to this proceeding, are ecclesiastical persons, who had been created Bishops by the Queen in the exercise of her authority as Sovereign of this realm and head of the Established Church. These Bishops were consecrated under mandate from the Queen by the Archbishop of Canterbury in the manner prescribed by the law of England. They received and hold their dioceses under grants made by the Crown. Their *status* therefore, both ecclesiastical and temporal, must be ascertained and defined by the law of England; and it is plain that their legal existence depends on acts which have no validity or effect except on the basis of the supremacy of the Crown. Further, their respective and relative rights and liabilities must be determined by the principles of English law, applied to the construction of the grants to them contained in the letters patent, for they are the creatures of English law, and dependent on that law for their existence, rights, and attributes. We must treat the parties before us as standing on this foundation and on no other."

The principles affirmed and the conclusions come to are in accordance with what might be expected from the language—the needlessly offensive language—of this preamble. It is declared that the Letters Patent by which Bishop Gray was appointed Metropolitan of South

Africa were void in consequence of their having been granted after the establishment of an independent legislature at the Cape and at Natal; and that therefore the Metropolitan had no jurisdiction by law; that the oath of canonical obedience taken by the Bishop of Natal to his Metropolitan conferred no such jurisdiction; and that no appeal lay to the Archbishop of Canterbury, but that an appeal did lie to the Sovereign as the head of the Established Church, and the depository of ultimate appellate jurisdiction, and as coming in place of the Pope. The conclusion is, "their lordships, therefore, will humbly report to her Majesty their judgment and opinion that the proceedings taken by the Bishop of Capetown, and the judgment or sentence pronounced by him against the Bishop of Natal, are null and void in law."

The plea maintained by the Metropolitan, on the assumption that the Letters Patent given by the Crown are void in law, is that in that case, if the South African Church is in no better position than any other unestablished religious communion, it can be in no worse; and that therefore its members must fall back ecclesiastically on the precedents afforded by the primitive Church, before there was any alliance between Church and State, and civilly that they are entitled to do what other religious bodies do, so long as they do not break any law of the country in which they live.

The Judicial Committee say, that though the Metropolitan has no jurisdiction, and though his proceedings are a mere nullity, the Crown must have jurisdiction to entertain an appeal against such proceedings, as otherwise "there would be a denial of justice, and no remedy for great public inconvenience and mischief." The Metropolitan says that, in the exercise of his spiritual rights and duties, he has pronounced judgment on a Bishop who denied what he undertook to teach, and that grievous wrong would be done to the Church of Christ, and a great sin would be committed by himself if he did not provide a remedy. Whether the wrong will be redressed and justice done by the course adopted by the Metropolitan, or by that now recommended to the Crown by the Judicial Committee of the Privy Council, few members of the Church in Scotland will have hesitation in answering. We shall have more to say of this afterwards.

AMERICAN CHURCH.

THE American "Board of Missions" held its annual meeting in October last, in Cleveland, Ohio.

The Report of the Domestic Committee stated that the receipts were this year dol. 66,581 a larger sum than in any previous year. The number of contributing parishes has increased from 744 to 771. A detailed view of the mission work was given, from which everything appears to be in an encouraging position, except as to the states and territories which have been the seat of war; and there the devastation and ruin are melancholy. The two Missionary Bishops both have more to do than they can attend to.

The foreign Committee's Report stated that the receipts were dol. 76,847, an increase over last year, and only dol. 8,542 less than in 1860, when there was peace, and contributions came in from every diocese in the land.

We subjoin the following extracts from the Reports:—

GREECE.—The Mission schools of Athens continue to prosper, with unabated numbers and usefulness.

AFRICA.—The accession of numbers to this mission has been very cheering to Bishop Payne, who is now in his twenty eighth year of service in Africa. Besides himself, there are now six white clergymen and five sisters; four coloured clergymen and seventeen native teachers. Mr. Auer has received temporary leave of absence, in order to establish at Gambier, a missionary training school; besides which a training school of high character, for native clergy, is to be established in Africa. A war that has lately broken out among the coast tribes has somewhat interrupted the Mission work. On Whitsunday eleven persons were baptized in S. Mark's Church, Cape Palmas—a larger number of natives than were ever before baptized in the Mission at one time. As to the organization of a National Church in Liberia, the Committee take the ground that if the Liberians will be independent, they may support themselves. There had been seventy-eight baptisms (forty-nine being adults); fifteen persons confirmed; and there were now 168 colonists and 148 natives on the list of communicants. A missionary schooner had been promised to the Bishop, in which he could more conveniently make his visitations up and down two or three hundred miles of coast.

CHINA.—The Mission has suffered most grieviously from the death of Bishop Boone, Mrs. Boone, and Miss Jones. There are now but five clergymen (one of whom is a native), two ladies, and one native candidate for Orders. The native clergyman has been ordained priest. The girls' boarding-school has been broken up. Ten day schools have been maintained in Shanghai. Mr. Schereschewski is still at work in Pekin, preaching and teaching, and translating the Bible and Prayer-Book into Mandarin. The Rev. Mr. Williams is engaged in the preparatory work in Japan. He is the minister of the first Protestant Church ever erected in Japan. It is at Nagasaki, and was built by the foreign residents.

During the whole period of the Chinese Missions (1846 to 1864), there have been 148 baptized, 16 being infants; of these 52 died, 27 were not now in communion, 3 were absent, 15 were yet children, and 51 were at present in communion. During the year 6 adults and 2 children had been baptized. The number of scholars in the schools was 159. One school for boys was entirely supported by a native member of the Church.

As to the Domestic Missions, we are at present able only to quote from the Report sent in by Bishop Talbot, of the "North-West." He has visited the Mormon Republic, but there was no encouraging prospect yet at Salt Lake City. No Mormon was allowed to rent his house for our services, and the laws against out-door preaching are so severe that it was impracticable to resort to that mode. In Nevada, on the contrary, where eighteen months ago there was not one clergyman, there are now *four*. In one of his journeys Bishop Talbot was compelled by the discourtesy of passengers inside a stage-coach, to sit on the outside (though there was room enough inside) for forty-eight hours consecutively, during the whole of which a cold snow-storm was raging. At another time his only place for sleeping was on the floor of a bar-room. On another journey the thermometer was 17°

below zero and his hands and feet were somewhat frosted. The last visitation of this Apostolic man lasted from May to December, when he journed 7000 miles, all either on horseback or in uncomfortable coaches. Of this, he says in his report, he does not complain: but that it was high time there should be an increase of the Missionary Episcopate. It was impossible that so vast a field should be properly administered by any one man. There should be such an increase of Bishops as would give the Church the full power and efficiency of the Order. His jurisdiction would make 200 States as large as Connecticut, and if population should increase to the standard of Connecticut, there ought to be im that vast region 200 Bishops and 25,000 priests and deacons. A large part of it, indeed, never would bear a dense population. But in parts the population was numerous already, 25,000 to 30,000 being in Montana alone. Some of the points occupied by the Church were 2000 miles distant from each other. His jurisdiction extended not only all the way to the Rocky Mountains, but 1,200 miles beyond. In one of his journeys it took the whole day to make fifty miles. In another he was stopped by snow-drifts ten feet high. For eight months together he had not seen his wife, having been in that time in perils among the heathen, in perils in the wilderness. The summary of his acts was as follows:—Baptised, 3; confirmed, 64; funerals, 6; ordinations, 3; churches consecrated, 2; candidates for orders, 4; canonically resident clergy, 15.

On the motion of Dr. Clarkson it was resolved that the missionary work among the Scandinavians be recognised by the Board, and that a committee of five (the Bishop of Illinois to be one) be appointed to lay before the next Board such information on the subject as might be of interest to the Church. The other members appointed were Drs. Clarkson and Ashley, the Rev. Mr. Helfenstein, and Mr. Welsh.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

"A LOVER OF PRIMITIVE TRUTH AND APOSTOLIC ORDER"—The proper course is a respectful remonstrance to the Incumbent; and if that be disregarded, a complaint to the Bishop.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

INFORMATION REGARDING THE SCOTTISH CHURCH.

SIR,—I was glad to see in your last number, the proposal by "W.," for some publication affording statistics with regard to our branch of the Church. Sometime ago I ventured to propose, in the *Scottish Ecclesiastical Journal*, the publication of a *Scottish Church Almanack*. Such an almanack might give the Calendar of Lessons according to the "Sealed Book," and insert notices of the times of Synods, meetings of the various Societies connected with our communion, &c. Statistics of Churches, Parsonages, Schools, &c., might be given towards the end; and I would suggest that

there should be inserted a brief account of each of our institutions, regarding which, inquiry might be made: *e. g.*, the Minto House Training Institution, the Cathedral at Perth, the College at Cumbrae, and (last not least), Trinity College, Glenalmond. The Scottish Church Statistics, as given in Parker's Church Calendar, are *identical with one another for the last three years*—and for how much more, I know not.—I am, Sir, your obedient servant, O.

March, 1865.

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

ST. LUKE'S, DUMBARTON, NEW MISSION SERVICE.

SIR,—Encouraged by your invitation in the last number of the *Scottish Guardian* to furnish you with details of missionary work being carried on in the Church, I would venture to bring under the notice of your readers (in the hope of its eliciting assistance from some of them), a missionary service which was opened here last Advent for the benefit of the many poor Irish members of the Church whom the prosperity in shipbuilding has drawn to the district in large numbers.

We have Church and Parsonage, with a small endowment of some £140, and lately there has been added a large school-room capable of containing 150 children; a number which we have been educating for ten years past in different hired rooms. The school has been built in the centre of the town among the houses of the poor, (the Church being at a very inconvenient distance from their homes,) and it is now being used *two evenings a week* for a mission-service for that class of the poor who are usually beyond the reach of the ordinary church services from want of decent clothing. It is a rule of the service that it must be attended by all in their every-day working clothes.

From 70 to 80 members of the Church, some of whom have been strangers for years to her services, are gladly using the opportunity of worshipping God every week, and being instructed in their Church principles and religious duties, and there are many other families in the district whom it is hoped the mission will be the means of rescuing from dissent, and from worse—practical unbelief and indifferentism.

The services are very hearty and devotional, consisting partly of the Even-song, a couple of hymns, (from Hymns ancient and modern,) an extempore address of half-an-hour, concluding with part of the Commination Service (in Lent), or with the Litany.

This brief notice may interest such of your readers as sympathise warmly with the missionary efforts of the Church, but I would fain excite something more tangible and encouraging than a passing sympathy, viz., active support to enable the promoters of the mission to continue the work, and if possible to extend it. They are struggling with a debt of £150 upon the new school in which the service is held, and any assistance, however small, to help in reducing this, will be very thankfully accepted by the Incumbent.

We also want a small lending library very much, there being nothing of the kind either for church or mission. Friends would do us a good turn by sending a few books of correct Church principles for circulation.

W. STEPHEN, Incumbent.

MISCELLANEOUS.

LECTURE BY THE BISHOP OF ST. ANDREWS.

A lecture was delivered in the City-Hall, on Tuesday evening, to the members of the Perth Young Men's Christian Association, by the Right Rev. the Lord Bishop of St. Andrews, &c. The audience was large and highly respectable, and the lecture was, we need hardly say, listened to with much interest and marked attention. The chair was occupied by Sir David Ross, who, in a few appropriate sentences, introduced the lecturer. The Bishop's subject was "The Oratory of the Ancients." After a few preliminary remarks on the value of the faculty of speech, and the propriety of cultivating it to the utmost, he indicated that he meant to enforce the usefulness of such a course by a reference to the lives of the three greatest orators the world had ever seen—the first and greatest a Greek, the second a Roman, the third an Asiatic. He then proceeded to give an outline of the life of Demosthenes, and succeeded in placing the eloquent Greek before the audience instinct with life. In the course of the lecture he gave copious extracts from Demosthenes' political speeches, as samples of an eloquence which could at will sway the "fierce democracy" of Athens. The passages thus selected were marked by great freedom and grace of translation, and by rare oratorial power in delivery—justifying the remark made by Sheriff Barclay, in proposing a vote of thanks, that from what the audience had heard, it was clear that eloquence was not confined to ancient times, but that vestiges of it had found their way to the present time and to the present moment. As a whole, the lecture was marked by breadth of view, and by intellectual power of no mean order. The lecturer did not overtake the whole of his subject, having found that time would not permit him to do more than justice to his first model—Demosthenes. At the solicitation of Sheriff Barclay, backed by a storm of applause from the audience, the Bishop indicated an intention, if spared till next winter, to complete his task by giving another lecture on "The Oratory of the Ancients." A vote of thanks to Sir David Ross, and the pronunciation of the apostolical benediction by the Rev. Mr. Blatch, concluded the proceedings.

ST JAMES' CHURCH, LEITH.

IN the hope that short notices of the past history and present condition of many of our Churches throughout the country may prove interesting to our readers, we propose to give in our present number some particulars of the history of the congregation at Leith. This congregation has existed continuously from the date of the Revolution in 1688. At that time the Episcopal Church was dis-established; that is to say, the law required that the clergy and people of Scotland should either conform to the Presbyterian system, or forfeit possession of the Parochial Churches. In many instances, this was not done without a struggle. In Leith the "Prelatical" party, as it was called, was powerful, so much so, that the Presbyterians had considerable difficulty in obtaining possession of the Parish Church. Nor, for four years, not

till 10th August 1692, did they succeed; and even then, the Presbytery had to be backed by the attendance of the Magistrates of Edinburgh and Leith, who had by force to break open the doors of the Church, and place "a guard of halberds" for their defence. The charge is collegiate; one of the ministers, Mr. James Waugh, had been deprived for refusing to read prayers; the other, Mr. Charles Kay, being at length ejected from the Parish Church, for refusing to conform to the Presbyterian discipline, with a large following of the Parishioners now set up a separate place of worship. Mr. Kay survived his ejectment twenty-seven years, having died in the Yardheads of Leith in November 1719, in the 70th year of his age. Of the clergy who, in succession to Mr. Kay, ministered in this congregation during the last century, the one who is best known, is Mr. Robert Forbes, who was settled in Leith in the year 1736. He was an active and able minister; and like most of the Episcopal clergy of that period, he warmly attached himself to the cause of Prince Charles Edward; on this account, and for his devotion to his persecuted church, he seems to have incurred the suspicion of the reigning dynasty; and was in consequence in 1744 imprisoned for the greater part of a year, first in Stirling, afterwards in Edinburgh Castle. Being permitted to return to the scene of his labours in Leith, he continued in diligent discharge of pastoral duties. Many years afterwards (in 1762), he was made choice of by the Presbyters of Caithness and Orkney for their Bishop, and was consecrated on the 24th June of that year. An interesting letter has been preserved, which in the previous year Mr. F. received from Mr. Taylor, the clergyman at Thurso, part of which we insert, as it is important for us to know the number and names of families and others belonging to the Church in that part of Caithness a century ago. After acknowledging several small sums of money sent to him by Mr. Forbes for charitable purposes among the poor of his flock, Mr. Taylor says, "That some of the Edinburgh clergy are still continuing their scandalous differences is to me matter of sorrow and sad thoughts: may God incline them to follow those things that make for truth, piety, and peace. I have hereto subjoined a list of the persons who have frequently communicated with me in the Holy Eucharist, and am heartily sorry that their number is so small:—

"James Campbell, of Lochend, and his Lady; Mary Campbell, wife to Hugh Campbell, in Wick; Lady Sinclair, of Dunbeath; Lady Sinclair, in Moy; Lady Scot-Caldel and her two daughters, Margaret and Jean—Margaret a sometime ago married to George Hay, of Mountblarie, in Banffshire; Mistress Ann Sinclair, in Thurdistoft; Barbara Fraser, relict of Henry Liddel, sometime Collector of Customs in Thurso; Jean Sinclair, Lady Clordon and three of her daughters, viz. Ann, Margaret, and Barbara Murrays; Jean and Ann Murrays, sisters to James Murray, Surveyor of Customs in Pannyland; Barbara Sinclair Lady Ratter; Miss Sidney Sinclair, aunt to William Sinclair of Scots Caldel; Lady Brabster Mire and her daughter Ann; Miss Betty Doul; George Swanson, Shoemaker in Thurso, and his wife Jane Black; Alexander Thomson and his wife Mary Coggle; Janet Swanson; David Andrew.

"There were several others who communicated with us sometimes, but have left our communion, because they would not submit to the conditions it necessarily requires.

"I commit you to the Divine care, and ever am, rev. dear brother, yours in sincerity," "JA. TAYLOR."

Bishop Forbes continued his labours at Leith, and as the Bishop of Caithness and Orkney for fourteen years. Lists of the persons confirmed by him at Inverness, Fortrose, Arpafeelie, Ord, and other places, testify to his diligence in the Episcopal office. He died in 1776. He left behind him many volumes of papers in MS., chiefly relating to the fortunes and fate of the "Pretender," from which, in 1834, a most interesting book was compiled by Mr Robert Chambers, entitled "Jacobite Memoirs of the Rebellion of 1745." The Church Register in Leith, during the period of Bishop Forbes's Incumbency, was neatly and accurately kept. Among many entries, curious and interesting, it contains the record of the Baptism (by him) of John Skinner—the first of a family notable in the history of our Church—which took place in 1740; also the record of Mr Skinner's confirmation by Bishop Keith, whose residence (in Bonnyhaugh) was in the vicinity of Leith. The congregation of Leith, notwithstanding the severe restrictions of the penal laws to which the Church in Scotland was subjected, seems to have been in a flourishing condition. The number of communicants at the Festivals ranged (at Christmas) from 130 to 150, and (at Easter) from 150 to 170.

Some time after the death of Bishop Forbes, an English congregation appears to have been established in Leith, no doubt chiefly for the accommodation of the military, officers of customs, and other English residents, who could not allow themselves to seem to be mixed up in the movements of the Jacobites. The two congregations continued in Leith till, at the beginning of the present century, a union was effected between the English congregations throughout the country and those (like Bishop Forbes's) of the native Church. They then united in the erection of a new place of worship in Constitution Street, which they took possession of in 1806, with Dr. Lloyd, Regius Professor of Hebrew at Cambridge, for their clergyman. In 1809, the Rev. Michael Russell, afterwards Bishop of Glasgow, was appointed to this charge—a charge which he continued to hold with great benefit to the congregation, and honour to the Church, for the long period of forty years. The Church erected in the beginning of the century continued in use till 1863, when it gave place to another of larger dimensions and more architectural pretensions, which was consecrated in July of that year. In this Church the congregation is gradually increasing, and is already nearly twice as large as it was in the old chapel. In 1849, a small number of children, numbering forty, were collected together and formed into a school. The numbers continuing to increase, handsome and commodious school-buildings were erected and opened in 1856. The average attendance of children at the present time amounts to (boys, girls, and infants) 450.

THE

SCOTTISH GUARDIAN.

MAY, 1865.

THE APPEAL TO THE COUNTRY.

THE Report of the General Committee of the Church Society will, we feel assured, be read with great interest by all members of the Church. The issue is very clear and simple—to raise £150 for every incumbent, and £500 for each of the bishops.

It has been too much the practice of our church of late years, that unless each one carried out his own crotchet, he sulked and did nothing, and rather if anything threw obstacles in the way of anything being done by any one else.

By the Constitution of 13th January 1864, the church is fully represented, and the distribution of funds is settled by the majority, subject to an appeal to the General Assembly of the church—the General Committee. There is now at any rate not a shadow of any excuse for a member of the church not contributing without ignoring all his duties towards the church, and subverting all the principles of constitutional government. No one can be regarded as a *bona fide* member of the church who does not support her schemes—who does not aid in her development.

There may be defects in the present machinery, but no system that can be devised can be perfect. The fact of there being no Executive is doubtless an error that needs correction; and we have every reason to believe that the error will be corrected, upon as early an occasion as circumstances admit of. We have, also, reason to believe, that this Executive will be fully represented by the provinces in conformity to the Constitution. In all future legislation it is clearly indispensible, that each diocese is put upon a

perfect equality with the others, and that all the business of the Society must be conducted under the eye of the Press and the Public. Any thing that has the appearance of being "hole and corner" will be fatal to the success of the movement.

The great question, however, is not the discussion of technicalities, but in raising the money: and the question is how to get it.

In the agitation of 1864, the bodies which were really the great obstacles were the Diocesan Associations. They literally did nothing; and did their best to throw cold water upon every exertion in the improvement of the funds. They out-heroded Herod in throwing every possible obstacle in the way of getting money; and they really are the bodies who hitherto have been the "drag" upon all the movements of the Church. Generally in the hands of small clerical cliques, they have all the autocracy of Edinburgh combined with a provincial narrowness. The Laity have not done their duty, and have not exercised that control over their action which they ought. The truth is, as has been said *ad nauseam*, the less the clergy have to do with money matters the better; they have only a theoretical business with them; they are so accustomed to rule in Synods, that they imagine they have a divine right to manage every thing in the Church, and that the Laity are only admitted by favour. Money matters are clearly the province of the Laity; and until to them is entrusted the practical management of them, there must be all those irregularities which have paralysed the action of the church.

The effectual working of the Committees of Finance will depend very much upon the superintendence of a Lay Central Committee at the centres of each of the dioceses. Mr. Flemyng, in the absence of any Central Committee in Edinburgh, and with no diocesan Central Committees, has been obliged to do the work single-handed. He has risen with every difficulty, and has overcome them. Committees have been formed by him in the deadest parts of the Church; and there without any aid from any one. This cannot last—No man can stand this continuous strain upon his brain and his resources. His masterly Report sketched out the true evils and backslidings of our Church; and it will be no fault of his, if the £150 is not made up to every incumbent. He has been the first man of his generation to inspire confidence in the Church amongst her own members.

There is doubtless much to be done after all this is accomplished. We have yet to teach the higher classes of Scotland that

they owe a duty to their Church as a Church, that no claims which the law may possess over their properties, can do away with the obligations they are bound by their baptismal vows to their Church. That they cannot oscillate between two. We have still to teach them that £150 per annum is no adequate remuneration for a clergyman. We have to teach them, that their duties do not end with the body known by law as the "Scottish Episcopal Church," but that as being the richest communion in Christendom, a great work is before her—that she is no mere sect—that she is only a part of the Church Catholic.

There are other questions looming in the distance—the admission of the laity into Synods, foreign missionary movements; and all these more or less hang upon the progress of the present movement. We trust that none of those local and personal questions—which were quite unpardonable, though natural in the old "hole and corner" days, but which are quite indefensible, now that the church as a whole has a full management of her affairs—will obstruct this movement. Divisions of opinion upon Finance are natural and necessary. No more unhealthy feature in a meeting of thirty-two gentlemen—the Parliament of the Church—could there be than a complete unanimity even upon mere money matters. It would be a hollow and forced unanimity, and must sooner or later explode. It is very desirable that there should be division, and that a minority should not be trampled upon by a majority; but it is quite another thing to say that the minority are to secede from the movement because they are a minority. Let the cry reverberate through every valley in Scotland, £150 for every incumbent, and £500 for each bishop; and *we will get it.* It is only cowards and poltroons who fear we will not get it. The game is in our hands if we will play it boldly and like men. Providence only helps those who help themselves—forward then we say is the word.

HUGH SCOTT, of Gala.

THE INCOMES OF OUR BISHOPS.

One of the most hopeful features in the present financial movement is the attention that has at length been paid to the claims of the spiritual Fathers of the Church. Much has been said and written about the claims of the Clergy, but it has been only latterly that the Bishops have been

thought of at all. This appears to be the weakest point in our whole position.

The neglect of the Bishops is traceable to two causes—firstly, the policy of sending to England for bishops; and secondly, the congregationalism of our Church.

The policy of sending to England for bishops we deem, in many respects, a wise one. We, until very lately, have been possessed of no machinery whereby we could educate our clergy unless in England. The high stamp of men we found there, who came armed with the chivalrous feeling of raising us from the position of social ostracism into which we had fallen, very naturally and very properly invested them with claims which it was both ungenerous and impolitic to ignore. The more advanced acquaintance which Englishmen possess of free institutions rendered them a desirable acquisition. Their manliness, boldness, and knowledge of the world imparted a healthy tone to our whole community. Sensible of having made a great sacrifice of personal ambition in coming to Scotland at all, and throwing in their lot with a voluntary body, their services cannot be too highly estimated, nor their self-sacrifice too strongly commended.

But to say that they were to come to the church of the gentlemen of Scotland, and all that they were to get was to be £127 a-year, is clearly a reproach upon us. It was always assumed that they were men of large fortune, who were quite independent of any official income.

Such a course may have been unavoidable, but it was a lamentable *exposé* of the "deadness" of the Church. It was undoubtedly a great opprobrium upon our landed gentry. It was at first sight a very ungrateful and ungenerous way of meeting this noble English band, but it was not so intended. The members of the Church did not see the necessity of paying the Bishops, and thought the clergy a great tax as it was. It is strange it should be so; and even now we have not entirely got rid of the notion. It was considered a great step in advance that we had increased the income of five bishops last year by £52 10s. It was a great step in advance, considering what had heen done before; but it was a striking proof how immature public opinion is, or is even at present, upon this question, which involves the very first principles of our Church.

The Diocese of St. Andrews has made clearly the greatest advance of any in this cause; and so easy is it of accomplishment, that they have nearly made up already, within a few years, £400 a-year, including the Episcopal Fund. Edinburgh deserves, also, great praise for the large sums it raised, in comparison with the other dioceses, for its contribution to the general fund at the last division, having retained nothing for its own wants. We trust, however, there will be a general movement

throughout the Church, at the approaching offertories to be made for the Bishops. Last year Mr. Flemyng had barely time to organise the country. It is now thoroughly organised, and I trust we shall have a subscription somewhat worthy of Scotland. Let it not be given grudgingly. The question relates not to the individual but to the office; and surely £500 a-year is the very minimum sum we can offer any gentleman who undertakes the arduous office. And this brings us to the second cause of the want of episcopal incomes—the Congregationalism of our Church.

Of course if members of the Church do not see any necessity for a Bishop, they give nothing towards the fund. But what a want of unity does this demonstrate—each congregation setting up for itself! No Christian love or co-operation—the Church split up into sections, each taking care of themselves as they best can. In towns the evil is specially manifest. The jealousy of congregations—the paltry intrigues—the backbitings—they become so many regiments without a general, obeying as many of his orders as they deem proper. This congregationalism is the bane of our Church. It paralyzes her action; it splits her up into petty detachments without combination; it produces a moral chaos throughout our whole system, and is the fruitful source of all the controversies which have retarded the progress of our Church. In no church in Christendom ought there to be less of congregationalism than amongst us. The Bishops can easily visit all their churches and produce that unity so essential to the movement of a body, whether in arms or in the Church. We ought to represent more fully than any other Church the practical development of the Church system, inasmuch as the Bishop is essential to the carrying out of any one of our schemes. His few occupations—his separation from the world—his social position—all arm him with powers such as no other man can possess; and so we trust this congregationalism will soon disappear. It is the remnant of a bad and tyrannical age; it is one of the relics of the penal laws. We trust, then, that the offertory for our Bishops in 1865 will be worthy of the occasion and of the Church. None have fought more bravely, and under greater disadvantages, the cause of the Church for the last quarter-of-a-century. They are the link between us and the past: through them are we associated and blended with the saints and martyrs of all ages of the Christian world; through them do we retain our connection with England, with America, and with the East; and by neglecting them we throw a disparagement upon the Catholic Church of all times.

The offertory appears to us the proper medium for the giving the alms of the children of the Church. There is no canvass—no pressure; it is the free will of the man. It is between him and his Maker. It is a solemn act—an act to be given an account of at the day of judg-

ment. We trust all will realise the importance of the privilege of giving, which brings to the test the fact whether they believe in the Church or not.

And whilst concluding, we cannot forbear referring to what appears to us the very unsatisfactory position of matters in Edinburgh. Whilst anxious to bear witness to the liberality of Edinburgh, which generally puts the rest of the Church to shame, we cannot but think that the fact of the Coadjutor Bishop having no episcopal income, is a reproach upon the metropolis of Scotland. There is no other instance of it, we know of, in the Christian world; and whatever claims the Church at large may have upon their liberality, the Church at home has a precedent claim; and we cannot but think that the St. Andrews Diocese has presented a very good example to Edinburgh, so long as they do not follow them in neglecting the Church at large, of providing an income suitable to so important a position as the Bishop of the Metropolis of Scotland.

THE SCHOOLS.

WE hope that there is a clear understanding as to the object of the Committee of the Church Society upon the Training Institution. It is a committee appointed simply to inquire whether that Institution has carried out the objects for which it was created; it forms no part of any plan for the giving up the schools, or even the Training Institution; it is simply an inquiry as to whether the Training Institution is efficient. The public will, we trust, not for a moment suppose, that the resolution of the committee upon claims to recommend the society to withdraw the grant in future from the Training Institution, in any way represented the feeling of any considerable portion of the Church. It was at once repudiated by the General Committee. But even supposing the society takes so suicidal a step, the friends of the Church need be under no apprehension of the Training Institution being given up. It must be maintained at all risks.

The great and preponderating majority of the Church are, we rejoice to say, in favour of the Schools. There is, therefore, no inquiry as to whether schools are necessary for the Church, for that is very like inquiring whether Bishops are necessary for the Church. The opposition to the Schools emanates from those (1) who profess no great interest in the Church, who are in it they do not exactly know why. (2) From another section, who, though latterly prominently associated with the financial movement, have been always opposed to schools and missionary work. They even have been denouncing the expense of schools,

and the recklessness of the Church, as they call it, in encouraging missionary work where it was not needed; and it has been the foundation of these financial topics.

Pending the inquiry of the Committee into the Training Institution's efficiency, we trust that the members of the Church will suspend their judgment. If the Training Institution be inefficient, which we believe to be the opposite of the case, the sooner it is put in working order the better.

The Church cannot now enter upon a retrograde policy, even if she wished it. She cannot, without giving up one of the notes of the Church of Christ, surrender her right to teach her children, any more than she can resign her missionary functions.

There must ever be a reactionary party in every community; and we believe it will be shown, at the next meeting of the Committee upon claims, this party is a very small one.

We do not wish to disguise that there is this party who are anxious to close our schools. They do not see that by doing so they are at the same time closing up the financial resources of the Church; that they are virtually attacking the Church herself;—but what we do say is, that there is no real danger to the Church if her children be true to her. The Church must be maintained in her educational and missionary character if she is to do her duty as a Church of Christ; and we trust her children will prove the reality of their convictions, by doubling their subscriptions to the cause of education.

THE DUNDEE MOVEMENT.

Dundee still retains her lead in the Church movement. There can be no doubt the head-quarters of progress is established in bonnie Dundee. A new church is to be built: no one is surprised. It comes as a matter of course. Church work in Dundee is no child's play. Self-denial, hard labour, untiring zeal, are needed there; and if any clergyman comes there not armed with these, he very soon makes his exit. It is no drawing-room Christianity, the Dundee creed. The "movement" is there fairly established. It is no English importation; it is a creed racy of the soil.

Mr. Nicolson has started his Church of Salvador's amidst great difficulties. The building he used as a church—he really was "crushed" out of it; and so he sets to work to build a church to hold 850, and he intends to have no debt. He has set about it, and he will do it; and we trust our readers will render him aid both in their money and their prayers. Composed almost entirely of the poor, it is dependent upon

the alms of Scotland, and none but the most "high and dry" Anglicanisers can refuse, if ever they can refuse, to aid in this pious work. They will save him, we trust, the degradation of going to England for what our wealthy Church is so much better able to contribute. S. Salvador's is thus straining every nerve, and is full of "life" and hope; and S. Paul's is not idle. We are informed, in a paragraph of three lines, "the congregation have made a final and successful effort to pay off the remaining debt upon their noble church." This church cost £16,000. This is what we call "business." We have no "palaver" in long articles. Nothing is said of the 2000 and 3000 children attending the schools. All is told us in one paragraph. The men there are too busy to talk; yet when the Bishop of Brechin first arrived at Dundee, in 1847, a more "dead" concern there was not in Christendom. In our predecessor, the *Scottish Ecclesiastical Journal*, we sketched out something of the progress. We have S. Paul's, the beauty of Scotland; we have S. Mary Magdalene's, and S. Salvador. We have Lochee in addition, with a large machinery of schools. Throughout the diocese we have Drumlithie, with its agricultural "home," a beautiful church. Broughty Ferry is doing well. We regret that a notice of the doings there has, owing to a mistake in our forwarding, not appeared in our columns. Mr. Don is not a likely man to let things *sleep* there. We have Montrose with its beautiful schools; we have Stonehaven with its two schools; and Muchalls with the same. Progress such as this cannot be too widely circulated, in order to encourage those engaged in the work, and to show how fallacious are the arguments adduced against the onward progress of the Church. Now, we put it seriously to such towns as Aberdeen and Glasgow, whether something of this work might not, at any rate, be attempted? In Glasgow, in especial, a large field is before them, and Glasgow energy could accomplish what no other energy could. A lull seems to have come over the spiritual atmosphere of Glasgow since Chalmers left his labours there. It requires but an active missionary band to evangelise that rising city. Edinburgh has began to move, and it was high time; but still she has. She is giving up that withering Church of England in Scotland creed—that creed so pleasing to English ultramontanes, who imagine that everything English is necessarily indefectible. Glasgow must do the same. What claims has Glasgow upon the Church of England, or what possible right has the Church of another country to intermeddle in our affairs? The days when the poor were so "horrible" a class has gone out; the days when missionary work was Utopian are quite as antediluvian. The Church must work—must evangelise—must make the poor her special charge. The Church must be an indigenous plant—a real thing; and if she be

not all this, she is sailing under false colours; and the sooner the true Church is distinguished from the spurious the better. We must do away with all shams; and if she be not the National Church of Scotland, the sooner she pulls down her colours the better for all concerned.

In Dundee the Church has acquired a hold upon the local charities—the Convalescent House, the Home, and the Imbecile Asylum, are all a part of the Church movement.

The Dundee movement has carried all before it, because there was faith and a clear principle. Men knew what they were doing; there was no halting between two opinions—no following every popular breeze. The banner of the Church in Scotland was flung fearlessly aloft, and Scotchmen recognised the ancient symbol. There was no diplomacy—no compromise—no explaining away. There was that secret of all success—confidence in the cause. Much is doubtless due to the genius, the perseverance, the self-sacrifice of the Bishop. But the real truth is, it is a work of God. Neither men nor devils can put it down. We have no pompous descriptions of public meetings—no worldly tinsel or decorations. Commend us to the telegrams of Dundee:—"New church to be opened—Debt upon S. Paul's paid off!" That is what we call "business."

THE COLLEGE OF CUMBRAE.

We have before us a "calendar"—the first, we believe, since the Revolution, of a Scottish College. It contains many eminent names, and doubtless the retreat of the Cumbraes has been useful, in many ways, to the literature and religious culture of the Scottish and English Churches. Its advantages must be transparent to all.

As the organ of the Church in Scotland, we profess no identity with the school of theology with which it is usually associated, any more than we would associate ourselves with an opposite school. So far from discouraging variety of opinions in our Church, we adhere strictly to the tradition of the Scottish Church in all ages—complete liberty of discussion upon all questions not settled by the Catholic Church, before the division of the East and West. The Eastern origin and traditions of our Church allow ever a wider latitude than that latterly conceded in England, having throughout the various stages of our history assumed a greater independence of position.

We trust, then, the College of the Cumbraes will revive amongst us that independence of thought, the traditional heritage of our Church, and will induce other Churchmen to found similar institutions elsewhere.

As a memorial of the munificence of Mr. Boyle, it will be ever highly treasured amongst us, and manifests a largeness of mind and boldness of conception which cannot be too highly estimated.

We should much desire at the same time, as critics, if greater prominence were given to the Gaelic department. To supply pastors for the population of Argyleshire appears to us the real mission of the College of the Cumbraes. We know well the difficulties in the way, but still, in matters of the Church, difficulties are only made to be overcome, and we doubt not, the founders of that College having overcome so many, will master this great problem. It is a problem affecting our very existence as a Church in the Highlands. It must be grappled with boldly, or else we shall lose the population in the same way as the Lutherans in America have lost two-thirds of their people from their opposition to the English tongue. The article headed "Gaelic Movement," in our last number, will, we trust, receive the best attention of the rulers of our Church.

Under the fostering care of the Bishop of Argyle and the Isles, the College of the Cumbraes has prospered, and in nothing does it show more, the soundness of the principles upon which it is based, than its dependence upon and deference to, the authority of the Bishop. Episcopal authority pervades the whole system. The Ignatian theory is practically developed, being the only principle by which unity can be maintained.

A CRUISE IN THE WESTERN PACIFIC.

BY THE REV. J. MILNER, H.M.S. "HECTOR," PORTSMOUTH.

On our return to the ship, I referred to Cook's Voyages to see if he had given any description of Balade, and was surprised to find that he had ascended the same hill, and had given a most accurate description of the plain of Bondi.

Leaving the anchorage of Balade on the 14th October, we ran down inside the reef to Yengen, and anchored outside the Heads or Gates, as they have been called. "The Gates of Yengen" are huge masses of black crystallised limestone-rock, in closely-packed fluted columns, tilted up perpendicularly by some tremendous volcanic agency, and separated from each other about a mile and a half. Closer in shore are other detached rocks of a similar kind and shape, but not so high, behind which there is a shallow salt-water lagoon about knee deep, in which may be found hundreds of teal. The high rock forming

the N.W. Head must be more than eight hundred feet high. We had been here the year before, and Basset, the chief, was our sworn friend. He had been more than once to Sydney, could speak a smattering of English, and was very proud of his English horse and saddle. Just as we were coming in to the anchorage, we saw Basset and his forces marching in single file along the beach on a warlike expedition against a neighbouring tribe, in full uniform, and armed to the teeth. The uniform consisted of a liberal coating of plumbago, and their arms were slings (with which they are very expert) and spears.

I have seen them erect a stick in the sand and knock it down every time from a distance of thirty or forty yards. They use a stone as big as a bantam's egg, rubbed down quite smooth into the exact shape of one, of which they carry a bagful in their waist-belts. Our arrival, although they knew us, did not disconcert them in the least. They marched on without once stopping to look at us, and would contrive to reach the "scene of war" about night-fall. We were not surprised, however, to see them return soon after daylight the next morning, or to hear that they had not encountered the enemy. Their fighting generally consists in the intercepting of some stray solitary man, whom they pounce upon from an ambuscade; and if they succeed so far, they are perfectly satisfied, and distribute the prisoner amongst their principal friends, who entertain themselves in the usual fashion at the unfortunate victim's expense. I think, however, that our friend Basset had undergone the first stage in the civilising process, and can scarcely believe that he would at that time have encouraged such treatment of an enemy captured or killed in war. He had plenty of muskets (procured from Sydney in exchange for sandalwood, or *biche-le-mer*), but his notions of chivalry or fair-play made him disdain to take advantage of their use in these expeditions, which as a rule were harmless enough, and were probably intended only to prevent the other tribe from making inroads upon his territory. He promised to build a mission-house for the Bishop of New Zealand, and begged earnestly for a resident missionary, who need have been under no fear of gracing Basset's side-board; but I fear that the French occupation of the Island, which took place soon afterwards, would put a stop to that arrangement.

We remained here for three or four days, and walked about the country wherever we chose, without molestation. An inferior chief with whom I went duck-shooting to the lagoon, and who could also speak English, was very much amused to hear that an English chief had only one wife. He explained to me that he had three: two on the mainland in different villages, and one on an Island close by. It was the duty of one to provide his breakfast, of another to prepare his dinner, and he supped with the third; so that he had always plenty to

eat, and was therefore (as he wished me to understand) very well-to-do in the world.

We left on the 19th, taking with us two natives as passengers—one a steady, sober-looking fellow, the other a perfect mimic and full of fun. In the evening, we anchored in a harbour, which, from the colour of the soil, we called Red Haven. We saw no natives, but did not venture far inland. Next morning, we ran down to Nikeli, where the natives, having probably never seen a large ship before, came off in crowds to see us. Our friend the mimic bartered with them in broken English, just as we did ourselves, and afforded us endless amusement. We had rigged him up in a shirt, jacket, and waistcoat, but could not raise a pair of continuations for him. One of the officers was fond of walking up and down the quarter-deck, with his hands behind his coat-tails, and was doing so when the "hands were turned up to bring the ship to an anchor." Our friend amused himself by following at full speed with his hands tucked in behind his shirt-tails, dropping them, however, innocently by his side whenever the officer in question turned and faced him; he would then resume his strutting promenade along the deck with his hands in the same position. The effect was so very ludicrous, that officers and men (supposed to keep perfect silence when the "hands were on deck") first tittered, and then roared with laughter. In the evening, the chief of the place, who had taken a great fancy to our entertaining passenger, asked him to go and spend the evening with him, which he readily consented to do. Next morning, he returned to the ship, looking very chop-fallen, and stripped of all his finery. I had the curiosity to send for the interpreter, and ask him to ascertain what was the matter. It turned out that the chief had a handsome daughter, with whom our friend fell in love at first sight, and made an offer of marriage on the spot. The chief, who looked upon the traveller as an eligible match for his daughter, accepted his offer, but demanded his shirt, jacket, and waistcoat as a necessary *quid pro quo*—a demand which was at once complied with. He did not at all like being chaffed about the affair, and was very quiet during the rest of his stay with us. The two were each anxious to go with us to Sydney; we agreed to take one, and asked them to arrange between themselves which should go. Neither would give way: the quiet fellow remarking in good broken English, as he pointed to the mimic, "he no good, that fellow: he fool: me go." As they could not agree, we took neither of them, but took the first opportunity of sending them back to Yengen in a schooner that we fell in with on her way there.

We communicated with one other place on the S.E. coast, and then made the best of our way round the south end of the island to Jitema, about thirty miles up the west coast. On Sunday the 27th, we were

running for the anchorage with a ten knot breeze off Pine Tree Island, when all at once the ship stopped her way, and the sails began to flap against the masts. We had run hard and fast on a coral patch, but so gently that we never felt the slightest movement of any kind. This was a little before 5 P.M. As the tide fell, the ship began to bump a little; we tried every expedient to get her off, but without avail, so at 9 P.M. we sat down to dinner, having made up our minds to throw the guns overboard in the morning. After dinner, the master went on deck, and was astonished to find that the ship was floating again, and at 10.50, P.M. we let go the anchor in 15 fathoms. Next morning, we sailed for Murari, and anchored there in the evening. We had visited that place the year before to look after the boats of a vessel called the "Vanguard," which had been seized by the natives. We then made a prisoner of Angulla, the chief, who informed us that the boats were at Jitema, where we found them amongst the mangroves, quite broken up and decayed.

Whilst here, I landed with some of the midshipmen—amongst them the gallant commander, who was killed the other day in storming a Pah in New Zealand. I took with me a double-barrelled gun, more for the sake of protecting the midshipmen than for any sporting purpose. We landed in a grove of Casuarina trees, which usually fringe the shore, and walked over the hills some miles to a neighbouring village, which I think must have been Monquere, of which we knew the chief was called Kuendau (pronounced Queendow.) We came across a turtle pond, full of large turtles, and succeeded, after a long parley, in purchasing two for a couple of Birmingham knives, made (I fancy) for the express purpose of trading with amongst savages, or at least for sale, but not to cut. The men, who had followed us from the landing-place, were very shy about going further with us, and at first refused to sell the turtles, explaining that they belonged to Aliki (Chief) Kuendau. If they did belong to him, we had got to the territory of a neighbouring tribe, with which the Murari people were at war, and the terror of our guides was easily accounted for. Kuendau, however, was out of the way, fearing, no doubt, that he might be wanted about the Vanguard's boats, which it was generally supposed he had had something to do with capturing. The guides were delighted when we made up our minds to return to the ship, and trotted on before us with the turtles on their shoulders.

On the 29th we weighed, and proceeded to Jitema, anchoring there within a couple of hours. I am unable to recollect any thing that occurred there worth noticing—I may observe that I am writing entirely from memory, with nothing but dates to help me. On the 30th we sailed for Sydney, our head-quarters, and arrived there on the 9th

November, highly delighted with our cruise. New Caledonia is more than 200 miles long, and from 20 to 30 broad, surrounded almost entirely, except for a few miles, by a coral reef, at a distance varying from 2 or 3 to 12 or 15 miles from the shore. There are many entrances or openings in the reef, through which the largest ships can pass, and sail or beat right round the Island, without the necessity of coming outside again, and in perfectly smooth water. Good anchorage may be found in almost any part of this continuous channel.

It would of course be absurd to attempt giving here any thing like a full account of the manners and customs of a people of whom we necessarily saw so little. There is no doubt about their being cannibals—our interpreter informing us that the chief of Shuaka, on the East Coast, where he had resided a year, had as many as seventy people killed and cooked for food in one month. Their canoes are large and well made—their conical houses, with wattled frames and thatched with grass, are more comfortable than those of the surrounding Islands. And, with the exception of the Figis, they are the only people who manufacture earthen-ware pots for cooking their food in. I remember one day being awfully taken in. An officer—now a captain in the navy—and myself were wandering about the country, and went into a hut. The woman of the house was preparing the children's dinner, which consisted of something nicely wraped up in banana leaves, boiling in the pot. Out of curiosity we unfolded one leaf after another, determined to see what there *was* for dinner; when lo and behold! a man's hand done to a turn!

The French, who are detested throughout the Islands, are in a chronic state of war, both here and in the neighbouring islands—the Loyalty group—which they have recently seized, on the pretext of their being dependencies of New Caledonia. Their treatment of an English Missionary, when subjugating Mari, led to an interchange of diplomatic notes between the two governments. They are the worst of colonists; but New Caledonia is extremely useful to them as a penal settlement, the natives forming a splendid body of police, since they invariably catch and eat the convicts who stray beyond their bounds!

INTERLOCUTOR IN CASE OF REV. G. H. FORBES.

THE following is the Interlocutor, pronounced by the Lord Ordinary, Lord Barcaple, in the action, at the instance of the Rev. G. H. Forbes, Burntisland, against the Right Rev. Robert Eden, Doctor of Divinity,

one of the Bishops and Primus of the Episcopal Church in Scotland, and others.

EDINBURGH, 18*th March*, 1865.

The Lord Ordinary having heard counsel for the parties, and considered the closed record and whole process, finds that the grounds of reduction libelled, and the pursuer's averments on record are not relevant or sufficient in law to support the conclusions of the action; therefore assoilzies the defenders from the whole conclusions of the libel, and decerns; finds the pursuer liable in expenses; allows an account thereof to be given in, and, when lodged, remits the same to the Auditor to tax and report.

(Signed) E. F. MAITLAND.

NOTE.—This case differs materially from others of a somewhat similar kind that have been before the Court. The action is brought by the pursuer, as an ordained clergyman of "the religious denomination, known as the Episcopal Church in Scotland," and minister of the Scotch Episcopal congregation, Burntisland. It is directed against the bishops and a large body of the clergy of that church, as members of a General Synod of the church held in 1862 and 1863, and as individuals. The leading conclusion of the action is for reduction of certain portions of a Code of Canons of the Episcopal Church in Scotland, enacted in 1863, by the General Synod before mentioned. There are also conclusions for declarator; *first*, that it was *ultra vires* of the General Synod to alter, amend, or abrogate any of the Canons contained in a previous Code enacted in 1838, or to make new Canons, except in conformity with the constitution which was recognised, and the practice which was acknowledged at the time of the pursuer's ordination, and set forth in the Code of Canons of 1838, which was then subscribed by him, and *secondly*, "that the pursuer is entitled to celebrate divine worship and all other services, and to administer the Sacraments and all other rites of the said Church," in conformity with the Canons of 1838, and is entitled to the free exercise and enjoyment of all the privileges conferred on him under these Canons or under the deed of institution in his favour. The summons finally contains pecuniary conclusions against the defenders, conjunctly and severally, or severally and respectively. There is, first, the sum of £120 concluded for as the amount paid by the pursuer to the Rev. Mr. Wilkinson, for his services as Curate, of which the pursuer was deprived through the wrongous refusal of a license to Mr. Wilkinson. There is finally the sum of £200 concluded for generally as damages and solatium for the loss and injury which the pursuer has sustained patrimonially, and in his health and feelings by the wrongous refusal to license his Curate. This refusal is alleged, and indeed admitted, to have been caused by the Curate declining to sign them. It thus appears, that the whole matters as to which the pursuer seeks a remedy, either consist in, or arise out of the enactment of the Canons of 1863, in so far as they alter the Canons of 1838, in a way not in conformity with the constitution and practice of the Church. Both sets of Canons are referred to by the pursuer, and made part of his case.

The peculiarity of the case is, that the pursuer does not merely ask redress against an invasion of his rights, which he alleges to have taken

place in consequence of the enactment of these Canons, and under their authority, but he complains of the Canons, and seeks to have them set aside by the Court, as being in themselves, and by their mere enactment, a wrong done to him. In short, he maintains that he acquired such a *jus quæsitum* in the Canons of 1838, which were in existence, when he was ordained, and in the constitution of the Church as fixed by them, that he is entitled, as a matter of civil right, to prevent them being altered by the Synod, except in so far as the alterations may be consistent with the recognised constitution and acknowledged practice of the Church. It may be that the reductive and declaratory conclusions are also intended to prepare the way for the conclusions for damages. But as the Lord Ordinary reads the record, and as he understood the argument for the pursuer, the more important complaint made against the Canons, for which redress is sought in this action, is that they are in themselves, and irrespective of anything that may have followed upon them, a wrong done to the pursuer, of such a kind that he is entitled to be protected against it by a Court of Law.

It may be more convenient to consider, in the first place, whether the pursuer has stated a relevant case of injury inferring damages against the defenders, by the wrongous refusal to license his Curate. It appears to the Lord Ordinary that on principles altogether apart from the ecclesiastical origin of the cause, this part of the pursuer's case is clearly irrelevant. The license was refused by the pursuer's Bishop, who was alone entitled to confer it. The pursuer appealed against the sentence of the Bishop, to the Episcopal Synod, an entirely different body from the General Synod which enacted the Canons. He says the Synod dismissed the appeal, without allowing him to be fully heard, and without giving their reasons. Revised condescendence 23 and 24. He has not, however, sought redress against the judgment of the Synod, and he has not taken any proceedings against them. Neither does he proceed against his Bishop, as liable for the wrong done by him individually, in refusing the license. If he had taken that course, the question might have arisen, whether the Bishop had a good defence for his refusal in the existing Canons of the Church; but the Bishop is not dealt with, in this matter, differently from other defenders, who are all called as liable in consequence of their having taken part, as members of the General Synod, in enacting the Canons of 1863. This, which is not said to be in itself a wrong inferring liability for damages to the pursuer, cannot make them liable to him for a wrong done by his Bishop, of which they had no cognizance. If direct injury inferring damages shall result from the wrongful act of such a body, the members who took part in it, may be liable to the injured party; but they cannot be liable for a wrong done at another time, by some other party, over whom they have no control, and of whose wrongful act they have no knowledge, merely because he acted in conformity with the wrongful proceeding previously adopted by them. If that proceeding was as illegal as, in the present case, the pursuer assumes it to have been, the Bishop was bound to disregard it; or if he acted in conformity with it, he made himself responsible for their consequences. Neither he, nor the pursuer can shift that liability from him to the members of the General Synod.

This part of the case appears to the Lord Ordinary to be also irrelevant, in respect that the pursuer does not set forth that the Bishop was under any obligation to licence his Curate. This cannot be assumed in the absence of any statement on the subject. It is no doubt said that the Bishop's refusal proceeded on the ground that the Canons of 1863, Art, 18, § 2, enact that no person shall be allowed to officiate, unless he shall conform to the doctrine and discipline of the Church, and that the Curate, entertaining the same objection as the pursuer to portions of the new Canons, refused to sign them; but if the Bishop was not under an absolute obligation to give the licence, unless he could show good cause to the contrary, it does not appear that he can be liable in damages merely in consequence of having acted on this special ground. But while the Lord Ordinary thinks that this is an additional element of irrelevancy, his judgment on the point is rested on the ground first explained.

If the case is irrelevant as regards the conclusions for damages, the existence of these conclusions cannot aid the relevancy of the case stated by the pursuer for redress against the new Canons by reduction and declarator, which must, therefore, be considered upon its own merits.

The defenders do not raise any question either as to the jurisdiction of the Court, or the competency of the action. They maintain that, upon his own showing, the pursuer has not a good case in law for any of the remedies which he seeks. On the other hand, the pursuer does not maintain that he can ask the Court to interfere with, or even to enquire into the Canons of this Church, except for the purpose of giving him redress in a matter of civil right. The peculiarity of his case, apart from the claim for the damages, is that the civil right which he alleges to have been illegally invaded, is his right to insist that the Canons of 1838 shall not be altered, except in conformity with the recognised constitution and acknowledged practice of the Church; and that the wrong which he seeks to have redressed is the adoption, and continued existence upon the Statute Book of the Church, of the Canons which were enacted in 1863. This is a case very different, as it appears to the Lord Ordinary, from any of the same class which have hitherto been insisted in.

The objections stated by the pursuer to the recent Canons may be generally classed, under the following heads:—(1.) The displacement of the Scotch Communion Office from the position of superior authority, which it held under the former Canons, and the provision that the Communion Office of the Book of Common Prayer shall be used at all consecrations, ordinations, and Synods. (2.) The provision that the Book of Common Prayer shall be the Service Book of the Church for all the purposes to which it is applicable; and, in connexion with this, the provision that at the burial of the dead, the rubrical directions of the Book of Common Prayer shall be complied with, so far as the circumstances of the Church will permit. (3.) A proviso that, (Canon 20, § 4), in special circumstances a bishop shall not be precluded from opening a mission in any part of his diocese, when to him it may seem desirable; and (4.) The power given to a general Synod to alter, amend, and abrogate Canons, and to enact new Canons, in conformity with

the "recognised constitution" of the church,—in place of its "recognised constitution and acknowledged practice," as required by the corresponding Canon of 1838.

Of these objections, the two first were chiefly dealt upon in the argument, viz., those which relate to the Scotch Communion Office and the Book of Common Prayer. Both of these symbolical books were previously in use and authoritatively sanctioned by the Church; so that its presbyters cannot be heard, in that character, to maintain that either of them contains doctrine which is contrary to the tenets of the Church. Whatever doctrinal differences may exist between them, must be within a latitude which the Church avowedly allowed to itself, and to its members, when the pursuer was ordained. The pursuer, however, says that he individually has conscientious objections to doctrines which he believes to be contained in the Communion Service and other parts of the Book of Common Prayer, especially the Baptismal and Burial services, and though, having hitherto used the Scotch Communion Office, in his own congregation, its use there is preserved to him by the new Canons, he complains that it is now contrary to the former Canons, to be used at consecrations and Synods, which by the law of the Church he is required to attend.

It does not appear to the Lord Ordinary, that by the slight change of phraseology in the 28th Canon, any substantial alteration is made upon the powers of general Synods to enact or alter Canons. It is not at all clear that the power to establish Missions is now conferred for the first time upon Bishops, and all events, it is not a radical change subversive of either the tenets or Constitution of the Church. On a comparison of the regulations of the Canons of 1838 and 1863, in regard to the Book of Common Prayer, the Lord Ordinary has been unable to discover any change, unless it be the enactment, in express words, that it shall be held to be the Service Book of the Church for all the purposes to which it is applicable. But on an examination of the regulations regarding its use in the Canons of 1838, that seems to have been truly its position at the time of the pursuer's ordination. The enactments for its use were, so far as the Lord Ordinary can see, substantially the same formerly that they are now. No other Service Book was known in the Church, with the partial exception of the Scotch Office for the Communion; and the enactment objected to seems to be merely the distinct recognition of this fact.

The Lord Ordinary does not think it necessary to follow the pursuer into his detail of doctrinal differences between the Scotch Communion Office and the Communion Service of the Book of Common Prayer, of which his counsel gave an exposition equally able and judicious. The Lord Ordinary does not doubt that to many well informed and conscientious persons, proceeding upon recognised principles of theological criticism, the two services will appear to give utterance to opposite views on points which have not been thought unimportant in the doctrine of the Eucharist. He is convinced that this is conscientiously the opinion and feeling of the pursuer himself. If this were a question as to the misappropriation of property originally destined to the use of a church having the Scotch Office as the sole exponent of its tenets

on this matter, by the substitution of the Service in the Book of Common Prayer, it might be necessary for the Court to enquire, however perplexing and inexpedient such an enquiry would be, as to the existence and theological importance of the alleged differences between the two. The Lord Ordinary is glad to believe that no such investigation is necessary in the present case. For not only is there no question of property or civil right involved, but both Services were distinctly accredited by the Church when the pursuer was ordained. The pursuer complains indeed that he personally is aggrieved by the distinct recognition now given for the first time to the Book of Common Prayer, as the Service Book of the Church—and more practically he complains of the use of the English Communion Office at Consecrations and Synods, where he is required to attend. But the value of his individual objections to these regulations must depend upon his own personal feelings and opinions. At all events, it cannot be tested by an enquiry into the tenets of the Church which had previously accredited both the Prayer Book and the Scotch Office.

Upon a consideration of the pursuer's averments and of the two Codes of Canons which he calls upon the Court to compare, the Lord Ordinary is of opinion that the enactment of those portions of the Canons of 1863 which are objected to, was not such an excess of the admitted powers of the General Synod, or such a change upon the constitution and tenets of the Church embodied in the Canons of 1838, as to give a foundation for the action, if it were relevant in other respects. But while he holds the pursuer's case to be thus radically insufficient, there are other grounds, more obvious on the face of the record, on which he is of opinion that it is not relevant.

The pursuer admits that he can only seek redress for a civil wrong; and the wrong of which he is here complaining is the enactment and subsistence of the altered Canons which he asks to have set aside by the Court. He does not dispute that the General Synod was competent by the laws of the Church to alter and enact Canons. Indeed, he refers to Canon 33 of 1838, which enacts that a General Synod "has the undoubted power to alter, amend, and abrogate the Canons in force, and to make new Canons," which "being in conformity with the recognised constitution and acknowledged practice" of the Church, shall bind all its members. The Canons therefore, which the Court is asked to treat as being in themselves, by their mere enactment, a civil wrong done to the pursuer, and on that ground to set aside, are internal regulations, enacted by the proper authority, in regard solely to the ecclesiastical and spiritual affairs of the Church itself. The Lord Ordinary does not know of any similar demand having hitherto been made for the intervention of a Court of law in matters touching the faith and discipline of a religious denomination. There is not here any violation of statutory duties and rights, as in the Auchterarder case. Neither is there the alleged perversion of property from its destined use as in Craigdallie *v.* Aikman 1 Dow 1, and 2 Bligh 529; Smith *v.* Galbraith, 6 June, 1839; J. C. and Attorney General *v.* Pearson, 7 Simon 290; and the case of Lady Henley's charity ib. p. 309. Nor is there the allegation of direct patrimonial injury done by an Ecclesiastical body acting illegally, as in the case of McMillan *v.* the Free Church, 23 D., 1314; or of injury by libellous matter contained in an Ecclesi-

astical sentence, as in Dunbar *v.* Skinner, 11 D. 945. In all these cases it was not only alleged that the Ecclesiastical body, or its office-bearers, had violated the law or constitution of the Church, but a direct and substantive patrimonial injury was alleged to have been inflicted on the party seeking redress.

It appears to the Lord Ordinary, that the present action proceeds on a fallacious view of principles which have been recognised in these cases, and of *dicta* which had reference only to the question then under consideration, when in defence against an action on account of something done by an ecclesiastical body, it was pleaded that the matter being ecclesiastical was solely for the determination of that body itself, it was effectually replied that that was an assertion of exclusive power, a jurisdiction which could only rest upon contract, and that the contract was to be found, if anywhere, in the constitution and laws of the Church. In the discussion which thus arose, the constitution and laws of the Church came to be referred to as "the contract," upon which the question turned, and most correctly. For, by reference to them, the question of jurisdiction, or of the legality of the proceeding complained of, was to be determined. The fallacy of the present action appears to the Lord Ordinary to be, that the pursuer treats the Canons of his church as if they were primarily, and, by their main intention, a contract between the members of the Church. Taking this view, he complains that the terms of his contract have been changed, without his authority and to his injury. Analogies are brought forward, drawn from other associations formed for entirely different purposes, and having nothing equivalent either to the authority which is vested in Synods and other ecclesiastical bodies, or to the regulations for the doctrine and internal Government of a Church. And the Court is asked to deal with the Canons of a Church, as they are from time to time enacted by the proper authority, as if they were nothing else than attempted modifications of the contract, between the members of an association for ordinary civil purposes. This is, as the Lord Ordinary thinks, altogether a fallacious view, and quite unwarranted by the authorities referred to. The Canons of a church are not enacted for the purpose of constituting a contract, but to establish and regulate its doctrine and discipline. The contract, in the sense in which that expression is important in these discussions, may or may not be embodied in the Canons. They are only to be looked at as giving evidence, more or less complete, in regard to it. For that purpose, the Canons of the pursuer's church of 1838, are as available now as ever they were. If the pursuer can show that he has suffered patrimonial injury by the violation of any civil right, which he possessed under them, the enactment of altered Canons in 1863 will not deprive him of his legal remedy. But it is new, and as the Lord Ordinary thinks, contrary to all the principles which have been recognised in this class of cases, that the Court should be asked to interfere with the Canons of a church, and that not for the purpose of protecting a party from injury done to him under their authority, but merely to relieve him from what he considers to be the civil wrong done to him by their enactment and subsistence.

The pursuer complains that the new Canons make his position more

unfavourable and insecure. Objecting to them, and therefore refusing to sign, and on some points, to obey them, he is liable, he says, to censure and deposition, and also to lose the benefit of an insurance on his life effected with the Scotch Episcopal Friendly Society. None of these evils have yet come upon him. When they do, or if they are threatened, he will be in a position properly to try whether he is protected from them by the Constitution of the Church, or as he prefers to call it, the Contract embodied in the Canons of 1838.

By the declaratory conclusions, the Court is called upon to deal with the Canons of 1863, by declaring first, that it was *ultra vires* of the General Synod to enact them, and secondly, that the pursuer is entitled to perform his functions as a clergyman in conformity with the Canons of 1838. This is just asking the Court to regulate the internal affairs of this Church, in regard to the matters, as to which the pursuer alleges that the two sets of Canons differ, the more important of which are alleged by him to relate directly to questions of doctrine. Into matters of this kind, Courts of Law have always refused to enquire, except for the purpose of vindicating a civil right, or protecting against a civil wrong. Even, in that case, the Courts have never given the remedy, by altering or setting aside proceedings taken by the ecclesiastical authorities within their proper province; and least of all, by making or unmaking regulations for the doctrine or discipline of the Church. The pursuer, indeed, does not ask the Court to pronounce as to the theological soundness of the doctrines in question, but only as to whether they are not now brought in as an innovation. But civil courts do not undertake to protect Churches or individual Members of Churches, from the influx of new doctrine. They only interfere to prevent the uses of property being perverted, through its being retained by a majority, who only keep the name, while they have abandoned the principles of the Church to which it was devoted. The proposal to give such a remedy, as is here asked, against the Canons regarding the power of the Bishops to establish Missions, and the power of General Synods to make and alter Canons, may appear less startling because they are not strictly matters of theological doctrine, though they are not the less polemical for that reason. But the Court will as little interfere to impose upon a dissenting body immutability of Church Government, as immutability of doctrine; while in either case it will protect property from being diverted, or persons from being injured, by the consequences of changes in doctrine or constitution.

The last of the declaratory conclusions, brings out very strongly what is, in the view of the Lord Ordinary, the leading fallacy on which the action is founded. The pursuer does not allege that he has been interfered with, in the exercise of his functions. On the other hand, the defenders do not and cannot maintain that he can be prevented exercising all these functions, in any manner he prefers, and free from their control, if he so pleases. He has only to renounce his connexion with them. But the conclusion of the action is, that it shall be declared that he is entitled to celebrate divine worship, and all the other services, and to administer the Sacraments and all other rites *of the said Church* in conformity with the Canons of 1838. That is to say, the

Court is asked, not to vindicate the pursuer's entire freedom in the performance of his sacred office, which is admittedly indelible, but to regulate the manner in which the rites of the Church in question, shall be dispensed by one of its ministers, in the exercise of authority derived from the Church itself. Nothing could better illustrate what appears to the Lord Ordinary to be the fundamental objection to this action.

(*Initd.*) E. F. M.

THE AMERICAN AND RUSSIAN CHURCHES.

THE subjoined account of the progress of negotiations for the renewal of the inter-communion between the Eastern and Western branches of the Church Catholic, extracted from the *American Quarterly Church Review*, will, we are assured, be read with great interest.

Two providential circumstances seem to make the American Church the best medium of communication between the long-dissevered Churches of the East and West. It possesses in its Eucharistic Office those features of the Eastern rite which it received from the Scottish Church through its first Bishop, the apostolic Seabury; and whatever proceeds from it will be received with respect and favour in the East, in consequence of the friendly relations which have always existed between the Russian Empire and the American Republic.

Some months ago, the Rev. John Freeman Young, Secretary of the Russo-Greek Committee appointed by the General Convention of 1862, having occasion to go abroad, gladly embraced the opportunity, at the request of the Committee, to extend his tour into Russia, in order the more successfully to obtain the information which was the object of appointing the Committee. His return gives us a far more minute and accurate knowledge of the present condition of the Russian Church than has been previously within our reach. His experience while in that distant country also gives us proof, as abundant as it is delightful, of the friendly disposition of the chief Prelates and leading laymen of Russia, and of their readiness to respond to any overtures for inter-communion—should such be made—provided no concession be expected of them which should trench upon the fundamental principles of Truth and Order.

After making the acquaintance of the Russian chaplains resident in London and Paris—both of whom were deeply interested in the movement and anxious to further it to the utmost in their power—Mr. Young arrived in St Petersburg, and waited upon the Vice-Procureur General, Prince Ourousoff; through whom, and in whose presence, he obtained an interview with the Procureur General. These gentlemen are the Emperor's representatives in the Holy Synod, without whom nothing can be done—being

equivalent to what is called, with us, the "Lay Element." The Procureur-General said that, being laymen, it was not for them to express an opinion upon the theological aspects of the question. He, therefore referred Mr. Young to the aged and truly venerable Philaret, Metropolitan of Moscow, as being pre-eminently the man whose utterances on such a point might be regarded as the voice of the whole Russian Church, and whose opinion touching this matter, when communicated to the Holy Synod after an interview with Mr. Young, would in all probability very greatly influence the action of the Synod. He alluded to the cordial reception given in this country to the Russian fleet; and in regard to the manifestation of courtesies, both secular and ecclesiastical, he said, at the close of a very cordial interview, that these tokens of kindness and good-will were not only expressions of the sentiment of the American people and the American clergy towards the Russian, but no less truly the sentiment of the Russian people and the Russian clergy towards the American.

At Moscow, Mr. Young enjoyed two interviews with the Metropolitan Philaret, of some three hours each, the Vicars of the Metropolitan, Bishop Sabas, and Bishop Leonide, together with the Rector of the Spiritual Academy of Moscow, and two interpreters, being present on both occasions. [Bishop Leonide, by the way, was in his youth a classmate, at the Naval School, of the Admiral Lessoffsky, who left us but the other day; and he entered most heartily and thoroughly into the movement.] The Metropolitan's reception was most courteous and cordial; and throughout the interviews nothing was said on either side that in the slightest degree ruffled or disturbed the friendly tone. The substance of the conversation was chiefly the asking and answering of questions, as to the state of facts touching the doctrine and ecclesiastical position of the Anglican Communion on the one side, and of the Russian Church upon the other. It was arranged that the chief portions of our Prayer Book should be translated into the Russian language and published, so as to give a more definite idea of the doctrine and worship of our Church. The Metropolitan, at the close of the final interview, expressed his gratification at the letters which Mr. Young had brought from the American Bishops, asking Mr. Young, in return, to "bear the kiss of peace from him to the whole venerable Hierarchy of the American Church, assuring them of his warmest sympathy and love, and of his earnest prayer and hope that we may soon be one in mind, as we are already one in heart in Christ Jesus." At parting, he gave Mr. Young his Episcopal benediction, together with the most cordial adieus. During his stay in Moscow, Mr. Young found that the movement was already well known among the leading circles of the laity, and the warmest desires were expressed for a successful issue. So much interest was shown, indeed, that Mr. Young found it simply impossible to accept all the invitations that were so kindly pressed upon him from every side.

On his return from Moscow to St. Petersburg, he had an interview with the Metropolitan of St. Petersburg, who is also President of the Holy Synod, the Archbishop of Moghilleff, a member of the Synod being also present. His reception here was no less warm and cordial than by the venerable Philaret. He expressed great gratification for himself, and on behalf of the Russian Church at the movement thus begun, and assured Mr. Young that any step which our Church might see fit to take, would be met by the Russian Church in the Spirit and Love of Christ. He thought it very judicious that a Committee of Inquiry should have been appointed in the first instance, as it would afford the opportunity for a better knowledge of one another, before more formal negotiations should be begun. He read the letters from the American Bishops with care and evident interest, noting the expressions they contained, and testifying his gratification at the tone which pervaded them. He said that the sentiments and wishes of the American Bishops in these letters could not but meet with warm sympathy on the part of the Russian Church, which ever prays for the reunion of Christendom, and is ever ready to negotiate with those who desire to stand on the ground of Apostolic Truth and Order, and are willing to admit the Apostolic dignity of the Russian Church. He stated that he would lay these letters of the American Bishops before the Holy Synod on the following day, and invited Mr. Young to visit the Synod at the same time; remarking, also, that replies to these letters would be sent to the American Bishops. At the close of the interview, the Metropolitan expressed the sincere hope that the movement begun by the American Church, might prove to be the work of our Blessed Lord Himself, and that, through His Grace, it might result in the great consummation so much desired by both Churches. In parting, he also gave to his visitor the Episcopal benediction.

The next day, in accordance with the invitation given, Mr. Young visited the Holy Synod, and was introduced by Prince Ouroussoff to the several members of it, by all of whom he was most courteously and cordially received. At the request of the Procureur General, he left the letters of the American Bishop to be deposited in the Archives of the Holy Synod; and at the request of the President of the Holy Synod, he wrote the following *Note* to accompany the letters, giving an epitome of the origin and aim of the movement. As an evidence of the scrupulons fidelity with which Mr. Young kept himself within the line of his instructions, during this interesting and most important tour, we give this *Note* in full:—

To his Eminence ISIDORE,

Metropolitan of St. Petersburg:—

MY LORD METROPOLITAN:—I have the honour to present to you, Lordship the accompanying letters of commendation and fraternal saluta-

tion in the Lord, from several Bishops of the Episcopal Church in the United States of America, which is, as your Lordship is well aware, an offshoot of the ancient and venerable Church of England.

His Excellency the Procureur-General of the Holy Synod suggested when I had the honour to lay these letters before him, that as they are the first which have been written to the Hierarchy of the Oriental Church by the Canonical Bishops of any Independent National Church since the Great Schism with reference to reunion, it would be very gratifying to the Synod if, on my return to America, I would leave them to be deposited in its archives. With this kind suggestion it gives me great pleasure now to comply, begging to assure your Lordship that many others of our Bishops would have had great pleasure in joining in these greetings, had they known in due time of the opportunity for this, which my contemplated visit would afford.

The letters accompanying are from the following seven of our forty American Bishops:—

The Rt. Rev. Dr. McCoskry,
Bishop of Michigan.
The Rt. Rev. Rev. Dr. DeLancey,
Bishop of Western New York.
The Rt. Rev. Dr. Alonso Potter,
Bishop of Pennsylvania
The Rt. Rev. Dr. Burgess.
Bishop of Maine.
The Rt. Rev. Dr. Williams,
Assistant Bishop of Connecticut.
The Rt. Rev. Dr. Horatio Potter,
Bishop of New York.
The Rt. Rev. Dr. Stevens,
Assistant Bishop of Pennsylvania.

Standing alone amidst the numerous Protestant Communions by which she is surrounded, because of her tenacious adherence to the Apostolical Succession of her Priesthood, her Catholic Liturgy, Creeds, Traditions, and Ceremonies, the great Anglican Communion, of which the American Church is a considerable part, ever since her release from the thraldom of the Papacy, has regarded with interest and lively sympathy the venerable Orthodox Church of the East.

This sentiment was strengthened by the publication in our language, some fifty years ago, of Platon's *Catechism*, Dr. King's *Rites and Ceremonies of the Greek Church*, and some other similar works. But it has received a greater impulse more recently by the publication of the *Primer* and *Catechisms* of the Russian Church, Mouravieff's *History* of the same, and other standard Russian works, together with the well-known and valuable labours of the Rev. Dr. John Mason Neale.

Yet the occasion for calling forth the expression of these sentiments, by any action on our part was wanting, till the settlement of a considerable number of Russians in San Francisco, and the desire of several of them for the ministrations of our priesthood (in the absence of their own) with the prospective increase of this intercourse on the Pacific, admonished us that the time had arrived when the two Churches should enter upon the consideration and definition of their mutual ecclesiastical relations.

Remembering our Redeemer's earnest prayer, "that they all may be one," and knowing the charitable spirit which has ever characterised the Orthodox Church of the East, the American Church has not hesitated to take the first step in this momentous matter: and from the many important points of agreement and few of difference between us, the hope is entertained on our part, that without the surrender of fundamental principles on either side, and on a strictly Catholic and Œcumenical basis, with the blessing of the Great Head of the Church on our mutual efforts, a harmonious understanding may in due time be attained.

The end contemplated by the movement of the American Church referred to in these letters, may be stated in a few words to be:—The attainment of a more accurate knowledge of the Orthodox Eastern Church than we are as yet in possession of, making known to her Hierarchy at the same time, as opportunities may serve, our well-established claims to recognition as an integral portion of the One, Holy, Catholic, and Apostolic Church; having ultimately in view (should it appear feasible and desirable when we come to know each other better) such mutual recognition of Orders and Sacraments, as will allow members of the Anglo-American Communion to avail themselves of the offices of the Eastern Church, with the consent of its Bishops and clergy, without renouncing the Communion of their own Church; and as will permit members of the Eastern Church, with like consent, as occasion shall serve, to avail themselves of the ministrations of the Anglo-American Church, without forfeiting thereby the privilege of Church membership in their own Communion.

With assurances of the unceasing prayers of the Faithful of the American Church for the realization of so blessed a consummation.

I beg to subscribe myself,
My Lord,
Your Lordship's very humble servant in Christ,

JOHN FREEMAN YOUNG,
Secretary of the Russo-Greek Committee of the American Episcopal Church.

St. Petersburg, April 21, 1864.

It will be easily understood that Mr Young met with a vast deal to gratify and exhilarate the friends of the movement towards inter-communion, which cannot be laid before the public, without a violation of the propriety that clothes private conversations with a reserve that is understood by all gentlemen; while other facts will be more appropriately reserved for the Report of the Committee to the next General Convention. We would mention only two incidents, each having its own bearing. The one is, that the courtesy of the Bishop of New York towards the chaplains on board of the Russian fleet that has been for a year past in our waters, in inviting them to officiate in this Diocese during their stay, and in tendering to them his good offices for procuring the use of any one of our city churches, for public service with their own people if they should desire it, has been widely made known in the Russian papers in terms of

sincere gratification. The other is, that Mr. Young learned, in St. Petersburg, that immediately after our last General Convention, Archbishop Hughes wrote to a Papal journal, published in the city of Rome itself, a detailed account of the whole movement towards inter-communion, then and there begun; an account which is thus closed:—"So the Anglican Communion is going to place itself in a *worse position than ever*, by seeking affiliation and inter-communion with the schismatical Greeks!"

It ought to be widely known among us, that one of the first acts of the present Czar Alexander, after coming to the throne, was to order a revision of the translation of the whole Bible in the vernacular, under the direction of the Holy Synod, for publication and unrestricted distribution throughout all Russia. For this purpose it is issued in different forms, and at various prices, all got up very neatly and yet very cheaply. A really nice copy of the whole New Testament can be bought for twelve cents, and in a style of type and paper superior to anything yet turned out at that price by any British or American Bible Society. The Holy Scriptures are now actually bought in immense quantities, both by peasants and nobles. The Czar has also ordered steps to be taken for the elevation and improvement of the temporal condition of the clergy throughout his empire, and this good work is still going on. In connection with that great measure, the Emancipation of the Serfs—which has filled the civilized world with admiration—there has been a general movement, on the part of the old proprietors, to establish schools for the serfs, and to instruct and elevate them in every way, so as to qualify them for the intelligent performance of their new duties as citizens. In Moscow, which is the chief seat and centre of the old nobility of Russia, many of the leading ladies have united in organising a general depository for all sorts of approved educational books, published in the various governments of the empire. They have gone further, and are enlarging the native stock of juvenile literature, not only by translating from foreign languages, but even by *writing* new works, where suitable ones cannot otherwise be found.

On reviewing the whole of this happy movement towards inter-communion, from its beginning in the General Convention of 1862 down to the present moment, its friends have, certainly, every reason to "thank God and take courage." It seems, thus far, at any rate, to receive the blessing of Him Who alone "maketh men to be of one mind in an House."

MR. BUCKLE'S ATTACK UPON SCOTLAND.

[CONCLUDED.]

IN accordance with the promise made in our March number, we proceed to consider—

1. The assault made by Mr. Buckle on the Presbyterian views respecting the nature of the Almighty.

2. The question of Toleration, in so far as it affects Scotland.

3. The needlessness of supposing opposition between the use of material and spiritual aids against suffering.

I. That there exist most grave objections to the representation of the Divine attributes, set forth in the *Westminster Confession*, is undeniable. How strongly this is felt by Presbyterian ministers may be gathered from the fact that not one in a hundred ever preaches, in this respect, the doctrine to which he has subscribed. The great majority of Scotchmen would probably feel with us, that such teaching was only too obnoxious to the remark of Gibbon, that "it made God a jealous tyrant." Had Mr. Buckle confined his strictures to the distinctively Calvinistic features of Presbyterian theology in Scotland, it would not have concerned us to interfere. Our own Communion in this realm is a living and standing protest against these very serious and injurious errors.

But Mr. Buckle's onslaught is *not* made on those points wherein the Calvinistic teaching concerning the Almighty is at variance with the Catholic creeds of Christendom. On the contrary, he has selected for his animadversion precisely those features wherein the teachers whom he denounces are most correct, most unimpeachable, most thoroughly in harmony with all the best instructors of all time. The mistake of supposing that the view of Theism reprehended by him is peculiar to Scottish divinity, arises from this author's utter want of acquaintance with the rudiments of scientific theology. In physical science, Mr. Buckle would have been the first to admit the necessity of some acquaintance with the *general*, before proceeding to the *particular*. He would justly have scorned the pretensions of the man who should have essayed to indite a description of the peculiarities of the strata in Auvergne, or in the Hebrides, without having first made acquaintance with the leading principles of the science of geology; for how can the exception be recognised, unless there be admitted the existence of a rule?

The question at issue between Mr. Buckle and Christian divines in reality amounts to this: Is the Creator of the universe an absolute

Sovereign, unfettered by any laws save those which He himself has made, or which spring necessarily from His own attributes; or is He a mere constitutional Monarch, hedged in by restraints which He did not originate, and unable to interfere with the creatures of His hands?

Positivism in general (and only too large a portion of contemporary writing that is not avowedly positivist) implies or insinuates that the latter of these alternatives is the true one. Strauss, in his famous *Leben Jesu*, assumes that the view so much in vogue among modern men of science, conveys the true idea of the Most High. But then he most frankly admits that this Being, whom the race of *savants* recognise, is not the God of the Old Testament. Let us add that He is not the God whom real Theists, of any sort or kind, adore. Not only Hebrews of old, not only Christians of every communion, repudiate this miserable fiction, but even Mahomet, with all his faults and delusions, never sank so low in his estimate of the Creator. The God of the Koran is, at any rate, a real Maker and Preserver of all things, with whose will nothing, in earth or in heaven, can presume to interfere.

The description of the God of the Old Testament given by Strauss is just and forcible. As, however, we do not happen to have his work at hand, we will quote another of very similar character. Our object is to show that the doctrine to which Mr. Buckle objected, as peculiar to Scotch Presbyterians, is by no means a special feature of that creed. Accordingly, out of many statements that might be quoted, we choose one from a writer of a communion furthest removed from Calvinism. "By the term God," says this writer, "I mean a Being who has the supreme good, or rather, is the Supreme Good, or has all the attributes of good in infinite greatness; all wisdom, all truth, all justice, all love, all holiness, all beautifulness; who is omnipotent, omniscient, omnipresent, ineffably one, absolutely perfect; and such, that what we do not know, and cannot even imagine of Him, is far more wonderful than what we do and can. I mean one who is Sovereign over His own will and actions, though always according to the eternal rule of right and wrong, which is Himself. His are all beings visible and invisible, the noblest and the vilest of them. His are the substance, and the operation, and the results of that system of physical nature into which we are born. The laws of the universe, the principles of truth, the relation of one thing to another, their qualities and virtues, the order and harmony of the whole—all that exists, is from Him; and if evil is not from Him, as assuredly it is not, this is because evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has. The primary atoms of matter, their

properties, their mutual action, their disposition and collocation, electricity, magnetism, gravitation, light, and whatever subtle principles or operations the wit of man is detecting, or shall detect, are the works of His hands." This is the language of a Roman Catholic divine, but it is not on such points that either we, or our Presbyterian fellow-Christians, are in anywise at variance with Dr. Newman.*

2. We proceed to the second point—that of Toleration. Now, Toleration is one of those topics which lecturers at public meetings, and speakers on the hustings, are frequently inclined to dismiss with a wave of the hand, as being among the simplest and easiest of questions. A very little thought will suffice to convince any candid and religious mind that few problems are more profound and more difficult. We may assume that the readers of this Magazine will admit that earnestness in religion is in itself an excellent thing. Now, earnestness implies, of course, a readiness to hold our own, and to defend it against aggression. And here emerges the problem—how are we to discover the line at which defence of what *we* hold dear, becomes unjust aggression upon somebody else? The *Times* declared, within the last few months, that public opinion in London would probably be unwilling to tolerate the erection of a Mahometan mosque. We own to a certain amount of sympathy with this state of sentiment, but we observe that Dr. Guthrie has announced that he would be in favour of giving sites to all (including *nominatim* the Moslem) who worshipped God in sincerity. Still, it is evident that even this principle only amplifies the circle without annihilating it. Dr. Guthrie intimates that he *would* refuse a site to polytheistic idolaters. He feels (and we perfectly agree with him thus far) that, *to a certain extent*, we are *compelled* to be intolerant.

This principle, however startling it may sound, has been admitted by many who have thought deeply on the problem at issue. We may mention S. T. Coleridge, Arthur Hallam, and perhaps Charles James Fox. "Standing," says Coleridge, "includes withstanding." And again, "I fully coincide with Frederic H. Jacobi, that the only true spirit of tolerance consists in our conscientious toleration of each other's intolerance. . . . But notwithstanding this deep conviction of our general fallibility, and the most vivid recollection of my own, I dare avow with the German philosopher that, as far as opinions, and not motives, principles, and not men, are concerned, *I neither am tolerant, nor wish to be regarded as such.*"† From the context it is, however,

* The entire passage, a long and very striking one, occurs in his "Discourses on University Education." (Discourse III., p. 91, *et seq.* First Edition.)

† The Friend, Vol. I. Compare Arthur Hallam's Remains, Essays on Rosetti.

clear that Coleridge only meant to extend his intolerance towards all that was base, cruel, and unjust; including superstitions that might be fairly so stigmatised, as for example Hindoism, with its car of Juggernaut rolling over prostrate devotees. The Reformers, no less than their opponents, were all on the side of intolerance, as has been justly pointed out by the Scottish historian, Dr. Robertson. It may indeed be questioned whether the idea of toleration was anywhere admitted at an earlier period than the close of the seventeenth century. But in such a matter there are many gradations; and undoubtedly the inquisitorial spirit was especially strong in Scotland. With Mr. Buckle's critic in the *North British Review* we may admit that "it is impossible to defend the meddlesome intolerance" of the Presbyterian clergy in the sixteenth and seventeenth centuries.

And yet while granting this, it by no means follows that we should admit more than a portion of Mr. Buckle's case. We differ from him utterly in points of detail; we differ from him still more utterly in respect of remedies. Thus, when Mr. Buckle pours out the entire strength of his invective upon the kirk, because on one occasion it bade a widow to separate herself from her own son; we may forbear to judge the particular case, because our information is scanty and defective, but we cannot venture to assume that the kirk was of necessity in the wrong without erasing from our Bibles the text, "He that loveth father or mother more than me is not worthy of me."

Still less can we gaze with complacency on Mr. Buckle's sole remedy for intolerance, namely, indifference. The *North British Review* has with perfect justice called attention to the fact that this remedy enjoyed a full, only too full, a trial towards the close of the last century, and that it failed most lamentably. Small as is our sympathy with the fanaticism of the Covenanters, we would rather see their spirit dominant in Scotland than the tone which breathes through the Memoirs of Dr. "Jupiter" Carlyle.

But the great problem still remains. *Is it possible so to train a nation that its men and women shall be earnestly religious, and yet at the same time tolerant?* We will not, for our part, despair of such a consummation. But it must, we think, be frankly owned that, up to the present time, such a spectacle has nowhere been witnessed. The Spaniards have been, till within the last thirty years, earnestly religious according to their light, but they have also been deeply and ardently intolerant. The modern Jews seem tolerant enough in matters of religion; but alas! it is apparently at the price of a surrender of all deep convictions. And yet if individuals can be taught to combine—and we must all have met living proofs of such combination—zeal for their own communion with charity towards others, it is

not impossible but that in time to come such a temper may be more extensively diffused. In the meantime it is a duty incumbent upon lovers of truth and of real progress to look steadily in the face all accusations of intolerance, even though they may not always admire or approve the apparent *animus* of the censor The *Times* may too often breathe the spirit of the world, and the world only; the brilliant wit of the *Scotsman* may not unfrequently be tinged with irreverence; but this does not of necessity prove that their charges against religious people are always groundless, or incapable of conducing to our benefit. In like manner a critic who would fearlessly consider to what extent Mr. Buckle's portraiture of the Scotland of our day is justified by facts would be doing a real service to his countrymen.

3. The concluding pages of the second volume of the "History of Civilization" must be pronounced to exhibit an extraordinary amount of shallowness and absurdity. Mr. Buckle assumes that, because it is our duty to employ all the lawful means in our power to attain an end, prayer must needs be superfluous and vain. But there is no real opposition between the two modes of procedure. When Abraham's servant, under a dispensation peculiarly marked by divine guidance in details, prayed that he might choose aright the future spouse of his master's son, he did not therefore neglect to take with him the ten camels and the jewels which should testify to the reality of his position. A positivist would have gone forth with that retinue and neglected prayer; a fanatic would have prayed, but would have omitted to take wise and fitting means to attain his end. A truer insight found its safety in neglecting neither aid, in combining both. And then, as ever before and ever since, was wisdom justified of her children.

Because the Home Secretary of the time (Lord Palmerston) refused to listen to the Edinburgh Presbytery, and recommended good drainage rather than a fast, as a specific against cholera, Mr. Buckle really seems to have persuaded himself that the days of national fasts were gone by. The truth is that, so long as visitations are chiefly local, an entire nation never can be so alarmed as to wish to have recourse to such solemn means of defence, and of averting the Divine judgments. But once let a scourge be general as that of war at the present moment in the United States, and all Christian nations on either side of the Atlantic will be found only too glad to take refuge in such supplications as God blessed in Nineveh of old, and will still bless wherever they are offered to Him in the same spirit of devout abasement.

"THE CHURCH OF THE PEOPLE."

We commend to our readers' attention most heartily the above magazine.

The question of pew-rents affects a considerable portion of our Church, though it has not, perhaps, quite so demoralizing an effect upon us as on the Church in England. It was the invention of a corrupt age to catch the offerings of the people by stealth. It was significant of weakness, want of confidence, and deadness. Bazaars may be put under the same category. If the gospel is to be a "free" religion, it is clear that the people should not pay for it. The offertory is the recognised medium whereby offerings should be made. The notion of churches being made a matter of barter and commercial speculation, is practically making merchandise of the Church of God. It is melancholy to watch the demoralising influence it exercises upon Edinburgh—how all religion there ends in a financial question. The struggle to make the thing "pay," and make a church "draw," has been the true root of that Church of England-in-Scotland doctrine which has so paralyzed our finance, and made us the subject of opprobrium throughout Christendom. Until the churches are emancipated from the tyranny of the pew rents, the Church will not have free action, or fair chance of development. The dependence of the clergyman upon the caprices of the congregation degrades both him and his flock. Hence the necessity of endowment such as advocated in the new scheme of the Church Society; hence the urgency of the full development of the offertory principle. What a saving of the cumbrous machinery of committees and secretaries! A free Church and a free Gospel for the people is one of the most fundamental principles of the Gospel itself. We trust this question will be no longer made a party question. Dean Close, we rejoice to find, bears strong testimony, and we trust the Evangelical party will join a movement which all their old and best leaders warmly approve. In the language of the *Church of the People*, we say :—

"But perhaps the cardinal charge is, that the freedom of worship movement is "High Church." It is in vain we reiterate that we have no party ends to serve; that there is nothing in an open bench tending to Popery, and that it is absurd even to apologise for the offertory commended by reformers who suffered for their faith. We bear the charge with as much patience as we may on Monday, but it re-appears on Tuesday. We will not stop to urge that its *truth* even should not operate against it if it be founded on Scripture and justice, nor to plead the precedent of Dr. Miller's name associated with that of Dr. Pusey in the case of another evil against which both protested. Our hope is that as the number of adherents to whom *no* party name is attach'able daily grows, those who *have* such a name may gradually, by those-

links, accrue. Archbishops Thompson and Trench are in high esteem all through the Church, and their indorsements of the principles we sustain need no quoting. Archdeacon Sandford says he has been called Calvinist, Methodist, high, low, and broad, by turns. We know towns where laymen of undoubted moderate or evangelical views are our warm friends. And, on the other hand, we have no opponents more persistent and—we were going to say implacable—than Dr. Irons and Mr. Archer Gurney, while All Saints tried to jilt us, and the Bishop of Oxford pronounces for a parochial war once a year. If, therefore, so large a proportion of the work has been done by one school, the others have the remedy in their own hands. We say the others, because our "broad" friends have been as faulty herein as those of whom and to whom we now speak. Considering how much the word "freedom" is on their lips and pens, and how much they teach "brotherhood," they have done, we must in all faithfulness say, wondrous little for freedom of worship.

"But our appeal is now to the more orthodox of our brethren. The evil we have to meet brooks no delay, and no recriminations. We want to evangelize the godless million. We want to make it possible for all ears to hear the joyful sound. Faith cometh by hearing. How shall they hear without a preacher? And how shall they hear unless the preacher's voice is to them? The Church is in danger while any part of her mission is an unreality, more than from Liberation Societies and Dr. Dalwyn. "We are verily guilty concerning our brother." We are more anxious for the work to be done, than for the *how*. We want, first, a hearing. In all fairness this should not be refused to any. We are convinced that only a candid ear and a Christian heart are needed to ensure a verdict at the hands of very many who are still silent. And especially we appeal to those who *are* convinced, but are restrained by party traditions, or local prejudices. The silence of such is surely something more than a mistake. We meet with many who say, "No doubt you are right, but—" Brother, do whatever is necessary to cut off the "but." It is surely not a right hand. If you cannot act with us, act for yourselves. We believe we have appliances which you, alone, could not have. Union is strength, and our most reckless "agitators" are surely not worse in your eyes than are the Essayists. Still, if you hesitate to join *our* movement, why not have one of your own? Lord Shaftesbury and Dean Close are good names to begin with. You have the ear of a large "religious world." You can command speakers, and platforms, and pulpits, and tracts. If our sermon is good, never mind the little threepenny pulpit from which it is preached. The Gospel of Christ is the power of God unto salvation. You believe in the preaching of it; you are accustomed to preach it. Preach it to all—to all freely—to all now, in God's name; and when we see your churches thronged with untaxed and unhindered worshippers, we will not ask about the ritual or the creed. We have *all* slept too much. "Arise, let us be going."

A SCOTTISH EASTER.

No more hopeful symptom of the revival of the Church presents itself to view than the attention that is being paid to the Festivals of the Church generally throughout Scotland. The iron rule of Presbytery is gradually giving way before the enlightenment of the age; and the people of Scotland are beginning to realise the false position they have placed themselves in before Christendom in setting at defiance the Christian calendar.

We have no desire to revive the controversy as to whether the Eastern or Western practice is the right one. So long as the national independence of our Church is recognised and maintained, and so long as the regular festivals of the Church are observed, and so long as the people of Scotland return to the ancient Faith, all questions of chronology sink into comparitive obscurity. As journalist we hail with peculiar satisfaction Easter 1865. At no period since the dis-establishment have the prospects of the old National Church been brighter—at no period has she evidenced more signs of returning life. There may be breakers ahead, as there ever will be in the Church's voyage. It may then; there is still much coldness, deadness, and apathy amongst her members; but still she is advancing. The English creed is dying out—the remnant of a corrupt and time-serving age. The struggle of 1865 will be the most momentous we have yet engaged in; but the victory is under the providence of God certainly ours, if there be but faith. It is because there was no faith that all the failures of the Church have occurred. The struggle must be fought out man to man in all the congregations of the Church. The true members of the Church must be distinguished from the sparing. The congregational committees have the game in their hands. They can report upon all the half-heathen children of the Church who repudiate the claims of their holy mother the Church. By a continuous and united effort the miserable £150 per annum will be made. Our Bishops shall no longer be the pauper Bishops of the Christian world. It is with thoughts such as these that we celebrate Easter 1865. As each Easter follows the other in its rapid succession, we trust the boundaries of the Church will be enlarged, many, now cold and hostile, will become fruitful branches of the Church—the Church in Scotland will regain her ancient position in the Christian world, and the ancient creed will be the creed of the majority of the people of Scotland.

CHURCH NEWS.

WE again most respectfully request our readers to employ every means of supplying us with intelligence of missionary undertakings going on in the Scottish Church, or of any event of local or general interest. We are anxious the *Scottish Guardian* should be, as much as possible, the vehicle of the news of the Church. We attach more importance to an accurate account of the events in the Church than to any other part of our duties as journalists. When this magazine was first started, it was sought to impart to it a purely literary character. Some of the most eminent writers of the day proffered their services, and some very able articles were inserted. The Church nearly unanimously rejected this system of journalism. They said they could have magazines for literature elsewhere. We were therefore obliged to suspend our literary department for a time, and to fall back upon our duties as mere journalists. Having undertaken this modest though useful office, we calculate upon the general support of the Church in an undertaking, the successful carrying on of which is essential to her progress. We belong to no party, and are the organ of no clique. We are advocates of liberty of thought and of free discussion; and we will submit to no dictation from any one section of the Church. As an Aberdeenshire publication, we naturally advocate all the principles of the national creed. We profess no sympathy with the efforts of those who are anxious to degrade us to becoming a feeble model of the Church of England in Scotland. We are, at the same time, duly alive to the importance of maintaining the most friendly relations with the Church in England; but, judging from the English temperament, so far from their desiring us to be an humble imitation of their powerful and wealthy body, they will respect us all the more for standing up for "our own." We stand, in fact, upon our own account.

We are equally anxious, if we have not stronger sympathies, for maintaining most intimate relations with the Church in America, as being our own progeny; and this feeling has been doubtless the more increased by her persevering efforts to renew intercommunion with our Mother Church—the Church of the East. The negotiations now going on with the Church of Russia involve questions which influence our whole position as a Church of Christ, and as a part of the Church Catholic.

Advocating principles such as these, and being a thoroughly independent magazine, we calculate upon the support of all sections of the Church.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF MORAY, ROSS, AND CAITHNESS.

CONFIRMATION.—Before leaving Inverness for his usual visit to England at this season, the Bishop of Moray and Ross, Primus, held a confirmation at the Mission Chapel, when twenty young persons took upon themselves the obligations of the baptismal service. The Primus afterwards addressed the congregation on the subject of baptism and confirmation.—*Inverness Courier, April* 20.

DIOCESE OF EDINBURGH.

CONFIRMATION AT LEITH BY THE RIGHT REV. THE COADJUTOR BISHOP OF EDINBURGH.—On Sunday the 2nd of April, the Coadjutor Bishop of Edinburgh laid hands on 36 persons. They were mostly the younger members of the congregation—a few were soldiers in her Majesty's army and their wives and children. The whole ceremony was of a most attractive, and at the same time of a most solemn and impressive kind. At 3, P.M., the choir (28 in number), vested in surplices; the Incumbent, the Rev. J. A. White; the Curate, the Rev. A. T. Grant; the Rev. Mr. Scott, Rector of Farnborough, Surrey, and the Bishop, met in the parsonage, and went in procession to the Church, entering by the south door. The usual afternoon's service, which is choral throughout, was gone through. The anthem, "Behold how good and joyful a thing it is," by Clarke Whitefield, was well rendered. During the confirmation service Hymns 142 and 211, from *Hymns Ancient and Modern*, were sung. The church was densely crowded by an attentive and earnest congregation.

DIOCESE OF BRECHIN.

MUCHALLS.—On Maundy Thursday the rite of confirmation was administered in St. Ternan's Church by the Right Rev. the Bishop of Aberdeen and Orkney, acting for the Bishop of Brechin. Morning prayer was said at a quarter before 11, A.M., by the Incumbent, the Rev. W. H. B. Proby; the anthem being No. 165 of "Hymns Ancient and Modern," "Take up the Cross, the Saviour said." At the conclusion of the prayers Mr. Proby delivered a brief address, explaining the nature of the rite then to be administered; and addressing himself first to the congregation generally, among whom were some persons not in the Church's full fellowship, and then to the candidates. Hymn 211, "Come Holy Ghost, Creator blest," was then sung; after which followed the confirmation, in which 14 candidates received the laying on of hands. The Bishop then delivered a charge to the candidates, which was heard with great attention. All the female candidates wore caps, according the seemly custom grounded on Apostolic precept, and prevailing throughout England.

On the following Thursday (April 20) the foundation-stone of a Church was laid; the Church, consisting at present merely of a nave, and the altar arrangements being very confined and inconvenient. The Easter decorations were of course still fresh; and consisted of a few branches of fir and box about the altar and organ, wreaths of the same round the font, and the metal hoops which hang from the ceiling and support the lamps —two bunches of flowers, two

common brass candlesticks with wax candles, unlighted, over the altar, and two scrolls, bearing the mottoes respectively—"Christ is risen" and "Alleluia," done in ivy-leaves sewn on to white paper. The service in church commenced at a little before eleven, and consisted of Psalm lxxxv., said responsively; then the Litany, offered by the Rev. William Humphrey, Missionary clergyman at Cove, and the Rev. J. W. Hunter, Incumbent of St. Lawrence's, Laurencekirk; and next a celebration of the Eucharist according to the Scottish rite. The introit was No. 241 of *Hymns Ancient and Modern* — "O Lord of Hosts, whose glory fills ——." The Rev. W. H. B. Proby, incumbent of the church, was celebrant. The collects were (1) for SS. Simon and Jude; (2) for Easter Day; (3) "Prevent us." The portion of Scripture (Zech. iv.) appointed for the epistle, was read by the Rev. Jas. Stevenson, Incumbent of S. Philip's, Caterline; the Gospel (Matt. vii. 21—25), by the Very Rev. the Dean of the Diocese.

The Nicene Creed, as also the *Sanctus* and *Gloria in Excelsis*, were sung, the Rev. J. W. Hunter kindly officiating as organist. An able sermon was delivered by the Rev. W. Nevins, minister of St. James', Stonehaven, from 1 Peter ii. 5.

The celebration being concluded, the clergy and people proceeded to the site of the proposed chancel, where the foundation-stone was blessed and laid by the Very Rev. the Dean. The form used was that published by Masters. Under the stone was deposited a bottle containing current coins of the realm; a copy of the Book of Common Prayer; one of the Eucharistic office; a number of the *Stonehaven Journal;* a number of the *Church Times;* and a piece of vellum bearing the following inscription: — "✠ This foundation-stone to the glory of the Most Holy and Undivided Trinity, and in commemoration of St. Ternan, is laid, in the faith of Christ, by the Very Rev. Robert Kilgour Thom, Dean of this Diocese of Brechin, and Incumbent of St. John the Baptist's Church, Drumlithie, on Thursday in Easter-week, April 20, in the year of grace 1865; in the Episcopate of the Right Rev. Alex. Penrose Forbes, D.C.L., and in the incumbency of the Rev. W. H. B. Proby, M.A." Then follow, in Hebrew, the last verse of Psalm xc., and, in Greek, these texts, "The Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 15), and "Jesus Christ the same yesterday and to-day and for ever" (Heb. xiii. 8). Two of the Psalms in the office (cxxvii. and lxxxvii.) were chanted from Helmore's *Manual of Plain Song*, the others were omitted, as also the collect "Prevent us," that having been said at the celebration.

Evening Prayer was said at 6·15, and a short address given to the children belonging to the schools, from Is. lxvi. 13, by the Rev. W. H. B. Proby.

The architect of the new chancel is Alex. Ellis, Esq., of Aberdeen; the builder, Mr. Caird of Muchalls.

DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

FORFAR—ST. JOHN THE EVANGELISTS.—This Church was as usual decorated with wreaths of spring flowers on Easter Day. There was daily service during the whole of Lent; and in Holy Week there were two services every day with a lecture in the evenings. The Rev. Mr. Douglas, Kirriemuir, assisted the Incumbent, and

preached on the evening of Easter Day. Nearly £700 of the £1450 subscribed (in instalments) for the endowment of this Church, have already been paid; and the congregation have determined to raise £2500 without, if possible, making any claim on the Church Society. They consider it somewhat absurd first to subscribe to the Church Society's purposes generally, and then to ask back what they have subscribed when they raise a local endowment fund.

TRINITY COLLEGE, GLENALMOND. —Two Scholarships, of the annual value of £40 each, will be offered for competition in June next, open to all boys of good character, whether already in the College or not, who had passed their twelfth and not reached their fourteenth birthday on the 1st of last January. No restriction from place of birth or position of parent; but the scholarships are not to be combined with any other College scholarship or remission. The effect of each scholarship will be to reduce the College charge, in the case of boys under thirteen, to £33 10s., and in the case of boys above thirteen to £44. Entrance fee for new boys, is in all cases alike, £5. The scholarships will be tenable as long as the scholar remains in the school, unless forfeited for idleness or other misconduct. The examination will extend over two days, of which notice will be given nearer the time. Candidates not previously in the school will be lodged in College for those days if desired. The roll of those who head the list will be announced at Commemoration (July 12); and the names of those who come nearest to the successful candidates will be reserved, that they may be called up on the occurrence of any accidental vacancy during the ensuing year. The examination will extend over the ground covered in the third and fourth forms of the school, more particularly over the following subjects:--Elementary Religious Knowledge; English Dictation; Arithmetic; Latin and Greek Grammar; Translation from some easy Greek or Latin Author; Latin Composition, Prose and Verse. Notice of candidates must be given to the Warden before June 15, and must be accompanied, in the case of new boys, by certificate of baptism and certificate of previous good character and conduct.

TRINITY COLLEGE, GLENALMOND. —The Council of Trinity College has just received the munificent gift of £1000, which had previously been a loan, from the Right Rev. Dr. Trower, who was consecrated Bishop of Glasgow and Galloway in 1848, and was appointed by the Crown to the Bishopric of Gibraltar in 1863. His Lordship's reasons for making this addition to the many acts of generosity which he has previously conferred both on Trinity College and on the Episcopal Church in Scotland, are directed by him to be entered on the College records in the following terms:—"I do so as a slight token, first, of the thankfulness with which I reflect on my consecration in the venerable Scottish Church, after a free election by the Presbyters of a Scottish diocese; and, secondly, of my sense of the benefits which Trinity College has derived from the present Warden's management of its affairs, and the Church at large from his Bampton Lectures." —*Edinburgh Courant.*

ALL SAINTS' — KINLOCH-RANNOCH. — This Church has been planted in an outlying Highland district with the primary object of

gathering together the resident Episcopalians and others connected with the Church, who have hitherto, by distance only, been precluded from the privilege of her public ministrations. Prior to its erection the whole district, from the west end of Loch Rannoch to the foot of Loch Tummil—a distance of 24 miles—was provided with the services of the Church only at the small chapel at Tummil Bridge, which is far from central, being situated more than 19 miles from the western extremity of the said district.

A free site in the central village of Kinloch having been generously granted by General Sir John M'Donald, K.C.B., the proposed Church received the most cordial sanction of the Bishop, "who had long been desirous of seeing better provision made for the ministrations of the Church in that portion of the diocese."

Encouraged by the liberal offer of the proprietor, and the warm approval of the scheme by the Bishop; and considering that for two years the services conducted in the village school-room had been largely attended—the room being generally overcrowded—immediate steps were taken by the Committee to raise sufficient funds for the building of the Church.

Plans for a building, calculated to accommodate 180 people, were prepared by the Perth city architect at the estimated cost of about £800. Of this sum the members, and others connected with the district, have contributed £442, while from the Church at large an additional sum of £118 has been collected.

The building of the Church having been completed in August last, to admit of its consecration, the Incumbent became responsible for the balance of £239. Of this sum £39 have since been contributed; and he now hereby earnestly appeals to the liberality of churchmen, in the confident hope that such assistance will thus be given as shall go far to relieve him of the responsibility which, for the good of the cause, he was induced to accept.

The congregation, in the new district opened up by the Church, already numbers from 30 to 40 communicants, with from 60 to 70 adherents. Subscriptions by bank cheque or Post-office order, made payable at Pitlochrie, will be thankfully received by the Incumbent, the Rev. C. Robertson, Bohally, Pitlochrie, and by the Churchwarden, Walter Stewart, Esq., Hynachan, Bohally, Pitlochrie.

DIOCESE OF ABERDEEN AND ORKNEY.

ST. ANDREW'S ABERDEEN.—On the 12th of April being Wednesday in Passion Week, the Right Rev. the Bishop of Aberdeen held a confirmation in this Church, at which thirty-four persons were confirmed.

KINCARDINE O'NEIL.—The Church is again taking root in this pretty Deeside village, where her services have not been heard since the Revolution. It seems doubtful, indeed, if that event put an immediate stop to the ministrations of an Episcopally-ordained clergyman. From a tablet in the wall of the old church to the memory of the last Established Episcopal minister of Kincardine, one would be inclined to infer that here, as at many other places on Deeside, the Episcopal clergyman, in spite of the Revolution, maintained his position in the parish church as long as he lived. From about that period, however, till 1862,

the Church was here unrepresented. In that year a few members of the Church residing in the neighbourhood obtained fortnightly afternoon service from Banchory-Ternan. This went on till November, 1863, when the village became the head quarters of the supernumerary of the diocese. The congregation now numbers about seventy souls, and has been organised into a regular mission congregation as recognised by the canons, and rules of the Church Society. The chief efforts of the congregation are now directed towards the obtaining of funds to build a church. A beautiful site has been obtained, and plans, according to which the church will cost about £400. About £317 have been subscribed, thus leaving nearly £100 still wanting to make up the probable cost. Should any of the readers of the *Scottish Guardian* feel disposed to assist in raising this sum, any contributions will be thankfully acknowledged by Captain Lodder, R.N., Borrowstone House, or by the Rev. W. L. Low, Kincardine O'Neil.

This is the second step of the Church's progress up Deeside. It is not very many years since there was not a single congregation on the whole course of the river. The Incumbency of Banchory-Ternan was the first exception to this state of things. It has been followed by Kincardine O'Neil, which promises to be no less successful; while besides, during the summer months, services are regularly held at Cults and Ballater. It is to be hoped that the time is nearly at an end, when for an Episcopalian to settle on Deeside was, practically speaking, to be deprived of the privileges of church membership, and to set before himself the almost certain prospect of his children falling away from the Church entirely.

ST. JOHN'S, ABERDEEN.—On the evening of Palm Sunday a confirmation was held in this church by the Bishop of the diocese, when forty-five persons were confirmed. There was a large and attentive congregation, many persons having to stand during the service, the seats and chairs being quite filled. By the Bishop's request, the congregation remained kneeling during the time that the candidates were confirmed, which added much to the solemnity of the proceedings. At the conclusion, the Bishop delivered an address to the newly-confirmed, pointing out the Scriptural authority for the sacred rite which they had just received, and giving them some practical and suitable advice.

ELLON.—The Right Rev. the Bishop of Aberdeen held a confirmation in this church during morning service on Sunday last, when six candidates were admitted to the apostolic rite by laying on of hands. His Lordship was also the preacher at the Sunday evening special service, taking for his subject, "The Parable of the Tares and Wheat, or a Mixture of Good and Evil in the World." The church was filled with a very large congregation, who listened with that reverend attention which Bishop Suther's excellence as a preacher always commands.—*Aberdeen Journal*, March 29.

EPISCOPAL SYNOD.—On Tuesday the 4th April, the "Episcopal Synod of the Church in Scotland" met in the Music Hall Buildings, Aberdeen, for the purpose of hearing an appeal by the Churchwardens of St. Mary's, Aberdeen, "against the delay or refusal of the Right Rev. the Bishop of Aberdeen, to institute their presentee to the pastoral charge of St. Mary's." There were present:—The Bishop of Moray and Ross, Primus, who presided; the Bishops of Glasgow and Galloway,

St. Andrews, Aberdeen, and the Bishop-Coadjutor of Edinburgh; also Mr. Rollo, W.S., Clerk to the Synod.

Some preliminaries took place. First, parties agreed to have the case tried by four Bishops, instead of five (the Bishops of Brechin and Argyll being absent). The Bishop of Aberdeen, though claiming to be entitled to sit in the case, intimated that he did not intend to do so. The competency of the appeal, on technical grounds, was also conceded; after which the appeal was read. It was by "Thos. Gordon Beveridge, Master of Arts, and John Milne, both residing in Aberdeen, churchwardens and patrons of the pastoral charge of St. Mary's, Aberdeen, against the Right Rev. Dr. Thos. G. Suther, Bishop of Aberdeen, to institute their presentee to the said charge." The appeal set forth that the Rev. F. G. Lee resigned the pastoral charge of St. Mary's on 10th Sept. last. On the 13th Sept., a meeting was held of the congregation, and the members present unanimously requested the Churchwardens to nominate the Rev. Thos. Dove Dove, M.A., of Emanuel College, Cambridge, to the incumbency. The churchwardens complied with the request, and on 26th Sept. signed a formal deed of presentation in Mr. Dove's favour. Mr. Dove accepted, and various documents were sent to the Bishop, who, however, returned them. Mr. Beveridge wrote respectfully requesting the Bishop to explain why he returned the presentation. The Bishop, of date October 1, replied—

"The reason why I returned the papers sent to me, and why I now decline further communication with you on the subject, is, that you, and others whom you represent, when you followed Mr. Lee in acting in defiance of my instructions, must be held to have broken off all connection with the Episcopal Church in Scotland."

The appellants held that

"They were not responsible for what Mr. Lee did, and, if they were, the connection between the congregation which they represent and the Episcopal Church in Scotland, and the rights and obligations thereby created, could not be put an end to without a lawful sentence, preceded by judicial inquiry, and with an opportunity for all parties being heard."

The Bishop, however, added in the letter last mentioned,

"On due recognition of my authority, I shall be ready to consider any proposals which you may have to make to me."

Encouraged by this, Mr. Beveridge wrote to the Bishop on the 3d of October, expressing his regret that any step taken by him or those whom he represented should have created in his Lordship's mind the impression that they had any intention of separating themselves from the Church in Scotland, or withdrawing from his jurisdiction, and returning the documents, with a respectful request that his Lordship would pronounce a deliverance thereon.

On the 11th of October, the Bishop sent an answer, in which, waiving the former objection, but reserving consideration of what steps it might be his duty to take in consequence, he pointed out that the forms of Presentation and Institution annexed to the Canons required that the Church or Chapel to which presentation was made, and a Minister instituted, must be licensed or consecrated by the Bishop, that he had not either licensed or consecrated St. Mary's, and that he could not therefore canonically entertain a Presentation or grant Institution to it. Along with this letter the Bishop again returned all the papers,

with the exception of the copy of Mr. Lee's resignation.

The appeal entered into some argument on these points, and concluded by craving the Synod to ordain the Bishop to proceed to grant the institution to their presentee.

The Bishop of Aberdeen referred to the Canons to show *inter alia*, that the case of the appellants was not well founded, especially in respect of the destinction attempted to be made between institution to a congregation and the licencing of a building. He claimed for the Bishop, under appeal it might be, the sole responsibility of judging of the fitness of any particular building for conducting divine service according to the ritual of the reformed Church. If for good and sufficient, he would almost say imperative, reasons, he saw fit to withhold his Episcopal licence from that building in which the presentee in this case had been for some time officiating, he was entitled to do so. If his judgment was wrong, he supposed that, under the Canons, there was an appeal; but he held that, until that appeal was made and settled, whether his judgment was right or wrong, the present appeal could not be given effect to. The present claim was a claim of a strange clergyman and of the churchwardens, who pretended to have elected him, or who had elected him, to take the law into their own hands, and to act in open defiance of the Bishop's decision in refusing to licence a particular place for divine worship, on account of its non-consistency in furniture, in inscriptions, in vestments, and ritual, with the usage and ritual of the Reformed Protestant Church.

Mr. Grub, on behalf of Mr. Beveridge, was allowed (the Canons not giving express sanction), to address the Synod. Mr. G. contended that since the Bishop refused to institute this clergyman (Mr. Dove), on account of the church not being licensed, he (the Bishop) should now be asked to state why he did not licence the building.

The Primus said that was a new case, and did not form any part of this appeal. The question at present was, whether the Bishop had good reasons for declining to give effect to the presentation given by the churchwardens. Show how the Bishop could sign a deed of institution to a church which is not licenced or consecrated by him.

Mr. Grub still suggested that the Bishop should give reasons.

The Bishop of Aberdeen—I will; but not under this appeal.

Mr. Grub—Then adjourn the Synod, say for three months, until an appeal is prepared on that ground.

The Primus asked if the object of the delay was to remove the reasons which induced the Bishop to refuse licensing the church.

Mr. Beveridge said the Bishop never gave reasons.

Bishop Suther asked Mr. Beveridge if he did not recollect having signed a petition, asking him to reconsider his reasons—and did not he (the Bishop) answer this; yet, in defiance of it, they followed Mr. Lee into that church?

Mr. Beveridge thought his Lordship somewhat mistaken. The congregation thought he intended to curtail, or alter, in some degree, the ritual that had been used in Old St. Mary's for three years before, and they requested the same liberty in the new church as they had enjoyed in the old.

Bishop Suther—The objection was principally to the ornaments of the building into which you were going. But that is not the matter before this Court, and I call upon the Court to adjudicate upon the appeal now before them.

Mr. Grub said an important question as to patronage was involved.

The Primus again pointed out that any appeal as to refusing to license the church should have been taken at the time, and that that matter was distinct from the one before them. The appellants now ask the Bishop to institute to a church to which he has refused his licence.

Mr. Grub—If a decision is given in that way, the appellants are left in the position of being unable to do anything.

The Primus—Is that our fault? The question for the appellants, and for the congregation of St. Mary's, is to do what may enable the Bishop, as I heartily wish they would, to licence the church, and in that case we should have no further appeal. I think it is yet open for the congregation of St. Mary's to reconsider what has been going on now for some time and see whether, for their own peace and comfort, and the peace of the Church, they cannot do what will enable the Bishop to licence the church.

Mr. Grub again asked the Synod to be adjourned for three months, to enable the congregation to take up the matter.

The Synod, however, refused to accede to this request, holding that the present appeal must be disposed of on its own merits.

After some further discussion, the Court was cleared, and on the public being re-admitted shortly afterwards,

The Primus announced the decision of the Synod—viz., that they unanimously dismissed the appeal.

This finished the business.

Since the above proceedings in Synod a correspondence has taken place between the Churchwardens of St. Mary's and the Bishop of Aberdeen, which has been printed in the Aberdeen newspapers. The substance of it is that the Churchwardens offered to remove immediately all the ornaments of the Church formerly objected to by the Bishop, intimated that Mr. Dove was not to officiate without the Bishop's permission, and requested his Lordship to license the Church, and to permit Mr. Dove to officiate, or send some other clergyman to do so on Palm Sunday, Good Friday, and Easter Day; that the Bishop declined to comply with these requests; and that the church has in consequence been shut.

DIOCESE OF GLASGOW AND GALLOWAY.

ST. MARY'S CHURCH, RENFIELD STREET, GLASGOW.—At St. Mary's yesterday afternoon (being the Tuesday before Easter) the Right Reverend Dr. Wilson, the Bishop of Glasgow, held his annual confirmation for the young persons of this congregation. Evening prayer was read by the Rev. W. H. Richardson, curate, after which Hymn 211 of "Hymns, Ancient and Modern"—

Come, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest—

was sung, and the confirmation service was proceeded with, the Bishop being assisted in it by the Rev. R. S. Oldham, M.A., incumbent. The Bishop addressed the candidates (forty-seven in nnmber) on the nature of the obligations they were undertaking, exhorting them to a life-long perseverance in the course of Christian obedience to which they then pledged themselves; and afterwards laid his hands on the head of each, with the solemn form of invocation and benediction provided by the Church.—*North British Daily Mail*, April 12, 1865.

HOLY TRINITY CHURCH, KILMARNOCK—LECTURE ON ORIGINAL SIN.—On Sunday evening, March 26th, the Rev. J. W. W. Penney deli-

vered the fourth of his Lenten Lectures. The subject was "Original Sin," the basis of the lecture being Romans v. 12. The attendance was large, even fully greater than on the preceding nights. In his introductory remarks, Mr. Penney referred to the general prevalence, in families, of certain likenesses, peculiarities, talents, complaints, and other traits, which are handed down from father to son. These hereditary resemblances in form, character, temper, disposition, sometimes to the one parent and sometimes to the other, were well known and acted on in the world. So much was this the case, that in insanity, consumption, or other maladies, the query of the physician of the patient was always whether any of the family had been thus affected. Considering this hereditary tendency, this "predisposition" in physical matters, there was nothing unintelligible or unreasonable in the doctrine of original sin. The moral, like the physical evil, might be handed down from generation to generation. In consequence of one man's sin, there might run through all a predisposition to sin, waiting the development of the evil. This vitiated nature, or predisposition to vice, which was manifest in all, was what is commonly known as Original Sin. It is true that, like insanity, for instance, and other hereditary diseases, which may never in some be developed, this predisposition may never ripen into actual transgression. No one could say that those who died in infancy had *actually* sinned, and, consequently, these we may conclude were all saved. That the Church of England taught the doctrine of Original Sin, was manifest from the 9th Art. of that Church, which the rev. gentleman read and illustrated in full. In further speaking of the doctrine, Mr. Penney referred to three notable facts arising therefrom. The first point had reference to *the guilt* of Adam's first transgression, and to the consequences that flowed from it to himself and his posterity. On this point he referred to the teachings of Pelagius, whose real name is supposed to have been Morgan, and himself of Welsh descent. He taught that man could of himself do good works, thus abjuring the necessity of grace, that Adam would have died even had he not fallen; and that our nature was not affected by the fall, except in so far as we imitated Adam. These doctrines were sanctioned by Pope Zosimus, but condemned by the Council of Carthage in 417. The point was copiously proved from the Scriptures, many texts bearing on the subject being read by the lecturer, and from the writings of the fathers. On the second fact, the *universality of the depravity of man*, Mr. Penney quoted various passages from the Bible bearing on the point, also many of the expressions of the Liturgy used daily in church service, and from the leading fathers, such as Justin Martyr, Irenæus, Origen, Tertullian, Athanasius, and others. Several objections to the doctrines were here considered and refuted. We were capable of moral exertion only by the help of the grace of God, which had been promised to all who ask it. The numerous inculcations to practical holiness were based on the same grounds, and the doctrine was not opposed, as some allege, to God's justice, goodness, and holiness, because He had provided a remedy for the evil flowing from the committal of sin. If in Adam all died, so in Christ all shall be made alive. "As by the disobedience of one man many were made sinners,

so by the obedience of one shall many be made righteous," &c. &c. The third point was, "The continuance of this 'infection of nature.'" "That which is born of the flesh" cannot lose its fleshy nature even though sanctified by belief. "The flesh lusteth *ever* against the Spirit, &c. The doctrine held by the Church of Rome that baptism took away all the branches and effects of original sin was proved incorrect. The possibility of the believer's falling away was taught in the 16th Article of the Church of England; but the same Article taught, though he fell he could rise again. It was our duty, therefore, while we daily lamented the evil results of this first sin of Adam, to beware of falling into despondency. We ought always to bear in mind that Christ died for us, and that on Him God laid the iniquities of us all. Mr. Penney, at the close of his lecture, dwelt with great earnestness, and at considerable length, on this aspect of the love of God. While we were all sinners by nature, and liable to God's displeasure and punishment, there was safety provided in Christ's death. He magnified the greatness of the benefit conferred, and showed that no one, how sinful soever he might be, need be afraid to rest entirely on the death of Christ as the Saviour of all.—*Kilmarnock Paper*, April 1.

AMERICAN CHURCH.

PROGRESS OF THE CHURCH IN NEW YORK.—In 1792 there were in the whole State 20 clergymen; in 1864 in the eastern diocese alone, 390. In 1804 there were reported 1657 communicants in 13 parishes; in 1863 this diocese reports, in 230 parishes, 27,995 communicants. In 1839 Western New York was set off as an independent diocese. The increase of the Church since that period has been from 171 clergymen to 390; from 149 congregations to 308; and from 9530 communicants reported in 104 parishes, to 31,295 in 253 parishes. In 1839 the Bishop reported 945 confirmed; in 1864 the number was 3300. Even these statistics do not fairly represent the growth, partly because the parochial reports upon which they are based are confessedly imperfect, but chiefly because no statistics can present the growth of the Church in influence and standing in the community. It may, without boasting, be said that what is called the Protestant Episcopal Church in the diocese of New York, exercises an influence far beyond that which its numerical strength would seem to warrant.

MISCELLANEOUS.

CONGREGATIONAL UNION OF SCOTLAND.

THE Public Meeting of the Union took place on Wednesday the 5th April, at six P.M., in Blackfriars' Street Church — Councillor James Matthews in the chair. The chapel was crowded in every part, and on the platform were a large number of ministers and others. The proceedings were begun by singing the 100th Psalm, after which, the Rev. Mr. Mackintosh offered up prayer.

The Chairman, after giving a hearty welcome to the strangers, and expressing his satisfaction at seeing such a large number present—

larger, he believed, than on any previous occasion of the Union meetings being held here—said, A subject was broached last night by the Rev. Mr. Conder, the delegate from the Congregational Union of England and Wales, in which I feel myself much interested. I refer to the architecture of our chapels. (Hear, hear). He gave us much interesting information with regard to the Chapel Building Society connected with the English Union; and I must say I sympathised with him in every word he said on the subject. I need not tell you, as you all know it well, that our chapels have been a bye-word and a reproach. As a rule, and apparently on principle, Independents and other Nonconformist bodies have built their places of worship in direct opposition to all architectural taste. (Laughter). They are altogether devoid of beauty, and the only redeeming point I can see is, that they are often placed in such positions, that but few people can see their ugliness. (Hear, and laughter). Much of this was caused by poverty, but there was also a spirit of antagonism to that church which they had left, and a desire to avoid everything which, either by seeing or hearing, would remind them of those ritualistic and formal observances and ceremonies which they so disliked. And whilst we sympathise with them in this feeling, we cannot but also wish that they had avoided and thrown out all that was obnoxious, while they retained all that was essentially beautiful and suitable for pure Christian worship. (Hear). I am glad to think that for sometime past this matter has received much more attention than it used to do amongst us, I hope this feeling will be fostered, so that we may be no longer twitted by other bodies in regard to the architecture of our chapels. It should not be forgotten that the first element of beauty is form, and elegance of form may be obtained at little cost; ornamentation is not necessary, though desirable. What we want particularly is architectural instruction, both among the ministry and the people, so that they may be able to know what is right and distinguish what is good. Let us remember at all times, when we consider this subject, that

A thing of beauty is a joy for ever.

And that when we come to erect our chapels, it is not for ourselves but for future generations. I do not consider this the place to say more upon this subject; but I would certainly recommend in all such matters that one or other of two styles should be adopted—the Romanesque or the Gothic—both of which are glorious emanations of the genius of the Christian Church; and either may be used with advantage for the humblest chapel or the grandest temple. With regard to decoration, I would be inclined, perhaps, to go farther than most of you would follow me. I think we ought to have a liberal use of stained glass, for example, and I would even recommend pictorial decoration either on

glass or other material. (Applause, and slight tokens of disapproval). But I shall say no more on this subject, except to recommend that in any scheme got up for the purpose the gentlemen who are to collect and dispense the money, should also keep an eye on the architectural proprieties.—*Aberdeen Journal.*

NOTICES OF BOOKS.

"Church Politics and Church Prospects," by the Author of the "Church Cause and the Church Party," "Two Years of Church Progress," and "The American Church in the Disruption." Reprinted from the "Christian Remembrancer" January, 1865.

If the readers of the article on Church Politics in the "Christian Remembrancer" of January had any doubt as to its authorship, that doubt is removed by the identification of the writer with the author of other well-known articles in the same periodical. The present article is marked by the ability and eloquence for which its predecessors were distinguished. Some of the points referred to involve questions of great difficulty, *e.g.*, the expediency of the prosecution of the "Essays and Reviews," and the proposed reform of the Court of Appeal. There is no such real difficulty as to the question regarding those ultra developments of ritual among which the proceedings of the so-called monks of Norwich are at once the most notorious and the most extravagant. The writer of the article has spoken strongly in condemnation of them. The concluding paragraph contains advice which, if acted on, would avert most of the evils with which the Church, both in England and in this country, is threatened. "In the meanwhile, as the first and foremost of personal duties, as the simplest and therefore the most efficacious of contributions towards unity, let us quit ourselves like men in that Church in which our own lot has been cast, working out its system in doctrine, in ritual, and in practical usefulness, according to the exemplar of that Prayer-Book which, until we become very much better than we ever have been, is likely to continue a sufficient guide to lead us through our present difficulties to the quiet land of everlasting peace."

"A Child's Journey through Fairy Land—an Allegory." By C. M. Stirling. Edinburgh: 1865.

For children who delight in everything that is connected with the wonderful country called Fairy Land this is a pleasant story, and will enable them to pass a happy and instructive hour.

With a little help from those whose duty it is to assist the young pilgrims on their journey, they may learn amongst other things, that the only way to gain the "glorious Eastern Home" is to walk always in the one true path which leads to it, however difficult it may sometimes be. As Gottlieb, wherever he went, found the fairies of his guiding-trees to to be like each other, and ready to watch over him, and afford him rest under their shade when wearied, so may it be learned that our dear mother the Church is at all times the same and that to be under her protection is the only safe-guard against evil.

THE

SCOTTISH GUARDIAN.

JUNE, 1865.

THE PROGRESS OF THE MOVEMENT.

THE rapid strides the movement is making in all parts of the country augur well for the prospects of 1865. We are no longer obliged to speak in tones of "whispered humbleness." People who are very "wise in their own eyes" no longer deem it proper to tell us not to be so very "imprudent." We are no longer condemned, as in 1853-54, to do our utmost to prevent the Church retrograding altogether. It is no longer a mere local spasmodic movement in Aberdeenshire as in 1857. It is no mere endowment experiment as in 1859. It represents no longer the desperate struggles of 1860 and 1861, when the struggle was removed to the provinces. The attempt is no longer by strategy to make the best retreat we could from a position no longer tenable; but the point now is to concentrate the movement within centres for the purposes of regulation and organisation. It seems very nearly saying that two and two make four to comment upon the services Mr. Flemyng has rendered to the movement; but it is very necessary to bring constantly before the public that to *him alone*, under the providence of God, are we indebted for the present hopeful state of the Church. Everyone worthy of the name of Churchman is bound to render him every possible aid in the great work in which he is engaged.

Hopeful, however, as matters are, it cannot but be expected that we look with more than usual anxiety to the result of this

year's campaign. It would be a crime to hint even at the chance of a failure with so many proofs before us of the satisfactory progress of the movement; but there are one or two suggestions which occur to us not altogether unworthy of the attention of Churchmen.

1st, As to the Bishops' question. There can be no doubt that the position which St. Andrews and Moray and Ross dioceses have taken up, has placed the movement in that department in a serious dilemma. We are not raising the question as to the treatment they received at the hands of the Committee upon Claims, about which enough has been already said; but whether that treatment was right or wrong, there can be no doubt that had every other diocese acted in a similar way to themselves, the Bishops' part of the scheme must necessarily fall to the ground. If Edinburgh, for example, acted in the same way as St. Andrews, there would be nothing to divide, since out of the £277 to be divided, more than half came from Edinburgh, irrespectively entirely of the endowment capital from which the division was made. St. Andrews Diocese is quite right in keeping what they have guaranteed to its Bishop; but it is quite another thing to say it is to have no offertory for the Bishops, and is not to go in cordially upon common terms with the other dioceses. Considering the great wealth of Fife, Perth, and Forfar, it is quite ludicrous to think of the miserable sums sent up to the Central Fund. In the other dioceses it might be said, that, owing to the pressure of the provinces, the movement emanated from Edinburgh, and that there was not sufficient time last year to organise it in the country; but it is quite another thing to say so this year. There has been ample time to organise the country. There is ample time now to organise committees in every Church, and to arrange offertories amongst the congregations; and it will not do now to say we have been taken by surprise. There has been ample time to make every arrangement, and no Church has any right, without seceding from the Church altogether, and placing itself upon a "congregationalist" platform to withold its aid from providing a suitable maintenance for the spiritual fathers of the Church. As a matter of self-interest, the provinces will suffer for their selfishness and apathy. Edinburgh will be endowing itself unless these other dioceses meet it upon equal terms. Aberdeenshire is especially open to censure for the miserable pittance it sent up to the Central Fund. No diocese is more alive to the neces-

sity and divine origin of the Episcopate; and it says very little for the diocese of the Skinners and the Jollys that it did so little for this part of the scheme it knew best of the whole dioceses the importance of. Glasgow also has not done its duty. Indeed, Churches such as Greenock, Paisley, and Port-Glasgow, cannot be too severely censured; and, with the exception of Glasgow itself, Dumfries, and Hamilton, there has been a deadness throughout a great part of the West.

Latterly there have been some faint symptoms of life. Lanark has come to its senses. There are hopes even of Peebles; and I trust Ayr will, with her accustomed liberality, render her powerful aid to the movement.

2nd, As to the endowment question. There is too much danger this year of the subscriptions coming in too much in the form of small sums, and the endowment part of the scheme being lost sight of. It is melancholy to think how few of the great names of our Church have contributed. It is important to mark the omissions; and it will be very interesting, though a melancholy task, to make out a statistical table with the names of those who really are *bona fide* members of the Church. The time has gone by when people can remain in Church and sail a under false colours. If they belong to a congregationalist system, let them join it. They have no right to be in a Church at all if they do not support it in proportion to their means. Endowment is necessary as imparting solidity to our financial system. It is necessary as being a true and lasting economy. It is essential to give perpetuity to the Church; and each rich member who does not contribute according to his means is no true son of the Church. If he wishes a cheap concern, let him return to the "Kirk as established by law."

It is desirable, indeed, that the Church should recover the lapsed, and she ever must do good to all with whom she comes in contact, but those who continue within her nominally, who do nothing for her welfare, and on the contrary deter every one else from doing anything are in it to their own soul's hurt. They cannot believe in the Church, and they will not be taught to believe in it by remaining within her fold in a state of obstinate rebellion.

The Church must find out who her true sons are. We have had too much bowing to the great. We have breathed too much of a worldly atmosphere. We have been too much dependent upon the arm of flesh. The Church has had too little confidence in herself.

The time has now come that she must fulfil her mission as a witness to the truth.

The great munificence and unstinted liberality of the Duke of Buccleuch have hitherto provided very much for the wants of our Church. It is a liberality of which his Grace will never repent. It will be repaid him in manifold ways, but it is quite another thing to say that his Grace should pay for the whole of his order. Because he is liberal the remainder are not to be "shabby." His Grace has presented an example we may all follow. What he has given has been given unostentatiously, unconditionally. Let others give in proportion to their means as he does; and there is little fear of a successful issue to the movement.

HUGH SCOTT of Gala.

EDINBURGH LIBERALITY COMPARED WITH THAT OF THE PROVINCES.

A GREAT deal has been written and said about the English character of the Church in Edinburgh. Its history is certainly different from that of the Church in the North. It may have been associated with English divines and breathed an English atmosphere; but whatever be its failings, it has, undoubtedly, been the main supporter of the Church in Scotland. It is no answer to us to say that the funds it has raised have been mainly because the executive, whether legal or not, has resided in Edinburgh, and, consequently, that the whole energies of the Society have been expended within the Edinburgh circle and have never gone beyond it. The fact remains unaltered that the Edinburgh money has kept the Church "going;" and without it the stipends of the clergy would not have been even the miserable £90. We should have had no schools—no building or endowment grants—according to all human probabilities, the Church would have fallen altogether. We do not think this dependence upon Edinburgh in any way as a healthy symptom of the Church, but it would be shamful to ignore it—it would be shameful to be ungrateful for it. The money has been given freely and unconditionally; and if we have any feelings, whether as gentlemen or as Christians, we must be grateful for it.

It is no answer to all this—"Oh! but Edinburgh had a complete administration of the funds. We had no voice in the distribution. No system will be popular unless the provinces are fairly represented."

To this, we say, the provinces have themselves to blame. There can be no doubt they ought to be represented; but it was because they took no interest in the affairs of the Society, and because they derived all the benefit, that the management of the affairs of the Society very naturally fell into Edinburgh hands.

The people of Edinburgh have had a hard fight for it. Their labours have been gratuitous, arduous, and thankless; but they have fought an uphill battle with great earnestness and success, and they deserve the best thanks of all those who wish well to the Church.

But, still to say, that the Society is to continue to be a mere Edinburgh affair—to say that the Church in Scotland is to be dependent upon the liberality of any one section of the Church—to say that the Church at large is to do little or nothing for the Society recognised by Canon—is to ignore all the duties the members of the Church owe to their holy mother. The society is the representative of the whole Church, and the rendering of no support to it is practically setting at defiance the Church itself.

Complaints may be made as to bad management and so forth; but this, so far from being any apology for withholding support from the Society, is the strongest reason why support should be rendered and the system reformed.

A great reform has been made within these last two years. The management is practically in the hands of the provinces, and if they will only act with a quarter of the liberality of Edinburgh, the difficulties of the Church are at once at an end. It remains to be proved whether the "National party," as they are called, are really *in earnest*. From our various writings since 1847, "The Churchman in Scotland," "Scottish New Generation," &c., we avowed our warmest sympathies with the aboriginal body; but we are free to confess that our main support has lain in Edinburgh; and that there the real battle of the movements in which we have been engaged has been fought and won.

It has been matter of great pride to us, that in all that has been accomplished in any movement in which we have been associated, it is the middle class of Edinburgh that has fought the battle. Such men as James Stewart, John Ronald, and others, are an honour to any movement in unswerving steadfastness and contending against constant reverses.

We see no object, then, in setting North against South. The great question of the offices through the tact of the Primus has been set at rest—the only real emulation which ought to exist between them is, Who can do most for the Church?

The North has been mainly supported by the South. In common gratitude it is bound to co-operate with her in every movement for the

good of the Church. The North must ever remember that but for Dean Ramsay, and his supporters, where would be the Church of the North? Such congregations as Peterhead, St. Andrew's, Aberdeen, Monymusk, Meiklefolla, were quite able of themselves to support all the Churches of Aberdeenshire. Brechin may be, in some cases, in a different position. In the case of St. Andrews Diocese there is, however, no such apology. There are congregations there, which were well able not only to have provided means for the diocese, but to have given largely towards the Society. In Glasgow Diocese, even in spite of her large expansion, quite as large resources were at her command as in Edinburgh. Moray also, numbering within her the great wealth of Inverness-shire, Ross-shire, and Elgin, is well able to support herself. Altogether, Edinburgh has demonstrated more of the true Church feeling than the whole of the other dioceses combined. It would be well, then, if the other dioceses said less about their principles and gave more of their money.

The question is not which of the branches is the oldest—the question is, which is the most fruitful. "By your works shall ye know them," is the test by which the Church Catholic has been recognised in all ages.

The old National Church in the North prides herself very properly in her past history and ancient origin. She remembers her St. Columba, and her glorious conversion of England. She recals the persecution of the last century and a-half, when she adhered to the desperate fortunes of the old Scottish kings. Dwelling upon the past is not, however, enough. She must prove herself worthy of these proud memories. She must prove by her own deeds that she reflects the glories of the past, and that ancestral memories inspire her to noble acts. Big words render small acts all the more indefensible. Our clergy must be properly paid. Our Bishops must receive an income like the other Bishops of the Catholic Church, or else the character of our being a mere appendage to the Church of England will be too truly borne out by the facts. There can be no doubt that the gentlemen of Scotland do not subscribe to the Church in proportion to their means—that the great historical names do not recognise the claims of the Church as primary to all others, but, upon the contrary, as secondary and supplementary.

We do trust that the example of Edinburgh will be followed by the rest of the dioceses.

So far from being insensible to the services of Edinburgh, we at once acknowledge that nothing would have been done without her. With a few exceptions, none of the great names have done much, but the upper middle class have been the mainstay of the Church in Scotland.

Emanating, as all movements do, from that class, it is to them the Church must look for the solution of the financial problem. We trust, then, that North and South will shake hands, and join in one long and determined pull to raise our Church to her right position. No longer is she to be a pauper begging at the gates of the great—no longer is she to be dependent upon the alms of England—she must depend upon her own resources and her own energies. The battle must be fought out if it is to be fought at all by Scottish arms and upon Scottish ground—the timid and the wavering must give way to the bold and the resolute—the half-Churchman must retire for a season and allow the loyal man to take his place. We must have no squabbles about classes or about pedigrees. Our watchword must be, "The Church in Scotland," which is the mother of us all; and it is only caitiffs who will not stand by their mother in her hour of struggle and of need.

THE CONTEST AT OXFORD.

As Scottish Churchmen, we cannot but look with more than usual interest to the struggle going on at Oxford. It cannot be without sorrow that we see the ancient University converted into the arena of a vulgar party struggle. We profess to take no side in politics as journalists, however strongly the writers in this magazine may feel upon political questions; but we should be unworthy of our name if we we did not use every effort in our power to promote Mr. Gladstone's success. The writer of the above speaks the more heartily as he is opposed to Mr. Gladstone in politics. Mr. Gladstone has rendered more important services to the Church in Scotland than even to our Anglican sister. Associated with all the movements of our Church, he has bestowed liberally his money upon her schemes. With the establishment of Glenalmond College, his name will be ever associated. In Parliament he has ever been a ready spokesman and a judicious advocate. His lay movement has laid down the basis of the new struggle, upon which our Church must sooner or later embark. Through all the wanderings into which he and his colleagues have been impelled since the division in the Conservative party in 1847, he has ever retained his enthusiasm for the Church in Scotland. He has ever bravely shown his devotion and his courage in behalf of the good old cause. The eloquent appeal of Dr. Pusey will, we doubt not, produce its proper effect upon the mind of England. We trust that Scottish Churchmen will do their utmost to retain this distinguished statesman in his seat for the University.

THE SCOTTISH CHURCH AND THE GREEK CHURCH.

THE extracts which we gave from the *American Church Review* will, we doubt not, have been read with great attention by all interested in the Mission of the American Church to the Church in Russia. She seems in every way the communion appointed by Providence to engage in that holy enterprise. The smallness of our body, and our want of political importance, give elementary obstacles to our taking any prominent part in such an undertaking; but now that the Church which has sprung from us has taken the initiatory step, it is surely our privilege and our duty to render every aid and co-operation in such a mission. The progress of the negotiations will be duly chronicled in our columns; and we trust ere long a Committee of Correspondence will be formed, actively to co-operate with our American brethren.

There are strong symptoms of a movement for inter-communion between the Anglican Church and the Churches in France and Italy, which will, doubtless, spread to Germany and Denmark; but these, though important, are very secondary to the establishment of a complete inter-communion between us and the Eastern Church—the largest, most ancient, and most powerful Christian communion in the world. We profess no confidence in that movement which has been established in the English Church, for renewing inter-communion with the Church of Rome. There can be no peace with Rome, while Rome continues as she is. She will accept no compromise. She will take all she can get, and turn that into a weapon for aggression.

With the Great Church of the East, upon every occasion, every disposition has been manifested to meet us on friendly terms; and we trust the day is not distant when inter-communion will be re-established as in the days of old.

ITALIAN OPINIONS ON THE PRESENT STATE OF ITALY.

WE may safely assume that the existence of a moderate reforming party among the Italian clergy, must be an object of interest to our readers. The organ of the movement is a Monthly Journal, called the "EXAMINER" *(Esaminatore)*, published in Florence, the new capital of the kingdom of Italy.

Thinking it best to let such publications speak for themselves,

we here subjoin the greater part of an article from the May No. of this important serial. It may be worth while to remark that the celebrated foreign historian referred to is the English writer, Hallam, and that the passage, a remarkably eloquent one, may be found in his "Introduction to the Literature of Europe, during 15th, 16th, and 17th centuries." The ancient *formula* mentioned in the conclusion alludes to the custom of having the Bishops elected concurrently by clergy and laity. This custom of the primitive Church (now revived by the recently framed canons in our own communion) is ardently desired by the party of the *Esaminatore*, as one of the leading remedies for the evils which afflict Italy.

"The daily increasing divergence of thought, interests, and aims, between the ecclesiastical hierarchy, and the bulk of the nation, has produced an indifference to religion, and conflicting relations, which places (who will deny it ?) the interests of religion itself, in the most perilous position. This position, to say the truth, is not peculiar to Italy, but affects, in common with her, France, and other Catholic countries, wherever Rome and patriotism come into opposition: nor could any other consequence have been expected from Rome's having converted the clergy, and specially the Bishops, into so many instruments of her own ambition, thus diverting them from the quiet and patriotic following of their spiritual duties. The only way to remedy this evil is to draw more closely together in every parish, and in every diocese, the clergy and laity, if we do not wish to see the mass of the people entirely abandon the Church.

"There are moments when we cannot but think, that Rome herself knows very little of the true feelings and temper of the great majority of the faithful. Proudly seated on her seven hills, she has for a long period done nothing but extend and strengthen the forces of her ecclesiastical hierarchy, tying them together, link by link, in serried file, and making each and all bow down submissively to herself; but, whilst she has by degrees been forming and training her militia, she has, at the same time, isolated them wholly from their lay brethren, whose indifference, coldness, nay, even aversion, seem, in some strange way, wholly to have escaped her notice. Years ago, a celebrated foreign historian described with exquisite grace the scene that was spread before his eyes, from the terrace of the Villa Molzi: Florence, and the wide Valdarno, with its innumerable beauties of landscape and history: a prospect tending to raise to its highest pitch the love of external nature, and so excite many thousand ideas in the mind of the philosopher or the statesman. The eye of that eminent man rested with delight on the noble dome of our Cathedral, that lifts itself so proudly over the sur-

rounding city: and he tells how all its lines, converging into one sublime point, were to him an image of the Catholic hierarchy under its supreme head, visible, continuous, unchanging, radiating similarly to every corner of the earth, and with all its converging lines pointing to heaven. Now, what would that great man have said if a close and minute examination had shewn him that long pieces of the roof were in danger, and standing apart from those very lines they should have supported, that many cracks had been made, and were still widening, that the points of sound and close connection were growing rapidly fewer: that many parts of the arch were insecure, and would give way beneath the lightest pressure, and that all that beautiful order of lines were not so safely united together, as they appeared at a distance? He would have said that those were certain signs of approaching decay, and that if immediate restorations were not undertaken, there might ensue the destruction of the whole building—especially if a sudden tempest should break upon it. Is this picture (happily not real, as to the material edifice of our Cathedral) an exaggerated portrait of the present condition, not only of Italy, but of the whole of Catholic Christendom? The apparently close ranks of the Roman hierarchy still stand in the midst of society, but society shows evident signs of total separation from them, even at times of arraying itself in battle against them. Let the innumerable ecclesiastics who fulfil the duties of their office in our great cities tell us honestly what are the opinions that are daily more thoroughly penetrating the minds of our people: let them tell us in what terms they hear the Pope and the Priests spoken of, even in passing along our streets. The fact exists, and it is no use dissimulating it. It is no longer the Sardonic smile of the Pyrrhonist, or the sneer of the corrupted and perverse man, anxious to shake off the yoke of all religion, that Rome has contrived to draw down on herself, and on all who are looked upon as belonging to her: no, an increasing aversion towards the whole ecclesiastical order, has penetrated even to the lowest classes of society: and when amongst those classes the priest has no longer any influence, it is because religious faith is altogether decayed in their hearts.

"And that this evil is not confined to Italy, is sufficiently proved by a recent pamphlet of Mons. Dupanloup, where he speaks both of France generally, and also of his own diocese. Assuredly we do not wholly follow that prelate, specially in the unfair and unscrupulous manner in which he declares that the men of this present generation in France care for nothing but the tavern and the newspaper: but when he assures us that the Church has lost all power over them, we have no grounds for contradicting that result of his own individual experience: if for no other cause, because these assertions of the French prelate are

neither more or less than a confirmation of what Döllinger (an acute observer, and profound thinker) remarked some little time ago. 'The clergy in France are daily becoming more isolated, and their influence over the cultivated intellects of the country is daily decreasing.' Now, where this is the case, what hope is there of preserving Catholic union? The life of the Church, assuredly does not lie only in a formal assent to orthodox dogmas, not merely in the punctual performance of rites, however sacred; it needs ardent, mutual love, and full mutual confidence between priests and people; without which the unity of the Church is the dead framework of a skeleton, and not the flourishing life of a living body; hence the great problem of our day, is, to awaken in the hearts of the laity a deep interest in religion, and to re-introduce into their hearts an affectionate regard for their pastors, which is the firmest bond of religious union.

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"The present moment is also favourable for making some general provisions, which, without in the smallest degree infringing on spiritual discipline, should protect the clergy from arbitrary and unconstitutional use of that discipline. This is a matter in which the supreme civil authority, whilst scrupulously remaining within its proper limits, may still extend to the clergy that general protection which all its citizens enjoy—protection, that is, from punishments arbitrarily inflicted without legal forms or proofs. Not a few poor priests, whose only guilt is love of their country, are now suffering—some, we know it from good authority, being in actual want—from censures inflicted on them merely *ex informatâ conscientiâ*, without having even had the benefit of any trial whatever. These complaints reach us from every part of the peninsula. The clergy have no wish to see sound discipline relaxed or infringed, they will learn its true value in purging the body of evil members: but it is of the essence of sound discipline that it be impartially administered, with the requisite forms and proofs. Now, Rome makes no scruple of striking a priest for a mere suspicion of liberal and patriotic tendencies; who, if he have no private property, must either die of hunger, or abjure his dearest convictions. We say this on the strength of various experiences, gathered from many parts of our country, we would therefore propose:—

1. All censures and suspensions, *ex informatâ conscientiâ*, should be prohibited.

2. That no ecclesiastical tribunal shall inflict any punishment without previous trial.

3. That in all cases where ecclesiastical censure brings temporal loss, the condemned person shall have a right to appeal to the civil tribunals, that the ecclesiastical authorities may show proof that their

sentence was induced by heresy, immorality, and infraction of ecclesiastical discipline.

These provisions, we feel no doubt, would earn for the state the grateful regard of the clergy.

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As to the proposed reduction (in the number of Episcopal Sees) we think there can be very little difference of opinion. Italy is passing through a great crisis; yesterday she was a mere geographical expression, partitioned out among an insignificant heptarchy of small tyrants, to-day she is a free and great nation under a constitutional sovereign: no wonder, therefore, that her politics, her finance, even her very territorial divisions must undergo some changes also: and how is it possible that the ecclesiastical order should not, in some way, partake in these changes? Wonderful as the growth of Italy has been, it is still surrounded by grave difficulties. She has a gigantic work to fulfil if she is to be a firmly established power, and she must use all her resources for the completion of their work with economy and judgment—persuaded that no State can exist without religion, she looks around her to see in what way the ecclesiastical machinery which she possesses, can be made available for the promotion of the light of religion, and the stability of the kingdom. She recognises most fully the necessity of maintaining in proper dignity the heads of the Church, but she feels equally the imperious necessity of providing suitably for those parochial clergy, on whose zeal and devotion so much depends, for the maintenance of the religious influence amongst us.

Now, what facts does she see around her? She sees in her bosom a number of Episcopal Sees, not only exceeding in proportion those of every other Catholic country, but larger than those of all the other Catholic countries of Europe put together, 229; the Commission declares, including Rome and Venice, they would amount to 273. Now, if we were overflowing in wealth, if our working clergy were, we will not say largely, but decently paid, and above all, if experience shewed that this great number of Bishops produced amongst our people a proportional development of enlightened piety, of reasonable devotion, of gentle culture, and of moral and civil advancement, then we would say, bravely, to those who should dare to touch our ecclesiastical ordering, 'rash ones, stand off!' 'Touch not a system whence come such salutary results.' But, unhappily the matter is the reverse of all this. In those provinces where are the largest numbers of Bishops, and of those other dignitaries, who form their surroundings, education is always most backward, ignorance most dense, superstition most gross, and all the evils consequent on them, most deplorable: and, meantime, the incomes of numbers of the class of parish priests, are truly miserable, and

the disproportion between the means of these working labourers in the vineyard, and those of their superiors, is monstrous; whilst the financial condition of the country precludes all hope of remedy, save a new arrangement of the ecclesiastical patrimony. As to the remedy to be applied there can be but one opinion. The surplus must be taken from the head and applied to the just relief of the ecclesiastical body, and when the members thereof are equitably provided for, all that remains should be devoted to those for whose benefit it was originally intended—to the instruction and support of the poor in the various parishes. This is precisely what the Commission proposes to effect, and is it possible any one can oppose such an object, or call it unreasonable? We believe it most reasonable, and we are persuaded that the whole of Italy feels as we do.

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Let them, therefore—let us all—have patience, have faith in truth and justice, and with time, which is ever the great healer, we shall see better days dawn; minds shall be calmer, and more wholesome councils, we doubt not, will prevail at Rome. . . . . .

Once more, therefore, we repeat, our present motto ought to be, "*Antiquam institutionis (ecclesiæ) formulam renovamus.*"

GLENALMOND COLLEGE.

THERE has always been a morbid satisfaction amongst too many of the members of the Church in exaggerating the difficulties of the Church, and making the most of any failure that may have occurred. We hear very little of any great success, and such is Glenalmond College—the *greatest success* of the Church, as such it is, without any doubt.

It is the proudest legacy that a Wordsworth can bequeath, the result of unwearied toil and princely self-sacrifice. Deserted by its best friends in the hour of trial and difficulty, the unswerving energy and practical talent of the present Warden has converted an apparent reverse into a great and glorious triumph. We can now contend with the Schools of England upon equal terms, and no longer are we compelled to cross the border to learn the rudiments of Greek and Latin.

Our universities and schools are, in a great measure, only adapted for the middle class and the class immediately below them. Glenalmond has filled up the gap with a success beyond the fondest expectations of its most sanguine friends.

It furnishes us with a very practical lesson. What Wordsworth and

Dr. Hannah have accomplished in Glenalmond, we can all, in our various degrees, accomplish elsewhere. Faith, perseverance, common sense, and confidence in the cause, will master many an apparently insuperable obstacle. Defeats, reverses, and trials are sent us for our spiritual good, and for the testing of us whether we really are a part of Christ by being partakers of His sufferings. The constant reverses we met with for fifteen years prepared us for the triumphs of '63; but the triumph of Glenalmond still ranks as the most successful of all the undertakings of the Church. The saving of £1000 a-year for the last ten years and a half, is undoubtedly a great success in accounting, displays great resource, and great energy in dealing with the boldest experiment our Church has yet embarked in.

Great as has been the success of recent agitation, Glenalmond has anticipated all our financial experiments, and has supplied us with a platform to go on without fear. The rapid transition of the Scottish mind, the growing sympathy of a return to the ancient faith, the right hand of fellowship held out to us from England and America, all demonstrate that the tide has taken a turn. If we be but true to ourselves, the victory is ours. The old Church of Scotland, after her long night of persecution, will once more cover the land.

MOVEMENTS IN FRANCE AND ITALY.

WE rejoice to hear of the progress of the movement in France and Italy. The part which the late Bishop of Glasgow has taken will be perused with great interest, we doubt not, by all those who knew him in Scotland.

In a movement such as the above, it appears that, under the providence of God, the Church in Scotland is destined to occupy an important place.

Embarrassed by no secular laws, as a free and voluntary body, in a country such as Italy, she is peculiarly well adapted to operate with effect.

The Italian mind will never be satisfied with the strict forms of Presbytery. The Vaudois community will never engage the national feelings. So sensible has the Free Kirk been of this, that they have availed themselves largely of the English Book of Common Prayer. Then, again, no democratic form of government will suit the cultivated mind of Italy. Romanism retains what small hold it has upon them by appeals to poetry and legend, and the fine arts. The love of the beautiful truly represents the national temperament.

Liturgical worship of the highest schools, strict adherence to the legitimate form of government in the Church, connection with the Catholic world, are elements essential to the success of any Italian movement; and in this respect the Scottish and Anglican Churches appear to possess immense advantages over all other Protestant bodies.

The Church in Italy will return simply to her early faith—a faith which, though corrupted and overladen with superstitions, she has never abandoned. In emancipating herself from Roman tyranny, she would lay the foundation stone of a renewal of inter-communion between East and West, so long suspended to suit the worldly ambition of the Roman See; and the Church would put herself at the head of the Italian political movement which has already accomplished such wonders, and has imparted life to a nation long dead, and subservient to foreign domination.

THE PERTH MOVEMENT.

EMBOLDENED by the general revival throughout the Church, the Bishop of St. Andrews proposes the building of a new Church at Perth. It is a proposal worthy of the holy season of Easter—worthy of the man; and we wish it God speed.

The accommodation at St. John's has so largely exceeded the demand, that the Bishop is in a measure impelled to this measure; and we feel assured that the aristocracy will act with their characteristic liberality in providing for the wants of their poor brethren. Perthshire is well known to be proud of its Bishop, and we feel assured it will support him in this Christian work. The development of the financial resources of St. Andrews Diocese will exercise a great influence over the future of our Church. Perth being the central city in Scotland, and Perthshire being the most powerful county, any movement which she engages in must necessarily be invested with a national importance. Already Perthshire has made a good beginning in the aid she has rendered to the new schemes of the Society. It is the first time she has been regularly associated with a general movement; but now that she has commenced, we entertain no fear she will ultimately lead the movement. In the matter of the Bishopric, she has shown herself far before her age, and has initiated a new epoch in the history of the Church. We regret, indeed, that her energies have been too exclusively devoted towards the benefit of St. Andrews Diocese; but we fully anticipate, when the matter is more clearly explained, that larger

co-operation will be brought about between Perthshire and the general movement.

In the meantime, however, the providing for the wants of the poorer brethren is a duty clearly incumbent upon the gentlemen of Perthshire; and we entertain no doubt that they will warmly respond to the call of their distinguished Bishop with their accustomed liberality. The neglect of the poor has been the crying sin of our Church. It is a reproach which is by degrees being removed. We see movements in Edinburgh, in Dundee, and in Aberdeen, to remove this disgrace. We rejoice, then, to know that Perth had joined this movement long ago; but we also rejoice to see this farther extension of it. She has already set a good example to the Church in the matter of the Bishopric. Already is her Bishop about the best provided for amongst the Bishops in Scotland.

We trust that St. John's will outvie its usual liberality in providing for the wants of its poorer brethren.

OUR RELATIONS TO THE CHURCH OF IRELAND.

Of late years the Churches in Scotland and Ireland have nearly suspended inter-communion. We trust arrangements are in train whereby this state of things may be put a stop to.

Descended from a common mother, retaining their independence of the See of Rome to a comparatively modern date, holding the same formularies, and possessing the same traditions, we trust the Scotch and Irish Churches will once more renew their friendly relations.

We have watched with anxious eagerness the heroic struggles she has been so long engaged in against the aggressions of Rome. The movement in Connaught has no where been more enthusiastically applauded than in Scotland.

But faintly supported by statesmen, and openly assailed by others, she has hitherto been superior to all the difficulties in her path.

As the representative of the Church which retained her independence of Rome longer than any other branch of the Church Catholic, as descended from a common origin with ourselves, as the Church of S. Patrick, one of the most eminent of the Scottish Saints, we are anxious to cultivate all the friendly intercourse our mutual relations will admit of.

The writer of this notice was associated with the Connaught movement. He saw Ireland under the famine; and he can bear witness to the heroic fortitude and painful self-denial of the then clergy. He

can testify how, when the Roman priests abandoned their flocks, the Irish clergy nobly did their duty.

It is in Ireland virtually that the battle between the Church and the Roman schism is being fought out. Even though the State threw over the Church, we entertain no fears of any serious damage being done her. Dependent upon her own resources, we believe she would carry more weight with the people of Ireland. Whether endowed or unendowed, she has a great mission to fulfil. The Church of a Bedell and a Jeremy Taylor can never die. She has awoke from her long sleep, and the Connaught movement is only one of the signs of her returning life. No more self-denying, pious, and hard-working clergy are to be found in Christendom than the clergy of Ireland; and we wish them God speed in their arduous and thankless enterprise.

The recent appointment of the Archbishop of Dublin, who has so well rewarded the eminent services of Dr Lee, has imparted a great stimulus to the movement.

Arrangements are being made for a more accurate account of Ecclesiastical Intelligence of the Church in Ireland in our future numbers.

THE MAY MEETINGS OF THE CHURCH IN ENGLAND.

May is famous in the Church in the South for its May gatherings. The S. P. G. with its income of more than £100,000, which covers the world with English missions, is specially distinguished. The resignation of its famous Secretary is matter of regret to Catholic Christendom.

The Church Missionary Society is also another powerful engine of the Church; and this renders it all the more to be regretted that its officials have taken up a position hostile to the Church in Scotland.

Upon what possible ground this aggressive line should have been adopted is not very clear to themselves, and so cannot be very intelligible to us. The ostensible ground is that we have different formularies from the Church in England. That the Church of England should presume to dictate to us what formularies we should adopt, is a degree of arrogance characteristic of Englishmen; but that such should be publicly avowed must be matter of astonishment to Catholic Christendom. It comes, too, with a bad grace from the Church Missionary Society which has dealings with bodies that have no formularies at all. It is matter nevertheless of deep regret to us that the scandal should continue of this Society ignoring our orders, and setting at defiance the authority of our Bishops.

We have gone a great length, as it is, in making concessions, so as to meet the views of English Ultramontanes; and we certainly do expect something in return. What a handle to Romanists, that two Churches, with the same orders, speaking the same language, holding the same standards, should yet, in certain cases, repudiate intercommunion. Some English Bishops have even gone the length of administering confirmation to members belonging to certain schismatic places of worship.

We do trust, however, that a new spirit is abroad, and that a man so generally respected, and so zealous a clergyman as Mr. Drummond, will see how untenable and irregular his whole position in this country is. Fraternising with Presbyterian bodies, creating division without any intelligible reason in the fold of Israel, calling himself an Episcopalian, and repudiating all Episcopal authority, he incurs a terrible responsibility in the eyes of God and man.

The Church Missionary Society will, we trust, withdraw from a position they know to be indefensible, if it be only for their own character and consistency. There is no use in reverting to the past, and recalling old feuds. Our Church is disposed to reciprocate most friendly offices. We are willing to believe that in consenting to repeal the Disabilities' Bill, the English Bishops are disposed to repair a grievous wrong the State wantonly inflicted upon us. Nothing has been done by us in the way of retaliation. We do not grudge our Anglican sister her worldly honour. We do not ask her to give a farthing towards any of our schemes—all that we ask is friendly inter-communion upon honourable terms. If she refuses this, she must place herself in a false position before Catholic Christendom. She sets at defiance the first principles of the Church of Christ. The noble exertions in our behalf of the Bishop of London are worthy of himself and his Church. The explanation of the Archbishop of York at the Meetings at Aberdeen, and the strenuous support of the Archbishops of Canterbury and Armagh are hopeful signs that the inter-communion will be not hollow but real, and, we trust, will produce a due effect upon the policy of the English Societies. Our concessions have reached their limits; and if there is to be an aggressive policy, Christendom will understand that it emanates from England, not from us, after we have exhausted every means in the way of negotiating, according to England's own confession.

THE CHURCH OF IRELAND.

The meetings of the two great Missionary Societies were held this week in Dublin. The Gospel Propagation Society has made considerable way in Ireland of late years. In 1839 it received only £10 from that country; but in 1864 its collections there amount to £2,654; £300 more than the previous year. In fact, very little had been known about it, and its present prosperity is in great measure owing to the exertions of the Rev. A. Dawson, the Organizing Secretary. The Church Missionary Society has been always well supported, and derived from Ireland in 1864 an income of £6,017.

We must not pass over a Society which, though very unostentatious, little noticed and badly supported, more really deserves the assistance of Churchmen in Ireland than any other that could be mentioned; we speak of the "Additional Curates' Fund Society," now the "Spiritual Aid Society," which has for its object the maintenance of clergy in parishes where additional assistance is needed, and cannot be otherwise obtained. The general conviction that the Irish Church is a wealthy body seems to have operated to the disadvantage of this Society, which has been obliged, by the decrease of its income, to withdraw grants from many places where its aid was of the last importance. We need hardly say that the wealth of the Irish Church exists only in idea.

The anniversary breakfast meeting of the friends of the Irish Church Mission took place on Tuesday at St. James's Hall, London. At eight o'clock upwards of 500 ladies and gentlemen sat down to breakfast, presided over by the Bishop of Ripon. There were also present the Bishop of Carlisle; Archdeacon Wordsworth; Canons Mc'Neile and Conway; the Rev. Dr. Maurice Collis; the Rev. T. R. Birks, and J. C. Colquhoun, Esq. After breakfast Mr. Dallas read the Report, which showed that the total amount received during the year was £21,326, as compared with £26,073, realised in 1863. Resolutions in support of the object of the meetings were moved and seconded by the Bishop of Ripon, R. Long, Esq., M.P., Archdeacon Wordsworth, the Rev. Dr. Maurice Collis, and the Bishop of Carlisle.

THE CHURCH OF ENGLAND.

The Annual Meeting of the S. P. G. was held on Thursday in St. James's Hall, under the presidency of his Grace the Archbishop of York. There were present Earl Percy, Lord Sidmouth, the Bishop of London, the Bishop of Gloucester and Bristol, the Bishops of Graham's Town,

Quebec, Huron, and Brisbane, Sir J. Anson, Sir W. Burton, Mr. T. D. Acland, M.P., the Dean of Canterbury, the Rev. Canon Hawkins, &c. The meeting, we regret to say, was badly attended. From the report, read by the Secretary, it appeared that the income of the Society during the past year amounted to £86,677, which sum was increased to £102,997 18s. 6d. by certain specially appropriated funds. An expenditure of £26,000 was made by the Society during the year in British North America for the support of Clergymen, Missionaries, and Schools; and for the same object were expended £3000 in the West Indies, £12,000 in South Africa, £40,000 in India and the East, and £4500 in Australia and New Zealand.

His Grace the Chairman, in opening the proceedings expressed his regret that the Archbishop of Canterbury and other Right Rev. Prelates had been prevented by various causes from being present on that occasion. He alluded to the great services which had been rendered to the Society by their late Secretary, the Rev. Ernest Hawkins, who, after a service of twenty-six years, had received at the hands of her Majesty an appointment, which his devotion to the cause of true religion well merited. His Grace then adverted to the progress which the Society had made, observing that it had arisen from a mere charity to a great institution; that in 1839, the income it derived from all voluntary sources (excluding dividends and interest on vested capital) was £16,557, while in 1864, it was £91,703; and that the number of contributing parishes had, during the same period increased from 290 to 7270. He also stated that it was intended to completely reorganise the Society, in order that it might be made suitable in every way to the wants of the present time. Among the new arrangements contemplated, though not absolutely determined on, he might mention the division of the Society into three departments—one to have for its object the promoting at home an interest in the proceedings of the Society abroad; another to take charge of the general business of the Society; and a third to overlook and direct the whole of the foreign work. His Grace concluded by making an earnest appeal to the meeting on behalf of the Society, urging that it was the duty of the people belonging to the English Church to assist in promoting and establishing her pure Protestant faith abroad.

The Bishop of Grahamstown, in a speech of great interest, enlarged on the value of the Society's aid in his Diocese, both to the colonists and the heathen. He specially approved of its assistance being given through the Diocesan Synod, and said that he could not understand how any one could object to Synodical action. Care, however, should be taken, that nothing should be enacted in them that might contravene the decisions of a Provincial and (as he looked forward to) an Imperial

Synod. He stated, amidst loud cheers, that he for one rejoiced at the freedom accorded to the South African Church by the recent judgment of the Judicial Committee, as it was preposterous that the Church in South Africa should be saddled with all the disadvantages without any of the advantages of an Established Church. He concluded by strongly urging the need of a native Ministry.

After a few remarks from Earl Percy, the Bishop of Quebec gave a lengthened account of the state of the Church in Canada, especially insisting on the fact that the first duty of the Society was towards the English colonists. He remarked on the manner in which the clergy acted, however, as the Church of the entire people, especially mentioning their devotion during a time of virulent fever, when no minister of any denomination was present.

The Hon. F. Lygon, M.P., in a telling speech, maintained that the Society was worthy of the sympathy of Churchmen, and refuted the notion that there was any antagonism between it and the C.M.S., illustrating his remarks by reference to the Report. Amongst the other speakers were the Rev. W. H. Harper, Mr. Gorst, and Mr. Acland, M. P.

The Church of England Scripture Readers' Society held what is termed its May meeting on the 26th ult. at the Hanover Square Rooms —the Bishop of Winchester in the chair. The Chairman, in opening the proceedings, remarked that he took a part some twenty years since in establishing the Society, assisted by the late Bishop of London, and supported by the late Archbishop of Canterbury. It has gone on increasing year by year until now it had 139 grants to readers in 102 of the parishes and districts of the London and Winchester Dioceses, thereby aiding in the spiritual support of 1,117,220 persons. The progress of the Society might be seen in the receipts, which in the first year amounted to £3488 8s. 6d., and had gradually increased until now they amounted to £12,589 14s. 2d. After the reading of the Annual Report, various resolutions in favour of the objects of the Society were adopted, and the proceedings closed in the usual manner.

On Tuesday night, the Festival of the Clergy Corporatipn took place at Willis' Rooms. Sir Hugh Cairns presided; and there was a large attendence of the clergy and lay members of the Church. Subscriptions to the amount of £5000 were announced in connection with the festival, and of £500 at the table, Sir Hugh Cairns heading the list with a gift of thirty guineas. The festival passed off most satisfactorily.

The Annual Meeting of the Church Missionary Society was held on Tuesday morning at Exeter Hall. The Earl of Chichester presided, and

was supported by the Archbishop of Canterbury, the Bishops of London, Ripon, Grahamstown, Huron, and Anderson (late of Rupert's Land), the Dean of Melbourne, Sir Brook Bridges, Bart., M.P., Mr. A. Smith, M.P., and other gentlemen. The Archbishop of Canterbury moved the adoption of the Report, and expressed his sympathy with the objects of the Society. He hoped that the attention of the Society would be devoted to native agency, and that a strong effort would be made to increase the fund. The Bishop of London, and others, also addressed the meeting. The total income of the Society amounted to the large sum of £164,404 for the year.

THE RIGHT REV. THE BISHOP OF S. ANDREWS, AND REV. DR. PIRIE.

SIR,—A note from Dr. Pirie, received by me here this morning, has drawn my attention to a letter of his which appeared in your paper of the 22d ult., and which, he informs me, contains "some remarks" upon my last year's charge, also published in the *Courant* at the time of its delivery. May I therefore be allowed, having read that letter, to express, through the same channel, to Dr. Pirie himself, and to your readers in general, my sentiments concerning it?

It could be no genuine satisfaction to me to obtain a controversial victory over Dr. Pirie; nor, I should suppose, to that gentleman to obtain such a victory over me. Men who are really in earnest about great principles which concern the public good and the interests of religion, are comparatively indifferent to mere personal considerations. I trust that I am in earnest when I endeavour to recommend a course which *would tend*, and *is necessary*, as I believe, to heal the divisions which now unhappily exist, and to *restore inter-communion*, more especially between the two main bodies of British Christians, and so between the greater portion of Christians of our own blood and language throughout the world. And I hoped that Dr. Pirie was also in earnest when he wrote in the preface to the published address which he delivered as Moderator at the close of the last General Assembly of the Established Church—"I have long been convinced that *most of our differences* arise from misconception, and that *mutual explanations*, therefore, tendered in a fair and friendly spirit, would do much to *reconcile*, at all events, professing Christians among one another;" and when, accordingly, in the address itself, he expressly invited "*other denominations* or parties to indicate any particulars as to which we (he said) misapprehend their

views." I confess, therefore, that I am disappointed when, having complied with that invitation on behalf of the Scotch Episcopalian body—having exhibited and explained at length several particulars as to which very many Presbyterians do either greatly misapprehend, or very inadequately comprehend, our views and the arguments upon which they rest—and having done this, by the impartial testimony of various non-Episcopalian organs of public opinion, in a fair and charitable spirit—I am now told by Dr. Pirie, after the lapse of more than seven months, when the drift and reasoning of my charge must be generally forgotten, that he has "only recently had an opportunity of reading it with attention," that, in doing so, he has discovered that "my views have little or nothing to do with his address," and that "I must settle the matter (not with him, but) with the Church of Rome, and the Church of Constantinople; with either of whom (he adds) he has *no doubt whatever* I shall have the worst of the argument." Surely this is but an indifferent specimen of that "fair and friendly spirit" which Dr. Pirie himself had prescribed to others! And upon what ground is it that he gives me this answer? Because I have been discourteous or intemperate? Just the reverse. I have only been too moderate, too conciliatory. Had I been one of "the *very High Church party* who deny that Presbyterianism can be entitled to the character of *a Church at all*," he would have been prepared to argue with me; but as it is, having declined to pronounce that Presbyterianism can, in no sense, be called a Church—having *only* held (not very consistently, he is inclined to think) that it is *not* "a properly or perfectly constituted Church," and having *admitted* that "baptised Presbyterians are members of the Church," *therefore* a discussion with me is "one upon which he does not feel in the slightest degree called upon to enter." This is a course which will not be encouraging to others who are now separated from the Establishment, and who might have been tempted by the Moderator's invitation to offer and to ask for "mutual explanations."

But if I am disappointed by the treatment thus received at Dr. Pirie's hands, I am still more surprised at the use which he makes of the only passages in my charge which he has thought it right to notice. Unlike Episcopalians of "the very High Church party," I "*only*," he says, "profess to maintain that the three orders (of bishop, presbyter, and deacon) is an arrangement of early and long continued use; and that, in the post-ascension years of the *New Testament*, the Church, *wherever planted*, was *gradually* forming itself into one definite system" —viz., the said system of a threefold ministry; upon which he adds, "These are very nearly my own opinions." What! Is Dr. Pirie *very nearly* of opinion that "during the post-ascension years of the New Testament"—that is, DURING THE LIFE-TIME OF THE APOSTLES—the Church, WHEREVER PLANTED, was gradually (how, among the heathen, could it be

done otherwise than *gradually ?)* forming itself into *one* definite system of a ministry of bishops, priests, and deacons; and yet, after making the statement, and giving the invitation which I quoted at the beginning, does "not feel himself called upon in the slightest degree to discuss" the question how far it may be his *duty* to endeavour to restore such a system in Scotland, both on other accounts and for the sake of brotherly union with those who, among ourselves, and in England, and throughout the world, consider such a system, *because it is apostolic*, to be a matter of positive obligation? And how is it that he escapes from this, as it seems to me, very obvious consequence? He takes my phrase, in which, he says, he "specially concurs" about the Church "*gradually* forming itself," &c., and which I expressly confined to *apostolic times*—"the post-ascension years of *the New Testament;*" he takes, I say, this phrase, and applying it, not as I had done, to the *first*, but to the first *five* centuries, he tells us that the ONE definite *system* into which the Church, by gradual formation, eventually settled down, was *that* "of Popery through the West, and the form of the Greek Church amongst the greater proportion of Christians of the East;" which are, in fact, TWO SYSTEMS, mutually repugnant—the one having *essentially destroyed* and the other *essentially retained* the original system of the apostolic ministry. And how does Dr. Pirie arrive at this conclusion? Giving us no information about the East (which, so far as I know, has never forfeited its claim to the continued possession of the same true apostolic ministry which we and other Episcopal Churches in the West have *recovered* since the Reformation), he observes—"I think it could be easily proved that a certain superiority was claimed for the Bishop of Rome so early as the *second* century; that a modified pre-eminence was generally allowed him during the *third* century; and that in the *fifth* century his authority was established in the West." I make no objection to the former part of this representation with respect to the second and third centuries. During that period, be it remembered, Rome, as the capital of the world, then united, for the most part, under one secular Government, was also, *on that account*, the acknowledged capital of Christendom; nor was it, probably, without a view to this fact that St. Paul addressed to "the Romans" the longest and most elaborate of his epistles. But I cannot grant that the *authority* of the Bishop of Rome, in any *bona fide* sense, still less in the sense of the supremacy which he afterwards usurped, was "established in the West" so early as the fifth century. The opposition which, *more than a century later*, his emissaries met with in our own island is a sufficient proof to the contrary. At the sametime, however, it is true, and surely not to be wondered at, that in the breaking up of the Roman Empire, from the fifth century downwards, the Church underwent its share of disorganisation, or at least of departure from its original and purer state; but not until, under the

providence of God, both its *true creed* and *true ministry* had been permanently settled, and everywhere adopted as plainly deducible from Holy Scripture and from the teaching and practice of the apostles; which creed, and which ministry, as they were then confessedly the great bonds of union for the whole of Christendom, when it was as yet undivided, so were they designed, I believe, by the same Divine Providence, to be sure guides for Christians—and especially for those who desire to escape divisions—in all ages, even to the end of time.

It has been seen that Dr. Pirie is not satisfied with declining to argue with me himself, upon the ground that his address only "points at the views of the very High Church party;" he hands me over for an answer—and, as he confidently anticipates, for certain discomfiture—to "the Church of Rome and the Church of Constantinople." I can see that this is not said in the most friendly spirit, but what else it means I can scarcely tell. With the Church of Constantinople *I have no need to argue.* Upon the point of the true organisation of the Christian ministry, there is nothing to prevent our intercommunion with that Church, or, in general, with the Churches of Russia and of the East. With regard to the Church of Rome, as it was in *the first five centuries*, I have also, upon the same point, *no need to argue;* for let it not be supposed that the division of Christendom into *Patriarchates* has, in either case, any effect whatever to constitute a departure from the original apostolic system of the threefold ministry. Or, if Dr. Pirie is of this opinion, let me be allowed to express my hope that a little "mutual explanation, tendered in a fair and friendly spirit," would soon suffice to clear up the "misconception." But, on the other hand, what would ALL THE CHURCHES OF THE EAST, as they have existed from the beginning to the present day, and what would ALL THE CHURCHES OF THE WEST, as they existed everywhere for the first five—nay, fifteen—centuries, say of intercommunion with our national Presbyterianism? We know full well what they say. Yet I will not follow the example of Dr. Pirie, and suggest what he, as Moderator of the General Assembly, must look for at their hands. Whatever he may now have written in an unhappy moment, he is, I will still believe, one who in his Christian heart desires to see our unhappy divisions healed, our needless differences removed and reconciled. He will, I am sure, agree with me at least so far as to admit that, let Rome or Constantinople be what they may, our first and most urgent duty is not to "settle matters with them, so much as to *look at home*, and to follow after the things that make for peace and holiness to ourselves, and to the fellow-Christians among whom we dwell."

—I am, &c.,

CHARLES WORDSWORTH.

STANFORD VICARAGE, FARINGDON, BERKS,
April 26, 1865.

THE UNIVERSITY, ABERDEEN, *May* 1, 1865.

SIR,—I perceive that Bishop Wordsworth, in his letter published by you last Saturday, complains, so far as I can discover his meaning, that I have not attached sufficient importance to the address which he had the goodness to forward to me some months ago. Because I expressed an opinion "that most denominational differences proceed from misconception, and that mutual explanations tendered in a friendly spirit would do much to reconcile Christians among one another," and a hope "that other denominations might be led to indicate any particulars in which we may misapprehend their views," he assumes that I invited men of all denominations publicly to defend their respective creeds, and pledged myself to reply to them. Labouring apparently under this delusion, he dragged my name, as a sort of challenger, into a long argument in defence of the organisation of Episcopacy, which he addressed to his clergy, and that most unnecessarily; because his address was avowedly part of a course, and his whole argument could have been stated as it stands without any personal allusion to me whatever. I quite admit that Bishop Wordsworth was entitled to reply to any public document of mine if he chose; but I deny that he is entitled, under such circumstances, to charge me with inviting him to a controversy, and still less to charge me with discourtesy, because, instead of replying to him myself, I referred him to those with whom, in my opinion, it could be more appropriately carried on. Bishop Wordsworth says that he has been "too moderate and too conciliatory." I hardly think that a Bishop could be "too moderate and too conciliatory." If, however, he will reconsider the tone of his address, and the language of his recent letter, in which he says, among other like things—"I hoped that Dr Pirie was in earnest," and "whatever he may have now written in an unhappy moment," he will, I think, be made to feel that he has no just cause of regret, at least on this score. At the same time, I have not the slightest inclination to be offended. Bishop Wordsworth probably wrote under momentary excitement, and I should consider it almost as wrong were I too ready to take offence as were I wilfully to give it.

The fact is, that I had intended to reply to Bishop Wordsworth's address at length, which, however, it was utterly impossible that I could attempt to do, during the College session, and when, with this view, I read it again carefully in the beginning of April, I could find little which had any bearing on *my* address at all.* No doubt there

[* In view of this statement of Dr. Pirie, we think it desirable to refer our readers to the Bishop's Charge, as it appeared in our ninth Number, October, 1864, and especially to the *first* of the four sections into which it was divided.—ED. *S. G.*]

were passages here and there which seemed to attach a sort of magical value to the "three orders," but generally its argument, so far as I could understand it, went on the assumption that Presbytery would serve the purpose designed in the Word of God, though Episcopacy was "a more perfectly constituted system," and would serve it better. There was, however, nothing new in the argument, nor any explanation, so far as I am aware, though the Bishop seems to think otherwise, of any misconceptions into which Presbyterians have fallen, nor any indication of any concessions with a view to the union which I believe that he so honestly desires. On the contrary, it seemed to me that the whole concession in principle was to be upon our side. Specially he omits all allusion to the only Presbyterian argument which was indicated in my address. We most readily admit that the "three orders," and, indeed, "four or five orders," is an arrangement of long continued use." We most readily admit *not* "that in the post-ascension years of the New Testiment, the Church, wherever planted, was *formed*," which is what Bishop Wordsworth seems to have *intended*, but "was *gradually forming* itself into one definite system," *which was what he wrote.* But we hold the nature of "the system into which it was forming itself," to be of no importance *to us* except as a matter of historical interest, but to be a question between the High Church party and the Churches of Rome and Constantinople, which, we are inclined to think, notwithstanding the "three orders," regard them as equally schismatic with ourselves. *We* rest on the broad Protestant principle that nothing is to be recognised as obligatory upon Christians except what is either expressely commanded in Scripture, or can *certainly* be inferred from Scripture. All other things are to be considered merely as matters of expediency, and, under the authority of God, are to be determined in each case, in such a way as may seem most suitable for maintaining and extending the Redeemer's kingdom. While, therefore, we deny that there is the slightest evidence that the "three orders" as existing in any Church of our days, was known in apostolic times, we say that had it even been otherwise, unless such an arrangement had been clearly sanctioned by the apostles *in the writings of Scripture*, it could not be binding on us, and if it appeared, therefore, on calm and prayerful consideration, to interfere in the slightest degree with the maintenance and propagation of the Redeemer's kingdom in any place, its observance in that place would be unscriptural and unlawful. Under these circumstances, it seemed to me that there was no object in my answering Bishop Wordsworth's address, and I wrote the note which a short time ago appeared in your paper for the purpose of explaining this, and without the least idea of hurting Bishop Wordsworth's feelings. Indeed, had I anticipated such a result, it probably never would have been written.

As to further communications, Bishop Wordsworth must remember that he has a considerable advantage in giving publicity to his views. He can publish his addresses every year. The days of my Archbishopric, on the contrary, are quickly passing away. I must therefore have recourse to the newspapers; and however obliging the editor may be, I cannot think, and my present experience satisfies me of it more than ever, that pamphlets and newspaper letters are a suitable way for carrying on such a discussion as that in which we are engaged. But if I can help to unravel misconceptions, or to reconcile differences, if Bishop Wordsworth will kindly communicate with me privately, he will find me most willing; and if we can see our way to do any good, the result can be made public in any manner that may seem to us most for edification.—I am, &c.,

W. R. Pirie.

May 1, 1865.

Sir,—When I addressed you last week respecting a letter previously published in your columns from Dr. Pirie, the outgoing Moderator of the General Assembly of the Established Church, I purposely abstained from noticing one remarkable sentence in that letter, partly because I was unwilling then to trespass upon your space at greater length, and partly also on account of the matter itself, which I thought it would be best to reserve for a separate communication. The sentence to which I allude, and upon which I now propose, with your permission, to offer a few remarks, relates to the position of the Church of England, and is as follows:—I have a very great respect for the English Church, but I cannot find even a shadow of proof that it was ever heard of as a form of Church government till it came to be introduced, under the operation of a multitude of incidental causes, as perhaps a very suitable, but still somewhat anomalous system, during the reign of Edward VI."

Now, it is a sentence such as this which shows as much as anything can possibly do, the need of those "mutual explanations, tendered in a fair and friendly spirit," which Dr. Pirie himself has so properly recommended, in order to reconcile differences among Christian brethren, which have arisen, as he truly says, in great measure, from misconception. Nothing can be more certain than that the illustrious reformers of the Church of England had no intention whatever of doing any such thing as Dr. Pirie thus represents them to have done. Their intention, as avowed by themselves, again and again was to introduce *nothing* "anomalous," *nothing new*; but on the contrary, to *remove all existing anomalies* which had been introduced through the influence of the Church of Rome, and to *purify and restore what was old*. To borrow the words of an eminent living divine of the Church of England in a speech made upon a late occasion—"At our Reformation in the sixteenth century we made no new creed, we set up no

new altar, we introduced no new order of the Christian ministry, but we preserved and purified the old. Our Reformation was *not a work of innovation;* it was *a conservative and restorative work.*" It will not be pretended, that Cranmer, Ridley, and Jewell, eminently learned as they were in such matters, did not know what was the "system" of the Primitive Church, and, consequently, were not competent to distinguish between regular and anomalous, old and new; or that, knowing it, they were so dishonest, so untruthful, as to claim and to profess that they had done what in fact, they had not done. It is Jewell who declares, and sets himself to prove, in his famous *Apologia Ecclesiæ Anglicanæ* "nos ad Apostolos, veteresque Catholicos Patres rediisse"—*we have returned to the apostles and the ancient Catholic Fathers.*" If Dr. Pirie is of opinion that in any point which causes the existing separation or absence of inter-communion between the Established Church of England and Ireland, and the Church Establishment of this country, *this was not done*, let him, in God's name, and in the name of that desire which he has expressed for reconciliation between professing Christians, show what it is. Let him declare the grounds of his strange and startling assertion, calculated to increase and aggravate, rather than to remove or reconcile, differences, that he cannot find "a shadow of proof that the Church of England" meaning, I suppose, its ministry and government, or, as he elsewhere calls it, *Anglican Episcopacy*, was ever heard of as a form of Church government, till it came to be introduced"—not from any principle or fixed design on the part of the Reformers, but under the operation of a multitude of *incidental causes*, as perhaps a very suitable, but still somewhat anomalous system, *during the reign of Edward VI.*" I ask respectfully for an explanation of this assertion in regard to any of those points of Church ministry or government upon which (apart from the question of Roman supremacy, disallowed, because not primitive, by Easterns no less than by Anglicans) the existence of intercommunion between Churches is known to depend. Such intercommunion, be it remembered, does *not* depend upon the size of dioceses, the method of appointing bishops, the jurisdiction, or even the existence of archbishops or metropolitans, the admission or non-admission of laity into a share of the government, but simply upon the *bona fide* continuance, through legitimate ordination, of a three-fold ministry. And therefore it is that there is as much reality of intercommunion for all ordinary purposes of the Christian life, for instance between ourselves and the Church of England, or between American Episcopalians and ourselves, or, again, between them and the Church of England, as there is between the Home and the Colonial English Church, or even between one English diocese and another. Dr. Pirie may be assured that something more than, and something very different from, "a multitude of incidental

causes," such as, doubtless, led to the first introduction of Presbyterianism in the sixteenth century, was necessary to produce the existing intercommunion between Churches so variously circumstanced in other respects, but equally united among themselves and with the Primitive Church in retaining the creed and the ministry of universal, undivided Christendom.

The argument which I have drawn from the expressed intentions of the great English reformers, and their subsequent professions in regard to their own work, leaves, I am persuaded, no room for doubt respecting the true character of the English Reformation. But there is another way of looking at the question, which is scarcely less convincing. Why is it that moderate Romanists on the one hand, and moderate Lutherans on the other, have equally pointed to the Church of England and her affiliated Churches as occupying the best position, and offering the most probable rallying point, for the restoration of unity to the various now divided sections of Western Christendom? It is because she alone maintains a historic unity with the Church of the apostles, and of the first and purest ages of Christianity. It is because they feel that in drawing near to her they would, in all essential points, be drawing most nearly to communion not with her only, but with universal Christendom in its best and undivided state.

With regard to Dr. Pirie's remark that the system of the reformed English Church may be "perhaps a *very suitable*" one—that is, I suppose, *suitable to the country where it exists*—that is a notion which I am persuaded, never entered into the heads of the great reformers of the Church of England. No; as they did not doubt that the system which they were aiming to restore, and did restore, was no other than that which had been handed down by "the Apostles and ancient Catholic Fathers," so it never occurred to them to suppose that a system which was so handed down, and which had *originally been universal throughout Christendom*, could ever fail to be "suitable" for *all Christians*. The truth is, that the notion to which I am referring, and with which we have at the present day become unhappily but too familiar, was *never heard of* until it was invented as a plausible pretence by those who could not fail to perceive, when they looked into antiquity, that Presbyterianism had no sufficient authority to rest upon in the early Church, or in Scripture *as read and interpreted by the first Christians;* and that the only ministry which is to be traced in the earliest records of every settled Church that has existed from the beginning throughout the world is a ministry which requires for its three degrees neither more nor less than a threefold ordination. In corroboration of what has now been said, on the one hand, I WILL UNDERTAKE TO PRODUCE FIVE HUNDRED CHURCHES, existing throughout Europe, Asia, and Africa, in the four first centuries, with a ministry similar in all essen-

tial points to that which now exists in England and Ireland among ourselves, in the American States, and in the British colonies and dependencies; and, on the other hand, I CHALLENGE DR. PIRIE TO PRODUCE FIVE, NAY, TO PRODUCE ONE SETTLED AND WELL-ORDERED CHURCH existing in those centuries in any part of the world, with a ministry similar to that which exists and is established in Scotland at the present day. Not that I have any mere selfish or partial desire to extol the one form of ministry or to depreciate the other, still less to set up in any antagonistic or offensive way that which prevails in the south part of the island against that which prevails in the north, but solely as wishing in a Christian spirit, equally well to both north and south, to our own communion and to that from which we are now estranged (to the damage, as I believe, and in some extent also to the condemnation of both), I would seek to draw the minds of my fellow-country men to the consideration of *facts* and *probabilities* upon which the hope of our mutual reconciliation, so much to be desired, does, in a great measure, and ought to turn.—I am, &c.,

CHARLES WORDSWORTH.

ISAAC WILLIAMS.

WE insert an extract from the English *Guardian*, paying a deserved tribute to one of the most eminent of English Divines.

One more specially revered and loved name has passed from among us, but it is that of one whose life has been for long so retired, that he has been to most almost a writer of the past, even while he was yet alive. He will speak still by his writings (as for years past) φωναντα συνετοῖσιν (to use his own favourite quotation), thoughtful and significant words to a small but loving circle of devoted souls; but the shock will be less to them, of thinking of him as withdrawn now not by bodily infirmity, as one shut up in Israel, but as having passed silently and gently beyond the veil. To most of those who hear with sadness that on the last day of last week the earthly remains of Isaac Williams were committed to their last earthly rest in the peaceful and lovely churchyard of Stinchcombe, the change will be almost little more than that they will think of him henceforth, not as speaking to them by his pen from his sick room, but as one who being dead yet speaketh, and who has only dropped, as it were silently out of his quiet retreat to go to his reward. He is in the safe-keeping of God now, and no longer here. Yet in him one has passed away, who, though his name was once mixed up with what others made a party strife, himself lived in an atmosphere far above the

passions or pettinesses of partisanship. Whether as poet or divine, the prevailing spirit of his every word was that of devout and reverent contemplation of the things of God, lifted above all the transitory present. And his departure from among us is a loss the greater at this present time, because his whole tone presented such an antithesis to the bustling overwrought tension of the temper of men now. His existence among us was like the witness of a church spire, pointing to God in silence above the tumult and vanity of a noisy and busy city. To visit him was like passing out of a crowded street, where men jostled you intent upon worldly business, into the quiet unearthly aisles of his own "Cathedral." And his departure is a loss, not to any theological party, nor to those who are looking for powerful aid in polemical strife, but to the good and earnest of all classes of Christians. As a poet, he cannot claim, perhaps, more than to have been the foremost among those who caught the infection of sacred poetry from the *Christian Year*; yet he struck out a line for himself, imbued with the like chastened and sober reverence, but none the less original. Without intruding criticism now, at any rate it may be said, that Mr. Williams' works do not only rank as devotional poetry with those of the Herberts, and Donnes, and Crashaws, and Withers's of a past age, or of the followers of Mr. Keble in the present, but strike out a line of their own. And as a theologian, although no doubt the very prosaic unbelief of the world has served to intensify the grasp upon spiritual and mystical interpretation wherever it has been still held fast, yet Mr. Williams stands conspicuous, among divines of that school, as combining with a teeming fancy, that revels in such interpretations, a never-failing vein of good sense and an unerring tact of reverent decorum. His *Commentary upon the Gospels* is an abiding treasure for those who desire to study their New Testament at once intelligently and practically, and who wish also to walk in the old paths and to kindle in their own souls the living spirit of the early Church. It is a κτῆμα ἐς ἀεί, not for this or that party, but for all Christian Churchmen. Oxford may well be proud of one who drew his inspiration emphatically from her teaching as it used to be, and as in spite of changed men and changed times we trust it still in substance is; and who both as poet and divine represents distinctly the best practical side of the Oxford school of thirty years ago. And the Church of this land will ever reckon as among the soundest, the most loving, and the most thoughtful of her devotional writers, the name of Isaac Williams.

THE EASTERN CHURCH.

STATISTICS OF THE RUSSIAN CHURCH.

The *Union Chrétienne* gives a late Report of the Holy Synod of the Russian Church, which according to custom, was presented to the Emperor. The Church, it says, laboured willingly and effectually to promote the emancipation of the serfs, expressing its joy in festive services, and mediating in the few cases where dissatisfaction was expressed. There are 477 convents of men, numbering 5648 monks, and 4789 novices; and 137 convents of women, numbering 2931 nuns, and 7669 novices. They are generally poor, but enjoy a high character for piety and benevolence. There are 50,165 consecrated buildings for worship, and others are being built. The inauguration of the Church at Paris, which is so much admired, is hailed as a sign of increasing vitality. There are 87 Bishops, 37,950 priests, 12,444 deacons, and 63,421 other clerics. With the addition of the ecclesiastics *en retraite*, the number of secular clergy amounts to 126,164. The temporal condition of the country clergy, though far from what it should be, is improving. The orthodox population, omitting those in the army and navy, is 52,034,650; of those, 37,612,978 communicated at Easter, *en bons Chrètiens*. The religious condition of the people generally is very hopeful, and a large number of new schools have been founded, very much of the expense of which has fallen upon the clergy. In 1861, 9605 converts to Russo-Catholicism are claimed; 5519 Raskolniks, 1019 Roman Catholics, 40 Armenians, 536 Lutherans, 8 of the Reformed persuasion, 427 Jews, 579 Mahometans, and 1457 Pagans. Numbers of Bulgarians have returned to their allegiance. Missions in remote places have been set on foot. 8000 families of Nestorians have petitioned for leave to join; and not a little has been done for suffering Christians in the East, who are grievously oppressed.

THE AMERICAN CHURCH.

BISHOP WILLIAMS ON THE DECISION OF THE PRIVY COUNCIL.

The Rt. Rev. Bishop Williams, in his address to the last Connecticut Diocesan Convention, has the following words on a subject now deeply agitating the English Church. The Bishop's statement of the character of the Court is important, and his caution to American Churchmen most opportune:—

"And here, Brethren, I might close this address, did I not feel anxious to add a few plain words concerning some of the dangers which beset the Church, in consequence of the rationalising and unbelieving tendencies of the age.

Recent occurrences in the Mother Church have brought these dangers nearer to us; and, for a reason which will immediately appear, I desire to speak briefly of them. I find an impression widely prevalent, that the Church of England has synodically decided, that her clergy are not bound to hold the Holy Scriptures to *be* the Word of God, and be at liberty to deny the eternal punishment of the wicked. This view of the case will, no doubt, be zealously propagated by those who rejoice in any and all giving up of Christian Doctrine; and by those, also, who would be glad to cast this reproach upon our Mother Church and ourselves.

"But, God be thanked, it is not so. A tribunal, indeed, created by the State, possessed of no proper ecclesiastical character, in no way authorised to represent or to speak for the Church, and whose decisions are, in spiritual matters, entitled to no weight, beyond what the individual character of the persons composing it may give them, has apparently decided, that under the present relations of the Church of England to the State, she is restrained from bringing discipline to bear on those who deny the two points above mentioned. Stretched to the very utmost, this is all that can be made of the case. There is no decision of the Church. All that there is, is interference on the part of the State. And that interference does not change doctrine; it simply shields individuals from discipline.

"The case seems to me exactly analogous to that of the interference of the Arian Emperors in the fourth century. They could not pronounce upon, far less could they change, the Faith of the Church. But they could interfere with the Church in various ways, and especially by preventing discipline from falling on heretical Bishops and clergy. And this is all that has been, or that can be done, in the Mother Church.

"We, happily are in no danger from such interference. If we have no special State protection—at the best a very questionable boon—and no power to annex to spiritual censures any "civil penalty or incapacity" always and everywhere a positive evil—we have, still, all that liberty of exercising spiritual discipline which Christ has given to the Church; a liberty which, we trust, God will, in His own good time and way, restore, in its fulness, to our venerated mother Church.

"So long, however, as all those admitted to holy orders among us, are obliged to declare that they believe the 'Holy Scriptures *to be* the Word of God," no honest man can claim that he fulfils the re-

quirements of that declaration, by saying that the Scriptures only *contain* the Word of God. And so long as no technicalities of human law can intervene to shelter him, no man can so 'palter in a double sense' with the language of our formularies, as to assert that the words 'everlasting' and 'eternal,' mean one thing in some places, and another thing in others.

"Still, while we are thus fortunately relieved and guarded, let us not think that we are not in danger from that restless and unlicensed spirit of rationalism which has been the source of all these evils. We are in danger from it; and it is our duty—I venture to address myself specially to my brethren of the clergy—to guard ourselves, and our people against it.

"For ourselves, let us cultivate a humble and prayerful spirit in our dealing with God's Holy Word; seeking in our study of it, the illuminating presence of the Holy Ghost, as well as all aids of human learning; and bearing in mind that our duty is not to *make*, but to '*keep*' the faith. I believe facts will warrant me in the assertion, that the boldest dogmatisers against the Scriptures have been those whose study and knowledge of them have been most superficial. As the astronomer finds disturbances and anomalies in planetary systems, which farther study proves to be only deeply planned and far reaching compensations, tending not to destruction but to harmony; so difficulties and apparent discrepancies come up, from time to time, in Holy Scripture, on which a hasty captiousness builds up a theory of denial, but in which a believing, patient spirit finds, at last, new harmonies of truth, and fresh supports of faith.

"And for our people, let us be more anxious to build them up in the Faith, than to amuse them with our speculations. Let the exposition of God's Word form a large part of what we preach to them. Let us lead them, ever in penitence and faith, to the Cross of Christ, as the only way of their salvation, and to the Comforter, the Holy Ghost, as the only source of living effort and real holiness. Let us strive to keep them in the unity of the Church of God; in the regular and devout use of prayer, and Holy Sacraments, and means of Grace; that so, by God's mercy, we may save both ourselves and 'them that hear us;' remembering always, that error is best avoided or displaced, by bringing men to understand, to appreciate, and to be settled in the truth."

AMERICAN CHAPEL IN PARIS.

The Consecration of the Church of the Holy Trinity, on the 12th of Sept. last, was a note-worthy event in our Church history. The service of the venerable Bishop McIlvaine, as Consecrator, the admirable sermon of

Rev. Dr. Morgan, one of the most eloquent and effective of our preachers, the representatives from the English and Russian Churches, and the presence of the learned Abbe Guettee, of the Romish Church, all gave to the occasion a Catholic character. The 12th of September has thus become thrice memorable in the history of this noble enterprise of our American Church. The 12th of Sept., 1858, saw the beginning of this work, in the setting up of the altar of our worship in Paris, since which time that worship has never been interrupted there. The 12th of Sept., 1863, is marked by the ceremony of the laying of the corner-stone—a ceremony of great interest and solemnity, which our readers will remember. Again the 12th of September returns to witness the crowning of the work, in the consecration of a beautiful Church. The cost of the building and ground was about 36,000 dollars; and the Church, which is a modest, beautiful structure, will seat about 600 persons. The building and completion, indeed, of this edifice, reflects the highest credit upon the American Church in general, and more especially upon its Chaplain, the Rev. Mr. Lamson, and those who have more immediately aided him in the enterprise.

THE GAELIC MOVEMENT.

To those who read our April article on "The Gaelic Movement," a few additional observations may be acceptable. We are desirous that the real wants of our Church, in the length and breadth of the land, may be brought before members, not to exalt one want beyond another, but that these being known, aid and good wishes may follow exertion, that thanksgivings may be offered to the Giver of all Good for success, and that where temporal aid cannot be given, prayers may, at least, be raised to God, and the hands of willing workers strengthened by good wishes.

Having indicated formerly the great need of a Gaelic-speaking clergy, we are desirous now to offer some suggestions as to the means by which this need can be best supplied; but, before doing so, we would be most cold-hearted did we omit to express gratitude to those through whom, humanly speaking, the Church has been maintained in the Gaelic districts. While the traditional respect entertained by our congregations for the useful men of past times, amply testifies to the care on their training bestowed on them by the clergy and bishops of their day, the acquirements and acceptableness of our clergy show that their education has been equally attended to, and conducted with the greatest care.

The majority of our present Gaelic clergy have been educated at Trinity College, Glenalmond. For this our Gaelic people owe a heavy

debt of gratitude. That College—by Bursaries, and College Funds, and private aid, had done almost everything for their education, and, we believe this, where known, has been appreciated. But, we doubt, so little do we of the Scottish Episcopal Church know of each other, if these eminent services have been sufficiently recognised and appreciated. These last remarks equally apply to the noble institution of Cumbrae, whose alumni are so highly respected. Both these institutions are intended for theological teaching, and fully answer that purpose. The difficulty is to prepare students for this the theological part of their education, and to add the necessary funds to maintain them during this important period of their lives.

If our Church is to regain her position in the Gaelic-speaking districts of the country, or if she is even to retain that she has now occupied, attention must be directed to maintain an adequate supply of Gaelic students. The Church has hitherto left the whole burden of this duty to her very poor clergy (so far as pecuniary matters are concerned) located in Highland districts. Had it not been for the praiseworthy exertions of these self-denying men, both Gaelic and English, it would be most deplorable to think what our situation might have been. While they live, more need not be said.

Our students have generally been found as promising scholars at some of those schools which our venerable Society has so wisely established and maintained. Acquiring their first knowledge of Greek and Latin by the private instruction of our clergy some have gone to Minto House, others direct to our Universities. We have not had opportunities of tracing the career of our own students, but in judging from our knowledge of brother students, in our own time, and what we have heard from others since, any one who imagines that Scottish students can devote their whole time at the University to College studies, is very much mistaken. No; many of them have eked out a very bare maintenance by teaching, by copying law papers, and even by menial employments. Last year we heard of a student, not of our Church, who, to his very great credit, by lamplighting, found means attend University classes.

From our Church having no Gaelic preachers in our University towns and their summer employments taking them from their native glens, they have few opportunities of hearing any Gaelic except colloquially. Consequently we need not be surprised that all find a difficulty in their first Gaelic teaching, and that, in some instances, employments have been looked for elsewhere: for this they had some excuse. From the time they left their native glens they had few opportunities of cultivating their mother tongue, and of acquiring the power of composing in it. Indeed, it must require very great energy to compose at all under such circumstances. In fact, they are so unfortunately placed that from the time their minds begin to open everything *seems admirably adapted to make them forget their native tongue.*

To Trinity College, Glenalmond, we must look for the theological education of our Gaelic students. There, besides the teaching of eminent scholars, they have the advantage of several bursaries—one of them especially, the Houblon, can only be held by a student who is "qualified to teach, and preach in the Gaelic tongue," and who, by accepting it, is "bound to hold himself willing and prepared to accept the offer of a Gaelic charge." There are also other bursaries, especially the Pantonian, which all recent Gaelic students have held.

Students entering the Theological department of the College, Glenalmond, have to pass a strict examination. Many must also have either taken a degree, or produce certificates to show that they completed the required attendance to qualify for a degree at some University or College. The Theological course is two years.

The great majority of students from the Highlands go to either Glasgow or Aberdeen. In both Universities there are Gaelic Debating Societies; in either of these towns we have clergymen who doubtless would take an interest, as they have done, in our students. We omitted to inquire into the Aberdeen curriculum, but suppose it must, like Glasgow, be a course of four years for a Master of Arts degree. However, if a student passes a voluntary examination he may take his degree in three years.

The Houblon Exhibition is held by a student for two years. As a commencement, our ambition is to keep it always full. To do this from three to four students should be supported. One at Trinity, Glenalmond, two at one or other of our Universities, and one preparing for a University.

Let us now see what yearly sum this would require.

Entrance fee for Trinity, Glenalmond	£5	0	0
Two years' College dues . . .	80	0	0
	£85	0	0
Houblon Exhibition two years' . .	36	0	0
To be provided	£49	0	0
Hitherto all Gaelic students have also held a Pantonian Exhibition of £15 per annum, this for two years being .	30	0	0
	£19	0	0
The College most liberally provides all books for lectures. There would, therefore, only remain what would be required for clothes and travelling, say for two years	31	0	0
	£50	0	0

or twenty-five pounds a-year.

A University student during that winter session should, by his summer exertions and some assistance from his friends, be able to maintain himself at our Universities for twenty-five pounds. Two students would, therefore, cost fifty pounds per annum, and the preparatory student would be greatly encouraged by ten pounds a-year, in all £110.

It is to be hoped that, from the greater encouragement now offered, more young men may be induced to enter our Church. But the choice of Gaelic speakers is limited. The smaller Highland native proprietors are all but extinct. Few of the larger tenants are of our Church. We must, therefore, at present only expect to receive our students from a class not able to pay the whole expenses of their education. However, we doubt not, that better times are coming, and that when matters are arranged, students will be found to contribute a part, at least, of the expenses of their education.

Considering the few advantages our young men possess, we are most desirous their full time at the University should be exclusively devoted to study—that they should be placed under the superintending care of our clergy while at College, and some means should be found to maintain and increase their command of their native language.

The Highlanders have a taste, to give it no higher term, for preaching, so that they will travel miles to hear any one famed for his powers. The native language is terse, energetic, expressive, and idiomatic, and, as a labouring man expresses it, "There is nothing goes to the Heilandman's heart like Gaelic."

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF MORAY, ROSS, AND CAITHNESS.

ST. JOHN'S, INVERNESS.—The Rev. Allan Swinburn, B.A., having some time ago resigned the incumbency of St. John's, the Rev. Selby Ord Ash, B.A., Jesus' College, Cambridge, was licensed by the Primus to officiate.

DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

PROPOSED NEW CHURCH IN PERTH.—I cannot but feel that the time is come when my Episcopal duty requires me to endeavour to raise subscriptions for the erection of a new Church in Perth—the town which has a much larger population than any other in the Diocese, and for which, as residing in the immediate neighbourhood, I naturally cherish a closer interest, and incur a more direct responsibility. The provision made in this town by our two Churches which already exist has gradually become quite insufficient. At St. John's, especially, the small proportion of sittings which are not let at a high rent *precludes the regular attendance of a great number of the poorer class, who have attached themselves to that congregation.*

It is proposed to erect the new church in a part of the town remotest

from each of the existing churches, and to place it, in the first instance, under a Curate, in subordination to the Incumbent of St. John's; the primary intention of it being to offer accommodation to the poorer members of that Church, *who at present are unprovided with sufficient room.*. CHARLES WORDSWORTH,
Bishop of St. Andrews.
Perth, *Easter*, 1865.

ST. ANDREWS' CHURCH, ST. ANDREWS.—The Bishop held his Biennial Confirmation in this Church on Palm Sunday, when eighteen candidates were admitted to the Apostolic rite. The small church was very crowded, and many persons had to go away unaccommodated.

DIOCESE OF ABERDEEN AND ORKNEY.

ST. MARY'S, ABERDEEN.—An appeal to the Episcopal Synod, against the delay or refusal of the Bishop of Aberdeen to license this Church, has been lodged with the Primus.

DIOCESE OF GLASGOW AND GALLOWAY.

ST. MARY'S, GLASGOW.—On the First Sunday after Easter, the scholars of St. Mary's Sunday School, Glasgow, presented a handsome inkstand to their superintendent, Mr. John M'Callum, as a mark of their respect for, and gratitude to him, for the manner in which he has conducted the school during the long period of eight years. The teachers took the same opportunity of expressing their high opinion of Mr. M'Callum, and their regret that illness is the cause of his temporary absence from among them.—On the Second Sunday after Easter, the Lord Bishop of Brisbane preached twice in this Church; and collections were made, amounting to £40, for the Special Fund of his Lordship's Diocese.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—On Monday evening, the 1st of May, a very full public meeting was held in behalf of this Society in the Queen's Rooms, Glasgow. Prayers having been read by the Secretary of the Diocesan Association, the Rev. R. S. Oldham, M.A., of St. Mary's, and Heber's Missionary Hymn, "From Greenlands icy mountains," having been sung, the Lord Bishop of Brisbane was introduced to the meeting by the Chairman, Sir A. J. Campbell, Bart., who, in an admirable speech, advocated the claims of the Society for the Propagation of the Gospel on the sympathy and support of all members of the Episcopal Church in Scotland. The Bishop then, after expressing the pleasure which he felt at being welcomed by his brother Churchmen in the North, proceeded to deliver a long and deeply interesting address, during which he described fully the present condition and prospects of the Church in the colony of Queensland. The prosperity and importance of the colony itself might be inferred from the fact that the population had doubled itself in the course of the last three years; the climate is very fine, though for four months in the year somewhat oppressively hot; and young men *of thoroughly temperate habits*, who were willing to work, could not have a more encouraging field for their exertions. He then spoke both of the difficulties and encouragements of the clergy in a new colony, dwelling especially upon the remarkable earnestness in the cause of religion and of their Church exhibited by the working men in his Diocese, and concluded with an appeal for assistance, rendered necessary by the arrival of such large numbers of emigrants unable *at first* to provide themselves with the

means of grace. A cordial vote of thanks to his Lordship was proposed by Mr C. Heath Wilson, and after a similar acknowledgment of the kind and valuable services of the Chairman, the Hymn, "Thou, Whose Almighty Word," from *Hymns Ancient and Modern*, was sung, and the Bishop pronounced the benediction. A collection was made at the doors amounting to £19.

TRINITY COLLEGE, GLENALMOND.—The Rev. Owen Orton, M.A., late Scholar of Corpus Christi College, Oxford, has been appointed to the Theological Tutorship in the Senior Department of Trinity College. Mr. Orton took a First Class in Classics at Moderations in 1859, and a Second Class in 1861; since which time he has been engaged in England in Parochial work.

Mr. Henry Johnstone, whose name appears in the list of recently elected Scholars at Trinity College, Cambridge, was formerly Captain of the School at Trinity College, Glenalmond.

We understand that the Annual Commemoration at Trinity College is this year fixed for Wednesday, July 12. The Examination of the Public School Department will take place during the previous ten days. The office of Examiner has been accepted for this occasion by the Right Honourable Lord Lyttelton, the Rev. the Principal of St. Mary Hall, Oxford, and the Rev. F. Harrison, M.A., Fellow and Tutor of Oriel College.

CHURCH OF ENGLAND.

The following question was lately submitted to the Bishop of Durham through one of his Rural Deans —"How far may we go in occasionally availing ourselves of the assistance of clerical friends in Scotland without troubling your Lordship with special applications for leave?" The answer was— "With reference to your question respecting clergy of the Episcopal Communion in Scotland, I beg to inform you, that I do not allow any clergyman to officiate in my Diocese, who is not ordained by some Bishop of the United Church of England and Ireland."

The Bishop of St. Andrews held a confirmation for the Bishop of Oxford, at Stanford, on Sunday, May 14th; and we observe that he was announced to preach in London on the 31st at the Anniversary Meeting in behalf of the Additional Curates' Society.

COLONIAL CHURCHES.

THE following are the recent remarks of the Bishop of Gibraltar on the condition of the Italian chapels, and the importance of the present crisis of religious opinion in the Peninsula:—

1. He was thankful for the kind welcome with which he was everywhere received, and the generally satisfactory state of the settled English congregations in Italy.

2. He would express his earnest desire that the committees of management of the several chapels may increasingly remember that, for their own sake, as well as for the comfort of the clergyman, and in

conformity also to the principles of the Church of England, it is most important that the position of the clergyman should be thoroughly independent; and that, while the committee rightly undertakes the management of financial and secular affairs, they should not attempt to control the clergyman in such functions (spiritual and ecclesiastical) as are exercised at his own discretion by an English rector. There is, of course, always an appeal or reference to the Diocesan in disputed cases. The bishop's experience as a Scottish Diocesan has shown him how apt committees of laymen are to overstep this line; and he has certainly, during his visitation, seen instances which reminded him of what he alludes to in the North; and even of the question put to a Dissenting minister, and his reply:—"Sir, are you the Independent minister of so and so?" "Oh, no" (was the answer); "I am the minister of the Independent congregation." For instance, he has found cases in which the Holy Communion is not administered on the great festival of Christmas, an occasion on which (even if there were not a proper preface for that day) the mere duty of commemorating the Saviour's "great humility," and feeding by faith with thanksgiving on the bread of God, as at that time given to the world, would lead every devout Christian to desire that the Lord's Supper might be administered. He is quite sure that the omission has arisen from a desire to meet some mistaken notions, or some expression of opinion, on the part of the congregation.

3. It is a matter of thankfulness that the British travellers on the Continent, for the most part, show a very gratifying desire to attend the services of their Church on the Lord's Day. Too, often, however they forget that the Church appoints a service for the afternoon or evening, as well as morning; and too often, also, they forget that it is their bounden duty to contribute freely towards the expense of supporting the chapel, which is often, *e. g.* at Milan and Turin, mainly kept up for their benefit. This arises, no doubt, in part from the habit at home of attending endowed Churches, and not recollecting the different condition of the Continental chapels. But too often it arises from not having included the contributions to the maintenance of services which they really value in the calculation of their regular travelling expenses. If they benefit by these ordinances, they should certainly consider it a bounden duty to contribute to such an amount as shows their value. The subscriptions are generally lamentably small; and, in too many instances, the bishop has really felt shame for his countrymen, at hearing that bad money (or coins which have remained in the traveller's purse from some distant State, and cannot be passed without loss) are put into the offerings of God. This is, surely, to offer of the blemished and the possessions which it costs us nothing to give. It is

grievous to think that any one's conscience should permit him to give (or seem to give) after such a fashion as this; and yet the bishop was again and again informed that the case is by no means a rare one.

4. It is impossible to say too much of the importance of building suitable chapels, instead of the old system of conducting service in hired rooms; and this first for the sake of the English themselves, who flock in such vast multitudes to Italy. It is true that, where it is really impossible to build a suitable chapel, we may remember, for our comfort, that the very highest and most mysterious service in which human beings have ever taken part, was held in an upper room in an undistinguished street at Jerusalem. But it is vain to deny that our feelings are much affected by the associations connected with external objects; and in these days, when there has been such a reaction towards what is seemly and reverent in the external conduct of Christian worship, it is surely dangerous that our young countrymen and countrywomen, in passing from city to city, should unfavourably contrast the meanness and baldness of the room in which their own service is conducted, with the stately cathedrals and impressive ceremonies of the Roman Catholic Church. They are very generally in a state of mind which renders it peculiarly important that what they see and hear when they attend the English services should carry their thoughts to their own favoured country, and revive all the reverent and happy associations of an English Sunday.

And, then, for the sake of the Italians, at this crisis of their religious history, how very important is it that the English Church should be exhibited to them as she really is, and that the mean and cheap manner in which the service is conducted should not tend to confirm them in their notions that the Church of England is merely one of the numerous Protestant sects. Unmoored from their ancient fastenings, they are in no little danger of drifting to the shoals and quicksands of Rationalism and Scepticism. And many who see the errors of Popery, but see also the peril of launching forth on the sea of religious speculation without rudder or compass, would peculiarly value the visible proof afforded by a thoroughly well-appointed English Church of the possibility of uniting reverence and order with simplicity and scriptural doctrine in the worship of God; and that, as it is not necessary, in embracing evangelical truths, to throw aside the guidance of primitive antiquity, so neither is it necessary (with respect to the buildings which we dedicate to the glory and worship of God) to discard what commends itself to our natural feelings of reverence and our instinctive love of order and beauty. The bishop is informed that already the Neapolitans have been most favourably impressed by the proof which

the new Church affords that, Englishmen do, after all, give of their best, what they give to God, and think that a house dedicated to God should proclaim its sacred purpose by the beauty and majesty of its architectural character.

And this leads the bishop, fifthly and finally, to say something as to the progress of Italian Reformation. He is quite sure that the movement is real, and (in the South of Italy especially) satisfactory; though he does not think that any very great immediate results are to be expected. In the North of Italy, he much fears that the zealous efforts of various Presbyterian and dissenting sects have occasioned a tendency to rush from one extreme to the other; and in one Vaudois establishment which he visited, he was told that the Italian converts were so opposed to all forms, that it was scarcely possible to get them to tolerate the repetition even of the Apostles' Creed. The principles of the Church of England do not, of course, allow her to rush into the vehement aggressive action which the various Presbyterian sects not only unscrupulously adopt, but even on principle justify. Much good, however, has resulted from the efforts of the Rev. A. B. Strettell, and Rev. L. M. Hogg, to circulate Prayer-books, and to make known the principles of the English Reformation and the true character of the English Church. A liberal grant was made by the *Society for Promoting Christian Knowledge*, for Italian purposes at this juncture, to the late Bishop of Gibraltar, and its expenditure was entrusted by him to those excellent clergymen. The present bishop has continued the same trust in the management of a similar grant. He is persuaded that the establishment of dépôts for the sale of the Society's publications in the chief cities of Italy would be attended with good results; and that it is most desirable also to disseminate the writings of Archdeacon Wordsworth on the subject of the untenable claims of the Church of Rome, and the publications of the *Anglo-Continental Society*. He is very sensible of the great need in England for contributions and exertions; but being placed by Providence in a position in which he sees, both in the East and West, an evident disposition to return to those principles of primitive Christianity, of which unquestionably the Church of England is the truest representative, he cannot but be desirous that her children should hold out a helping hand to those brethren of both branches of the Church who seem turning to her for guidance and example; and it is his prayer that she may not be wanting to her duty, in sharing and responding to the aspirations for the unity of Christendom, which God seems at this time to be kindling in all Christian communions.

May our beloved Church remember only that her peculiar danger

at this time arises from that system of State control which was tolerable, or at least in some degree defensible, when all statesmen and judges were necessarily laymen of the Church; but which, under altered laws, is now by little and little, but really and practically, lessening the faithfulness of her testimony to the Catholic Faith.

American Church.

The Right Rev. Dr. William Heathcote De Lancey, first Bishop of Western New York, died at Geneva, New York, on the 5th of April, in the 68th year of his age, and 26th of his episcopate. His successor is the Assistant Bishop, Dr. Cleveland Coxe.

CORRESPONDENCE.

St. John's, Jedburgh, 11*th May*, 1865.

Sir,—You ask for information regarding matters relating to our branch of the Church. Perhaps some of your readers may be interested to hear of the Friendly Society and Fund for the Widows and Orphans of our clergy.

The annual meeting of the Committee of the Society was held in Aberdeen on Wednesday the 3d of May, when the accounts for the past year were examined and passed. During the year there had been paid to seventeen widows £595—half of the allowance to a family, £175; the office-bearers salaries, £35; postages and other incidental expenses, £4; and Income Tax, £17—in all £826. The annual income, arising from interests and the contributions of the members, was £939; leaving a surplus to be added to the stock of £113. To this have to be added some marriage payments by members, and two donations of £5 and £2, making in all an addition to the Fund of £144 on the year.

As I believe the Fund is very little known, I shall add a few particulars regarding its history and objects, hoping thereby to awaken a little more general interest in the Society, and, it may be, to draw to it some of the alms and offerings of the faithful.

The Society which is known under the name of the Scotch Episcopal Friendly Society, had its origin at the convention summoned at Laurencekirk by Bishop Skinner in 1792, to receive the Report of the proceedings in carrying through the Act for the Repeal of the Penal

Laws affecting our branch of the Church. An offering had been made to defray the expenses attending the passing of the Act. After paying all, there remained a balance of £91, which the convention resolved should be set aside for the benefit of the widows and children of the clergy. This was the commencement of the Society's Fund; and, by the good Providence of God, that small beginning has been so blessed that the Fund is now almost £20,000. There was, I believe, a Fund with the same object previously established in Edinburgh, which was united afterwards to the Friendly Society, and from that source a small amount was received. Once or twice also an offering was made throughout the Church for the Society. But the greater portion of its funds has arisen from the contributions of the members, and from donations and legacies which I am sorry to say have been yearly becoming fewer, till now they have almost entirely ceased.

The Society is open to all clergymen serving in the Scottish Church. They must, however, enter within three years after their ordination as priests, or institution to a pastoral charge, if in Scottish orders. The objects of the Society are to provide annuities for the widows of the clergy serving in our branch of the Church of Christ—a provision for their orphan children—and aid for such of the members themselves as from advanced age, or other infirmities, are unable to perform their official duties. The last object has been kept in abeyance as yet, because the Committee have always been very anxious to increase the allowance to the widows and orphans, and because of late the Church Society has, in some measure, taken that work in hand.

The Society is under the management of a Committee, consisting of the Bishops of the Church, and of fifteen of the clergy, being members of the Society. A meeting of the Committee is held yearly in Aberdeen on the first Wednesday of May; and a general meeting of the members every third year in July.

The annuity paid to the widows is £35; and when a member leaves no widow, but orphan children, a sum is paid to them in two yearly instalments, equal to ten years of a widow's annuity, *i. e.*, at present £350.

The members pay, the older ones, an annual contribution of £2 for twenty-five years; and those now entering, of £3 for twenty years. There are also some small marriage payments.

It will be seen at once how inadequate these payments are of themselves to secure such benefits. Indeed, the stability of the Fund is owing to the limited number of our clergy, and to the donations and legacies which the Society has from time to time received from some of the piously disposed members of the Church.

The annuity began at £10, and has gradually risen by five pounds at a time to its present amount, £35. The rule is, that £5 shall be added to the annuity to the widows, and £50 to the allowance to the family, for every £150 of increase in the annual income, while the number of members continues, as at present between eighty or ninety.

Besides the Widows' Fund, the Society has what are called its Special Funds, being sums intrusted to its management for various pious purposes connected with the Church, as the repair and building of Churches—the endowment of particular charges and schools—the poorer of the clergy—divinity students—and the poor. The present amount of these Special Funds is about £8000. These the Society holds in trust for the various objects intended by the donors, manages them gratuitously, and allows on them the current interest.

Within my own experience, I can speak to the great boon which this Society has been, in days gone by, to the widows of our poor clergy. Some I have known who had nothing except what they received from this Fund, and it enabled them to keep themselves in a way humble enough, but decently. I have been frequently of late urged to bring before the Church the claims of this Fund, which I think all must allow to be very strong. For although the Fund has gone on wonderfully—by the blessing of God adding yearly to its little store, and from time to time increasing its allowance to our Widows and Orphans—yet, I need not say how much more speedily we might arrive at something better than we have yet attained, and more adequate to the claims of those whom we seek to benefit, if the members of the Church were to take a little more interest in the subject, and let us share in a portion of their alms and offerings to Almighty God and His Church. Many, I believe, if they thought of it, might, without prejudice to other claims upon them, remember in their arrangement of their worldly affairs this Society, and thereby confer on it a great boon. I have felt reluctant to urge this claim, lest I should appear to be interefering with the efforts making at present to improve the financial state of the Church, and the position of the clergy. The professed object of that movement is to remove some of the anxiety, which however much they may desire to sit loose to the world, straitened circumstances can hardly fail to entail on those who hold the position of clergymen, and are exposed to the claims, which on all hands meet them. I need hardly add that no small part of the anxiety I refer to arises from our inability, owing to our limited means, to provide for those who are near and dear to us. So, in aiding this Fund, I hope we shall be only helping on the general end we have in view; and I trust I may not be thought going much out of the way, if, while we are seeking to improve the position of the clergy generally, I put in a word for the widow and fatherless.

This society had its origin at the time of the first movement for the repeal of the Penal Laws affecting our Church; it would be a happy coincidence if the final repeal of them should see an awakened interest in the Society, and a hearty effort to aid its Funds.

I shall be most ready to give further information regarding the Funds to any one who may desire it, and shall most thankfully receive for the Society any contributions large or small.

I am your obedient servant,

JOHN MOIR.

Treasurer of the Sc. Ep. Fr. Socy.

THE

SCOTTISH GUARDIAN.

JULY 1865.

THE ENDOWMENT OF THE BISHOPRICS.

THE Endowment of the Bishoprics, there can be no doubt, is the key of our whole position. The dioceses of St. Andrews, and Moray and Ross have, therefore, truly shadowed out the object of the movement of 1863. There can be no doubt, if each diocese carried out the principle they have enunciated, a good platform would be erected upon which the movement could proceed safely and surely. We freely confess, that if each diocese followed their example, a greater impetus would be given to our movement than any other event. Such dioceses as Edinburgh and Glasgow paying the paltry sums they do to their Bishops, is really a great discredit to our Church. There can be no doubt, upon the other hand, that Edinburgh has shown unselfishness that cannot be too highly praised. She has had ample means to endow herself over and over again, but her Church feeling, has, to a certain extent, prevailed over her better judgment; and she has given most munificently to the provinces. Hence, such dioceses as Aberdeen, Moray and Ross, Argyle, and Brechin have been mainly dependent upon Edinburgh.

But why raise the question; we are all now, at any rate, in the same boat. Edinburgh there can be no doubt has done nobly in the Church. Her spirit of self-sacrifice is the praise of all the Churches. For this we have, in a great measure, to thank Dean Ramsay, and the noble band who have always rallied around him, but we are no less obliged to St. Andrews, and Moray and Ross, for breaking ground as to the Bishop's question. It breaks up that miserable notion of seeking out a man in England, in order to make up for the parsimony of our Church—in order to save the pockets of the wealthy laity.

By all means have Englishmen, but act towards them like gentlemen. Don't insult them by saying you shall have a Bishopric, and get £127 a year. We cannot offer what you get in England or the colonies, for we have not had time to make up for the loss of an establishment; but we will give you something, at any rate, not unworthy of the Bishop of a voluntary body.

As a bench of Bishops, ours is quite equal to any bench in Europe, and we should like to see the men who have presented brighter examples —which is worth everything else—of princely self-sacrifice and noble self-denial. The movements of St. Andrews, and Moray and Ross, are signs of better days. The men cannot be separated from the movement; anxious as we naturally are to avoid discussing the lives of individuals in a public journal, the names of Eden and of Wordsworth are engraven on the pages of the history of our Church, and any comments of ours appear as so much tautology; but we should be wanting in our duty as journalists of the Scottish Church, did we not return our warmest thanks to the laymen of these two dioceses, for initiating a movement which, we trust, will permeate throughout our whole Church. The Bishoprics must be endowed, if our financial system is to be constructed upon any sure foundation, and the work must be done by the dioceses themselves. If they have any wish for the perpetuity of the dioceses, this is the only sure way of doing it.

A diocese, according to the theory of the Church of all ages, is in itself a Church perfect in all its parts. It has every right to act as such, and what more legitimate mode is there than providing an income for its Bishop—the father of the diocese. If a man will not give to that, what earthly right has he to call himself by even that modern name of an "Episcopalian." We are quite as much anxious for dioceses as for united action. We think that the two can be blended together—that there is no need of any collision—that they can co-operate without conflicting.

It is desirable that the unity of the Church should be preserved, whilst independent diocesan action is guaranteed. The Church Society, to our mind, exercised a wise discretion in appending the Bishopric move to their platform. It was clearly a defect in their system as a society—that they ignored the first principles of the Church. At any rate, the Bishops and Priests cannot be dissevered. They are a part of the same system, and the Church cannot thank St. Andrews, and Moray and Ross dioceses too much, for bringing prominently forward the claims of the Bishops. In the eyes of Christendom, the destitution of the Bishops is the scandal most deplored. It is a scandal that must be removed. Because noble-hearted Englishmen have thrown themselves into the breach, it does not follow this will continue. It may be all very

well as a beginning, but it cannot last, and it is not desirable it should last. If the Church is for ever to be "in forma pauperis," we trust Englishmen will not sacrifice themselves to no good purpose. The best way of testing the Church is the way St. Andrews, and Moray and Ross have done, and this is the surest way of testing whether our Church be merely a congregational concern, or whether she be practically a branch of the Catholic Church. If we are merely an aggregation of congregations nominally under a Bishop, the sooner we tumble over the better for all concerned: there is no use pretending to be a thing we are not. The munificence of St. Andrews, and Moray and Ross can be emulated by all the dioceses.

Brechin, which can raise £16,000 for the building of a single church, why can it not endow its bishopric? Aberdeen—the Church of the North—why is it the most backward of all the dioceses of the Church? Glasgow—why should it, with its enormous wealth, with its great capital of the West, pay its Bishop a sum fitted for an underclerk in one of her mercantile establishments. The time has gone by for shams of this kind. If Bishops are necessary, they must be paid, and with liberality. It is no matter whether Bishops are popular or not. If they are unpopular, the more reason Churchmen should support them. What will a man not do to support his father in his hour of distress and penury? Is it to be said the spiritual fathers are to be continued to be paid this miserable £127 a-year? Is this scandal to be perpetuated? St. Andrews and Moray and Ross have answered us with a goodly sum. Edinburgh has answered even more distinctly, by giving nearly two-thirds of what was given last year, to be distributed amongst the College of Bishops. As the organ of the Church in Scotland, we say, No! for it would be fatal to our movement. We believe 1865 will pronounce a verdict in our favour; but, whether it does or not, the agitation will be continued through the breadth and the length of Scotland, until £500 a-year is made up for each diocese, and the disgrace removed from the escutcheon of our Church, of the present beggarly sum being paid to our Bishops.

THE WORK BEFORE US.

THE work before us is, there can be no doubt, arduous and continuous; but it is, at any rate, not harder than it has been for the last eighteen years. Many difficulties which appeared then to be insurmountable have been overcome. A new generation has arisen much faster than the author of the "Scottish New Generation" ever

dreamt of. Difficulties there ever will be in the onward march of the Church; and they must be overcome. In the meantime, the Church is completely organised. Any Churches which have not committees are not much worth thinking of. They are the veriest "dry bones" in Christendom. Let them sleep, in the meantime, in their unhealthy dreamland. The Church is completely organised, and the movement must now take its own course. It is no longer a mere dream; it is a stern reality. It is no longer the wish of a few earnest minds in Edinburgh contending against great odds—amidst insult, ingratitude, defeat, and reviling, courageously fighting the battle of the Church. It is, on the contrary, a movement extending from Shetland to Kelso; and in every congregation, in the bosom of every family which recognises the authority of the Church in Scotland, as she has existed for these eighteen hundred years, is the battle being fought and won. The question before the Church is a very plain and simple one. It is intelligible to the meanest understanding—Whether it is the duty of the members of the Church, or not their duty, to provide a decent maintenance to the Bishops and Clergy. The question must be answered Yea or Nay. There is no evading it. We say there can be but one answer; and we say fearlessly, that those of our Church, whether they be bishops, priests, or laity, who do not aid in this cause, are in the Church under false pretences. They are traitors in the camp. Both as gentlemen and as Christians, they are bound to relinquish a position which is not honest or intelligible. The Church is fairly committed to the struggle. She cannot retire from it, even if she desired it. The *money must be got*, or we are disgraced in the eyes of Christendom.

There are many quarters from which assistance may reasonably be expected. Amongst other sources are Scotchmen abroad and in England. The canvass going on in Scotland promises well. Many are giving who have for years lived under a miserable "congregationalism." The district visiting is going on continuously and successfully, but we must get money from all who have been nurtured in the true faith—who have sworn allegiance to the Church in Scotland.

Non-subscribers already have lost these many blessings. It is a privilege to which they are entitled, and a privilege which they have a right to claim.

We pointed out, in our last number, the danger of the move-

ment degenerating into one of small sums, and the large donations falling off. We have every liking for the Voluntary principle, which we believe essential to the well-being of the Church; but we are also convinced that the Endowment principle as a foundation is equally essential. Even the large societies in England feel the evils of dependence upon subscriptions altogether; and we do trust we have heard the last of any attempt to encroach upon the capital of the Society. The Endowment of the Bishoprics we hold to be laying the foundation of a Christian Church. The Endowment of £100 a-year, we hold to be essential to the very existence of congregations. By in any way altering the scheme, you loosen the very foundations of the movement. We have lost quite enough, as has been shown in another column, in Argyleshire and the Highlands, without losing more ground elsewhere. These must be put upon the very platform of the movement, or else the movement loses its sense of security and consciousness of power.

In resorting to the diocesan principle alone, or each diocese providing for its own Bishop, we fall into the fatal course of localising the movement, of making a mere county or district affair of it. It is not so bad as Congregationalism, for it recognises the Episcopal system, but it is akin to it. We have had quite enough of the withering reign of Congregationalism, without reviving this localising. We have had quite enough of narrowness, of pettiness, of cliquism, without propagating it through the country. The movement must continue to be a movement of the whole Church, or it is no movement at all. Let gentlemen give their money in any way they like, but it must be through the movement. There is a large margin allowed as to the mode of apportionment. At any rate, let the movement have a fair trial. Of this much we are convinced, that if once the principle of unity is infringed upon—if once the movement be split up into some half-a-dozen movements in the different dioceses, the Church will most materially suffer; and will eventually be compelled, for her self-preservation, to fall back upon the united action of the whole body.

It can only be by acting as one that we can succeed in the present undertaking. Every church, as we say, has its committee —every congregation is split up into districts—every one has now the means of giving in proportion to his means, in any way he likes. Let all dissensions be forgotten. Let a minority be ruled by a majority. Let us all remember that the work on which we are

all engaged is a work of God, that we are fellow-labourers with Him. Let us raise our Church from the degradation and opprobrium under which she has so long laboured—of the richest communion in Christendom paying the smallest income to her clergy. Let us regard this movement as only preliminary to other movements on a bolder and larger scale.

The accounts of the movement on all sides are favourable. A brighter prospect is before our Church than there has been since the Revolution: the long night of persecution is being succeeded by a glorious dawn. The Church in Scotland is rising from her ruins. Let us be true to her. Let us show more confidence in her future. Faith can remove mountains. Cowardice only creates them. The work before us must be done, and we must do it. We must no longer have half measures and miserable compromises. Those who are craven must retire for a season.

The questions of Foreign Missions, of our relations to the Eastern Church, must sooner or later be grappled with. The longer we postpone the consideration of them, the greater will be the difficulty in dealing with them; but the money question is still the question paramount to all others. It must be settled. Every effort must be strained to bring about its settlement. Every man, woman, and child must be polled upon it. There must be no pause in the agitation until we get the money. Large mines have yet to be explored; and they can only be excavated by unceasing labour and unwearied toil. Many now cold and half-hearted will become warm and cordial; many now indifferent and sceptical will become pillars of the Church. It is the work of God, and neither men nor devils can put it down.

HUGH SCOTT, of Gala.

THE WANT OF CLERGY.

THE report of the Additional Curates' Society, will, we doubt not, be read with great interest. It is melancholy to think that we in Scotland are not singular in spiritual destitution. The startling statement of the Archbishop of Canterbury, that curates are fewer than they were thirty years ago, while there has been an increased demand, is an alarming prospect for the Church in England. This is a lamentable want for the colonial Churches. Whence does all this arise?

Mr. Beresford Hope, we believe, furnishes the true answer—*the badness of the pay*. It is not doubt as to inspiration of Scripture—it is not grievous tests to be taken at the Universities—it is starvation that is before them. We entirely disagree with the Bishop of Oxford, that the time has gone bye for endowments! No Church should be better fitted to provide endowments than the Church in England. The neglect of the curates is indeed a great scandal upon her. In London, in especial, the whole state of the clergy is disgraceful to any Church in Christendom. It is all nonsense, that because the life of a clergyman should be one of self-denial, he should therefore be badly paid.

No father of a family, unless he has lost his reason, would educate his son to starve. No son is mad enough, when he has the offer of a good civil or mercantile appointment, to live upon "forty pounds," in an alley in London. There may be, indeed, extra-devotional exceptions which are worthy of all honour, but this is not "business." It says very little for the "life" of a Church when Bishops are receiving their £7000 and £8000 a year, and curates are vegetating on sums that would not be taken by butlers in the houses of the great.

With so much wealth as is contained in the Church of England, ample endowments ought to be provided without any serious difficulty. If a Church on the whole well endowed, containing the great bulk of the higher and middle class, cannot pay some 4000 curates well, what Church, we should like to know, can? The remark which the Bishop of Oxford made was, we believe, very true, that the reason why the Additional Curates' Society was not more successful, was that it was not a party gathering—it had not raised a good "party shout." We trust, however, the Church of England will show herself more alive to her duties as a branch of the Church of Christ, otherwise she will fall from her high estate in forgetting those who have one of the first claims upon her.

It is not those who are most in her councils, distinguished for their talents, and illustrious for their rank, who are her real strength. The Church is ever the home of the lowly and despised. The curates are those who chiefly look after the fold of Christ. Their avocations more closely resemble the life of their Master. The mitre is worthy of all honour, though it would be none the worse, to our mind, of less alliance with the world. The Deans, arrayed in all the pomp of cathedrals, would be none the worse of a little more of the work of the starving curate. We say this with no ill-will to our rich Sister. Bystanders often see things that do not occur to those taking their parts in this world's drama. We trust that no such details as those furnished by the Additional Curates' Society, will any longer stain the pages of the history of the Church of England. England, as the representative of

free institutions, and of commercial enterprise, is strong because she has a Free Church. Any injury done to her Church strikes at the heart of the nation. The moment she ceases to propagate her pure gospel wherever her tongue is spoken—the moment she fails in finding missionaries to propagate the gospel, because out of her abundance she cannot pay them, her rich mitres, her cathedral pomp, her beautiful churches are testimonies against her.

The Church of England has prided herself very justly in sending to her altars the noblest of the land, and this, combined with her sturdy middle class, has been the class which has educated the religious mind of England. She has also numbered, within her long line of Bishops and Priests, poor men who have raised themselves to the highest positions in the Church. Let her not lose this great vantage ground. The priesthood, hitherto supported by the munificence of our ancestors, have begun to be in want. In times of revolution the Church has been plundered of her patrimony. The opportunity is before her of replacing what has been lost upon her altars, of retaining her hold upon the class who hitherto have been the religious teachers of England. Let not this opportunity be lost. It may never return. Irrespectively entirely of the curacies, many rectories and vicarages have endowments only in name. Let England act with her usual liberality; and her Church will not merely retain what she has, but regain what she has lost.

THE MEETINGS OF THE PRESBYTERIAN GENERAL ASSEMBLIES.

THE debates in the late assemblies of the Presbyterian bodies will be read with more than usual interest by churchmen in Scotland. The attitude of the Free Kirk is, we believe, very fairly represented by Dr. Begg. We have nothing to complain of, for as already explained in "Scottish Nationality," his position is perfectly intelligible. We cannot but deplore such sentiments, but still they are the principles of the "Solemn League and Covenant." There can be no compromise between us. The speech of the Earl of Dalhousie is quite in the same tone. Upon the part of the Church in Scotland, we in no way reciprocate these unfriendly feelings. We fully believe that by love, perseverance, and God's grace, we shall disarm our legitimate opponents. We do not believe that so much earnestness, self-denial, and genuine Christian zeal as the Free Kirk has shown, are designed for no purpose. Upon the contrary, we believe, that when directed by the Church, they will be fruitful in good works and to the glory of God. They have set the

members of our Church a good example in acts of charity and munificence. The address of Dr. Begg is undoubtedly one of great importance. It is quite in character and harmony with Presbytery, and is a striking proof of the expiring power of Presbytery. The proceedings in the Assembly of the Establishment are more important still.

From the speeches of Principal Tulloch, and Dr. Norman M'Leod, it appears very clear that the issue raised between us and them is very different from that raised in 1638. It is no longer the question of liturgies or of forms of prayer. Jeanie Geddes would be quite out of date now, and she would find herself, without any admirers, in the police office. The question between us is quite as wide as ever it was, but still it is a matter of great importance, that the field of battle should be changed. It is satisfactory to know that the convulsion of 1638 was raised upon a wrong issue, and that it would have been much wiser had they conformed to the rule of the Catholic Church.

But we are not anxious to exult over the fallen. We never expected that the Scottish mind would long be ruled by a narrow creed. Scotland which has acquired such distinction in science, philosophy, history, and medicine, we never believed would continue to be shut out from the Catholic Church. Her separation from the Catholic Church was raised upon far too narrow an issue. Why should she be the only Church in Christendom without an organ or instrumental music? Why should her churches be barns, and her clergy too often the lowest of the people? Why should the most intellectual people in the world have the narrowest and most non-intellectual Creed? Why should drunkenness and immorality be more prevalent here than elsewhere?

The answer is very simple, that the Creed is not in harmony with, and has not any hold upon the country. Principal Tulloch feels the isolation. The large-hearted mind of Dr. M'Leod rebels against the sectarianism upon matters quite as unimportant as those raised by the Quakers. Why, says he truly, should a question about an organ be a matter of two days debate?

Principal Tulloch raises the still more important question of the independence of kirk-sessions. Why should a congregation be under the tyrannous rule of a Presbytery, a Synod, or an Assembly? No greater despots can be found than these Assemblies. Many an ecclesiastical Robespierre can be found in such courts, whose fanatical zeal renders them all the more dangerous, because they are sincere. Their sincerity nerves them to the most cruel acts.

It is quite clear that matters cannot rest where they are. A great awakening has begun in the Scottish mind, and Presbytery is out of date. We quite agree with the Presbyterian leaders, that the question between us and Presbytery is no mere question of ceremonials, but still

straws show how the wind blows. The question raised is much wider. Independently of doctrinal matters, the question is whether Presbytery, on her anathema aginst Episcopacy, has not separated herself from the Catholic Church.

As a matter of politics, we object far more to her republican form of Church government, than we do to her want of ceremonials. We look upon the levelling character of her creed, borne out both in her ceremonial and her government—on the notion of reducing every theory to a dead level—as subversive of all the principles of the Bible. Her stern Calvinistic Creed has demoralised our public mind, and has prevented that freedom of thought and liberty of discussion, for which Principal Tulloch and Dr. M'Leod are making such a desperate stand. It remains to be proved, whether a congregation *dare* have an organ—whether an individual minister *dare* differ from a Presbytery.

Whatever be the immediate issue, certain it is, Scotland will not stand this much longer. The infallibility of Melville and the "Fathers of the Church" is beginning to be doubted. Why should they be more infallible than John Knox, who was not opposed to Bishops and a liturgy? What object has Scotland in continuing her attitude of isolation? Why should she differ from the rest of Christendom? Why should there be a continual appeal to the ignorance of the people? Why should she hold as infallible a Confession of Faith which no one believes in? Why should she profess a Creed that nine-tenths of her members repudiate? All this is not intelligible to the country or to Christendom. There must be some Creed to be believed, and why should the Confession of Faith be better than the Apostolic or the Nicene Creed? We have had difficulty enough in framing our 39 articles, as acts of our Church. Why not fall back upon the Ancient Faith, and the Ancient Creeds, which every one understands, than manufacture new Creeds which no one agrees in or comprehends. It dissevers Christendom without any just cause.

But we are not disposed to be critical. The upheaving of the National mind has begun. The Creed of 1592 is showing signs of breaking up. The Genevan importation is no indigenous plant. It has a very modern and equivocal history, associated with great national disasters and national subserviency. There is little to mourn over in its speedy decline, but whatever happens, it may be assured of our warm sympathy and anxious solicitude. Its future wanderings and gropings after the truth are matter of historical and national interest, and will be duly chronicled in our columns. Whether the Creed be developed in the vigorous rhetoric of a Begg or in the prophetic and philosophic sentences of a Tulloch, we trust the people of Scotland will watch anxiously the issues raised. We are anxious there

should be the fullest discussion, and the fullest analysis. The further the whole question is sifted the more it will be discovered that the Catholic Church furnishes the only true haven of rest. Controversy may rage to the end of time, but she is the only rock to build upon—the only corporation which has held the same Creeds, the same standards, and used the same prayers for these eighteen centuries. The shrewd intellect of the people of Scotland will discern in Presbytery the elements of confusion and division—a levelling democracy—a harsh dogmatic teaching. We may admire its heroic struggle with the Stuarts, and we may even sympathise with its victory over them, but this no less convinces us of the non-scriptural character of its teaching and the demoralising influence it has exercised over the National mind. Crushing all independence of thought, wielding a democratic tyranny, representative of a narrow and repulsive dogma, there is little to mourn over it in its ruins. Presenting all the worst features and all the intolerance of Popery, it is devoid of all its love of the beautiful. It is one of the many proofs of the danger of leaving the old paths—diverging from the appointed course of the Catholic Church. No human inventions can outlast their allotted period. The Church and the Church alone is the pillar and ground of the truth.

THE GAELIC MOVEMENT.

We return with pleasure to this interesting subject, believing, as we sincerely do, that there is a wide and important scope for the Church's mission in those Highland districts of our native land. If our beloved Church, with her "evangelical truth and apostolic order," is to fulfil her sacred mission to Scotland—this part of the Lord's vineyard should no longer be neglected. The rulers of the Church should take the matter into their immediate and serious consideration. At the sametime, we do not hesitate to say, if this good work is to be carried on successfully, it must be done by a band of pious, self-denying, indigenous clergy, who shall have thorough knowledge of the Gaelic language. Without possessing such knowledge, the movement, we affirm, will prove, in every instance, an utter failure.

Highlanders, we well know, are inclined to be religious. But to make religion efficacious or even intelligible to them, it must be set before them in a known tongue, which can only be done in their native and Gaelic language. Our maxim is, therefore—Gaelic-speaking clergy for the Highlands and Islands of Scotland.

THE PAUCITY OF GAELIC-SPEAKING MINISTERS.

In saying a few words on this part of the subject, we would for the present confine our remarks to the Diocese of Argyll, and, as we began our tour of inquiry at the north-east part of it, we shall now, in like manner, place before our readers, in the same order, the result of that inquiry.

FORT-WILLIAM.—In this village there is a Gaelic-speaking congregation belonging to our Church. The Pastor, we have no doubt, is a good, pious, zealous clergyman, as all pastors should be. But the pastor is an English gentleman, and, of course, unable either to speak or preach to the Gaelic people in their native tongue. The consequence is, that this old Gaelic congregation is scattered like sheep without a shepherd. Some of them go to the Free Church, many of them to the Establishment, and few of them, indeed, attend the Church of their forefathers. And why? Because they will not hear there, as in former days, the Word of God read or preached in their native language. Good reader—

> "Perhaps you think the poor might have their part;
> Bond damns the poor, and hates them from his heart:
> The grave Sir Gilbert holds up for a rule,
> That every man in want is knave or fool:
> 'God cannot love,' says Blunt, with tearless eyes,
> The wretch he starves—and piously denies.
> But the good Bishop, with a meeker air,
> Admits, and leaves them Providence's care."

BALLACHULISH.—Here we saw a large and an interesting Gaelic congregation, numbering at the present day nearly a thousand Highlanders amongst its members. Here we saw on the altar the same Communion-cup, which the Church at Ballachulish possessed when it was by the law of the land the Established Church of that district. Here we saw the same pulpit in which Bishop Macfarlane preached in the thrilling accents, and with much satisfaction to the inhabitants, in their native language. But, even here, we must confess, we were far from being satisfied with Church matters. The Clergyman of this Incumbency was the only resident pastor or minister of any denomination in all this district, which comprises nearly 2000 souls. In addition to this, he has to attend to another congregation at North Ballachulish on the other side of the Loch, and to superintend two or three schools besides. It would, therefore, require two clergymen instead of one to do justice to the Church in this interesting locality.

DUROR, PORTNACROISH, AND GLENCREERAN.—These three old Gaelic charges are at present conjoined into one incumbency. Duror, where the incumbent resides, is seven miles from Portnacroish and sixteen

from Glencreran. Our readers can imagine better than we can describe, what a pedestrian feat it is, to travel sixteen or seventeen miles on a Highland road on a Sunday morning before commencing the Service for the day. When the clergyman of this triple charge officiates at Glencreran, he cannot do duty the same day either at Duror or Portnacroish. So again, when at Duror, he cannot, the same day, do duty at Glencreran. The habitual practice is, to give a Sunday about to each place, and thus the incumbent gets over his three united charges once in three weeks. This state of matters must be very unsatisfactory to people and to priest. It must likewise be detrimental to the interests of the Church in that quarter. It would then require three clergymen to do justice to the Church there, and to work that extensive district properly.

KINLOCHMOIDART.—It is expected that the pastor of this place will, in addition to his own charge, officiate at Strontian, and also in the Island of Mull. The former place is twenty-one miles from Kinlochmoidart, and whenever he will have to do duty in the latter place, it is, at least, equidistant from him, besides crossing an arm of the sea. So this district, wild and wide apart, would also take three clergymen to work it properly, instead of one, as at present.

COILLABOL, NEAR EASDALE.—Here we found a body of Gaelic Churchmen without a church or pastor—without a school or teacher. There they are. We question them as to how they employed the Sundays? The curt reply was, we generally read our Prayer Books. Our next query was—How, or in what way did you keep Easter-day? The answer given—"One of us reads the Special Service for that great day, others joining, as far as they were able, in the said Service."

This devoted band of Gaelic Churchmen, together with their children, will be, in course of time, lost to the Church of their forefathers, unless immediate steps are taken to supply them with the means of grace. Other places in the Diocese might be mentioned, if time and circumstances would permit it. But even from what has been said here, it is evident to any one, who views the matter impartially, that the very existence of our Church in the Highlands depends, under Providence, upon increasing the number of our Gaelic-speaking clergy.

THE SCOTTISH CLERGY LIST IN 1792 AND IN 1864.

ONE of the most practical ways of realising the difference between the state of our Church at the present day, and its condition at the end of last century, is to compare the lists of its clergy. The penal laws with which the government of the second Hanoverian sovereign had visited the political offences of our forefathers were repealed in the year 1792, with the full approbation of the good King George the Third. In the almanacks of the same year we find for the first time—so far as we are aware—a List of our clergy. The one we use is that in the Aberdeen Almanack, and we propose to compare it with the List in the Report of the Scottish Episcopal Church Society for the year 1864, being the year in which the last relic of the persecuting statutes was taken away.

The List in the Aberdeen Almanack of 1792 is not printed, as it now is in our Almanacks, beside the List of the ministers of the Established Church. It is almost the last entry in the volume, but it cannot be said to be in a bad position, for it immediately follows the names of the sovereign princes of Europe. The Clergy are arranged under the six dioceses which then existed—Edinburgh, Dunblane and Fife, Dunkeld, Brechin, Aberdeen, and Moray and Ross. The dioceses of Dunblane and Fife, and Dunkeld, were vacant. The Bishops of the other dioceses were severally in the order given, Bishops Abernethy Drummond, Strachan, Skinner, and Macfarlane. The first of these is styled the "Right Reverend William Abernethy Drummond, in Edinburgh, Bishop;" and the others are described in the same manner. There is no notice of the office of Primus, then held by the Bishop of Aberdeen; nor are the Deans of the dioceses mentioned.

In the diocese of Edinburgh there were seven clergy—four in Edinburgh, one at Leith, one at Stirling, and one at Glasgow. In the diocese of Dunblane and Fife there were four clergy—one at Muthil, one at Alloa, one at St. Andrews, and one at Pittenweem. In the diocese of Dunkeld there were six clergy—one at Forfar, two at Kirriemuir, one at Meigle, one at Perth, and one at Strathtay. In the diocese of Brechin there were nine clergy—one at Arbroath, one at Brechin, one at Montrose, one at Laurencekirk, one at Lochlee, one at Redmire, one at Drumlithie, one at Stonehaven, and one at Muchalls. In the Diocese of Aberdeen, then by

far the most influential of the Scottish dioceses, there were sixteen clergy, one at each of the following places—Aberdeen, Old Meldrum, Ellon, Cruden, Peterhead, Longside, Lonmay, Fraserburgh, Fyvie, Turriff, Cuminestown, Banff, Arradoul, Forgue, Meiklefolla, and Blairdaff. In the diocese of Moray and Ross there were six clergy —one at Inverness, one at Elgin, one at Keith, one at Huntly, one at Ord, and one at Appin. All these places still exist as Incumbencies of the Scottish Church, except Redmire and Blairdaff.

In the Clergy List for 1864, there are seven dioceses—Moray Ross and Caithness, Edinburgh, Argyll and the Isles, Brechin, St. Andrews Dunkeld and Dunblane, Aberdeen and Orkney, and Glasgow and Galloway. Each diocese has a Bishop, and Edinburgh also a Coadjutor Bishop. The Bishop of Moray Ross and Caithness is Primus, and there is a Dean in each diocese.

In the diocese of Moray Ross and Caithness there are twelve clergy; in the diocese of Edinburgh, thirty; in the diocese of Argyll and the Isles, twelve; in the diocese of Brechin, nineteen; in the diocese of St. Andrews Dunkeld and Dunblane, twenty-one; in the diocese of Aberdeen and Orkney, thirty; and in the diocese of Glasgow and Galloway, thirty-three; exclusive of the Deans, and of the Warden and clergy at Trinity College, Glenalmond. The increase between the two dates is considerable in all the dioceses, but the most remarkable is in the diocese of Glasgow and Galloway, in the whole of which there was only one clergyman in 1792.

There are, indeed, many reasons why we should be thankful and of good courage, and among the chief of these is the addition to the number of our clergy—utterly insufficient as it still is to meet the wants of our own people, not to speak of imparting the full graces of the Christian ministry and sacraments to those who do not possess them. In connection with this subject should be kept in view what has been done for the building of churches, parsonages, and schools. In 1792 the chapels—as our churches were then styled—were, without an exception, destitute of a proper ecclesiastical character; and we do not know that there was a single parsonage or school connected with our communion.

Something, however, must be said on the other side. The names of the Bishops of 1792 have been mentioned, and their successors of the present day would be the first to disclaim any title to superiority. Among the scanty scattered clergy of the earlier time were George Gleig, David Low, Jonathan Watson, Patrick Torry,

John Skinner, the ecclesiastical historian, John Skinner, author of the "Annals of Scottish Episcopacy," and of the Treatise on the Scottish Communion Office, and Alexander Jolly. Keeping in view our increased numbers, can we show such a list now?

THE COURT OF APPEAL OF THE CHURCH IN ENGLAND.

THE debate in Convocation, upon the present Court of Appeal upon ecclesiastical questions, will be read by our readers with great interest. Our proximity to England naturally imparts a great influence to all the movements that take place there, and recent decisions have been, there can be no doubt, a great blow to all those portions of the Catholic Church connected more immediately with the Anglican Communion. The speech of the Lord Chancellor of England has not in any way improved matters. That the Church of England is rivetted by the bonds of the State there can be no doubt; and it required not the Chancellor to announce the fact in a tone of ribald jest. There can be no doubt also, that the Court of Appeal is one of the most vulnerable parts of the State connection. The question is what remedy to provide. According to Archdeacon Randall, there are "two courses"—1st, that of having only ecclesiastics for judges; 2d, making them a legal and non-clerical Court.

We incline very strongly to the latter course. It appears to us that the lay judicial mind is essential to any ecclesiastical court. During the period of the Roman ascendancy, the laity were practically deprived of all the Church rights. The records of the early Church always associate the laity with all the movements of the Church; and it was only to aggrandise the authority of the Roman pontiff, that the laity were progressively shut out from all vote in Church affairs.

In the matter of the Church in Scotland we give way out of respect for the authority of our spiritual Fathers and our admiration for the recent legislation. Whilst fully conscious of the great need of reform in the Church of England as to her Court of Appeal, we are convinced that a great reform is needed likewise in our Court of Appeal in Scotland; that the laity should have a full representation in that Court; and that laity conversant with ecclesiastical and common law should form an important element in it.

If England has sustained injury by a Court of Appeal, representative too much of a Court of Common Law, she has also derived great benefit in many cases. That liberty of thought for which the Church of England has ever been distinguished, has been very much

attributable to the lay element interfering in the part of ecclesiastical discussion, and preventing a minority being trampled upon by a majority. All the divisions in the Church in early times were very much traceable to a class legislation and class preponderance. We fully grant that the clerical element should form the leading element in the Court, but there should be the salutary check of those more accustomed to deal with great questions, and less influenced by party bias.

The Appeal to Rome we are free to confess was, at the time, a great check upon local injustice and local intolerance. The rule of local "cliques" is always the most intolerable of oppressions from its narrowness and its personality.

But apart from this, there can be no doubt that things in England cannot remain as they are. To say that men are to remain as teachers in the universities of the Church and rectors of parishes, while they deny the inspiration of parts of Scripture, and repudiate the leading doctrines of the Catholic Church, is a state of matters, the mere statement of which proves its absurdity and anomaly. The Church in England must have her Court of Appeal; and it must be no class Court. It must fully represent the Church in her broad and Catholic aspect. Her decisions must be in conformity to the canons of the Catholic Church. The laity must form a part in all the affairs of the Church, whether in a legislative or judicial capacity, or else the Court will not be a fair representation of the Church. Until the public mind is more matured upon this weighty matter, it will be better to postpone all legislation.

In one respect we hold the Churches in the colonies have derived, on the whole, benefit from recent decisions. It appears to us they can no longer be regarded as appendages to their mother Church. They can no longer be borne down by the withering power of state interference. As free voluntary bodies, whilst retaining all filial respect for their Holy Mother, they will be able to do their work more completely. As standing upon their own basis, they will be better able to gather around them the affections of the colonists. As indigenous Churches they will make larger strides, and take a bolder line.

The Bishop of New Zealand said truly, that the withdrawal of the Government grant to him as Bishop was the most fortunate step for the New Zealand Church that ever occurred. The money was made up to him within a few weeks by the Church itself. Now that the Court of Appeal has cut the cable between the Law and the Churches in the colonies, a long range of prosperity is before them, if they do their work like Christians and like men.

We are fully alive to the advantages of a state connection, if it can be arranged upon fair and honourable terms, but in the present

political state of the colonies, this does not appear practicable. It will therefore be far preferable that the Church remain free and independent.

THE ROMAN MOVEMENT IN ENGLAND.

WE cannot close our eyes to the importance of the appointment of Dr. Manning to the so-called Archi-Episcopal See of Westminster, as a proof of the untiring hostility of the Church of Rome to our English Sister. Ever since the Anglican Church burst the bonds of Roman tyranny, she has been the most prominent and formidable opponent of her former ally. Anglican theology has ever been anti-Roman, and the most formidable polemics Rome has had to deal with have undoubtedly been members of the Anglican Church.

It is to be hoped this last appointment will open the eyes of all those who imagine that Rome has in one tittle abandoned her arrogant pretensions, or suspended her aggression.

In selecting Dr. Manning, the Bishop of Rome has doubtless been wise in his generation. No one knows better than he the English temperament, and the weakness and strength of the English Church. No one will make more of the advantages in his power. No one will do the Church of England more harm if he can. It is well, at any rate, we should have fair warning. So far as we in Scotland are concerned, it can only affect us indirectly. Romanism has never found any footing amongst us, the principal converts coming from the Presbyterian bodies. Those who have left the Church in Scotland were more properly members of the English Church. Still we cannot disguise from ourselves that Scotland furnishes a wide field for Roman missions. The endless and childish divisions which prevail among us, the ignorance of all the leading principles of the Catholic Church, the singular sympathy and agreement between Presbytery and Popery, the passion of Scotchmen for a dogma, are all dangers to the nation of which Rome, has she any opportunity, will not be slow to avail herself. The Church in Scotland is the only opponent Rome is really afraid of. Hence the necessity of good works, of untiring zeal, of educating the public mind. We see the deadly struggle going on in Ireland. We cannot be altogether indifferent about ourselves.

This all goes to prove the necessity of union between all the branches of the Catholic Church to resist this determined oppressor, who tramples upon the rights of conscience, and violates the canons of the Catholic Church.

The providing a suitable maintenance for the Bishops and the

Clergy is undoubtedly the first point to be gained. Until this be done, our whole position in Christendom is affected. It is contrary to all common sense, to expect that the people of Scotland can recognize us as the National Church, or that Catholic Christendom can much respect us so long as these first duties are left undone. Christendom only knows us as the richest branch of the Catholic Church which has no missions, and pays its Bishops and Clergy the worst. It is vain explaining the causes or making excuses. The causes and the excuses in such cases make the matter all the worse.

What greater handle can be against us than the present state of our finance?

This is, forsooth, they will tell us, the old Church in Scotland. "A tree is known by its fruits." A Church which does nothing to propagate the gospel in foreign parts; a Church which, by its seat rents, in many cases excludes the poor; a Church which tries to give as little as it can to God, and that "grudgingly"—all this in the hands of a Dr. Manning will doubtless be a strong argument against us. We trust, however, the dawn has burst upon us; that we have seen the worst; that our Church will be no longer the mouldering mass of dry bones of the last half century; that she will be a "living body." There may be much to discourage, but there is more to cheer. The awakening may be slow and gradual, but it is no less certain and real. If we will only persevere and be united—not, indeed, bound under a dead uniformity, not chained down by an iron rule, but agreeing to differ, and co-operating upon a common platform—we need fear no opposition or no opponents. But if we return to our fatal sleep; if we rest upon our oars, though it be for a moment; if we neglect our opportunity, it may not return in a century.

The upheaving of the public mind in Scotland, the decided reaction which has set in against Presbytery, the practical repudiation of the Calvinistic dogma, all are signs that the harvest is approaching. The contest lies between us and Rome. Presbytery is dying out; and the question fairly before the people of Scotland is, Shall we return to Roman bondage, having cast off the Presbyterian rule, or shall we welcome the ancient Church which first gave Christianity to Scotland, and which retained her independence of Rome longer than any other Church in Christendom.

That Church is rising from her ruins, whether it be the will of God her resuscitation shall be in a few years, or after a further lengthened struggle. Certain it is, it is our duty to aid in the work. The ancient cathedrals speak to us from the tomb; the memories of our confessors and martyrs all tell us to go onward. A bright future is before us, if we will only follow in their footsteps. Providence only helps those who help themselves.

The trimming, the cowardice, the compromise, the fear of the public voice of the last quarter of a century could carry with it no blessing. We entered upon a new era. A new generation are occupying the ground; and Scotland will be ours if we prove ourselves worthy of holding her—if we cease to be a few quiet English chapels, afraid of ourselves and of all about us, and if we claim to be, as, if we do not claim we have no business to be there at all, the old Church in Scotland, full of glorious memories—the ancient Church of the land.

THE COMING ELECTIONS.

IT is in every way expedient that churchmen should have their attention directed to the coming elections, and should throw in the weight of their influence in behalf of candidates friendly to the cause of the Church.

No greater mistake can there be than the Church associating herself with any political party. We have plenty of cases of "put not your trust in princes." Political parties are willing enough to make a handle of the Church so long as it suits their tactics, and are quite as willing to throw her over at the first breath of unpopularity. It is more with individuals that she has to deal, and as such the Church in Scotland, as possessing the great landed interest, holds more power, if she knew how to wield it, than any other body in the country. If she would but act as *one*, many of the present candidates bitterly opposed to her might be put to the bottom of the poll without much difficulty.

We hope that Mr. Black's services towards the Church will not be forgotten. In no way associated with our communion, his love of fair play induced him to take a very bold and active part in removing that last ray of intolerance—the Disabilities. We trust that all churchmen—no matter what their politics—will record their votes for him, and use every legitimate influence to render his seat secure. Associated with all the great reforms and triumphs over intolerance and bigotry in Scotland, we bid him our heartiest success.

The election of Lord Dalkeith and Lord Henry Scott must stand paramount in the affections of true churchmen. We trust no churchman will be so far forgetful of his duties as not to use every effort to return them to Parliament. Mr. Boyle will, we hope, also receive the support of the members of that Church he has loved and served so well.

There are many others to whom we might refer, whose merits we might discuss. We are rejoiced to say there are few against whom we

can take serious exception. Mr. Kinnaird, the member for Perth, we trust, will ere long accept the Chiltern Hundreds.

The existence of such an Act as the Disabilities only a year ago is a warning to us how necessary it is we should be careful whom we return to Parliament, and considering the powerful character of the influence we exercise, none are better able, numbering, as we do, within us the leading members of the Conservative and Liberal parties, to return such men as will not take an aggressive line against us or endanger the real interests of the country.

SCOTSMEN IN ENGLAND.

We have ever deprecated any appeal to England, for money. We have always held that we have more than enough in Scotland to maintain ourselves, and to do something else, but we also hold that Scotsmen in all lands are bound to rally round their fatherland.

There are many Scotsmen who reside in England who have large properties in England, and these men are bound to contribute of their abundance.

The claims of the Church in the country in which they reside are of course important, but the claims of the country of their birth are greater. We gladly learn that many are complaining that they have not been sufficiently acquainted with the wants of the Church, and have so hastened to give.

Mr. Flemyng has prepared a suitable address to Scotsmen in foreign lands, which we feel assured will meet with a hearty response.

We trust, however, that there is a clear understanding that there is no appeal to England. The Church in England has many claims upon her, and possessing, as we do, relatively more wealth than she has, we cannot too severely censure the policy of bygone days of begging in England as discreditable to us as a branch of the Church of Christ.

Any such appeals will, we trust, be understood to be entirely unrecognised by our Church and her authorities. Whilst anxious to co-operate with the Church in England upon all questions affecting Catholic Christendom, we do so as an individual branch of the Catholic Church. In the case, however, of Scotsmen in the south we trust they will not fail in their allegiance to their spiritual mother.

THE GREEK CHURCH.

A MEETING was lately held in the Hanover Square rooms, under the presidency of the Bishop of Oxford, relative to a mission started in Servia, by two young ladies, one of them a member of the Scottish Church.

We attach great value to the mission. It may be one of small things, but this, to our mind, rather adds to its importance. The intercommunion between the East and West is much more likely to be promoted by these small events than by prolonged conferences and learned discussions. The boldness, the practical character, and the unostentatiousness of the attempt commend it to the interest of all churchmen. The negotiations, so far as they have gone, have as yet produced no practical results, simply from their indefiniteness, and the want of intercourse between the nations concerned. The causes of the separation have been forgotten in their antiquity. It is remarkable that the Greek Church has been ever the one that has been unaggressive. Whilst our English Sister has made an unwarrantable aggression in the case of the Jerusalem Bishopric, the Greek Church has ever shown herself willing to negotiate and to renew friendly intercourse.

The great differences between us and the East are not matters of doctrine, but of ritual. Our English Sister asserts to herself practically an infallibility upon this matter. She leaves matters of doctrine very much open questions, but the Book of Common Prayer, she regards as a *sine qua non* to all inter-communion. That such a state of things is at once irrational and anti-catholic must be evident, even to that Church herself. The question of ritual is in reality a very minor question. However startling it may be to English ears, it might be abolished to morrow, and the Church of England would be as pure a Church as ever. We should deplore, indeed, such an event as both inexpedient and unnecessary, but to say that every Church, to be in full communion with the Church of England, must necessarily adopt the Book of Common Prayer, is going further than Rome in her arrogance and anti-catholicity. It is in direct contradiction to the 39 Articles, and is opposed to the whole traditions of the Catholic Church. Then it is to be remembered that though it may be very convenient to us Westerns to forget the causes of the separation between us and the East, they are not forgotten by the Eastern Church herself. It was *we* who separated from her, not *she* from us; and she divided from us upon a very clear issue—the usurpation of the Pope and the worship of images. This renders it, then, the more meritorious, that she is willing to arrange inter-communion with us.

In the negotiations which were carried on between the Scottish

and Greek Churches in the beginning of the 18th century, the want of difference of doctrine was admitted upon both sides, but a very important concession has within this century been made, by which, owing to the unceasing exertions of the Rev. George Williams, the Scriptures have been published in the vulgar tongue, and we therefore know of no serious difficulty in bringing about an inter-communion upon clear and definite principles.

Such an undertaking, then, as that of the two young ladies referred to, opens the most important question which can affect Christendom. The Church of Servia requires all the friendly offices we can render, and our showing a friendly desire to support her amidst her various trials and difficulties could not but be acceptable to the Church of the East. The Czar of Russia has hitherto made use of the Eastern Church as a political engine—as a means of increasing his territory, and enabling him to intermeddle in European politics. It is high time, then, that Christianity should have the support of Christendom upon its own account and its own merits. It is high time that the Scottish and Anglican branches of the Church Catholic should demonstrate their catholicity as in primitive times—when Christianity should assert her own, not sectionally or in detail, but through that channel which has been recognised in all times—The Church, "The pillar and ground of the truth."

Political support has never done the Church much good. Even in those cases when the assistance has been apparently the most practical in the case of an Establishment—there ever has been a bitterness in the draught. The Church and the world can never amalgamate or agree upon any compromise.

We find it at present in the case of the Church in England, in which it has been clearly demonstrated that she has no power in defining her doctrines, or expelling those from amongst her who call in question the inspiration of Scripture. So long as the Church of the East is a mere political tool in the hands of a great Empire, so long must her whole position as a Church of Christ be implicated. She must stand as a free Church upon her own account, and must fit into no political scheme. It is because of this, that she, for centuries, has drank the bitter dregs of political servitude. Persecuted, oppressed, corrupted in her ritual, she is still the same Church to which St. Chrysostom presented so noble an example of martyrdom. Her history is the most venerable of any in the Christian world. It was there that the early councils assembled to deliberate upon the weal of the Catholic world. It was there that the martyrdoms were enacted which were the "seed of the Church," of all times. The faith remains intact. The apostolical succession is the same. The Scriptures are there unmuti-

lated and read by all. If there be ignorance, it is our duty to remove it. If there be political servitude, it is our privilege as free men to mitigate it.

We are called upon to intermeddle in no political intrigues. We are asked simply to contribute to a scheme for the education of the people. It has the approval of the Government. It has the sanction of the Church. Men may use, indeed, that old worn out argument, we have enough to do at home before we go abroad. It is, however, a well known axiom in the religious world, that the more we do abroad, the more we do at home. Why have we Scottish Churchmen been faithless in this respect? It is when we think only of ourselves that we get callous to the affairs of Catholic Christendom. It is only when we forget our duties to the great family of Christ, that we also forget our duty at home. It is because the Church in Scotland has been an exclusive sect—composed of the "respectable" classes. It is because she has been an appendage of the drawing room, and has hung about the halls of the great. It is because she has been what is called the Scottish Episcopal Church—no part of the nation—supposed to be a mongrel importation from England. It is because she has not taken her part in the Catholic world. Her worldly policy has rebounded upon her. A new spirit we believe to be now abroad within her, and in renewing inter-communion with her mother Church —the Church of the East—she is returning to the "good old paths." In holding out the right hand of fellowship to despised and crushed Servia, we are simply doing our duty as Christians. Great are the difficulties in our way. Long will be most probably the night of persecution, but that is nothing to us. The work must be done; and we must do it. We work not for time, but for eternity; to emancipate Servia from Turkish tyranny, not by the sword, but by the enlightenment of education; to raise the Christians of Turkey in Europe from the degradation to which they have all been doomed; to renew our intercourse with the Catholic world, upon the old platform of the Catholic Church; to emancipate ourselves from Western traditions, and from the narrowing prejudices of a dead age. Such is the mission of our Church; and the humble, unostentatious, self-sacrificing undertaking of the two ladies referred to is worthy of all honour, and the progress of the undertaking will be duly chronicled in the columns of our magazine. As the organ of the Church in Scotland, we wish it God speed. It will not need the eloquence of the Bishop of Oxford to recommend it. It is inscribed in the pages of a common history of suffering, of self-sacrifice, of heroic maintenance of the truth.

A VISIT TO BANKOK.

In December, 1862, H.M.S. —— anchored off Bankok, in company with H.M.S. Coquette, the latter alone being able to pass the bar in consequence of her lighter draught of water. The day following our arrival, several officers proceeded in the small ship up the river, the scenery on either bank of which was picturesque in the extreme. Numerous floating huts or houses, half hidden by the rich tropical foliage in the background, peeped out from every creek and cranny as we passed along. After passing several small forts, we arrived off a village on the left bank of the river, in which we remarked a fort of considerable size, well manned, and intended probably for the protection of the capital, situated some few miles further up the river. From this village the Prime Minister of Siam, and other high officials, came off to us in their barges. The minister was a great boat-builder, was very fond of machinery, and had visited England, where he had acquired a fair knowledge of the English language. He seemed to be a man of singular intelligence and very inquisitive: everything he saw delighted him, nor were his attendants less pleased with their visit. A few minutes after their departure the Coquette arrived off the capital, which presented a most novel appearance, the houses being built on floating stages, staked or tethered by bamboo poles, so that in the event of a fire they could be removed and drifted out of danger by the tide at a moment's notice. They were moored, so to say, in a regular line, with occasional breaks or streets running off at right angles. The houses of the leading merchants and foreign consuls were situated chiefly on the left bank, with gardens in front, running down to the water's edge. Numerous ships, of from 200 to 400 tons, lay at anchor in the centre of the stream, lading or unlading by means of barges. As soon as we let go the anchor opposite the delightful residence of Sir Robert Schomberg, the British Consul, that gentleman, accompanied by the Vice-Consul and others, came on board, and invited several of our party to make the Consulate our home during the period of our visit—an invitation of which the officers of the larger ship outside the bar were only too glad to avail themselves. No one could have been more hospitable than the worthy Consul, now, alas! no more, his death having occurred a few months ago in Germany. We had not much opportunity of seeing the interior of the country, as there was but one indifferently made road at the back of the Consulate along which it was possible to walk, ride, or drive. A sojourn of a week was therefore chiefly spent in visiting (by water of course) the various floating shops and bazaars, where photographs of the two reigning kings of Siam (first

and second) were procured, and specimens of the peculiar coinage of the country—small ingots of silver, nearly globular, and stamped in two places. One of the objects of interest on the shore opposite to the Consulate was a large pagoda, which from a distance presented a resplendent appearance, being veneered, as it were, outside, with broken pieces of glistening china-ware. It was also embellished with various mythical figures, the cock predominating, but of what emblematical it is difficult to conjecture. Along the outer wall of a temple or house, close to the pagoda, were to be seen rude frescoes or paintings, representing every species of torture supposed to be inflicted on the damned in the infernal regions, some being curry-combed, others broken with clubs, others again having their tongues drawn out, or being transfixed with spears, &c. About a mile and a half from the Consulate there was another large temple, which contained a reclining figure of Buddha, the largest in the world, being 160 feet long, gilt all over, and the soles of the feet covered with jewels. The figure rested on a platform of brickwork, raised five or six feet from the floor, and numerous images of cocks with the breasts of women, were standing all round the platform. Near the temple was a pond full of alligators. Before leaving, we were granted an interview with the first king. Proceeding up the river in barges, we landed at some distance from the palace, to which we were carried astraddle on rude open palanquins by two men each. We were first ushered into a sort of out-building, where we had to wait a couple of hours whilst the king was enjoying his siesta. This delay was intended to give us a high idea of his dignity. To while away the time, some of us went on an exploring expedition, and were fortunate enough to stumble upon the famous white elephant, then being fed by its keeper in a neighbouring building. The beast was ennobled, and treated with the respect due to its exalted position. It was not quite so white as its predecessor, but was of a brick-dust colour. It was fastened by two feet to two upright posts, was sleek, and in good condition. When intimation was given to us that the King was ready to receive us in the throne-room, we marched off through a guard of soldiers, dressed in uniform with yellow facings, but without shoes. The King was standing on his throne, surrounded by twenty or more of his sons, from ten to fourteen years of age, and by the nobles of the country, crouching on their hands and knees, and stationed in three or four half circles round the King, on each side of the central entrance, the highest in rank being nearest to his Majesty. We were directed to sit down on the floor opposite to the throne, in which position we remained whilst the interview lasted. Our business was transacted partly through an interpreter, although the King spoke a little English himself, and was amicably concluded in half-an-

hour. The king then left his throne with his children, and requested us to follow him to an inner chamber, where he himself poured out a glass of wine, or liqueur of the country, for each of us, and handed it to us, making an exception in the case of Dr Campbell, the surgeon of the Consulate, who had coffee, being known by the King to be a teetotaller. He also gave each of us his photograph and autograph, the former no doubt taken by some European artist. The children, from their cleanly appearance, neat dress, curious little top-knots, and happy faces, were a most interesting group.

The King naturally took great interest in them, and was evidently very fond of them. Retiring into an inner chamber, he brought out and introduced to us his deceased wife's sister, to whom he was about to be married. By this time the agitators for a breach of this most necessary restriction may quote him as an example in their favour. The fair lady was young, buxom, and goodly-looking, of a retiring disposition, and apparently overawed by the presence of strangers, having to be gently dragged in by the King. Her complexion was a dark olive, her features regular and well formed, and she possessed the essential requisite for an Eastern beauty to a fair degree, being tolerably stout and well-developed. There was no attempt made to conceal her charms, for her dress was even *lower* than required by the present fashion of civilised society, and certainly considerably shorter than anything ever advocated by a Yankee bloomer. In plain language, her dress simply consisted of a scarf fastened round the waist, and short drawers. The King (a man of slender build) wore a tartan-check Glengarry cap, a tight-fitting tail-coat of blue silk, with knee-breeches of the same material, silk stockings, shoes with silver buckles, and a sword.

A sumptuous dinner was soon afterwards served up for us in an adjoining hall. The King was not present, but his brother superintended the feast, seated at a separate table, and smoking a cigar. The dinner was quite in the English style, and the champagne was excellent, although the other wines were of a very inferior quality, the claret no doubt being "Chancellor's" 12s. The royal band played several national and other airs. After regaling ourselves for an hour and a half, we were carried to our barges in the same way as we had come, and returned to the Consulate. Finding the worthy Consul somewhat indisposed after dinner—peace be to his memory!—and unable to entertain us, the Captain and Doctor agreed to adjourn to a billiard-room behind the Consulate, which could only be approached by a narrow raised pathway through a swamp. Here and there the path turned almost at a right angle, so that, if the bend was missed in the dark, the unlucky wayfarer would be certain to step into the swamp. As they

were proceeding along this path, so difficult of navigation, the Captain called out to his companion, who suffered greatly from corns, "Now, Doctor, have a care for your groggy feet, or you will be overboard to a certainty." "No fear," said the Doctor, who contrived to stagger across in safety. On arrival at the billiard-room, finding several officers and some of the Consulate officials at play, the Doctor, feeling tired after all the fatigues of the day, gave the Captain the slip, and started off for the Consulate post-haste, with the intention of turning in and getting a good night's sleep, having had none the night before in consequence of the skylarking freaks of some of the more youthful visitors. But, alas! in his haste he forgot the Captain's warning, and instead of taking a turn, stepped right off the path, and found himself floundering in the swamp. His cap was thrown off by the shock, and he had to spend some ten minutes or more in groping for it in the dark. Trousers, shirt, and cap had all to be thoroughly washed when he regained his room, as he had not brought a change with him. We need not recount how the Captain chaffed him when he heard of the adventure.

A few days afterwards we took our leave of Bankok, highly delighted with our visit.

LETTER—THE BISHOP OF GLASGOW TO THE BISHOP OF HURON.

AYR, *May* 3, 1865.

"MY LORD,—I have learned with painful concern, that on Easter-day your Lordship was present, and took part in the services, in a place of worship in Glasgow, the minister and congregation of which withhold themselves from communion with the Episcopal Church, and from submission to my authority as Bishop and Ordinary of this diocese.

"It can scarcely be necessary for me to remind you, that the Episcopal Church in Scotland is in full communion with the United Church of England and Ireland, and with all the colonial branches of the same; and that this inter-communion is not only founded on the plainest principles of ecclesiastical polity, but is likewise recognised by the law of the land.

"By the course which you have thought proper to adopt, you have not only, in effect, ignored the existence of this inter-communion, and discountenanced the position of this Church, but you have given sanction and encouragement to certain clergymen (happily few in number) who, having been admitted into holy orders in England or Ireland, have come into Scotland and, under the designation of "English Episco-

palians," deny or repudiate the authority of the local diocesans, although these diocesans are, as I have said, in communion with that Church in which the clergymen referred to received their ordination, and with that branch of it in which your lordship received your consecration to the Episcopal office.

"The position assumed by these clergyman, in ministering to congregations in a state of separation from the Church, and independent of any Episcopal authority or jurisdiction whatever, is inconsistent with the first principles of Episcopacy; while intrusion on the part of any Bishop into the diocese of another, in communion with himself, is a violation of the rules of apostolic order, and of the constitution of the Church from the beginning.

"After much consideration, I feel it to be my duty, in order, if it may be, to prevent its repetition, to remonstrate with you on so manifest and gross an irregularity—(to use no stronger terms)—as that of a Bishop coming into this country, from a remote colony, and holding communion and fellowship in things sacred with clergymen, and congregations in a state of separation from the local Episcopate, and in opposition to the duly constituted authorities of the Church. I feel myself constrained, both for the maintenance of my own ecclesiastical position, and in vindication of the step taken by my predecessor in similar circumstances in his day, to protest, as he did, against such an act, and, accordingly, I do hereby *protest* in the most solemn manner against your lordship's conduct in this matter, as an intrusion into the sphere of my jurisdiction, as a Bishop of the Church of Christ, duly and canonically collated to my diocese, by the competent ecclesiastical authority, viz.—that of the College of Bishops in Scotland.

"In conclusion, I would earnestly entreat your Lordship, calmly and dispassionately, to consider what your position and feelings would be, if a similar element of division and confusion were to be introduced into your own diocese, and if it were in a like manner, to be sanctioned and encouraged by the presence and influence of a Bishop from this side of the Atlantic, or from the United States of America. I apprehend that the course which you have taken virtually cuts away from under your feet the *principal*, if not the only, ground on which you could consistently resist such an aggression on your authority, and so grievous an injury to that portion of the Christian vineyard, which it is your privilege to govern, and which has been committed to your supervision, not in virtue of letters patent from the Crown, but, as in my own case, by the legitimate action of the Church.

"Having thus plainly, but, I trust, with all due respect and courtesy, made known to you the aspect in which I view your recent intrusion into my diocese—a matter which I could not have passed

over in silence, without an apparent surrender of my ecclesiastical position as a diocesan Bishop—I beg to subscribe myself,

"Your faithful servant and brother in Christ,

"WM. S. WILSON,
Bishop of Glasgow and Galloway.

"To the Right Rev. the Lord Bishop of Huron."

PRESBYTERY AND RITUAL.

THE following speeches made at the late meeting of the General Assembly, will be read with interest:—

"Principal Tulloch, St. Andrews, contended for free congregational action as congenial to the spirit of their Presbyterian institutions. He complained of the language which had been used with reference to the Church of England, which with all its faults he looked upon as the most glorious Church in the world. "I look upon that Church," he said, "as set up for the defence of the Faith; and when we think upon that Faith as at this moment undergoing attacks in comparison with which all our discussions are not worthy to be mentioned, and when we think that while from that Church there may have come some of that spirit of excessive freedom which has provoked the free handling which it has received, we should also remember that there has also come from that Church, at the same time, the most successful, the most able, and the most distinguished answers to these attacks upon the Christian Faith." (Applause.)

Dr. Norman Macleod, Glasgow, supported Dr. Stevenson's motion as the least operative. He complained of the references by Dr. M'Rae and others to the "Fathers of the Church." Some of these men, he said, did great good in their day and generation; some of them monstrous little; but all that seemed to him just as absurd as if in the year 2000—and he hoped his friend Dr. Cumming would not suppose he was heretical if he assumed that the world might last till then—(laughter)—just as foolish as that in the year 2000, when any changes were proposed all progress should he stopped by some earnest men quoting something that had been said by Father M'Rae. (Loud laughter.) "I myself would not dare to stand up at this moment and address the House out of sheer nervous fear, for it would act as a sort of incubus on me if I thought I were to be held up as a ghost of authority for all generations, and to be called a Father of the Church." (Renewed laughter.) With regard to organs, he remarked, "I suppose there is no person in this Assembly who thinks it is unscriptural or that it is a sin to worship

with an organ, because, if there is, I think he should now say so. It would be very interesting to some young people present to be able to say, if they live sixty years longer, "Oh, do you know, I once saw a man who actually stood up and said it was a sin to worship with an organ." (Laughter.) Dr. Macleod went on to say that, being a national Church, and not a mere sect, they were bound to regard the wishes, feelings, and habits of the people, and to give them their own way in those different matters in which a fair and honest liberty might be allowed. He wished the Church of Scotland to act up to the old adage, "In things essential, unity; in things indifferent, liberty; in all things charity." (Loud applause.) "That is the spirit which should guide the Church of Scotland; and I think that much of our sectarianism might have been prevented if we had had a little more consideration for the feelings and opinions of others, and if, instead of digging ditches round ourselves and bragging how much we differed from every other Church on earth, we had made a few more bridges—(hear, hear)—and had shown a little more Catholic feeling towards other Churches; if, instead of looking at our individual selves, we had looked more to the feelings and opinions of the country, as I think the very genius of our National Church should be inclusiveness as far as possible, and not exclusiveness; and if you hear of any portion of your people having strong opinions or feelings on any one matter, be it Church music or be it the Liturgy, you should respectfully, at least, entertain the question, and not put a peremptory stop to every change, because of something that was done in 1693 or 1707. I make bold to say, as a minister of the National Church of Scotland, that I think it is my duty, as well as in accordance with my feelings, to stretch out a kind hand to every Scotchman; and, if I could, a kind and protecting hand to every Church in this kingdom. Yet I would say, with perfect respect for the Episcopal Church, which I often attend when in England, and the services of which I have used when abroad for months together, that never was there a period since the Covenanting times in which the whole Clergy and Office-bearers of the Church of Scotland were more solemnly determined to resist Episcopacy than at this moment." (Loud applause.)

Dr. Lee, Old Greyfriars, Edinburgh, made a lengthened vindication of himself and congregation on the second day of the debate, maintaining that the changes, which had been attended with no rupture of the harmony of the congregation, were within the scope of their just liberties, and were not greater innovations than other changes that had gradually been made on the forms by custom and usage since the Act for the security of the Church was passed in 1707. It is said (he remarked) that these innovations are Episcopal or even Popish, that they have a tendency to foster a sensuous form of worship. Do

the people who talk in this way consider what they are saying? If to read Prayers or to kneel at prayer and stand to sing be Popish, or Episcopal innovations, then John Calvin and John Knox, not to speak of Martin Luther and the whole glorious company of the Reformers, must be Popish. They sanctioned all these things, and in the days of John Knox, the Church of Scotland, so far as we can gather, stood upright universally to sing, and knelt at prayer. Of reading the Prayers the same may be said. John Calvin ridicules the presumption of conceited men who fancy they stand up and extemporize prayer for the congregation of God. The custom we now follow of extemporizing prayer is not of very venerable authority. It was the custom of the Engish Puritans, but it was a departure from the precepts and example of nearly the whole Christian Church, and especially of the great Presbyterian Reformers. Nobody can doubt that in regard to many ecclesiastical practices and usages you differ in many important respects from those prescribed by the Directory or the Book of Common Order. You baptize children in private, in express violation both of the words of the Directory and of the Confession of Faith; for, though not in relation to the Lord's Supper, private administration is in the case of baptism condemned. You pray at funerals. John Knox's Liturgy forbids your doing so, and the Directory also forbids you in express words. You read your Sermons. There is no law on that subject, but in the early period of the Church the reading of Sermons was unknown; and the first man that attempted it, in the High Church of Edinburgh, is censured by Baillie as a preposterous puppy—(laughter)—and the reading Sermons he calls an offensive innovation. Now, you can adduce no such expression in Church history with regard to the reading of prayers. The people had been accustomed to read prayers down to 1638; and the Directory was drawn up for the people of England, as well as Ireland, and they had always been accustomed to read prayers. But the reading of Sermons was abominated then as it is abominated in many districts to this day, and yet gentlemen read their Sermons. It is said we have promised and convenanted to be guilty of no innovation "on the presently established worship, doctrine, and discipline of this Church." Now, if this reasoning be well founded, there is not a Minister in the Church at the present day, and there has not been a Minister in the Church of Scotland since 1711, who is not involved in the guilt and condemnation of having innovated. Nobody can now observe the practices of the Church, in all respects as these are referred to in the Act of Security of 1711. Whether they be part of the Directory of Public Worship, or whether they refer to actual customs then prevailing, it is beyond all dispute that these have been changed in many respects. We are told these innovations are of a

Popish kind, and bring us nearer to that flagitious body, the Church of England. I was deeply grieved to hear the Church of England spoken of in that way. (Hear, hear.) According to my reading of the Treaty of Union, the Church of England is morally and ecclesiastically bound to support the Church of Scotland, and, in like manner, and for the same reason, the Church of Scotland is bound to maintain the Church of England, according to its power, which may not be so great. The Church of England does not interfere with us; and it is not only undignified, but irregular and unchristian in us to talk of the Church of England as if it were very little better than the Papal Church, or as if its Ministers wanted conscience or understanding of their duty. Dr. Lee concluded by maintaining that the Church had as much freedom now as at the times of the Reformation or Revolution, with more experience.

CORRESPONDENCE.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

My Dear Sir,—Knowing the great interest you take in the Church Society, I feel sure you will pardon me, if I trouble you with a few thoughts of my own, on the future management of it.

Would it not be well, if all who are asked to give largely to the Endowment Fund, were assured that their donations would be given to meet endowments already possessed by poor Churches, *now* seeking stipend-aid grant.

It seems to me a great mistake, to increase the Stock of the Society at the expense of partly endowed Churches. The present stock is a sufficiently large reserve fund, to meet any unforseen falling off of subscriptions. We may well hope, that subscriptions, instead of falling off, will steadily increase, if churchmen see the money wisely bestowed. Every Church possessing an endowment of 2500, is not only disqualified to ask for stipend-aid grants, but actually increases the funds available to help other less fortunate Churches. Every Church, not so endowed, may, at any time, claim more than it sends up in yearly subscriptions. I am not now pleading in any way for my own Church, but merely bring it forward as an instance, to show how the Church Society would be benefited by its having an Endowment Fund of £2500. We have for many years received stipend-aid grants. If the minimum had remained £90, we should have been self-supporting, but the minimum is to be raised to £150. You cannot expect that we can *at once*, without

the Society's help, raise the extra £60 per annum. We shall probably have to ask for a grant for some years to come. We may raise £40 for the Society, but it is clear that that—(the interest of £1000)—will be more than swallowed up in the grant, or, if the grant be refused, it will be natural for the congregation to give their subscriptions to the vestry, and then secede from the great work so well begun—but once let the Society make up our endowment, and our donations, and subscriptions increased by this manifest proof of the usefulness of the Society will be so much clear profit to the Society—or will let any rate represent a good interest on the endowment grants—say we want £1000 from the Society; then, in return, the Society get some £500 already given, and the yearly subscriptions. I believe there are many Churches where the same would hold good, and, I believe, that many congregations would redouble their efforts to raise an endowment, if they felt assured the Society would divide *all* the donations in endowment grants.

Then, again, I think it is highly desirable that a report of the Committee on Claims, should be sent to each vestry before the General Committee. Much confusion and unnecessary debate would thus be saved—and I would, in addition, suggest this, that the General Committee should be modified, and should be rather a Court of Final Appeal, with power *first*, to ratify unquestioned grants, and *secondly*, to hear and decide all appeals against the report of the Committee on claims. This court should consist of the Bishops, Deans, and Chancellors of the Church, and should be permitted to call upon the Incumbent, Lay representatives, or other members of the vestry, or congregation, appealing for explanations. The Bishop, Dean, and Chancellor of the diocese in which the appealing congregation was situate, to have no vote in the final decision, but to give any evidence required. Also any Bishop, Dean, or Chancellor directly interested in such congregation, to have no vote. Hereby this would prevent what often nearly approaches to squabbling, and no congregation could refuse to abide by the decision of a court so disinterested, and so filled by station and learning to give a fair judgment.

Next. Could not the General Meeting of the Society be made more attractive. Let there be choral service in some Edinburgh Church—such as St. John, St. Paul, or St. James', Leith—which the Bishop, Clergy, in robes, and Laity should attend, the preacher being some distinguished member of this, or a sister Church; and then let the Edinburgh and suburban clergy urge the people to attend this meeting, which might be held on some state holiday, or at some convenient hour in the evening.

Also, could not the Church Society make its Annual Report more useful and more attractive. Why should it not combine a Church

Calendar—list of Bishops of the reformed Catholic Church—the Episcopal succession in the Scotch Church—(one diocese every year)—an account of Church work—churches built—clergymen ordained—useful statistics—adorned, perhaps, with an engraving of the most beautiful Church erected in the past year. This, if the size of Parker's Church Almanac, would be read and not thrown aside, as the reports too often are. Moreover, I do not at all see why the value of the livings should not be given as in the English clergy list. In England it is known who get £1000, and who get £100, or less. Why should it not be so here, I think some of the figures would produce a startling and a beneficial effect.

Again, would there be any objection to allowing Incumbents or Lay representives to attend at the meeting of Committee on Claims, to answer questions. The schedule to be filled up, is so very intricate or rather incomprehensible, that mistakes arise from the inability of the vestry to understand it, and until it is possible to invent a simple form, mistakes will arise. I, for my part, would rather fill a dozen government forms than a Church Society one. In fact, we lost £16 last year, simply by doing what we were told to do, but which turned out to be wrong. Why, no one could ever satisfactorily explain. I feel very sure that old congregations will gradually be made independent, and that missions will be fostered, and that there the Church will grow. But the Society must work in faith, and for the present, cast the few crumbs she has liberally on the waters. And above all, the Society must remember that she is but the handmaiden of the Church working under God, to strengthen the hands of his Bishops, seeking their advice and bowing to their decisions. I fear there is a danger of her neglecting this—as manifested in the Blairgowrie case last year.

Believe me, my Dear Sir, yours very truly,

A SCOTTISH PRIEST.

June 1, 1865.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF EDINBURGH.

ST. PETER'S CHURCH. — This Church was re-opened last month. The increasing demand for accommodation, as well as the desire to make the Church more suitable for the purposes of worship than the plain structure in which the congregation had been in the habit of assembling, were the causes which led to the completion of the edifice. The Church has now accordingly been completed by Messrs Slater & Carpenter, of London, in conformity with the plan originally prepared by them, but which circumstances rendered it impossible to carry out at the time of its erection.

It consists of a nave with apsidal chancel and two aisles. A vestibule or narthex, which runs along the west end of the Church, both serves as an entrance and connects the Church with the baptistry—an octagon roofed with stone-vaulting. This latter, as also the spire which surmounts the tower, is not yet completed. The Church, while Gothic in style, cannot be assigned to any particular period, being essentially nineteenth century work, and is a triumphant demonstration of the skill which has been attained in this domain of architecture by the careful study of old models which has characterised late years. The use of columns of Peterhead granite for the arcades has a very happy effect, giving an appearance of durability and strength, as well as brilliancy and warmth of colour. Nothing can well exceed the beauty of the arches by which these are spanned, nor the elegance and fair proportions of the new aisles. A marked feature of this Church is the use of colour—a mode of internal decoration universal in all old Churches. The roof in this respect leaves nothing to be desired. The walls yet remain to be decorated. The roofs of the nave and aisles are painted in red, cream, and black, but not so as in any way to conceal the structure —the colour of the woodwork being retained as the ground. The roof of the chancel is of blue, richly gilded, the panels being painted with suitable symbolical devices. Temporary hangings have been placed round the walls of the latter; but these are to be replaced by richer hangings, while a reredos will occupy the space at present left blank behind the altar. A handsomely embroidered altar-cloth, as well as a richly carved lectern, have been presented to the Church by members of the congregation. The windows of the Church have been filled in with ornamental quarry-glass by Messrs Clayton & Bell, of London, to whom the execution of the glass has been entrusted. It is intended to insert subject-panels from the Old and New Testaments in the aisle windows, and several of these have already been given, as also have four of the five windows of the apse, which contain subjects illustrative of the history of our Lord. These windows are extremely rich and brilliant, reminding one of the best specimens of ancient glass-painting, though free from the eccentricities of drawing which characterise those earlier productions. They are especially interesting now, as affording us the means of contrasting the ancient mode of working in glass with the modern, which is exempli-

fied in the Munich examples at Glasgow, and by the windows of some of the churches in our own city.

The services both in the morning and afternoon were well attended. An interesting and appropriate sermon was preached in the morning by the incumbent, the Rev. George Coventry, after which an offertory was made for the building fund of the Church. Neither Bishop Terrot nor the Bishop-Coadjutor was able to be present—the former on account of ill-health, and the latter being at present out of Scotland.

Diocese of Brechin.

Muchalls.—Tuesday, June 20, being the anniversary of her Majesty's accession, was observed as a festival in St. Ternan's congregation. The church being in the hands of the workmen who are building the chancel, morning prayer was said in the Newtonhill schoolroom, and a short address given by the Rev. W. H. B. Proby on the blessings of civil government. Proper lessons were read, viz., Joshua i. 1, 9, and Romans xiii., and at the conclusion of the service the three first prayers in the English State service were said.

S. James', Stonehaven.—The Rev. Wm. Nevins having returned to England, this charge is now vacant.

The Bishop of Brechin has returned to England. The public use of the prayer for his recovery has been discontinued, and thanks returned to Almighty God, in all the churches of the diocese, for the measure of recovery which has been vouchsafed to him. The Bishop is expected in Dundee about the beginning of July.

S. Paul's, Dundee, has sustained a great loss in the death of A. Clayhills, Esq., of Invergowrie, who has for many years taken a great interest in the affairs of the congregation, and was one of the chief promoters of the new church to which he contributed munificently. He died as he had lived, calmly and peacefully, on the 18th June, and was buried in the family vault in the old church of Invergowrie on Thursday, 22d June. The Rev. H. B. Noble has resigned the junior curacy of S. Paul's, Dundee.

Diocese of St. Andrews.

Forfar.—S. John the Evangelist's.—Ascension Day was duly observed in this Church. There were twenty persons at the Holy Communion.

Diocese of Aberdeen and Orkney.

Cruden—Course of Lectures in St. James's Church.—A course of lectures by the Rev. Dr. Pratt, delivered on Sunday evenings in St. James's, has just been concluded. The subjects were:—April 23, "The state of Man before the Fall, its privileges and duties;" April 30, "The Fall and its consequences;" May 7, "Redemption and its Blessings;" May 14, "Justification and its Benefits;" May 21, "Adoption and its Promises;" May 28, "Sanctification and its Fruits;" June 4, "Final Salvation, its Joys and Glory." The attendance was large and increased towards the close of the course, much interest being manifested in the subjects discussed by Dr. Pratt. On Sunday first Dr. Pratt will conclude the 40th year of his ministry in Cruden, and it is expected that, in accordance with his practice every ten years, he will review the changes during the past decade—probably during the past half century.

TESTIMONIAL TO THE REV. J. B. PRATT, LL.D.—The Rev. Dr. Pratt, the esteemed Incumbent of St. James', Cruden, has been presented by his congregation with an elegant Princess of Wales Phæton, Pony, Harness, and Carriage Appendages, as a token of their appreciation of his services, and regard for him personally, on the completion of his forty years' ministrations among them. A more devoted and persevering worker there is not within the Church to which he belongs; a better neighbour, or one who takes a deeper interest in the well-being of the community, there is not in the parish; and we only express the general feeling throughout the district when we say that this testimonial is merited as few such presentations are. Dr. Pratt's name will ever be associated with Buchan; its historian, he has given our district a place which it could never otherwise have occupied, and earned the lasting gratitude of all who can appreciate honest and laborious effort. We subjoin the letter of Dr. Will, in which the handsome gift was intimated, and Dr. Pratt's reply :—

"To the Rev. Dr. Pratt.

"CRUDEN, June 9, 1865.

"Rev. Doctor and Dear Sir,—It is with feelings of much kindness and gratitude that the congregation among whom you have now laboured for forty years, offer for your acceptance as a gift from them, the little carriage, pony, and harness, which you had so conveniently ordered at the very time they were in doubt as to what gift would be most acceptable to you. It was with unanimous pleasure that all contributed to forward this design, which, although it originally emanated from the females of the congregation, proved so accordant to the feelings of all, that none would suffer themselves to be excluded. It is earnestly hoped by your congregation that you will not consider that they have taken an unwarrantable liberty in appropriating as their gift, the carriage and pony which was your own order; they did so, fearing that if the choice had depended on their own judgment, they might have made one less satisfactory both to you and to themselves. It is with anxious hope that you and Mrs. Pratt may long derive much comfort from your carriage and pony that your affectionate people present it, and they take this opportunity of thanking you with unfeigned gratitude for your arduous labours among them, which have now extended over such a lengthened period.

"Signed in the name of the congregation by

"GEORGE WILL, President."

The Rev. Doctor acknowledged the gift in the following letter :—

"THE PARSONAGE, ST. JAMES',
June 9, 1865.

"My Dear Sir,—It is impossible for me adequately to express my deep sense of obligation to the congregation of St. James' for their liberality and kindness in presenting me with so valuable a mark of their esteem as that of the carriage, pony, harness, &c., which have just reached me; and not less for the handsome and delicate manner in which it has been done. I cannot say how highly I appreciate this testimony of the affection of my people—an affection which scarcely needed this additional proof after my many years' experience of it. I can but assure them how entirely I reciprocate the feeling, and I pray God that he also will accept this testimony of their regard as an acknowledgment of their gratitude to Him for

many blessings and privileges which they enjoy in His church and ordinances, the least of which are ministrations of one so little worthy as I must ever feel myself to be. I beg, Sir, you will accept my thanks for your kind wishes for myself and Mrs. Pratt, and convey to the congregation the expression of my deep sense of their kindness and affection, of which they have given me this very substantial proof.—I have the honour to be, &c.

"JOHN B. PRATT.

"Dr. Will, President of the Vestry of St. James', Cruden."

(Buchan Observer.)

ST. THOMAS', TILLYMORGAN.—A confirmation was held here on Ascension Day, May 25, by the Right Rev. the Bishop of Aberdeen, when 20 candidates, including four from Meiklefolla and two from Turriff, received the holy rite. On the occasion the Bishop preached an impressive sermon from 1 Cor. xii. 4, 5.

DIOCESE OF GLASGOW & GALLOWAY.

GALASHIELS. — PRESENTATION TO THE REV. H. G. W. AUBREY, M.A.—Last month a number of the members of St. Peter's congregation and others met in the School-room at six o'clock, for the purpose of presenting a testimonial to the Rev. H. G. W. Aubrey, previous to his departure to another sphere of labour in England. After his appointment to the Church and living of Hale, New Forest, Hampshire, a number of gentlemen, who had been privileged to be under his ministration, and to enjoy his friendship, set on foot a subscription list for the purpose of presenting him with a memorial of their respect—the subscribers being limited to those connected with the Church. Many of Mr. Aubrey's personal friends, however, although not members of the Episcopal body, expressed a desire to contribute, and the committee at once agreed. With the money subscribed (in very many instances without solicitation) the committee purchased an exceedingly elegant silver inkstand, with penholder of agate mounted with silver; and this, together with thirty-five sovereigns that remained, was presented to Mr. Aubrey on Saturday evening, by Mr. Walker of Bowland. On the inkstand there was the following inscription:—

Presented
(with a purse of sovereigns)
to
The Rev. H. G. W. Aubrey,
on the occasion of his leaving Scotland,
by the congregation of St Peter's and
other friends in Galashiels, as a small
token of their regard and
affection for him.
May 1865.

Mr. Walker, in making the presentation, said that the post which he found himself occupying that night ought properly to have been filled by Major Scott, who was unfortunately absent in England; not only on account of his (Major Scott's) intimate connection with Galashiels, but also in consideration of the deep interest he took in the welfare of St Peter's Church, of the great liberality he displayed in supporting it, and the intimacy of the friendship between him and their esteemed pastor whom they were now about to lose. Many others who would have liked to be present at the meeting were compelled to be absent, and among these Mr. Plummer and Mr. Dalrymple had expressed their regret at not being able to attend. When, in these circumstances, Mr. Broad, on behalf of the subscribers, asked him to undertake the presentation, he did not for a moment hesitate, because he felt it was not only a duty incumbent on him, but a privilege which he very highly

valued. (Applause.) They had met that evening to congratulate Mr. Aubrey on his appointment to his new charge, and to present him with a parting testimonial of their esteem. He hoped Mr. Aubrey would not look upon it as one of those presents that were estimated chiefly by their intrinsic value; for the object of the subscribers was not so much to give him a costly and ornate testimonial as to present him with a small token of the respect that was entertained for him not only by every member of his congregation, but by all the numerous friends he had met with during his sojurn amongst them. When Mr. Aubrey first came to Galashiels, he was a perfect stranger to every one of his congregation, with perhaps the single exception of himself (Mr. Walker); but during the six years that had since that time elapsed, he had endeared himself to all his flock. And not only to those over whom he had presided in spiritual matters, but to the people of the town, by whom he was revered and respected, for they had seen his worth as well as those who were more closely connected with him. (Hear, hear.) It was easy to discover the features in Mr. Aubrey's character which earned for him the regard of his fellowmen. The congregation of St Peter's, indeed, could appreciate him as a faithful, anxious, painstaking, and affectionate pastor; but his amiability and benevolence were what made him dear to all. No cry of distress ever reached his ear which was not at once accepted by him as an occasion for doing good. Firm in his own convictions, and stoutly battling in defence of his own principles, he had never forgotten to be charitable towards those who differed from him. In every good work that went on in the town he took the deepest interest; and in every scheme that could add to the comfort, or ennoble the minds of his fellow-men, he had ever been ready to lend his helping hand. Nay, in not a few of those good works he had been the prime agent, working with assiduity, yet without ostentation. These were a few of the *traits* in Mr. Aubrey's character which had drawn forth their affection and admiration. But it was not easy at any time to praise a friend in his own presence, and to say all the good that was thought of him. He would, therefore, leave unsaid much that he might have spoken in their friend's praise—for he was quite aware the little he had already said must have been painful to his modesty. He would at once proceed to present the testimonial. (Applause.) Although their pleasure in doing so was mingled with grief, they could not be so selfish as to regret Mr. Aubrey's departure, when it tended, as they prayed it would, to his own benefit. It is now my duty, Mr. Aubrey, to present you with this silver ink-stand and purse of thirty-five sovereigns, as a mark of the regard and respect felt for you by the subscribers, with a list of whose names I also present you. In doing so, I have only to say that our hearts join together in wishing you God-speed; and that it shall ever please all your friends in this place to hear of your prosperity and happiness. (Applause.)

Mr. Aubrey, who appeared to be much moved, said in reply—Mr. Walker, dear members of my flock, and very kind friends who have assembled here to-day, how can I express to you my satisfaction, my sense of gratitude for the honour and kindness you are now doing me? I have been listening to words of praise and affection

from my dear friend Mr. Walker. The words of praise I must not appropriate; the words of affection I lay to my heart and can never forget. Of all the gifts of the of the world that from which the clergyman has most to fear is praise. He alone of all men has work to do in which he must not look to his fellow-creatures for the seal of approbation. From his Master alone dare he look for that glorious sentence—"Well done, good and faithful servant." Praise, therefore, I cannot take, but your affection I warmly receive. It assures me that my labour has not been in vain, and that heart has been answering heart in spite of many tokens to the contrary. I accept your gift as a welcome token of the kindly feelings you meant it to express, and also because it shows me that, however, great and numerous my errors in judgment, my occasions of neglect, and my other shortcomings may have been, they are all henceforth forgiven and forgotten. (Applause.) I take it as an earnest of your sympathy with me in the past and as a token that your good-will shall follow me to my new home with no other feelings than those of kindliest recollection. I will hand this token of your favour towards me down to my son, so that it may teach him, if he be spared, that it is worth while to spend a life in working for others, worth while not to put forth our every energy for merely selfish purposes. (Applause.) I would like to mention one matter which has given me great satisfaction, and it is that here I do find the names of many who do not belong to the congregation over which I have been placed. It also gives me deep pleasure to see here the faces of some whom I cannot call my own people, but whom I am proud to call my own friends. I have tried to bear myself towards those around me so that no difference of theological opinions, no sectarian dogma, should prevent me from becoming their friend; and I am glad to see that this also has been understood. We should all try to be drawing together, to look for those points in which we can agree with one another; and not, as the manner of some is, to be continually seeking out every little cause of disputation and dissension. My stay in Scotland has not, I hope, been without benefit to me in that respect; for it has taught me to "find good in everything," and shown to me the folly as well as the sin of intolerance. People who stay in England are apt to think there is but one country in the world—England; and but one Church—the Church of England. I have now been nearly fifteen years in Scotland and I go up from it a wiser and a better man, I trust. It is my prayer that I may never dip pen into that inkstand to write one intolerant word. (Hear, hear, and applause.) In the presence of so many kind friends I cannot say all I would, nor express to you my thanks so fervently as I feel them; but I do trust you will receive the words I have already spoken as words coming from the heart. I cannot say more than that it shall always gladden me to know that you cherish a kindly recollection of me, though no longer your pastor. (Renewed applause.)

Mr. Walker proposed a vote of thanks to Mr. Broad, Mr. Fenwick, and Mr. Faichney, the committee who had undertaken and so satisfactorily carried through the arrangements for the presentation.

Mr. Broad, in reply, said their work had been of the pleasantest kind, all the subscriptions having been given with the greatest cor-

diality, and many of them without solicitation. Some of the poorer members of the congregation were so anxious to show their respect and gratitude to Mr. Aubrey that they offered subscriptions which the committee well knew they could not easily afford, and which they had insisted on reducing.

After a vote of thanks to the Chairman, the meeting separated.

CHURCH OF ENGLAND—INCREASE OF THE EPISCOPATE.

SIR,—I heartily wish that those who, either in Parliament or in the public prints, argue against any increase in the Episcopate could have witnessed the Confirmation which was celebrated last Sunday in our Parish Church. There were thirty-five candidates, twenty-nine of whom are residents in this parish. These occupied seats in the chancel, and their confirmation was witnessed by their fellow parishioners, their parents and relatives from their accustomed seats in the nave and aisle.

The Bishop of St. Andrews, who officiated at the desire of the Bishop of Oxford, after an impressive address, placed both his hands upon the head of each candidate. All was quiet and peaceful, without any of those disturbing elements which so often in London or elsewhere interfere with the proper frame of mind befitting this holy ordinance. No long journey had previously been taken: there was no bustle, no excitement. Most of the candidates had been educated in the school of this parish, in this Church first taught to worship, here they had been baptised, here they were now confirmed. Surely it were, indeed, a gain to the Church of England if the number of her Bishops were so increased as to enable us oftener to witness such a scene. Would it were possible for the Bishops to confirm in all the Parish Churches of their Dioceses. At present it seems necessary to judge of the necessity of holding a Confirmation by the number that can be gathered in a given district. Should it not rather be the prayer and endeavour of all that the example may be followed of St. Paul at Ephesus, who did not think twelve men too small a number for Confirmation in their own city.

LEWIN G. MAINE.

Stanford in the Vale, May 27th, 1865.

(From "The Churchman.")

CONVOCATION OF THE PROVINCE OF CANTERBURY.—On the 16th of May both Houses of the Convocation of the Province of Canterbury assembled at Westminster for the despatch of business, and more than ordinary business was expected in consequence of an expectation which prevailed that the question of Clerical Subscription, as recommended in the report of her Majesty's Commissioners, and embodied in a bill which Sir George Grey has before the House of Commons, would be discussed.—*Upper House.*—The Archbishop of Canterbury presided, and there were present the Bishops of London, St. Asaph, Lincoln, Oxford, Rochester, Bath and Wells, Peterborough, Gloucester and Bristol, and Llandaff. After the presentation of some petition:—

The President said there was a matter of very pressing and urgent importance which he wished to bring under the notice of his right rev. brethren—namely, the report of the Commission issued last year to consider how far the present subscription might be altered and simplified consistently with due security for the declared agreement of the clergy with the doc-

trines of the Church and their conformity to its ritual. That Commission sat for many weeks, its labours were very considerable, and it was a remarkable fact that although it consisted of twenty-seven members representing every shade of opinion, they unanimously agreed upon the form contained in their report. He very much hoped that the new form might be found to provide due security for the Church. He would briefly remark upon some of the expressions in the new form. Their lordships would observe that the word "assent" was used instead of "allowed," which was derived from the Latin word signifying approved of. The word was less stringent now; and it had been argued within their own memory that a man might allow that which he did not approve—that he might allow the Articles of which he disapproved, and that he might disobey them. He thought it highly desirable that for the word "allow" some other word should be used, and the Commissioners agreed upon the word "assent." Some persons had urged that the word "assent" was feeble, and that some more stringent word should be employed. But it was a remarkable fact that in 1662, when the Act of Uniformity was proposed, the Nonconformists declared that they could affirm their consent, but that the word "assent" was much stronger, and they could not submit to it. He hoped, therefore, there would be no great objection to the word "assent." Referring to that period he might remark that it was a singular circumstance which history bore out, and which anybody who referred to the rolls of Parliament might verify, that whilst the Upper House of Parliament and the King also were inclined to greater indulgence and relaxation, the House of Commons repeatedly insisted on more stringent forms. As an illustration he might mention that the House of Lords were very willing that the Nonconforming ministers to be ejected should receive one-fifth of their stipends, but the House of Commons rejected the proposal. It was unjust, therefore, to say that it was the Church which imposed the severe restrictions of the Act of Uniformity, for it was the laity who insisted upon them. The new form was this:—"I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." Now, it had been objected that the term "lawful authority" was uncertain. The reason, he thought he might say, why those words were introduced was because at present, when the Crown ordered a certain form of prayer to be used, many clergymen felt great difficulty in using it, doubting whether the Crown had that authority. It was in reference, therefore, to the lawful prerogative of the Crown as to issuing an Order in Council for a certain form of prayer that the words were used, and it was never contemplated that lawful authority should rest with the Bishop to alter anything in the Book of Common Prayer. Clergymen were bound by the Act of Uniformity and the law to conform to the Book of Common Prayer, and this form would give no power to the Bishops to authorise the clergy to use any other form than that prescribed. He was not aware of any other objections which had been suggested or which required any particular explanation; but inasmuch as the Government had determined to introduce a bill to carry out the recommendations of the Clerical

Subscription Commission—indeed a bill was to be laid on the table of the House of Commons that evening—he thought it became the Convocation of the Province of Canterbury to proceed *pari passu* with Parliament. He had consulted the Government on the subject, and they had agreed that this was a constitutional mode of proceeding, and that Convocation must act on its part as the Legislature acted on its part. He need not say how very important this was on the part of Convocation, —to petition the Crown to substitute this form of subscription for that which was contained in the 36th Canon, and to alter the 37th, 38th, and 40th Canons in accordance therewith. The following was the proposed form for the new 36th Canon :—"No person shall hereafter be received into the ministry, nor, either by institution or collation, admitted to any ecclesiastical living, nor suffered to preach, to catechise, or to be a Lecturer or Reader of Divinity in either University, or in any cathedral or collegiate church, city or market town, parish church, chapel, or in any other place within this realm, except he be licensed either by the Archbishop or by the Bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two Universities, under their seal likewise, and except he shall first make and subscribe the following declaration, which, for the avoiding of all ambiguities, he shall subscribe in this order and form of words, setting down both his Christian and surname, viz. :—'I, A. B., do solemnly make the following declaration—I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer and of Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the word of God, and in public prayer and administration of the sacraments, I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority.' And if any Bishop shall ordain, admit, or license any as is aforesaid, except he first have subscribed and declared in manner and form as here we have appointed, he shall be suspended from giving of orders and licences to preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law and her Majesty's censure." In Canons 37 and 38 the necessary alterations would be made, and Canon 40 would provide the following declaration :— "I, A. B., solemnly declare that I have not made by myself, or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever, which to the best of my knowledge is simonaical, touching or concerning the obtaining the preferment of ——; nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent."

The Bishop of Peterborough said he presumed the oath of allegiance and supremacy would still be taken, but under the Act of Parliament.

The President—Yes, but some time previous to ordination, before the Bishop.

The Bishop of Lincoln—And that would be case on the institution of a clergyman ?

The President—Certainly.

The Bishop of London said his Grace the Archbishop had stated

so clearly the desirability of considering this question that it would not be necessary for him to add any remarks of his own. He would simply move that the following form of petition be adopted by their lordships, and submitted to the members of the Lower House :—"We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, under your Majesty's most gracious writ in Convocation assembled, humbly address your Majesty, praying that your Majesty will be graciously pleased to grant us your Majesty's royal licence to make, promulge, and execute a new canon, the proposed form whereof we have hereunto annexed, in the place of the 36th Canon existing; and also to alter and amend the 37th and 38th Canons in the manner hereinafter described, so as to make them consonant with the new 36th Canon; and also to amend the 40th Canon, as is hereinafter set down." It seemed very important that a matter of this kind should have the sanction and authority of that ecclesiastical body, and it was undoubtedly the general wish, as far as they can judge, of persons of great variety of opinions, that such alteration as is likely to be proposed in Parliament should be adopted by Convocation. Under these circumstances it would be considered right that by petition to the Queen they should give full ecclesiastical sanction to that which may be likely to receive the sanction of the Legislature.

The Bishop of Oxford, in seconding the motion, said the alteration proposed to be made in the declaration would, he hoped, carry out two great objects—that of preserving every security that exists for maintaining the doctrine of the Church of England intact, and of removing all superfluities and ambiguities of expression. He hoped the proposed change would meet with general acceptance, as tending to accomplish those objects. The only thing which he had heard out-of-doors much objected to was the change of the oath in reference to simony into a simple declaration. It was important that the reason of that change should be made known. Simony, as a legal offence, was very difficult of definition, and it was not thought right to put persons to swear that they had not been guilty of it when they did not know in fact whether they might have committed it or not. Morally they might know they had not committed it. A person might easily make a declaration that he had no mind or intention to commit simony, and it would be a relief to many tender consciences not to be compelled to swear it on account of the legal difficulties he had mentioned. There was not the slightest idea of taking away from the Church's testimony against the grave and execrable sin of simony.

The Bishop of Peterborough—The legal penalty will remain the same?

The Bishop of Oxford—Yes.

The Bishop of Llandaff said he was extremely sorry to take any objections on the matter, but at the same time there was one point on which he felt it his duty to make some observation, and to say he did not thoroughly agree with it. He understood that the object of the Commission was to consider the various forms of subscription, the declarations and various oaths to be taken by the clergy, with a view, as far as might be consistent with the security of sound doctrine, to relieve

the consciences of certain persons who were aggrieved by the existing forms. With regard to the greater number of these suggestions, he thought them admirably fitted to carry out the purposes designed, but there was one of these declarations on which he thought the Commissioners might have gone further than they seemed to have done. In the first sentence of the report it said—"We, your Majesty's Commissioners, in execution of the duties thus intrusted to us have considered the existing forms of subscription and declaration, with a view to reducing their number and simplifying their characrer, and for that purpose we have reviewed the various circumstances which, from time to time, led to their adoption, and we have had regard to the altered circumstances of our own times." He thought there were many faithful members of the Church who would not agree with the last assertion of that sentence —namely, that the Commissioners had had regard to the altered circumstances of the times, because they knew that many changes had been made by legislative enactments in relation to the Roman Catholics and the political power which had been given to them. These changes which had taken place in the constitution of the country had caused scruples to arise in the minds of certain persons with regard to the terms of the Oath of Supremacy. Those persons, he understood, maintained that it was no longer true that "no foreign prince, person, prelate, State, or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within her Majesty's said realms, dominions, and countries." They said it was now contrary to plainly acknowledged fact that no foreign prince, prelate, &c. had power. They therefore very strongly objected to the word "hath." If the declaration confined itself to the words "ought to have," he believed people would be perfectly contented with it. Then, in the second place, they objected not to the word "jurisdiction," which generally meant exercise of power or authority which could be enforced in one of her Majesty's courts, but spiritual authority, and there was a great difference between the two. Jurisdiction would enable a Bishop to enforce the provisions of the law, but spiritual authority implied authority over the consciences of persons belonging to the communion of which the party was a Bishop. It was contrary to fact, then, to deny that Roman Catholic prelates had spiritual authority in this country. He could not help expressing his regret that a Commission established for the express purpose of considering whether these declarations and oaths might not be modified, did not make such alterations in the 36th Canon as to retain the substance and spirit without re-enacting words which were believed to be untrue. He did not entertain these scruples himself, but was merely expressing the opinions of persons who were conscientious in the matter, and who considered themselves aggrieved.

The Bishop of Oxford so far sympathised with the Bishop of Llandaff, and thought the wording he had alluded to was open to objection—which it was very desirable to avoid. If they were considering *de nova* the best way of wording these declarations, he should think a different course necessary; but that was not their position. Those words had stood

for a long time, and had had a uniform interpretation passed upon them—that of a solemn national declaration — affirming that no earthly potentate, and no spiritual potentate out of her Majesty's dominions, ought to have any sort of jurisdiction within her Majesty's dominions. He did not think they were meant to be strained to meet those cases the Bishop of Llandaff had pointed out. There were doubtless many persons in this country who acknowledged the spiritual authority of foreign Bishops; formerly that would have been a penal offence. If the nation made any alteration he should be glad to see the Church joining in the alteration; but he doubted whether while the declaration remained for the nation, it would be wise for the clergy to attempt any change.

After some remarks from the Bishop of Lincoln and the Bishop of Peterborough the motion was agreed to.

After the transaction of some other business their lordships adjourned.

After the celebration of Holy Communion at S. Alban's Free and Open Church, Manchester, on Sunday last, the collectors on emptying the offertory bags at the vestry, found an envelope containing four bank notes of £100 each; no name was given, but on a slip of paper accompanying the offering was written, "I will not offer unto the Lord my God of that which doth cost me nothing." "A thank-offering for peace and blessing received through S. Alban's Church."

Colonial Churches.

The Colonial Church not the Church of England.—A letter to the *Canadian Churchman*, signed "J. S.," points out the error of the Canadian Church constitution in declaring *identity* with the "United Church of England and Ireland":—

"The Attorney-General of England does not consider the Church in Canada to be an integral portion of the United Church of England and Ireland. In his answer to Mr. Dunlop in the Imperial Parliament, respecting letters patent to Colonial Bishops, he used the following words:—'These letters patent create no legal identity between the *Episcopal Church presided over by these Bishops* and the United Church of England and Ireland.' The words in *italics* indicate the Attorney-General's opinion that the standing of our Church in the Colonies is just the same as the standing of the Episcopal Church in Scotland. From the late judgment of the Committee of Privy Council, I feel sure that if the matter is thoroughly examined by the law officers of the Crown, they will state that the Reformed Episcopal Church in the Colonies is legally on precisely the same footing as the Reformed Episcopal Church in Scotland, in reference to the United Church of England and Ireland established by law.

"If this be so, we must alter the declaration appointed to be subscribed by electors of delegates to Synod.

"At the late election on Easter Monday in this parish, a zealous member of our congregation was unable to take a part in the election, because he could not declare himself to be a 'member of the United Church of England and Ireland, and to belong to no other religious denomination,' inasmuch as he prides himself on being a member of what he called 'the Church of Scotland,' that is, the Protestant Episcopal Church in Scotland." *(Colonial Church Chronicle for June.)*

NOTICE OF BOOKS.

"Oudendale." A Story of Schoolboy Life. By R. Hope Moncrieff. London: W. Macintosh. 1865.

There are so many Tales of Schoolboy Life published now-a-days, that it is to be feared boys do not derive much benefit from them, since they, like the public at large of the present time, are *cupidi rerum novarum*. The author of "Oudendale" has evidently written it through a desire of doing good, and the book may be safely put into the hands of all young persons, and probably will be of real benefit to many. It would have been better, however, if the author had said nothing about the nature of Confirmation, for most Churchmen, at least, have been taught to consider it as something more than "merely a public avowal of faith and willingness to serve God."

THE MOVEMENT.

WE are informed that it is the intention of the Most Rev. the Primus, to address a letter to Dean Ramsay, making an explanation as to the late distribution of the grants, made at the last meeting of the Committee upon Claims, with the view of maintaining unity of action amongst the members of the Church. It rests with the Diocesan Associations, in the election of their representatives, to express their opinions upon any questions likely to be discussed at the meeting of the Committee upon Claims. We trust that all discussions upon recent decisions will now be suspended.

The next Committee upon Claims has full power, subject to an appeal to the General Committee, to apportion the grants in conformity to the principles of the constitution, in such a way as appears to them expedient. The great object, which will, indeed, solve many a difficulty, is to collect as much money for the General Fund as possible.

Hitherto Edinburgh has subscribed an undue proportion; and it is hoped that the Provinces will contribute a fair quota to the general purposes of the Church.

Whilst all subscribers are left a large margin as to the mode their subscription is to be given, and whilst St. Andrews, and Moray and Ross have set a good example to the other dioceses, it is hoped diocesan claims and diocesan necessities will not interfere with the General Movement, more especially as it has only been by the liberality of Edinburgh, that the temporalities of the Church have been kept in existence at all. Let all pull together upon a clear and intelligible principle; and there can be no doubt, much more than the miserable £150 minimum will be made up.

THE

SCOTTISH GUARDIAN.

AUGUST 1865.

THE NEW PHASE IN THE MOVEMENT.

THE Movement in our Church has been hitherto one of finance. Impeded by polemical discussions it has gone on. It has triumphed over the apathy, the neglect, the "faint praise," the unbelief, which have so long prevailed. The minds of Churchmen are thoroughly roused upon the question; and hence the very general wish that there should be a satisfactory settlement of that question. We fixed upon the financial question as the only one upon which all Churchmen could agree to co-operate; but, let it not for a moment be supposed that we fixed upon it with any other purpose than as a means to an end. The starvation incomes of our Clergy were a disgrace to Christendom; and, it was desirable that they should be exposed and denounced in the public journals; but it was not mere exposure that was aimed at, it was very desirable that Churchmen should understand the grounds upon which they professed to belong to the Church at all. It was matter of great importance to themselves and to the Church, that they should belong to it upon clear and intelligible grounds. It was no mere accident of their attending certain fashionable chapels upon the mere ground of their respectability. They attended the services of the Church because they believed its principles, and acknowledged an allegiance to it. It was quite evident upon the face of it, that when men with three thousand a-year, gave a few pounds in the way of seat-rents, rendered no aid to the schemes of the Church,

subscribed not a farthing to the support of the Bishop of the Diocese, they were acting a part unworthy of both Christians and gentlemen. They either did not believe in the Church or in Christianity at all, or else they were acting a part which would be scouted amongst all gentlemen. The Church is, necessarily, from the nature of her mission, desirous of comprehending as many within her fold as she can, consistently with truth and fair dealing. When men become members of her, they incur certain obligations; and the duty of sustaining the body of the Church is one of the primary duties. If this principle be not recognised, they should not join her. They must be, necessarily, in a false position themselves, and must be an obstruction to the work of the Church. It would be far better, that they belonged to some system of belief, which they really considered to be true, than to dally with a question, upon the solution of which depended their eternal salvation. We believe that the cause of the not-giving in our Church, did not arise from any unworthy motive, or from unbelief, but because "to give," had never been honestly taught by our Church. It was, therefore, necessary that we should embark upon an agitation which would bring this truth home, and make it intelligible to all; and, now that the minds of Churchmen are getting alive to the importance of this great principle, the movement must enter upon a new phase, and must take up a position adapted to its altered circumstances. It is clear, that those opposing the movement at the present stage, must either join another religious community, or be included in the movement. The movement must therefore be directed towards ventilating those questions which affect materially the progress of the Church.

We have already adverted to the question of Foreign Missions, and we fully believe, with Mr. Mitchell, that until this question be heartily entered upon, spiritual deadness must, to a great extent, prevail in our Church. But, it appears to us that an organic change is required in the system, ere our Church can fairly embark upon such a project. It appears to us, that until there be a full representation of the Laity, as in America and the Colonies—that so long as the Laity are shut out from the councils of the Church—so long as they are no part of the Church Government and system—so long must our Church be incomplete in her working and stunted in her growth. The time has now come when the Laity must make their voices heard in Church affairs—when they must

claim what the selfish policy of Rome has alone excluded them from. The time has now come when the movement inaugurated by Mr. Gladstone, should be re-established, and the financial and the lay element questions should be considered as of equal importance. Associations should, to our mind, be formed in each Diocese, for the purpose of agitating this matter. Petitions should be sent up to the Diocesan Synods and the College of Bishops. The press should be enlisted on the side of the movement.

It is premature to enter upon details. We will not specify what questions the lay element should be allowed to treat; whether doctrinal matters should be left exclusively to the clergy. All these are comparatively unimportant, so long as the right of admission to the councils of the Church is conceded; and so long as our legislative and our judicial tribunals are not merely class affairs. The Laity feel that they are not recognised as a part of the system of the Church, and consequently they hitherto have taken little interest in its affairs. When a good "party shout" has been raised, there has been great apparent enthusiasm to put down the other side. But this has been a spasmodic move; and, so long as the "party" triumphed, the interests of the Church were little considered. We have not got rid of "party" and all its worldly consequences. Men must be known to have done something for the Church before they are heard at all. We should be sorry that there should a dead uniformity—that men should be compelled to subscribe to an iron creed which the Catholic Church has never recognised.

Even under Roman supremacy in the middle ages, great liberty of opinion was allowed, and the schoolmen practically laid the foundation of the Reformation movement. In the present age it is clear that there must be a representation of opinion, and the only way in which it can be represented is, not by a class representation, but by every section of the Church having a voice in its concerns. We have no desire that the matter should be rashly entered upon. It is very desirable, that in the effecting a great change in the Government and representation, every safeguard should be provided but it will he equally disastrous if the movement should be checked or frustrated; for if the Laity be not allowed a constitutional way expressing their opinions, it is probable they will be expressed in a manner not very beneficial to the interests of the Church. Discontent makes men "radicals" in

spite of themselves, and without having the smallest intention of using any threat, we believe the time has now arrived when this question must be grappled with. It can no longer be postponed The Laity will have a voice, and it is infinitely preferable it should be through a legitimate and constitutional channel than in an irregular un-Churchman-like form.

The Bishops of the Colonies—the Bishop of New Zealand, in particular—can bear witness to the beneficial results attending the introduction of the Lay element. The Church in America is a standing evidence in favour of a popular system being introduced into the Church.

The Church must in such questions ever adapt herself to the circumstances of the times, and the movement of opinion. It is because she has ever been in advance of the times, that she has gone on to triumph and to conquer.

The more she realises the theory that each member of the Church is a part of Christ and engrafted into Him, and so is bound to nurture that body, the more fully she realises the Christian ideal, —the more completely she carries out the purpose for which the Catholic Church was instituted.

HUGH SCOTT, of Gala.

EDINBURGH LIBERALITY COMPARED WITH THAT OF THE PROVINCES.

"FACTS are stubborn things;" and as we do not think the liberality and unselfishness of Edinburgh have been sufficiently appreciated by the Church, or the real facts sufficiently known, we give the following statement of monies paid out from Edinburgh sources previously to the starting of the new scheme, which cannot be too widely circulated. From 1840 to 1847, the subscriptions and offerings are kept in one account. From 1847 to 1863, when the new Financial Scheme came into operation, the different items have been kept separately, so that those years form the most correct data on which to base the calculation.

The subscriptions from 1847 to 1863, from the whole Church were £19,822 11s. 5d., of which Edinburgh Diocese contributed £8068 2s. 5d.

The offerings in the same period from the whole Church were £19,744 4s. 10d., of which Edinburgh contributed £6905 19s. 1d.

If we put the subscriptions and offerings together for the period

from 1841 to 1863, we find that the sum total is £51,311 9s. 7d., of which Edinburgh Diocese contributed £19,710 16s. 4d. The relative proportion of those years will be found nearly the same, being at least two-fifths that Edinburgh has contributed of the whole funds subscribed.

With regard to the subscriptions, we are aware that it is often stated that Edinburgh being the head office, many contributions are paid in there belonging to other Dioceses. In case of offerings, this cannot occur, as they are of course only returned from the Churches within the Diocese. This is one reason why we give the separate return from 1847 to 1863, showing £6,905 19s. 1d., against £19,744 4s. 10d., which scarcely reaches the two-fifths, but against which no argument can be adduced as to its including others.

We give this simple statement, which can be tested by any one by the books of the Society. We hope to give in a future number the contributions of Dioceses by themselves. Such a statement is a valuable historical document, as we have every reason to believe that at a very early day the proportions will materially lessen, and the Society will be really, and not in name, the Society of the whole Church, and not practically of one Diocese. The liberality of Edinburgh cannot be too highly commended.

A further analysis of the sums would show that the contributions have been mainly the earnings of the hard worked man of business, of the widows, and of the upper middle class. Major Scott truly said, in a recent letter, that after a continuous agitation of fifteen years, he had not been associated with the great or the noble, but that he had been almost entirely supported by the working bees of the nation, the middle order. It is they who have fought the battle of the Church; and after a hard day's toil, they have gone forth to renewed labour in behalf of the Church. "Verily they shall have their reward."

THE CHURCH IN SCOTLAND AND THE ENGLISH PRESS.

We are sometimes startled with the criticisms of the English Press upon the Scottish Church. Constant abuse of the Episcopal Bench, the attributing of the worst motives to all those engaged in the Church's work, the withholdment of all information as to the expansion and increase of the Church—such is the course of policy pursued by those who assume to themselves the instruction of the people of England. If such a course of policy is likely to maintain amicable relations between the two Churches, we leave to the parties concerned themselves to determine. They cannot accuse us, at any rate, of retaliation. It may be we have been too much under pro-

vocation. We have not been sufficiently annoyed at the aggressive policy of the Church Missionary Society. We have not taken sufficient notice of the so called "Church of England" Chapels in Scotland. We have been not sufficiently indignant at the schismatical proceedings of the Bishop of Huron.

We do not object to English criticism, for the opinion of spectators is always of importance, but we do object to being presented on the dark side, and the withholdment of all information as to any good we do.

THE GAELIC MOVEMENT.

WHAT we have to say on this interesting subject in our present number is taken from the Bishop of Argyll's charge, which found its way into our hands the other day. This charge was written by the Bishop on the shores of Sicily to his clergy. The part of it to which we refer is so full of fatherly love and affection towards his Gaelic congregations —and so much in unison with what we ourselves have advocated for months past in the pages of this Journal, that we have much pleasure in placing a few extracts from it before our readers.

"These ancient congregations, my brethren, (said the Bishop), we make bold to say, are more interesting than any other in the British Islands, either historically, ecclesiastically, or personally considered, and yet their existence is all but unheeded and unknown among us.

I feel my own obligations in this respect very deeply, and more and more as years increase upon me. From bad health and other causes, I myself have been able to do little for these congregations; but they are never absent from my heart—their true and humble character and customs, their Christian gentleness and sobriety, their courage and steadfastness and hope. Truly they are our Zion and our Israel, and what have we done for them? It was in my predecessor's heart that much should be done for them. I feel that but little has been done. On my part, little worthy of memory, one thing only of permanent value, the translation of the Common Prayer into Gaelic and in English; that, by the bounty of the Christian Knowledge Society, and the labours of the late Archdeacon Mackenzie, has been done, and is a monument of the Archdeacon's character. I would say a word regarding him here. He at least did some work for these Highland congregations, more than most others. In his Highland Glen, and in his small parsonage, with his printing-press, from his own hands he issued many small Gaelic publications of great value, but now unfortunately rare. He preached and travelled throughout an extent

sive district for many years. Would that we had more of his character among us. Latterly, students have been provided for (at College by the Argyll Fund, and by Trinity College itself), whose knowledge of the Gaelic language may do something to recover lost ground. And more than one clergyman of earnestness is now resident among the Highland churches. . . . .

Let us hope that the obscuration of the Celtic church is not to last for ever, but that light, and truth, and power, may again be hers. It is prophecied that it will be so, and at Iona there is a striking prediction, apparently coming from the earliest times. It is one doubtless well known to us all—("*I mo chridhe—I mo ghraidh.*")*—that Iona will be as once it was. . . . .

In the district of Appin, on the shores of Glencreran, on the banks of Loch Leven, in the Valley of Glencoe, on the borders of Loch Linnhe, there are still some representatives of the past—some blood of the ancient race—some worship not unlike the worship of Iona and Columba. For their sakes it is that we write these lines—not that they are in want—not that they have need of any we can give, but sympathy and fellowship, the maintenance of the pure word of God, and their accustomed worship among them. That which would be a boon to them is the presence of some pastors, who would enter into their hearts, some who would spend and be spent in their service.

Strange it is that while foreign lands and alien people find so many to help and benefit them, our own blood and faith should engage the hearts of so few amongst us! It is true that the Gaelic language is required, and to preach to our Highland and Island people Gaelic is indispensable; but there are many ways of helping as well as by preaching, although no doubt that is the most important; by schools, by publications, by building or maintaining churches, or ministering to the sick and needy, much might be done. Would that some young Cuthbert or Columba would again arise to rekindle

* We here give the original stanza in full, and also a literal translation of the prediction of which the Bishop speaks:—

"I mo chridhe—I mo ghraidh,
Far a bheil guth mhanaich,
Bithidh geumnaich na'm ba,
Mun d'thig'n saoghal gu crich
Bithidh ighe mar a bha."

"My beloved isle—isle of my heart,
Where now monks' voice is chimed in parts,
Lowing herds will roam and roar instead,
But before the world comes to an end,
This island will be as it was then.

the fires on the Celtic altars, to preach the word in the native tongue. Until then, we must walk with lame feet, and speak with stammering lips. May the Spirit of the Lord fall strongly on those Gaelic Clergy who are now at work, and who possess the tongue, and who are already engaged in the Ministry in the Highlands. Were it put to us what most is wanted at the present moment, we should say to rebuild at their head quarters, one or two good schools, and to provide by endowment for them; and the same of parsonages and Churches at Ballachulish, and Glencreran, and Glencoe. Towards the first, some aid has been given, and did I see that undertaking accomplished (a school, that is, built and endowed at Ballachulish, where a sufficient number of boys and girls could be properly taught), I should be content. It is a small step, but no time should be lost in taking it; if this centre and last great stronghold of the primitive truth and order among us, is still to hold its ground and remain among us; I should deem it a sufficient recompense of any labours of my own, could I see this properly accomplished. May God graciously grant this, and more, for their sake who have so long borne the heat and burden of the day, and whose hope perhaps begins to fail them; may that hope be revived and turned into assurance, and may the hearts of those who have it in their power be inclined towards them. They are our brethren in Christ—the sons of those who were in Christ before us—whose piety and zeal conveyed that blessed name all over Europe, when it had all but been extinguished."

PALESTINE EXPLORATION FUND.

ONE of the most interesting movements of the day is that for exploring the Holy Land. Every spot is one of thrilling interest, appealing to our holiest feelings. The growing sense of necessity of inter-communion between the Scottish and Greek Churches, imparts peculiar interest to this question. We trust that Scotland will contribute a liberal quota to this Fund, which we cordially recommend to the best attention and consideration of Scottish churchmen.

We might point out the necessity in this sceptical and inquiring age of the fullest investigation into the social life of the Jews, as explaining many difficulties as to the interpretation of Scripture amongst certain disturbed minds. So far from fearing inquiry, the Churchman is anxious for the fullest discussion and analysis, as it is only by the most complete information the full beauties of the Christian system can be explained and understood. The fuller the inquiry and the more minute the analysis, the more will it be discovered that the

interpretation of Scripture by the Catholic Church of all ages is the only one which expresses the Divine Will, and that all the addenda, whether of the Church of Rome, dependent upon equivocal traditions more or less of modern date, or the still later additions of German Rationalists and Scottish Puritans, are not rightly deducible from the plain meaning of Scripture, but are in many cases in direct violation of it. We trust that Mr. Layard's hope that the above scheme will receive aid from the Government will be fully realised.

THE ELECTIONS.

The rejection of Mr Boyle after a hard contest by the electors of Bute, must be a matter of regret to all Churchmen. The result of great intimidation, it is no less to be deplored. We trust that upon an early occasion, the electors of Bute, Arran, and Cumbrae, will retrieve their character in consistency and love of fair play.

The return of Lord Dalkeith and Lord Henry Scott, is matter of great gratification to men of all parties and creeds. To Churchmen in especial, it is cause of rejoicing. The well-known liberality of the Duke of Buccleuch towards our Church, and the triumph of the disabilities bill, impart to their election a more than usual interest.

The defeat of Sir Michael Shaw Stewart, will be bemoaned by Churchmen. His munificence and the warm interest he has taken in our affairs, entitle him to our most cordial good wishes, and we trust, that the time is not far distant when the loss will be retrieved.

THE GLENALMOND MEETING.

The gathering at Glenalmond is now an annual festival of the Church. As one of the boldest and most successful of the efforts of Mr. Gladstone, it will add lustre to his fame as a statesman, and invest his name with a great historical interest in the annals of the Church in Scotland. The difficulties of the task cannot be now estimated at their real value. Loudly as they were talked of at the time, there can be no manner of doubt that it was an undertaking full of hazard. It was doubtful whether a public school upon the English model was adapted to the peculiar temperament of the people of Scotland. The reactionary party were then much stronger than now, if they did not muster a numerical majority in the Church. The difficulties which Wordsworth encountered when he led the van, were such as only his genius could, under the providence of God, have overcome. We can all remember, when the College was in temporary pecuniary

difficulty, what pæans of victory were sung by those who are so anxious to throw cold water over every scheme for the benefit and enlargement of our Church.

When the functions of a Bishop no longer allowed Wordsworth to take that active charge of the College necessary to the successful management of such an institution, the Council exercised a wise discretion in entrusting it to the skilful hands of Dr. Hannah. His practical talents were mainly directed to a reform in its finance; and so complete has been its success, that the result has been a saving of £1000 a-year since it has come into his hands. Not only is the school beneficial to the Church, but it is an institution of incalculable benefit to the best interests of the country.

The Public Schools in England have been truly described as the nurseries of free institutions. They impart that manliness of character, freedom of thought, and liberty of discussion, which form so conspicuous a part of English social life. From these walls issue those noble bands of youths of the higher and middle classes who lead the mind of England; who educate and direct her public opinion, because they are always in advance of it; who form her statesmen and her public journalists; who keep the institutions in harmony with the progress of the times; who are the bulwark against reckless innovation on the one hand, and political decay on the other.

The continuous success of Glenalmond is a manifest proof of the healthy progress of the Church. Lord Lyttleton truly and most beautifully described the great advantages our Church possesses as being a free and independent Church. Subjected to no shackles of the State, she has free means of development through the expansion of her own resources. As he said very truly, it was not desirable to dwell upon these advantages merely, but for the Church to do the work allotted to her. The maintenance of friendly relations with the Church of England must form a prominent part of her true policy. As a Church we owe a deep debt to our English sister; but still it is quite clear that we have different paths to follow. As a voluntary body our policy must be widely different from that of a Church established by law, and encumbered by precedent. We can co-operate together without clashing. As a voluntary body we have a great advantage in financial development, and each member being unavoidably more or less mixed up with the work of the Church in matters of doctrine, we are better able to be definite and systematic. Uncontrolled by Parliament or by secular authority, the religious life is better fitted to undergo healthy development, and our Bishops and clergy are more free from worldly cares and aspirations. The past history of our Church has better prepared the new generation to lead the religious mind of the nation.

That the Church in England, with her high and exalted position has also many advantages, we are free to acknowledge. All that we deprecate is the tone assumed by so many amongst us of lauding the Church of England with the object of depreciating us—of openly desiring to make us a mere appendage of the Church of England; to frame our formularies after an English platform, and to extinguish all independence in us as a distinct and national branch of the Church of Christ. To all these Lord Lyttleton administers a deserved rebuke.

We cannot too earnestly direct the attention of our readers to the address of the most Rev. the Primus. As chief pastor in our Church, it well became him to address the parents of the new generation, and earnestly to implore them not to dissuade their children from entering the ministry of our Church. Whilst many send their sons to England to officiate at her altars, very few hitherto have entered the ranks of the Scottish priesthood. So long as a tyrannical Act of Parliament set a brand upon Scottish orders, there may have been a plea for such a policy. Parents had then to allege that they could not send their children to be cut off from the greater portion of the Catholic world; and that they were obliged by necessity for their own temporal interests to send them to a Church where they had a chance of promotion. No such plea can be alleged now. We are now upon a complete equality. The Church of England has removed this stain from her statute book. We do trust that the sons of the Scottish higher and middle classes, and indeed of all classes, will enter the ministry. If not associated with worldly honours and worldly distinctions—if our incomes are only rising above penury—still there can be but little spiritual life in our Church, if we cannot find a suitable priesthood. We trust that many now expending their energies in a Church with which they have only an accidental connection, will return to the land of their birth, and do the work providence has clearly assigned to them, —the work of the Church in Scotland. Our claim is more especially upon the wealthy classes. Until the present movement is more fully matured, it is of incalculable importance that men of independent means should form a large element in our priesthood. Let it not for a moment be supposed that we in any way depreciate the noble sacrifices Englishmen have rendered to our Church. To them we owe in a great measure our present advanced position. To them we owe our bench of Bishops and Glenalmond. To them we owe in a great measure, through the providence of God, the advancing spiritual life amongst us, but such a state of things, however honourable to the individuals and to the Church to which they belong, is clearly provisional. It must be through the machinery of our own Church the battle must ultimately be fought—the work is a Scottish work, and it must be done by Scotsmen, if it is

to be done at all. The opportunity is before us, and it may not return for a century. Glenalmond is a proof of what can be done. A few more such triumphs, and the Church in Scotland will be the religion of the majority of the educated people of Scotland.

THE BISHOPRIC OF ARGYLL AND THE ISLES.

At a Meeting held in Argyllshire, on the 8th of October last, it was resolved—

"That the best mode of permanently improving the Income of the Bishopric of Argyll, will be by organizing the Diocese under the rules of the Scottish Episcopal Church Society."

"That until a permanent Endowment can be secured for the See it is desirable to subsidize its permanent revenues by such annual contributions (to be made through the Church Society) as may, if possible, make up the annual Income to £500 a-year, the sum proposed to be finally secured under the regulations of the Society."

"That this Meeting strongly recommend that the Right Rev. the Bishop of the Diocese or (in his absence) the Dean, do summon a Meeting of the Diocesan Association in connection with the Church Society, in the last week of July 1865, at Bishopton, Lochgilphead, to elect a Secretary, and for other business: and that the annual meeting of the Diocesan Association be appointed to be held in the third week of September in each year."

The Diocese of Argyll and the Isles, extends from the Island of Cumbrae to the Butt of Lewes; comprehending the whole of the Hebrides, the whole of Argyllshire, and the western part of Invernessshire.

There are congregations at the two extremities, at Cumbrae and the Lewes, under resident clergymen, and besides these there are eleven or twelve other different congregations; also missions at which there are occasional services.

The language over the whole Diocese was originally Gaelic, but owing to the emigration of the old inhabitants, and the settlement of new ones in those parts along the shores of the Firth of Clyde, English now very much predominates, especially among the members of our Church. Two languages being required in this Diocese, and in that of Moray and Ross, adds to the difficulty of procuring clergymen. They cannot be obtained from other quarters; they must be of native origin if their services are to be of any value to the very great majority of the inhabitants of these two Dioceses. We have often been struck by the disrespect, if we do not use the stronger word contempt, with which the inhabitants of the northern part of our island are regarded by their

southern neighbours. We cannot help considering it as a very vulgar prejudice, and attribute it to the fact, that being of various and mixed races, they do not value the purity and antiquity of blood so very distinctly marked by a difference of language—a feature which, bearing so marked a character, they should be proud of and maintain, being irrecoverable if once lost.

In Church matters, as in all others, it does not do merely to look back and grumble, or to look forward and hope. No, success must be preceded by exertion. Exertion must be directed by thought, and thought should not be distracted by variety of objects, at the same time keeping the end aimed at distinctly in view.

The great object of every Church meeting should be the spiritual improvement of the Diocese. Church history and observation convince Episcopalians, that this can best be done under one head, the Bishop. To carry forward his work he must have assistants, his presbyters and deacons. They to have a fit subject to work upon, must have an educated people. The Bishop, to work efficiently, must have a sufficient maintenance to raise him above the distressing cares and anxieties of the world.

In Argyllshire it has, with great propriety, been resolved that for the sake of the Church, it is of primary importance that the Bishop should be adequately maintained. In the first place, therefore, attention has been directed to endeavour to raise the very humble income, considering his situation, of £500 a-year, recommended by the Scottish Episcopal Society. The Diocese is urged to this object, knowing the great pecuniary sacrifices the Bishop has made for Church purposes since his consecration, and that exertions made in other quarters have failed in carrying out the objects for which they were originated.

In 1860, an influential meeting of gentlemen, interested in the Bishop of Argyll and his Diocese, was held at London House. We regret that space does not permit our printing the statement the Bishop of Argyll made on that occasion. He there truly and faithfully explained the pecuniary difficulties which prevented him carrying forward his Church work in the efficient manner he desired. The meeting, deeply impressed with the difficulties the Bishop had to struggle against, resolved that energetic measures should be adopted for giving him support. From the money raised in consequence of this meeting, the Bishop for sometime obtained an addition to his income and the means for carrying out some of his plans of usefulness in his Diocese. This fund, however, seems gradually to have fallen off, and the last report that we have seen, 26th June, 1863, concludes with this most melancholy note: "it should be stated that the contributions under the several heads, (marked *) having fallen far short of the past year's

requirements, for the Clergy education and general wants of the Diocese, the deficiency, to the extent of £304 8s. 11d., was met by the Bishop himself."

In these circumstances the question every member of the Church in the Diocese has to put is—Is it right that our most amiable Bishop, who has spent so much of his private fortune for Church purposes, should be left to struggle with pecuniary difficulties, destitute of the means of carrying forward the Church work, which he has always had so warmly at heart, and which, by his recent charge we learn in the depression of sickness and the distraction of absence from home he so dearly cherishes? No, this must not be allowed. Would it not be a graceful thing were the Diocese to welcome our returning Bishop, (we most sincerely trust to complete many a good work begun,) with a zealous endeavour, in the first place, to put his affairs on a more comfortable footing; and next, with a pushing forward more energetically the many important works necessary to bring out the true idea of a Christian Diocese, working for and with the Bishop.

However many or however great the wants of Argyll may now appear, the Episcopate of Bishop Ewing has left a broad mark which will carry his name through many generations, besides the visible progress made by the building of churches and parsonages, the renovation and improvements of others, and the opening of the noble Institute of Cumbrae for education and study. We must not overlook what has been done for the spiritual working of the Diocese in the education of clergymen and schoolmasters. A former article on the Gaelic Movement shows how much we owed to our poor clergy for educating young men for the priesthood. Among these benefactors we may well tell them the Bishop of Argyll stands pre-eminent. Had it not been for him the situation of our Gaelic Churches would have been most melancholy. He sought out, educated, encouraged, and largely provided the funds by which our younger pastors have been educated. However congregations may have fallen off, that is attributable to other causes, which it would take more space than we can afford at present to explain, but for which, at any rate, the Bishop of Argyll cannot be blamed. He struggled diligently and well to advance his Church. The seed he has sown will ripen in time, and he will yet have his reward.

It is well now to consider how the Episcopal Funds stand, and from the report of Scottish Episcopal Church Society, and the report of its Finance Committee, we learn that in consequence, we presume, of the bequest of the late Bishop, the Diocese of Argyll is excluded at present from participating in the "Episcopal Fund," and the "Regium Donum Compensation Fund."

We also from these reports learn that the permanent income of the Diocese last year, was—

From Bishop Low's fund, - -	£250	0	0
Interest of specially £1000, - -	20	0	0
Under the new Rules of the Society, -	52	10	0
	£322	10	0
For the current year, Bishop Low's fund,	£250	0	0
Interest of specially £1000, - -	40	0	0
Leaving to bring the income up to the amount recommended by the Society, -	210	0	0
	£500	0	0

By the new rules of S. E. C. S., X., § 5, every Diocese which shall secure a permanent endowment of at least £50 per annum for its Bishop, is entitled to apply for a like sum annually, or for a grant of £1250. Therefore, in addition to the before mentioned insufficient donation of £1000, if the Diocese were to raise a further capital sum of £2125, they would be in a position to go to the Society and apply to have the full income of £500 a-year made up for the Bishop.

The Bishop being provided for, the Diocese should next endeavour to place the incumbents on a more comfortable footing. Here, without intending to blame, we would remark that the present mode of making the pecuniary statement of the Society merely brings out the sums which pass through its hands. As we understand, one of the principles acted on by the Society is as much as possible to encourage those who make exertions. The Bishop and Diocesan Associations are required to certify that each congregation they recommend for aid has made adequate exertions, and the amount paid by each congregation to its incumbent, is stated in the schedule of returns to the Society.

Why is that amount not stated that subscribers may know the full data on which grants are made? We believe if this were done, local exertions would be appreciated and further stimulated. Much yet, however, remains to be done, and we would most urgently press on all congregations and incumbents the very great importance of putting themselves really, and not merely nominally, under the new working rules of the Society. The most sure means of having assistance and sympathy from others, is to show that every local exertion is made which in the circumstances can be expected. We fear that at the best it will take time to raise funds for endowment, to secure the very moderate stipend of £150 per annum, for every incumbent.

In Argyll, we earnestly desire to see new congregations formed. Large portions of the Diocese have not the privilege of Church service,

children are left unbaptized, and members without the privilege of ordinances. Recently, in a chance visit to the Island of Islay, one of the Presbyters baptized several children among a mining population recently brought there, and several families from the parish of Appin have settled in the slate quarry district, between Oban and Crinan, where they have no opportunity of Gaelic services. In fact, the Bishop of Argyll should have a Gaelic chaplain. More services would be of inestimable value to scattered families in the Diocese. We cannot help here remarking, though perhaps a little out of place, that the services of a Gaelic Presbyter are needed in our large towns, Glasgow especially. There some years ago a very successful attempt was made to establish a Gaelic congregation, which, owing to the pressing need for Gaelic Clergymen in the Highlands, had to be abandoned. On good authority we are assured that the Church loses many of her Highland members, who emigrate to the south, and will not give up a Gaelic Church; we have none to offer them, therefore they join other communions.

To keep up intelligent congregations we must have educated children. The importance of keeping up our Church schools in Argyll cannot be too strongly pressed on our Church. There we have numbers of the young of our people deserving our anxious care. We believe that every person who has investigated our Highland Schools was satisfied of their very great importance. None have felt it more than those who, from circumstances, have been forced to place their children under teachers of other denominations. We believe, that to obtain Church education has kept many families near our schools, who might have been induced to wander into other districts. Those whose circumstances have forced them to place their children under teachers of other Churches, have strongly expressed their painful experience. A friend, when recently employed on statistical returns, going into a school taught by a Free Churchman, found 25 members of our Church among the scholars.

The desire is to see one school at least, attached to each of our incumbencies.

Before concluding these remarks, we would earnestly press on the attention of the friends of the Highlander, the present lamentable want of Gaelic students of divinity. They are aware that at Trinity College, Glenalmond, a bursary exists called the Houblon, the holder of which must have passed an examination in Gaelic, and that the funds of the bursary, when not held, fall into the general funds of the college.

By the rules of Trinity College, Glenalmond, "all candidates for admission to the Theological department at Trinity College, shall either have taken a degree, or shall produce to the Warden a certificate of

their having completed the required attendance to qualify for a degree at some University or College, unless the candidate shall have resided in Trinity College, Glenalmond, in the Public School Department, for not less than two years, and is duly qualified in literature, in terms of Canon."

In Autumn, 1866, the present holder of this Houblon bursary will have completed his two years. We fear that under the above order there is *not a Student* competent to be presented; further, we fear also that during the last University Session, there was *not one* Student preparing himself as a candidate for that bursary.

Disheartening as this state of matters is, there seems nothing like fairly looking at them in the face. It will not do to let our hands fall helplessly to our sides. No, the Gaelic Church must rouse itself; on that Church falls the duty of finding Students to perpetuate a Gaelic ministry. Our Gaelic Incumbents must seek out young men, if possible, hereditary Churchmen, and have them educated. The congregations under the six Gaelic speaking incumbents should undertake some of the expense of these Students. We are sanguine they would with pleasure do so if what is required were explained. We are confident they would rouse themselves like men, as Highlanders always do in an emergency. They should pledge themselves to maintain, at least, the holder of the Houblon bursary. We doubt not, that our Bishops who have ever given Gaelic Students their support, will, if worthy candidates are presented, give them the Pantonian bursary also. In that case, the annual sum required would be little.

Three or four pounds from each congregation would be sufficient for this purpose. If collected by offertory or collection during every Gaelic service, the amount would be raised. It has been tried with success in the smallest of the Gaelic congregations; it was explained that all the money given would be applied to Gaelic Church purposes; in six months, a sum nearly sufficient to pay the sixth of the expenses of the holder of the Houblon bursary, was collected chiefly in sums from the poorest portion of the congregation. If the rich would give to Church purposes in the same proportion to their means that the poor do, there would be no lack of funds to carry out all the important objects the Church and the Church Society have so anxiously at heart. We trust every sum raised for Church purposes will be collected and paid through the Church Society.

FOREIGN MISSIONS.

WHY is it that the Scottish Church will never properly bestir herself in this matter? Are we always to be told that charity begins at home, and therefore that until bishops and clergy are made comfortable in our own land, it is out of place to speak about Foreign Missions? What glorious works has the Church of England accomplished through her missions? How much of her present strength does she not owe to her Colonial branches? It is not, however, the English Church alone that sends forth messengers of glad tidings into distant lands: every one knows for how long a period the Church of Rome has been engaged in this this duty; and we might learn a lesson in this respect from the American Church, which derives its origin from ourselves, not to speak of almost every class of Dissenters around us. Whilst the true Church of Scotland thinks she has enough to do in looking after herself at home, the Established Kirk, Free Kirk, United Presbyterians, Independents, and Anabaptists, are each spreading their own peculiar creed over all parts of the earth. We, and we alone, while the sick man lies naked and wounded, pass by unheeding on the other side, leaving it for others to clothe him, and pour oil into his sores.

There are people, however, who tell us that our Church is a missionary one at home, and that we could expect no blessing upon Foreign Missions, so long as the bulk of our own countrymen either despise or are ignorant of her doctrines. Be it granted that the Church, as she exists in Scotland at the present time, is of a missionary character, inasmuch as she is not endowed by the State; that many and many are the districts in Scotland where our communion is altogether unknown, and some too where, though it has been established in name, really nothing or almost nothing has been done, to bring into the one true fold those who ought to be her children; we must not on that account throw away all hope of announcing the tidings of great joy to the heathen, and causing light to shine where nothing but the thick gloom of ignorance prevails. If we would but make the trial, we should soon reap the fruits of our labours. Let the successors of the apostles bear in recollection the command given by our Saviour,—"Go ye into all the world, and preach the Gospel to every creature." Surely it is at least well worth to consider carefully what can be

done to wipe this stain away. Only let the clergy take up the matter in Diocesan Synods, and let the laity come forward to encourage the scheme with their money and support, and the reproach will not long exist. If the movement were once taken up in a proper and systematic way, it could not be but that the Spirit of God would raise up self-denying clergymen to dedicate themselves for such a holy work. No doubt many difficulties are in the way, and it is not a work to enter upon without due thought and deliberation. It would be wrong indeed to attempt anything of the kind, unless bishops, clergy, and laity with one accord determined to lend a helping hand: without such unanimity no mission could be expected to prosper.

We need not be discouraged though our first attempts were of a very humble character; if undertaken in faith, with God's blessing, they would speedily increase and grow strong. From small beginnings how great things have arisen? As the grain of mustard seed sprung up, and became a great tree, so that the birds of the air lodged in the branches of it, in like manner might our Foreign Missions, however small or insignificant at first, grow up, and extend themselves over various parts of the earth, and be hereafter a stronghold and defence of the Church in Scotland. Until the subject is advocated by those in authority, and brought permanently before the eyes of Scottish churchmen, little can be hoped for; but once let the importance of such an undertaking be impressed upon our minds, and all will be well. In the meantime, it is of advantage to keep the subject of missions in view, even although they cannot just yet be attempted.

It will be a glorious day indeed for the Scottish Church, when she sends forth a small but faithful and zealous band, in her name and with her authority, into remote lands, in accordance with the precepts of Him, who is the head and ruler of the whole Catholic Church.

THE BISHOP OF ST. ANDREWS AND DR. PIRIE.

THE following letter, which ought to have stood *first* in the correspondence of the Bishop of St. Andrews and Dr. Pirie, which we reprinted from *The Edinburgh Courant* in our June number, was accidentally

omitted. We give it now in justice to Dr. P., and in order that our record of the correspondence may be complete.

The University, Aberdeen, April 15, 1865.

Sir,—Some months ago, Bishop Wordsworth kindly sent me an address to his clergy, in which, with special view to an address delivered by me to the last General Assembly, he defends the organisation of the Episcopalian Church.

Having at the time been very much occupied, it is only recently that I had an opportunity of reading the Bishop's address with attention, when I discovered, somewhat to my surprise, that his views have little or nothing to do with my address to the Assembly, on a misconception of which he somehow contrives to fasten them. My address, as he himself quotes it, points at the views of the very high Church party, who "deny that Presbyterianism can be entitled to the character of a Church at all," whereas Bishop Wordsworth, though not perhaps entirely consistent, only professes to maintain that "the three orders (of bishop, presbyter, and deacon,) is an arrangement of early and long-continued use," and that "in the post-ascension years of the New Testament, the Church, wherever planted, was *gradually* forming itself into one definite system." These are very nearly my own opinions, and I specially concur in the last clause, which indicates that in the Church there were various forms of government, in different places, and that they only came gradually to merge into a definite system from the force of circumstances. Hence he says, "The question to be considered is, What was the organisation into which it (*i.e.*, Church government. eventually settled down?" He thinks it was Anglican Episcopacy. Now I have a very great respect for the English Church, but I cannot find even a shadow of proof that it was ever heard of as a form of Church Government till it came to be introduced, under the operation of a multitude of incidental causes, as perhaps a very suitable, but still somewhat anomalous, system, during the reign of Edward VI. My own conviction is, that "Church Government eventually settled down into the forms of Popery." I think it could be easily proved, indeed, that a certain superiority was claimed for the Bishop of Rome so early as the second century; that a modified pre-eminence was generally allowed him during the third century; and that in the fifth century his authority was established in the west, and was occasionally appealed to, even by the other patriarchs. At all events, that "Church Government eventually settled down" into Popery through the west, and into the form of the Greek Church amongst the greater proportion of the Christians of the east, seems to me too obvious to admit of dispute. It is, however, a discussion on which I do not feel, in the slightest degree,

called upon to enter. Bishop Wordsworth must settle the matter with the Church of Rome and the Church of Constantinople. But I have no doubt whatever, that with either he will have the worst of the argument.

I have forwarded this letter to you, because I think Bishop Wordsworth's address appeared first in your paper, and only in your paper, at full length.—I am, &c. W. R. PIRIE.

CORRESPONDENCE.

We are requested to publish the following correspondence :—

I.

Royal Northern Club, Aberdeen
July 10, 1865.

Right Rev. and Dear Sir,—You will perhaps hardly be surprised to hear that many of the clergy and laity of the Diocese are much perplexed by the announcement in the papers last week that the Bishop of Rupert's Land, after preaching on Sunday the 2d instant, at St. Andrew's, also preached *by your request* in St. Paul's and St. James' on the same day.

May we respectfully ask whether the congregations of St. Paul's and St. James' have been formally admitted into our Church, or whether they have formally applied to be so admitted?

Be so good as to address your answer to Mr. Ramsay, at the Northern Club, Aberdeen.

We are,
Right Rev. and Dear Sir,
Very faithfully yours,
DAVID WILSON,
JOHN RAMSAY.

To the Right Reverend the Lord Bishop of Aberdeen.

II.

Aberdeen, *July* 13.

The Bishop of Aberdeen has the honour to acknowledge the receipt of a letter addressed to him, dated from the Northern Club, July 10; and signed by David Wilson, John Ramsay.

III.

Aberdeen, *July* 19, 1865.

Right Rev. and Dear Sir,—I have received your communication of the 13th instant, and as I presume you decline to answer the inquiry

which the Dean of Aberdeen and I addressed to you in our letter of the 10th instant, I propose to send the letters for publication in the *Scottish Guardian*.

I am,
Right Rev. and Dear Sir,
Very faithfully yours,
JOHN RAMSAY.

Right Reverend the Lord Bishop of Aberdeen.

MISCELLANEOUS.

BISHOP MACHRAY.—On Sunday the 2nd July the newly appointed Bishop of Rupert's Land preached in the forenoon in St. Andrew's Church, afternoon in St. Paul's, and evening in St. James', and also addressed a public meeting on Monday in the Music Hall Buildings. The meeting was presided over by Bishop Suther, among those present being Rev. Dr. R. J. Brown; Messrs. Bouverie, Wrenford, Macleod, Anderson, Corbett; Mr. Leith of Freefield; Mr. Forbes of Corse; Gordon Pirie, Esq.; Prof. Thomson; Dr. Harvey; Dr. G. G. Brown; Mr. Mitchell, Advocate, &c. Bishop Machray gave an account of the Hudson's Bay territory, and of missionary work among the British settlers and Indians in the diocese of Rupert's Land.—*Aberdeen Journal.*

CHURCH SERVICE SOCIETY.—An association of the clergymen of the Church of Scotland, recently formed under the above name, and a sub-committee appointed to consider what steps it would be advisable to take to carry out the intention of the Society, have just issued their report. We observe that the President of the Society is the Very Rev. Principal Barclay, D.D., Glasgow. Vice-Presidents—the Very Rev. Principal Tulloch, D.D., St. Andrews; the Very Rev. Principal Campbell, D.D., Aberdeen; the Rev. Professor Lee, D.D., Edinburgh; the Rev. Professor Caird, D.D., Glasgow. Treasurer and Secretary—the Rev. George Campbell, Eastwood. Among the Committee are the Rev. Dr. Bisset, Bourtie; the Rev. Dr. Wylie, Carluke; the Rev. Dr. Boyd, St. Bernard's, Edinburgh; the Rev. R. H. Story, Roseneath; the Rev. James Dodds, St. Stephen's, Glasgow; the Rev. Dr. M'Culloch, Greenock. We extract the following passages from the report of the sub-committee:—"The true object of the Society is set forth with sufficient clearness in Rule VI. of the printed Constitution, which declares that object to be 'the study of the liturgies, ancient and modern, of the Christian Church, with a view to the preparation and ultimate publication of certain forms of prayer for public worship,

and services for the administration of the Sacraments, the celebration of marriage, the burial of the dead,' &c. . . . . The sub-committee are of opinion that the work before the Society may be appropriately divided into two main branches—the one of which may be called the Constructive, the other the Eclectic. The first of these would embrace the compilation or composition of forms for special services. And the special services which ought first to be attended to seem to be those for the administration of the two Sacraments, for the celebration of marriage, and for the burial of the dead. . . . . The sub-committee presume that the members of the Society value highly the privilege of what is called free prayer, and that they would be unwilling to submit themselves to the yoke, which neither their fathers nor they have been able to bear, of a liturgy so rigid, albeit so beautiful, as that of the Anglican Church. But the privilege of free prayer is not to be taken to mean simply each clergyman's liberty to lead the devotions of his congregation according to his own idea or fancy, or as his spirit may be moved to pray. It most legitimately may have the higher meaning, that each clergyman of a Church which, like ours, is a national branch of the Church Catholic, is at liberty, as a minister of the Church Catholic, to use whatever, in the recorded devotions of that Church, he finds most suitable to his congregation's need. His own fountains of devotion may soon run dry, but those of the whole Church are not easily exhausted. The Eclectic branch of the Society's work would proceed on the recognition of this principle. Such being the work, which in these two chief divisions of it may be considered the proper work of this Society, the sub-committee beg leave finally to offer one or two suggestions as to the mode in which it may be carried out. The construction of the special services, and the study of the liturgical literature of the Church, and elimination therefrom of those prayers which seem to be suitable for the purpose aimed at by the Society, must be accomplished by the members of the Society themselves. The work is open to every member, and every member should be urged to take part in it. The results of their labours will, it is supposed, be put into the hands of a committee, to be classified and arranged, and perhaps, (should it in any case seem advisable), to be altered in such a way as to render their being laid before the whole Society for consideration and adoption or rejection as easy and simple as possible."—*Aberdeen Journal.*

ECCLESIASTICAL INTELLIGENCE.

EPISCOPAL SYNOD.

An Episcopal Synod of the Scottish Episcopal Church was held in Perth on Tuesday, 11th July, according to previous announcement, to dispose of the appeal from the churchwardens and congregation of St. Mary's, Aberdeen, against the Bishop's refusal or delay to license the building for Divine worship. There were present the Primus, and the Bishops of Brechin, St. Andrews, and Glasgow; also, the Bishop of Aberdeen.. There was not a very numerous attendance of clergymen and gentlemen in the body of the City Hall Committee-room, where the meeting convened. Of the appellants there appeared Mr. T. G. Beveridge and Mr. W. Fraser. Dr. Grub attended as legal adviser of the appellants. The reasons of appeal recited—

1st, That the question was one of license of a building occupied by a congregation which enjoyed the *status* of an incumbency. It was not a mere Mission Chapel, in which case the Bishop would have had the right to consider all the circumstances of the license. Had it, again, been a question of consecration, the Bishop would have been entitled to enquire whether or not illegal ornaments were in the church, and whether the congregation were in a position to make over the building in perpetuity to the service of God.

2nd, The paper explains why, in conceding to the Bishop everything in reference to the building, the appellants have not thought it requisite, nor indeed possible, to say anything about the ornaments of the minister.

The paper concludes with a history of the congregation, and of the Bishop's connection with it, from the time of its separation from St. John's, until the beginning of the present difficulties. The summary is given in the following paragraph—

The Bishop established St. Mary's as a Mission; raised it to an incumbency; attended services at the temporary Church; encouraged the faithful to contribute to the new Church by his Episcopal recommendation; sanctioned the foundation of the Church by his presence: approved of the solemn form for its opening; and then drew back, on the eve of its completion, on account of certain objections—all of which, so far as the building is concerned, have been conceded.

The appellants, after having read their reasons, declined to make any further remarks at that time, and the Bishop replied that he had no intention to enter into the merits of the case. He had two legal reasons for this—First, he denied the competency of the appellants, and second, he denied the competency of the College of Bishops to hear this appeal. He acknowledged that he had encouraged St. Mary's up to a certain point, but that in order to prevent the introduction of practices contrary to the principles of our Protestant Church, he had delayed to license St. Mary's. He had never refused to license St. Mary's, but only delayed doing so, and now took advantage of circumstances which he regarded as Providential. He had encouraged St. Mary's, because he thought he was dealing with conscientious gentlemen, but in this he was deceived.

He now took advantage of Providential circumstances which had occurred to introduce safeguards in this case. He was advised that the constitution of St. Mary's had fallen to the ground, and was now null and void. St. Mary's constitution required qualified members to pay canonical obedience to him, and the affairs of the congregation to be managed by two churchwardens; but at present there was no incumbent's churchwarden, and no remedy was provided in the constitution for this defect. The members of St. Mary's had not been in canonical obedience to him for some years. The appellants had, therefore, no *locus standi*. The constitution had been violated and broken by the parties in whose favour it had been granted. Mr. Beveridge, in particular, had no *locus standi* before the Court, for he could not allow that the people could elect a Churchwarden when there was no Incumbent, nor Incumbent's Churchwarden, nor licensed church. His next ground for refusing to enter into the merits, was the great peculiarity of this appeal; it was not made under any special Canon, although several of the Canons provide for appeals in special cases—viz., in the case of delay of institution to an Incumbent, &c., — but that nothing was said of appeal in the case of delay in licensing a Church, which, he maintained, was a matter that lay entirely within the jurisdiction of the Diocesans, and had, therefore, been rightly and of set purpose, omitted from the category of appealable cases by the General Synod. In this matter, therefore, the Court had no jurisdiction. He was determined to stand upon his legal rights, and to rest his whole case on their legal technicalities. He regarded them as providentially placed in his hands to enforce the requisite alterations in the Constitution, which he had unguardedly granted, and to establish his rights as a Diocesan Bishop.

On Mr Beveridge requesting to be heard by their counsel, the Bishop of Aberdeen objected; and, after some few words, Mr. Beveridge was required, personally, to enter into the discussion of the preliminary pleas. He said that appeal was allowed by the general law of Christendom in all cases where a clear wrong had been sustained. The specified appeals in the canons were not intended to exclude appeals in other cases.

The Primus asked Mr. B. if he intended to claim the right of appeal under the canons or under the constitution?

Mr. Beveridge said that the constitution was not applicable to this case, nor did they charge the Bishop with a violation of it; and that the mere silence of a canon about a right of appeal in a particular case, did not prevent their appealing. He held that, unless there could be pointed out an express canon prohibiting appeal under those special circumstances, the general right operated. He also held that a great and grievous wrong would be inflicted on the congregation of St. Mary's if, after having had their former appeal against the delay of institution of their presentee dismissed, on the ground that they should first have appealed against the delay in licensing the building, they were now to be told by the court, whose instructions they had obeyed, that it had no jurisdiction in the case.

The Bishop of St. Andrews apprehended Mr. Beveridge was under a mistake in this matter. The court had not pledged itself

to any course whatever. It had merely said that the question they were now discussing was preliminary to the one which they had then brought forward.

The Primus said that the court had not given reasons, further than to state that the matter had, so to say, been begun "at the wrong end." Of course, they held themselves perfectly free to discuss the preliminary plea on which they were now appealing, in all its parts of competency and merits.

The Bishop of St. Andrew's had made the observation which had just been concluded, because the reason he had assigned, when the Bishops were privately deciding on receiving or dismissing the appeal, for taking the latter course was different from that of the Primus, whose words Mr. Beveridge was referring to as the reasons of the court.

Mr. Beveridge then spoke to his own competency to appear there as an appellant. He said that at the meeting of the Vestry, called in accordance with the constitution on Easter Tuesday, he had been regularly appointed the people's Churchwarden. His election had been ratified at subsequent meetings. He held that his position was unimpeachable. It was not by any means certain, indeed, that he was not also the clergyman's churchwarden. For there had been no appointment of incumbent's churchwarden, because there was no incumbent to nominate him; and he held in that case, as in England, that the existing warden must discharge the duties of that office till another was appointed to take his place. He was, besides, canonical representative, and thus was empowered to represent the congregation.

The Bishop of Glasgow reminded Mr. Beveridge that the lay representative only acted for the congregation in the event of an election of a Bishop.

Mr. Beveridge begged pardon. He said that he did not stand here alone. The constituent members of the congregation, one of whom (Mr. W. Fraser) appeared before them to represent the others, joined in this appeal. Supposing he should be proved disqualified, surely the congregation, duly constituted as they were, did not lose their rights owing to any irregularity in the election of the officers of the congregation who were to act on their behalf? They, at any rate, had a substantive existence, quite apart from all technical objections to the mode in which their officers might have been elected.

The Bishop of Brechin said—I understand, then, from your argument that you maintain the competency of this Court, and your own sufficiency to sustain the appeal?

Mr. Beveridge assented.

The Bishop of Aberdeen said he had purposely taken advantage of the legal questions, which might be entertained on the two points he had mentioned, to contest the rights of the congregation founded on the Constitution which he had weakly granted them. He thought it quite providential that he had such good legal ground for doing as he was quite determined to do. The Constitution was quite unworkable, and now that the defects were visible, he thought he should be most unwise if he did not avail himself of the difficulty to amend it. It was certain that one Churchwarden could not do the work of two. If one executor died, the other could not act.

The Bishop of St. Andrew's doubted how far that could be considered providential which was of the Bishop's own causing. He

had refused to institute a Pastor, and now he cited the lack of a Pastor, and of an Incumbent's Churchwarden as providential.

The Primus should like to hear what Mr. Beveridge had to say about the defects of the Constitution, which the Bishop of Aberdeen spoke of as unworkable.

Mr. Beveridge replied that, even on the lowest ground, it must be held that whilst one responsible representative of the congregation remained the rights of the congregation remained. In cases of executorship, the surviving executor was not rendered powerless by the death of his coadjutors. Their powers lapsed to the survivor of them. He might add that, according to the universal law of Christendom, their church was already a licensed building. The Bishop had encouraged the subscriptions by the letter he had written; he had taken part in laying the foundation-stone. The Canons recognised this as license.

The Bishop of Brechin said he should like some proof of this. If it was so, they had all along been going on under a profound misunderstanding.

Mr. Beveridge waived the question. He conceived they had a great grievance to complain of. The Bishop of Aberdeen had spoken of their disobedience. They had not disobeyed in any single instance. Whenever they had applied to be heard, they had been met with the complaint of their being schismatical and rebellious. But the Bishop had never stated particulars.

The Bishop of Aberdeen—You knew that I had not licensed the church, yet you went into it, and you continued, despite my authority, to use illegal ornaments.

Mr Beveridge—I hold these ornaments to be quite lawful according to the Rubric prefixed to the Book of Common Prayer which this Church has recently adopted. But we did not stand upon this. Our Bishop said they were unlawful, and without contesting his authority, we have removed them. It ought not to be forgotten, too, that we simply followed our lawfully constituted pastor into the new church. We were bound by every tie of duty and conscience to obey him, until the Bishop intimated to us that he had suspended or punished him, and released us from our obedience to him. He has never done anything of the sort.

The Bishop of Aberdeen—You knew I refused my license to the Church. I also held a correspondence with you, so that you cannot now plead ignorance.

Mr. Beveridge would beg to correct his lordship. We never received any communication whatever on the points. The letter to which your lordship refers, was in reply to a request of ours to be allowed to use the same ceremonies in the new church as we had been accustomed to in the old one.

On the suggestion of the Court, the parties finally agreed to refer the whole points in dispute, whether under this appeal or otherwise, excepting the right of presentation on the one side, and the right of Institution on the other, to the decision of two arbiters, to be mutually chosen, the Primus to be referee in case of the two arbiters differing in opinion. A Minute to that effect was subscribed by the parties, and the case was adjourned till the ordinary annual meeting of the Synod in October.—*Aberdeen Free Press.*

DIOCESE OF ARGYLL AND THE ISLES.

BALLACHULISH.—An elegant Parsonage has just been built, together with a set of offices, a little to the west of the village of Bal-

lachulish, on that picturesque spot on which St. John's Church stands.

The old Parsonage, which was repaired and considerably enlarged about five years ago, is to be the schoolmaster's house. A Mechanics' Institute has recently been built here—the left wing of which is the new Episcopal Schoolroom. This very handsome schoolroom, with its lofty ceiling and the wood work of which is all stained and varnished, contains, according to Government requirements, above 170 scholars. Mr Tennant, the exemplary and excellent proprietor of the estate of Ballachulish, bore solely the expense of the above new buildings.

DIOCESE OF ABERDEEN & ORKNEY.

CRUDEN.—The Bishop of Aberdeen held a confirmation at St. James' Church, Cruden, on Sunday the 9th July, on which occasion thirty-seven young persons were admitted to the sacred rite. The Bishop concluded the service by delivering an earnest and affectionate address to those just confirmed. In the evening the Bishop preached to a crowded and attentive congregation, who obviously manifested the deepest interest in his discourse, from 1 Cor. x. 4. On the previous day the inhabitants of the neighbouring fishing villages belonging to the congregation, especially the younger members attending the Sunday classes, assembled in the church to receive a parting address from his reverence, previous to their departure for the herring fishing. On all these occasions his Lordship's very appropriate and affectionate addresses were received with marked and earnest attention.—*Aberdeen Journal.*

TRINITY COLLEGE, GLENALMOND.

THE annual commemoration and distribution of prizes took place at Trinity College, Glenalmond, on Wednesday last. On this, as on all similar occasions, there was a large and brilliant assemblage of ladies and gentlemen who take an interest in the welfare of the institution.

The proceedings commenced with morning service in the chapel, after which the company assembled in the largest schoolroom of the College to witness the distribution of the prizes. The Bishop of Moray and Ross (Primus) occupied the chair; and at his request the prizes were delivered to the successful competitors by the Right Hon. Lord Lyttleton. Previous to the distribution, some of the boys gave specimens of Greek composition, with Latin, French, German, and English recitations, which were much applauded by the audience.

The Bucclench Gold Medal, which had been gained by Rorison, as the head of the school in classical work throughout the year, was then handed to Lord Lyttleton by the Warden, the Rev. Dr. Hannah.

Lord Lyttleton then said—Perhaps I may be allowed to say a very few words before giving these prizes. I desire to acknowledge the great honour that has been conferred upon me in being requested by the Right Rev. Primus to take this part in the proceedings of to-day, especially considering the small claim I have to it. The audience would be greatly misinformed if they understood without great qualification the words of the Primus when he says that I have undertaken to examine the school, as the truth is that I have only taken part in the examination of the boys in the upper form of the school, and if, being here for

the first time, I may venture to make a few remarks on the general subject of this college, or of the classical studies pursued in it, I shall have a better opportunity of doing so at a later period of this day. At present, I will only say to the boys, confining myself to their knowledge of the classics and of their own language—of which alone I can presume to judge—and speaking especially to the one now standing before me—Rorison—who is, I believe, at the head of the school, and who has proved, as far as I have seen, the best in classical attainments of those who have been examined—that I find ample encouragement in the work which I have seen, for them all to persevere in the course on which they have entered. I will not suppose for one moment that any of them have pursued their classical studies thus far without feeling pleasure in that pursuit. No one has ever attained to any distinguished excellence in the knowledge of the classics without feeling such a pleasure. Believing, as I do, that these boys—especially the one at the head of them, and who bears a name which is held in respect in the Church of England, as well as in the Church in Scotland—(Applause)—will pursue their studies, I feel confident that there is before them a great career of excellence in this particular branch. They will believe those who have had experience of it before them, that they will derive from such a course great pleasure, great enjoyment, and great opportunities of mental culture and mental improvement. I will not presume to detain the meeting at greater length at present. I will only express my great satisfaction in having to distribute so very large a number of prizes, indicating as they do a considerable degree of attainment in every case in which they are to be awarded. His Lordship then presented Rorison with the Buccleuch gold medal amid loud applause.

The following is the list of prizes:—

I.—Class Prizes.

DETERMINED BY THE MARKS OF THE YEAR.

1. Classics, History and Divinity.—Sixth Form—1, Rorison (Buccleuch Gold Medal); 2, Wilson, sen. Fifth Form—1, Wyer; 2, Larken. Fourth Form—1, Mackenzie, 2dus; 2, Græme. Upper Third Form—1, Small; 2, Wildman. Lower Third Form—1, Mitchell-Innes; 2, Stewart, sen. Second Form—1, Sands; 2, Sellar, First Form—1, Wilson, jun.; 2, Robinow, sen. 1, Farquhar, jun.

2. Mathematics and Arithmetic.—*A. Senior School*—First Class Wilson, 2dus. Third Class—Wildman. *B. Junior School*—First Division—Fourth Class—Mitchell-Innes. Fifth Class—Cumine. Second Division—Sixth Class—Wilson, jun. Seventh Class—Purvis.

3. Modern Languages.—*A. Senior School.*—First Class—Rorison. Second Class—Mackenzie, sen., Third Class—Mackay, sen. Fourth Class—Small. *B. Junior School.*—Fifth Class—Forbes. Sixth Class—St. Clair. Seventh Class—L'Amy, jun. Eighth Class—Wilson, jun.

II.—Special Prizes.

DETERMINED AT THE CLOSE OF THE YEAR.

1. School Composition Prizes.—Sixth Form—Greek and Latin Composition—Rorison. English Verse—Rorison. Fifth Form—Latin Verse—Wyer.

2. Elocution.—Sixth and Fifth Forms—1, Rorison; *2, Farlie, sen. Fourth and Third Forms—

1, Bankhead; *2, Craufurd, sen., and Mackenzie, 3ius—equal. Second and First Forms—1, Campbell, 2dus; *2, Sellar, sen. Modern Language Classes—German —*1, Rorison; 2, Grant and Larken—equal. French—Fairlie, sen.

3. Prizes Determined by the General Examination.—*Examiners:* The Right Hon. Lord Lyttleton, Trinity College, Cambridge; the Rev. the Principal of St. Mary Hall, Oxford; the Rev. F. Harrison, M.A., Fellow and Tutor of Oriel College, Oxford—*A. Classical* —Sixth Form — Rorison. Do. History, &c. — Rorison. Fifth Form—Grant and Wyer—equal. Fourth Form—Mackenzie, 2dus. Upper Third Form — Cumine. Lower Third Form—Stewart, jun. Second Form—Sands. First Form Purvis. *B. Mathematical, &c.*— Senior School—1, Small; *2, Wildman; *3, Mackay, 2dus. Junior School—First Division— 1, Mitchell-Innes; *2, St. Clair; *3, Robinow, sen.; *4, Cumine; *5, Sands. Do. Second Division —1, Young, jun.; *2, Seton; *3, Hunt; *4, Purvis. *C. Modern Languages.*—Senior School—Mackay, sen., and Rorison—equal. Junior School—Farquhar, jun., and Forbes—equal.

III.—Prizes.

ADJUDGED BEFORE THE CHRISTMAS VACATION, 1864-5.

1. Divinity.—First Division— Rorison. Second Division—Larken. Third Division—Montgomery. Fourth Division—Mackay, jun.

2. Arithmetic.—First Division —Mackay, sen. Second Division Caird. Third Division—Wilson, jun.

3. Modern Languages.—Senior School—Rorison. Junior School —Torry.

4. Standing Up.—Sixth Form —Rorison. Fifth Form—Larken and Wilson, 2dus—equal. Fourth Form—Græme and Tyrwhitt— equal. Upper Third Form—Hon. R. Bruce. Lower Third Form— Stewart, jun. Second Form— Murray, jun., and Sands—equal. First Form—Matthews.

IV.—Scholarships.

DECIDED BY SPECIAL EXAMINATION, JUNE 29 AND 30.

1. Skinner Scholarships. —1, Henderson, Sixth Form; *2, Wilson, sen., do.

2. Open Scholarships. —1, Cumine, Upper Third Form; 2, Mackenzie, 3ius., Fourth Form; *3, Small, Upper Third Form.

3. Cler. Fil. Scholarship.—Wildman, Upper Third Form.

V.—Knox Prize.

The prize of ten guineas' worth of books, founded by Chief-Justice Knox, for the best copy of Latin verses from the boys of St. Columba's College, and the Royal Schools of Ireland, St. Peter's College, Radley, and Trinity College, Glenalmond, which was gained by Trinity College on the last two occasions, has not been offered for competition this year.

Drilling Class.—Boys who have joined the class within the last twelve months—1, Maxton; 2. Sellar, sen. Boys who have been upwards of twelve months in the class—1, Murray, sen.; 2, Biscoe.

Fencing Class.—Boys who have joined the class within the last twelve months.—1, Penney; 2, Dundas, sen.

Gymnastic Prizes.—Open to all fencing pupils—1, L'Amy, sen.

Broadsword Class.—1, Græme; 2, Balfour.

Senior Fencing Class.—1, Wyer —Pair of Prize Foils; 2, Ferrier —Prize Foil.

After the prizes had been delivered, the company separated to saunter about the lovely grounds

of the College till 2.30, at which hour luncheon was served up in the great hall of the College, which was tastefully decorated for the occasion, and in which a portrait of Dean Ramsay, presented by himself, and painted by the late Sir John Watson Gordon, attracted a good deal of attention. The chair was occupied by the Rev. Dr. Hannah, the Warden of the College; and among those who supported him and in the general company, we observed—The Right Rev. the Bishop of Moray and Ross, Primus; the Right Hon. Lord Lyttleton; the Right Hon. Viscount Dupplin and Lady Blanche Dupplin; Lord and Lady Charles Kerr; the Right Rev. the Bishop of Brechin and Miss Forbes; the Right Rev. the Bishops of St. Andrews and Glasgow; Mrs. and Miss Hannah; Miss Oldknow; the Very Rev. Dean Ramsay and Miss Cochrane; the Very Rev. Dean Wilson and Miss Wilson; the Very Rev. Dean Torry and party; Very Rev. Provost and Miss Fortescue; Sir P. M. Threipland, Bart. of Fingask and the Misses Threipland; Sir David and Lady Lucy Dundas of Dunira; Sir George and Lady Ramsay of Bamff; Lady Dick Cunnyngham and party; Sir David Ross, Perth; Mr. and Mrs. Smythe of Methven Castle and party; Mr. and Mrs. J. Murray Drummond of Meggginch; Mr. W. Pitt Dundas, Cleghorn; the Rev. the Principal of St. Mary Hall, Oxford; Rev. F. Harrison. Oriel College, Oxford; Rev. J. H. Overton, Legbourne Vicarage; Major Ramsay of Barra; Major Scott of Gala; Mr. Balfour of Balbirnie; Mr. and Miss Allan, Perth; Mr. and Mrs. Bankhead; Mrs. Cunningham Boothby; Mrs. T. H. Campbell; Mr. and Mrs. Connal and party; Mr. Lyall, Perth; Mr. and Mrs. Craufurd, Craufurdland; Rev. H. R. Cunnynghame; Mr. and Mrs. Dunlop, Milton Lockhart; Mr. and Mrs. Hamilton; Colonel and Mrs. Fairlie of Coodham and party; Rev. W. and Mrs. Farquhar of Pitscandly and party; Mr. Forbes of Medwyn; Mr., Mrs., and Miss Græme, Wellhall; Mr., Mrs., and Miss Gray, Bowerswell; Mrs. Henderson, Stirling; Mr. Hunt of Pittencrieff; Major Jackson; Mr. and Mrs. Matthews; Dr., Mrs., and Miss Maxton; Mr. G. Mitchell-Innes, Blanerne; Mr. and Mrs. Wolfe Murray of Cringletie; Mr. Purvis of Kinaldy; Mr., and the Misses Robinow; Mr. Seton of Preston and Miss Baillie; Mr. and Miss Small and Miss Miln; Mr. Spens of Lathallan; Mr. John Stewart; Mr. James Stewart; Rev. T. R. and Miss Wyer; Mr. and Mrs. Alston; Mr. and Mrs. Raimes; Mr. and Mrs. Mercer of Glentulchan; the Misses Mercer, Rossie; Mr. and Mrs. Thomson of Balgowan; Mr. Grub, Aberdeen; Mr. and Mrs. W. S. Don; Mr. and Mrs. Howard of Stanley and party; Rev. W. and Miss Blatch; Rev. J. S. Candlish, Logiealmond; Mr. and Mrs. Ligertwood, Aberdeen; Rev. W. G. and Mrs. Shaw, Forfar; Rev. J. Nicolson, Dundee; Rev. J. W. and Mrs. Hunter, Laurencekirk; Rev. A. T. Grant, Leith; Rev. C. Robertson, Tummel-Bridge; Rev. R. Iliff, Crieff; Rev. Mr. Doudney, Ayr; and many old pupils of the College.

The Warden gave the toast "The Queen and Royal Family," which was duly responded to.

The Warden then proposed "The Founders and Benefactors of Trinity College." He said—I am glad that we are honoured on this occasion by being able to connect with this toast the name

of Lord Lyttleton. (Applause.) There are many reasons which combine to lead us to give his Lordship a special welcome. In the first place, I believe he was one of the earliest Englishmen who lent their most necessary support to the College; and his name still remains on the list of original trustees. (Applause.) In the next place, I hope his Lordship will permit me to remind you that he is very nearly connected with one whom I think all the founders of Trinity College would naturally put forward as their representative, if they were asked to name the person who had done most for it—I mean the Chancellor of the Exchequer. (Loud applause.) Then again, we are extremely glad to find among our founders a person who, like Lord Lyttleton, has himself shown throughout his life an intense sympathy with the pursuits to promote which places of this kind are founded. (Applause.) I am sure that, in presence of this company, I need not go into the details of his Lordship's distinguished career. It has been before the world ever since that well-remembered contest at Cambridge, when, in 1838, he stood at the head of the classical tripos, bracketted equal with one who soon afterwards made himself one of the most famous schoolmasters in England. (Applause.) But farther, on this particular occasion we have special cause to express our gratitude because of the large amount of trouble which his Lordship has been good enough to bestow on the work we have been able to set before him. (Applause.) His Lordship spoke very lightly of his own exertions; but if I told you how much time and labour he has spent in the examination during the last few days, you would see that he has by no means a small claim on our gratitude. I therefore ask you to join with me in drinking to this toast —"The Founders and Benefactors of Trinity College"—with all the honours.

The toast was cordially responded to.

Lord Lyttleton, in reply, said—Mr. Warden, I beg you to accept my best thanks for the kind manner in which you have been good enough to propose my health, and for the honour you have done me in requesting me to be present at your anniversary this year. I know very well that neither in myself, nor on account of the slight and easy service which I may have attempted to do in your examination at this time, could I have deserved the important position you have been good enough to assign to me of replying to this toast. It is difficult for me to consider myself as in any way representing the founders and benefactors of Trinity College; and I must confess that there are probably none of them who can have less claim to notice than I. It is true that I remember with the utmost interest the early proceedings connected with its foundation; but it is so long ago that I hardly recollect the details. Since that time I have continued to take great interest in the college; but I am sorry to say, that I have only been slightly acquainted with the particulars of its career. I am one of its trustees; but a less onerous burden than that trusteeship does not exist. (A laugh.) The case would be different if I could represent my eminent brother-in-law, Mr. Gladstone, to whom you have referred. Of him I do believe, as you have said, that it would be difficult to speak in terms of too high eulogy for the part he took in the foundation of

the college. I myself happen to be personally cognisant of it. I was staying in his house in 1841, when the first beginnings of this institution were made, and I am reminded of that day by a letter which you have been good enough to show me from one, of whom, in spite of what has happened, we all wish to speak in terms of respect and gratitude—Mr. Hope Scott; and Mr. Gladstone, as I can say from my own knowledge, took a very laborious care, down to the very smallest details, in the establishment of this great institution. (Applause.) I can imagine that, if he were here himself, instead of my most unworthily representing him, he might, in the first place, be induced to deal not only with this college as representing the Church in Scotland, but dwell for a moment on the position and prospects of that Church. And, sir, may I be allowed, on an occasion like this, which may seldom occur, to speak for a moment on that subject. It is impossible for us, in these days, not to be led very much to compare the condition of the Church in England with that of the Church in Scotland, and the Church in the colonies. I think it is also impossible, with the events that are occurring every year, not to think a great deal of the respective advantages and disadvantages —for there are both—in these three bodies. In England we are an Established Church, but here we are not established in any manner whatever. It would be absurd in me to deny that it is right and good that there should be that connection between the Church and the State which, in principle and theory, still obtains in England; nor do I deny that this connection is an advantage both to religion and to the State. We may dwell upon these advantages, though it is difficult to deny that many of the events of the last two years have brought out a somewhat darker view—the disadvantages that attend the connection between Church and State. I do not, however, desire to dwell on these. I do not desire to establish any comparison or contrast, unless to look at it for practical purposes. What I desire is, that each of those bodies —established and non-established churches—should make the best of the advantage it possesses. (Applause.) The advantages of an Established Church are obvious. That is in England our advantage and our good. That you, in the Church in Scotland, are under disadvantages, is what none can deny; but you possess what is of great importance—the inestimable blessing of unfettered freedom. (Applause.) And I would say, without endeavouring to weigh one of these against the other—Let each of us make the best of the advantages we severally possess; and if it should be the intention of Providence that the bond of connection between Church and State, which is somewhat more relaxed than formerly in England, should be still more relaxed, let us not complain of that, but do our duty. But if it should happen that the course of events should be reversed, and that the State should in any degree recover its connection with the Church, let that be thankfully accepted without boasting; and let the duties that would devolve in consequence be performed. Let there be the most unreserved friendship and sympathy between the two Churches. (Applause.) Let the English Church and the Church in Scotland, in the simple words of Scripture, "speak often one to another"—(Applause)—let them be friends in every way; let them have the fullest sympathy

and intercourse, with the help of the State when it can be had, as we are thankful that we very recently had the assistance of the State in passing a very beneficial measure. (Applause.) I am sure that I speak as Mr. Gladstone would do if he were here, when I say that, through the whole of its existence, this great college has been a successful attempt to supply a great want that was felt in the Church in Scotland twenty-five or thirty years ago. I do not dwell on that important branch of it which is devoted to the training of candidates for the ministry. I now look upon it rather as a great educational institution founded on the purest and best models of the old English schools—(applause)—an institution for education in its full and complete sense—not as a mere teaching apparatus, but as taking charge of the whole human nature of its inmates, and giving it the training of that domestic life and discipline, to secure which, indeed, the college was founded, It was instituted with the view of giving a complete education, and nothing need be added to the word. Education has no meaning whatever unless it include both moral and religious training; and this was the end which was proposed by the founders. If I judge from what I have heard of its history since its foundation, you have met with a degree of prosperity which could hardly have been anticipated; and, as well as I can judge, the position of this college is not only now, but will continue to be, in the Church of Scotland, not only prosperous, but commanding. It is hardly conceivable that in so small a community as our Church in Scotland this college could ever meet with any successful rival or competitor. You have a monopoly of the higher education of this country in the interests of this Church. I know there are still considerable deficiencies in your establishment as far as regards your buildings. No one can look at them without seeing that you require a new library and some additions to your quadrangle; and I think it is only right and proper that when you have a deficiency you should make it as conspicuous as you possibly can. (Laughter and applause.) I rejoice in saying this, when I look at that most hideous shed, which, I presume, ought to be a cloister. It is quite right that your friends, when they come here, should know that unless the affairs of the college are to go backwards, these deficiencies must be supplied, and that, too, without risk or hazard to the finances of the college. We cannot speak too strongly or too gravely of the great responsibility that rests on the managers of this institution. I have taken but a slight part in the examination of the highest boys in this school; but having been a commissioner on the subject of public school education, I may be allowed to make a few remarks on that subject. It is impossible for me, in any such great school as this, in these days, and after what I have seen in many of the schools in England, not to take the liberty of warning—I am speaking here now in respect to the instruction—warning those who have the conducting of such schools against one danger, that of attempting too much—the danger of over-multifariousness of work. I have not seen that danger here. As having elsewhere expressed opinions on this subject, I am bound to say that I conceive it is possible—and, looking at the early documents of the college, I am somewhat confirmed in the opinion—that with

great care some slight enlargement might take place in the course of the studies. In the trust-deed of the college I see that the subject of mental and natural philosophy was one of the objects had in view in its foundation. I think it would be very well—not in too great a hurry—that there should be an enlargement of the basis of instruction, in that direction in the course of years. But a danger from the opposite quarter has been pressed on the attention of the managers of public schools throughout the country—namely, the danger of multifariousness. I think nothing could be sounder or safer than the course of instruction that is laid down here, with this one small exception, that I have some little doubt whether it is advisable to have compulsory education in two modern languages in a school of this kind. And now I will venture to say a few words on the great foundation of intellectual instruction in this as in all ancient schools in England. I said this morning that the boys—one of them in particular—have the prospect of attaining considerable excellence in classical skill and knowledge in the next few years. That, of course, I very much rejoice to see. It is not for me to say—it is not for any of us to say—in regard to any school we may visit, that the boys had done the very best they could. In any school we may be reminded of the judicious and excellent saying suggested in the Vicar of Wakefield to a gentleman who was going to look at some picture, that however well any picture may be executed, he would be safe in remarking that the painter would have done better if he had taken more pains. So with regard to every classical school we may say that the boys might have done better if they had been more careful; and I consider that what the boys here have to do is to study over and over again such models as Sophocles, Homer, and Thucydides. It is impossible for them to do this too carefully; but what I say is, that the boys here have got a hold of the right beginning—they show the right taste, and what they now want is to persevere with increasing assiduity in the course they have begun. (Applause.) In these days the question will be immediately asked—*Cui bono?* with regard to classical education. The parents, especially in the middle classes, with whom I am at this moment concerned on a royal commission in England, will aquiesce in your classics, but they will not always have an intelligent appreciation—it is impossible that they should—of the advantages of a classical education. And it is necessary that the masters themselves, and the boys who are well able to understand these subjects, should have a right answer to the question—*cui bono?*—as asked of us all round upon this subject. There are several answers that can be given, and they are all of value and importance. One reason for valuing classical attainments I heard with the greatest pleasure given to us in the Commission on Public Schools from a most unexceptionable authority. I shall never forget the answer by no great classical scholar, by no great linguist, but the greatest mathematician in England, Professor Airy, who told us that while, of course, he appreciates the studies in which he has attained so great eminence, he could not exaggerate the value of the classical knowledge he had got at school and college. We asked why; and he told us that it gave him an ac-

quaintance with an invaluable literature. That is one great advantage of classical learning. There is another point in respect to our present system, which I hope will ever continue. Boys of ability and distinction from all schools expect to go to the universities; and the advantages offered by the English universities are not to be obtained except by a competent knowledge of the classics. Again, it is of value as mental training, as, for instance, in studying that most glorious language the world ever knew—namely, Greek—on which a man may labour fifty or sixty years, and yet not exhaust the knowledge of it. Another reason why we ought to acquire classical knowledge is not merely for the purpose of severe study, but for an inestimable recreation. There is nothing under the sun that can be said to excite such a feeling of pleasure as a knowledge of classical literature. One of the really great advantages to be derived from this education is in the training of the boys. It is by far the best way—I speak now of Latin—that has ever been found of making them acquainted with the principles of language, the principles of grammar, and giving them a competent acquaintance and power to deal with their own language. They should never be content until they have made use of their classical knowledge in order to give them a thorough acquaintance with their own language; and one of the best exercises they can engage in is to practise turning Greek and Latin into idiomatic English. And now I am directed to perform a function which is not only gratifying to myself, but which does not require me to add a single word. I have to ask your attention to the next toast—"The Council of this Institution." (Applause.) What I have heard of the proceedings of the Council seems to me in every respect excellent. They have this excellent discretion, that whatever control they may have over the warden, they leave the management of the school to him. If we, as commissioners, have recommended anything in any of the great English schools, it is that the governing bodies should not interfere vexatiously in the conducting of the schools. If they do so, they may depend upon it that they have made the greatest error they could fall into, and thereby imperil the interests of their institutions. I know that the warden here has a tremendous sword of Damocles hanging over his head in the power of dismissal reserved for the council. (Laughter.) It is perfectly proper that the head-master should have the most ample liberty in the conduct of any institution; but yet that he should know that there is a power reserved of that effectual kind. (Applause.) I beg to propose "The Prosperity and Welfare of the Council," coupled with the name of the Primus.

The toast was cordially responded to.

The Primus then said—My lords, ladies, and gentlemen, after the speech which you have just heard from Lord Lyttleton, I am quite sure that you will feel that the less I say the better. In acknowledging the toast which he has been kind enough to propose, I feel, in the first place, bound to thank you for the way in which you have received it, and to say, with regard to the council, that, so far as we have been enabled to bring this institution into its present state, we have cause for the deepest gratitude. But I must

say that, in so doing, the council have been indebted in a manner which it is impossible for them adequately to express, to the exertions of the two wardens who have successively presided over it—(applause). Lord Lyttleton has very happily reminded the warden of Trinity College that there is a sword of Damocles hanging over his head; but at the same time, before he held out that painful idea to him, he had thrown such a shield around him that he had but little fear of feeling the sharpness of the sword—(laughter). But if the council are still to continue to carry on the affairs of this great institution, it is absolutely necessary that we should receive the confidence of the parents of the boys who are entrusted to the care of the warden and his associates. Without that all that we may do will be utterly vain. We must have the confidence of the parents; and I think when parents know who is the warden, and who are his assistants, they will never withhold their confidence from Trinity College — (applause). There is one point which I wish to mention at this present moment—entrusted as I am with the next toast—the health of the parents of the boys of this school. I am anxious to say a few words to the parents in connection with the real interests of our Church in Scotland. This school is based on the same wide principles on which the public schools in England are founded. They are all under the direct care and nursing influence of the Church in England; and such is the case with Trinity College here. But the education which is imparted in our school is far more than an education intended merely to raise up clergymen for our Church. It is an education which is calculated to make those who shall receive it useful in every department, and to qualify them for the army or the navy, for the bar, or for any of the departments of the State. If the training deserves the name of education, it must be a religious training—and such is the training of the boys in this institution. But while the object of the college is to give a general education, and while its basis is that on which our public schools in England are founded, yet I would wish to remind you that from the great seminaries of education in England, a large proportion of the clergymen of the Church of England are drawn; and knowing and feeling, as the bishops of this Church do, the absolute need of a large increase of our clergy, and also the need of raising their social position, I do hope that parents may be induced not to set their faces against at least some of their sons seeking to labour in our poor Church. In that way, and with the advantages which the boys have derived here, I am sure we shall find Trinity College become one of the most fruitful nurseries of our Church. We look to it becoming far greater than it is, and exercising a far greater influence on the people of Scotland; but do not let the ministry of our Church be lost sight of by our parents who are seeking education for their sons. Thanking Lord Lyttleton most sincerely for what he has said of the college, I ask you to drink to the "Health of the Parents of the Children educated in this School." (Applause.) I shall connect with the toast the name of one well-known indeed in this district, throughout Perthshire, and Scotland—one who has taken the liveliest and deepest int rest in this institution—Mr Smythe of Methven. (Applause.)

Mr Smythe, in responding to the toast, said—I cannot refrain from expressing, on behalf of the parents and guardians of the boys here, how deeply sensible they are of the benefits their children receive from this institution, and how grateful they are to the warden and the sub-warden, and to the masters by whom they are so ably assisted, for the trouble and attention that is paid to them, and the care that is taken of their moral and religious, as well as their physical training. I can only hope, with all my heart, that this college may long prosper, and that there may be always a sufficient supply both of parents and of boys. (Laughter and applause.)

The Warden—I have now to propose "The health of the Strangers." We are always delighted to see so many of them gathering around us on these occasions; and if they are strangers now, I hope they will not continue so. I am happy at the present time to connect the toast with the name of Sir George Ramsay. (Applause.)

Sir George Ramsay, in responding to the toast, referred to the great advantages to be derived from an institution founded on such principles as those on which Trinity College was based. He said—In other Churches there are seminaries specially devoted to study for the Church; but I think it is an advantage in this institution that while there is a department set aside for the study of divinity, yet it is not entirely separated from the other studies. There are some seminaries which are secluded from the rest of the world, and they are liable to entertain narrow and contracted views. Here the divinity students meet with their neighbours in the different departments, and with the masters of the school, and it is not to be supposed that they can contract very narrow ideas. The union of the school with the theological training, as in this institution, seems to me to be the best arrangement. I only hope that the college will for many years raise up clergymen from its senior department to the honour and glory of our Church in Scotland. (Applause.)

The Warden then gave "The health of the Bishop of St. Andrews,"—a proposal which was cordially responded to.

The Bishop of St Andrews, in reply, said—In acknowledging the compliment which you have kindly paid me, I am glad of the opportunity to express the unabated interest which I feel in this noble institution, and the sincere pleasure which it gives me from time to time to mark its continued and continually increasing success. (Applause.) On the present occasion I cannot but regard it as an event of singularly good omen that a nobleman, who is not only one of the first scholars of England, but is the descendant of the first Lord Lyttleton, who acted as the patron and friend of one of our greatest Scotch poets—I mean Thomson, the author of "The Seasons,"—has condescended to come among us to encourage the studies of our Scottish youth. (Applause.) May they show themselves no less worthy of that encouragement than that eminent poet showed himself of the patronage of the first Lord Lyttleton! And while we thank, and cannot thank too highly, his Lordship for his kindness and zeal in the great cause of education, we may also congratulate you, Mr. Warden, upon the stimulus which we trust this event will give to the studies and prosperity of this place. Every-

thing that tends directly or indirectly to cheer and encourage you and your coadjutors in the work in which you and they are so successfully engaged, must be always the cause of sincere gratification to every friend of Trinity College, and to no one more than to me. (Applause.) I have had occasion, on previous anniversaries like the present, to speak to the company assembled. I feel that I am not entitled to trouble you with any further remarks, especially as I believe there are other toasts to be given, and more especially as the subject of education has been so exhausted by Lord Lyttleton and by the Primus. I therefore sit down and thank you for the kind way in which you received my name. (Applause.)

The Warden then proposed "The health of Dean Ramsay," and said he had no doubt the enthusiam with which the Dean was always hailed would be increased on this occasion by the sight of the noble present (the Dean's portrait) which they had just received from him, and which they cordially welcomed. (Applause).

Dean Ramsay, in reply, said—I trust no one will suppose that I am insensible to the kindness that has been expressed. My young friends would do me a still greater kindness if they could bring the original a little nearer to the appearance of the painting. (Laughter.) I fancy the picture may be about coeval with the commencement of the College of Glenalmond. Lord Lyttleton has referred to the first step taken in regard to the foundation of Trinity College. I can perhaps remember it a little better than his Lordship, because I was present at the concocting in Mr Gladstone's house of the first move under which this college began. The first circular was signed by three names—a clerical name and two lay names. My name was put to it really as a matter of form. It was considered necessary that the paper should not go forth without one clerical name. The other two names represented men of high standing in society, and of known zeal for the Church. After the paper had been issued, one of the two laymen went abroad for his health; and with the aid of my late lamented and dear friend, the Hon. and Rev. John Sandilands, we collected the opinions of many of the leading members of the Church, which on the whole were encouraging. The third name appended to the circular was one which must ever, as Lord Lyttleton and the Warden observed, be held an honoured name in this Church—William Ewart Gladstone. (Loud applause.) I say it advisedly, that to Mr. Gladstone we are, under God, mainly indebted for the success of a project so important, and for pulling down the difficulties with which we have to contend. Many persons are apt to forget, or not to know, the difficulties attending the origin of such institutions. They see the flourishing result, and think it is its normal state, not knowing the difficulties through which it had to pass. Some of us were familiar with the infancy of Trinity College, of which you now admire the full-grown proportions. We remember as a child her who has now become a respectable Alma Mater, and is herself the mother of many children. (Applause.) As might have been expected from one who was so wise and zealous a friend of the Church of England, Mr. Gladstone never forgot the interests of the poor, unendowed, unestablished Episcopal Church of Scotland. Nor was it likely that

the transcendent abilities, that the vigour and amplitude of intellect, that the unrivalled talent for business, by which Mr Gladstone has brought such lasting and splendid benefits to the nation he has served with such fidelity, would, when employed in our humble affairs, fail to smooth down many of our difficulties, and bring them to a safe issue. One most valuable service which Mr. Gladstone performed for the college was enlisting the sympathies and securing the assistance of his father, the late Sir John Gladstone, who was an early and zealous friend of the cause. Sir John was a very remarkable man, and possessed the acutest and shrewdest mind for practical business I ever knew, and I knew him well for many years. But although so thoroughly a practical man, he was at times very keen and enthusiastic on points which took his fancy; and he was very keen in college matters. I remember the time when Sir John Gladstone was so much interested about Trinity College that the Bishop of St. Andrews, then Warden, composed a Latin epigram in his praise, which was at the time considered to be not unworthy of his elegant and accomplished scholarship. (Applause.) I am not a public school man, and could no more write a Latin epigram than I could fly up to the moon. (Laughter.) I cannot repeat one word of it; but I recollect that it turned upon the two words into which the family name may be divided—"Glad" and "stone"—(laughter)—gracefully bringing out that he had aided in raising the massy walls of this college—in short, to use an expression which may be familiar to some of my younger hearers, that he was a "regular brick." (Laughter.) Before I sit down I am charged with a duty which I perform with the greatest pleasure. In carrying on the work of a school like this, we look for the examinations being conducted by persons not immediately connected with the institution. I have now to move that thanks be given to the examiners—Lord Lyttleton; Mr. Chase, Principal of St Mary Hall, Oxford; and Mr. Harrison. (Applause.)

Mr. Chase responded to the toast on behalf of the examiners. He said they had great pleasure in rendering their services to the College. The result of the examination was worthy of all praise; and the boys had acquitted themselves in a most satisfactory manner. He suggested that on the walls of the building some place might be set apart on which could be recorded the names of those who had already done credit to the school. He would remind those who were to leave the college for the universities, that they would have to contend with a much larger, and perhaps more formidable, set of antagonists. There, he was happy to say, they would have the same justice and generous rivalry as they had here; but when they went out into the larger field—life in general—they must remember that the rivalry would not always be so generous or the awards so just. He concluded by expressing the great pleasure the examiners had in being present on this occasion.

The Warden then proposed the concluding toast, "The Ladies," which was cordially responded to.

The proceedings, which were throughout of a very satisfactory nature, then concluded; and the company separated. — *Edinburgh Evening Courant.*

CHURCH OF ENGLAND.

CONVOCATION OF THE PROVINCE OF CANTERBURY, 28th June.—The Bishop of Oxford proposed that the House should agree to the address to his Grace the President, praying him to communicate to the Bishop of Cape Town the expression of the House's sympathy with him, and the great trials his defence of the Church has subjected him to, and their admiration of the courage and loyalty to the truth which had marked the conduct of his whole course with regard to the great invasions of the faith which had been attempted. The position of the Bishop of Cape Town was such, that he deserved support at the hands of that Convocation. The Bishop had acted under the letters-patent drawn out by very high legal authorities, and purporting to convey to him metropolitan jurisdiction over the Bishops of the province which they constituted. His Lordship proceeded to detail the proceedings taken by the Bishop of Cape Town as Metropolitan, with the concurrence of the Bishop of Grahamstown and the other Colonial Bishops, and the painful position he was placed in by its afterwards being found that he had not the power which it was supposed the letters-patent appointing him confirmed. He thought it right that the House should express their sympathy with the Bishop of Cape Town in the hardship of the circumstances in which he had been thus placed, and their thankfulness that in such perilous times there should be found in our distant dependencies those who did not fear to stand up for the truth of God. The address he proposed was as follows:—

An Address to the Lord Archbishop of Canterbury.

May it please your Grace—we, the Bishops of the Province of Canterbury, in Convocation under Her Majesty's most Royal writ of summons lawfully assembled, pray your Grace, as the President of this Synod, and as Primate of all England and Metropolitan, to convey to the Lord Bishop of Cape Town, appointed by Her Majesty's letters-patent Metropolitan of the Province of South Africa, and to the Bishops who assembled with him to try, under the powers purported to be conveyed by letters-patent granted by the Crown, a Bishop of the province accused before them of heresy, the expression of our hearty admiration of the courage, firmness, and devoted love of the truth of the Gospel as this Church has received the same, which has been manifested by him and them under most difficult and trying circumstances. We thank them for the noble stand they have made against heretical and false doctrine, and we trust that even out of the present difficulties and embarrassments with which they are surrounded, it may please God to provide some safeguard for the maintenance of the faith once for all committed to the saints. All which we pray your Grace to communicate to the Lord Bishop of Cape Town.

The Bishop of Llandaff seconded the address, and expressed his entire concurrence with what had fallen from the Bishop of Oxford, and his conviction that the sentiments contained in the address would be concurred in by the Church at large, both in this country and in the colonies.

The President said he should discharge the duty with great satisfaction, should Convocation agree to the address. He thought it did become the Church in this country—at all events such portion of it as was there assembled—to express such sentiments, more

particularly as he had reason to believe that the Church in America would probably give expression to like sentiments; not, perhaps, that the American Church would express admiration of the Bishop of Cape Town, but that it would express its sympathy with the Church of England in its struggle against that which it believed was contrary to the truth. They knew also that a distinguished Nonconformist minister, who had been present when the Bishop of Cape Town delivered the charge in which he so nobly vindicated the truth, had expressed his admiration of the manner in which the Bishop had acted.

The motion was put and agreed to unanimously.

In the Lower House of Convocation the address was agreed to, the Dean of Westminster and four other members dissenting.

Eastern Church.

Prospectus of Association for the Promotion of Education among the Slavonic Christians of Turkey-in-Europe, with School for Training Female Teachers.—Those who know anything of the position of woman in a Mahometan country may form some idea of the misfortune it is to the female portion of a Christian population should its land come under Mahometan rule. Nearly five centuries ago this calamity befel that part of Europe which lies between the north of Greece and the Danube, and which was at the time in a state of progress, fairly on a level with other Christian lands.

In exact measure as the Turk got footing in the country, Christian development stood still. Law, literature, churches, roads,—every achievement of advancing civilization became obliterated or defaced. In defiance of that promise of religious toleration and self-government on which the Christians had laid down their arms, all who would not become Mussulmans lost their estates and social rights, and were given over to the will of the Asiatic invaders or of renegades. These, by their violence and waste, reduced the country from its condition as a Christian kingdom to that which we describe but too literally by its present name—Turkey-in-Europe.

Since the Crimean war the weakness of the Sultan's Government has compelled it to admit of foreign interference in the treatment of his Christian subjects, while the influence of European intercourse is rousing the Christian to energy and hope. Still, however, in criminal courts the evidence of a Christian is not received against a Mussulman,* and where such is the case we need not further insist on the nature of their relative position. Constantinople and a few other large towns have received a slight varnish of civilization, but throughout the interior general insecurity of life and property, badness or absence of roads, lack of printing presses and establishments for education—all combine to leave Bulgaria, Bosnia, Old Servia, and other provinces of Turkey-in-Europe, in a condition little removed from barbarism.

To notice specially the position of women. In the principal cities, and such as are the stations of European Consuls, it is spoken of as a late and great advance that Christian women may walk in the streets unveiled, without being exposed to insult or to have their

* Such is the practice, with the exception of a few towns immediately under European influence.—See "Consular Reports," 1860.

ornaments torn from them. But in more remote districts things remain as they were. For instance, in the town of Ipek (a few days' journey north-west of Macedonia), we found the Christian women still afraid to stir abroad without the Mahometan disguise, and neither in their houses nor out of them were they secure from violence. To carry off Christian girls is common, and should they escape and return to their parents, woe to the family that dares to shelter them. If the girl thus seized be induced to declare herself a Mahometan, the capture is considered as more than excusable, and in some places entitles a Mussulman to exemption from the conscription.

It will scarcely be credited by those who have experienced the difficulty of raising education in civilized countries, that under circumstances so disadvantageous the Christian Slavonic women in Turkey have been trying to start schools for themselves. In Bulgaria, where the communities are more wealthy, several have been founded, and to some extent receive aid from the American missionaries, who have themselves a girls' school at Eski Sagra. In Bosnia and Old Servia, mountainous inland districts where the Christians are poorer and still more oppressed, and where lack of funds has hitherto prevented the Americans from penetrating, such female schools as exist are owing to women of the poorest class, women who, having accidentally learned to read from some clerical relative, never rested till they could extend the same advantage to their countrywomen.

The obstacles overcome by these brave creatures are endless. One of them travelled many days' journey by herself in man's attire to obtain a supply of books and an assistant from the neighbouring Christian Principality of Servia. Another has had to depend on such books as have been procured for her by travelling acquaintances, and twice the Mahometan Albanians have broken into her school and carried off whatever they could find. In each case the difficulty has had to be conquered of accustoming the Mussulmans to let the scholars pass through the streets without insult, and in several places this obstacle is found sufficient to deter the inhabitants from having a female school.

But even where individual energy has proved equal to set the work on foot, and where the presence of European Consuls secures it from interruption, it is arrested at a certain point by the lack of competent teachers.

Where is to be found a schoolmistress of good European education yet conversant with the Slavonic dialects of Turkey? Where is a schoolmistress, whose capacity would secure her a good position elsewhere, who will consent to bury herself in Turkey, to face the insecurity, the loneliness of a barbarous country, and to live on the low stipend its communities can afford? On the other hand, while the boys' school will in time be taught by young men sent for education abroad, the obstacles to sending girls to be trained far from their homes are numerous, and from all these causes good schoolmistresses are not to be had, and female education remains at an elementary stage.

It is at this point, when they have shown the disposition to help themselves, that the Slavonic Christians in Turkey require encouragement from without, and it is much to be wished that some

European Society would found in one of their larger cities a Higher Female School, and therein train teachers both for such schools as already exist, and for those that would spring up everywhere if teachers were to be had.

In the School which it is proposed to found, reading, writing, arithmetic, history, geography, plain work, cooking, and care of health would be among the branches of instruction; but the principal aim would be to give the girls a sound useful education based upon the doctrines of Christianity, and so not only to effect a gradual elevation of their intellectual and social condition, but also to prepare them to be the future teachers of their countrywomen.

Most if not all the pupils will belong to the Orthodox Eastern Church, which, it will be borne in mind, has not only never refused, but enjoins the reading of the Scriptures in the vulgar tongue.*

As site of the School, perhaps no place would be more suitable than Bosna Serai or Saraïevo, capital of the province of Bosnia, a town of from 40,000 to 50,000 inhabitants, station of a Turkish Vizier and European Consuls, and residence of the richest Mahometan land holders and Christian merchants in that part of Turkey. Saraïevo lies but a few days' journey from the Austrian frontier, and is attainable on one side by a carriage road. It is not at present reached by any Protestant mission, whereas in Bulgaria Americans are at work.

To found a School for training Female Teachers, to extend some help to such schools as already exist, and to carry on the assistance until the necessary stimulus be given to native effort, subscriptions are asked for to the amount of £500 per annum, guaranteed for five years. Should a fund be raised for the purpose of assisting the Slavonic Christians of Turkey in their efforts for education, its application on the spot will be undertaken by two English ladies who have travelled throughout the south Slavonic countries, and have some knowledge of the Slavic tongue.

* The American Female School held at Athens for the last thirty years by Mr. and Mrs. Hill, is an example that concord can be maintained between the Eastern clergy and Protestants acting as instructors to members of the Orthodox Church. But the experience of these successful missionaries goes to prove that such harmony is not to be secured by detailed plans laid down in America or England. It is the fruit of personal acquaintance with the individuals to be dealt with, of common sense, courtesy, but, above all, by an appreciation of what points are secondary,—accidents of history, association, climate, race, or abuses incident to ignorance and oppression, and of their distinction from those divine truths wherewith our common Christianity is identified.

Colonial Churches.

On Saturday, the Festival of St. John Baptist, the Rev. Dr. Robert Machray, Fellow of Sidney Sussex College, Cambridge, was consecrated in the Chapel of Lambeth Palace, Bishop of Rupert's Land. At eleven o'clock a procession, which had been formed in the palace, entered the chapel; it consisted of the Archbishop of Canterbury, the Bishops of London, Ely, and Aberdeen, Bishop Anderson, the Bishop-designate of Rupert's Land, the Rev. Charles Clayton, B.D., Fellow of Gonville and Caius College, Cambridge, and others. Prayers were said by the Hon. and Rev. G. W. Bourke, and the sermon delivered by the Rev. Charles Clayton, a personal friend of Bishop Machray, on the text, "We preach Christ crucified." Dr. Machray was presented to the

Archbishop by the Bishops of London and Ely. The new Bishop, who is a native of Aberdeen, went up to Sidney Sussex College, Cambridge, in 1851, and took his B.A. degree in January, 1855, being 34th wrangler. He was then made Fellow of his College, and served for some time as a curate in the Isle of Man, and then at Newton, in Cambridgeshire. In 1862, he was appointed vicar of Madingley, where the Prince of Wales lived during his Cambridge residence, and that living he has held up to the present time. He is an Evangelical in his opinions. His age is only thirty-three.

DIOCESE OF NATAL.—NATAL.—At a meeting of the clergy (commonly known as the clergy of the Church of England in Natal), held at St. John's Church, Pinetown, in the county of Durban, colony of Natal, on the 31st of May, 1865—present the Very Rev. the Dean of Pieter Maritzburg (presiding), the Ven. Archdeacon Fearne, the Revs. Canon Callaway, W. H. C. Lloyd, F. S. Robinson, J. Barker, W. O. Newnham, J. Walton, W. A. Elder, W. Baugh, and J. J. F. Neville Rolfe; present also J. W. Turnbull, registrar—it was (1) resolved that—

"As at a meeting in the Palace of Lambeth, in the year of our Lord God 1853, of many bishops of England and of Her Majesty's Colonies, presided over by the Most Rev. the Lord Archbishop of Canterbury, it was resolved that the Churches in South Africa should be governed by the Bishop, commonly called Bishop of Capetown, as Metropolitan; and, further, as Her Majesty the Queen, moved by pious zeal for the glory of God and extension of the Church of Christ, did, in letters patent, dated December, 1853, declare her royal desire that the Bishop, commonly called Bishop of Capetown, should be Metropolitan Bishop over the bishops, clergy, and laity of the Churches in South Africa; and further, as by the late judgment of the Privy Council, the legal coercive powers supposed to have been conferred by the said letters patent are declared to be null and void; and, further, as the spiritual power of the Bishop of Capetown, as Metropolitan, is in no ways affected by such judgment:—

"We whose names are hereunto subscribed, being priests and deacons of the Holy Catholic Church ministering in the colony of Natal (commonly called priests and deacons of the English Church, or of the United Church of England and Ireland), in order to give validity in Her Majesty's Courts to the pious intention of Her Most Gracious Majesty the Queen, and for the purpose of testifying to the Right Rev. the Bishop our consent to and acceptance of the metropolitical government of the Bishop of Capetown, do, by these presents, declare and make known that we have received and do receive the most reverend father in God, Robert Gray, D.D., commonly called Bishop of Capetown, as our Metropolitan, and do and will render to him obedience in the same degree and after the same manner as the priests and deacons of the Church of England, in the ecclesiastical province of Canterbury, in the kingdom of England, are bound to obey the Lord Archbishop of Canterbury, until such time as in a Provincial Synod the organization of the Church in South Africa shall have been settled, and such organization be approved and confirmed by the Lord Arch-

bishop of the Province of Canterbury.

"James Green, M.A., Dean; Thomas Glendow Fearne, Archdeacon of Durban; Henry Callaway, M.D., Canon; William A. Elder, Rector, St. Thomas, Verulam; James Walton, Rector, St. John's, Pinetown; W. O. Newnham, M.A.; Jos. Barker, Rector, Umzinto; Frederic Sydney Robinson, M.A., Priest; Walter Baugh, Missionary, Umlazi; John James Fawcett Neville Rolfe, Deacon, Curate of Bell Air."

2. Resolved—

"That the Very Rev. the Dean communicate the above resolution to the Most Rev. the Metropolitan, and to the Lords Archbishops of the United Church of England and Ireland."

3. Resolved—

"That the following declaration of the clergy and lay members of the Church in Natal, whose names are thereunto subscribed, made in the cathedral church of Pieter Maritzburg on the 19th May, 1864, when assembled in conference with the Most Rev. the Metropolitan, together with such other signatures as have been this day appended, be transmitted to the Lords Archbishops of the United Church of England and Ireland."

"Declaration.—We, the undersigned, clergy and lay members of the Church of England, being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop.

"James Green, M.A., Dean; Thos. G. Fearne, Archdeacon of Durban; Henry Callaway, M.D., Canon; W. J. Newnham, M.A.; W. A. Elder, Rector of Verulam; James Walton, Rector of Pinetown; R. Robertson, Priest; Walter Baugh, Missionary, Umlazi; Joseph Baker, Missionary, Umzinto; Alfred W. L. Rivett, Acting Colonial Chaplain, and Incumbent of Addington; J. W. Turnbull, Samuel Williams, Churchwardens of St. Peter's Cathedral, Church; G. H. Wathen, Treasurer of the Finance Board of the Diocese; G. M. M'Leod, Churchwarden of Byrne; Henry Pinson, James Rawe, Churchwardens of St. Andrew's; John Charles Esth, Churchwarden of Christ Church, Addington, Pieter Maritzburg, 19th May, 1864.

Frederic Sydney Robinson, M.A., Priest; John James Fawcett Neville Rolfe, Deacon, Pinetown, 31st May, 1864.

4. Resolved—

"That the clergy do assemble the male communicants of their several cures, and request them to select delegates to meet the clergy in the Cathedral Church, Pieter Maritzburg, on Thursday, 29th June, to assist them with their counsel and their prayers in the present crisis of the Church, and to consider the following resolutions:—

"1. Resolved—To request the Metropolitan to forward to the Most Rev. the Archbishop of Canterbury the following petition to the Lords Archbishops and Bishops of the United Church of England and Ireland:—

"We, the clergy and laity of the Church in Natal, deeply feel the difficulties under which we labour in consequence of the conduct of Bishop Colenso; we see

no means of their speedy removal except the appointment of another Bishop. Should this course meet your Lordships' full approval, we earnestly beg that you will signify the same to us, and that you will mark it by selecting for us a man to be our Bishop whom the Metropolitan may consecrate. And to a Bishop so elected, and so consecrated, we promise joyfully to pay all due obedience. This course not necessarily to be a precedent for future elections.'

"b. 'That the Very Rev. the Dean do represent to the Most Rev. the Metropolitan that we do desire that his Lordship will, as soon as it can be done, call such a meeting as may equitably be regarded as a representation of the Churches of South Africa, for the purpose of forming constitutions and laws for the government of those Churches.'

It was also resolved—

"That the thanks of this meeting be given to the Dean for the very masterly and clear address which he has this day delivered to them, and further, that he be requested to print the same.

"That the thanks of this meeting be given to J. W. Turnbull, Esq., Registrar, for the trouble he has taken in coming to this meeting, and his kind assistance thereat.

"That in our proposed conference with the laity on the 29th June, the votes on all resolutions be taken by orders.

"That copies of the proceedings of this day be sent to the Archbishop of Canterbury and the Metropolitan.

"That copies of these proceedings be sent to Bishop Colenso.

"That copies be sent to the *Guardian*, and *Churchman*, and *Record* newspapers."

DIOCESE OF NEWFOUNDLAND.—A notice of the spiritual destitution of some of the settlers in this island has met our view in a document in which it would be little expected — viz., in a despatch which was sent last year to Vice-Admiral Sir J. Hope, by Captain R. Vesey Hamilton, of H.M.S. Vesuvius, reporting his late survey of the Newfoundland fisheries. The picture he presents is like a little photographic view of a small part of this portion of our Church's mission field; and it is very gratifying to find that, while cruising along these remote harbours upon his official tour of survey, the gallant officer was not an uninterested inquirer, as he went along, into the spiritual condition of those sparsely scattered planters. He remarks, respecting what is called "the French shore" of Newfoundland, that at the time of the Colonial Government's census, taken in 1857, the English population then upon it amounted altogether to 3356, of whom 1773 were of the Church of England, and 1583 Roman Catholics; 23 of these being located between Cape Ray and Quirpon, and 1019 between Quirpon and Capo St. John on the N.E. coast. But he states his belief that the population has since that time considerably increased, and in this belief he is corroborated by the statement made to him last year by Lieut. Cossie, who commands the French schooner *La Fauvette*, and has been six years upon the coast, who estimates the English settlers at 3000 from the Capa Ray to Quirpon alone. Of St. George's Bay he reports that when the above-mentioned census was taken there were in that district 1400 inhabitants, a resident magistrate, a clergyman, and a priest; that the clergyman, who resided at For-

teau, on the Labradore coast, undertook the spiritual charge of those who lived between St. John's Island and Cape Norman, while the rest of the settlers (more than one-half) were "without any authority, spiritual or civil, except the occasional visits of the Bishop of Newfoundland, who is anxious to establish a mission in the Bay of Islands which will comprehend the West coast, but, at present, has no funds." At St. John's Island, he states that there are 10 families numbering about 100 souls, and at Conche, on the N.E. coast, about the same number; the rest of the population are scattered in small settlements of one or two families each, in the numerous bays and harbours.

NOTICE OF BOOKS.

"The Christian Remembrancer for July 1865,—Article VIII. Bishop Torry and the Scottish Church."

The only reason for noticing the above contribution to the *Christian Remembrancer* is to point out an example of what occurs too frequently in English periodical works—an article on Scottish ecclesiastical matters written by a person who knows nothing of Scottish history, or of the present position of ecclesiastical affairs in Scotland. In the course of twenty-four pages the author contrives to make as many blunders. Some specimens will show how far this censure is deserved. The following are among the statements in the article:—That *four* Scottish prelates were consecrated by the English bishops in the reign of James I.; that at this time the two Melvilles, who had lived at Geneva, came over to Scotland and founded the Presbyterian system; that the struggle continued between the two parties till the Church was overthrown by Cromwell; that in the reign of Charles I. a "Liturgy or Communion Office" was drawn up by the Scottish Bishops, and that the means taken to enforce the use of it, caused a general rising against the Church; that after the Restoration Archbishop Sharp was the life and soul of the Church, which had made its way through his prudent superintendence; that at the Revolution the refusal to swear allegiance to William of Orange on the part of the Bishops and clergy was universal; that the Toleration Act of Queen Anne was passed to enable English Clergymen to celebrate the services of the Church of England in Scotland; that the penal laws of the eighteenth century were directed against the clergy only, not against the laity; that the Prayer Book of King Charles I., was introduced by the Bishops into all the Churches; that the *Regium Donum* is still granted to the Scottish Bishops and Clergy. The following statement is given *verbatim*, as a specimen, like the others, of inaccuracy as to facts, and for that purpose only. Speaking of Bishop Torry's Prayer Book, the writer of the article says,—"The book is used in the Cathedral of the Diocese and in many of the Churches; it is also silently but surely making its way throughout Scotland. It is felt to be the one great stay of the Church; the one mark of her nationality as an independent branch of the one Catholic Church of Christ."

When such statements can be made by a writer, favourably disposed to the Scottish Church, and can find their way to a review, so orthodox and well-conducted as the *Christian Remembrancer*, what can be expected from articles on our communion in works of an inferior class?

THE

SCOTTISH GUARDIAN.

SEPTEMBER 1865.

THE PROGRESS OF THE CANVASS.

The progress of the canvass cannot but be watched with great interest. So far as our information goes at present, the work of the committees will prove very satisfactory. The number of subscribers has greatly increased. The prospect of receiving £150 per annum for every incumbent is brighter than it has been since the commencent of the movement.

We do not, at the same time, disguise from ourselves that we have been somewhat disappointed at the progress of the *endowment* movement. We did not, indeed, expect the same large sum that was raised at the beginning. The enthusiasm that was roused in 1863 very naturally led to large sums being contributed, but still we did not anticipate that the endowment movement would undergo such a sudden relapse.

We quite hold the original principle we had all along, that the voluntary principle is that upon which our Church should chiefly depend, and that the fostering of this principle is equally essential to its spiritual and financial development. But we also hold that the grand foundation of the system is to be laid in a system of endowment, which imparts permanence and greater confidence, which gives an equilibrium to voluntaryism without cramping its resources; and we do trust that many of the wealthy members of our Church, who have been deterred by diffidence or dread of being mixed up with party combinations, will lend a hand to a work

which can alone emancipate our Church from the trammels of popular caprice, and of popular control. Many members of our Church have as yet contributed nothing to our schemes, for they do not recognise any allegiance to the system, and consider they do something extraordinary if they take any prominent part in its affairs. We trust this diffidence will disappear. No religious system can prosper so long as this want of confidence is shown in it. As a voluntary system, dependant upon the contributions of the members, it is essential to the life and the growth of the body, that each one render his aid and contribute his means towards its maintenance. The fact of its being considered extraordinary and peculiar, so far from being any argument against it, is, on the contrary, the stronger reason why each one should take his part in the uphill struggle. We do not, however, in any way complain of the canvass so far as it has gone. We are in no way anxious that men should take part in the work until intelligent conviction convinces them of the necessity of it. We are by no means desirous that any one should join the movement, which is essentially a spiritual one, until they are assured of the gravity of the matter which they take in hand. But whilst saying all this, let it be distinctly understood at the same time, that we do not see how any one can honestly remain within our communion who does not join our movement. No one can logically be a member of a corporation who does not do all he can to extend its usefulness and means of benefiting his fellow-creatures; but it is still more important that one who belongs to a spiritual body—the Church—who is thereby ingrafted into the body of Christ—should develop all its resources, and use every means to aid in its work—the saving of souls.

The long deadness which has prevailed throughout our body, the oligarchical character it has so long sustained, the narrow cycle within which it has so long revolved, the paucity of its numbers, the combination of local causes which have contributed so much to contract and enervate it, the polemical controversies which have so long distracted its councils, may all partly explain this apathy, timidity, and lifelessness; but while they explain and excuse, they cannot form any sure ground of defence, they on the contrary furnish a strong argument against our whole position as a Church. It is the duty of us all to remove this disgrace, and we know of no more effectual way in which it can be done than in providing decent

incomes for our Bishops and Clergy. It is a work in which the humblest can take a part. It is a work which must confer a blessing upon all engaged in it. Removed from the world's storms, and the world's ways, those who devote themselves to such a work are fighting the battle of God and His Church. It is a work, the success of which must be the test of a standing or a falling Church. We trust that all will lend a hand, that it will be no longer the desperate struggling of a few against great odds, bearing up against the ridicule, the odium, and the opposition of an ungodly world, but that it will be the work of the whole body, each one feeling he is discharging a solemn duty, a duty which cannot be ignored without striking at the very fundamentals of the Church; and if so, the victory is sure. The Church in Scotland will be restored to her right position in the Catholic world—no longer the mark of obloquy throughout Christendom, but worthy of St. Columba and the glorious band of successors who followed him, carrying with them the heart, the feelings, and the religious sympathies of the people of Scotland.

No longer shall we see the Scottish Priesthood struggling against want—no longer shall we witness the painful family struggles of which their homes are the theatre—no longer will the finger of scorn be pointed at the aristocracy of Scotland paying their Clergy worse than they do their butlers—the Church in Scotland will be once more the National Creed, if we be but true to her traditions, and do her work like men. A new generation have, we trust, arisen to do it, and the only emulation amongst us should be who can give most, and do most, for the Church of our Baptism.

HUGH SCOTT, of Gala.

THE GAELIC MOVEMENT.

Our only hope of regaining the poor and labouring classes in the Highlands to the Church of their forefathers, is through a Gaelic-speaking ministry, and the circulation in Gaelic of the Scriptures and Book of Common Prayer. The secret leanings of the people to ancient order and discipline, which, in the teeth of Calvinistic teaching, prompt Highland mothers to go far with their children to obtain for them the Sacrament of Baptism, prepare them to welcome properly ordained clergymen; but with the young and critical, nothing so inclines them

to credit the Scripture character of our worship as to be enabled to read our prayers in their native tongue; and when they have an opportunity of doing so, they are invariably struck with their sublimity and beauty.

To them the last edition of the Prayer-Book published by the Bishop of Argyle, and edited by the late Venerable Archdeacon Duncan Mackenzie of Strathnairn, is quite *Ossianic* in its style and language; and the recent "shakings" of the Presbyterian Churches have removed the prejudices which used to steel them against inquiry.

The details in our late numbers referred chiefly to the West Coast and the Dioceses of Argyle and the Isles. In the present article we will give a few traditions and anecdotes respecting the native Church in the now united Dioceses of Moray and Ross.

A perusal of the Reports on the Northern Parishes in Sir John Sinclair's Statistical Account clearly establishes that, at the Revolution of 1688, the Highland Episcopal clergy were not behind their Presbyterian opponents in learning and piety, and were equally acceptable with the people, if not more so. Many of them, though "ousted" from their charges, were permitted to draw their stipends for a year; and even the late Hugh Miller, whose dislike of Episcopacy was bitter, admits in his Traditions of Cromarty that the old Established ministers were in general quiet and respectable, and inoffensive in life and morals, but that they lacked the fire and zeal and *Radicalism* of the Puritan preachers. Dr. Macdonald, late minister of Ferintosh, was far more just and liberal to his Episcopal predecessors, and he admits that they were highly esteemed by the people, especially as they took patiently "the spoiling of their goods," and preached the doctrine of passive obedience, without which, we believe, the Episcopal Church among us would have been utterly extinguished.

The attachment of the people to their old pastors was so great that at Fodderty, near Dingwall, the very women kept the Presbyterian party out of their Church for 14 years, and they drove away with stones several ministers, who attempted to force an entrance to it. At Kirkhill, near Inverness, the newly appointed minister was only settled at the point of the bayonet by a body of soldiers, and more than one able but troublesome Whig preacher was sent from the South to Inverness and other places by way of banishment. So late as 1691, according to the Records of the Kirk-Session of Inverness, the Bishop of Moray preached in the High Church there *alternately* with Mr. Marshall, the Lowland Scotch minister, and as the text of each sermon is mentioned, we can still easily guess at their opposite kinds of teaching. At Fortrose, a Bailie Forbes left a handsome bequest for the support of "ane Evangil," there rendered necessary by the desolation of the place in the destruction of its Cathedral and the uprooting of its ancient trees by Cromwell's

army; and the Managers or Trustees of the Mortified Funds named by the Bailie were the adjoining clergymen of Avoch and Rosemarkie, who did not "*conform*" to Presbyterianism till between 1710 and 1715. Even so late as 1725, Mr. Sage, who had been sent to reclaim the wild people of Applecross from their obstinate adherence to their *old* faith, acknowledged that he had totally failed, and petitioned the Presbytery to recall him, that Presbytery being themselves "rabbeled" the following year at their meeting at Kilmorack, near the Priory of Beauly.

While exposed to the persecutions of the penal laws of last century, for their adherence to the House of Stuart, the conduct and habits of life of the Episcopal clergy in the north are worthy of notice and admiration. They were almost all in poor circumstances, and many of them had to subsist as small farmers, and as tutors in the families of proprietors or lairds, who still adhered in considerable numbers to their communion. After the battle of Culloden in 1746, the Duke of Cumberland found the magistrates of Inverness, on his entering the town, to be all Jacobites and Episcopalians, and with some of them he was nearly making short work of it. Throughout Inverness-shire, and all along through Ross-shire, to the outer Hebrides, the gentlemen cadets of the clans and their families adhered to the Church; and, although they were not permitted by the Hanoverian Government to have resident pastors among them, the Bishops, with primitive zeal and boldness, used to itinerate among them, and administer to them the Sacraments and consolations of the Church.* Many a marriage service and baptism was performed in the open-air, under the shelter of a *Peat Stack*, and sermons were delivered on the hill-side, as among the Cameronians of old. Tradition still relates the gratification with which Bishop Petrie, who died in 1787, and was succeeded in the See of Moray by his coadjutor, Bishop Macfarlane, was hailed when seen coming slowly up a glen on his little pony, his check plaid serving for gown and lawn sleeves; and, often fatigued as he was, he would deliver a short homily or address to the friends whom he met ere he allowed them to part. So much respected did he become, and so fervent and truly *Catholic* was Bishop Petrie in his whole demeanour and mode of conducting the services, whether publicly or in private, that the inhabitants of the districts he traversed, without distinction of creed, often strove who would get him as their guest, and many a time did he find himself as safe in the houses, and as welcome to the hospitalities of the Presbyterian tacksmen as of his own followers. In his teaching, the Bishop

* The MS. notes are still extant, and possibly may yet be published, of a tour made in the last quarter of the 18th century by Bishop Forbes, who narrowly escaped hanging for favouring the rising of "the '45" and who seems to have gone along the whole north-east coast of Scotland as far as John O'Groat's House, everywhere meeting and comforting great numbers of Churchmen.

aimed at producing deep solemnity and veneration for religion, apart from excitement; and the writer of these remarks recollects well that, among several very old disciples of Bishop Petrie with whom he was acquainted in his youth, and especially in a few venerable ladies who resided in Inverness, he observed a marked taciturnity and unwillingness to tell their opinions and feelings on religious matters, except among friends of their own Church. They were quite frightened at the glibness of tongue on deep mysteries, which they were often obliged to listen to when what was called the *Evangelical* movement commenced, about 50 years ago, and they were unwilling to go to what they styled *Methodistical* preachings. Yet of their genuine piety there can be no doubt; and their self-preparations were long and searching for receiving the Holy Communion, of which they seldom had opportunities to partake, except at the great festivals, when they would be up and occupied in their devotions from a very early hour.

After the example of Bishop Petrie, his successor, Bishop Macfarlane, was only able to get young men trained to the ministry by receiving them as boarders into his own house. This was peculiarly the *Collegiate* system of the old Scottish Church from the days of St. Columba downwards. It enabled the Bishop to select the most docile and promising young men from among the poor but worthy farmers and shopkeepers of his neighbourhood, who were always ready to dedicate one son at least to the ministry; while to the pupils it ensured a better and sounder education than they could get at home, with access to a few of the best standard theological works, and a select library of the early Fathers. Above all, it secured to the future Deacon and Priest the personal superintendence and *viva voce* teaching of an aged and experienced Pastor and Bishop; while in his family also the student came in contact with generally the most polite and refined society of the locality, including that of ladies distinguished for their taste in musical and literary pursuits.

Bishop Macfarlane's visitation of his extensive Diocese was in style at least quite primitive. He would appoint his dean Mr. William Paterson, who resided in Ross-shire, to meet him on the north side of Kessoch Ferry, which the Bishop in those days of small and often leaky boats could seldom reach without a *ducking*, and they would there, like the apostles of old, "take up their carriages," literally their *bundles* with a change of stockings and linen, and thence commence their journey on foot. The first day they would perhaps reach Fortrose, distant 12 miles, and reside with one or other of the old Episcopal families who always gave them a most hearty Highland welcome. Next day, by previous arrangement, all the members of the Church would meet them in an old little Chapel on the Cathedral Green, where Holy Communion would

be celebrated and a portion reserved for the sick who could not leave their own houses, after visiting whom the Bishop and Dean would Catechise the young, and make arrangements for occasional services for the incoming season.

Next day the Bishop and Mr. Paterson would resume their journey either to Cromarty or westwards to Highfield and Arcan—about 12 miles distant—where there were large Gaelic Congregations under the charge of the Dean, and after officiating to these, they would cross to Brahan Castle, Coul, and Castle Leod, to meet Lord Seaforth, the Chief, and head families of the clan Mackenzie; the last mentioned seat, in absence of the Cromertie family (now represented by her Grace the Duchess of Sutherland) being occupied by the Tenant, the father of a large family of sons and daughters, all devoted to the Church. Several of the old housekeepers and servants in the establishment were strict Episcopalians, and for many years it is well-known, they and some members and guests of the household had regular daily Services, at which the Offices and Lessons of the Church were solemnly recited, while they trusted to the occasional visits of the Bishop or his Dean for the celebration of the higher mysteries. At Dingwall, there was a large congregation to meet the Diocesan, who also received much hospitality and kindness from *Presbyterian* friends, without whose aid the Chapels erected there and in other parts of the country could not be paid for by the flocks—they were all so very poor. It is strongly indicative of the zeal and high-toned principles of the female members of the Church that their husbands, though in many instances adhering to Presbyterianism, never interfered with their Episcopal predilections, nor required them to attend the services of the Established Church, while they were equally ready with their wives to shew all respect and kindness to the Episcopal Clergy on their visitations. For a long time the Bishop and Dean continued their attentions to the scattered remnants of the Church as far East as Tain and Cromarty, but finally there ceased to be congregations in these places; and one or another of these Pastors took it by turns to wander over the west of Ross, through Strath-Garve, Torridon, and Gairloch, and thence into Skye and the Long Island, ministering to the detached families who still kept up a connection with them. We once recollect when very young and on a pedestrian excursion, meeting poor old Dean Paterson at a small Inn on Lochcarron, on his return from one of his summer pilgrimages to his people. He had been out nearly three months, and had gone as far as Stornoway; and both man and horse were so much knocked up with fatigue, that, although on foot, we had no difficulty in beating both in a day's journey, and in preparing the way for them at their different resting places.

Bishop Macfarlane's mantle as an itinerant pastor fell on Arch-

deacon Duncan Mackenzie, instituted to St. Paul's Church in Strathnairn in 1817, a true Glencoe man, and whose ashes after a life of hard labour and disinterested zeal for his Church's cause, were in 1858 placed on Loch Levenside, near those of his ancestors. Bred up much about the old Bishop and Mr. Murdoch the pastor at Keith, Duncan Mackenzie completed his Academic course at King's College, Aberdeen, and there became intimately acquainted with Ewen Maclachlan, one of the first Gaelic scholars of his day, from whom he imbibed an enthusiastic taste for Celtic Literature. To Maclachlan's Gaelic Dictionary, his young friend contributed a large portion, and acquired such a knowledge of the roots of language, especially of the Hebrew, as assisted him much afterwards in explaining to his people the meaning of the Scriptures, especially of the Old Testament names and appellations, and in giving a beautiful and classical turn to his own Gaelic translations of the Prayer Book, and other devotional works published by him in that language. At Aberdeen, Mr. Mackenzie also picked up a little knowledge of medicine, which afterwards he turned to good account among his poor and scattered flocks in the remote Highlands; and being of a shrewd observant turn of mind, he likewise became acquainted with some of the simpler forms of wills and contracts and other legal deeds, which made him rather frequently an umpire and adviser as to law, as well as in physic and divinity. But to the duties of his clerical office he mainly devoted himself. His first charge, as we have mentioned, was that of St. Paul's Church in Strathnairn, a high cold district about fifteen miles S.W. of Inverness, where the people spoke almost nothing but Gaelic, and in which their pastor literally passed as rich "on forty pounds a year!" Soon thereafter he had to undertake the cure of the English speaking congregation at Fortrose, of a Gaelic one at Arpafeelie, and subsequently of one at Dingwall; and not unfrequently the old and large Celtic body at Highfield in Ross, likewise fell to his care. Between all these different places Mr. Mackenzie was required to be incessantly moving about; for although he tried to take the Sunday's and festivals' duties in rotation, he was every other day called away to some sick bed or funeral, or to baptise, or marry, in perhaps the very opposite direction that he had laid down for himself. Thus he had almost daily to ride over long distances, and latterly his people had to contribute for a pony, and afterwards for a horse and gig, to enable him to overtake his work. He most cheerfully, however, obeyed every summons to a sick bed, or to render any service in his power, to any of his attached flocks. Snow or rain, flood or tempest, never stopped "honest parson Duncan," as he was called, from doing his work; and a winter shortly before his death, he surprised his bishop, now our revered Primus, by appearing as usual on a Saturday night, to under-

take the duty next day to the Gaelic people in Inverness, having toiled all the forenoon through wreaths of snow, and walked on up to the knees in snow after his horse had given up and been left at a cottage on the way! People came from all parts of the Highlands, from Iona and John O'Groat's house, to consult him as to their health; and for Erysipelas, and for some other local and especially stomachick complaint, his prescriptions were undoubtedly useful. They were garnished also with true charity, for a particular friend, a chemist in Inverness, was empowered when he saw a certain mark on the Archdeacon's prescriptions not to charge for them. So frequent were these *gratis* orders, that the benevolent druggist at last insisted on bearing half the sums so discounted to the poor patients. Some of his cures were very remarkable, and many (without distinction of sects or religious creeds) were persuaded that the Archdeacon not only prayed for those who consulted him, but also that he had a special gift of healing. His disposition was cheerful and encouraging to all, and his company was sought after by all classes, for he knew himself to be a welcome guest wherever he chose to put up. In money matters he was truly liberal. If he knew of an enterprising and industrious friend requiring aid to stock a farm or set up in trade, or that poverty obliged a decent family to emigrate, he never hesitated to give them assistance. Many a one now in Canada, Australia, and almost all our Colonies, were helped away by the Archdeacon's purse, so much so that Bishop Lowe frequently warned him against giving his name to too many poor friends. One factor of an extensive Highland estate would not receive a new tenant, especially if he was an Episcopalian, unless Mr. Mackenzie would certify his character or become cautioner for him; and yet so correct was his knowledge of those with whose affairs he interested himself, that he has often declared to the writer that he never lost a farthing of his advances for emigrants, though he had often to wait for remittances for years. His anxiety for his poor people may be illustrated by a single anecdote. On one occasion, when a young man, a message was sent to him that a man and his wife would be at his chapel on a certain day and hour to have their baby baptized by him. A heavy snow storm came on that day, and after waiting in Church for some time, Mr. Mackenzie became anxious about the safety of the parties, and lest the young mother and her child might suffer from exposure to the cold. He accordingly set out on foot to meet them, got across the hill, and prevented them from coming on by baptizing the child in the open-air, using a little snow which he placed in his own hand, and melted so as to get enough of water with which to sprinkle in the Holy Name! His last bequest to the poor Highlanders was a revised edition of the

Prayer-Book in Gaelic, undertaken at the request of the present Bishop of Argyle; and to assist the Celt to acquire a critical knowlede of both English and Gaelic, he composed a Grammar in the latter language, with parallel columns in English. But this work, we believe, has never been printed. Mr. Mackenzie left no family, but his respected widow only died in April last, at the ripe age of 81, after a long and painful illness, which she endured with a singular mixture of meekness, boldness, and simple confidence in her Redeemer, her last words being those of sight rather than through the dimness of faith—"my Lord and my God."

Happily for the poor Highlanders, the charges which, in the early days of Duncan Mackenzie, fell unitedly on him, have now each a resident pastor. In Dingwall a neat chapel has been erected, and the congregation has become entirely an English-speaking one. Strathnairn, Arpafeelie, and Highfield are all blessed with the presence of active, painstaking, and most respectable clergymen, who officiate both in English and Gaelic, and who, in the midst of deep poverty, are in every way zealous and exemplary, commending themselves, both by their teaching and living, not only to their own flocks, but also very extensively to the Presbyterian families among whom they live. One of them, Mr MacGillivray of Strathnairn, devotes one Sunday in the month to the Gaelic remnant of the Church in Inverness, and, with the assistance of the other two clergymen just referred to, he thinks, and, we doubt not, correctly, it would be quite possible to have the full services every Sunday in the Highland capital, in the ancient and still the best understood language of the people. A congregation of at least a hundred could be collected to a Gaelic church or mission in Inverness.

THE CHURCH MISSIONARY ASSOCIATION.

We are glad to find that there is a working Association for Mission purposes in the Church; and that it is aiding in the only Missions indirectly connected with the Church of England.

The result is the collection of about £300 a year. We observe that not only the Society for the Propagation of the Gospel in Foreign Parts, but also the Church Missionary Society, benefit by these subscriptions. We are in no way anxious to narrow the field of labour open to the Association, but it appears that, considering the aggressive line the Church Missionary Society has taken, it is, saying the least of it, going out of the way to befriend a Society which has taken every opportunity of insulting our bench of Bishops and ignoring us as a Church.

But apart from this, does not this Association contain enough of materials to form a nucleus for an Association for Scottish Missions? What have we to do with the missions of the Church of England? The only reason for contributing to them is because we have no missions of our own at all; and therefore we must necessarily, unless we abandon Missionary work altogether, give to a Church which has ever been eminent for its missionary labour and success, and as being most intimately connected with us.

One of the great obstacles to our progress in Scotland is undoubtedly our English connection. It offends the national pride, and it brings back associations in no way congenial to the national temperament.

It appears to us that whilst it is in every way desirable to preserve friendly relations with England, it is in every way essential that we should take up a distinct line of our own; and that, as a voluntary body, we should associate ourselves with national feelings and appear in our right and legitimate position as the National Church of Scotland. Scotland is ours by undoubted hereditary claims, and it is only because we have hitherto not fulfilled rightly the duties incumbent upon us, that we have lost for a time that position Providence assigned to us.

Every other Communion in Scotland has its missions; and large sums are expended upon missionary undertakings. Mr. Mitchell alleges that the Free Church has been too lavish in its expenditure upon this department. In this, whilst acknowledging his superior information, we cannot concur with him, for it appears to us that the larger the field opened for missionary employment, the greater will be the expansion of any religious system. Too much money, indeed, cannot be expended upon missions, and any religious community zealous in this respect, has at any rate one of the true notes of the Church of Christ.

But whilst anxious that we should have a Scottish mission, and whilst professing no deep interest in a mere English work, the Church in Scotland cannot be too grateful to Dean Ramsay for having been the main instrument in organising the association referred to. In the then state of public opinion, it was the best association that could be formed under the circumstances; and it is one of the many proofs how far Dean Ramsay was in advance of his times in forming it. It was constituted when our Church was thoroughly "dead"—when it was a "mass of dry bones"—when forty pounds a year was the income of many of our incumbents—when our Church lived from hand to mouth, and was in a great measure dependent upon English subscriptions. It showed great courage in forming it at the time, and it was infinitely preferable there should be a missionary association, than that there should be none at all.

Whilst, therefore, offering this free criticism upon the association, we cannot be too grateful for its past success. It has been the main instrument of keeping up our connection and intercourse with the Church Catholic. It has imparted whatever spiritual life has been developed in Edinburgh. We are too apt to forget the great difficulties Dean Ramsay has had to contend with—how he has borne up against coldness, neglect, ignorance, deadness, and ingratitude. The future historian of our Church will present him in his true light, as one who has done very much for our Church in Scotland,—who has made the best of the materials he had to deal with, — and not the least of the triumphs he appears yet destined to accomplish, is the establishment of a Scottish mission, and the transformation thereby of a hitherto "dead" branch into a living body—recognised by the Church Catholic as faithful in good works, by which alone the Church of Christ is made known to all men.

THE GLENALMOND COLLEGE.

OUR readers will, we trust, allow us once more to bring before them the great importance attendant upon the success of this College; and we trust that Churchmen of all classes will render it due support. It is true its difficulties are at an end; but we cannot sufficiently enlarge upon the great debt of gratitude the Church owes to Dr. Hannah in carrying through this undertaking to a successful issue. The Bishop of St. Andrews had the arduous work of bringing the institution into working order. His genius smoothed away many of the difficulties in its early days. The Bishop very skilfully engineered the road along which Dr. Hannah has so successfully travelled; and his footprints are traceable every where in the work of the College. The Bishop has since, in mere comprehension and bolder movements, shown a still deeper insight into the Scottish character and mind. The complete confidence reposed by the parents in the institution is the true secret of its success. It is on account of this that even Presbyterians entrust their children to the College of the Church in Scotland.

Much credit is doubtless due to the Council for their management and trouble, but to the Warden is primarily due the financial prosperity and moral ascendancy of the school. When victories are attained, we are too apt to forget the unwearied exertions and consummate tact indispensable to their attainment. To import an English school into Scotland was an undertaking of great difficulty. To avoid offending

national pride—to adapt the education of the Scottish Universities to the Scottish Church College—to institute an education upon Church principles, such as would not offend the prejudices of a large party amongst us—required a firmness, a prudence, and a tact, which none but those engaged in such a work can rightly appreciate. We have the fact before us that the sons of the gentry of Scotland are educated at this school—that the basis of that education is the Catechism of the Church in Scotland—that it is prosperous, and not only paying its expenses, but realising a surplus of more than £1100 a year —that so far from there being any twaddle about Romanising teaching, any one who talked of such a thing would be laughed at; —we say such a victory as this is worthy of being chronicled as a proof that the tide of public opinion is upon the turn, and that those who direct the institution are in conformity to the spirit of the times. The experience which Dr. Hannah had in the Edinburgh Academy doubtless prepared him for the higher task which the Glenalmond College has allotted to him, and the complete confidence which is reposed in its management. We trust that the day is not distant when other institutions will be organised in Scotland upon the Glenalmond platform. Day-schools are clearly defective in the very elementary principles of education; and there can be no manner of doubt to our mind that until public schools are organised in Scotland upon the English plan, we shall be wanting in that manliness of character, that freedom of discussion, and that liberty of action, which form such prominent characteristics in our English brethren.

THE DEATH OF MR. WHITE.

A STRANGER passing up the streets of Leith upon the 31st July, would have been startled with the sight of a large and excited crowd in front of the parsonage. The great anxiety depicted in their countenances clearly showed that some unusual event had occurred; and the inquiries constantly made about Mr. White, the incumbent, very soon explained the cause of this excitement. The last bulletin was received announcing the mournful event. The crowd slowly dispersed, and a general gloom prevailed throughout Leith. When (Friday following) the funeral was celebrated, the congregation turned out *en masse* to pay the last honours to the dead.

The Bishop of Aberdeen, the Rev. D. F. Sandford, and Rev. Mr. Murdoch took part in the service. The sorrow manifested in every countenance showed how much he was beloved. The church was

crowded in every part. The Bishop received the coffiin, accompanied by the choir and a large body of the clergy, in their surplices. The coffin was of oak, with a floriated cross and a chalice engraved on the lid; over it was a pall with a red cross, surmounted by a cross of flowers. The chanting of the choir, the gloom over the church, the deep sobs of the congregation, imparted a painful solemnity to the occasion. The congregation and a large assemblage of those not belonging to the Church attended his remains to the Rosebank cemetery, where the remains were duly interred. Then the scene became truly affecting. Sobs were heard from men and women of all classes, more especially amongst the poor women.

A more beautiful, and a more natural expression of feeling to Mr. White could not have been rendered. No one more heartily deserved the unfeigned respect of the people of Leith. When the congregation was rapidly declining he gave an impulse towards its recovery, which has placed it in the rank of one of the most flourishing congregations in Scotland. His schools are the model schools of the Church in Scotland. The beautiful Church he has left behind him leaves his name engraven in stone. His untiring energy, his kindliness of heart and of manner, his sound judgment, his prudence, combined with his boldness, all endear him to the memories of Churchmen. Many may have left a more brilliant name, and have been associated more prominently with the movements of the Church, but none have done more to raise the Church in his peculiar sphere and locality than Mr. White. He leaves this world amid the tears and sobs of the widows and orphans; and no greater honour can be paid than such testimony so impartially and truly rendered. He has gone to "reap his reward." We had indeed entertained hopes that a long career of usefulness was before him, but it has been determined otherwise. By the inscrutable decrees of an all-wise Providence he has gone to his long home. His mission has been accomplished, but no one departs this life more full of the sympathies of the members of the Church in Scotland. Seldom has been witnessed a stronger expression of popular feeling amongst all classes of the community—so natural, so genuine, and which appealed so strongly to the best feelings of the human heart. In a future number we trust to be able to describe the great extent of work done at Leith. Amongst those present we observed—the Rev. A. Watson; the Rev. John Alexander; the Rev. C. Smith, of the Training College; the Rev. R. Wyer, Peebles; the Rev. W. B. Bushby, Dalkeith; the Rev. F. Flemyng, organising secretary; the Rev. H. Malcolm, Dunblane; Mr. James Stewart, W.S.; Mr. Home; Major Scott, of Gala; Dr. Browne; Mr. Robertson, of the Register House; Mr. John David Hope; Mr. Rollo, W.S.

MISSIONS.

In indicating the subject of the following remarks by the term "Mission," we use it in the technical sense attached to it in the canons, and the rules of the Church Society. Missions are congregations in communion with the Church, which, though recognised by her laws, and enjoying under them certain privileges, are still in a position considerably inferior to that of Incumbencies. If, however, they are at all successful, they may look forward to occupying that position in course of time. They are infant congregations in more than one view of the term, for they are the offspring of Incumbencies, and hope to reach the same venerable maturity themselves.

Their origin is generally due to the exigencies of the situation of members of the Church. Active steps are first taken, sometimes by the clergyman of the mother congregation, sometimes by the members concerned; but the action of both is due to the same cause. People find themselves on Saturday evening left by their calling at such a distance from the nearest Church, that it is utterly impossible for them to avail themselves of the ministrations there on the following day. The Presbyterian Church is near, and quite ready to receive them; and they would probably rise in their neighbours' opinion if they were to attach themselves to it. But it is generally the case that those who have enjoyed the privileges of having their progress in religious faith and practice, attended to by the Church from their infancy, have a love for the mother who nursed them, which will not let them forget or forsake her. They therefore still contrive to come to church occasionally, though with great difficulty and at some expense. Both these evils, however, they feel; and more than all, they feel the want of that religious instruction for their children, which they themselves learnt to value. Their situation is one which claims the sympathy of all Churchmen. The children cannot come to church often; they can seldom obtain the instructions of its minister; and so they cannot acquire the love for the Church's principles and services, which will make them cling to her in any difficulties. The probable result will be, that when they no longer live under their parents' roof, they will yield to circumstances, and leave the Church of their baptism.

No one feels this evil more strongly than the Incumbent of the congregation in which they have been baptized; and in order to remedy it, he endeavours, where he can gather a few of the outlying parishioners together, to go to them, and give them the benefit of an occasional Sunday evening service. If there are a few, and those energetic Churchmen, who meet in this way, they probably form the idea that

this arrangement might be regular, and the sanction of the Bishop is obtained for it. If they are not numerous or wealthy enough to be formed into an Incumbency, in the manner laid down in Canon xx., sec. 1-3, they must be content with the status of a Mission, provided for in sec. 4 of the same Canon, and continue to obtain the ministrations of the nearest Incumbent.

As the congregation becomes organised, and other members (mostly old Episcopalians) drop in to swell their numbers, the next great event in their history is the appointment of a clergyman to take charge of them when they reach the normal organisation as a Mission.

Thus organised, they have the following rights and privileges:—

1. Their clergyman, if he has been three consecutive years in charge of them, has a seat and vote in the Diocesan Synod, and a vote in the election of a Bishop (Can. iii., sec. 5, and xxvi., sec. 4).
2. They may apply to the Church Society for stipend aid, on condition that they have for one year raised at least £30 for their clergyman, and undertake to do so for other three years (Society's New Rules, xii., sec. 5).

Thus Missions are established with the primary object of supplying the wants of our own people, many of whom are annually lost to the Church in consequence of the fewness of our congregations, by being located where there is none within reach. Their first duty is towards Episcopalians. If any one goes to take charge of a Mission in the expectation that immediately on his advent, Presbyterians of all descriptions will flock to his ministrations, as the thirsty Israelites crowded after Moses towards the rock which was to be smitten, he will very soon come to the conclusion that he had made a great mistake. He will come to that conclusion the sooner, if the beginning of his ministry consists in inconsiderate railing against all his neighbours. Some, however, there will be who will leave other bodies to join the Church, and with such, care must be taken that there be no motive but a conviction of the Scriptural character of our principles and worship. There have been instances of people joining the Church at the hands of whose clergyman they had received great kindness, and afterwards falling away from her on that clergyman's removal.

It is not, however, in additions from without that the strength of a Mission lies. It is in those attached members of the Church who formed the nucleus; who had love for her, and courage enough to stand forward and make great sacrifices in starting the Mission, at a time when many hung back and spoke and acted coldly, because success was not certain. From such as these, to whom the Church owes a debt of gratitude, and to whom she certainly can promise a reward for their

good deeds, the Mission generally takes its character for life and energy; and if it keep that character in its maturity as an Incumbency, it will do well.

But now we must point out the difficulties with which Missions have to contend, in order, if possible, to excite the sympathy of the Church at large.

In the beginning of their existence, the difficulties which press upon them arise from their inevitable poverty, and their equally inevitable need of money. They have more calls upon their liberality than Incumbencies, and have less with which to meet those calls. They have a Church to build, which they can seldom do without an appeal to churchmen at large, but to accomplish which they must exert themselves to the utmost. They are called upon to make provision for their clergyman; to contribute to all the schemes of the Church Society; to contribute to their own endowment; while the expenses connected with the keeping up of the services are often greater than in Incumbencies. It is true they reap the benefit of the Church Society, and are grateful for it, and their efforts for endowment are for their own benefit; but we are simply showing that, though weak in numbers compared with Incumbencies, they have to bear far greater burdens than those of which even they sometimes unworthily complain.

Neither are they blind to the future, though they look to it with faith and courage. Their object is to grow into Incumbencies. Then they will have less fear of being cast off by the Society, and, as a necessary consequence, extinguished. Then they will have their services regular, and the ministrations of a clergyman all to themselves, while that clergyman will himself enjoy a far better position. It would be well if they knew precisely the point to which they would have to work, before they could claim that position.

Many object to forming new Incumbencies, unless very rich ones, because they are likely to be through the Society a burden upon the Church at large. The same argument they apply to the keeping up of Missions. But look at the alternative. If Missions are discouraged and support refused them, many congregations numbering their average attendance of from 20 to 40, (representing souls to the number of 60 or 80), would be in a great measure cut off from the Church. Scarcely the third part could obtain the benefit of the Church's services. The rest would be brought into contact with her but seldom, and would eventually be lost to her; and she would certainly have little room to upbraid her children for want of affection, after leaving them to perish in the wilderness.

Surely the Church, through the Society, is willing to give a small sum to prevent such results as these. It is most emphatically her duty

to her children. But more than that, it is her best policy. It will make every one feel that she loves her children, and is solicitous for their spiritual welfare; and this feeling will produce an effect, and that a sure one, not only on the attachment of her members, but also on the light in which she is regarded from without. She will likewise be taking the only means whereby she may regain her foothold in places where she has been long unknown.

THE ELECTIONS TO CONVOCATION.

Now that the whirl of elections has somewhat subsided, the clergy are also indulging in the excitement of the poll. In spite of the sneers of the *Times*, the Convocation is working well and daily gaining influence. It may be said it has no power. Its representation is still very imperfect, but still it on the whole represents very fairly the feeling of the Church of England. It is very important that there should be some Parliament before whom grievances should be laid. Whilst indulging in every sarcasm at the Convocation, the *Times* takes very good care to oppose every attempt to remodel its representation, and impart to the Church its legitimate and constitutional powers. It is continually flinging in the face of the Church that it is devoid of all power, whilst it throws in the way its whole influence in opposing every attempt to restore this power. It is anxious to carry out the theory of Bishop Colenso that the Church is a mere creature of Parliament—that the Church of England should be possessed of no legislative or judicial powers—thereby placing it in a position unknown in any other part of Christendom, and thus clearly unreasonable and indefensible.

That lay tribunals are to define her doctrine, and that a Parliament in many ways hostile to it should determine her legislation—is the assertion of so clear a paradox, that we feel assured none of our readers will one moment defend it.

This state of things cannot last. To say that the Church is t bein a worse position than any dissenting sect—to say that she is to have no powers of self-government—is to degrade her to a worse position than the Greek Church under Turkish tyranny. In the meantime, however, it is a great matter that she has a Convocation at all. It is rising in influence from the moderation and wisdom it has shewn amidst every kind of provocation. It has disavowed any very active opposition by its patience, its firmness, and its good sense. Government and Parliament now equally acknowledge its official position.

We trust that this line of conduct will be continued. It is only by

such a course that opposition can be overcome and a further extension of its powers procured. Forming as it does an integral part of the Constitution, it will prove as the Civil Parliament before it the palladium of the liberties of the Church. It has at any rate amended a canon, and has shewn its sympathy with the Bishop of Cape-Town in his trying position.

In this as a free and voluntary body, we possess a great advantage over the Church of England, even though we too have to encounter our difficulties and undergo our trials. We, therefore, all the more wish the Church of England God speed in her gradual emancipation from the tyranny of State control. At the proper time, Providence will enable her to re-assert her legitimate position as a branch of the Church of Christ, and the scandal will be removed of retaining ministers within her fold who repudiate the first principles of the Christian creed.

INTERCOMMUNION WITH THE CHURCH IN SCANDINAVIA

THE very able letters of Dr. Pratt upon this subject, which appeared in our columns, and which we rejoice to see, have been reprinted, have imparted a great interest to the whole position of the Scandinavian Church amongst Scottish churchmen.

A long and very remarkable discussion upon the mutual relations of the Anglican and the Scandinavian Churches took place at the Diocesan Conference of Roeskild, held upon the 15th June. We do not complain of the conference having been unable to arrive at any conclusion; for it was evident, from the tone of the discussion, that there was as yet very imperfect knowledge as to the distinctive principles of our Church, and so convinced were many of the speakers of this that they gladly hailed a postponement as the only way of at present settling the matter. It is satisfactory to think there is a periodical, the *Almindelig Kirketidendé*, which warmly advocates the intercommunion, and that the Rev. Dr. Pjetursson, Principal of Reykiavig College, Iceland, writes thus to it: "I am of opinion that your periodical, conducted as it is with tact and circumspection, as well as with accurate knowledge of the actual position of the Churches on both sides, will greatly contribute to prepare and advance a closer connection between them. As you already know, I take a lively interest in the intercommunion movement, the more so that I find the Augustan Confession in such complete harmony with the symbolic formularies of the Anglican Church, and therefore I believe that it would infinitely strengthen our own

communion, both outwardly and inwardly, if all these Churches, already one in faith, were comprehended within a closer visible bond."

The speeches of Provost Hjort and Licentiate Rothe, in a similar strain, are cheering signs of the times. The delicate question of the consecration of the Bishops appears to be the real obstacle in the way. That this should offend the national pride, and be in a certain sense a humiliation, we can quite imagine, and doubtless the whole question must undergo further ventilation before any practical result can be arrived at. In the mean time negotiations, if judiciously conducted, are very likely to terminate ultimately in success.

This of course opens up the whole question of our relations to the Lutheran body. The original cause of the irregular consecration of Bishops was the want of means of having them consecrated. The Church in England having been mixed up with the State, and consequently with national politics, the communication with foreign Churches was hampered and constrained; and hence the providing even her own offspring, the Church in America, with regular Bishops was first attended to by the Church in Scotland. The Lutherans are, therefore, to some extent, free from the original blame, and having remained in this position for centuries, it is not unreasonable that they should hesitate in acknowledging the false position originally forced upon them, and for which they were not responsible. At the same time, there can be no doubt the irregularity exists. Luther himself was perfectly conscious of the weakness of this point, and in his various writings always speaks of his system as provisional —as forced upon him by the arrogance and persecution of Rome. The fact of intercommunion being broken in consequence, and the advantage which the Calvinistic bodies derive from this irregular position, shew the importance of the question; and when it is considered what benefit will be derived from intercommunion, we trust this matter will be dealt with in a manner befitting the momentous consequences involved. The great defect in our position is doubtless our having no Church in direct communion with us upon the Continent, which to the Romanist is an argument powerfully used against us. The ideal of the Catholic Church is thereby rudely broken upon, and contrasts sadly with early times. The importance of complete intercommunion with the Lutheran body, especially in Scandinavia, and with the Eastern Church, cannot be too highly estimated, for we would thereby improve each other, and present a strong front against the legions of the Church of Rome. The divisions in the Protestant world are the true cause of the progress of Romanism. Its compactness, its organisation, its untiring energy, triumph over scattered bodies bound together by no common bond, though agreeing in great

essentials. The Evangelical Alliance was a proof of the consciousness of this great defect, even amongst Calvinists. It failed because there was no accordance in doctrine, and because each meeting led to a compromise of truth. It led to a series of negatives, and threatened to endanger the Catholic Faith altogether, even as regards those points of it held by Calvinists themselves. It was fortunate it did fail, for it clearly demonstrated that there could be no union unless through the means provided by the Catholic Church of all ages—belief in the Creeds, and the preservation of the Apostolical succession of Bishops, Priests, and Deacons, as appointed by Christ Himself. The difference between the positions of the Lutherans and Calvinists towards our Church is exactly this. The one, though retaining all the desire to continue within the Church, according to the ordinary rule, were driven from it by the tyranny of Rome, and made the best of a difficult position. Being deprived of certain important privileges, they retained all the machinery of a Church they could retain. The Calvinists, upon the other hand, started a new theory of government, repudiated indeed by Calvin himself, which they defended not as a necessity of their position, but as the only government recognised by Scripture, and proceeded to anathematise all those Churches which did not adopt their form of government. We can hold no communion with Calvinists, because they repudiate the government of the Church as it had existed for 1500 years; but we can hold communion with Lutherans, who agree with us in the main as to Church government and general doctrines, and who only do not possess our government in full, because they have hitherto had no means of acquiring it. The Church of England is quite as much to blame for this as the Lutheran body themselves; and in a matter of such infinite importance to the mutual interests of both, we trust that no mere question on matter of detail will prevent a satisfactory adjustment of a course of negotiations, which will alter the whole face of Christendom. The services which Luther rendered to the Reformation movement entitle the Church with which he was associated to every consideration. He first burst the bonds of Roman tyranny, and the sin of schism does not lie at his door; it lies at the door of the Roman Bishops, who refused all concession, connived at the corruptions of the Church, and gave an official sanction to the worst abuses of a corrupt age. The Church of Rome having further refused the constitutional privilege of a free council of the whole Church, Luther was obliged to organise his communion as he best could. It became a question whether he should submit to a Church which has so overlaid religion with heresies and corruptions, that it well nigh extinguished the truth, or whether he should form a separate community which freely read the Word

of God, and held the doctrines of the early Church, as confirmed by the Œcumenical Councils. There was no choice in the matter. Providence has preserved the Lutheran Churches in Germany, Prussia, Denmark, and Sweden; and we trust no national jealousies will prevent the consummation of an intercommunion, based upon the clearest principles of the Catholic Church and the plainest commands of Scripture.

Denmark, in especial, has many claims upon our national sympathies. Like ourselves, a small nation, surrounded by powerful neighbours, she has maintained her independence, and earned their respect by her gallantry, her nationality, and her love of civil liberty. A recent alliance with our own throne has confirmed this long historical connection. With prudence, forbearance, love of truth, and Christian charity, the wall of separation may be removed.

GAELIC CHURCH FUND.

THOSE members of our Church interested in the imparting of religious instruction to our Gaelic congregations, will be glad to learn that energetic steps are at length being taken for the supply of this most urgent want.

The letters and articles which have recently appeared in our Magazine, have led some to look into this matter very carefully, and we are happy in being able to announce that the result has been the formation of "*a Gaelic Church Fund*," which will stand in the relation of a Supplemental Fund to the Church Society's General Fund, and will be meanwhile administered for the special behoof of the Gaelic members of our Church in the hands of a "managing committee composed exclusively of laymen." This committee will be formed out of those lay members of our Church who are resident amongst, and most interested in the spiritual welfare of, our Gaelic people, whilst the Church Society will gladly lend any aid in its power towards carrying out and co-operating with the present effort.

The paucity of Gaelic Students of Divinity, and competitors at Glenalmond for the "*Houblon Gaelic Exhibition*," is no doubt occasioned by the want of *funds* wherefrom to assist and educate boys *preparatory* to their going to college. Again, when in college, there is no provision made towards helping young students preparing for holy orders. And as most of these are taken, at the present, from a class of society in which friends are ill-able to aid them, they consequently are so treated, at the outset of their course, as to lead them to believe that little interest is felt in them.

or that they are being trained for a class amongst our clergy who are to be despised and looked down upon. The after effect of this on their usefulness is most injurious.

There are no funds of the Church Society available at the present, for supplying these deficiencies; and, it is therefore deemed most desirable that this Gaelic Church Fund should be commenced under a separate and distinct organization as a *special fund* for meeting the wants of our Gaelic Church members in these respects.

Preliminary steps are being accordingly taken for putting this fund into active operation, and when fully matured, it will no doubt formally appear before the public. As far as it goes at present, its objects are as follows:—

1. To aid in the support and education of Gaelic Church boys *preparatory* to their admission into college, there to be trained for holy orders.

2 To aid them further in their academical studies while at college at Edinburgh, Glasgow, Aberdeen, Glenalmond, or elsewhere.

3 *Especially* to aid in providing and training competitors for the *Houblon Exhibition* at Glenalmond.

4 To assist Gaelic Missions of the Church, and in providing generally Church services and instruction in Gaelic in outlying and destitute districts of the Highlands and the Isles.

All donations and subscriptions for this fund will be received at the Union Bank of Scotland, Edinburgh, by William Brand, Esq., who has kindly consented to act as the treasurer.

CORRESPONDENCE.

In justice to an excellent clergyman we cheerfully insert the following documents:—

TO THE EDITOR OF THE SCOTTISH GUARDIAN.

Rosse Parsonage, Fort-William,
July 24, 1865.

SIR,—In the *Scottish Guardian* for the present month the following paragraph appears:—

"FORT-WILLIAM.—In this village there is a Gaelic-speaking congregation belonging to our Church. The pastor, we have no doubt, is a good, pious, zealous clergyman, as all pastors should be. But the pastor is an English gentleman, and, of course, unable either to speak or preach to the Gaelic people in their native tongue. The consequence is, that this

old Gaelic congregation is scattered like sheep without a shepherd. Some of them go to the Free Church, many of them to the Establishment, and few of them, indeed, attend the Church of their forefathers. And why? Because they will not hear there, as in former days, the Word of God read or preached in their native language."

Whence you obtained the information thus communicated to your readers I do not know; but I am very sure that it was not from any one at all familiar with the true state of affairs here. The paragraph contains a charge of a very serious kind, and one which, I take leave to think, ought not to have been made on light grounds. You tell the Episcopalians of Scotland that "the *consequence*" of my ministry here is that an "old Gaelic congregation is scattered like sheep without a shepherd:" that is, you accuse me of having grievously wounded the Church which I love. Your sense of justice will not refuse me the opportunity of saying a word about this painful accusation.

Years ago there *was* (as I have been told, although there is some doubt about it), a Gaelic-speaking congregation here; and there *was* also a Gaelic-speaking ministry, which existed (with one short interval) up to the time of my appointment to the charge at Christmas, 1862. But when I came here, there was *not*, strictly speaking, a Gaelic congregation. The congregation was English-speaking with a few Gaelic members added to it; and of those Gaelic members, all, with one or two aged exceptions, understood English, and all, with one or two exceptions, now attend the service in our Church. The dispersion, which you properly lament, took place before my appointment to the incumbency; and it took place, it is well to remember, under a Gaelic ministry. The nature of the accusation brought against me makes it necessary that I should state this latter fact; but I do so without presuming to cast any imputation upon my reverend brethren who have preceded me here. All I would convey to the mind of your readers is this—that, from some cause or causes, operating contemporaneously with a Gaelic ministry, a Gaelic congregation was very much thinned, and almost lost, and that, therefore, it is most unjust to charge me with "scattering like sheep without a shepherd" a flock which I never had the chance of shepherding at all.

I might speak of the endeavours made by me and mine to recover the stray sheep reputed to have once belonged to this flock, very few of whom (scarcely any, indeed, of the younger part of them,) have the excuse of not knowing English. I might speak of personal importunities; and of varied acts of kindness; and of the formation of Sunday schools and sewing classes. But this would be foreign to the object of the present letter,

which is to show you how easily cruel injury may be done to the reputation of a clergyman by disseminating loose general assertions.

I remain,

Your obedient Servant,

W. SIMPSON, M.A. (Cantab.)

Incumbent of Rosse Church, Fort-William.

We, the undersigned, do hereby certify that Mr. Simpson's statements regarding the Gaelic congregation, as set forth in the foregoing letter, are correct, with the exception of the point noticed below, which further strengthens Mr. Simpson's case.

JAMES M'GREGOR, Trustee.
RONALD M'GREGOR, Trustee,
Rosse Episcopal Church.
JAMES WALKER, Churchwarden.
DONALD FRASER, Churchwarden.

In addition to the above I wish to state that I have been a member of the Episcopal congregation at Fort-William for upwards of forty years. It consists with my knowledge that during that time the congregation has been chiefly an English-speaking one. There have always been a few members who did not speak English, and such is the case at present. I am not aware that any of the latter have left the church during Mr. Simpson's incumbency.

JAMES M'GREGOR.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

CHURCH SOCIETY STIPEND AID GRANTS.

SIR,—I beg to be allowed to advert, through your pages, to one point in connection with the new arrangements of the Church Society, to which it may be well that reference should be made. I allude to the inconvenience which may be caused to a number of the clergy by the increasing lateness of the period at which the Society's Stipend Aid Grants are to be payable. Formerly these grants invariably came to hand by the 11th of November in each year; latterly it was enacted that the meeting of the Society's General Committee was not to be held before the third Wednesday in November; and now (as appears from a circular recently issued by authority) it has been decided to postpone such meeting in the present year until December. Now, I do not see what sufficient purpose can be served by such delay, while that it must be productive of considerable inconvenience is evident. The

desirable thing for the clergy is, that their allowance from the Society should be in their hands on the arrival of the Martinmas term, as it is then that their payments to tradesmen and for house rent (in those numerous cases where they have not parsonages) are invariably expected. I think it likely that your insertion of these few lines may be of use, as I feel certain that they set forth the view taken of this matter by very many.

I am, Sir,

Yours faithfully,

A SCOTTISH CHURCHMAN.

MISCELLANEOUS.

TRINITY COLLEGE, GLENALMOND.—The following letter appeared in the *Guardian* of 26th July :—

"SIR,—I have lately been, at the request of Mr. Gladstone, at Trinity College, Glenalmond, near Perth, and taken a slight part in the classical examination of the boys of the highest Form. It is also at his suggestion that I send you the following notes on the subject, which may perhaps draw a little more attention to an important and flourishing Institution, less known among us in the English Church than it deserves to be.

"I could not, however, give even a sketch of its continuous history. I was on the original Committee by which it was set on foot, though I took but little part in it; and I have for some years held the easy, indeed the nominal, office of one of the Trustees of the property. But I have hardly any acquaintance with the details of its history during the twenty years of its existence.

"It did so happen that I was present, I may almost say, at the conception, though not at the birth, of the College. I was staying at Mr. Gladstone's house in 1841, and well remember his telling me that the idea of a great place of education for Scotch Episcopalians had just been the subject of conversation between himself and Mr. James R. Hope.

"At the College I was shown a letter of Mr Hope's, written in the earlier days of its existence, in which he spoke of the design having been simultaneously conceived by himself and Mr. Gladstone. He said, however, that his own view had at first been rather limited to the establishment of a place of training for candidates for the Ministry, to which Mr. Gladstone proposed to add a College for general education. It was accordingly founded, and has always been carried on, with this twofold division.

"These two were the real founders of the College. Of the one of them, now especially that his name is "volitating through the mouths of men" perhaps more than at any former time, I need say nothing here. Of the other, now Mr. Hope Scott, I shall only say that I am very sure that nothing that may have happened since those days will ever obliterate from the minds of Scotch Churchmen the feelings of respect and gratitude due to him on account of his part in the foundation of Trinity College.

"If any name could be joined with theirs, I believe it might be that of the worthy and excellent Dean Ramsay, whose portrait, painted about the time of the opening of the College, now adorns its great hall. But there were several others, the Duke of Buccleuch, the late Sir John Gladstone, Mr. Smythe of Methven—I am but imperfectly acquainted with the list—who deserve honourable mention.

"These were men who would not suffer their undertaking to fail. It seems a sort of destiny in these times, that all great new schools must in their early days pass through a crisis of pecuniary perturbation and embarrassment. Trinity College was no exception. But from the time that, at some risk I believe to himself, the administration of the affairs of the College, both educational and economical, was undertaken by the present Warden, Dr. Hannah—a man of practical sagacity and experience no less than of learning and ability—the course of the Institution appears to have been one of unbroken prosperity.

"At present it annually supplies perhaps as many candidates for Holy Orders as are needed by so small a communion as the Episcopal Scotch Church; and there are upwards of 100 boys in the general department. Indeed, the smallness of the body from which the students are drawn—for there are but few that are not from Scotland—necessarily gives the College almost a monopoly, attended by a corresponding responsibility, in the higher education of Scotland. Unless in the case of some unaccountable mismanagement, it can hardly have a rival.

"The financial position of the College is such as might be expected from these conditions. The charge to the parents is very moderate: I believe a boy's whole expenses of every kind are less than £90 a-year. Yet, by good management, a large annual surplus is secured, part of which is needed for the payment of interest of the debt—not a large debt—on the building, but much of which is applicable to the completion or extension of the Institution. From this source the very handsome Hall has lately been erected, at a cost exceeding £7,000.

"The original Trust-Deed mentions the number of 200 students as that which might ultimately be received in the College. This number is perhaps materially in excess of the present or any early demand. But the land attached to the buildings, about forty acres,

might perhaps advantageously be increased: and there is still a glaring deficiency in them, of a Library and a Cloister, without both which the quadrangle is very far inferior to what it should and will be.

"This satisfactory state of things is no doubt in good measure due to the wise constitution and practical working of the College in respect to government. Those who have attended to the recent discussions in our own country about the management of public schools are aware of the great weight of authority in favour of the system which is practically in operation at Rugby: a Head Master who, in effect, has the entire administration, subordinate only to a body of Governors, of great personal dignity, but who, whatever may be their theoretical powers, do, in fact, limit themselves to the exercise, in case of need, of the power—no doubt a formidable one—of absolute dismissal of the Master. Substantially this is so at Glenalmond. Not the whole body of Governors, but a part of them—namely, the Scotch Bishops, have by the Deed, this unqualified power of removal. But, subject to this, the Warden is uncontrolled as to the management of the school; and without giving a positive opinion whether this be or be not actually the best principle, it may at least be said to have worked well here.

"I am not able, nor does it seem requisite, to go into minute detail as to the studies and discipline of the place. They are based, as in the case of every one of the great new schools that have contemporaneously sprung up in England, on the ancient, domestic, ecclesiastical, and classical basis. In the superstructure thereon raised, due care has hitherto been taken to avoid that well-known danger to which all such schools, dependent as they are on public opinion for their welfare, are exposed from the pressure so much brought to bear on them by a *part*—an active, but not, perhaps, the soundest part—of that public opinion—the danger of over-multifariousness in the subjects of instruction. In this direction the only doubt that could, so far as I could judge, be felt is whether the compulsory learning, throughout the school, of *two* modern languages, French and German, be not too much. Rather it is possible that some further extension of the *curriculum* may soon be found practicable: as in respect to Natural Philosophy, which is expressly mentioned in the Trust-Deed as within the scope of the Institution.

"The boys' accommodation is very good, and they have, in larger numbers than in any but a very few of the English schools, the advantage of single rooms. Their enjoyment of this advantage, however, seemed to me to be restricted somewhat more than is necessary or desirable.

"Of the actual performance of the boys in their examination I could not say much, having only seen a part of the work of the highest

Class, which happens just now to be unusually small. The age of the boys is rather below that in the old English schools; nor could their classical work be put on a level with that of Eton Collegers or Dr. Kennedy's boys. But especially in the case of the head boy, bearing a a well-known name, Rorison, there was fair promise, needing only careful cultivation, of future excellence.

"The situation of the College was, I believe partly determined by circumstances connected with its acquisition. But had the choice been unfettered, it could hardly have been more fortunate than it has been. It has the inestimable advantage of remoteness from any large town; and the site is central, healthy, and picturesque to a high degree.

"Trinity College, regarded simply as a large school, deserves attention for itself as much as any of the numerous similar enterprises in this country and elsewhere. But besides this, as a great organ of the Episcopal Church of Scotland, it claims the neighbourly, the affectionate, the brotherly sympathy and regard of members of the Church of England. Establishment and non-establishment are the accidents of Churches: identity of faith and discipline is their vital and essential bond of union. Let us cling to this, and in virtue of it lose no occasion of friendly intercourse and intercommunion with our sister of the North.—Your faithful servant, "LYTTELTON.

"Hagley, Stourbridge, July 21, 1865."

A SPECIAL meeting of the Saint Andrew's Society of the Town of Cobourg and County of Northumberland, was held at the North American Hotel, on Saturday evening, the 22nd inst., the President, David Burn, Esq., in the chair. The following address to His Royal Highness the Prince of Wales, submitted by the President, was on the motion of John Sutherland, Esq., the Vice-President, seconded by Mr. John Underwood, carried by acclamation:—

ADDRESS.

"*To His Royal Highness, Albert Edward, Prince of Wales, &c., &c.*

"May it please your Royal Highness,

"We, Her Majesty's subjects, the members of the Saint Andrew's Society of the Town of Cobourg and County of Northumberland, Canada West, beg to be permitted to offer to your Royal Highness our dutiful congratulations, on the occurrence of the birth of your Royal Highness' second son.

"This joyful event we hail as an additional security conferred upon that hereditary principle, which forms so essential an element in the fabric of the British Constitution.

"On any ordinary occasion, we would not have ventured to obtrude a formal expression of our feelings upon your Royal Highness, but at

the present time, when the dependency of Canada on the Crown of Great Britain is attempted to be undermined by the machinations of evil disposed men, we are impelled by a sense of duty to take advantage of the opportunity now afforded to us of conveying to your Royal Highness the assurance of our unaltered attachment to Her Majesty's person and government.

"With every disposition on our part to live in peace and charity with all men, and in particular with our neighbours of the Republic of the United States, we rejoice to avow our appreciation of the superior advantages of an Hereditary Monarchy over the elective principle on which Republicanism is founded.

"In the British Constitution, of which the Crown is the corner stone, and in the Constitutional safeguards by which that Crown is surrounded we recognise a form of Government better adapted in our judgment than any other for ensuring the blessings which flow from the security of life and property, and the hereditary transmission of rights and privileges.

"We are assured that such are the sentiments of the vast majority of the people of Canada, and that there will be found on their part no effort wanting, which may be deemed necessary to vindicate their attachment to the Crown of their Queen, and to those ties which now link them to the Empire of Great Britain.

"We beg further to be permitted to lay before the fair consort of your Royal Highness the homage also of our respectful congratulations. The virtues displayed by Her Royal Highness the Princess of Wales in the elevated sphere in which she moves, have endeared Her Royal Highness to every British heart, and it rejoices Her Majesty's subjects to be assured that in the fulfilment of the lofty duties imposed upon your Royal Highness, the blessings of domestic happiness are not wanting to lighten their toil and to animate their exertion.

"With the love which Scottish hearts in the 'days of old' ever bore to their ancient line of kings, a love which sustained the independence of Scotland in the midst of every peril,

"We subscribe ourselves Her Majesty's devoted subjects, the members of the Saint Andrew's Society of the town of Cobourg, and County of Northumberland, Canada West.

"Signed in the name and on behalf of the Society,

"DAVID BURN, President.

"Cobourg, Canada West, 22d July, 1865."

PUBLIC DINNER TO THE HON. G. F. BOYLE.—The Hon. G. F. Boyle, late M.P. for the county of Bute, was entertained to dinner by a large

party of gentlemen in the Kelburne Arms Hotel, Millport. Mr J. Thomson occupied the chair, while the duties of croupiers were discharged by Messrs. J. Meek and N. Murphy. About seventy gentlemen sat down to dinner; which having been partaken of, the customary loyal and constitutional toasts were proposed and heartily responded to.

The Hon. Mr Boyle, in replying to the toast, "The Houses of Parliament," said it must be matter of the most sincere satisfaction to every lover of the institutions of this country to observe how very accurately the Houses of Parliament reflected the educated mind of the country. Much had been said concerning certain theoretical emendations which might be made on the constitution, with a view to widening the basis of the representative system. They were well aware that in part he was disposed to go along with that movement; but what he would chiefly note was this, that the desire for an alteration on the basis of our representative system was most happily founded rather upon theoretical perfection than upon any practical defect. After referring at some length to the degree in which both Houses of Parliament reflected the general feelings and wishes of the country, and adverting to the services rendered by the press in connection with the business of the Legislature, the hon. gentleman concluded by expressing a hope that the Government handed down to the next generation would be neither that of a democratic president nor an autocratic emperor, but that of our old-fashioned, our indigenous Queen, Lords, and Commons.

The Chairman, in afterwards proposing the toast of the evening, said they all knew how justly Mr. Boyle was entitled to their respect and affectionate regard. The people of Cumbrae had known him from his early youth, and had enjoyed with him the closest intercourse. He had always been to them a true friend. By lectures and otherwise he had done all in his power to promote their innocent pleasures and their intellectual improvement; and by taking the chief place amongst their municipal commissioners, he had been no less zealous to forward the social and sanitary well-being of the community. In fact, they had abundant reasons to regard Mr. Boyle as a pure-minded and warm-hearted man—as a man of refined culture, as a polished gentleman, and a sincere Christian. The Chairman went on to refer to Mr. Boyle's first candidature for the representation of the county, when he was assailed not only by what might be termed the legitimate weapons of party warfare, but by the peculiar machinery at the command of bigotry, intolerance, and falsehood. If not said in so many words, it was insinuated that their guest was a Papist in disguise, and, of course, bent on promoting the influence and authority of the Pope in Great Britain. In spite, however, of the unscrupulous means used against him, Mr. Boyle was returned on that occasion by a majority of 15 votes.

But at the recent election the battery of bigotry, intolerance, and misrepresentation which had worked so well before, had been plied with redoubled force, and it had resulted, as they knew, in Mr. Boyle's defeat, although they trusted only for a time. The Chairman concluded by asking the company to drink the health of this good and true man, with their best wishes for his happiness and welfare. (Loud applause.)

Mr. Boyle, in the course of his reply, thanked the electors for the kind support which they had given him under a contest more than usually arduous. He questioned whether, since the days when the early Christian bishops were elected by the popular suffrage, any election had been of so theological a character. (Laughter and applause.) In saying this, he was very far, indeed, from wishing to deprecate the influence and the power of religion. But he held that in an election for a member of Parliament, the religious questions at issue should be distinctly confined within the limits of actual votes in Parliament. It appeared to him that the introduction of questions as to the private opinions of the member himself, or as to his private prayers, were questions which had better be left out altogether. Mr. Boyle proceeded to speak of the relative strength of the two political parties in the House of Commons; and in afterwards referring to the great change which came over the West of Scotland on the day so fatal to his own interests, he said that while differing sincerely on certain points from the newly-returned members for Stirlingshire, Renfrewshire, and Wigtownshire, yet it seemed to him that they were Conservatives when compared with some of those members who had been returned for some of the burghs in England; and it appeared to him that what Scotland required, in order to give her once more the Conservative tendency which existed in certain portions of the country, was simply the development of those extreme theories which were held by some of the advanced Liberal school in England. He himself regretted that Scotland should have taken any step in that direction, but he was inclined to hope and to believe that that step was a final one. (Applause.) Mr. Boyle concluded by returning thanks to his friends for their kindness and support.

The toast was succeeded by a number of other sentiments, the evening being altogether very pleasantly spent.

INTERCOMMUNION WITH THE SERBIAN CHURCH.—The intelligence which was sent us last week by our correspondent in Serbia will call up strong and deep feelings in the hearts of all true Churchmen. We read it, but as yet we hardly realize it. It is a fact, which we believe not for joy and wonder, that the East and the West are once more linked together in the bonds of Christian Unity. Yet it seems certain, from what our cor-

respondent states, that English Churchmen travelling in Serbia, on producing, as it is reasonable that they should, letters of commendation containing assurance of their Churchmanship and their worthiness, will be admitted by the Bishops and Priests of the Serbian Church to participation in the Blessed Sacrament of the Lord's Supper. The Serbian Church is satisfied that the Anglican Church is orthodox and sound, and all that she requires is that they who apply for Holy Communion to her should be sound members of their own Church. This is the whole, as far as we know it; and it is so simple, so beautiful, so primitive, so truly Christian, that our wonder and our joy seem to call for time and reflection to settle down into a full conviction that it is really so. There were many antecedent reasons which made it probable that the work of Unity should commence in the way it has. There are affinities between the two Churches. To the many points of agreement between our own Church and the Orthodox Communion, the points of a married Clergy, a single Altar, a vernacular Liturgy, an open Bible, a parity of Bishops, an administration of the Blessed Sacrament in both kinds, the Serbian Church adds one other, which rendered mutual recognition and union more easy to her than to other branches of the Eastern Church. She allows, as our Church allows, Baptism by affusion. Immersion is with her, as with us, the rule; but affusion with her, as with us, is not only allowed, but frequently practised. We know, and our readers know, that the "Extremist" party in the Orthodox Church, the Fanariotes of Constantinople, insist vehemently that no Baptism but their own Trine Immersion is valid. This tradition of theirs is but a century old. There is nothing venerable or Apostolic about it. It is far more modern than the Rubrical directions of our own Prayer Book. A Synod at Constantinople, in 1756, decided against the validity of all Western Baptism, whether Latin or Lutheran, and denied it in bitter terms. To this decision the "Extremists" cling. But Russia never received this Synod's decision; nor do any of the Sclavonic Churches. It is a dogma of the Fanariotes; and, like other uncharitable dogmata, it involves, and will involve, those who tenaciously persist in holding it in many difficulties, both logical and practical. It is, indeed, condemned by the fact that it cannot but prove an insuperable bar to Christian Unity in the world.

But forgetting these controversies, and leaving them on one side, as in our present state of gratefulness to Divine Providence, and overflowing Christian exultation, we are bound to do, we must set forth our deep admiration of the singleness of heart, which in this striking movement has characterized the Serbian Church. We have always felt, and have often expressed, great esteem for her judicious and devoted Prelates; especially for the eloquent and patriotic Archbishop Michael, and the learned and

large-minded Bishop of Schabatz. To these names we must now add that of another Prelate, the Bishop of Tchatschat. These worthy successors of the Apostles have deserved well, not merely of the English Church, but of the whole Catholic Church of Christ. They have done a great thing. They have practically initiated a movement for which the Church was waiting, and of which the consequences—which cannot but be salutary—will reach on even to the times of the End.

We have here before us a new and grand result of a law hitherto little noticed in the processes of the Spiritual Universe, a phenomenon in the Christian world. The electric force of faith and prayer, which has been gathering, and accumulating so long, is now at length streaming, with irresistible though invisible power, beneath the ground of this world's empires and kingdoms, and far under the very foundations of earthly politics and schemes. Its influence, so strong, so ceaseless, has not been unfelt by those sensitive and delicate souls who in East and West long for the coming of the Lord's kingdom. It has been felt in Serbia as it has been felt here. And the chords of many more hearts will vibrate with its power, as it passes through them, and make them irresistibly to become living links in one single chain of Christian brotherhood and Christian love. May it not be expended in vain. May it do His work, who will say ere the end shall come, "Let there be Unity; and there shall be Unity."

This drawing together of the two Churches of England and Serbia is a Christian triumph of no common kind. Men of old, when a triumph was won, erected a trophy on the field. We too, like them, should build our trophy, an altar to *Caritas Victrix*. English Churchmen must henceforth look on the members of the Serbian Church as their brothers, and their Bishops must be our fathers in Christ too. They have done an act of courage as well as of love, while the grasp of Turkish power is still on them, and the tokens of the tyranny of the Infidel are still frowning above their Cathedrals. From this time forth their troubles must also be as our own troubles; and their freedom as our own freedom; and their prosperity as our own prosperity. For we are in full communion with them, and are visible members with them of the one visible Body. And a high authority, in whom we both place implicit confidence, has bid us know, that if "one member suffer, all the members suffer with it, or one member be honoured all the members rejoice with it." And the same authority has told us too "that we being many are one Bread and one Body; for we are all partakers of that one Bread."—*The Churchman.*

ECCLESIASTICAL INTELLIGENCE.

Diocese of Edinburgh.

Meeting at Musselburgh. — A meeting of the Congregation was held here on Sunday the 6th, for the purpose of forming a Congregational Committee of Finance, under the new rules of the Church Society — Sir Archibald Hope, Bart., in the Chair.

Mr. Flemyng explained the nature of the scheme, dwelt at considerable length upon the success he had meet with at Aberdeen, Dundee, and Glasgow, and showed how by each member of the Church giving in proportion to his means, large sums could be raised without difficulty. The great evil of the old system, was that only 800 out of the 60,000 members had subscribed, that a few rich members were supposed to pay for the whole Church. As members of the Church, each man had not only a claim, but a privilege to contribute. Considering that only one half-penny a head was all that was required, no Congregation had any justification for not joining the movement; with the exception of five or six Congregations, the whole Church had joined the movement. He concluded an earnest address to the members present.

A good deal of discussion followed, in which Mr. John David Hope, Captain M'Intyre, and others, took place. It came out that there had been a good deal of financial development within the Congregation itself. That the stipend of the Clergy had been raised from £40 to £130 a-year,— that a new Church was shortly to be commenced upon a large scale, and that upwards of £800 had been raised therefor, and that at the present time no very large contribution could be made towards the general schemes of the Church. The meeting, however, unanimously resolved to form a Committee, in terms of the rules. Mr. Flemyng explained that it was no desire of the Committee to interfere with any local schemes; that the object of the movement was to concentrate the energies of churchmen upon a united effort, and by a system of reciprocity, to assist those who helped themselves. So far from in any way injuring local efforts, it would impart to them a stimulus. By retaining the half of what was subscribed, a quarter towards endowment, and a quarter towards any local scheme, the one would assist the other. A vote of thanks was passed to Mr. Flemyng, and to the Chairman for his conduct in the chair.

New Church, Musselburgh.— The Building Committee of the Episcopal Church, Musselburgh, have accepted the munificent offer of Sir Archibald Hope to grant them a site for their new church, at a nominal feu-duty. The site is at the end of the town, near the old stone pillars of the East Port, where the policy grounds of Pinkie project in front of the line of buildings on the south side of the High Street. Some months since the Building Committee invited a limited number of architects to furnish plans, in competition, for the new church, in answer to which eight sets of drawings were sent in. The committee having considered the designs, have given the preference to one submitted by Messrs Paterson & Shiells of this city, who have now completed the working plans. The contracts have now been accepted

and building operations will be commenced in a few days. The church will be seated for 200 persons, but there is provision for future extensions, which will increase the number of sittings to 320. The church will have an open timber roof, and due attention will be paid to the arrangements for heating and ventilating, so as to secure comfort to the congregation. The chancel is treated as an apse, from which access to the vestry is obtained. The public entrance to the church is from the north elevation, through the tower. The architectural style of the building is in the Gothic of the thirteenth century, freely treated. The apse has an octagonal end, with buttresses at each point of the octagon. The windows are shafted, and have carved capitals, and cusped arched heads. A moulded string course runs over the arches, and abuts on the buttresses, which have crocketted terminals and carved finials. The side elevation of the church is judiciously treated, in a more subdued style, which gives the apse and west view a more telling effect. The west elevation faces the town, and is flanked on the north by a neat spire, which will be a very striking object, and will be seen from a considerable distance. The base is square in plan, and is supported with double buttresses at the angles. On the east side there is a small staircase leading to the bell-ringers' gallery, which is treated so as to form a feature in the design. The central part of the spire assumes the octagonal form, the walls on each face being pierced with narrow windows, having deep moulded jambs and arched heads, which are to be filled with glass louvres. The octagonal part is finished with a cornice, which forms the starting point of the upper portion of the spire. The upper portion is ornamented with spire lights, having gablet tops and carved finials, above which there will be neat piercings and scale bands wrought in the stone work. The whole height of the spire will be 100 feet to the top of the vane. There are three windows in the west gable. The central one is divided into three compartments by moulded stone mullions. The upper portion is filled with tracery. The side windows are less in size and plainer in detail, corresponding with those in the sides of the church. The gables are finished with carved stone finials. The church will be enclosed from the street by a suitable parapet wall and cast-iron railing. The building, when completed, will be an ornament to the town, and if the Town Council improve the promenade on the opening esplanade of the High Street, the amenity of the ancient burgh would be considerably enhanced. The church and outworks are estimated to cost £1550. The successful contractors are — For the mason-work, Mr. James Black; joiner-work, Mr. A. Forbes; plumber-work, Mr. James Dickson; plaster-work, Messrs. Millar & M'Neny; and slater-work, Mr. Lamb.—*Daily Review, August* 10.

The following appeal has been issued by Dean Ramsay for a Church in the South-western District of Edinburgh:—

Hitherto the efforts made to raise a sum of money sufficient for building an Episcopal Church in the southern district of Edinburgh, which shall at the same time meet the wants of a poor congregation at present most inadequately accommodated, have been ineffectual. And yet no one can duly consider the circumstances of the case, and not admit that it has a strong claim upon

the attention of members of our own communion, and especially upon those of the Diocese of Edinburgh.

A congregation of Episcopalians, almost entirely of the poorer classes, and which amounts to above 400 members, now meets in a schoolroom in Earl Grey Street. It has been in existence for twelve years, and, if provided with a suitable church, would undoubtedly soon be greatly increased. The members of the congregation feel deeply the drawbacks of their present circumstances. They have long expected better days; and their hearts' desire is for an edifice of a purely ecclesiastical character, befitting the celebration of the services of our Church, admitting of an increase in numbers, and connected only with sacred associations.

Our people remain steadfast to their imperfect ecclesiastical accommodation. They still hold together, and still cling to the hope of having a suitable and independent church of their own. And now, as a last resource, I have come forward as an advocate of their cause. I wish I had myself the means of supplying what I recognise to be a very urgent want of this Diocese. I think, if the call be not answered by the Episcopal Church soon, it will appear to others as if we were indifferent to the cause. Indeed, I can well imagine the complacency with which members of the Free Church will compare the magnificent edifice they have erected in the neighbourhood with the ineffectual efforts of Episcopalians to provide a far humbler church for their people. For thirty years I have been pleading for the wants of the Church at large, and in few instances have I pleaded altogether in vain; and now, whilst I express my deep and grateful sense of the kindness of those who have already assisted this work, I have to acknowledge the mortification of finding myself as yet unsuccessful in a case where I am more personally and locally interested, and where failure seems to imply a general want of zeal for the permanence and extension of the ministrations of our Church.

The proposed church, with the accommodation required, could not be commenced in the locality with a less sum in hand than £2500. Half of this has not yet been secured. I have now done all in my power for this deserving congregation, and I must leave their cause in the hands of my fellow-churchmen.

Diocese of Argyll and the Isles.

Resolutions unanimously adopted at a meeting of the Diocesan Association in connection with the Church Society, held at Bishopston, Lochgilphead, on Thursday, 27th July 1865.

There were present at the meeting:—The Hon. G. F. Boyle, Isle of Cumbrae; J. Malcolm, Esq. of Poltalloch; W. Robertson, Esq., of Kinlochmoidart; Captain J. H. Murray, R.N.; J. Martin, Esq.; J. M'Gregor, Esq.; The Rev. R. J. Mapleton; The Rev. F. P. Flemyng; The Rev. H. H. Richardson; The Rev. W. Simpson; The Rev. A. N. Wilson.

Prayers having been said, it was moved by Mr. Malcolm, and seconded by Mr. Robertson, that the Hon. G. F. Boyle take the Chair. After the minutes of the former meeting had been read and confirmed, it was moved by Mr. Malcolm, and seconded by the Rev. R. J. Mapleton, "That Mr. R. M'Gregor be appointed Secretary."

Moved by Mr. Robertson, and seconded by the Rev. H. H. Richardson,—

"That the Diocesan Association meet here at one o'clock, P.M., on Thursday the 14th of September."

Moved by the Rev. W. Simpson, and seconded by Captain J. H. Murray, R.N.,—

"That the Secretary of the Diocesan Association be requested to issue a circular note to the Incumbents and Secretaries of Congregational Committees, pointing out the great importance of having offertories for the General Episcopal Fund of the Church Society; and obtaining donations and subscriptions from their congregations for the Church Society's General Fund. And that he intimate at the same time, that Thursday, September the 14th, is fixed for the annual meeting of the Church Society this year, to be held at Bishopston, Lochgilphead, on that day at one P.M.. And the Society's schedules must be filled up and returned to him punctually, by the 1st of September next at latest."

The proceedings were brought to a close by Mr. Malcolm's proposing, and by Mr. Robertson's seconding, a vote of thanks to Mr. Boyle, as chairman.

Circular sent by the Bishop of Argyll and the Isles to his Clergy.

"Bishopston, Lochgilphead,
8*th August* 1865.

"REV. AND DEAR SIR,—I beg to make the following suggestion to you as to the operations of the Church Society, and your connection with it as Incumbent of ——. A great exertion is being made by the Church Society, to raise the Financial Status of our Church, and her members are bound to respond to the call in the best manner in their power; my experience of the West Highland Congregations, and of our most successful method of availing ourselves of the Financial resources in our power, is to apportion the autumn season to our Church Collections, and continuously, until each object in our list is exhausted. We have here (at Lochgilphead) arranged to devote parts of the months of August and September to the objects of the Church Society, giving out a notice each Sunday from the altar, to that effect; specifying, for example, that this season is to be devoted to the objects of the Church Society, in matter of Church collections, as follows,—As (say) Sunday the 13th for the collection in aid of the Episcopal Income; Sunday the 20th for Stipend aid; Sunday the 27th for Educational purposes; and Sunday the 3rd September for endowment (where need is), so that the collections be in the hands of the treasurer, Mr. R. M'Gregor, W.S., ere the second week of September.

"ALEX. EWING,
"Bp. of Argyll and the Isles."

DIOCESE OF BRECHIN.

DIOCESAN SYNOD.—The annual Synod of this diocese was held in St. Paul's Church, Dundee, on Wednesday, 2nd August. Prayers having been previously said at eight o'clock morning, divine service commenced in the church at eleven o'clock, when the Rev. W. H. B. Proby preached a sermon from Rev. ii. 1. After sermon, the Bishop of Brechin promoted the Rev. William Humphrey, of Trinity College, Glenalmond, who has for some time been engaged as missionary at Cove, to the holy order of the priesthood; and the Rev. William Hatt, of Marischal College, Aberdeen,

and Trinity College, Glenalmond, to the order of deacon. Thereafter the Holy Communion was administered by the Bishop, the Rev. J. Nicolson acting as chaplain and epistoler. There was a large attendance of members of the congregation. At a quarter past one the clergy assembled in the vestry of the church, when the Bishop constituted the Synod by prayer. The Rev. J. Nicolson, clerk, then called the roll, when the following members were found to be present:—The Very Rev. Dean Thom, Drumlithie; Rev. Messrs. J. Nicolson, D. Greig, H. Macnamara, and R. R. Lingard, Dundee; H. Clarke, Broughty Ferry; Archibald Wilson, Lochee; W. Henderson, Arbroath; Alexander Simpson, Lochlee; James Stevenson, Catterline; and Thos. Walker, Stonehaven; J. A. Sellar, Montrose; W. H. B. Proby, Muchalls; J. W. Hunter, Laurencekirk; W. Humphrey, Cove; and W. Hatt, curate at Newtonhill. The Rev. Francis F. Flemyng, Organising Secretary to the Church Society, and the Rev. John Dowdney, of the American Church, were also present.

The Bishop said he was happy to inform the Synod that there was no business before them except general routine business. With regard to what had passed during the year that had now elapsed, he must first express to the clergy his thanks for their kindness in bearing with him in the time of his absence and sickness, and also for their use of prayer, both public and private, for his recovery. He thanked God that he was very much better now, and he begged to thank them all for their expressions of regard to him during his absence. He might mention that at last Synod Mr. Humphrey was ordained deacon, and that he licensed Mr. Akers as assistant curate of S. Salvador's, who resigned some months ago. Before he went abroad, he held confirmations in Brechin, Montrose, and Laurencekirk. He ordained Mr. H. B. Noble as deacon, and to act as assistant curate in S. Paul's. He might also mention that the interests of the Church required that some provision should be made for the charges in the dioceses of Caithness and Orkney, to which no collation had been granted; and, as one of the College of Bishops, he had granted collation to the Bishops of Moray and Aberdeen. Since his return he had ordained Mr. Humphrey as priest, and Mr. Hatt as deacon. Acting under the instructions given by the Synod, he had sent their thanks to the Duke of Buccleuch and to Sir William Heathcote for their exertions in getting the Civil Disabilities Bill passed. He did not think it was necessary to read the letters; he had acted according to their instructions, and receipt of the letters had been acknowledged.

Mr. Nicolson said he wished to call attention to the summary view of statistical returns. They had been asked to give the average number of communicants. Now, as they were aware, the number of the celebrations determined the average. There was a difference in nearly all the churches. For example, in one church there were seventy-nine celebrations, and in another only four. It did not seem to him that any advantage could be derived from the total average number of communicants being given in this way. The matter was before the Synod at their last meeting, but there was nothing definitely decided, and he thought they should come to some

decision now. With regard to the returns, especially in regard to infants, he must say that he had a complaint to make against his brethren for not conforming to the canon that required papers to be sent in to him at least one month before the Synod meeting. Some papers were ten days late, and he even received some on Monday last. He believed the same question had arisen in all the other Synods. Some suggested that a conference of the Synod Clerks should be held to decide the matter, but it was found that that would be impracticable. He thought the difficulty might be so far met by adding another column to the summary, stating the number of celebrations of the Communion in each church.

The Bishop said if they entrusted the matter to him he would endeavour to get it rectified at the Episcopal Synod.

The Clerk then read statistical returns for the year ending 31st December from the different churches in the Synod. The following are the total numbers:—*Churches*—Souls, 8071; communicants, 2688; baptisms, 661; marriages, 92; births, 260; persons catechised, 1136; confirmed, 243; average number of communicants, 421. *Schools*—Children on the books, 637 boys, 744 girls, and 81 infants; average attendance on week days, 407 boys, 467 girls, and 48 infants; average attendance on Sundays, 312 boys, and 376 girls; night school, 202 boys, and 250 girls.

The Clerk stated that the income in connection with the library up to this date amounted to £11 18s. 4d., and the expenditure to £3 4s. 7d., leaving a balance in hand of £8 13s. 9d.

Dean Thom, as Convener of the Committee, said he was sorry that they had not been able to accomplish what they promised last year in regard to the new catalogue for the library. They had, however, got the books properly arranged and in order, and were writing out a catalogue as speedily as possible, which he was perfectly confident would be finished before next Synod. The catalogue was to be printed in the form of the new Episcopal Library Catalogue in Edinburgh.

After the transaction of some other unimportant business,

The Bishop thanked Mr Proby for the sermon he had preached in the forenoon, and appointed Mr. Hunter to preach the sermon next year.

The Synod thereafter separated.

S. ANDREWS, BRECHIN. — The Rev. Canon Anson of Manchester is supplying the duty here for a few weeks.

COVE MISSION. — This mission continues to prosper. The Bishop of Brechin held a confirmation here on the 6th Sunday after Trinity, when five persons received the holy rite.

S. JAMES', STONEHAVEN. — The vestry and congregation here, unanimously offered the Incumbency to the Dean of Brechin, and we are glad to learn that the Dean has accepted the appointment, not without regret and reluctance at leaving Drumlithie, where his work has been so blessed, and he himself so respected. The Rev. Mr. Horwood, who has recently returned from America, has been appointed temporarily to Drumlithie.

S. MARY MAGDALENE'S, DUNDEE.—The anniversary of the dedication of this Church was celebrated on S. Mary Magdalene's Day (22d July). The Church was tastefully decorated. Holy Communion was cele-

brated by the Incumbent, and sermons preached in the morning and evening by Rev. J. Nicolson and H. Macnamara.

S. Salvador, Dundee. — The following account of the plans for this new Church appears in the *Ecclesiologist* for August. "This is a noble and very original design by Mr. Brodley. It comprises a long and broad nave, (with low arcades of seven on each side, and aisles, so low and narrow between buttresses, as to be little more than gangways) a spacious chancel, and a large and broad south aisle, at the east end of which is the vestry. There is also a western northern porch. The effect of the great height of the church, the large nave windows, (looking like a gigantic clerestory) and the massive buttresses spanning the low aisles, is new and very striking. The result is a building admirably fitted for seating a large congregation in full view of the choir, pulpit, and altar. The style is purely English Geometrical Middle-Pointed, and is admirably treated. This is a building which will deserve a visit when it is finished. The ritual arrangements are perfect, and the architectural effect is one of great dignity. A picturesque quadrilateral bell-turret for a single bell, rises at the eastern gable of the nave roof. The south chancel aisle has a separate gable, and a very fine east window." Great efforts are being made to get this church, which is so much needed, built as soon as possible. £1000 have been contributed, but in order to keep free of debt, £1000 more are required before building operations commence. We recommend it to our readers, and the church generally.

Diocese of St. Andrews, Dunkeld, and Dunblane.

We are glad to learn that an effort is being made to provide funds to build a new Church at St. Andrews. A large increase has taken place in the congregation, and the present building is quite inadequate for the purpose. Considerable sums have already been promised; and we feel assured that ere long a church will be erected worthy of the ancient ecclesiastical metropolis of Scotland.

Diocese of Aberdeen and Orkney.

Banchory-Ternan. — This incumbency has become vacant by the resignation of the Rev. George Sutherland, who has been instituted to the incumbency of St. Thomas', Tillymorgan. On Mr. Sutherland's departure from Banchory, the congregation of St. Ternan's presented him with £30, in testimony of the esteem he has won from them since his appointment to the charge.

All Saints, Strichen.—On St. James's Day, the Bishop of the Diocese held a Confirmation here, when 11 candidates received the Holy Ordinance. The Bishop delivered an earnest and fatherly address, which was listened to with marked attention by the whole congregation. There were present, of the neighbouring clergy, the Rev. C. Pressley, the Rev. A. Ranken, the Rev. W. Webster, and the Rev. A. Low, who assisted the Rev. A. G. Creighton, the Incumbent, in the services of the day.

Diocese of Glasgow & Galloway.

St. Mary's Church, Renfield Street.—On St. James's Day the

Right Rev. the Bishop of Glasgow and Galloway held an ordination in this church, when Mr. William Walker, lately a theological student at Trinity College, Glenalmond, was admitted to the holy order of Deacons. Morning prayer was read by the Rev. W. H. Richardson, and the sermon was preached by the Rev. J. W. W. Penney, B.C.L., Incumbent of Trinity Church, Kilmarnock, from St. Luke v. 5. After the ordination (the new deacon reading the Gospel), the Holy Communion was administered by the Bishop, assisted by the Very Reverend Dean Henderson, of Hamilton. There were also present the Rev. R. S. Oldham, M.A., Incumbent of St. Mary's; W. Stephen, Incumbent of St. Luke's, Dumbarton; and R. Gibson, of Selkirk. We understand that the Rev. W. Walker has been licensed as curate of St. Mary's.

HOLY TRINITY CHURCH, KILMARNOCK.—The Rev. M. Coxon, Rector of Heswall, preached the annual sermon in this church, on the morning of Sunday last, in behalf of the Scottish Episcopal Church Society, a society which is aiming at an amelioration in the minimum stipends of the clergy of the Episcopal Church in Scotland. Last year it succeeded in leaving a minimum to all of £120. This year it hopes to raise this to £150, while it would ensure a minimum to the Bishops of £500, the capital fund being now, we believe, considerable. Taking the latter part of the 122nd Psalm, as the subject of discourse, Mr. Coxon made a powerful appeal, which elicited the goodly sum, as offertory, of £15 5s. 1d.

KILMARNOCK. — We intimated some time ago that the Rev. J. W. Penney, of Holy Trinity Church, had been nominated by the Bishop to St. John's Church, Glasgow, and that there was every likelihood of his accepting it. The following address, signed by the larger portion of his congregation here, has been presented to him, praying him to remain, and we sincerely trust it may have the desired effect:—"Kilmarnock, August 7, 1865.—To the Rev. John W. W. Penney, B.C.L.—Rev. and Dear Sir,—We, the undersigned, have heard with much concern reports to the effect that you are about to resign the incumbency of Holy Trinity Church, Kilmarnock, with the object of accepting another cure. Although we regret that the funds of our church have hitherto been insufficient to provide you with an adequate stipend, and consider it but natural that you should seek a more conspicuous post of duty; yet, valuing your ministrations so highly as we do, we should deeply lament your removal as likely to be a severe blow to the prosperity of our congregation, while we also feel gratified to you for your constant endeavours, with the aid of Mrs. Penney, to improve the choir and the psalmody, which, we are aware, has cost you much trouble and pains. We have seen with great satisfaction the gradual increase in the number of the congregation, which we attribute mainly to your able exposition of the doctrine and ritual of our Church, and could we but look forward to the privilege of your continued pastoral superintendence, we confidently hope that our ranks would gradually be still further recruited, and that in a short time (when some encumbrances have been cleared off) we should be enabled to offer you a more suitable remuneration. Under these circumstances, we fervently

hope that matters have not gone too far to enable you to reconsider your intention of leaving Kilmarnock, and that the bond which has hitherto united us may remain unsevered for many years to come. Wishing you much success in your ministerial work wherever Divine Providence may cast your lot, and with every sentiment of respect and esteem, we remain," &c.—*Kilmarnock Post.*

TRINITY COLLEGE, GLENALMOND.—In the recent election of forty candidates for admission to Woolwich Academy, we observe that the second place on the whole list is gained by Mr. D. A. Johnston, formerly of Trinity College, Glenalmond, whose elder brother, another pupil from the same school, was a successful candidate at the last election of foundation scholars at Trinity College, Cambridge.—*Edinburgh Courant.*

CHURCH OF ENGLAND.

The official correspondence in reference to the action of Convocation on the 29th Canon brings out the fact that in their original amendment of the canonical provisions in regard to sponsors in baptism the privilege of sponsorship was limited by Convocation to persons "capable of receiving the Holy Communion." This was objected to by Government on grounds set forth in the following letter of the Home Secretary:—

Sir G. Grey to the Archbishop of Canterbury.

Whitehall, March 20, 1865.

My Lord,—I have had the honour to lay before the Queen the address to her Majesty transmitted to me by your Grace from the Archbishops, Bishops, and clergy of the province of Canterbury in Convocation assembled, praying her Majesty to take such steps as to her Majesty shall seem meet for the due and lawful publication of a new canon, prepared under the authority of her Majesty's royal licence, in order to be substituted for the 29th Canon of 1603. Her Majesty's Government, as your Grace is aware, have had under their consideration the advice which it is their duty to tender to her Majesty as to the new canon. It was understood by her Majesty's Government, at the time when her Majesty was advised to grant the licence for altering the 29th canon, that the object of the proposed alteration was to repeal so much of that canon as prevented parents being permitted to answer as godfathers or godmothers for their own children. In so far as the new canon gives effect to this object, her Majesty's Government could have no hesitation in submitting it for her Majesty's approval. But a further alteration has been made in the terms of the canon as to the expediency of which her Majesty's Government entertain grave doubts. I refer to the substitution for the words "hath received the Holy Communion," in the existing canon, of the words "shall be capable of receiving the Holy Communion," in the amended form. If it had been made clear, by the insertion of words to this effect, that the capacity to receive the Holy Communion had reference only to the age of the person, as might perhaps be inferred from the title of the canon, "Children not communicants not to be godparents in Baptism," Her Majesty's Government do not think the amendment would be of any importance; but they apprehend that a different and more extended signification of the words might be attached

to them by clergymen placing on them their own interpretation, and that persons offering themselves as sponsors for children in Baptism might in some instances be rejected on the authority of the canon, on account of their not having been confirmed, or of some other alleged incapacity, although qualified to act as sponsors under the existing canon, inasmuch as they had received the Holy Communion. Under the amended canon it is possible that clergymen might feel themselves authorised to exercise their own judgment as to the capacity to receive the Holy Communion of persons offering themselves as sponsors. It is on this account that her Majesty's Government have delayed submitting the amended canon for her Majesty's approval, and they hope that your Grace may think it right to submit to Convocation the expediency of revising the canon with a view to obviate the consequences which might ensue from its adoption in its present form.—I have, &c.,

(Signed) G. GREY.

The form was accordingly amended.

COLONIAL CHURCHES.

THE *Gibraltar Chronicle*, of July 12, states that on the previous Saturday the Bishop of Gibraltar, with Mrs. Trower and family, sailed from Cadiz on board the "Gibraltar," Captain Harris, for London :—

During his Lordship's recent visit to Andalusia a Confirmation was held at Seville, and a cemetery for the interment of Protestants dying in that neighbourhood was consecrated. His lordship afterwards proceeded to Cordova, at which place also he consecrated a piece of ground to be used as a Protestant cemetery. The Bishop returned to Port St. Mary's on Saturday the 1st inst., and on the following day divine service was performed at the British Consulate, in a neat and appropriate chapel, fitted with necessary appliances for public worship at the expense of Charles S. Campbell, Esq., her Majesty's Vice-Consul at that place. Prayers were read by the Rev. Canon Alder, D.D., of Gibraltar, after which his lordship the Bishop preached an impressive discourse founded on 1 Cor. x. 14, which was listened to with great attention by a good congregation, several of whom afterwards attended Holy Communion. On the following day a piece of ground in the north-eastern suburb of that city, purchased and neatly and substantially walled in at the expense of Mr. Campbell, was consecrated.

OUR SCHOOLS.

LITTLE apology is needed for directing the attention of our readers to the important subject of the education of the young of the poorer members of the Church in our Schools. It is now thirteen years since a petition was presented to Government, signed by all the Bishops of our Church, asking for the appointment of an Inspector of Episcopal Schools. We have just been comparing the Report of H. M. Inspector of Episcopal Schools for

the year 1853-4, with the Report of the same Inspector for last year. The following table gives a comparative statement of the principal statistics of these years :—

	No. of Schools.	Certificated Teachers.	Assistant Teachers.	Pupil Teachers.	Children.
1854 ...	61 ...	10 ...	— ...	29 ...	4,521
1864 ...	82* ...	89 ...	4 ...	146 ...	11,943

It will be seen from this table how much progress has been made. The number of children now attending our Schools has increased threefold in the period of ten years. We trust this will be a sufficient answer to any one who imagines that little has been done. And if the Church is to be a real, thriving branch of the one Catholic Church, the distinctive education of her little ones in the truths of religion must not be neglected. We are somewhat afraid that, in some degree, and in some quarters, this conviction is not so strong as it ought to be. In many cases, too much has been required from the clergy in carrying on this work. In H. M. Inspector's Report for 1865, we find him saying, "The wealthier inhabitants of the districts I have visited do not, as a body, contribute that amount of pecuniary support to the local schools, which their means and their interest, if properly understood, would lead the country to expect. The burthen of the maintenance of these Schools falls heavily and unduly on the clergy, on their pecuniary resources, which are taxed to an extent far beyond what the country has a right to demand from gentlemen of such small means." Such being the case, no wonder that some of the clergy have been found who have come, in time, to look upon their Schools as burdens, and as requiring pecuniary aid which they themselves so much needed. We believe, however, that such cases are rare, and that many of our clergy have most self-denyingly done their duty to the lambs of their flock, even when it necessitated their resigning comforts which they and their families could ill dispense with. We have been sorry to see, on one or two occasions, the appearance of a spirit opposed to this work, which we believe essential to the Church's life. We believe that the revival of the Church's energies is to be dated from the time when she felt that she must attend to the training and education of the children of the poor within her pale. What has been done may not satisfy those who measure results of whatever kind by pounds, shillings, and pence. Moral and spiritual influences cannot, however, be so measured. The origination and early experiments connected with most such undertakings are generally accompanied with an expense, which more experience

* In these 82 Schools there are 99 Departments, in which separate Teachers are employed.

and a settled system will in time greatly diminish. We believe that the greatest enemy of the Episcopal Church in Scotland would hail it as the surest sign of her weakness and ultimate extinction, if he saw her indifferent to the education of those who, in her Schools, are now numbered by thousands. The most suicidal step which she could take would be to close her Schools, and to hand over the education of her children to those who would rejoice to see what this would make her—a dry and barren stock, a tree through which the sap no longer circulated. In the meeting of 1863, as well as in that of 1864, we were glad, however, to find that those who have done so much, and still are doing, all that men can do in the Church, protested against her giving up the work she had undertaken, the education of the children of her poor. For, on the same principle that such advocate the closing of our Schools, they ought, if consistent, to advocate the closing of our Churches. For, in the case of the poor, our Churches merely *take up* the religious education of our Schools, carry it on, and complete it. If the laying a sure and good foundation is essential to the strength and durability of an edifice, then should we seek by every means to extend and foster those Schools in which the ground-work is laid of the religious education of the poorer members of our Church. Most clergymen must have had cause to regret, in many who are her members, the want of a due training, not so much in the principles as in the *traditions* and *Church-feeling*, which give life and reality to our worship. The want of *good Churchmanship* is mainly traceable to this lack of early School training. And in nine cases out of ten among our poor, such teaching must be obtained in the School, or not at all. We believe that every clergyman could point to members of their congregations who are unexceptionable in every other respect, but cannot sympathise with many of the feelings which assist indirectly so much in keeping alive a real interest in the work of the Church.

At present, in addition to this apathy within the Church, and which we have most cause to dread, there is another danger for which we must be prepared should it present itself. The introduction of what is called the "Revised Code" has led to this. A vigorous and united effort was, however, made, and that successfully, to obtain a suspension of this code in Scotland. In the meantime, at the request of many interested in education, Royal Commissioners were appointed to summon witnesses and collect information bearing on the state of education throughout Scotland. On the part of our own communion the Bishop of St. Andrews and the Dean of Edinburgh were examined. As our Church occupies a position distinct from all the Presbyterian bodies in Scotland, which have a common platform of doctrine, it will plainly be necessary to claim for ourselves the means of imparting that distinctive instruction to the children in our

schools. We confess that we are unable to see how this can be done, except as it is at present, *in our own schools*. The same religious instruction in *doctrine* as distinct from *discipline* and church-government would suffice for the children both of the Established, Free, and United Presbyterian Churches. Not so, however, with the children of our own communion. These remarks, of course, have referred to the proposal that the children who now attend the various denominational schools assisted by Government aid, shall resort to one common central school, and there obtain, as best they may, instruction in the duties of religion. We presume our clergy would not much relish closing their own schools, which this pre-supposes, and sending their children to the *parish* school, nor the being obliged to petition for a certain hour in the day or week when they might have admittance to such school, and then have the further trouble of picking out the children of our Church from their Presbyterian companions. We think such a scheme simply unworkable. If the master of such a school were thus to have three or four or more ministers interfering with the routine of his school-work, he would we think have just ground of complaint, and would be able to make little way. Sometimes even now the schoolmaster is inclined to complain of the interference of his own clergyman. What then would he say if he had not one but *half-a-dozen* such masters to please? And they would, under such a system, be in effect his masters. For if he should fail to show any one of them due respect, or neglect the hints and advice which might be given, or if he should have the misfortune to give even the impression that he was more partial to the children of one religious persuasion than to those of another, the result would be that such minister would in all probability recommend his people to remove their children to some other school. We are of opinion that not even among the various sections of Presbyterians would this scheme be found practicable, of a common national school to which the children of all parties, of whatever creed, could resort. With regard, however, to the children of Episcopal parents, we entertain no doubts at all. Should such a system be introduced among us, much of the labour, the trouble, and expense which have been bestowed during many years would have been thrown away, and a wound would be inflicted upon the Church, which would drain away her strength, whatever other efforts might be made to counteract it. We wish to live in charity with all men, but still we could not conscientiously, as members of the Episcopal Church in Scotland, sit silently by and see the children of our communion practically handed over to another church. And it would amount to this:— For the twelve thousand children at present in our own schools, when scattered through the ranks of their Presbyterian companions, would be, so to speak, lost. And are we, because they are *comparatively* few, to

abandon them? Surely not. Let not apathy and indifference give the opportunity to those who seek it, of depriving the Church of her main and surest support, in seeking to regain for herself, not only among the rich, but among the poor, that position which, we believe, she will in time again occupy. *Faith* in this, as in every other part of the Church's work, is the condition of success. Those who are now losing heart should remember that now, as in olden time, our Master does not give to our endeavours that success which a more steadfast trust in our cause and in our work as being His work would be sure to effect for us. On the contrary, we have much cause for thankfulness; and we hope that all, both clergy and laity, will, with more united and greater efforts, support and help on the education of the children of the poor in our schools.

THE

SCOTTISH GUARDIAN.

OCTOBER 1865.

INTERCOMMUNION WITH THE EASTERN CHURCH.

THE announcement made in our last number of the renewal of intercourse between the east and west, through the Church of Serbia, will be hailed, doubtless, by all churchmen as a happy augury for the Church of the future. There can be no doubt that the present anomalous state of Christendom is a great disgrace to Catholic Christendom. It matters little which Church is to blame; and there can be no doubt each church will be too glad to throw the responsibility upon its neighbour. The fact remains unaltered that the division exists; and there can be no doubt our Roman friends derive great advantage from the apparent irremediable schisms that prevail. Late events have, however, shown that this state of things is not without its remedy. The Lutheran Churches in Germany, the Churches in Denmark and Sweden, and, finally, the Eastern Church, mustering some eighty millions of members, have demonstrated not only a strong desire to re-unite upon a Catholic platform, but have very manfully acknowledged the false position they have so long occupied. Members of the Roman Church in Italy and France have to a certain extent inconsistently admitted the anomaly of their position. The early Christians went a far way to heal up divisions. They were not too nice in inquiring into the causes of them. It was no mere matter of business to be settled upon mere business principles. Intercommunion must grow of itself without didactic articles of Union which all parties seek to evade and explain away. Intercom-

munion must be effected by spiritual means, otherwise it becomes a hollow compromise which reflects discredit upon all concerned. All examples of pedantic unions formed between Churches have only led to further disunions, and so we trust that there will be no new articles or learned discussions, but that the churches will combine upon the Catholic basis of the three creeds and the six Œcumenical Councils; but it is very desirable that there should be a clear understanding as to the leading doctrines which separate the churches, and it may be well that we direct the attention of our readers to a paper issued by the American Russo-Greek Committee, which touches very clearly and exhaustively upon some of the points at issue between the Churches of Greece and Rome. A circulation of this document, and the discussions to which a careful reading of it must necessarily lead, will do much to disabuse the public mind of certain prejudices which very naturally prevail upon this matter, and which a ventilation of the real doctrines held by the Church of Greece can alone dispel. It is quite evident that it is not for us to raise unnecessary discussions. Intercommunion with the churches in Germany, Denmark, Sweden, Russia, and Asia cannot raise questions for debate, more complex and intricate than those which at present are discussed amongst us. Holding, as we do, the extreme importance of a wise comprehension, and freedom of debate upon all matters not settled before the division of the East and West, the Scottish Church is the last Church which should stand in the way of intercommunion upon the broadest and most comprehensive terms. Even in the mediæval Church, the schoolmen debated freely all the questions now agitating the polemical world, and at the present time no Church is so divided in opinion as that of Rome upon all the points which dissever Christendom. In no church does Calvin receive more strenuous supporters, and in no church is greater latitudinarianism admitted upon even the essentials of the Faith. The only mark which distinguishes it really is outward unity, based upon two texts of Scripture, relative to the authority of St. Peter, the supposed Bishop of Rome. Without, in any way, admitting this clearly fallacious theory of Rome, we yet may emulate her in her love of a desire for unity, and we can found this unity, not upon the basis of a centralised executive, but upon a community of doctrine and of feeling such as did exist in the time of the Apostles, and such as has been recognised in all ages of the church. The

Church Catholic cannot abdicate her functions even if she wished it. She must be one, unless she cease to be the Church of Christ altogether. She must be one body, and each member must have his special functions in that body, or else she ceases to be the body of Christ at all. Christendom is at length ripe for this renewal, and we should be wanting in our primary duties, as members of the Church, if we did not lend a hand to facilitate this re-union in every way that opportunity admits of. We, therefore, gladly call attention to those points of difference which exist between the Churches of Greece and Rome, with the avowed object of demonstrating that there is nothing in the Greek creed to prevent intercommunion between the Eastern and Anglican Churches; and we will glance very cursorily over the points of difference, which, doubtless, will not a little startle many of our readers:—

THE AUTHORITY OF THE SCRIPTURES.

	THE EASTERN CHURCH.	THE ROMAN CHURCH.
	The only pure and all-sufficient source of doctrine and of faith is the revealed Word of God contained in the Holy Scriptures. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works."	Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures, as for instance that the Feast of Easter should be held on Sunday, &c.
2d.	THE EASTERN CHURCH.	THE ROMAN CHURCH.
	Everything necessary to salvation is stated in the Holy Scriptures with such clearness that every one reading them with a sincere desire to be enlightened can understand them.	Holy Scripture is so unintelligible that it is impossible to understand it without an interpreter, for many passages in it admit of various interpretations.
3d.	THE EASTERN CHURCH.	THE ROMAN CHURCH.
	Every one has not only a right, but it is his bounden duty to read the Holy Scriptures in a language which he understands, and edify himself thereby.	The laity ought not to read Holy Scriptures in their native tongues, because in reading them they may fall into error.
	THE EASTERN CHURCH.	THE ROMAN CHURCH.
	Holy Scripture, being the Word of God, is the only supreme Judge of controversies, and the decider of misunderstandings in faith.	The Pope of Rome is the supreme and infallible judge of controversies, and decider of misunderstandings in faith, because he inherits all the privileges of the Old Testament.

Concerning a Mediator.

4th. THE EASTERN CHURCH.	THE ROMAN CHURCH.
The sufferings and death of Christ are an abundant satisfaction for the sins of the whole world.	Though Jesus Christ has satisfied the justice of God for our sins, yet we ought to merit an interest in this satisfaction ourselves, because we ought to be conformed to His image.

Concerning the Sacraments.

THE EASTERN CHURCH.	THE ROMAN CHURCH.
All Christians ought to communicate in the Body and Blood of Jesus Christ under the symbols of bread and wine.	The Priest ought only to communicate in the Eucharist in the two symbols of bread and wine; and the people in one symbol of bread, because the strength of the Sacrament is as well to be found in one symbol as in both.

The Head of the Church.

THE EASTERN CHURCH.	THE ROMAN CHURCH.
Jesus Christ is the only Head of the Church.	Jesus Christ is the invisible, and the Pope of Rome the visible Head of the Church.

Concerning a Future State.

THE EASTERN CHURCH.	THE ROMAN CHURCH.
The condition of a man's soul after death is fixed by his internal state, and there is no such thing as Purgatory, in which souls have to pass through fiery torments in order to prepare them for blessedness. There is no need of another kind of purification, when the Blood of Jesus cleanseth from all sin.	Between Heaven and Hell there is Purgatory, into which those who are in pardonable sins fall, and in which they are purified by fire in order afterwards to enter bliss.

The Celibacy of the Clergy.

THE EASTERN CHURCH.	THE ROMAN CHURCH.
The clerical office is consistent with the married state—that is, he who has entered honourably into the married state may be a priest.	Priests ought to be unmarried. "For a Bishop must be temperate."

We cannot, in a single article, discuss all the questions at issue between the Churches of Greece and Rome, but we think we have said enough to show that there is much common ground between Greece and ourselves, and that we cannot be too grateful to the Church of Serbia for taking the bold and judicious step to renew intercourse with a communion united by the fraternal bonds of a

common history, common traditions and doctrines. We trust that our future policy will be to discover the numerous points on which we agree, and not the points on which we differ. We trust and pray that the Rulers of the Greek Church will show the same kindly feeling and Christian love which have so eminently distinguished their past history, and which present so bright a contrast to the arrogance and presumption of Rome, as if the besetting sin of St. Peter had been transmitted as a mournful legacy to those who assume to be his descendants.

THE GAELIC MOVEMENT.

The large space we have allotted to the agitation of the Gaelic question is an indisputable proof of the great interest we take in that important matter. Indeed, the further the question is considered, the more important does it appear to the best interests of the Church.

The long neglect which the Highlanders have undergone is attributable to two reasons—1st, complete ignorance as to their real condition; and, 2d, a prejudice against the Highland language. The ignorance we have sought to dispel by recent disclosures, but the prejudice against the language still remains.

The Church, instead of being the Church of a large majority of Argyle and the Isles, has become a small minority in consequence of this brand being put upon the Gaelic tongue. We trust we shall hear no more of this suicidal policy, which seeks to de-nationalise the remains of the once-powerful Celts.

The Church in Ireland has done its best to regain the population it lost by a similar shortsighted course of action. The Church in England is endeavouring likewise to recover the Welsh, and we trust an earnest effort will be made by the members of the Church in Scotland to regain the people who have remained true to the creed of their forefathers, amidst persecution, neglect, and religious apathy.

We shall briefly refer to the usual objections made to the movements of our Church. She has so much else to do. It is useless speaking of a Gaelic scheme. The men engaged in this work are not likely to be deterred by such worn out arguments as these. They can be urged against any scheme, and merely advocate that the Church should do nothing. The Highlanders, along with their fellow-churchmen of the North, as being the aboriginal churchmen, are the class who should occupy, to our mind, the primary attention of churchmen. In this the Edinburgh diocese has set an example to the whole Church,

by the nobility of its sacrifices, and the munificence of its subscriptions. We entertain, therefore, little doubt that Edinburgh will respond to this appeal heartily and cordially.

The general movement for giving suitable incomes to the Bishops and clergy is one essential to the future success of the Church, and the Gaelic movement, though somewhat dissevered from this, is in reality, in a certain sense, even more important, for unless a Gaelic priesthood can be educated and maintained, the Church must necessarily lose the Gaelic people altogether. She is neglecting her first duties as a Church. The Church is bound to preach the Gospel to every creature, and she is still more bound to teach the children whom God has given her. We trust there will be no talk about the danger of new schemes interfering with the general movement. They will rather impart strength to the movement than injure it. The more work the Church has the better. The blessing of God follows her when she is zealous in her Master's cause. The Highlanders are entitled to have clergy who preach in their native tongue, and the sooner means are furnished for rendering adequate support to their clergy the better for the interests of the Church at large. Every other denomination in the country has provided the means and found the men; and surely, if any Church possesses the means, it is the Church of the land. If the Establishment and the Free Kirk can find clergy suited for the work, surely the Church in Scotland can muster sufficient money to pay the few clergy they need. We trust that all will lend a hand to this work, the neglect of which has so long stained the escutcheon of our Church. The Highlands were the old headquarters of the Church, and it is in consequence of the disorganised and persecuted condition of our Church that she is not now as she was of old—the religion of the great majority of the country. To talk of past reverses, however, is not our purpose. To retrieve the past is our aim, and this can only be done by the Church cordially supporting the scheme now laid before her, and which, we feel assured, will be generally supported.

A NEW CHURCH IN GLASGOW.

WE rejoice to learn that there is a fair prospect of a new Church being opened in Glasgow. Sir John Maxwell, with that munificence which distinguished him through life, has left an endowment of £2500 for a church in the south side of Glasgow. The Bishop, with his characteristic discretion, consulted the Presbyters of his diocese at the conclusion of last Synod. The resolution come to was very judicious—that so soon as a congregation could be got together, and steps taken to

ascertain what sum could be raised amongst them, it would be then time to decide as to the disposal of the money. In the mean time the interest of it will be distributed amongst the other churches in Glasgow. We have frequently pointed out that Glasgow is the only town in Scotland where the Church has not made any palpable advance—that whilst the sects have made rapid strides, the Church has, in a great measure, stood still. Great financial development has been made since the movement of 1863, more especially in St. Mary's and St. Andrew's, Glasgow.

The untiring exertions of Mr. Oldham, we frequently have adverted to. The self-denying labours of Mr. Reid are worthy of all praise; and we do trust that a new spirit is created; and that ere long Glasgow will be restored to her legitimate position in the movement. It cannot be too frequently brought before Churchmen in Glasgow, that thousands of members of our Church are destitute of the means of grace; and that the longer their evangelisation is postponed, the greater will be the difficulties to be encountered in their recovery.

The meeting held in Glasgow in November will, we trust, prove the augury of better things; and ere long we hope to see a beautiful Church adorning the south side of Glasgow, shedding light upon all around it, and converting many a lost soul to Christ.

Glasgow is ever slow to move; but when she does so, she does it in right earnest. Before dismissing this subject, we hope the claims of the Gaelic section of the Church will not be overlooked. A large body of Gaelic members of our Church have been very much scattered, owing to the want of Gaelic services in our Church. The attachment to the ancient tongue is a part of the Highlander's religion. The large space we have devoted to this question is an evidence of the vital importance we attach to it; and this in the Highland capital should form a prominent element in any new movement of the Church. To Mr. Robertson, of Kinlochmoidart, we return our grateful thanks for the warm interest he has shown, and great personal labour he has bestowed upon the movement for bringing back the Gael to the Church of their fathers.

A FEW MONTHS IN GREEK WATERS.

BY THE REV. J. MILNER, CHAPLAIN, R.N.

[This paper was originally written for *Once A-Week*, but being too long for that periodical, an abridgement has been sent to it, and the original MSS. placed at our disposal.]

On Sunday, the 5th of July, 1863, a telegram, addressed to Admiral Smart, arrived at Naples, where H.M.S. "St. George," Captain the Hon. F. Egerton, had been stationed for the preceding three months. The Admiral, *en route* from Malta with a small squadron, had got as far as Messina on his way to join us in the Bay of Naples, when the *emeute* at Athens took place, and our minister there being anxious to have a good British force at his disposal ready for any emergency, telegraphed to him. The telegram was sent on to Messina, and the Admiral left at once. Next day, the "St. George" received orders to proceed to Malta, where we arrived on the 9th, and after coaling, provisioning, &c., sailed again on the 15th, to join the Admiral at Athens. On the morning of the 18th, we were off Cape Matapan, ran between Cerigo and the mainland, and in the afternoon passed Cape Malea. At an early hour on Sunday morning, the 19th, we were off Ægina, near enough to get a good look at the splendid ruins of the Temple of Jupiter Panhellenius, and before noon dropped anchor in Phalerum Bay—the far-famed Acropolis, the Temples of Jupiter and Theseus, and the eastern suburbs of Athens plainly visible in our front, and not more than four or five miles distant; Mount Hymettus on our right, and the Piræus on the left. In the open bay we found the "Marlborough," bearing the flag of Admiral Smart; the "Meeanee," Capt. Wodehouse; and an Austrian frigate, the "Novara," flying a Commodore's pendant. Inside (in the Piræus) were the "Queen," Capt. Hillyar; the Italian line-of-battle ship "Re Galantuomo," so nearly lost some months afterwards in the Atlantic; the Russian frigate "Oleg," and corvette "Sokol" (Hawk), together with a Prussian and Turkish man-of war.

The first sight of these shores—at least in summer—must needs be a most disappointing one to the traveller, who necessarily and naturally expects so much from the land and the "Isles of Greece." Instead of Byron's "vales of evergreen and hills of snow," nothing here meets the eye but bare wild crags on the mountains, a few stunted junipers, and other shrubs, cropping up here and there between the crevices on the less elevated hills, and on the plains, with the exception of a belt of olive trees and a few dwarf grape-vines, not another green thing of any sort or kind; the whole country wearing

an aspect of the wildest sterility. Small herds of cattle and goats may be seen apparently feeding on the plains and hillsides, but whether they eat the crags or the soil itself, it is impossible to say; but one thing is certain—that there is not a single blade of grass, green or otherwise, to be seen from one end to the other.

On our arrival off Athens, it was scarcely possible to ascertain exactly what had given rise to the "difficulty," as it would be termed in America. There had been such a mass of rascality, combined with diplomatic intrigue, that it was almost impossible to extract any absolutely true story out of it all; but still the following brief statement may be taken as authentic, as far as it goes:—

The revolution which had terminated in the expulsion of King Otho and his Queen, in 1862, was immediately followed by the formation of a provisional government, which, supported by the whole Greek nation, endeavoured to obtain a succession to the throne in the person of a British Prince. For some time, the Greeks seem to have expected that their wishes would be gratified, and the knowledge that such would not be the case led to a great deal of dissatisfaction and intrigue for power, which culminated (in June, 1863) in an attempt on the part of some officers of the regular army, under Col. Koroneos, to sieze the Bank, and with it the reins of government. This attempt was, however, frustrated by the resistance of a few individuals, backed by the representatives of the great Powers, and in order to support the well-disposed, and to prevent future outbreaks, the British squadron was sent for to Athens. For some time there had been two parties in Greece, the "mountain" party inclining towards England, the other having Franco-Russian leanings. The more "advanced" Greeks had had enough of Russia from the time of Capo d'Istria (1827) to the upset of Otho, and as France had always gone with Russia against England, they were resolved upon throwing themselves into the hands of England at any price. They are not less inclined to do so now; and their recent experiments in constitution-making show that the "mountain," or English party, is still in the ascendant, and that they are following the advice given by our Minister.

When we arrived, we found the Bank occupied by a detachment of marines from H.M.S. "Queen," and an equal number of sailors from the French and Russian fleets. The three flags were hung over the portico, and their position changed every day, so that no superiority should be affected by any nation in particular. A notorious Greek brigand, with a handful of his followers, had successfully defended the Bank against the military insurgents, and it was then temporarily placed under the protection of the foreign Powers.

The day after we arrived, we landed at half-past six in the morn-

ing, at the head of "Port Munychia," as it was anciently styled, but now called "Stratiotiki," where we found carriages waiting for us. The modern road to Athens, nearly as far as the half-way house, is in the direction of one of the μακρὰ τείχη—the Northern wall (the foundations of which can be distinctly traced for that distance). The road is quite flat, very dusty, and flanked for some way on either side by dusty vineyards and a row of young poplar trees; beyond the vineyards a few olive trees; but beyond them not a sign of vegetation, the ground being as dry as a chip, and the soil brown and quite bare. The heat, even at that early hour, was excessive, and we were fain to take a nap after our breakfast at the Hotel d'Orient, before we commenced the work of sight-seeing.

We are not going to present our readers with a complete description of Athens, ancient and modern. The classical reader can consult Strabo, Pausanias, the travels of Anacharsis, or, at any rate, Wordsworth's Greece, his Attica and Athens, and the various works of Leake; whilst the generality of readers—intending tourists in particular—will find all their wants completely satisfied by the useful and accurate handbook of Murray.

Having procured a guide and a carriage, we drove first to the head of Eolus Street—which the classical scholar when he comes to Athens must learn to pronounce Eōlus—to examine the octagonal "Tower of the Winds," which served as the old town clock, being a sun-dial outside, and a clepsydra internally, a portion of the aqueduct that conveyed the water to the clock being still in existence. It is described by Vitruvius and Varro, but not by Pausanias. Thence to the "Gate of the New Agora," or, as it has been lately called, the "Temple of Athena Archegetis." It is at some distance from the old Agora proper, which occupied the valley between the Pnyx and the Areopagus; but yet it looks more like the Propylæum to what may have been a special or subsidiary Agora, than a Temple. Whatever it may have been, the four Doric columns of Pentelic marble that still remain constitute a very interesting relic of the past, which contrasts singularly with the squalid tenements of the modern town in its immediate neighbourhood.

After admiring the Gymnasium of Hadrian, with its colonnade of eight Corinthian columns, each consisting of a single piece of marble 29 feet high, we drove to the scene of some recent excavations on the Piræus road, not far from the Temple of Theseus. The workmen had just exposed a large bull (minus the lower half of the legs) in white marble, and also a bas-relief of a man being trampled beneath the hoofs of a horse with a warrior on his back. The bas-relief also bore an inscription, which I copied, but have unfortunately mislaid. An-

other bas-relief, just exposed, was probably intended to represent a marriage procession.

The "Temple of Theseus," the most perfect relic of antiquity, stands quite detached on a slightly elevated piece of ground, with this trifling peculiarity, that it is raised on two steps only, unlike all the other Temples, which have three steps. It has thirteen plain Doric columns on each flank, all of which have been more or less shaken by earthquakes. It was used for some time as a Church, dedicated to St. George, but has latterly been turned into the National Museum. Amongst the antiquities it contains are to be seen some curious Egyptian figures; a fine Apollo found at Andros; a statue of Patroclus (so called) found near Athens; a curious bas-relief of the man who brought the intelligence to Athens of the victory at Marathon, and died from fatigue soon after his arrival, found on the plain of Marathon; one of Socrates taking the cup of poison, with Xanthippe sitting by his side; a small figure of Pan; and many most interesting sepulchral monuments and vases.

Leaving the carriage to go round by the road, we walked up to the Pnyx and Areopagus, which are separated from each other by a small valley, anciently called *Cœle*, "the hollow," where (as M. de Chateaubriand informs us) "were shown the tombs of the two Cimons, of Thucydides, and Herodotus." * We mounted the steps of the Pnyx, a kind of esplanade formed on a steep bare rock, and stood on the celebrated *βῆμα*, whence Pericles, Alcibiades, and Demosthenes delivered their orations to the citizens assembled below. Thence to Mars-Hill, and we stood on the very spot where St. Paul—the Temple of Mars close by him, that of the Eumenides below him, the Theseum a little further back, and the glorious buildings on the Acropolis facing him above—preached to "certain philosophers of the Epicureans and of the Stoics," and boldly declared to them that "the Lord of Heaven and earth dwelleth not in TEMPLES made with hands."

Rejoining our carriage, we drove round the base of the Acropolis, under the Arch of Hadrian, to the ruins of the Temple of Jupiter Olympius. There are now only 15 columns standing out of 124, one having been blown down in 1852, the materials of which are left just as they fell, and serve to give a faint idea of the immense size and beautiful workmanship of the whole building.

At the foot of the slope on which this great ruin stands is the bed of the Ilissus, which we found perfectly dry, with the exception of a single pool of stagnant water immediately underneath the far-famed fountain of Kallirhöe, alas! also quite dry. All our fine poetical

* *Travels in Greece*, &c. Vol. I., p. 213.

associations were completely banished for the time being, when we saw that some washerwoman had been recently on the spot, and that the water consisted of veritable soap-suds!

We next drove past what our guide chose to tell us was the "Lantern of Diogenes"—a lantern-shaped building certainly, about 24 feet in circumference, and a little more than 30 feet high.* It was in reality the "Monument of Lysicrates," who, as the inscription informs us, "led the chorus when the boys of the tribe of Acamantis were victorious, in the archonship of Evænetus," B.C. 335. It has Corinthian pillars all round it, the spaces between them being walled up, so that there is now no access to the interior. It is said to be the earliest specimen of Corinthian architecture in existence. Lord Byron's residence at Athens was pointed out close by this Monument.

Dismissing our carriage, we proceeded to explore the ruins of the "Theatre of Dionysus," which, within the last ten years (when Murray's Handbook was written), has been cleared of the accumulated rubbish, which then prevented all but the two upper rows of seats from being visible. The seats of the lower tier are semi-circular and very comfortable, looking like so many arm-chairs cut out in the solid marble, the names of those entitled to sit in them being inscribed on the inside of the upper bar. In front of the stage is a mass of scattered fragments of statues and columns, occupying the space where Æschylus, Sophocles, and Euripides represented their Tragedies before crowded audiences. Above and close under the wall of the Acropolis are two very exquisite columns of the Temple of Bacchus, of which no mention seems to be made in Murray. Passing along above the site of the "Odeum of Herodes Atticus," and looking down upon its vast ruins, we arrived at the gate leading to the Acropolis.

But here the pen of a ready writer is required to attempt anything like an adequate description of the grand old buildings, which still, even in their ruined state, far surpass anything of the kind in the whole world. The Propylæa, which the Greeks themselves admired beyond all their other buildings, almost defies description, and forms a fitting entrance-hall and gateway, as it were, to the wondrous citadel and its various buildings. The little temple of Nikè Apteros, which had been thrown down by the Turks to make room for a battery, and has been most successfully restored in recent times, is the first thing

* Babin the Jesuit, in 1672, curiously enough calls this "the Lantern of Demosthenes," which the Capuchin fathers sent from France had purchased, and then occupied; and Chateaubriand remarks that in 1669 "there existed another monument at Athens, called the Lantern of Diogenes;" on the subject of which monument Guillet appeals to the testimony of Fathers Barnabas and Simon, and of Messrs. de Monceaux and l'Aine.

that attracts attention, and contains the lovely bas-relief (slightly mutilated) of the winged victory. It would take a volume to describe the Erectheum and the immortal Parthenon, that burst upon the astonished gaze of the spectator as he passes up the flight of steps between the columns of the Propylæa. The Parthenon was entire in 1687. It had been used as a church, which the Turks, through jealousy of the Christians, changed in their turn into a mosque. Then came the Venetians and barbarously cannonaded the monuments of the age of Pericles; firing red-hot balls at the Propylæa and the Parthenon, one of which penetrated the roof of the latter, set fire to some barrels of gunpowder, and blew up the whole of the central building, with the adjoining columns of the peristyle. But it is a noble ruin even yet. The following description by Father Babin, the Jesuit, in 1672, when it was entire, may be interesting to the general reader. "This temple, which is the most elevated structure in Athens, and stands in the midst of the citadel, is a masterpiece of the greatest architects of antiquity. You there see three ranges of roofs supported by very lofty marble columns—that is to say, the nave and two wings, in which it surpasses St. Sophia's, erected at Constantinople by the Emperor Justinian, though in other respects a wonder of the world. But I took notice that its walls are only encrusted and lined with large slabs of marble, which have fallen down in some places from the galleries above, where you may see bricks and stones which were covered with marble. . . . Among the roofs, all of which are of marble, one is more particularly remarkable, because it is adorned with as many beautiful figures engraven upon the marble as it can possibly hold. The length of the vestibule is equal to the width of the temple. Above it there is a flat roof, which looks like a rich floor, or a magnificent ceiling, for you there perceive large pieces of marble, resembling long, thick beams, which support other great pieces of the same material, adorned with various figures, executed with wonderful skill. The pediment of this temple, which is at a great height above the vestibule, is such that I scarcely think there is anything equal to it for magnificence and workmanship in all France. The figures and statues of the Richelieu Palace—the miracle of France and the master-piece of the artists of the present day—are not to be compared with these large and beautiful figures of men, women, and horses, which appear to the number of thirty in this pediment; and there are as many more at the other end of the temple, behind the place where stood the high altar in the times of the Christians. On each side of the temple is an alley or gallery, where you pass between the walls of the edifice, and seventeen very thick and lofty fluted columns, which are not of a single piece, but of several large pieces of fine white marble, laid one upon another. Be-

tween these pillars there is, along this gallery, a low wall, which leaves between each column a space of sufficient length and breadth for an altar and chapel, such as are seen along the sides and near the walls of large churches. These columns serve to support the walls of the temple above with arched buttresses, and prevent them from being injured externally by the weight of the roof. The walls of the temple on the outside are embellished above with a beautiful band of marble tablets, exquisitely wrought, on which are represented a great number of triumphs, so that you see upon them numberless figures of men, women, children, chariots and horses, executed in *basso relievo* on these stones, which are at such a height, that the eye can scarcely discover all their beauties, or appreciate all the ingenuity of the architects and sculptors by whom they were made. One of these large stones, composing this band, having got loose from its place, and fallen down, had been carried into the mosque behind the portico; and on this you behold, with admiration, a great number of persons represented with inimitable skill."*

The views from the Acropolis in every direction are very striking. Looking north you have the modern town beneath you, with the conical peak, Lycabettus, a little to the eastward; Pentelicus, with its marble quarries, N.E.; Mt. Parnes, and even the lofty summit of Cithæron, N.W.; the "*purpurei colles florentis Hymetti*" to the eastward, that peculiar colour being due to the wild thyme from which the bees still continue to extract the best of honey: whilst to the westward the eye can take in Mt. Ægaleos with the Skalamandra range of hills, the Island and Bay of Salamis, and in the dim distance, fifty miles away, the Acro-Corinthus itself. To the S.W. and S., looking over the Museum Hill with the "prison of Socrates" at its base, and the monument of Philopappus (rightful heir to the Crown of Syria) on its summit; we had a splendid view of the fleets in Phalerum Bay and the Piræus, Ægina (pronounced Ayĭna), Epidaurus and the bold coast-line beyond.

When we had sufficiently admired all this, to our great gratification, as an appropriate finale to such a regular round of sight-seeing, we witnessed an Athenian sunset. Lord Byron's description is so remarkably accurate—the very *tints* being literally correct—that it is impossible to avoid quoting it entire.

"Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light!

* Quoted by Chateaubriand, vol. 1, p. 252-4.

O'er the hushed deep the *yellow* beam he throws,
Gilds the green wave, that trembles as it glows.
On old Ægina's rock, and Hydra's isle,
The God of gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast the mountain shadows kiss
Thy glorious gulf, unconquered Salamis!
Their *azure* arches through the long expanse
More deeply *purpled* meet his mellowing glance;
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of heaven;
Till deeply shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep."

CORRESPONDENCE.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

Bishopston, 31st Aug., 1865.

SIR,—I think that I ought to say a few words to prevent misunderstanding among ourselves as to that which is called "the Gaelic Movement." Probably no one knows so much of the state of our Church in the Highlands as myself, or has been more engaged in its advancement. What I have had mainly in view has been the preservation of the old Gaelic congregations—the congregations of Appin and Lochaber, of Ballachulish, Duror, Glencoe, Glencreran, Portnacroish, and Onich. To these my attention has been directed, and to a great extent they have been preserved, and are likely to be maintained by the energy of the present incumbents.

I fear that it is Utopian to expect to convert the Presbyterians of those districts which have never been Episcopal, or from whence the congregations have emigrated. In Lewis and in Skye I have been obliged to discontinue the services of a clergyman because the congregations have emigrated, or the contributions from the locality have been too small to warrant an application for aid from the Church Society. For some years the Church Society has been saved the grants formerly bestowed on Lewis and Skye for this reason. In the former island, the Rev. H. Hely Hutchinson has ministered for that time in Stornoway, without any temporal benefit.

I am willing to believe that aid may be obtained to carry on missionary enterprises in the Highlands, and I have striven to obtain that aid for several years; and by means of the Argyll Fund (as it is called) considerable assistance was obtained for some years, but latterly it has received little beyond nominal aid for missionary purposes,

and, as will be seen from the subjoined paper, it is, in all probability, about to be given up. It has been the means, however, of educating a considerable number of Gaelic students, some of whom are now in the ministry of the Highlands, and one is at Trinity College. The Rev. Messrs. Rankin, M'Coll, Livingstone, and others are, it is believed, very favourable examples of such aid, as is the student (D. M'Coll) now at Trinity College. Some, no doubt, have fallen away, or been judged more fitted for other professions, but sufficient have been, or are being educated to secure the stability of the old congregations.

In connexion with the new Fund now advertised in your columns, I greatly fear that the aid obtained may not be so extensive as may be at first imagined it will be, but I shall rejoice if the aid be found to be extensive, provided that it is not used for party purposes.

I grieve to find that Mr. Simpson of Fort-William has been subjected to any implied censure in the late proceedings. No man in the Highlands deserves more highly of the Church than he. Educated and esteemed at Cambridge, and indeed throughout the whole Church of England, for his life and writings,* he took Holy Orders, and preferred to take Holy Orders in the Highlands, simply that he might minister to the Highlanders. In the Isle of Skye and at Fort-William he has done more (in so short a time) to retrieve the falling fortunes of the Church than any man amongst us. I trust that our Highland work may not be injured by mistaken views and unfounded statements, so that those who know us best shall esteem us least, and our peace and progress be marred by intestine jealousies and divisions. Hitherto we have had none of these things in this Diocese, for which I give God praise and thanks, and trust that His peace may continue amongst us.—I am ever, your faithful servant,

ALEX. EWING,
Bishop of Argyll and the Isles.

P.S.—I omitted in the above to notice the assertion by your correspondent on Gaelic matters, that there is no Houblon student, nor any being prepared for the place, at Trinity College. There are at this moment, and there have been for some time back, most creditable young men filling that position, and others being prepared for it. It may give some notion of the high standard required, to mention that one of these failed last year, notwithstanding a previous course of, I believe, three (assuredly of two) years' study (at the expense of the Argyll Fund) at the University of Glasgow. I am quite ready to believe that your correspondent wrote in ignorance, but reckless assertion involving the character of others amounts to culpability. The true

* His book for candidates for Holy Orders is a well-known Text-book.

Church, depend upon it, is only built up by the truth. Even exaggerated statements do harm in the end to the very cause they were intended to favour.

A. E., Bp.

"The Bishop of Argyll and the Isles's Diocesan Fund" took origin in the year 1860, at the instance of the Bishop of London and some private friends of the Bishop of Argyll, on his contemplating his resignation of the See from the inadequacy of the means at his disposal. Up to that period the Bishop had been able to discharge the duties of his office from private means. After that time he was unable to do so, from the necessity of effecting Life Insurances, and from other causes.

The income appertaining to the See amounted to about £250 per annum, while some years' experience had shown the Bishop that its duties could not be properly discharged under an expenditure of from £700 to £800 per annum. The scattered nature of the charges made it burdensome in the way of visitation, and no incumbency existed of adequate pecuniary value which could be attached as a method of aid, in the maintenance of the Episcopate. It was the object, therefore, of the friends of the Bishop to enable him to retain his office by furnishing assistance to the Episcopal income.

But not only was the Episcopate of Argyll and the Isles defective under this head, but (as is also the case in all Missionary Dioceses, and in the Episcopal Church in Scotland in general) it possessed no adequate provision for the maintenance or organization of many objects essential to the Christian ministry, and to the welfare of the Church; the initiation, and in many instances the continuance, of which, as is too often the case, had fallen upon the Bishop. To meet this need, various headings in the fund were appended to that for the Episcopal income, such as assistance to the Clergy, to Schools, and for General purposes, as Buildings, Students, Printing, &c. To this was added (at the suggestion of the late Sir John Maxwell) a provision for "Reimbursement," having reference to expenditure by the Bishop in previous years, of which some members of the Fund were cognisant. Under this head it may be sufficient to mention that for a ministry of twenty-four years in the Episcopal Church of Scotland, during all of which time the Bishop had required a Curate, in no case, save in two or three years, had his official income equalled the salary which he paid his Curate.*

This is an outline and origin of the nature of that which is, for brevity, called "The Argyll Fund." For some years it fulfilled the objects of

* This alludes to the Incumbencies held by the Bishop. Since the death of Bishop Low his endowment of £250 has been received.

its institution sufficiently well, the provision for the Episcopate was adequate, but, save for the first year, the aid for other objects was defective,—as under the heads, for example, of "Clergy" and "Educational Aid," the sums subscribed were small; these for the last two years amounted only to about £25 for each of these objects. The Bishop has annually expended, accordingly, on the general objects of the Fund, about one-half of that subscribed for the Episcopal Income. His doing so, however, has lately been objected to by some members of the Fund; and latterly, from the death of subscribers, the absence of publicity, and other causes, the Fund itself has come to be mainly a union of the private friends and relations of the Bishop and his family, in order to his maintenance of the office of the Episcopate.

For this reason, and in consequence of some misconception as to its nature, and also because it may have a tendency to impair the connexion of the Episcopate and the Diocese with the ordinary resources and provisions of the Church, it becomes a question whether the existence of this Fund should be continued. Should it be considered advisable that it should cease, it is trusted that other sources will supply the deficiency which hitherto it has helped to meet; and, if it be abandoned, that it will be felt likewise that its institution was not without advantages to the Church. Its first meeting, under the auspices of the four Archbishops of England and Ireland, had a great part in creating that interest in the Episcopal Church in the North which finally culminated in the Bill for removing the "Disabilities" of her Clergy. From its existence also the See of Argyll has already received one large Benefaction,* and the Fund itself has annually capitalized (from the donations towards the Episcopal income) a sum of £50 per annum towards its endowment, by means of the Church Society, and which no doubt will be continued so long as the Argyll Fund lasts.

It may, however, be concluded to be desirable that the Fund be discontinued, if it be found that its existence affects higher and more permanent interests.

Nevertheless it is believed that in the Diocese of Argyll and the Isles, and in all similar Missionary Dioceses, some such special assistance as that which this Fund provides must exist, to enable the Bishop to discharge more fully, and without risk, his Episcopal Mission, and whereby also he may be able to avail himself of any legitimate means of increasing the efficacy of his office, such as enlisting the services of those personal friends and connexions which otherwise in all likelihood would be lost to the Church.

* That of the late Sir John Maxwell of Polloc.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

Arpafeelie, September, 1865.

SIR,—It cannot but be highly gratifying to every sincere friend and well-wisher of the Scotch Church to find that of late so much of your space has been devoted to the discussion of questions bearing on the past history and present condition of that ancient and interesting portion of the Church—the Gaelic charges. The articles which have from time to time appeared in your columns very painfully disclose to us the ground which has been lost to the Church, both in the north and west, by (what we hope will only be temporary) the estrangement of the great body of the Celts from "Evangelic truth and Apostolic Order." And it is most earnestly to be hoped that the various suggestions which have been thrown out with the view of giving greater efficiency to the Church in the Highland dioceses, will not be allowed to pass without assuming a practical form.

It is very true, as you have already pointed out, that our principal aim must be to procure a sufficient number of Gaelic clergy—men of sufficient learning, piety, faith in the Church's mission, and such love to the souls of Christ's flock as will enable them to go forth fearlessly, and in the spirit of true charity, to proclaim Christ's gospel to a people whose minds are often narrowed by bigotry and intolerance, by prejudice and ignorance—among them to lift up the ancient banner, and make known to them the true and Catholic Faith in which the great majority of their forefathers both lived and died.

But though to provide an increase of the Gaelic ministry must be our principal aim, yet there are other subordinate means, a due attention to which may be of very material service in advancing the object we have in view.

The special one to which I now wish to draw attention is the circulation of the works of some of our soundest and most devotional authors in the Gaelic language. To this I have no doubt it will be said, however desirable it might be to do so, these works do not exist in that language, and what then can be done? It is very true that our Gaelic Literature makes but a meagre and scanty catalogue; but I fear it is equally true that, with the exception of the Bible and Prayer-book, all our Gaelic Church works are out of print, and therefore it is almost impossible for the rising generation to have any practical knowledge of what few works we have in their own language. Let us then begin by *republishing* an edition of some of those in existence, and perhaps this will pave the way for a further advance in that direction; for it would be far better to make the best of the humble means accessible to us

than to spend our time in idle speculation. But to enable those interested in the subject to judge whether we have not sufficient materials wherewith to make a commencement, I will enumerate such works in Gaelic as I know myself, and I have no doubt others of your readers could easily increase the list. These works, then, are—"The Teaching of the Prayer Book," a sermon by the present Primus; a small "Catechism," by the Bishop of Brechin; "An Exposition of the Church Catechism," compiled and translated by the late Archdeacon Mackenzie; "Davy's Conversations on the Liturgy;" "The Layman's Account of his Faith and Practice, as a Member of the Scottish Episcopal Church;" "Peter Waldo's Small Treatise on the Lord's Supper;" a small volume consisting of a "Sermon on the Common Prayer," by Bishop Beveridge, and "Directions for Prayer," by Bishop Ken; a nice little tract, entitled "An Answer to the question, Why are you a Member of the Church?" a series of small tracts, published monthly some years ago by Lendrum, called "The Monthly Visitor," containing some very beautiful allegorical tales, such as "The Shadow of the Cross," &c. These I know myself in Gaelic, and surely it is a sad reflection on the Church for the manner in which provision has hitherto been made for the instruction of her members in this part of the country, that they are now all (with perhaps the exception of the first two) out of print. Now, if there is to be a revival of the Church's work in the Highlands, there must also, if it is to have *permanence* and *stability*, be a revival of *Church Literature;* we must open up to the people, in their own mother tongue, the Church's store-house of devotion, by making them acquainted with at least a few of those pious and devout authors—those bright ornaments of the Church—whose earnestness and pious spirit would at once recommend them to shrewd and intelligent Celts. Again I repeat, if the work of the Church is to be *real, here* it must begin; we must give our people a practical understanding of the Faith, Worship, and Government of the Church, as a Divine Institution, for (as has been well observed by the Bishop of Oxford) "it is when the spiritual state of a people is low, and the foundations of their faith ill laid, that they imbibe so readily those errors presented to them, and that the fabric of their belief falls so easily before their enemy."

Besides, there are at this time special reasons why we should endeavour in this way to make the Church known to those whose grandfathers, and it may be, fathers, were baptized into it. The heat of the Disruption is cooling down; a very great reaction has come over the most bigotted Presbyterians; a silent dissatisfaction with their own system is commencing to work in the minds of the people, and therefore it is the more desirable that we should try to meet the spirit of

inquiry which is abroad among them, and show them what the Church is in Faith and Practice—show them that the Church has a Literature of devotional and other works which can very favourably be contrasted with (because infinitely superior to) what they have in their own body; and, above all, that her Liturgy and doctrinal tenets are Scriptural and Primitive, and such even as commend themselves to rational and thinking beings. But though this would be one of the inevitable results of such a movement, it is not the most direct and important one. What we ought to aim at specially for the present is to retain the few still left us in the communion of the Church—to train them to be faithful and consistent members of our communion—to lead them to see and feel that the Church is a Divine Institution, and so to appreciate duly her Sacraments and other ordinances as God's unchanging and eternal Truth. And, however zealous and active our clergy may be, when their people are scattered over a wide district of country, it is impossible for them to do this efficiently with the few opportunities they often have of meeting their flocks, and instructing them in the principles of our most holy Faith.

At present there is no lack of works in the Gaelic language which are saturated with Calvinism, and which (with sorrow we must confess it) our people read, because they have no others that they can *thoroughly understand*, and that would instruct them in the principles they love, and to which, at holy baptism, they solemnly vowed obedience.

If, in the foregoing sentences, I have been able (imperfectly I fear) to point out what has been, to those engaged in pastoral work in the Highlands, a much felt want, and a widely spread evil which is working against them, and counteracting their efforts, let us now see how a remedy could be provided. In the Church of England we hear of Catholic-minded Laity who have defrayed the cost of the publication of sound and useful works for the dissemination of Church principles; in the Free Kirk, and among the U.P.'s, in our own country, we hear of similar instances of generosity. Are there none, then, among our own Laity who will contribute their mite for the object pointed out? None who love the Church and desire its preservation in this part of the country, so much as to induce them to lend us a helping hand? If there are, let them only come forward and communicate with some person of standing and influence who will interest himself in the cause. Let them communicate, say, with our zealous and active Primus, than whom I am sure, none feel more interested and anxious about the Gaelic portion of the Church; let them place at his disposal what would enable him *at once* to bring out, for extensive circulation in the Church, an edition of any of the works above referred to, or any other work which might be thought more useful or suitable to the mis-

sionary character of the Church. Let them also provide what will, as soon as possible, enable the Church to publish in Gaelic an edition of such works as "The whole duty of man;" "Learn to live;" "Learn to die;" Bishop J. Taylor's "Holy Living and Dying;" Bishop Kip's "Double Witness of the Church;" Chapman's "Sermons on the Doctrine, Worship, and Government of the Church;" Bishop Jolly on "The Eucharist," or "Sunday Services;" works which will present the Church to the people in its most attractive form, breathing at once an air of dignified learning and heartfelt earnestness and piety. By these means they will be very materially strengthening the hands of those engaged in the Church's cause among this hitherto neglected people, and will give a practical form and permanence to the "Gaelic Movement."

It is declared to be one of the objects of the Church Society "to provide books and tracts for the poor," and since the funds of "the Gaelic Episcopal Society," which was instituted in 1830, and which, among other things, aimed at supplying this want, were handed over to the Church Society, I think, there is a fair claim for *some* assistance from that quarter. At present, however, I will content myself with simply drawing attention to the matter, in hopes it may be taken up by abler and better hands. And in the event of any thing being done, I do not see why we should not have an association for the two Highland Dioceses, something like the English "Book Hawking Union," to ensure the successful carrying out of the object proposed. If such an association were properly organised, it would be of the greatest use to the Church, and could be used for circulating good books other than those in Gaelic, and if only once started, tact and energy in its management, might eventually make it almost self-supporting.

I have the honour to be, Sir,
Your obedient Servant,
FARQUHAR SMITH, *Incumbent.*

P.S.—Since I finished the foregoing letter, I had an opportunity of talking over the subject with the Primus, and I am permitted by him to say that he will be happy to receive any communications from parties desirous to promote the object set forth in my letter.—F. S.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

MISSIONS.

SIR,—I was very glad to see, in your number for this month, an article advocating missions. I have long felt that our Church should have its Missionary Committee and Missionary Funds, for this reason,

that until such institutions are in existence among us, we can never fulfil the work which, as a branch of the Catholic Church, we have to do: for that work was not the enjoyment of a number of spiritual luxuries ourselves, but the making Christ known to those who are wholly or partially ignorant of Him.

Missions to the heathen, however, are not for us to undertake until God calls some of us to labour among the heathen. Until God does so, our work is to reclaim those who are entangled in heresy and schism at home.

Not, however, to exclude foreign missions altogether, I propose the formation of a SCOTTISH CHURCH MISSIONARY SOCIETY, the objects of which may be to help forward missions generally: those at home having, however, the precedence in claims, according to the spirit of our Lord's words, "Go rather to the lost sheep of the house of Israel." When such a society is formed on Church principles, I shall be happy to preach annually for it, and devote an offertory to its funds.

I am, Sir,

Your obedient Servant,

A BELIEVER OF 1 PETER II. 9.

September, 1865.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF MORAY, ROSS, AND CAITHNESS.

DIOCESAN SYNOD. — The Annual Synod of the United Diocese of Moray, Ross, and Caithness, was held in St John's Church, Forres, on Wednesday the 30th August.

The Bishop and Clergy assembled in the Church at 11.45. The Litany was said by the Rev. E. H. Owen, Incumbent, and the Service for Holy Communion by the Bishop, the Very Rev. Dean Christie reading the Epistle. An admirable and eloquent sermon was preached by the Rev. S. O. Ash, Incumbent of St. John's, Inverness, from 1 Pet. v. 3,—"Being ensamples to the flock." The preacher pointed out with great force certain points in which it was especially necessary the Clergy should set an example —1st, In their reverence and devout behaviour in the house of God. It is the habit of others to secularise the buildings used for their worship, so that the walls which on Sunday, sound with prayer and praise may, on other days, witness the performance of a concert, the delivery of a lecture, or the merriment of a tea party. This is not the view of the Church which regards her consecrated buildings as the place where God's honour dwelleth, and where especially He is present to those who devoutly seek Him in prayer; and the ministers should especially set an example of the most devout behaviour at all times within them, and study to keep in their minds, and show in their actions, their sense of the holiness of the place, and the solemnity of holy worship. 2nd, In their faith. That they

should be thoroughly in earnest in believing the reality of the great message they are intrusted with, the validity of the commission which intrusts them with it, and both in prayer and in their sermons should speak as believing the words to be the great truths which they really are. 3rd, In their obedience to the laws of the Church; instancing especially the need of observing the days appointed by the Church as seasons of fasting. The laity could hardly be expected to attend to the inculcation of the Church's rules if the priests themselves paid no attention to plain injunctions. The sermon was listened to with breathless attention. At its close, the Bishop proceeded to celebrate the Holy Communion, after which he and the Clergy adjourned to the parsonage for luncheon.

On their return, the Bishop having constituted the Synod, the Clerk called the roll, and the following members were found present:—The Most Rev. the Primus, the Very Rev. the Dean, the Rev. Messrs. F. Smith, W. J. Bussell, J. Ferguson, E. H. Owen, E. D. Livingston, S. O. Ash, W. Roughead, A. Macgillivray, H. B. Moffat, W. West, J. Brodie Innes of Milton-Brodie, and J. F. Macdonald, Synod Clerk.

The minutes of last meeting of Synod were read and approved of, and the statistics of the Diocese laid on the table for the inspection of the Clergy.

The Primus then gave a summary account of the state of the Diocese. He said there was much cause for thankfulness that the Church in this Diocese was in the present calm and hopeful state. It might appear, on an examination of the statistics, that there was a diminution of the number of souls in the Diocese. This, however, was not the case, the deficiency being attributable to the fact of there having been no return made from St. John's, Inverness. For this omission Mr. Ash was not blameable, as he found no documents left by the former Incumbent, from which he could give a return; and, from the short time he had been in Inverness, he was unable at once to make a correct return of the state of the congregation. So far, therefore, from there being a decrease in the number of souls in the Diocese, with the omitted return, there would be found an actual increase. He was glad to report favourable progress in most of the charges; but, as regarded two of them, he had still been unable to procure a resident clergyman for them. He referred to the charges at Fortrose and Wick. With regard to the former, he hoped that very soon the people would have a resident Incumbent. A most valuable educational institution had lately been built there, from funds of a legacy of £5000 left by a lady. The school was to be for the children of the members of the Episcopal Church, in conformity with the express wish of the testatrix; and the Incumbent of Fortrose would not only have the superintendence of the religious instruction of the children, but would also be provided with a residence in the institution. At first there was a difficulty experienced in getting a site for the building, some in the neighbourhood being unfavourable to the undertaking. The trustees, however, succeeded in getting a piece of ground at Avoch suitable for the purpose; and it might be mentioned, as a proof of the change of feeling that prevailed with regard to the scheme, that at the ceremony of laying the foundation stone, the three Presbyterian ministers in the neighbourhood were present, which showed their respect for the undertaking. As regarded

Wick, he expected very soon to have a clergyman there, and he was the more rejoiced at this, as there was in that neighbourhood such a good field for the Church's work. He was glad to report satisfactory progress in the Highland congregations. He expected to be able in a few weeks to ordain a Deacon to minister at Glen-Urquhart, where there had been no resident clergyman for some time. The Primus referred, in passing, to the handsome parsonage and school recently built at Forres, and pointed out the necessity of having a school in connection with every charge. By this means, the true principles of the Church would be readily instilled into the minds of the young. It was also very requisite that the clergyman should show an especial interest in the school, by going there often—every day if possible. Indeed, he should be felt to be a part of the school, if he expected the proper benefit to result from it. He also pointed out the very great importance of public catechising, and expressed his desire that the clergy would fulfil the *rubric*, and catechise the children publicly after the second lesson at Evening Prayer, as he had no doubt that this fulfilment of the Church's rule would be a better means of instructing the people than even having a second sermon. For this, he thought, would be an easy and happy way of teaching the people through their children, instead of creating a feeling among them that they were being taught those things that they ought already to know. He concluded by urging a careful and faithful study of the *Scriptures*. This was not a time for random and careless preaching, and it would be by the faithful teaching of the doctrines of the Church alone that the people would be armed with the weapons of defence with which they could oppose the opinions of those who were now endeavouring to invalidate the authority of Holy Scripture.

The Primus then called upon those who had motions to propose for adoption by the Synod to do so, upon which

Dean Christie rose and said—My Lord, the motion I now lay before the Synod, I have no doubt, will be unanimously adopted. If the members of the Convocation of the Church of England have thought it their duty to express their sympathy with the Metropolitan of South Africa, and their admiration of the noble stand he has made against heretical and false doctrines, surely we, as a Synod of a branch of Christ's Church, which has always endeavoured to maintain "the faith once delivered to the saints," must also deeply sympathise with him. In the motion I now bring before you, I wish to show that at the time of the trial of Bishop Colenso, the Bishop of Capetown was exercising the very authority which the Crown had conferred upon him as Metropolitan, and I bring this prominently forward, because, in consequence of the subsequent decision of the Privy Council, it has been considered that he has arrogated to himself an authority which he was not entitled to in trying and condemning Bishop Colenso. He acted in all good faith as a Metropolitan, though, for certain reasons, the Privy Council has determined otherwise. But, as the chief responsibility rested upon him, as Metropolitan, in this matter, we can only acknowledge that he did his duty as a Bishop of the Church of Christ. The motion I have to submit is as follows:—"This Synod desires to convey to the Lord Bishop of Capetown the expression of its hearty admiration of the courage, firmness,

and devoted love of the Truth, as the Church in Scotland has ever received the same, manifested by him, in the exercise of that authority which had been conferred upon him by the Crown, as Metropolitan of the province of South Africa, in the trial and condemnation of the Right Reverend W. J. Colenso, Bishop of Natal, a Bishop of the province, accused before him, and convicted of heresy. The Synod would respectfully request his Lordship to convey to his right reverend brethren, who were assembled with him on this painful trial, the expression of their cordial thanks for the noble stand which, with their Metropolitan, they have thus made against heretical and false doctrines. This Synod desires, at the same time, to assure their Lordships of its deep sympathy with them in the difficult and trying circumstances in which they have since been placed, and of their earnest prayer for them that they may be supported and guided in their future course by the Spirit of Him Whose Truth they have so faithfully vindicated."

The Rev. Mr. Ferguson, seconded the motion, which was carried unanimously.

The Primus, having expressed his approval of the motion, and mentioned the great difficulties which the Lord Bishop of Capetown had to contend with, requested the laity present to give their opinion on the motion, as they were now allowed to do by the Canon.

C. E. Fraser Tytler, Esq. of Sanquhar, Canonical Lay Representative for St. John's, Forres, expressed his deep sympathy with the Bishop of Capetown, and cordially agreed with the motion which had been carried unanimously by the Synod.

The Primus then proposed that the thanks of the Synod be accorded to Mr. Ash for the admirable sermon which he had delivered to them that day.

The next meeting of Synod having been fixed for the last Wednesday of August, 1866, the Bishop pronounced the apostolic benediction, and dissolved the Synod.

Diocesan Association. — A Meeting of the Diocesan Association was held in the School-room, immediately after the Synod, at which the Rev. F. P. Flemyng, Organising Secretary of the Church Society, and a number of the Laity, were present, along with the Members of Synod. The several claims for grants from the Church Society were considered, and the following gentlemen were elected to appear for the Diocese in the Committee on Claims in Edinburgh—viz., the Dean (*ex officio*), the Rev. E. H. Owen, C. E. Fraser Tytler, Esq. of Sanquhar, and H. W. White, Esq. of Lentran.

Inverness Mission Church.—On the 20th of August the Primus preached a sermon in this church on behalf of the funds of the Church Society.

Glen Urquhart.—The Primus, on the 27th of August, preached a sermon for the same object in the little Highland Church of Glen Urquhart; and on the following Sunday another service was given by the Rev. Donald Cameron, the former Incumbent. On both occasions the Holy Communion was administered.

Inverness, St. John's. — On the 3rd of September, the Primus preached and administered Holy Communion in this Church, and the Rev. Selby Ord Ash, the clergyman of St John's, officiated at the Mission Church.

Fortrose.—On the 17th Sept., the Primus preached a Sermon for the Church Society at Fortrose,

Ross-shire. On the following day his Lordship attended an influential meeting of the congregation of St. Andrews' Church, there, when steps were taken for the immediate appointment of a Clergyman. The new Episcopalian "Mackenzie Foundation School" will be opened at Avoch in the course of the next fortnight. This school is likely to prove a great benefit to the neighbourhood.

DIOCESE OF ARGYLL AND THE ISLES.

DIOCESAN SYNOD.—The annual meeting of this Synod took place at Lochgilphead on Wednesday, 13th September. Holy communion was administered at 8 A.M., the Bishop officiating, assisted by the Dean and the Rev. A. N. Wilson.

At 11 A.M. morning prayer was said by the Dean, the lessons being read by the Revs. Hugh M'Coll and H. H. Richardson, and the litany said by the Rev. H. G. Pirie. The Bishop then delivered his charge, an abstract of which we subjoin:—

After a few preliminary observations on the good providence of God, in bringing him and the clergy together again for so long a period with undiminished numbers, the Bishop having adverted to the general work of the Christian ministry remaining ever much the same, specified some special subjects to which he would call the attention of the Synod at the time—

First, What was it in their power, as an individual branch of the Church, to contribute to the general good of the common Christendom?

Secondly, To the particular country in which they lived?

Thirdly, What topic had they most pressing on them for their own present attention? and,

Fourthly, What general considerations would be of use to strengthen and press them forward in their holy ministry?

1st, In their relations to the Church at large, and in connection with the claims pressed on them at this time by the Church of Rome, the Bishop thought that the best contribution they could offer to the common weal of Christendom was their testimony to the soundness of the position laid down by their own standards—"that holy Scripture containeth all things necessary for salvation"—and that the meaning of Scripture must be found within itself, interpreted by the Holy Spirit in the individual. The position and claim of the Church of Rome, as they all knew, was antagonistic to this. She claimed to be the fountain of revelation and its interpreter; that from her revelation came, and that she only could interpret it; that it was the office of the Church so to do, and that she was so original and integral and extensive a portion of the Church, that it would be impossible to show that anything could be the Church of which she was no portion, and that that, therefore, what she taught was the truth.

To this, their answer was that revelation came not *from* the Church but to the Church; that revelation came not from any corporate body, but to make corporate bodies; that even the deliverance of the first Council of the Corporation of Christendom, had not the authority claimed by the Church of Rome, for that its decrees (as to "things strangled and blood" for example) were no longer considered binding. That Holy Scripture was that which alone contained revelation in the proper sense, and so that which was of obligation, and that it came by holy men specially called and sent for its announcement.

But that, supposing revelation

came from the Church as a corporation, and that the Church of Rome was of this the largest portion, still that this would give no property as to revelation, for the essence of revelation consisted in knowledge. Revelation was revealed that it might be known; and that if so, as it was in the nature of knowledge that it could not be made property, or restricted, so it was in this case: that knowledge once made known, could not be gathered in again by the body communicating it. And further, that as to the meaning of that made known, it could not be in the power of one man more than another to know this meaning, unless that made known had not sufficient meaning: which they dare not say of revelation. That the meaning of Scripture could be made out from itself assuredly, and required no authority to corroborate it, as it was impossible to allow any to destroy that meaning. But, finally, that if there existed no authority to give an interpretation equal to that which gave the revelation itself (which assuredly there was not), then there was not any authority of sufficient importance to be of any authority as of obligation or of right.

Moreover, that the authority claimed on this head was not only impossible in the nature of things, but contrary to the historical facts of the case, for that Rome only shared in the knowledge of revelation with others in the beginning, and, if only with others, then her possession, having no exclusiveness, had no position beyond that of others as of necessity or of right.

That the Church of England and their own Church rested their claims on possession along with others, and that this possession of revelation, with that of the Holy Sacraments and ministry which she had, enabled her to stand, and not only to stand, but to stand with the claims of Rome, which, so far as exclusive, were unfounded, and, so far as peculiar, were without force; and, moreover, were it asserted that the sufficiency of Holy Scripture inferred the necessity of private judgment, it must be admitted by every one that some judgment is needful. For, if no private judgment is admitted, no judgment can be formed of anything; and as of other things so of the claims of Rome herself; but if admitted it is impossible to draw the line where such judgment begins and ends. The argument against private judgment is, in truth, an argument without meaning.

Finally, that if such power be said to lead inevitably to division and separations in the Church, yet some power of the sort is ever a condition of life; of spiritual life at any rate, yea the power of falling into error; but that in this case, as a matter of fact, it is true that the error of the individual is sooner or later corrected by the weight and gravity of the mass in general, and a bulk of truth is retained beyond that possessed by any other method. A standard and test of truth remains which no communion, save in this way, can possess or face.

Secondly, "What is the contribution which this Church can best offer to the particular country in which we live?"

The Bishop thought that their best contribution would be some addition to the breadth of the confessions around them, on the extent of the paternal character of God, on the regulations and corporation of the external Church, and on the necessity of the possession of a real as well as of a conventional or formal rightousness; that, under the head of the external corporation of

the Church, they might contribute from their wealth of liturgical worship, possessed by them as portion of the Catholic Church from the beginning, from the prayers which the saints had used when nearer to the time and person of Christ on earth, and when, as the Church was younger, her worship was closer and more childlike—and, in the accessories of praise, from that musical fulness which their Church possessed both in the instrumental and vocal harmony of the sanctuary. And finally, on this head of Church organisation, that their ministry might be of use in the private offices for the sick, the needy, and the penitent—the country (Scotland) although rich in preachers of the gospel, being poor in the ministry of the Word and Sacraments from house to house and in private visitation. That in this way, if they had a small congregation in the sanctuary, they might have a large flock, scattered indeed and unseen, but still real and well known to Him who is the great Shepherd, and to whom, if not to men, they and this flock would be sufficiently known.

Thirdly, as to that topic which now pressed most for their own consideration. He (the Bishop) feared that was a wearisome and threadbare subject. It was that of finance—not so much, however, considered as want of means as in the method of organising its obtainment. It was a subject pressing on all non-established Churches, and one likely every day to become more pressing, as one after another the Churches became dis-established. His own impression was, after a long experience in a voluntarily supported Church, that the only permanently sufficient and unobjectionable method was the primitive one adopted by the Apostles in similar circumstances, of having an ordained body of office-bearers appointed for the purpose (as set forth in Acts vi. 1 to 8 verses).

That the employment of the clergy (properly so called) was so unseemly and injurious, that rather than this as a method, he (the Bishop) would prefer to see the other Apostolic custom revived of their depending for their maintenance on the work of their own hands. That the method of lay management was so difficult to separate from an interference, and inquisition inseparable from its success, and so onerous in the way of schedules, reports, returns, and such like, that he feared sooner or later both parties would tire of it, and that it would eventually break down. That the only sufficient and permanent organisation he (the Bishop) thought which would bear them on continuously or successfully was the revival of a separate order, whose duty should be to attend to this one thing. That if it was felt such would be an additional expense to the Church, he did not think but that they might find those who could couple this work with their secular duties, and do such service (for the Church) gratuitously; that such an order, although quasi-sacred, did not, as the other ministry, infer separation from secular calling. That there were among them men eminently qualified for the work—"natural-born deacons," as it were—who only wanted due authority to do that which now they did not do with sufficient acceptance because not sufficiently called or sent; but that such call or mission he thought would make themselves more acceptable and their labours more successful than when, as now, the work was left to the importunities of a churchwarden, or the piety of a girl.

That if it met with the concurrence and co-operation of his Episcopal brethren, he was ready to set apart suitable persons for this office.

That the present organisations, especially, that of the Church Society, under its venerable secretary (who is, indeed, the great Archdeacon of the Church) was all that such a thing could be, but that he (the Bishop) conceived that in other hands it might not work so well; at any rate, he (the Bishop) would like to see its organisation coupled with that of the diaconate, and thus the labours and feelings of the clergy in secular things might be both obviated and saved.

One great fact (the Bishop said) must be borne in mind as to our communion in Scotland. That organisation will not produce life; that we have as yet to produce Church life in most places; that it will not do so for those who are sent to do this to turn round upon those to whom they are sent to communicate it, and expect that they will assist in its communication Provide a good article (in the language of commerce), and there will be a good demand; but, until it is known and felt that the article is good, much demand cannot be expected. At present we must not press for the results of labour before the labour has done its work. We have names, and great names, which signify much; but too often we have but the name, and not that which it signifies. Numbers we have not, save in a few localities. Let us make soldiers, and uniforms will follow. No provision of uniforms will produce soldiers. At present our great material help must come from those wealthy and able persons who know and value the objects of the labour, and are willing to maintain it. It must be in our Church as in other like missionary Churches, the maintenance of the labourer must not be looked for from the field ere it is cultivated, and we must not expect too much at any time; at present we have a fair reverence and a fair hearing, it rests with ourselves to make that hearing and reverence greater. It is very different in our times from the Apostolic times, at any rate, when the congregations were not only lukewarm or troublesome, but when they stoned or put to death their pastors. We must not despond too much. We complain too much. *Sursum corda* ought ever to be the motto of the Christian ministry. Religion is always in demand, and we have able assistants. Death, disease, natural affection, uncertainty as to wealth, all these drive a man to seek the aid of religion; it is our own fault if we have not patients. Man is everywhere and always stretching forth to discover a ground of certainty, and of hope for that which lies beyond. He asks for help, and we are set to afford it. He knows that he is more than that which he sees; that mind is more than matter, that his body was formed for his mind, and not his mind for his body—and as for him so for others; and as in this world so in other worlds; that all the worlds which he sees roll over his head at night are but the resting places for feet like unto his own; that the bodies there may differ in degree, but not in kind from his own. And that as it is with matter, so it must be with mind also; that all mind must be but one in kind, with righteousness, beauty, truth, as the base of all. The many mansions of the Father's house (said the Bishop) are full of brethren, with Christ the maker and model of all. There is but one road of righteousness everywhere,

and it is the goal and meeting-place of all souls. There is but one communion and fellowship, one Captain of Salvation, the Lord who reigns by righteousness everywhere There is one law of retribution—one of affinity—one for the end of souls; to rise or fall with that to which they assimilate themselves—everything reaping as it sows, everything going to its own place—the judgment day being but the prolongation of the route which we have chosen here.

So far as the stars are from the earth, doth one star differ from another star in glory, and far as the farthest stars from us, so differ our souls from Thee, O Lord. A difference which (said the Bishop) we ought to pray to be lessened, until we are partakers of the Divine nature; and God is all in all. To err is human, its possibility the condition, perhaps, of individuality. Let us pray that we may retain our individuality without falling into sins; that we may ever be as sons who are ever with the Father. That such should be was the hope laid up for us in God; for our hope was founded, not on anything within ourselves, but on that which is in God; and our hope is, that as He is, so He will (in their measure) bring His intelligent offspring to be—a righteous Lord, loving righteousness; and an Almighty Lord, bringing what He loves to pass.

Our hope was based upon the grace of God—a grace which already had given us birth, and would give redemption. You had already given it in Jesus Christ. It was given in Christ, that fair flower which, when as we sowed we reaped, sprung up by our wayside, no product of our seed, but the gift of God, giving us the possibility and the earnest of an higher life. Looking at God as thus manifested, we could be (said the Bishop) in no further fear save as to sin. We should lift up our hearts, believing in Him and His grace as sufficient for us. We were no more alone. We needed no companion. There was ever God and us. Yea, those things which seemed against us were often most in our favour (when sin was not concerned), as we see was the case when Joseph and Ben'amin were taken away from Jacob. Nay, even God's great grace turned our sins to benefits, so mighty is His love.

Let us (concluded the Bishop) ever trust in God, and lift up our hearts: we should, it is written, "see greater things than these." Let us not waste our time by discussions and frettings as to the difficulties in the way, but rise and ever rise to higher and higher things, saying, "Sleepers awake, God cometh to judgment;" "Sleepers, awake, your redemption draweth nigh." Let us remember that all were standard-bearers, and should therefore be men of good courage; that we had been chosen as "faithful men," and therefore should be full of faith; men of trust, men to trust, always abounding in the work of the Lord—work that is of faith, of mercy, and of joy. My last words to you (said the Bishop) I desire to be *sursum corda*. Lift up your hearts. Amen.

A little before 2 P.M. the Bishop declared the Synod to be duly constituted, when the following answered to their names—The Right Rev. the Bishop; the Very Rev. S. Hood, Rothesay, Dean of the Diocese; the Rev. R. J. M'George, Oban, Synod Clerk; D. Mackenzie, Ballachulish; W. Wood, Campbeltown; J. G. Gazenove and J. P. Keigwin, Isle of Cumbrae; H. G. Pirie, Dunoon; W. Simpson, Fort-William; R. J. Mapleton, Kil-

martin; D. Rankin, Duror; D. M'Coll, Kinloch-Moidart. Of the non-instituted clergy there were present—Revs. H. H. Ritchardson, Domestic Chaplain to the Countess-Dowager of Glasgow, and A. N. Wilson, of Lochgilphead. Absent with leave, the Rev. H. H. Hutchinson, Stornoway. Of the laity there were present the Hon. G. F. Boyle, Sir Donald Campbell, of Dunstaffnage, Bart.; W. Robertson, Esq., of Kinloch-Moidart; J. Malcolm, Esq., of Poltalloch; W. Martin, Esq., Kilmartin; Captain Murray, R.N., &c., &c.

The minutes of the last Synod were read and approved of.

The Synod Clerk then produced the ecclesiastical return.

The Bishop then asked for the opinion of the Synod on one of the subjects discussed in his charge—viz., the proposal of the revival of the Primitive Diaconate for the management of the secular affairs of the Church.

Some discussion ensued upon this, but without any definite result being arrived at.

The Bishop having consulted those present as to the period and and place for holding the annual meeting of the Synod, it was resolved *nem. con.* that *(D.V.)* it shall be held annually at Lochgilphead, on the third Wednesday of September in each year.

The Bishop then laid before the meeting a form of prayers and thanksgiving for occasional use, and requested that at the next meeting of Synod an opinion should be expressed on the question whether the form should receive diocesan sanction.

The Bishop then dissolved the Synod with apostolical benediction.

On the day following (Thursday) was held the annual meeting of the Diocesan Branch of the Episcopal Church Society. Nearly all who attended the day before were present; and in addition, A. Campbell, Esq., of Auchindarroch, Capt. Murray, R.N., Ronald Macgregor, Esq., diocesan secretary and treasurer, and Archibald M'Ewan, Esq, auditor for the dioccse.

After the transaction of the routine business, a vote of thanks (moved by A. Campbell of Auchindarroch, and seconded by the Hon. G. F. Boyle) was unanimously awarded to the Very Rev. the Dean, and J. Malcolm, Esq., of Poltalloch, for liberal contributions lately made to diocesan schemes for endowment. A vote of thanks, on the motion of Mr. Boyle, was also given to Mr. R Macgregor, for his official and gratuitous services.

At the morning service on the Thursday, an interesting discourse was delivered by the Rev. D. Mackenzie of Ballachulish. The musical part of the services was conducted by Mr. Vidgen, the accomplished organist of the College, Isle of Cumbrae.

Throughout the Synod the greater part of the clergy were lodged, and they and the Church laity of the neighbourhood entertained by the Bishop and Lady Alice Ewing, at Bishopston.

The Bishop has commenced a series of confirmations since his return from Italy, which will continue throughout the autumn. Confirmations have been held at Dunoon, Rothesay, and Ballachulish. At the latter place upwards of fifty were confirmed, and about 800 persons were reported to have been present.

On Sunday the 10th the Lord Bishop of London, confirmed at Fort-William for the Bishop of Argyll.

On the 21st the new institution at Ballachulish is to be opened

(D.V.) by the Bishop, assisted, it is expected, by the Bishop of London. From thence the Bishop of Argyll returns to confirm at Lochgilphead, Cumbrae, and Campbelltown.

Archibald M'Ewan, Esq., notary public and banker at Lochgilphead, has been appointed auditor for the Diocese.

DIOCESE OF BRECHIN.

MUCHALLS. — The opening of the chancel which has been added to St. Ternan's Church, took place on Thursday the 7th inst. There was an early celebration of the Eucharist at a quarter before eight A.M., by the Rev. W. H. B. Proby, M.A., incumbent. At eleven o'clock, Morning Prayer was said by the Rev. W. Humphrey, missionary priest at Cove, including, for the psalms, Pss. lxxxiv., cxxii., and cxxxii. The *Venite*, *Te Deum*, and *Jubilate*, were chanted to Gregorian tones. The proper lessons (Zech. viii. 9 to end, and 2 Cor. vi. 14 to vii. 1 inclusive), were read by the Rev. W. Hatt, curate of St. Ternan's. The hymn for the anthem was No. 242 of *Hymns Ancient and Modern*—"O Word of God above." The following prayer (sanctioned, like the rest of the service, by the Bishop of the Diocese) was offered instead of the collect of the day:—

"O Almighty and everlasting God, Who in every place of Thy dominion art wholly present and wholly working, and yet dost hallow the places dedicated unto Thee; we give Thee hearty thanks for the success which Thou hast vouchsafed to the builders of this house, and that Thou hast brought us together here this day to magnify Thy Name. And we humbly beseech Thee that this house of prayer, being raised up a temple to Thy honour, may remain for ever inviolate. And as Thou art the Founder of this house, be Thou also its Protector. Here let no malice of Thine enemy prevail; let no perverse desire, no contentious thought, divide those whom One Fold contains, and One Shepherd rules; but, through the powerful aid of Thy blessed Spirit, be Thou always worshipped in this place in faith and charity, in purity and true devotion. And grant that all who shall here seek Thee may ever find the light of Thy countenance, and be filled with the abundance of Thy heavenly grace: through Jesus Christ our Lord; to Whom with Thee and the Holy Ghost be all honour and glory, world without end.—Amen."

At the conclusion of Morning Prayer a sermon was preached by the Rev. W. H. B. Proby, from Is. lvi. 7—"Thine house shall be called an house of prayer for all people."

ANNIVERSARY SERVICES— ST. JOHN BAPTIST, DRUMLITHE.—On Tuesday the 29th August, being the feast of the Decollation of St. John Baptist, the anniversary of the consecration of this beautiful Church was held. The day was remarkably fine, and a large body of clergy and laity assembled to "keep the feast." Among the clergy were present the Right Rev. the Bishop, the Very Rev. the Dean, the Rev. J. Nicolson, Synod Clerk and Chaplain to the Bishop, the Revs. J. Stevenson, J. A. Sellar, H J. W. Hunter, W. Humphrey, W. Hatt, R. Horwood of the Diocese of Brechin; the Revs. W. Webster, A. Harper, D. Blanchard, and T. Dove Dove of the Diocese of Aberdeen. The clergy and choir having vested in the "Home," proceeded to the Church chanting the 24th psalm; the cross, banners, and pastoral staff being carried in their proper places in the procession. A shortened form of the morning ser-

vice was sung by the Rev. J. W. Hunter, the lessons were read by the Revs. A. Harper, and D. Blanchard. The Rev. A. Webster preached an excellent sermon from Haggai i. 7. The Bishop administered the rite of Confirmation to five candidates—all converts—after which he proceeded to the altar, and celebrated the Holy Communion chorally, assisted by the Very Rev. the Dean, and the Rev. J. Nicolson. There was a large number of communicants, and the celebration being over, the choir and clergy reformed into processional order as before, and leaving the Church, made a circuit of the burying ground singing the 49th and 115th psalms, with the congregation following. Having reached the west door, and being all drawn up in order, the Bishop proceeded to consecrate the ground as a resting place in all time coming for the Christian dead. The official documents were read by the Bishop's Chaplain, and after prayer and benediction the interesting services of the morning were concluded by a hearty chanting of the "*Nunc Dimittis.*"

The clergy, choir, and laity were all most hospitably entertained at the Parsonage by the Dean. Evensong was celebrated at four o'clock, chorally, and soon after all—clergy and laity—returned to their homes much refreshed by the thoroughly hearty services of the day and occasion.

DIOCESE OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

DIOCESAN SYNOD.—The annual Synod of the United Dioceses of St. Andrews, Dunkeld, and Dunblane was held on 13th ult., in St. John's Church, Perth. After divine service, consisting of the Litany and Holy Communion, the Right Rev. Charles Wordsworth, Bishop of the Diocese, proceeded to deliver a learned and most interesting Charge, which we regret that we are unable to insert in this number, on account of the large space occupied by Ecclesiastical intelligence. At the close of the Bishop's Charge, the Synod adjourned for half an hour.

The Synod re-assembled at two o'clock. The minutes of last meeting were read by Mr. Blatch, Synod Clerk, after which the Bishop read a summary of the incidents which had occurred within the dioceses during the past twelve months. He reported that with regard to missionary prospects in the dioceses, it was interesting to learn that regular services had been carried on at Doune through the exertions of the incumbent at Dunblane, and promised to be permanent. Services had also been attempted at Comrie, which he trusted would lead to the opening of a mission there next year. Confirmations had been held at eleven different places within the dioceses. One other event remained to be recorded: he referred to the admission of Lord Rollo to the office of lay reader, with the view of rendering such occasional assistance as it is now made competent for a layman to render in breaking ground for the opening of new missions, and in other ways where it may not be possible to obtain the service of an ordained minister. The character of Lord Rollo, both public and private, was so well known that he (the Bishop) need not speak of it, but he felt called upon to say that the idea his Lordship had in view when he proposed, entirely of his own accord, not hastily or suddenly, but after much and repeated deliberation, to undertake the office to which he had been admitted, was one worthy of a Christian nobleman. He (Lord Rollo) considered

that it might tend to strengthen the Church's hands if laymen, not only of the lower and middle, but also of the higher ranks, were seen to be willing and prepared to do all they may be permitted to do towards recommending and spreading the glad message of salvation, not in any visionary, or lawless, or self-willed spirit, but humbly and dutifully, according to the methods which the Church prescribes.

The Clerk read a memorial from the congregation at Crieff, craving that they should be raised to the status of an incumbency. It was agreed, after considerable discussion, to grant the prayer of the petition.

The Rev. Mr. Johnston, Kirkcaldy, moved—"That a supernumerary clergyman (perhaps in deacon's orders) be appointed for the united diocese, with the view of supplying the place of any incumbent who may be unable to perform his duties from sickness or any other unforeseen circumstances—such clergyman to reside in Perth, and to be attached to one of the churches in that city."

A committee was appointed to consider the best means to be adopted for the attainment of the object contemplated by the motion, and to make arrangements for the appointment of a clergyman, subject to the approval of the Bishop—such arrangement to remain in force till next meeting of Synod.

The Very Rev. Dean Torry moved—"That a respectful memorial be presented from this Synod to the College of Bishops, requesting them to consider whether the time be not come when the incumbency of Alloa, now attached to the diocese of Edinburgh, should be restored to the diocese of St. Andrews, to which it originally belonged; more especially as a new mission has lately been opened at Dollar by the incumbent of Alloa, and the question is thereby raised to which of the two dioceses—Edinburgh or St. Andrews—Dollar ought properly to belong." The motion was agreed to; and the Dean and the Clerk were instructed to draw up a memorial to the College of Bishops on the subject.

The Synod then adjourned.

After the Synod, a meeting of the Diocesan Church Society was held in the City Hall. Mr. Grant of Kilgraston presided; and there was a large attendance.

Pitlochry and Blair.—In June last the Rev. J. Gammack, M.A., removed from Tillymorgan, in the Diocese of Aberdeen, to this charge. So soon as arrangements could be made after his settlement, the old church at Kilmavunaig, Blair Athole, was opened for service in the afternoon, and occasionally in the forenoon for communion. The attendance has in every way been very satisfactory, as so many visitors came to the neighbourhood for the summer months. During the winter the service will, if possible, be continued at least once a fortnight.

To all churchmen this, which has given way to her offspring at Pitlochry, and has now descended to the status of a mission, is a place of very considerable interest. Standing upon a sunny slope above the Bridge of Tilt, it was the parish Church of Kilmavunaig (now incorporated with Blair Athole), and is still surrounded by its churchyard and glebe. It bears the date of its erection in 1597, and also of its restoration in 1794, when, after having been destroyed, probably about the time when the neighbouring field of Killiecrankie obtained its fame, and its vault in the old church of Blair its hero, the Episcopalians

in the district repaired it by subscription for their own use. At that time the congregation was pretty numerous, but from a decrease in the population, and the want of regular service (the church being closed for some years past), it has become so scattered and lost that only two have returned and joined the service who, themselves or their forefathers, have seen the church in its strength. Once it was the centre of a small hamlet, with a considerable population, but now it stands on the hillside alone, surrounded by a few trees and the grassy mounds of many whose names and history are known only to God.

The appearance and internal arrangements are not, as may be imagined, according to the strictest rules of modern ecclesiastical architecture, nor is it at all in such repair as could be wished; but for the latter a repair-fund has been opened by the clergyman at Pitlochry, who will be happy to receive contributions for that object from any who have a desire that such old churches should be kept up, especially such as this, which seems unique in being an old parish church used by us, while its entire seclusion from the noisy world, and its aged unpretending appearance, with the many hallowed associations connected with it, give a saddening, mellowing tone to the devotional spirit, and in a very great degree atones for what else we might consider unseemly and bare.

Kirriemuir.—On Sunday the 10th September, the Right Rev. the Bishop of St. Andrews preached in St. Mary's Church here, and after the sermon confirmed twelve persons, most of whom were adult members of the congregation. The choir sang several pieces of music with considerable precision; and Mr. Mills presided at the organ with his usual efficiency. The Bishop preached again in the afternoon, delivering a valuable and interesting sermon on the Transfiguration of our Lord.

Diocese of Aberdeen and Orkney.

Diocesan Synod.—The annual meeting of the Diocesan Synod of Aberdeen and Orkney took place in St. Andrew's Church on Friday, 15th September—the Right Rev. the Bishop of Aberdeen presiding.

After morning prayers, and the dispensing of the Holy Communion—the Bishop and Dean Wilson officiating—the Bishop constituted the Synod in the usual way.

The minutes of last meeting were read and approved of.

The Clerk (Rev. Mr. Ranken, Deer) then intimated that he had conveyed the thanks of the Synod, as instructed at last meeting, to the Duke of Buccleuch and others in reference to the part they had taken in securing the passing of the Disabilities Bill; and had received letters acknowledging the receipt of the same from the Duke of Buccleuch, Sir William Heathcote, and Mr. Hugh Hope, the Parliamentary agent.

A letter was read from the Clerk of the College of Bishops, transmitting an extract from the Episcopal Register, relative to the annexation of Orkney to the Aberdeen Diocese. The Episcopal Synod, having had before them an extract from the minutes of the Aberdeen Diocesan Synod requesting them to annex Orkney to the Aberdeen Diocese, granted the request accordingly.

The Bishop then made a statement of his Episcopal acts since

last Synod. After referring to the union of Orkney to the Diocese, the Bishop stated that there had been only one ordination—that of Mr Ranken to the order of Deacon. He had been licensed to the curacy of St Mary's, Auchindoir, and at the proper time he would be advanced to the order of Priest, and instituted in the cure of Auchindoir. The Bishop had held confirmations at various parts of the Diocese—in St. Andrew's, St. John's, Strichen, Lonmay, Peterhead, Banff, and Cuminestone; and there might yet be other places to which he would be glad to go during the present season. The Bishop then referred to the various Missions under his care. Kincardine O'Neil was at present being served by a supernumerary, Mr. Low, and was going on satisfactorily. The mission at Whiterashes the Bishop had not visited; but he believed it continued to be kept up with success. At Ballater, there had been regular services during the season. They were here at a loss for a proper place for the congregation to assemble in; and the Bishop had applied to Mrs Farquharson for the use of the schoolroom there; but it was declined on the ground that it was built for a school, and should not be used for any other purpose.

The Clerk here read a letter from Mr. J. Ligertwood, stating his anxiety that something should be done towards building a church at Ballater. During the last three months the congregation had numbered from thirty to sixty; and Colonel Farquharson had offered to give a free site for a church.

The Bishop said he was very glad to hear that Colonel Farquharson had offered a free site for a church. The Auchindoir vacancy had been temporarily supplied by Mr. Ranken. A supply of service had been given to the Church at Pitfour. Service had also been supplied in the school at Troup, near Banff, where the attendance had ranged from fifty to sixty. Banchory was at present vacant by Mr. Sutherland having been appointed incumbent at Tillymorgan in room of the previous incumbent there, who had been removed to Pitlochry. The Bishop stated that since last meeting of Synod Mr Demaus had left Aberdeen. At St. Andrew's they were building schools immediately behind the church at a cost of about £2000. At Banff, very good schools had been erected at a cost of £450, besides that £120 had been laid out on the improvement of the church. At Lerwick Mr. Walker was engaged in a movement for erecting a parsonage. With reference to some discussion which took place at last Synod as to the introduction of the English Communion Office at Portsoy, the Bishop said he had received a letter signed by certain persons professing to be members of the Portsoy congregation, but not holding any official position as managers, &c. He delayed doing anything until he should make inquiry personally; and on doing so he found that the thing had been done peaceably, every person seeming to be satisfied. Dissatisfaction, however, had arisen; he had not been able to inquire into its extent, but from a paper given him by the managers, he was happy to say that the dissatisfaction was not of such importance as that he felt called upon to take any action in the matter. From the statistical statements submitted to him he found that the dissentients from the present arrangement amounted to 11 persons; while those who are content amount to 52.

The Dean—After remarking that

his attention had been first drawn to the subject by letters received by one of his brethren, said he had introduced the question last year with the view of ascertaining whether the Portsoy congregation had actually been appealed to on the subject.

The Bishop—Well, here you have the statistics—the names and numbers.

The Dean — The question is whether the Canon was acted upon in the introduction of the English office.

The Bishop—I think it was.

The Dean—I wish you clearly to understand the ground on which I put the question. I think we have a right to see that the Scotch Office gets the justice—the small measure of justice I would say—provided for in the Canon.

Mr. Martindale said he had now laboured for thirteen months at Portsoy; the change took place before he went there, and he had never heard a word of discord about it.

Dr. Rorison said if there had been an irregularity it had been merely technical; and could not now be remedied.

The Clerk—A number of letters have been put into my hands from members of the Portsoy congregation.

The Bishop—I should wish to know what right they had to write to the Synod without coming to me. I repeat that I have investigated the case as Bishop; and I have heard the opinion of the managers, and am quite satisfied things should remain as they are.

Mr. Christie—Allow me, my Lord——

The Bishop—I will not allow discussion of this matter.

Mr. Christie—I merely wish to state what was mentioned to me.

The Bishop—Well I do not want to hear anything more. I have investigated the case, and I do not wish to hear what has been mentioned.

Mr. Christie—It was said that 26 communicants objected.

Dr. Rorison—There is no motion before the Synod; and this is out of order.

The Bishop then went on to say that the financial movement was now commending itself to their several congregations; and for the first time the various classes in the communion—rich and poor—were combining for the common good. Much remained yet to be done; but the effort had begun; and the secretaries and lay delegates engaged in it, he was sure, with God's blessing, in a good cause, would produce results which, some years ago, the most sanguine could scarcely have contemplated. The Bishop then continued—You are aware of the unfortunate circumstances connected with the congregation of St. Mary's, Aberdeen; but I am not without hope that the difficulties in the way of licensing the new edifice in Carden Place, will soon be removed. At present there is a negotiation going on with the proprietors of that building, and if they agree to altering the present constitution, and to the terms which the Bishop has proposed for the purpose of guarding the Scottish Episcopal Church from certain unauthorised innovations in ritual and ornament, I shall be ready to give the Episcopal license to the building. Two persons have been appointed as Arbiters, one by persons representing themselves as Churchwardens of St. Mary's—but whom I cannot recognise as such—the other by the Bishop. It is an experimental arrangement; if these Arbiters disagree there is to be a reference to the Primus; but I hope matters

may be settled without the necessity of that. Meantime the building has been shut up since about April. These Arbiters will report by next meeting of the Episcopal Synod on the 5th or 6th of next month. They have already had one meeting, or more—perhaps, Mr. Irvine, who is one of the Arbiters, and who is present, will say.

Mr. Irvine—We have had more than one, my Lord.

The Bishop—And things are giving promise of, or, at least, not without hope of an arrangement?

Mr. Irvine—Certainly not without hope that matters may be brought to a satisfactory conclusion.

The Bishop proceeded—You will remember that two years ago there was a discussion in this Synod upon a motion sanctioned by me, about inviting the congregations of St. Paul's and St. James', Aberdeen, to unite themselves with the Scottish Episcopal Church, and the result of the discussion, was a suggestion that the Bishop should take what steps he might consider best for bringing about this union, so much to be desired. As this is a matter in which I feel deeply interested, I proceeded to make overtures to these congregations; and I rejoice to say that my overtures were met with much courtesy and fairness. Committees were appointed to consider the proposal, and to confer with me; and the issue was, that the union was unanimously recommended to the congregations, and sanctioned by the two respected clergymen of St. Paul's and St. James'. But according to the constitution of St. Paul's, all proposed alterations in the rules must wait six months after being proposed, before they can formally come before the congregation for approval. That period is now running on, and I hope nothing will interfere to mar so Christian and so good a work, as bringing together in one communion and fellowship those who ought not to be estranged from each other. At all events, I had found so loving a spirit in the clergymen of St. Paul's and St. James's, and had received so much courtesy and willingness to recognise my office from the several members of those congregations, with whom I had been brought into contact, that on a recent visit of an Episcopal Brother, the Bishop of Rupert's Land, I was glad to have an opportunity of reciprocating kindness and confidence in the present state of our negotiations, and I requested the Bishop to preach in St. Paul's and St. James', that the space which separated us might, as it were, be temporarily bridged over, and our people might meet each other in some work of Christian love. The Bishop of Rupert's Land acceded to my request; and next day I had the happiness to preside at a missionary meeting, where all differences were forgotten; and Scottish and English Episcopalians met together as brethren, and gave indications of a union which I fervently pray may shortly be more closely and solemnly cemented. The mention of the Bishop of Rupert's Land recalls to me a fact of which I almost omitted to inform you, which shows the intimate relation of our Churches with the Church of England, and the advantage of the passing of our "Disabilities Bill" through Parliament. I was present at the Consecration of Dr. Machray in the Chapel of Lambeth Palace, and enjoyed the privilege, as a Bishop, of assisting in the sacred services on the occasion. These, I think, are all the points on which it may be necessary to give you information. Upon the whole, we have reason to be thankful that our

Church in this Diocese not only maintains her ground, but manifests a steady and healthy increase. Let all confidence be in the Lord and in the power of His might. Let us seek to be impressed in our own hearts with the love of Jesus, and of the souls of men, whom He hath redeemed with His precious blood. Let us be instant in delivering His message of salvation, in rightly and duly administering his sacraments of grace, in binding up the broken-hearted, in comforting those who mourn, in seeking to save the lost, in confirming the weak and timid, and encouraging the earnest and diligent. This, brethren, is our ministerial work. And though we be insufficient of ourselves, in strictly and faithfully performing it, we may rely on obtaining the blessing of God, who alone can give the increase, and make us effectual instruments in promoting His glory, and advancing the highest interests of our fellow-creatures.

The Clerk read the usual statistical table of the diocese, from which the following results appeared:—Number of souls in the diocese, 8947; communicants, 4651; baptisms, 309; marriages, 61; burials, 161; confirmations, 185. Schools—children on the roll—boys, 826; girls, 994; infants, 66. Average attendance—boys, 705; girls, 843; infants, 49. Sunday schools—boys, 381; girls, 429. On the whole, there is a considerable increase.

Rev. Mr. Ranken, Deer, then said—My Lord Bishop, in submitting the motion to the Synod, of which I have given notice, I wish to say that is with considerable diffidence that I have done so, because I am sure there are other members of Synod who would have brought it before us with far greater ability than I can pretend to. My apology must be, the disappointment and regret which I felt that the last Synod of the Diocese was allowed to pass away, without some expression of its feelings on this matter; and my fear that the same silence might possibly mark the present Synod. No doubt, the position of the Bishop of Cape Town is changed since we last met in Synod—in some respects, it may be thought, not for the better, but for the worse; and so the postponement may turn out to be of some advantage. The Bishop's difficulties, as metropolitan, have thickened, as far as the removal of the support, on which he had hitherto calculated, of the arm of the civil power, is concerned. But I presume the Synod will agree with me in thinking that that very circumstance intensifies and enforces the obligation of all Churchmen, to whom the sacred deposit for which Bishop Gray and the faithful in South Africa are contending, is dear, to accord to him and them that sympathy and support which they are entitled to expect from us, on the Divine principle that "If one member suffer, all the members should suffer with it." I trust, moreover, that this Synod will, with equal readiness and cordiality, pass the motion which I shall have the honour of submitting to it, inasmuch as *now* the metropolitan of South Africa, his suffragans, and their clergy and laity, have been, by the highest civil court of the kingdom, declared to be in precisely the same condition as our own unestablished, unendowed, and merely tolerated Church in Scotland—neither in a better position nor in a worse. I say, I trust the Synod will agree with me in thinking, that the year which has elapsed since our last meeting has witnessed events in connection with this sub-

ject, which more than ever calls for some expression of our sympathy. I am sure the Synod will not expect me to enter into what is called the Colenso controversy. This is not the place for doing so, even were I capable of doing it effectively. It is of course right that false arguments should be met with true arguments; and that has been amply done by the pens of learned Divines, to the more confirmation of the impugned faith. But it is equally right and necessary—nay I presume to think it is more necessary—that falsehood and error, in matters connected with the very foundations of the Faith, the inspired Word of God, should be met *with a pronouncement from the living voice of the Church;* from Church Councils synodically assembled; from Convocation, as has been done in the Church of England; and from Diocesan Synods, such as this—each under its Bishop being a *portio gregis*, entitled to bear its testimony; and ultimately, if deemed expedient, from the aggregates of the Dioceses, the collective voice of the Church, declaring with authority—"*this* or *that* is, or is *not*, according to the Catholic Faith." For what purpose is the Church of Christ set up in this world? I answer, in the words of the Church's Divine Head, *to bear witness to the truth.* We all know that He summed up His own Divine Mission in these words,—"For this cause came I into the world to bear witness to the Truth;" and He set up His Holy Church in the world—*in* it, but not *of* it—for the same purpose; to do as He did, *bear witness to the truth.* If the Synod passes this motion, as I pray it may, *it bears witness to the truth*, by supporting, comforting, aiding, abetting, and sympathising with, a confessor for the Truth. It may be said that any resolution from a single Synod in a Church like ours, so small, and comparatively so uninfluential, is of too little importance to be gone into; but to this it may be replied, that even a crumb of comfort, at a grave juncture like the present, when troubles seem thickening, may probably be acceptable. The touching letter of Bishop Gray to the President of the *English Church Union*, dated only about three months ago, is a proof of this. I must call the attention of the Synod to the fact, that other Synods of this Church have been beforehand with us in resolutions to the same effect; yea, that even Dissenting Bodies, and authorities of the Roman obedience in this country, have forwarded to the Bishop of Cape Town expressions of their hearty gratitude for the noble stand he has made for the foundations of the Faith; thus testifying to the existence of a common bond of union between our separated brethren and us, underlying that cause which Bishop Gray has so faithfully served, and giving ground for hope of another cause so near our hearts, the future unity of Christendom. In the few remarks I am making in support of the motion, I would fain avoid saying much about the unhappy Bishop, against whom his metropolitan found it his duty to institute proceedings, which ended in his deposition from the exercise of his office. The members of this Synod do not need to be instructed by me in reference to the fearful length he has gone in his attempts to sap the foundations of the Faith which the Church has received and teaches. Dr. Colenso has attempted, not only to eliminate the supernatural from the Word of God, but to discredit the belief of large portions of the

Bible being the Word of God at all. A single declaration which he has made, and which I am surprised has been so little noticed, forms to my thinking, the amplest vindication of the Bishop of Cape Town's proceedings. As we know and believe, a Bishop's credentials are seen in the Scriptures, "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost;" and yet this man, who had been consecrated for the office and work of a Bishop in the Church of God, and while yet exercising that office in the Diocese of Natal, deliberately stated, and has left it on record, that he could not now, with his present convictions, execute one of the prime duties of his function, according to the Ritual of his Church which he was bound to use:—that is to say, he has declared that he could not celebrate the Sacrament of Baptism, because he does not now believe, and could not now utter the words of the Baptismal Prayer, "Almighty and Everlasting God, who, of Thy great mercy, did save Noah and his family in the Ark from perishing by water;" that one fact, I take leave to think, is ample warrant for the Metropolitan's proceedings. But I am unwilling to dwell on this and other similar unhappy facts, which are doubtless as well, or better, known to the Synod than to myself. While bearing our testimony, we take comfort in thinking of the mighty dead, the lights which God has from time to time raised up in his Church, and at whom the Metropolitan of South Africa has lighted the torch of truth; we fall back in repose upon the precious deposits committed to us in the creeds and other documents of the faith; and feeling, we think it right to avow, that the perverse disputations of men who are trying to break the compass and tear the chart, and to blind men's eyes to Christ the Sun, and to Holy Church the moon, and so make shipwreck of the faith, are snares which the faithful ought to shun. We cannot doubt that these shallow misbeliefs will in time pass away, as other broods of mischief have done before them. Still, I trust that the Synod will bear me out in expressing my conviction that the present is a time of deep and searching trial of our faithfulness in defending, and sympathising with the defenders, of the vital truths with which we are put in charge; and therefore I have deemed it right to attempt, however feebly and inadequately, to ask this Synod to join the English Convocation in both Houses, many of the Colonial Dioceses, and several Diocesan Synods of our own Church in expressing our sympathy and gratitude, in the terms of the motion before us; yea, and not to allow those outside our communion to point any longer to our neglect in gratefully acknowledging the exertions of those, our brethren, who are bearing the burden and heat of the day. I now, therefore, respectfully, pray your Lordship and this very Reverend Synod to pass the motion, if it has the good fortune to be seconded, which I now beg to submit to your Lordship, and it is as follows:—"That this Synod resolve to convey to the Lord Bishop of Cape Town and Metropolitan of the Province of South Africa, and to the Bishops who assembled with him to try, under the powers, purported to be conveyed by letters patent granted by the Crown, the Right Rev. J. Colenso, a Bishop of the Province accused before them of heresy, the expression of its hearty admiration of the courage, firmness, and de-

voted love of the truth of the Gospel as the Episcopal Church in Scotland has received the same, which have been manifested by him and them under most difficult and trying circumstances—its thanks for the noble stand made against heretical and false doctrines, and its trust that, out of the present difficulties and embarrassments with which they are surrounded, it may please God to provide some safeguard for the maintenance of the faith once for all delivered to the Saints." Before sitting down, I beg to explain that the motion is, almost word for word, with the obvious and necessary alterations, the same which both Houses of the Convocation of Canterbury passed—unanimously, I think, in the Upper House, and by a large majority in the Lower. I had prepared what I thought a suitable motion in my own words; but happening to see the motion which passed the Southern Convocation, I was induced to substitute it with the necessary modifications, believing it to be itself preferable to what I had drawn up, thinking it more respectful to the Synod to ask it to adopt the well-weighed words which had commended themselves to the august tribunal to which I have alluded—"the Church of England by representation"—and fearful lest by any less appropriate and inadequately worded motion of my own framing, I might imperil the cause for which I am pleading, and fail to carry your lordship and the Synod along with me.

Dean Wilson, in a word seconded, and the motion was agreed to unanimously.

The Dean reported on the state of the Library; after which the Synod adjourned until the Wednesday before the second Thursday of September next year.

DIOCESAN ASSOCIATION OF THE EPISCOPAL CHURCH SOCIETY.—The annual meeting of the Aberdeen Diocesan Association of the Episcopal Church Society was held on Thursday, 14th September, in the Circular Room, Music Hall Buildings,—very Rev. Dean Wilson, Dean of the Diocese occupied the chair, and there were present also twenty of the Clergy of the Diocese. Amongst the laymen present were Major Ramsay of Barra; Mr. Irvine of Drum; Mr. Forbes of Corse; Mr. Grant of Druminnor; Mr. J. Smith, advocate; Dr. Ogilvie; Captain Lodder; Messrs. W. Walker; A. Cruickshank, Monymusk; A. Cruickshank, Buckie; J. Beattie; Wilson; Beveridge; Lyell; Innes; Forbes, Inverury; Sinclair; and Sangster; and Mr. Clyne, Diocesan Secretary; and Dr. Grub, Diocesan Treasurer. The meeting was opened with prayer, after which

The Secretary explained that he had a note from the Bishop, expressing his regret that urgent private business prevented him from being in Aberdeen to attend the meeting.

The Chairman stated, that since last annual meeting, the Diocese of Orkney had been annexed to that of Aberdeen.

The minutes of last meeting having then been read and approved of,

Dr. Grub, the Treasurer, then proceeded to read his report, which showed a considerable advance in the subscriptions since last year.

The report was approved of without discussion, and the Secretary proceeded to read his report of the Diocesan Committee on claims, which was generally approved of with various modifications — the separate cases being discussed *seriatim*. In the course of the discussion of one of the cases, it was resolved, on the motion of Major Ramsay, that the

allowances received by the clergy in name of *regium donum* compensation should be reckoned as income, and that the claims for the year should be adjusted on this footing.

On proceeding to the election of the clerical representative to the General Committee, the Rev. Mr. Harper moved that Mr. Webster be re-elected, and the Rev. Mr. Davidson proposed Mr. Pressley. Both motions having been seconded, the matter went to the vote, when Mr. Webster's re election was carried by 21 to 7.

Messrs. Irvine and Ramsay were re-elected lay representatives to the same Committee. The Dean was re-elected representative at the Educational Sub-Committee of the Society, and the Dean and Mr. Irvine were re-elected representatives at the Training School Committee.

Mr. Norval Clyne was re-elected Secretary, and Dr. Grub Treasurer.

The Diocesan Committee on claims was re-appointed, with the addition of Rev. James Davidson and Mr. Hutchison of Cairngall.

Mr. Smith moved that the Association recommend to the General Committee to consider, with the view of simplifying, the schedules of claims, and also to print in a consolidated form the existing rules of the Society, which was agreed to.

Rev. James Davidson gave notice of motion for next annual meeting, to the effect that an inquiry into the numbers of children attending the schools for which grants were applied for, distinguishing who were members of the Episcopal Church and who were Presbyterians, be made.

Major Ramsay expressed his intention of bringing before the next meeting the propriety of recommending to the Society the appointment of a proper Executive Committee—a motion to which effect he would lodge with the secretary before the meeting.

After several other matters of less importance had been discussed, the Chairman closed the proceedings by pronouncing the benediction.

Monymusk.—This congregation is one of the most striking cases of financial development in our Church. Previously to 1858 it was dependent upon the Church Society for an annual grant. Major Scott held a meeting there in 1857, and formed a Committee of Finance. So successful have been the labours of the committee, that the pew rents and the subscriptions have been doubled, an endowment fund of £100 has been formed, and the stipend of the clergyman has been raised to £150 per annum, and nearly £70 has been raised towards the schemes of the Church. May all Churches go and do likewise.

Diocese of Glasgow and Galloway.

Diocesan Synod.—The annual meeting of the Diocesan Synod of Glasgow and Galloway was held on August 30th, in S. Mary's Church, Renfield Street. Divine service having been celebrated, the Synod was constituted in the usual manner by Bishop Wilson, who presided.

The Bishop, in afterwards delivering his charge, said he had to state that, in accordance with the resolution adopted at last meeting of Synod, he communicated to His Grace the Duke of Buccleuch, Sir Wm. Heathcote, and Mr. Hugh Hope, the expression of the thanks of the Synod for their valuable exertions in carrying through Parliament the Bill for the removal of the disabilities which affected clergymen of Scottish ordination, and he had now to lay

upon the table the replies received to the communications addressed to each of the above gentlemen. He had further to inform them that he had conveyed to the Lord Bishop of Cape Town, Metropolitan of the South African Church, the resolution adopted by the Synod expressive of sympathy with him in the extreme difficulties of his position; and he had now also to submit the answer of his Lordship in acknowledging its receipt. Since last meeting of Synod, he had held confirmations in nine of the churches in the diocese, the aggregate number of candidates being 146. His official visits to some of the other churches had been unavoidably postponed for a few weeks beyond the period which he had intended—a circumstance which had had the effect of diminishing the number to a small extent. In the course of the year he had held two ordinations, at the former of which, in the month of December, Mr. Richardson was raised to the priesthood, and at the latter—on S. James's Day—Mr. Walker, B.A., of the University of St. Andrews, and student at Trinity College, Glenalmond, was admitted to the office of deacon, and had been licensed to the curacy of that Church in place of Mr. Richardson, who was at present officiating as curate at Ayr. On the Feast of Epiphany he had duly and formally instituted the Rev. R. Hutton to the incumbency of S. John's Church, Annan, in the room of the Rev. H. B. Cooke, who had some time previously resigned the charge, and returned to England. On the 15th of May last, the Rev. C. J. Eaghton had resigned the incumbency of St. Columba's Church, at Largs, in consequence of the state of his health, which made it necessary for him to relinquish the charge. His place had been supplied by the Rev. A. J. Urquhart, but no final or definite arrangement had yet been made with regard to the filling up of the charge by the patron. He (the Bishop) had also to express his regret at the removal from the diocese of the Rev. Henry G. W. Aubrey, late incumbent of St. Peter's, Galashiels, who had been appointed to a living in England. The incumbency of St. John's Church, Anderston, had been rendered vacant by the resignation of Mr. Cuppage. Some delay had taken place in filling up the vacancy, but he (the Bishop) had now received a deed of presentation in favour of the Rev. J. W. W. Penney, B.C.J., at present holding the incumbency of Trinity Church, Kilmarnock, who had signified his acceptance of the charge, and would be instituted to it as soon as the necessary formalities could be complied with. The services at Moffat had this year been conducted as formerly during the season. Hitherto the use of a school-room had been obtained as a temporary place of worship, but he was happy to say that a temporary wooden church was in course of erection, and would shortly be ready for use. The members of the Church in that locality were under great obligations to Mr. Laurence, of Craigieburn, for his great zeal, liberality, and exertions on their behalf. He (Bishop Wilson) regretted that the services to which he had referred last year as having been opened at Stevenston and Dalry had been unavoidably suspended from the want of sufficient means to support a resident clergyman to labour in that district. The funds arising, or to be expected, from local sources were quite inadequate for that purpose, and as the services of the diocesan

chaplain were required elsewhere, it became a matter of necessity to suspend the effort—at least for a time. Besides, the conditions attached by the Church Society to grants for stipend aid in the case of missions or new congregations, rendered hopeless any appeal for assistance from its funds. In January last, he (the Bishop) gave his sanction to the establishment of Sunday evening services in a hall on the south side of the Clyde, under the charge of Mr Reid, of Christ Church. These services had been numerously and regularly attended. The want of a place of meeting and of a clergyman had prevented the establishment of a regular mission in that part of the city, where there was a population of about 90,000, comprising, no doubt, a great number professing to be Episcopalians, who had come from England and Ireland, and who had no church within a reasonable or convenient distance.

The Clerk of Synod (the Rev. J. G. Ryde of Melrose) having read the letters from the Duke of Buccleuch and the other two gentlemen mentioned by Bishop Wilson in his address, submitted the statistical tables for the year ending December, 1864. From these it appeared that the number of souls in connection with the diocese was 13,776; and of communicants, 3302. There had been 2882 baptisms, 149 marriages, 303 burials, 3676 persons catechised, and 194 confirmed. The number of children on the books was 1563 boys, 1159 girls, and 405 infants. The average attendance on week days was 966 boys, 690 girls, and 256 infants. The average attendance on Sundays was 657 boys and 583 girls; while in connection with the night school there were 130 males and 86 females.

This was all the business before the Synod.

Church of Ireland.

Consecration of S. Colmanell's Ahoghill New Church.—On Thursday, 24th August, at twelve o'clock, the new Parish Church of Ahoghill was duly consecrated by the Lord Bishop of Down and Connor and Dromore. We extract the following particulars of the ceremony from a lengthened report in the *Belfast News-Letter*:—The Parish of Ahoghill, of which the Rev. Alfred T. Lee, M.A., is the learned and esteemed Rector, is one of the most extensive, flourishing, and important parishes in the diocese of Connor. It is situate in the centre of a most delightful country, and is inhabited by a body of most thrifty and intelligent farmers. Besides their comfortable homesteads, there are within its bounds the seats of a great number of the resident gentry of the county. The church accommodation for the parish was up till the present very limited, and not at all adequate to the congregation, which, under the charge of the Rev. Mr. Lee, has increased rapidly in numbers. Mr. Lee, feeling this, determined to build a new church. The foundation-stone was laid in August, 1863, by Mrs. O'Neill, of Shane's Castle, on the site granted by the Rev. R. W. Rowan, and in August, 1865, it has been completed at a cost of between £3000 and £4000. The church is of cruciform construction. The architectural style is early pointed Gothic. The material of which it is built is the dark stone peculiar to the neighbourhood, with white stone as window facings. The fittings are beautiful. There is a dome and spire of nearly 100 feet in height.

The windows of this church claim special attention. The chancel is lighted at the east end by three lancets, fitted with cathedral glass, with an elegant border

in blue and crimson. These windows are surmounted with scrolls bearing the inscription, in illuminated tint—"Glory be to the Father, and to the Son, and to the Holy Ghost.' On the north side are two small lancets, the one filled with stained glass representing the call of Samuel, and bearing the inscription—"To the glory of God, and the dear memory of Marriott Alfred Dalway Lee, who died in peace, July 30, 1864, aged ten years;" above, on a scroll—"Suffer little children to come unto Me." The other north chancel window has the inscription—"Brethren, pray for us." On the south side of the chancel, the window within the Communion rails has the figure of our Saviour with a chalice in his hands, under which are the words—"Drink ye all of this;" and above, on a scroll, "I am the Bread of Life." Over the chancel entrance to the vestry are the words, "Be ye holy, as I am holy;" whilst over the large chancel arch is the inscription, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." Over other doors and in the windows are numerous texts of Scripture, and in the several compartments of the windows are groups of figures illustrating passages of Holy Writ.

At the conclusion of the service, the consecration sentence was read by J. M. Higginson, Esq., Registrar, and signed by the Lord Bishop. The sermon, which was lucid and eloquent, was preached by the Very Rev. Wm. Alexander, Dean of Emly, from Heb. ix. 1.

At the offertory at the close of the sermon the sum of £117 17s. 3½d. was contributed towards the liquidation of the debt.

After the conclusion of the entire services of the day, many of those who had been present in the church adjourned to the rectory, where, in a spacious marquee erected in the lawn, a sumptuous cold luncheon was spread for them.

At three o'clock, the party, numbering 174, sat down to luncheon. The chair was occupied by the Rev. A. T. Lee, rector.

Luncheon having been concluded, and thanks returned,

The Chairman gave "The Health of Her Majesty the Queen, the Prince and Princess of Wales, and the rest of the Royal Family."

The toast was drunk with all the honours.

The Chairman said that they were favoured on that occasion with the presence of several dignitaries of the Church, and a member of the House of Commons. He would therefore give the toast of "Church and State." There were, he said, stormy clouds in the sky at present. The Irish Church was attacked, and, in his opinion, it was a far more serious attack than was generally supposed. There was a very ominous coalition between Irish Roman Catholics and English Dissenters against it. When there was such a coalition, he thought it was the duty of both the clergy and the laity of the Irish Church to work together in its defence. In England the people were totally ignorant of the state of the Irish Church, and it was their duty to inform them of it. Let them inform them on the matter, and they did not then care what they said. The Liberation Society were stating falsehoods regarding it in England. At present the Irish Church was suffering from a very great injustice. The mouths of the Irish clergy were gagged. The English clergy had their Convocations, and the Irish clergy ought never to cease to work till they too had

their assemblies or synods. He then referred to the position in which the Irish landlords would be if the Established Church were abolished. It was said that they would lose the 25 per cent. of the rent charge which they now had; but, besides, they would have to support the clergy. The Presbyterians, when the *Regium Donum* was gone, would say to them—You support the Church; you must support us too; and the Roman Catholics would say the same. It was a most suicidal thing to allow the Irish Church to be attacked. If once the Irish Church was abolished, the English Church must sooner or later fall too. There was an old saying, "A stitch in time saves nine;" and let them be up and doing in time, and they would overcome their enemies. He had great pleasure in giving the toast of "Church and State, coupled with the names of the Very Rev. the Dean of Emly and Mr O'Neill, M.P."

The Very Rev. the Dean of Emly responded for the Church. He said that the state of the parish of Ahoghill, in 1622, was that of a charge in ruins, presided over by a bishop, who, from his almost constant residence in England, was called the Bishop of Hammersmith. (Laughter.) Now the state of things was different—the charge was flourishing, and they had a new church and a resident clergyman; and if the Irish Church should last till the year 2022, he was sure there would never be a more active and energetic man in the parish of Ahoghill than his friend Mr Lee. (Hear, hear, and laughter.)

Edward O'Neill, Esq., M.P., responded for the State. He thanked Mr Lee for associating his name with the toast of Church and State.

The Ven. Archdeacon Hincks said that there was one other toast which he felt this assembly would not permit to be passed over. It was that of their host, the much-respected and energetic rector of the parish of Ahoghill.

The Rev. Alfred T. Lee said his own feeling on this occasion was one of thankfulness—thankfulness that this work was accomplished—thankfulness to God that he had been spared to see it. Difficulties there were in all undertakings of the kind; but he was convinced, from his own experience, that perseverance and tenacity of purpose would overcome any difficulty. He had taken for his motto a saying of Lord Lyndhurst, "A difficulty is a thing to be overcome;" and he believed that by perseverance in this course, the greatest seeming difficulties would fade away. He was sorry that Mr. Rowan, the largest contributor to the church, was not present; but there was one with them whom they all knew and loved—one of the kindest of landlords and best of friends—Mr. O'Neill, of Shane's Castle—and he begged to call on him to respond to this toast.

The Rev. Wm. O'Neill, in returning thanks for the landlords of the parish, said it had given him much gratification to take part in the interesting ceremonies of the day. He hoped the landlords of Ireland would stand by the Church.

The Chairman then proposed "The Health of the Ladies," for which Captain Stack, 11th Regiment, returned thanks.

The health of the builder of the church, Mr. James Henry, was the concluding toast.

THE

SCOTTISH GUARDIAN.

NOVEMBER 1865.

THE BISHOP OF ST. ANDREWS' CHARGE.

ON THE POSITION AND DUTY OF THE EPISCOPALIAN LAITY.

We are now assembled for the thirteenth occasion on which it has been my duty to preside as Bishop in the annual synods of this diocese. After the lapse of a period of twelve years you may naturally expect me to take a review somewhat fuller and more general than is usually called for, of the advancement we have been making and of the circumstances under which we at present stand. And such a review has a special fitness in our own case, because, while we need the utmost encouragement which the consciousness of progress is calculated to give, there is scarcely any amount of progress, however great, which could justly give us reason to be boastful or self-satisfied. If ever there was a body of men of whom it could be said *non progredi est regredi*, it may be said of the ecclesiastical body to which we belong. The legitimate successors of the first preachers of the gospel, and the remnant of those who, since the Reformation, have twice had committed to them by national authority the spiritual interests of the entire people of this land, it can never cease to be our duty to endeavour, so far as we legitimately may, to redeem the past, and thereby to recover for the common good the position forfeited by our forefathers. I say forfeited—because whatever we may have to tell, and may tell too truly, of the persecutions endured during the last century upon political grounds, and of the means by which we have been reduced, from a majority to not more than 1 in 75 of the population, it is certain that a Church which (possessing, as we must assume, the truth of God, and therewith the assurance of His protection) has, moreover, enjoyed once and again the advantages of establishment, could not have fallen so low, could not and would

not have been twice disestablished, unless it had failed more or less signally in the performance of the duties which it had been appointed to fulfil. The avowed reason of its latter disestablishment—viz., in 1689—was that it had been not only "a great and insupportable grievance and trouble to this nation," but "contrary to the inclinations of the generality of the people." The *inclinations of the generality of a people* form, we know, a very unsafe and insufficient ground for judgment or for action in matters which concern religion and the truth of God; but those inclinations would not, we may be sure, have been so unfavourable as—after all abatements from the record on the score of exaggeration and of prejudice—we must admit they were, unless there had been on the Church's own part great unfaithfulness; unfaithfulness shown most of all by undue subserviency to arbitrary Government: and in such a case the popular will becomes in the hands of God an effectual instrument of the punishment which we compel Him to inflict. But an instrument that is variable, as the inclinations of a people proverbially are, may become in the same hands no less effectual for His purposes of mercy when judgment has produced its desired effect in the amendment of those whom it had been necessary to chastise. It would ill become us to assume that we have already paid, as a Church, a sufficient penalty for past shortcomings; but it cannot be amiss to mark the evident tokens with which we have been favoured of the relenting of God's just displeasure; and as we mark them, to brace ourselves afresh for renewed efforts towards self-amendment, and a more zealous discharge of the duties which He requires at our hands. Among those tokens we cannot fail to observe that the mind of the people is undergoing change; that there is less of prejudice against the truth as it has been retained among ourselves; less of satisfaction felt with portions of the prevailing system which we believe to be erroneous, or at least inferior to the corresponding portions of our own system; and, to bring these remarks back to the point from which they set out, there is far greater disposition on the part of our own members to strengthen the hands of those who labour among them, and to promote the progress of the Church to which they are, as we would trust, not only nominally, but conscientiously and zealously, attached.

REVIEW OF PROGRESS IN THE DIOCESE.

Looking back, then, over the period to which I just now referred—not in any spirit of self-sufficiency on my own part or on yours—God forbid!—but in humble thankfulness to the divine goodness, and in a disposition to take courage from the benefits we have received, and to labour more zealously in the work for which we have received them, I would first remark that while the number of souls within the diocese has nearly doubled during the last twelve years, of the whole number of incumben-

cies, which now amounts to upwards of twenty, there is scarcely one in which some material progress (I use the word *material* in its stricter sense) has not been made. In proof of this—to run over the list in alphabetical order, and to omit all mention both of the great exertions of individual incumbents, to which, in almost every case, the results in regard to church building have been mainly due, and of the great liberality of individual laymen, without which little or nothing in any department of the good works which I am about to specify could have been effected—it appears that—

1. In the united charge of *Alyth* and *Meigle* new churches have been erected at both places, a parsonage has been built, and a considerable legacy received towards endowment.

2. At *Blairgowrie* schools have been built, the church enlarged, and steps are now being taken for the erection of a parsonage.

3. At the *Bridge of Allan* a new incumbency has been founded, for which both a church and parsonage have been built.

4. At *Burntisland* schools have been built, and a church commenced.

5. At *Callander*, though no permanent mission has yet been formed, a church has been erected with the view to that result at the earliest moment at which it may be found possible to support one; and meanwhile divine service is held during the summer months.

6. *At Crieff*, which since 1854 has formed a charge apart from Muthill, a new and more commodious church is in course of erection, and will be ready for use at the beginning of next year.

7. At *Cupar-Angus* also a separate charge has been formed, a church having been previously built, instead of its alliance with two other churches.

8. At *Cupar-Fife* a parsonage has been built, and a considerable sum raised with the view to the improvement and enlargement of the present church, or the erection of a new one.

9. At *Doune* mission services have been commenced at the close of last year, with every prospect of success, by the incumbent of Dunblane, and a chapel (for which steps are being taken to provide endowment) has been already secured, through the liberality of a member of the congregation.

10. At *Dunblane* itself a new church, built and partly endowed in 1845, and also a parsonage and schools built soon after, left nothing further to be done for the material support of that incumbency.

11. At *Dunkeld* a new church has been built.

12. At *Forfar* a parsonage has been provided, the church improved, and considerable progress made towards endowment.

13. At *Kirkcaldy* a parsonage has been built.

14. At *Kerriemuir* schools have been erected.

15. At *Leven* a new congregation has been formed, and a temporary but neat and suitable chapel provided.

16. At *Muthill* a munificent legacy left within the present year (by that noble and charitable lady, the late Lady Willoughby d'Eresby) has endowed the church with £125 per annum.

17. At *Perth* (which had seen St. John's rebuilt and St. Ninian's Cathedral partially erected, both about fourteen years ago), schools have been added to St. Ninian's, a parsonage to St. John's; and a third church, it is hoped, will be built in the course of next year.

18. At *Pitlochry* a mission has been established for which a church has been built, and a parsonage is now or will be very shortly in course of erection.

19. At *Pittenweem* the church has been improved, and a parsonage, with a sum towards endowment, has been bequeathed by that munificent benefactor to our Church, the late Bishop Low.

20. At *St. Andrews* a parsonage has been provided, and steps are now being taken for the erection of a new and more spacious church, which, I trust, will prove not unworthy of that ancient and most interesting city.

21. At *Strathtay*, now connected with *Weem*, where a new mission has been opened, the church has been improved, and a parsonage erected in this present year.

22. At *Tummil Bridge* the chapel has been improved, and in connection with that charge a new mission has been opened and a church built at Kinloch Rannoch.

23. At *Dunfermline* alone, where the congregation was formed and the church built so late as the year 1840, no further progress, so far as I am aware, can yet be reported.

To these facts it must be added that the Episcopate itself has been placed upon a better footing, by spontaneous contribution through an annual offertory in every congregation of the diocese, towards the income of the Bishop, and by the establishment of a permanent fund for the endowment of the see.

Now, these several instances which I have recounted of material progress in our diocese during the last twelve years, are to be regarded only as a sample of what has been doing also more or less in other dioceses throughout the Church, and, in some, it may be said, to an extent still more encouraging. It is true, when we have told up all, it will be seen that our day is as yet but a "day of small things;" but when a day even of small things such as these breaks again upon a Church brought down to the very verge of extinction as ours has been, it must be regarded as full of promise for the future in no small degree; and all the more when it is considered that the revival has been caused not by any impulse from without, not by any popular commotion or by the raising of a cry, but simply by the action of renewed life, and growth, and energy within, accompanied, indeed, by assistance from the Church of England as from a

stronger to a weaker sister, but assistance which, I am safe in saying, would never have been rendered unless it had been called forth by efforts in this country which were simply native and spontaneous.

The review, then, which has been taken, gives us, as I have said, matter for thankfulness—for thankfulness to the Great Head of the Church who has thus made our candlestick, when it seemed almost to have been removed, to burn up afresh; for thankfulness also to a large proportion of our own members among the laity, whose increasing liberality and devotedness to their Church have mainly produced these results. And it gives us matter also for encouragement; but does it do nothing more? Does it not bind us one and all, clergy and laity, while we recognise these manifest indications of a door providentially reopened to our faith and love—does it not bind us to persevere as in a work of God for the good of all this distracted land—to persevere and to press on—till we are permitted to enter into and to reoccupy that wider field from which as we have been expelled in part through unworthiness, so we must never hope to recover it except by first regaining, through the pre-eminence of our good works and the consistency of our Christian lives, the esteem and confidence of all among whom we dwell?

POSTPONEMENT OF CONTINUATION OF LAST YEAR'S CHARGE.

At the same time, it cannot be otherwise than our duty both to ourselves and to others to keep clearly before our eyes the distinct ground upon which an obligation so solemn, so extensive, and so, in all present appearance, unreasonable to urge, because, for the present, impossible to be fulfilled, does, nevertheless, exist in our case, and may not be consistently or blamelessly disallowed. It is on this account that I have endeavoured, from time to time, to bring under the view not only of our own members but of all Christian people in this country, the peculiar nature of our position, the advantages which it enjoys, and the foundation on which it rests. In my last year's charge, more particularly, I undertook to show that the threefold ministry which we maintain derives its authority from Holy Scripture; and I promised, you may remember, to complete the argument at a future opportunity, by tracing through the whole course of ecclesiastical history the establishment of the same ministry, on the one hand as matter of indisputable fact, and on the other as furnishing a bond of formal unity (overlaid, indeed, and weakened in the western Churches by the subsequent upgrowth and usurpations of Popery, but still) universally recognised throughout Christendom till the time of the Reformation, and even at the Reformation confessedly abandoned, wheresoever it was abandoned, from necessity only, and not from choice. I am not intending now to perform that promise which I then gave, partly from a cause which it will be better, perhaps, not to name, and partly for a reason which I

proceed to mention, and of the sufficiency of which you yourselves can judge. The scriptural evidence which I have already adduced, and which (placed, as it was, in a clearer light than, so far as I know, it had before received) I believe to be unanswerable, has not yet been taken up and examined as it deserves to be; and until that has been fairly done, and public attention has been drawn more fully to the discussion than is yet the case, I have too much reason to fear that the citation of other proof, however strong and conclusive in such an argument, will expose me to the misrepresentation from which even my last year's charge did not altogether escape—viz., that I am glad to take refuge in uninspired authorities, and in the history of the Church, *only because I despair of finding in the written Word of God the testimony which we require.*

As it is, that testimony, I venture to repeat, has been found; but no attempt hitherto has been made to grapple with it, either in the authoritative quarter which had appeared to me to challenge its production, or in any other. On the other hand, it may interest you to learn (and I mention the circumstance, as you may suppose, with more than ordinary satisfaction) that the argument in question so entirely approved itself to a learned and much-respected prelate of the sister Church, that he honoured me by requesting permission to procure the translation of it into Welsh, with the view to its circulation in the principality among those who only understand that language; and this, I may add, has now been done under the direction of the same and another Welsh bishop, by the *Society for Promoting Christian Knowledge.*

Deferring, then, for the present the proposed continuation of the particular subject which I entered on last year, I am desirous, on this occasion, to bring under your notice a more general view, which is, I think, especially called for at the present time, and which, bearing as it does, upon *the position and duty of our lay members*, is suggested by the fact that I have now the opportunity and the privilege of speaking, not only to the clergy as a body, but to several of the most influential of the laity whom it would be scarcely possible for me to address upon such a subject under any other circumstances than those in which we are now assembled.

PRINCIPLE ON WHICH EPISCOPALIANS TAKE THEIR STAND—POINTS OF CONTACT WITH PRESBYTERIAN SYSTEM.

Allow me then to say, I shall always hold that our position as a Church in this country is utterly unjustifiable, is actually a sinful one, if it be not based upon a sufficient principle; if it is to be made a question, as some, I fear, are too apt to make it, merely of liking or disliking—for instance, of liking the services of the Prayer Book rather than the effusions, prepared or unprepared, formal or informal, of an individual minister. And what then is the sufficient principle upon which we take our stand?

In other words, why are we "Episcopalians?" Why do we stand aloof from the Established Church? I might answer, because, upon scriptural grounds, we consider a mere Presbyterian ministry (to say the least) insufficient. But I prefer to put the matter in a way which, while less liable, I trust, to give offence, is no less true, and far broader and more comprehensive. The principle, then, upon which we stand is the scriptural principle of unity—secured by a twofold bond, the bond of the catholic and apostolic creed, and the bond of the catholic and apostolic ministry. And why must our position be a sinful one if it be not based upon that or some other such like principle? For this simple reason: Because the State or civil power has established by its ordinance a so-called National Church, and it is a principle of action laid down in Scripture, that we are to *submit ourselves to every* (lawful) *ordinance of man*, whether we like or no, *for the Lord's sake* (1 Pet. ii. 13). And remember we have no such justification to allege in regard to the pretended unlawfulness of the existing Establishment as is urged, for instance, by the Free Church, or by other Dissenters. I know not therefore how we are to escape from that scriptural command, how we are to resist it, as we plainly do, by withholding our submission from the Church ordinances established in this country, unless we are convinced—thoroughly convinced—that our obligation to obey, in that particular instance, is superseded or outweighed by another obligation, *no less scriptural and of greater force.* Accordingly, we appeal from the Act of Parliament which in 1689 disestablised the Catholic ministry and went far to disestablish also the Catholic creed (in like manner as other Parliamentary enactments had before—viz., in 1609, and again in 1662, virtually disestablished Presbyterianism), we appeal from that varying and merely human standard not (as I said before) to our own likings or dislikings, but to a standard which is invariable and more than human. When I avouch this, I avouch what is matter, not of doubtful disputation (as too many are content to regard it), but partly of demonstrative argument, and partly of historical fact. Neither do I urge it disputatiously, but in order that we may all have a conscience void of offence both towards God and towards men, in the position which we occupy; for I repeat that either we must accept our own Church system as binding upon us by superior obligation for the Lord's sake, or we must accept the human ordinance of the Presbyterian Establishment as binding upon us for the Lord's sake. There is no escaping, as I believe, from this alternative; unless, indeed, we have recourse to the conclusion which many are in haste to draw from the circumstances I have stated, as though those circumstances compel us to repudiate altogether the principle of a Church Establishment. For my own part, I can never admit such a conclusion, inasmuch as I am persuaded that the principle of Church Establishments is a scriptural one; and to abandon a

right and scriptural principle because it has been abused is a policy as pernicious as it is feeble and unsound. No. What a wise and true-hearted man will aim at in such a case is this—not to give up the principle, but to rescue it from abuse. And therefore I do not hesitate to declare we have no quarrel with the existing Church Establishment *as such*. Let it hold forth to us a standard around which we may rally, in the fear of God and with a safe conscience, and gladly will we do so, not as of choice merely, but as of duty, as of necessity. Make the standard, I would say, as you please, provided it secure to us the needful bonds of catholic unity. Let the dioceses be large or small. Let there be a mixture of lay government. Let there be the use not only of liturgical worship, but (if the concession be insisted on) of prayer also, to some extent, at the discretion of the minister I need not say let the rights of individual congregations be secured to them, for these, according to our present system, they already possess, more fully perhaps than, according to the late decision of the General Assembly, they are possessed in the Established Church. Neither need I say let the exercise of patronage be so vested as to secure a due control over the appointment of incumbents, for such control is already ours. Neither need I say let the election of bishops be open both to the clergy and laity of the diocese, for such our Episcopal elections now are. Nor, once more, need I say let there be legislation, let there be judicature, let there be even executive administration in and by synods of various kinds and of several degrees of power; for these, too, we already have, if not to the full extent in which they exist in the Presbyterian scheme, yet to a greater degree, and in more active force, than our Presbyterian brethren perhaps are at all generally aware. The truth is we (I mean the Episcopal Church in this country) are apt to be judged by our fellow-countrymen from a point of view which applies properly to the Church of England; whereas our system is not only free and independent of all external control (the result of its disestablishment, and therefore, I must admit, not of our own choice), but it approximates far more closely than the English system does to the Presbyterian platform. Our presbyters enjoy a constitutional standing very different from the standing of presbyters in the Church of England; and our bishops, I verily believe, and at least I can speak with certainty for myself, so far from grudging to their brethren of the second order a nearer approach to their own position, rejoice to find, by this means, their burden lightened, their responsibility shared, and their course (though it may be often imperceptibly, yet really and effectually) steadied and controlled. I point out these differences with the greater satisfaction, because they afford a decisive proof that the treatment which Prelacy has received in this country has not had the effect, which surely there might have been some reason to apprehend, of driving us to a greater distance from those at

whose hands we have suffered such things. On the contrary, it would seem that we have rather endeavoured to draw towards them more closely (so far as the example of the primitive Church, which we profess to follow, would justify us in so doing); to remove what experience had proved to be occasions of offence in our brethren's way, wherever charity required and the truth would suffer us to remove them; and so to profit by the salutary, though painful and humiliating, chastisement of our past miscarriages.

OBJECTIONS ANSWERED.

In connection with these last remarks, I may be allowed to take notice of two objections which have been thrown out of late not unfrequently against us. First, it is alleged that in pleading for unity we appear to claim everything, and to concede nothing. I answer, we are willing, I believe, to concede everything which we dare concede, and the concession of which would not defeat the very object which, in making the concession, we should propose to gain. This I say, because, though we look first and foremost to *unity at home*, as in love and duty to our neighbour we are bound to do, we do not so look to it as to disregard *unity abroad;* nor, again, do we look merely to *present unity* so as to overlook *unity with the past.* We do not seek, because we do not hold ourselves at liberty, to compass unity by means which would disunite us from the universal Church of the first four centuries, and also from what since then has been, and still is, sound and catholic in all the Churches of Christendom, whether in the east or in the west. It is necessary to insist upon these points, because, in an address delivered in Edinburgh by an eminent Presbyterian layman, it was urged (with the view, apparently, to the argument of my charge which advocated *a united Church for the United Kingdom*, two years ago) that the Presbyterians of Scotland (their disunion among themselves being apparently overlooked) might well be content to hold union with the non-Episcopal communities of the Continent and their branches elsewhere; and that this union (which it was presumed already exists) forms a more numerous body than the communion of the Churches of Reformed Episcopalians. To this representation I would venture to reply—

1st, That the repudiation thus implied of a near and natural alliance —alliance, I mean, with the united Church of England and Ireland, and so with ourselves—in favour of one that is distant and less natural, is *primâ facie* at variance with sound Christian feeling.

2d, That the alliance with the Church of England, if made, would be a *bonâ fide* and an orthodox one; whereas, with the heterogeneous communities of the Continent—Holland, Germany, Switzerland, &c.—it cannot be in any accurate sense *bonâ fide*, and it must include no one can tell what amount of heterodoxy and of rationalism.

3d, That such an alliance cannot bring Scotland into union with any portion of the Church as it existed during the first fifteen centuries.

4th, That such alliance must throw Scotland off to a greater distance from all hope of restored intercommunion with all the Christian Churches of the east, including Russia—to say nothing of the Roman Catholic Church—all which regard the threefold ministry as an indispensable mark and requisite for a true church.

5th, That the non-Episcopal communities of the Continent, in regard to their ministry and church government, have *no historical basis* (as neither, indeed, has the Presbyterianism of this country), but they based themselves originally, not upon antiquity, not upon Scripture, not even upon their own deliberate choice (and in this their position differs for the better from the Presbyterianism in this country since 1689), but simply upon the plea of necessity, to escape from the tyranny and corruptions of the Church of Rome.*

Lastly, That the fact of superiority in regard to numbers, heterogeneous and unsatisfactory as these must be, admits, I believe, of much dispute.

The second objection to which I just now referred is as follows:—

We are sometimes told that the great body of Presbyterians in this country, if they are ever to be reconciled to the threefold ministry, will look for that reconciliation in unity with the Church of England, but not with ourselves. In this view of the case I will not stop to inquire how much there may be of the feeling, alas! too common and too natural, which prompts men to dislike those whom they have injured still more even than those from whom they have suffered injury, and which ministers of the Establishment may be tempted to cherish towards the brethren whom they have dispossessed; nor, again, how much of the inclination by which men are led to choose the strong things of this world rather than the weak, though the choice of God, we know, is not such. But to ourselves, who are already in full communion with the Church of England, it must be a matter of comparative indifference through what channel the good result of restored union be effected, provided it be effected. I hope and trust, indeed, Englishman though I am by birth, that if from no other motive, yet from an honourable sentiment of national pride, the prejudice of which I speak may gradually be overcome; that the opportunity of *direct mutual forgiveness*, itself a blessing of the highest kind, when so much of wrong has been done and suffered on both sides, may not be lost; that the course which is the only natural and obvious one—not to say the only one which upon sound principles will be found admissible—may commend itself more and more to the Christian heart of our fellow-countrymen; and that all intelligent and charitable observers who desire the ecclesiastical union of the three kingdoms will be led to see and to appreciate the superior advan-

* See this statement fully proved from original authorities in an article communicated by the author to the *Scottish Ecclesiastical Journal* for January, 1852.

tages which I have just now pointed out as existing under our own system, in comparison with the system, as at present in operation, of the Church of England.

But, to return to the main argument which I have endeavoured to press on your attention, and especially on the attention of the laity who have favoured us with their presence. Upon the ground before stated—viz., a conscientious estimate of the duty which we owe to the truth of God in the circumstances in which our disestablishment has placed us—I do not hesitate to repeat, that a clear obligation does lie upon us all, and particularly upon those who have most influence, to avow and maintain the principle which has been explained, as the one true and all-sufficient principle for the defence of our position, and, so far as we wisely and prudently can, to act upon it. I need scarcely observe that the application of this principle would give no encouragement to the notion, which is still sometimes advocated and practised among our laity (though I am glad to say, much less commonly now than it used to be)—the notion that is desirable occasionally to attend Presbyterian worship for example's sake. I wish it to be understood that I do not now refer to cases such as those in which there is no reasonable possibility of assisting at our own worship, and which require a distinct and more complex consideration; but when this is not so —when our own worship is within reach—if the argument which you have heard is a sound one, it will follow that we cannot possibly set *to others* what can truly or properly be called *a good example*, by doing *on any occasion* that which by our religious profession at least, if not also by our ordinary practice, we show that we *disapprove of for ourselves*. What we really do in such a case is rather to throw dust in the eyes of those who, under all the disadvantages of traditional prejudice, and with scanty means of their own for discovering the truth, may yet be seeking for it. I desire to speak of conduct such as that to which I am alluding not only with much forbearance, but with tenderness and respect for the amiable feeling and good intention out of which it springs. But in a position such as ours, and with a membership enjoying means for the acquisition of intelligence and for the formation of a sound judgment, incomparably superior to those possessed by the ordinary population, the only example which it becomes us to set is one *which will tend to draw them in what we believe to be the right direction*. This is our plain course of duty both to them and to ourselves; and though it may sometimes appear at first to be less amiable, it will be found in the end to be more really kind; according to the old and most true maxim—*Veritas est maxima charitas*. I may be told, indeed, that the example of the highest personage in the realm is not such as this which I take upon me to prescribe. But it is necessary to remind those who would urge you to the imitation of that example, that the circumstances of the case referred to admit of no just comparison with your

own. The position in which the law of the United Kingdom has placed (most unhappily and most injuriously, as I think) the occupant of the throne, is a unique position; a position which none of us is required to share; and, consequently, to the obligations of which (however they may be interpreted—a subject upon which it would be presumptuous in me to speak) no one of us is, or can be, in any way liable.

DIFFICULTIES IN THE POSITION OF THE EPISCOPALIAN LAITY.

Passing on now from the fundamental principle which it has been my purpose so far to establish and to apply, I proceed to point out another consideration which, though of a different kind, is scarcely, I think, less deserving of your notice, and which tends no less directly to the same results. England and Scotland are, since the union of 1707, one country. Politically, the interests of all Englishmen and of all Scotchmen coincide. Ecclesiastically, however, this is not so. We, Scotch Episcopalians, being, as I said, in full communion with the Church of England, *the interests of the Church of England become our interests*, but they are not the interests of Scotch Presbyterians, either established or non-established. Hence arises a conflict of feeling and of interest which is highly prejudicial in many ways, and which greatly complicates the position and aggravates the difficulties of our laity, who simply desire to do their duty, both as true patriots and as true Churchmen. And these difficulties become still further aggravated when it is seen that Scotch Presbyterianism, with its affiliated branches, both in England and in the colonies, not only has interests of its own which are not in harmony with the interests of Episcopacy, but has, or seems to have, a tendency to produce political results* different from those which the Episcopalian system produces, and so to act, many would say, detrimentally, and, at least, it must be said *inharmoniously*, in regard to the constitution, not in Church only but also in State, of our common country. Take, for instance, the testimony of one of the most respectable organs of public opinion in this country, and the chief supporter at once of its Conservative and Church-Establishment interests. Speaking of the result of the late elections, its words were these: —"As things have been, dissent has, from the nature of the case, operated democratically, and *our Church*, (*i.e.*, the Presbyterian Establishment) *has been utterly unable to oppose that kind of resistance to the tendency which has been opposed by the Church of England.*" What, then, becomes our duty—the duty, I mean, of Scotch Episcopalians—in such circumstances? To us as Churchmen, and, for my own part, I believe to us also as patriots, the interests of the Church of England are, as I have said, our own

* It has been objected, by an unknown correspondent, to this statement that the Presbyterianism of the North of Ireland has shown itself eminently "Conservative" in the late elections. But this may be accounted for from the natural dread in that country of the ascendancy of Romanism.

interests. And when I speak of the Church of England in this point of view, I mean the Church in that country as by law established, and as forming one main part of our inestimable constitution in Church and State; and which, in great measure because it has enjoyed and used not unworthily, the advantages of establishment, has proved itself (Presbyterians themselves being witnesses) the great mainstay of reformed religion throughout the world, and has produced a literature of learned and orthodox theology such as (again I may appeal to the admission of Presbyterians themselves) is vainly looked for in this country (distinguished as this country is no less than England in almost every other branch of letters), and a literature, I may add, only to be equalled by the treasures handed down to us from the early ages of Christianity. Are we then at liberty from either point of view, ecclesiastical or political, to act in such a way as to weaken the position of *the Church of England?* I do not say also of *the State of England*, because (although I hold most strongly that the clergy have their duties and responsibilities towards the State no less than other citizens have) I am unwilling on an occasion like the present, and in addressing Churchmen, who upon politics do, as we know, and must be allowed to differ—I am unwilling, I say, in this address, to introduce considerations merely of a secular or political character. For this reason it would not become me to lay any stress upon the fact that the so-called "Conservative" members returned from this country by the late elections are in proportion to the so-called "Liberal" members little more than one-fifth, while in England the proportion between the two parties is nearly equal, and in Ireland exactly so. Still less would it become me to attempt to decide the point between the contending organs of the public press, which, on the one hand, whether Liberal or Conservative, have proclaimed with triumph or have admitted with regret that Presbyterianism is essentially democratical; and, on the other hand, being "liberal" both in politics and in religion, have preferred to ascribe the growth of their principles to other causes; have maintained that time has been when, before the Disruption of 1843, and still more before the Reform Act of 1832, the Presbyterianism of the Establishment at least only too Conservative; and have discerned, as arising from the parity of the Presbyterian ministry, not so much the liberty and liberality which a popular or democratical system is supposed to inspire, and still less the moderation and enlargement which a mixed constitutional monarchy is found to impart, but rather some of the least attractive features which oligarchical government has been known to wear. To enter upon topics such as these would be out of place. Confining myself therefore to the ecclesiastical point of view, and with the fact before us which I just now mentioned, I wish to remind you of the effect which the operation of that fact is calculated to produce upon the interests of the Church of England. Take but a single question. In

the last Parliament English Church Rates would have been abolished by a majority of three to one, had their abolition depended upon the votes of the Scotch members in the House of Commons. It is easy, therefore, to tell how the Established Church of England is likely to fare in the newly-elected Parliament, unless it shall be in a condition to defend itself even yet more vigorously than heretofore, not only against the now still greater odds, but against the more determined character of those odds, which will come down upon it from the north. I do not ask—Is this, which is virtually forbidden by law on the part of Irish Roman Catholics, fairly admissible on the part of Scotch Presbyterians? But I ask—Is this a result which Scotch Episcopalians are at liberty to promote? I may be told that some of those members who voted adversely to the interests of the Church of England are themselves Episcopalians. But this, though it be so, will be found, I fear, to make little difference. Even in such a case, so long as Presbyterianism and Episcopacy remain in this country upon their present relations towards each other, and consequently the proportions of the constituencies in that respect remain for the most part as they now are, there will be little hope—I do not say for friendliness, but for fairness, for impartiality, towards the Church of England, because the interests of Scotch Presbyterianism, even as Established, are linked in England with the interests of dissent; and this, be it remembered, notwithstanding the frequent and familiar testimonies of many eminent Presbyterians to the merits of the Church of England, and their scarcely less frequent and familiar professions that, were they to reside in England, they would willingly conform to that Church.

COURSE OF CONDUCT RECOMMENDED.

Now, then, the question recurs, what are we to do? It has been publicly said by one of our own laymen that we have reason to be thankful for the Establishment even as it is, because "it serves as the only breakwater against revolution." And for myself, I must confess I have been so much in the habit of sympathising with that view, or rather in a view which assigns still greater value to the existing Establishment, that, when consulted upon the point, I have been unwilling to dissuade any of our lay members from giving their support to certain schemes of the Established Church—such, for instance, as the scheme for endowment of new parishes, which reflects great and lasting honour upon the name of the late Professor Robertson. At the same time, I was also in hope that such brotherly conduct on our part would have the effect, which I venture to think it should have had, of lessening mutual estrangement, and of winning a more candid and more generous consideration on the part of members of the Establishment towards the peculiar circumstances in which we stand—thrust out and excluded from the national communion, in deference to a

popular cry, and through the exercise of an authority which, being composed entirely of laymen, was constitutionally incompetent so to act. In this hope, however, I have been considerably disappointed. For example, in the last General Assembly of the Established Church, things were said which ought never to have been said in reference both to the Church of England and to ourselves. And yet in the same General Assembly an expectation was confidently expressed that members of our Church would readily come forward in support of a new scheme to be proposed for increasing the stipends of Presbyterian ministers, now in many instances unhappily reduced, but still, upon the lowest average, far superior in amount to those of our own ministry. The circumstance reminds me of a remark once addressed to me by a not unfriendly and highly intelligent Presbyterian, that "our Episcopalian laity are a strange body"—by which he meant, I fear, a not very conscientious or consistent body—"for they support a Church to which they profess not to belong, but the Church to which they profess to belong they do not support." But setting all this aside, in answer to the practical question which was just proposed, I would request our laity to consider whether the time has not now arrived when it becomes us to take a larger and more extensive view than we have hitherto done; when we are called upon to regard at once the interests of the empire as a whole, and the interests of what we believe to be the true Church of Christ, not in Scotland only, but in England and throughout the world. In such a view, the diminutive interests of each man's own immediate locality (if, indeed, these can be said any longer to be wrapt up in the support of Established Presbyterianism, weakened and reduced as it now is, and tending, as it now appears to do, towards political disorganization), these local interests, I say, as comparatively insignificant, must give place. At least we must no longer be so unwise and so unjust in our generosity as to contribute funds which are to be applied, unconsciously it may be, but still, as it would seem, more or less directly, against ourselves; or rather, let me say, against what we conceive to be the true interests of our country both in Church and State. And I urge these considerations the more because we ourselves are now in a position to extend something (as we must believe) better than Presbyterianism to every corner of the land, if only we receive the support which is naturally ours; because there is now, I am persuaded, scarcely a corner of the land in which that extension would not be welcomed. This I say after some experience of the feelings of all classes in regard to the introduction of our new missions. No doubt there are, and will be, interested parties who may endeavour to misrepresent the simple course of duty which I venture to recommend, who may urge upon you that when the differences are so slight (a strange argument to be addressed to us by those whose fathers dispossessed our fathers, and still exclude ourselves, on account of those very differences!

when the differences are so slight) it becomes you to join in supporting their cause, and even, in consequence of the low numerical position to which we have been reduced, that the higher and better educated class should, upon the all-important question of religion, submit their judgment to the will, and attach themselves personally to the communion, of their lower and less educated fellow-countrymen; and by this means it may be attempted to stir up the minds of the people to their own detriment. But such attempts, if made, will, I am persuaded, have no success, partly on account of the intrinsic weakness of the arguments themselves, which the natural shrewdness and discrimination of the people will enable them to detect; and partly because the continued predominance of the existing Church Establishment is no longer an object of prevailing interest and concern. As one illustration among many of this important fact, which manifests itself not only among the country proprietors, but in the towns, it may be mentioned that in the city where we are now assembled not one of the six magistrates of the Municipal Council for the present year is a member of the Established Church. No; the real prejudice which we have now to fear and to guard against is not of this kind; it is rather one which arises from our own lukewarmness. We are looked upon as an exclusive and (so to speak) aristocratical community, who, at the same time, have too little faith in our own principles to trouble ourselves much about communicating them to others. It is this which really and justly injures us in the eyes of the mass of our fellow-countrymen who (be it said to their honour) know how to value earnestness — straightforward, consistent earnestness—in all causes, and especially in the cause of true religion: and I feel sure that a more openhanded and considerate course of conduct on our part, in extending more generally to others the advantages which we possess, and which, by adhering to them ourselves, we plainly show that we consider to be advantages, but which they cannot be expected to obtain or to seek for without our help—such conduct, instead of giving rise to greater offence or more confirmed alienation, would produce ere long the very contrary effects. Meanwhile, it will be a baneful loss which we and the whole civilised world shall have gained by the union of the two countries, if the strength of England is to be brought low through the religious policy which, in an hour of political revolution, Scotland chose or consented to accept for herself, but which being alien, as we believe, from the will of God, she has been unable to maintain in its proposed integrity. Certain it is that England will no longer be fighting a fair battle for the preservation of her institutions in Church, if not also in State, when Scotland comes prepared to throw in her weight against them in the proportion of five to one. There may be some to note that such a result will be a righteous retribution for the part played by the more prosperous South in years gone by towards our Northern Church. But, though this be true, the genuine

patriot, and still more the genuine Churchman, will not be the less distressed, nor strive the less to avert from England the disastrous consequences which, if left to herself, she would have no reason to apprehend.

There is one other topic which belongs so properly to the discussion upon which we have been engaged, that I am unwilling altogether to omit the mention of it; more especially as it concerns the duty and the interests of the laity no less closely than the matters of which I have already spoken. Whatever may be the case with ourselves, it is certain that both the Established and the Free Church have complained that they are unable to provide candidates for the supply of their respective ministries such as they require and would wish to obtain. The attention of the country was drawn to this subject about two months ago, in a very pointed manner, by a report of a committee of the General Assembly of the Church of Scotland. That report contained the ominous words which I proceed to quote—"We cannot but feel a strong conviction that the causes now in operation, *if left without some counteracting influence*, must tend, as time proceeds, to depress the Church of Scotland more and more, until the clergy shall lose altogether that social position which implies superior education, good manners, and enlightened sentiments." Again, it is urged in the same report—"An illiterate clergy, with coarse manners, strong prejudices, illiberal notions—factious and violent as an illiterate clergy always are—cannot possibly do the work of the Christian ministry *in this country and in these times*; and it is surely a disastrous state of affairs when the sons of the higher and middle classes of society cannot find in the ministry of the National Church positions which they might occupy without being required to live in a manner totally inconsistent with the habits and notions in which they have been educated." You will all, I am sure, sympathise most entirely with the tenor of these remarks; but where is the "counteracting influence" to be found, which the authors of that report so feelingly and forcibly desiderate? It is to be found, I believe, only *by combining the elements of influence which we possess with the elements of influence which the Established Church possesses.* The suggestion thrown out by an influential organ of the Establishment that Episcopalian laymen should allow or induce their sons to be trained to the service of a ministry which they disapprove of for themselves—this suggestion is, it seems to me, of no further weight than as a proof that the present position, if it is to persisted in, will be found ere long a hopeless and impossible one. But in the combination which I just now intimated there would be found, I trust, both a remedy of the evil which is presently complained of, and a prevention of the still greater evil which the Assembly's report does not scruple to anticipate. Our heritors would naturally be more inclined to give the best assistance in their power when it is their own Church which they are to help, or even a member of their own family whose

position they are to render more suitable to the exigencies of this sacred calling; and as in the Church of England multitudes of the clergy bring into the Church from their private means as much as they receive, and in some instances even greatly more than they receive, from their benefices, it might then be hoped that many of our clergy in this country will be in position to do the same. This, as I have said, is preeminently a layman's question, because it is the laity of all classes who are most concerned in the good quality (so to speak) of the religious ministrations which they receive from the clergy; and because, whatever is to be the remedy of the grievances to which the public attention is at present drawn, it is the laity who in some shape or other, directly or indirectly, will be called upon to provide it.

RECAPITULATION OF MAIN ARGUMENTS.

And now, in bringing this address to a conclusion, it may be desirable to remind you very briefly of its scope and purport. Of the two main arguments, then, under which my remarks have fallen, the latter consideration, respecting the duty of devoting not only your strength, but your whole strength (so far as it is lawfully in your own power) to the maintenance and extension of your own communion, is confessedly for the most part of a semi-political and constitutional character. You will have seen, however, I trust, that it rests fundamentally upon that great principle to which your attention had been previously drawn—viz., the precedence which we justly claim for an ordinance of God before an ordinance of man. And with regard to the proof of this said principle I am content that it should rest upon the scriptural argument set forth at length in my last year's charge.

Meanwhile the burden of our complaint against Presbyterianism, you will remember, is this. It mutilates the Christian ministry. It deprives the Church of its apostolate—that apostolate to which, mainly and preeminently, Christ promised His continual presence even to the end of the world. It deprives the Church of this, in a way and to an extent in which it was never before deprived of it till the 16th century; and it does this in Scotland under circumstances—I mean the presence and the rejection of a reformed episcopate—which render such deprivation, if persisted in, I will say not utterly inexcusable, because I am unwilling to use the language of provocation, but the more harsh towards ourselves, and the more to be lamented for the country at large. Moreover, at the same time it breaks and rejects a main bond of union which God designed (as I believe) for the peace and security of His Church on earth. The argument, in short, as between Presbyterianism and our own system, was stated by one of the best divines of the Church of England 270 years ago when the scheme of a ministerial parity first showed itself to the world; and as the words were then true and received no answer, so I believe they will remain true and unanswerable to the end of time. They are as follows:—

"You frame churches to your fancies, and then you straightway think the Scriptures do answer your devices. If we give bishops anything which the ancient and Catholic Church of Christ did not first give them, in God's name, spare us not; let the world know it; but if we prefer the universal judgment of the primitive Church in expounding the Scriptures, touching the power and functions of bishops, before your particular and late dreams, you must not blame us. They were nearer the apostles' times, and likelier to understand the apostles' meanings than you that came, after fifteen hundred years, with a new plot of Church government never heard of before. All the Churches of Christ throughout the world could not at one time join in one and the self same kind of government, had it not been delivered and settled by the apostles and their scholars that converted the world. So many thousand martyrs and saints that lived with the apostles would never consent to alter the apostles' discipline which was once received in the Church, without the apostles' warrant. Wherefore, *we construe the apostles' writings by their doings;* you measure the Scriptures after your own humours. Whether of us twain is most likely to hit the truth?"

You will observe that the author of these words states plainly as a historical fact—as a fact which is not and cannot be denied—that the threefold ministry was in the early ages universal, and exclusively universal, throughout the Church. And he makes use of this fact, not to supersede the argument from Scripture, but to reinforce it; upon the ground that unless the early Christians had so understood the Scriptures, the said ministry could never have become universal. In like manner I had intended, as I have said, to reinforce on this occasion the scriptural argument of my last year's charge—and, though the performance of this intention has been postponed for the reasons before mentioned, it may not be undesirable, considering the claims which have been advanced in this address, to leave with you now a short and plain illustration indicative of the line of proof which it was my purpose to establish, and at the same time explanatory of that TWOFOLD BOND OF UNITY, to which I have referred more than once as the foundation of my present remarks.

I would ask you, then, to consider what is the great and paramount argument in favour of Christianity? Is it not that within a time comparatively short it made its way against all the opposition of the heathen world, till at length, in the fourth century, it displaced heathenism as the religion of the Roman empire? And is it not true that the faith as first synodically declared in the fourth century at Nicœa and Constantinople is still, and doubtless will ever continue to be, the faith of Christendom—notwithstanding the teachings of individuals, and the professions of whole communities, which, both before and since, have

been opposed to it. In like manner the great and paramount argument in favour of the authorised ministry of the Church is to be drawn from the fact that when Christianity had reached the point which I just now named, it was seen to have but one and the same universal ministry. Only in this case the argument is still stronger for two reasons; first, because, however other ministries opposed to that ministry have sprung up since, *before that time* there had been (so far as we can learn from the history of the Church) no opposition to it; and, secondly, because (though all Christians had the Bible in their hands, nevertheless) it was felt to be necessary that a council should assemble from all parts of Christendom, in order to satisfy their minds in regard to the true faith of the Bible; but no such necessity was felt in order to satisfy their minds in regard to the true ministry of the Church. Now, we have a right to ask for some explanation of this fact from those who decline to accept it as a sufficient argument. The explanation to be given of the progress of Christianity is that it came from God. The explanation to be given of the early universality of the true ministry is, as we believe, the same. It came from God; and it came from Him, both for other reasons and also because, as we further believe, He designed it to be *one great bond of the unity* which He has commanded to be kept among Christians, as He designed the Catholic creed to be *the other great bond* of Christian unity.

With this conviction, which we profoundly entertain, we are enabled to account for a state of things which would otherwise be as inexplicable as it is melancholy—I mean the indifference and worse than indifference with which the sin of formal disunion appears to be regarded in many quarters of the religious world amidst which we live. It seems to follow, as if by the action of a moral law, that where an uncatholic system of Church ministry has been adopted, or where it is held that systems of Church ministry are matters of indifference, there union also (though so plainly and so strictly enjoined in the Word of God—far more plainly and more strictly, for instance, than the observance of the Christian Sabbath, of which we hear so much) comes to be regarded as a matter of small account. But as in the famous judgment of King Solomon it was not the true mother who consented to divide the child, so we may safely maintain it is no *good sign* on the part of any body of professing Christians when separation is looked upon without pain, and with little or no apparent consciousness of its guilt. Striking examples to this effect were exhibited in the proceedings of the last General Assemblies both of the Established and Free Church. In the former it was represented that a new schism, if it should arise, would only be like the natural operation of throwing off, as it were, "a fresh swarm;" an operation which, in forgetfulness of the deadly

stings and heartburnings it has already implanted and would again produce, was to be regarded with complacency! In the latter a voice was heard, even from the Moderator's chair, which held up the disruption of a Church as a course worthy of imitation by "all the many good ministers and people in England," and which ventured to assert that "there is a text of the Bible which seems to have been written to meet this very case." If, indeed, our self-righteousness and our uncharitableness be such that we hold separation from brother Christians to be no more than equivalent to separation from heathen idolaters, or from an apostate Church which God himself has ultimately doomed, then, *but not otherwise*, may the text in question, as it occurs both in the Old and New Testament (see Is. lii. 11; 2 Cor. vi. 17; Revel. xviii. 4), be so applied. And while I seek to vindicate from abuse that particular text which has been repeatedly misapplied in the same cause, I cannot omit to reassert, what not long ago I avowed upon a public occasion elsewhere,* that, to the best of my belief, entertained after a full and patient investigation, not one text is to be found throughout the Bible sufficient to justify the lax opinions in regard to formal separations among Christians with which, unhappily, we have now become only too familiar.

I should have felt myself bound to apologise for the length of this address were it not for the vast importance of the matters to which it has been devoted. As it is I must thank you one and all for the patience and attention with which you have received it. And to my brethren of the clergy I would only add—May we remember that we have need to be more than commonly exemplary in the discharge of duty; we have need not to be content with doing that only which is required of us. If every Christian, and especially every Christian minister, is set as a light upon a hill, is there not occasion for each of us so to shine that he may illumine not only his own flock, but the whole district in which he serves, and so that the twin principles which our Church inscribes upon her banner, "Evangelical Truth and Apostolical Order," may be seen and approved of all men in the results which they produce upon our daily lives? And if I may be allowed to extend the brotherly exhortation to those, both ministers and people, from whom we have been (God knows) only too long disunited, I would presume to say, for them and for ourselves—

> "O! might we all our lineage prove,
> Give and forgive, do good and love,
> By soft endearments in kind strife
> Lightening the load of daily life!
> There is much need: for not as yet
> Are we in shelter or repose;

* See Addres at Berwick in *Scottish Guardian* for February.

The holy house is still beset
With leaguer of stern foes;
Wild thoughts within, bad men without,
All evil spirits round about,
Are *banded* in unblest device,
To spoil love's earthly Paradise."

And should not therefore all we who love the Lord Jesus Christ in sincerity, and desire to promote His gracious design for the unity of His Church, be *much more banded together*, not only to defend the earthly, but to secure the possession of the heavenly Paradise?

THE NOVEMBER MEETINGS.

THE time is now rapidly approaching for the great annual meeting of the Church, for it is the only meeting at which the Church as a Church is convened for the transaction of business. We wish in no way to speak disrespectfully of our Spiritual Fathers, for many of them concur with us "*ex animo*" in opinions, on this matter. But there can be no doubt that the Synods of our Church, as at present constituted, are mere class affairs. Their decisions are entitled to our most unfeigned respect, and as being the Executive and Legislature of our Church, claim our most complete obedience. But still we, the Laity, have no parcel or concern in them; and, therefore, it is but natural that we should attach more than ordinary importance to this said annual gathering, in which we have at any rate something to say. Before going further, however, we think it only honest to remark, that in the matter of Finance our Spiritual Fathers have a good deal too much to say—that very unnecessary odium is most unintentionally thrown upon them in passing and considering grants before they come up to our annual meeting; and we trust that the day is not distant when by legislation they will be removed from this false position. From this let it not be at all inferred that because we, the Laity, are excluded from all voice, both in the Executive and Legislature, therefore, we should have the exclusive management of the Finance of the Church. One injustice does not justify another injustice. By all means let both Bishops and Clergy have a voice in the distribution even of our own money; but still we cannot conceal from ourselves that a great deal of their influence has been injured by being too much mixed up with financial affairs. However, we are advocating no change; upon the contrary,

we are deprecating all change at present, and the less we hear and talk of reforms, so-called, at present, the better.

There is no disguising that the November meeting will be a very anxious one. Upon its decisions will hang very much the success of the financial movement to which the Church is committed. We trust that the provinces will have sent in their money in time upon this occasion, so as to enable the Committee upon Claims and their advisers, the Committee upon Funds, to arrive at a right conclusion as to the various grants to be made. We trust that the past will be forgotten, and that there will be no recurrence to or discussion of the proceedings of last year. The only matter strictly before the Committee upon Claims and the General Committee is the distribution of grants for the current year; and to that we trust the meetings will strictly adhere. All else is irrelevant and wasting valuable time. We trust also, that a minority will bow to a majority, and that after the decisions are passed every one will use every exertion to support the majority in the deliverance they may come to. Too much praise cannot be awarded to the Committee upon Funds for the labour they have bestowed upon this matter. At a great sacrifice of time to themselves, they have taken upon them the invidious task of adjusting the grants previously to the meetings; and if it be said that they have no legal power to do so, it is clearly the duty of some small body to arrange the work beforehand, more especially, as any such adjustment is subject to two checks afterwards. We trust that unanimity so far as possible, good feeling, and brotherly love will characterise the proceedings. The work in hand is the work of God. Let all meet, conscious of the importance of the task assigned to them. The representation is complete. Every diocese is represented. The Laity and Clergy are there from every congregation in the Church; and surely a system of finance can be determined upon consistent with the requirements of the Church, and such as can command the confidence of the country.

The canvass throughout the Church will, we trust, have produced such results as will remove the reproach from off our Church, and no longer will it be said that the richest communion in Christendom pays the smallest income to its clergy. We trust, that our Communion has entered upon a new era—that coldness, apathy, neglect, and want of spirituality will be replaced by a godly energy combined with prudence and Christian love—that instead of the look of scorn pointed at us, and the taunt that we are the Communion who talk the most and do the least of all the religious communions in Scotland, we shall be "like a city set upon a hill," the recognised Church of Christ in Scotland, "fruitful in good works," and "always abounding in the work of the Lord."

THE CHARGE OF THE BISHOP COADJUTOR.

THE charge of the Bishop Coadjutor of Edinburgh, though brief, was very suggestive; and we cannot but look upon things in Edinburgh as hopeful in the extreme. Recent articles which appeared in our columns have demonstrated that the liberality of Edinburgh has been principally bestowed upon the provinces—that it has given in fact nearly two-fifths of the whole income of the Church Society. This generosity cannot be too highly commended, but still charity begins at home; and we do trust there will be no farther difficulty in raising the £500 to enable the All Saints Mission to go on. A great reform is needed in the incomes of the clergy in Edinburgh. It has only to be pointed out we feel assured, to be rightly adjusted. What weighs down the resources of Edinburgh like most other towns is the practice of seat rents; and we do hope one of the reforms looming in the future under the auspices of the Bishop Coadjutor, is free and open churches, and the introduction of the offertory principle. We are by no means anxious that such an undertaking should be rashly entered upon. We, on the contrary, wish it should be conducted upon the principle of most gradual progression.

The Bishop's plan of starting a Mission Chapel is worthy of every consideration; and under one so well versed in the administration of an English parish cannot fail of success.

What has been the besetting evil of Edinburgh has been its congregationalism — the independence of and want of co-operation amongst churches. We trust that the day is not distant when this besetting sin of our Church will be eradicated. We shall then realise the importance of our mission as a Church, and fulfil some of the objects which the Church in Scotland is commissioned to accomplish. Then Foreign Missions will be no Utopian dream. We shall regain the affections and the respect of the people of Scotland. It is at best only a day deferred, and will arrive, when we prove ourselves worthy to undertake the task.

THE CHURCH IN IRELAND.

THE oriental origin of the Church in Ireland, the evangelisation of Ireland by the great St. Patrick, her long independence of the Roman See, when, with the exception of the Eastern Church, Christendom appeared hope-

lessly trampled upon by that vast corporation, all impart to the Church of Ireland an interest to Scottish Churchmen to which no other Church can attach an equal claim. There is much also in her present position that suggests a common interest. Both Churches are small minorities, and they are exposed to the persecutions to which all minorities are necessarily doomed.

The late assaults to which the Church in Ireland has been exposed are worthy of the serious attention of Scottish Churchmen.

We are much indebted to the Rev. Alfred Lee for a pamphlet upon this subject which in fact nearly exhausts it, and he thus winds up his argument:—"From the foregoing, it will be seen that the Church in Ireland is the old Church of the country; that it is the same in doctrine discipline, and government as the Church founded by St. Patrick; that it is the rightful possessor of the tithes of Ireland; that it has been ecclesiastically one with the Church in England for nearly eight centuries; that the temporalities of the two branches of the Church must stand or fall together, for that an attack upon the one is virtually an attack upon the other; that the Church has not lost ground in that country since 1832, but has relatively increased; and that if it has absolutely lost in numbers, it has lost infinitely more of its revenues in proportion; and that, instead of being a source of weakness or discontent to the Irish people, as is stoutly but most erroneously asserted by those who seek her destruction, the Established Church is in reality the strongest bond of union between the two countries, and, in the words of Edmund Burke, 'a great link between holding fast the connection of religion with the State, and preserving the connection between England and Ireland.'"

Anxious as we are to think well of Mr. Gladstone, we cannot but consider that his policy as regards the Irish Church is not either intelligible in itself, nor consistent with his position as a Churchman. The Irish Church, to our mind, cannot be sacrificed, unless we are prepared to sacrifice the Church in England. As a voluntary body, we profess no peculiar attachment to the Establishment principle, but so long as Churches are established, and cannot be upset without a revolution, and for no apparent object but that of gratifying the political spleen of sectaries, we feel bound to uphold them.

In spite of our proximity to Ireland, the intercourse between the Irish and Scottish Churches has not been so intimate as could have been desired; but our Irish friends may be assured that no persons look with greater interest than we do upon their movements.

The Connaught movement we hailed as the most striking proof of renewed life within the body, and any blow levelled at her we shall regard as levelled at one of the healthiest branches of the Catholic Church.

THE BISHOP OF ST. ANDREWS AND HIS ASSAILANTS.

THE recent attacks upon the Bishop of St. Andrews in the columns of the *Courant* we cannot but deeply regret.

No one has entered upon such a controversy with less of the *odium theologicum*, or in more of a forbearing and Christian temper. We regret, therefore, that our Presbyterian friends should show such bitterness of feeling as has been developed in the columns of the *Courant*.

We trust, however, that no Churchmen will retaliate in the tone that has marked the correspondents of the *Courant*.

It is true that the *Courant* declares itself not responsible for the opinions of its correspondents, and we should be sorry to believe that it sympathises with sentiments of such avowed hostility towards our Church, conveyed in so scurrilous a tone; but still we cannot help thinking that the *Courant* makes a great mistake in inserting communications which contain not an atom of reasoning, but are mere invectives suited to the calibre of a Radical newspaper.

We believe such senseless attacks show the weakness of our opponents; but still, in a matter of such deep import, it is matter of great regret to all serious minds that so bitter a tone should pervade communications touching the very foundations of our Faith. All that we can say to those of our Church engaged in this controversy is, "Return good for evil."

THE ENGLISH CONGRESS.

THE proceedings of the Church Congress in England cannot but be watched with the deepest interest. The Court of Appeal, the Education Question, the relations to Foreign Churches, the reconcilement of the Church to an age of enquiry and controversy, the increase of the Episcopate, were the leading topics which engaged discussion. The admirable paper of the Bishop of St. Andrews upon our relations to Foreign Churches will be read with peculiar interest.

We rejoice in the friendly sympathy shown to our Irish sister in her hour of trial and of difficulty.

The opening sermon of the Archbishop of York was truly worthy of his reputation.

All the discussions, whether upon Courts of Appeal, Education, Increase of the Episcopate, or other points, went to show how superior in many respects the position of our Scottish Church is to that of Churches under the control of the State. That there are many advantages attendant upon an Establishment we willingly grant: but still we hold that a voluntary body

such as ours—a Free Church—if she be but true to herself, is gifted with a position which an Established Church may well envy. Dependent upon herself, under the Providence of God, she has only herself to blame if she does not regain the affections and the confidence of the people of Scotland.

SIR WALTER SCOTT AND SCOTTISH HISTORY.

It can hardly be matter of surprise that the progress of research in archæology, and in the details of history, should detect a considerable number of errors in the writings of Sir Walter Scott. When we consider the immense rapidity with which his works, or at least the "Waverley Novels," were poured forth; when we remember that they were professedly fictions in which striking situations were aimed at rather than exactness of narrative; when we reflect upon the increase of historical reading since the time of Scott—an increase greatly fostered by the interest in the past which his works aroused—we have no cause to be astonished at this result.

It must, however, be remembered that errors in detail are compatible with great truthfulness in the general; just as, on the contrary, the utmost precision in particulars may fail to produce a life-like portraiture. Two authors of our day, each a fit judge of the case, have claimed for Walter Scott this character of truthfulness in so far as regards the main impression left behind by his pen. We conceive their judgment to be just; and propose to give a brief *resumé* both of the objections that have been urged against such a decision, and of some of the reasons that occur to us in support of it.

1. On faults of detail we shall not attempt to dwell. Scott has given a considerable list of them in his preface to "Peveril of the Peak," and a writer in a recent No. of the *Englishman's Magazine*, has pointed out many more. But in several cases the alteration would produce but a slight effect upon the general description. Take the instance pointed out by Mr. Herman Merivale, one of those defenders of Scott to whom we have referred. The battle of Marston Moor is described in the first canto of Rokeby. Scott makes Lord Leven's Scottish cavalry break through to the northward instead of towards the south. This is a real inaccuracy; and inaccuracy is to be regretted even in a poet and a novelist. Nevertheless it is not such a mistake as to interfere with the vividness of the perceptions, which we obtain from the minstrel's verse. And of such a nature, it may safely be averred, are one-half of the errors detected in Sir Walter's narratives.

2. A more serious instance, however, is urged by the writer in the *Englishman's Magazine*. Scott is charged with having misled the public mind in reference to the relation between the English and the Scottish crowns. Now it is certainly quite possible that Scott may have been the chief agent in causing men to underrate the evidence in favour of the claims of Edward I. and other English sovereigns. But did he stand alone in his belief? Most assuredly, not. Nay, is it not the case that all Scottish antiquaries before his date were far more intensely vehement in their assertions on this matter? Is it possible to name any English historian, prior to Lingard, who stated the opposite side with anything like power and learning? We greatly doubt it. A succeeding generation in Scotland may be fitly represented by Lord Lindsay, who has made (if regretfully, yet most candidly) the fullest acknowledgements respecting the strength of the English claim to a feudal superiority. Of course any view supported by Scott was likely to gain an amount of acceptance that scarcely any other man could obtain for it: for the simple reason that few others could present it in so captivating a form. But it can hardly be charged as a fault upon any author, that he has pleaded in a winning manner for a view which he believed to be correct. While adopting, then, in this matter the sentiments of Lord Lindsay rather than those of Sir Walter, we may yet be permitted to believe that the main charge against Scott in this respect amounts to an assertion that he was not herein before his age. And of what numbers may thus much be said! Of how few can we assert the contrary!

3. A more formidable accusation, however, comes from a very distinguished living writer, Mr. Mark Napier. In the matter just referred to, many might think that Scott was prejudiced, but few would question his honesty. But as regard's Scott's sentiments respecting the Covenanters, Mr. Napier maintains that he thought much worse of them than he has intimated; and that he was only restrained from the repression of his feelings by a wish to stand well with the public; or, as Mr. Napier expresses it, "popularity was his bank, and he feared to break it." In support of this opinion, Mr. Napier cites some private letters of the novelist, and appeals to the history of his controversy with Dr. M'Crie.

Now, we are by no means prepared to assert that Sir Walter was not unduly fond of popularity. But in this matter of the Covenanters very large excuses may be made for him. For here, at any rate, he was thoroughly in advance of his age and of his country. And, even, if at moments he expressed himself in private in harsher terms against the Puritanical leaders, it does not follow necessarily that these were his most matured opinions. Moreover, there is a reasonable as well as

a cowardly species of prudence, and Scott may have thought that he had a fairer chance of being listened to and of making some impression upon his readers.

And this brings us to a matter of private judgment on which the *Scottish Guardian* cannot commit itself to an opinion, though it may allow a contributor to express one. The present writer, then, speaking for himself, must avow that Sir Walter's account of Claverhouse and of his adversaries is not only in itself more likely to win converts, but is taken as a whole nearer the truth than Mr. Napier's biography of the gallant Dundee. Far be it from us to estimate lightly the marks of courage, the industry, the vigour which are stamped on Mr. Napier's every page. But is he not too much of the partizan? Does he not repel many who would listen to a calmer advocate? Does he not, while keenly perceiving the excuses for the faults and violences of the side which he espouses too much, overlook the palliations which may be urged for the desperate deeds of the adversary?

We do not by any means wish to insinuate that the answers to these questions are simple and easy. But they are not asked passionately or hastily. In the ordinary estimate of Claverhouse—to confine ourselves to a single case by way of example—we utterly disbelieve. The hasty adoption of that view by Lord Macaulay is only one of the many proofs of that historian's deep prejudice and incapacity for weighing the value of evidence. Let the student of history ponder well over Professor Aytoun's reply. Let him glance, too, at the graceful romance entitled "The Last of the Cavaliers." It is most successful in bringing out one phase of Dundee's character that is often overlooked —we mean the remarkable purity of life which he preserved in an age of great license. But let these, in fairness, be consulted; also the replies to Mr. Napier contained in a Presbyterian work, the "Ecclesiastical History" by Mr. Cunningham of Crieff. We cannot say that these last are, in our judgment, always unsuccessful. And after thus striking the balance, let him come back again to "Old Mortality;" and we venture to think that he will be prepared to assent to the position laid down above—namely, that Sir Walter's portraiture is the best harmonised, the most really consistent, the most probable of all: as of Claverhouse on the one side, so of the Covenanters on the other.

We have named a single instance by way of illustration. But how easy were it to multiply examples. Lord Lindsay of the Byres is sketched by the editor of Calderwood, and by his noble descendant now living; but most wisely has the last-named writer cited that "graphic description" in the "Abbot," which brings Queen Mary's enemy before us more vividly than any professed history. We might speak of King John, of James I., of Mary and Elizabeth, of the Regent Murray, of

Charles Edward and of many more, but our space would fail us. To one other feature only of Scott's insight into the past will we refer on the present occasion.

Is there any book of the seventeenth century which gives credit to both the Reformers and to their opponents for sincerity? Dr. Johnson and Edmund Burke may have done so; but they both belong to the eighteenth century. It is one of the glories of Scott that he has exhibited this charity with an out-spokenness scarcely known before his time. The portrait of the Reformer in the "Fair Maid of Perth," the language of the preface to the "Monastery," and the contrast between Father Eustace and Henry Warden in the same tale are most remarkable for the display of imaginative power in throwing himself back into the past, and of judicial calmness in allowing for the difficulties and trials attendant upon either side.

We have no wish to exaggerate the merits of this famous writer. The inaccuracies of detail we have already allowed; nor would we deny the existence of a too great love of the past, and an absence of that pointed and sententious wisdom which marks every page in the works of the only British author who surpasses Scott in his gallery of portraits—the limner who gave to the world Hamlet and Queen Catherine, Portia and Macbeth. But we humbly submit to impartial critics, if such can anywhere be found, that the estimate of his *general* fairness which has here been given is not an extreme or unreasonable one.

A FEW MONTHS IN GREEK WATERS.

BY THE REV. J. MILNER, CHAPLAIN, R.N.

It was long after the sun had actually set before we could tear ourselves away from the Acropolis. We had to devote several days to the exploration of the modern town, the palace, the churches, &c. We called upon the officers in charge of the bank, which was riddled with bullet marks. In one room we were shewn the place where a man was shot through the window, and his blood still stained the floor. We tried both the Turkish baths on different occasions, and found them equally dirty and odoriferous. But our favourite lounge was the photographic studio of Mr. Costatine, whose views taken in Athens and various parts of Greece are most admirably done, and very reasonable in price. He must have commenced the business since Murray's "Hand-Book" was published, and deserves to be honourably mentioned there amongst the other celebrities, should a new edition ever be called for. His wife is an Englishwoman, and Mr. C. himself speaks English remarkably well. The population of Athens, "in outward ap-

pearance, at least, is more heterogeneous in its composition than that of any other town of its size. Greeks, in their splendid national costume, are jostled in the streets by Islanders and Levantines of motley garb, by French and English naval officers from the vessels of war in the Piræus, by French, Italian, and German artists, merchants, and travellers. . . . . The mixture of its population bears a striking analogy to the curious contrasts presented by the city itself. The same half-acre of ground often contains two or three remaining columns of an ancient portico, a small Byzantine chapel of the middle ages, a dilapidated Venetian watch-tower, a ruinous Turkish mosque, with its accompanying cypress and palm trees, and a modern fashionable residence: thus distinctly exhibiting the different phases of the varied existence of this celebrated city."*

It may, perhaps, not be out of place here to remark that the visitor to Athens, landing at the Piræus, would do well not to proceed along the main-road, but to follow another which skirts along the vineyards to the westward of them, crosses the dry bed of the Cephissus, and strikes into the *Via Sacra* half-way between the pass of Daphne and Athens. The drive then runs through amongst olive trees, which look old and venerable enough to have been in existence in the time of Socrates, with the Acropolis right before you in its best point of view. Nor must the zealous tourist neglect to visit the Acropolis by moonlight. It is to be hoped, however, that he will be more fortunate in this respect than we were. A party of us walked up in the cool of the evening for that express purpose, and after taking some little refreshment, sallied out with a young Greek gentleman, whom we had brought with us from the College at Malta to obtain an order for admission from M. Pittákys, the Conservator of Antiquities. After a long parley with that gentleman, (who, by the way, married the sister of "the Maid of Athens"), and a perfectly unintelligible explanation of the reasons which prevented his giving us a written order, he gave us his old penknife, telling us that if we presented that talisman to the sergeant at the gate of the Acropolis, he would know the knife and let us in. Accordingly we set off on our errand, with some little misgivings as to our success, and on our arrival at the gate knocked and called for a quarter of an hour before we could obtain a hearing. We told our simple story, and shewed our authority; but no one knew the knife, and neither entreaties, nor explanations as to who we were, nor hints at an ample *honorarium* were of any avail; we had to return without being able to accomplish our purpose. It seems that some English tourists, of the Cockney type, had done considerable damage to some of the valuable fragments piled up by the

* Murray's "Hand-Book," p. 134.

conservator in the Acropolis, and had taken away sundry specimens as mementoes of their visit, and that very stringent regulations with regard to admission by night had been the necessary result, which even the old knife of M. Pittákys failed to cut through.

We drove back in the worst of humours—alternately abusing English Cockneys, and old Pittákys for the trick he had played us. It may be mentioned that our Jehu was an Ionian, who spoke English, and was of opinion that nothing but an English occupation would save his country, which (he said) was not yet in a fit state to govern itself—an idea largely participated in at that time by many Greeks. He drove us down in an old carriage of King Otho, and like all of his fraternity he seemed to think it necessary to stop at the half-way house to refresh himself and his beasts. Mine host had lost no time in making a loyal addition to his sign-board—for George I. did not arrive for some months afterwards. It was amusing to read in the bright moonlight the following words, written in good old-fashioned looking Greek characters, "ζήτω Γεώργιος πρῶτος, βασιλεὺς τῶν Ἑλλήνων"—the proper pronunciation of βασιλεὺς, be it remembered, is *vasilefs*. The road was patrolled by policemen and the National Guard, to protect travellers from the attacks of brigands.

In the Piræus and neighbourhood are many objects of interest to the scholar and antiquarian. On the promontory to the right as you enter the main harbour, not far from the light-house, is the tomb of Themistocles. Near it is another sepulchre excavated in the rock, on a level with the sea and close to it; and not very far from it are pieces of the shaft and capital of what must have been an immense Ionic column—probably a monument to Themistocles. That his tomb was actually near the spot, the verses of Plato, the comic poet, seem to indicate beyond a doubt.

"Situated in an open place, thy tomb is greeted by the mariner as he enters, or leaves the harbour:
And in any future naval engagement, thou wilt witness the shock of the vessels." *

There has been some dispute in modern times respecting the harbours of the Piræus and Port Phalerum. In the Peninsula there are "three natural harbours," which will answer the description given by Thucydides, called at present Drako, or Porto Leone (the Piræus proper), Stratiotiki (Munychia), Phanári, which is generally considered to be Port Phalerum. Pausanias, however, says that before the time of Themistocles the Athenians had but one harbour, "at Phalerum, at the spot where the sea is nearest the city;" but that Temistocles considered the Piræus to be more suitable, having three ports instead of the one

* Plutarch's Life of Themistocles, *ad fin.*

at Phalerum. From this it would seem that Port Phalerum was situated on the opposite side of the bay, probably at the termination of the Phaleric wall. It would be hardly anything more than an open roadstead; and, therefore, but "little adapted for navigation." Port Phanari would be a most snug little harbour for war-galleys, and contained eighty-two νεωσοίκοι (ship-houses.) Some of the "slips" are still visible. The moles close up the entrance, so as to allow room only for three triremes to enter abreast, and which were a continuation of the walls of Piræus, are still standing; and traces of the line of fortifications erected by Themistocles, all round the Peninsula, may still be detected here and there, and show how very massive and solid the walls must have been. Our only amusements, whilst we were anchored in Phalerum Bay, were to land in Porto Phanári and bathe—the shoal water and bottom of fine sand making it a most eligible place for the purpose—walking up to the Piræus after dinner to listen to the bands of the different ships, which were landed in turns—or occasionally hauling the seine for fish, in which we were generally unsuccessful. On one of these occasions one of our men strayed away into a neighbouring vineyard, as he said, for the purpose of gathering sticks for the fire lighted on the beach to attract the fish, when he was fired at by the owner, and peppered all over his back and arms. When the grapes are ripening, men are stationed on raised platforms to guard them, armed with old flint muskets, which they do not hesitate to use on the approach of a suspected pilferer.

On Friday the 24th of July the "St. George" left for Nauplia to relieve the "Trafalgar."

We ran down past Ægina, Poros, to the southward of Hydra, past Spetzia, and anchored at the head of the Argolic Gulf, off Nauplia, the next day. On either side of the gulf are bold ranges of hills, one behind the other, and, as usual, very barren. At the head of the bay is the magnificent plain of Argos, encircled by a fringe of purple mountains, with Mycenæ lying in its deepest recess, μυχῷ Ἄργεος ἱπποβότοιο. Soon after our arrival the Austrian Vice-Consul, and the Commandant of the forces, called upon Captain Egerton, the former being particularly anxious to warn us against the troops stationed at Argos, who had been recently sent from Athens in consequence of the disturbance there, and were suspected of harbouring the design of attacking the garrison at Nauplia. They had only been in the Captain's cabin a few minutes, when Colonel Papadiamantopoulos himself, the Commandant at Argos, called to pay his respects, much to the consternation of the other two, who shortly afterwards retired. Colonel P. (his name is too long to repeat), had employed the troops under his command at Athens on the side of order, but as it was thought advisable that all the

soldiers should be removed, he was sent down to Argos. We were very much pleased with him, and found him to be a soldier-like and gentlemanly man.

Nauplia had been the seat of government until Otho removed to Athens in 1834. The house formerly tenanted by Capo d'Istria was converted into the royal palace. The town, which by that time, had rapidly risen into a thriving sea-port, and a busy, clean, and prosperous city, has again relapsed into a dirty little town. There are two fortresses—one, the Acro-Nauplia, on a peninsular rock just above the town; and the other, the famous Palamidi, on the top of a precipitous cliff, 720 feet above the sea level. It has been styled the Gibraltar of Greece, and it had been deemed impregnable, but it was taken by assault under General Hahn, who commanded the royal troops employed to reduce the insurgent garrison of Nauplia in 1862. On this occasion Colonel Koroneos, one of the ring-leaders in the insurrection, was wounded and taken prisoner—the same unprincipled soldier who, as has been already mentioned, headed the more recent outbreak at Athens when the bank was attacked. Griva, who had possession of the Palamidi, bombarded the lower castle and the town in the summer of 1827, killing 150 of the inhabitants. The fortress derives its name from Palamedes, son of Nauplius, who founded the ancient town of the same name, and detected the feigned madness of Ulysses. The view from the summit is very fine, embracing as it does the Gulf of Nauplia (or Argos), the mountain ranges of Cynuria and Arcadia, the heights of Troezene and Epidaurus, with the plain of Argos which they encircle. There are two or three forts on it surrounded by Venetian walls, and several brass guns stamped with the Lion of St. Mark and the date 1687. The Lion of St. Mark, and the Venetian arms, still remain over the gate-way leading into the town. Half a mile outside the town on the road to Argos, there is a colossal lion sculptured on a rock, as a monument to the Bavarians, who fell in the cause of Greece in the "War of Independence," probably the most lasting memorial that the Bavarians will leave behind them.

Whilst strolling through the town, a day or two after our arrival, we were shewn the house near which Capo d'Istria was shot by George Mavromikhali, and the mark of one of the bullets which had struck the door. In the shop of a bookseller, who rejoiced in the Christian name of Sophocles, I was able to buy a Thucydides (Tauchnitz), and an edition of Sophocles, published by an Archimandrite of Ægina, with an excellent paraphrase and notes. The text is remarkably good, and the type beautiful. In Athens I got an Æschylus by the same editor, who also published (some twenty to twenty-five years ago) the works of Euripides, and Pindar, equally well illustrated.

On Monday the 27th of July, the Captain and two or three of us with him landed on the opposite side of the bay, where we had a party watering at the spring issuing from the Alcyonian Lake, which is nothing more than a deep pool (said to be unfathomable) at the foot of the Lernœan Marsh, where Hercules destroyed the hydra. This pest must have been the marsh fever, which is still very prevalent. Chateaubriand caught it in 1806, at this very spot near the village of Lerne, and did not recover from its effects till after his arrival in Egypt. Hercules must have been a scientific farmer, far in advance of his compeers, and, no doubt, destroyed the mythological hydra by draining the marsh. We strolled along from the landing-place nearly to the town of Argos, a walk of about five miles. The road was in very fair condition—certainly good for Greece—and passed between vineyards nearly the whole way. We had just time to walk over the ruins of the ancient theatre, when the setting sun warned us that we must retrace our steps. The theatre is quite outside the town, to the southward of it, and almost immediately under the far-famed Larissa, the Acropolis of Argos. There are the remains of no less than sixty-seven rows of seats, cut in the solid limestone rock, which afforded accommodation for nearly 20,000 spectators, the diameter of the theatre being 450 feet, and of the orchestra 200. To the right of the orchestra there is a fragment of Roman brickwork, but in such a ruined state that it is impossible to conjecture what the building can originally have been. Argos was so often besieged in the War of Independence, and so completely destroyed in 1825, that nearly all its "antiquities" have disappeared. When Pausanias visited it, he saw the famous statue of Jupiter, with three eyes, which was said to have been brought from Troy by Sthenelus. Priam was put to death at the foot of this same statue by the son of Achilles. As we were returning to the landing-place after sunset, I could not help noticing the peculiar croaking of the frogs, which seemed to be keeping holiday in all the ditches on either side of the road. No one who has read the "Frogs" of Aristophanes could have failed to detect distinctly in the general chorus the unmistakeable βρεκεκεκεξ κόαξ κόαξ of the comic poet. Whatever may be said of the modern Argives, the frogs, at least, have not forgotten their ancient language!

The next day we walked out to see the Cyclopean ruins of Tiryns, rather more than two miles from Nauplia, on the road to Argos. They stand on a small eminence rising out of the Argolic plain, and are said to have existed no less than 3244 years since the time of the foundation of the city by Proetus. The city itself was destroyed by the Argives in the same year that Mycenæ fell, B.C. 466. The remains are evidently those of the citadel, or acropolis. The walls are almost perfect, and the huge masses of stone, piled up without cement and unhewn, in

spite of their irregular shapes, have been fitted to each other with the greatest nicety. The fortress consisted of two *plateaux*, one above the other. A very curious passage, or gallery, leading from one part of the citadel to the other, is almost as perfect as when first constructed. Immense stones are piled up to the height of eight or ten feet on each side, about four or five feet apart, the upper rows meeting at the top, and forming a rude arch. The gallery is loop-holed, probably for defence by archers or spearmen. There is a charming view from the eminence. The town of Nauplia, with its two citadels, at the back; the fine Argolic plain all round, covered with vineyards, and looking almost green; the gulf, and the purple mountains rising beyond, form a landscape which only requires to be better known to be very highly appreciated. Magnificent paintings might be made from various spots in the neighbourhood, and it would be well worth the while of some enterprising R.A. to make a pilgrimage to it for that purpose; all is so charmingly lit up by the bright blazing sun and the clear cloudless sky. From the ruins of Tiryns you look down upon a country house of the late King, where a model farm, well stocked with English short-horns, has been established, and is in good working order. We met the manager, M. Eliopolis, who took us over the dairy, and through the gardens, and treated us to a drink of genuine English milk, which was very refreshing after our walk in the sun.

On Thursday, the 30th of July, a party of thirteen started from the ship for a ride to Mycenæ. We landed at the head of the bay, where horses from Argos, kindly sent by the Commandant, met us. With the exception of the Colonel's horse, provided for the accommodation of Captain Egerton, the rest of the animals were sorry nags enough, and certainly were not calculated to keep up the ancient fame of Argos. They were cavalry horses, and accoutred for the most part in the flowing Turkish style, which is so very disagreeable for both horse and rider in a warm climate. The worst fell to the lot of O'M., and was completely knocked up by his weight before we reached the rising ground on which the remains of Mycenæ stand. It was an old white steed, very hollow-backed, frightfully knock-kneed as to his fore legs, and looked like any thing but a war-horse. We galloped across the dusty plain to Argos, where we were met by Colonel Papadiamantopoulos, M. Timoleon Vassos, a Greek M.P., and a Captain of Artillery, &c. The Commandant insisted upon our dismounting, and partaking of some refreshment before proceeding on our way to Mycenæ. We found a table (extemporised out of a few deal boards) spread with fruit, (grapes and melons), and two kinds of country wine, which we found very refreshing after our ride, for Argos is still πολυδίψιον in every sense of the term. The Colonel's temporary quarters were very

scantily furnished, and his resources were just as scanty, but he was very hospitable, and did his best to entertain us. A ragged guard of four men and a corporal presented arms as we entered the house, and the band of the Artillery played during our refection. After an hour's rest we took our departure, escorted by the Colonel's aide-de-camp, and led by a trooper who knew the way. The country between the town of Argos and the hills must have been a huge corn-field, to judge from the stubble on both sides of the road, whilst the rest of the plain we had traversed was one vast vineyard. The fine light dust stirred up by so many scampering horses was very distressing. After riding six or seven miles we came to a little village, Charvati, built on the first rising ground, and were thence escorted to the ruins by a troop of *ragged* boys and men. Chateaubriand's guide (he says) was a shepherd boy, stark-naked. We crossed a heath, along a narrow path, and in a few minutes dismounted before the "tomb of Agamemnon."

(To be continued.)

ENGLISH BISHOPS IN SCOTLAND.

THE following extract from our co-temporary the *Newcastle Daily Journal* presents an example of the attitude a few, we are glad to say a *very* few, of the Bishops of the Church in England are disposed to take towards our Church. "It would seem that, during the late fine autumn weather, some of the Bishops of the Church of England have been paying a visit to Scotland, and enjoying the romantic scenery and fine air of the sister kingdom. As the manner in which these dignitaries spend their Sundays in Scotland is always looked upon with interest, a correspondent informs us that the Lord Bishop of a northern diocese, while staying a few days at Birnam Hotel, Dunkeld, went on Sunday to the Presbyterian kirk, ignoring altogether the Episcopal Church there. The Presbyterians are boasting of his lordship attending their Church and ignoring the Episcopal one. A week afterwards the Lord Bishop of Lincoln arrived, and sojourned at the same place. He preached both morning and afternoon in the Episcopal Church, wearing the clergyman's surplice on both occasions, the members of the congregation being much pleased with his excellent sermons." It is matter of great regret such a thing should be as that mentioned in the opening part of this extract; and much as we regret it, it is to our mind far more for the sister Church to lament such a want of discipline within her. We trust, however, the day is not far distant when greater harmony will pervade the Councils of the Church in England; and when the scandal of holding communion with non-Episcopal bodies who

abjure Episcopacy as Anti-Christ will be removed. Mr. Palmer, in his invaluable work, "Treatise upon the Church of Christ," puts the question very clearly in page 442, vol. I. He says—"It would be a great mistake to suppose that the question between the Presbyterians and the Church was merely a dispute upon Church government; it was concerning the most vital principles of Church unity and authority. The Presbyterians were innovators, who separated themselves from the Church because they judged Episcopacy Anti-Christian, and thus condemned the Church universal in all past ages. Had their opinion been merely that the Presbyterian discipline was lawful or even desirable, their opinion, though erroneous, would not have cut them off from the Church of Christ; but it was the exaggeration of their opinion into a claim of Divine right for Presbyterians, and their condemnation of Episcopacy as Anti-Christian: their separation for the sake of their opinions: their actual *rejection* of the authority and commission of the successors of the apostles in Scotland, and therefore of the universal Church of all ages, that mark them out as schismatics; and the mere temporal sanction which the Parliament extended to their system in giving them a legal establishment could not absolve them from the schism which they had committed, or restore them to the Church.

English Bishops attending such a system as this should, were the early discipline entire, render themselves liable to severe ecclesiastical censure. The fact of our Church being a small body renders it the more necessary that bishops of a powerful sister Church should show us every sympathy and support. We believe, however, this school is dying out. Numbering as they do many names distinguished for their piety and Christian zeal, the inconsistency is so glaring of men holding high office and receiving large emoluments for teaching and preaching particular principles, and the moment they cross the borders throwing their principles over and fraternising with a religious body who denounce their Church as Anti-Christian, is so clearly paradoxical that it needs only to be stated to provoke public censure of the gravest kind.

CORRESPONDENCE.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

FORDYCE, BY PORTSOY, October 3rd, 1865.

SIR,—Will you allow me to state, through the medium of your Church record, that the Scotch Communion Office was withdrawn from the Episcopal Church, Portsoy, contrary to canon law, as the members of that Church were never consulted in the matter, and never heard of a "Requisition" in favour of the English Office until they saw a notice

of it in your Church Intelligence a year ago. A majority of the communicants is in favour of the Scotch Office. I forwarded a petition to the Bishop, signed by twenty-six communicants, asking for its being re-used, and when I got these names to the petition I found there were several others favourable to this office, and others neutral; and as the number on the communicant roll is only about sixty, it will be clearly seen that "fifty-two" cannot be in favour of the English Office, and "only eleven" for the Scotch.

I remain yours very truly,
GEORGE ROBERTSON.

KINLOCHMOIDART STRONTIAN, *10th October*, 1865.

SIR,—My name being mentioned, p. 431 of your October number, and as many persons are aware that I have written for you on the Gaelic movement, I cannot in justice to myself allow the P.S. to the letter signed by the Bishop of Argyle and the Isles, p. 440 of the October number, to pass without remark.

I contributed the articles on the "Gaelic Movement," p. 145 of your April and 268 of your June numbers, also the article "Bishop of Argyle and the Isles," p. 340 of your August number. I did *not* contribute the article on "Gaelic Movement," p. 291 of your July number, which appears to have given offence, or any other articles for your journal except the three above mentioned.

I have to-day had my first opportunity, since seeing your October number, of reading all your articles connected with Gaelic since March last. In *none* of them can I find the "assertion" stated by the Bishop in that P.S. to have been made "by your correspondent on Gaelic matters, that there is no Houblon student, nor any being prepared for the place, at Trinity College."

On the contrary, p. 345 of August number, I state, "in autumn, 1866, the present holder of the Houblon will have completed his two years." I further express my "fear" that under the order for admission to Glenalmond "there was no competent student to be presented."

I knew that a Gaelic student had not passed his admission examination at Trinity; and I also knew that this student had not attended College during the session 1864-65. I made inquiry in Argyle, Inverness, and Perth, I could not hear of any Gaelic student preparing for the Episcopal Church in any university. In these circumstances I was perfectly justified in expressing my "fear" that "there is not a competent student to be presented," or "that during last university session there was not one student preparing himself as a candidate for that bursary." If my information is not correct no one will rejoice more than myself, and I am prepared in detail to justify all I have stated.

With the Bishop of Argyle, in his letter referred to, "I trust that our Highland work may not be injured by mistaken views and unfounded statements, so that those who know us best shall esteem us least, and our peace and progress be marred by intestine jealousies and divisions." I know, as the Bishop further writes, "even exaggerated statements do harm in the end to the very cause they were intended to favour," and I have avoided them. No blame can be attached to those who have written on this branch of the Gaelic movement, therefore the Episcopal rebuke of the Right Rev. the Bishop of Argyle and the Isles falls harmless upon them, grievous and strong though it be.

You will excuse me adding that, from residence and family connection, I am deeply interested in the Episcopalians of Appin and the adjoining districts. I have urged, and will still urge, the necessity of a Gaelic-speaking clergy, and I entreat all those interested in the Gael to exert themselves, and aid the fulfillment of the remarkable ancient prediction alluded to by the Bishop of Argyle, p. 48 of his last printed charge, where he writes—"Let us hope that the obscuration of the Celtic church is not to last for ever, but that light and truth and power may again be theirs. It is prophecied it will be so, and at Iona there is a striking prediction apparently coming from the earliest times, and it is doubtless well known to you all, that Iona will be as ever it was." Amen.

WM. ROBERTSON.

MISCELLANEOUS.

MECHANICS' INSTITUTE, BALLACHULISH.—The formal opening of this institution took place on Thursday the 21st ult., under the auspices of the Right Rev. Alex. Ewing, Bishop of Argyll, and the Right Rev. Archibald Campbell Tait, Lord Bishop of London. There were present on the occasion the following ladies and gentlemen:—The Lady Alice Ewing, Mrs. Tait, Mrs. M'Lean of Ardgour, Mrs. Pitcairn, Laroch House; Mrs. M'Kenzie, Ballachulish Parsonage; Mrs. Wilson, Ballachulish House; the Revs. D. M'Kenzie, Ballachulish; W. Simpson, Fort-William; D. Rankin, Duror; Dr. M'Raild, Ballachulish; Alex. Pitcairn, Esq., Daroch House; James M'Gregor, Esq., banker, Fort-William; G. J. Wilson, Esq., Ballachulish House; and Dougald M'Kenzie, Esq., Ballachulish. The spacious hall was decorated by Mr. Joass, contractor, in a manner befitting the occasion. Right above the chair, the initials of the founder, R. T. (*i. e.*, Robert Tennant), in flowers and evergreens stood out in bold relief. The Bishop of Argyll took the chair, and there was a large attendance.

After some remarks from the Chairman, the

Bishop of London, who was received with great applause, said he did not expect he should have been ever called upon to take an active part in an affair of this sort at Ballachulish. The idea of Scotland approaching so near to England—the idea of a man coming all the way from London to open a Mechanics' Institute at Glencoe! It was natural to suppose that everbody felt a greater regard and a stronger attachment to the century in which he lived than he could possibly cherish towards another, so much so that no one would choose to exchange his own age for any of the past and gone; and because of this we were apt to overlook and slight the merits of the generations that have gone before us. But, be that as it may, he himself believed much more is done now than had heen done heretofore for the real good of the community, and that facilities for moral and intellectual training are rapidly increasing. The present occasion was a striking example before their eyes. Such institutions are potent means to keep men out of the way of temptation, and are strong bulwarks against public vices. It was objected that men were led thereby to over-estimate themselves, thinking they knew much, while really they knew but very little. But any degree of knowledge, however small, was no evil, and by no means dangerous. He fully concurred with the Bishop of Argyll's suggestion to the young men, in respect of collecting the various specimens of mineral production within their reach, as objects for scientific pursuits. Their position was in every respect similar, and by no means inferior, to that of Hugh Miller, the fame of whose genius and untiring energy will last as long as the treasures of the rocks remain objects of inquiry. He then pointed out the use of knowing the history of this and the past ages—the moral lessons that can be learnt thereby, and when properly studied, teaching us what to avoid and what to do. He recommended the people to cultivate that heroic spirit of patriotism and loyalty which distinguished their ancestors, and will ever remain the admiration of ages to come, but which, he was afraid, Highlanders, amidst various changes of circumstances, were apt to lose. Every good thing done in any age carries its own reward with it. Nothing terrified our forefathers more than the Union between Scotland and England; but behold the beneficial results extending to every corner. The occasion of the day was an instance, and true union consisted in helping one another. Here was a building erected by an Englishman; so the connection with England is a benefit to Ballachulish. Scotchmen, being persevering and industrious, generally succeed well in England; so much so that it is said for a Scotchman to make his fortune he has only to cross the Tweed. He believed no Scotchman would repeal the Union, and that no Englishman would repeal it either. He recommended every one to do good in his age, and then happy events were

sure to follow. He said emphatically that the erection of this institution from pure benevolent motives would give a better return than any money could do, however profitably invested, by remaining a monument to posterity and securing affectionate regard. What advantage can it be for a man, though he were prosperous himself, if he neglects the prosperity of those he lives among. His Lordship concluded his eloquent speech with congratulatory remarks on the health of the Bishop of Argyll.—*Glasgow Herald* of September 30th.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF EDINBURCH.

DIOCESAN SYNOD.—The annual Diocesan Synod was held in St. John's Church, Edinburgh, on Wednesday, Sept. 27. After the Litany and celebration of Holy Communion, the Synod was solemnly constituted by the Bishop-Coadjutor. The roll having been called, all the clergy were found to be present, except Dr. Hodson, Mr. Jenkins, and Mr. Field.

The Bishop-Coadjutor then addressed the meeting, and stated that he did not intend to deliver a formal visitation Charge, but would merely notice the more material elements of change and progress which had left their mark upon the Church and upon this Diocese, and call attention to such matters as especially demanding earnest deliberation. In looking around the Diocese, his first thought was the loss which the Church sustained in the unexpected removal of one who had for some time filled the office of Synod Clerk, and whose faithful labours in his ministry and in all that concerned the welfare of the Church have borne fruit neither few nor insignificant. About 360 persons had received the rite of confirmation during the last year, and two candidates for holy orders had been admitted to the order of Deacon. With regard to future confirmations, he desired, so far as possible, to hold those in the more distant country congregations in the autumn of each year, while those in Edinburgh and its neighbourhood would, as usual, be held during Lent. He noticed with satisfaction the consecration of Rosebank Cemetery, and the re-opening of St. Peter's Church, Newington. Among the schemes which he desired to commend to the interest and alms of the faithful were—1st, All Saints' Church, to accommodate the congregation now assembling in Earl Grey Street Schoolroom. About £500, in addition to the sums already received, would allow the work to be begun. 2nd, The appointment of a chaplain for the House of Mercy, with which office might be combined the superintendence of the sick of our communion in the Infirmary. 3rd, The establishment of a Mission Church in some quarter of the city at present unprovided. 4th, The more thorough and complete working out of the schemes of the Church Society.

The minutes of last meeting of the Synod were then read and approved of. The Dean then moved that the Rev. James F. Montgomery be appointed Synod Clerk, in the room of the late John Alex. White. This was seconded by Dr. Alexander, and unanimously

agreed to. Mr. Montgomery intimated his acceptance of the office.

The Dean thereafter moved as follows:—"The Synod, in recording the demise of the Rev. John Alexander White, incumbent of Leith, are desirous of placing upon the minutes of Synod their unanimous resolution to pay every respect to the memory of an esteemed brother and fellow-labourer in the vineyard. The Synod wish to bear an unequivocal testimony to the many amiable qualities for which he was distinguished, and also the zeal for the advancement of true religion which ever marked the course of his ministerial life. The Synod, whilst expressing their sorrow for the recent event of a presbyter of this Diocese being cut off by death in the prime of life, and in the midst of such useful labours, can thank God for the many proofs by which the present state of the Leith incumbency attests that the Divine blessing has accompanied the late ministrations of Mr. White in the place."

The Synod resolved to request their Synod Clerk to send a copy of the above resolution to Mrs. White, with an assurance from the Bishop and clergy of the Diocese of their deep sympathy with her in this affliction, and of their earnest prayer for her spiritual condition.

This was seconded by Dr. Alexander, and unanimously agreed to.

The Bishop-Coadjutor intimated that in order to cover the necessary expenses for stamps, &c., fees would be charged on all ordinations, licences to curacies or cemeteries, according to a table to be prepared.

Mr. Montgomery moved that the Synod, feeling the importance of united prayer in relation to the plague amongst the cattle with which this country has been visited, and the fear of famine thereby caused, request the Bishop Coadjutor to bring before the approaching Episcopal Synod the propriety of preparing for general use a prayer in relation to this visitation.

Mr. Sandford then moved—"The Synod beg to thank the Coadjutor Bishop for commending to their consideration the interesting and practical details of work which he would wish to see undertaken in the Diocese, and respectfully request the Bishop to name a committee to deliberate with him on the subject, and suggest to the Diocese the steps which it would be expedient to take in order to carry out his suggestions." This having been seconded by Mr. Haller, was unanimously carried.

The Diocesan Auditor presented his report, detailing the progress of the Endowment funds in connection with St. George's and St. Andrew's, Edinburgh, and the chapel at Armadale.

The Bishop-Coadjutor then dissolved the Synod.

The annual meeting of the Diocesan Association, in connection with the Church Society, was held in the Hopetoun Rooms at three o'clock—the Bishop-Coadjutor in the chair. The several applications for grants in aid of endowment and stipend having been considered, were duly recommended and sanctioned.

Diocese of Brechin.

Montrose—St. Mary's Church.—The Bishop of the Diocese visited this Church on Sunday, October 8, for the purpose of holding a Confirmation. In the morning, his Lordship preached an eloquent, practical sermon, and in the afternoon, he administered the rite of

Confirmation to fourteen persons of both sexes, of whom three had been baptized out of the Church. The building was crowded to excess, by the addition of many strangers from other congregations in the town, who were manifestly impressed by the solemnity of the service, and by the earnest and affectionate address which the Bishop made to the candidates.

On the Fifteenth Sunday after Trinity, Mr. Thomas Isaac Ball was admitted in St. Paul's Church, Dundee, into the order of Deacon. Mr. Ball has been licensed to St. Salvador's Church.

DIOCESE OF ABERDEEN AND ORKNEY.

MELDRUM. — The Dedication Festival was celebrated on St. Matthew's Day at two choral services—eight clergy being present. An offertory was made of £31 for the debt upon the church. A stirring sermon was preached by the Rev. A. Ranken. To Major Ramsay of Barra we, under the Providence of God, are mainly indebted for this beautiful church. The important services which he has rendered to the Church at large in her financial schemes is well-known to our readers; and it is satisfactory to learn that he is equally zealous in the Church's cause in his own locality. In addition to the beautiful Church of St. Matthew, a school-house has been built at Whiterashes in connection with the Church, entirely at his own expense.

ST. ANDREW'S, ABERDEEN.—This congregation has exhibited signs of great activity during the last year. Besides affording their clergyman a suitable income, and contributing, by collections, to Missions, they have expended more than £600 in restoring their Church, and preparing it for consecration. Nearly £300 have been collected towards Endowments, and the Schemes of the Scottish Episcopal Church Society; and at this moment Schools for Boys and Girls are being erected at a cost of over £2000. Part of this latter sum was raised by means of a Bazaar; and the congregation are under deep obligations to their fellow-Christians in Aberdeen, who signified by their liberal support, their approval of the object of the Bazaar, which was to provide Schools, where girls might receive a good education, and be taught habits of industry and neatness.

DIOCESE OF GLASGOW AND GALLOWAY.

HOLY TRINITY, KILMARNOCK. —We hear that a deed of presentation to the incumbency of Trinity Church, shortly to be vacated by the Rev. J. W. W. Penney, has been signed by the patrons in favour of the Rev. A. G. Creighton, who is now beneficed at Strichen. Mr. Creighton received his theological education at Trinity College, Glenalmond, and was formerly for some time chaplain and curate to Bishop Wilson, at Ayr, where he was favourably known as a hard-working, zealous clergyman. He officiated at Kilmarnock occasionally, we are informed, during the interregnum that was occasioned by the translation of Mr. Jonas, and from the satisfaction that he then gave (though not then a candidate for the vacancy), we may infer that his appointment will be generally acceptable. As Mr. Penney's real connection with Kilmarnock does not cease for some little time yet, although having been duly instituted to St. John's, Glasgow, it is understood that he will take formal leave of his flock to-morrow; it will be

November at the earliest, we hear, before his successor enters upon office.—*Kilmarnock Post*, Sept. 30, 1865.

ST. MARY'S, GLASGOW.—The Lord Bishop of London preached in this Church on Sunday, the 8th October, Morning Prayer being read by the Rev. R. S. Oldham, M.A., the Incumbent, and the Epistle by the Rev. W. Walker, B.A., Curate. There was an immense crowd—large numbers of persons standing in the aisles, and hundreds being unable to obtain admission. The Bishop took for his text, Job xlii. 5, 6, and began by saying that under other circumstances he should have dwelt at large upon the claims of the Society for which the annual collection was to be made that day—the Scottish Episcopal Church Society—urging the duty of those who were better off themselves to enable their poorer brethren to follow their conscience in the matter of worshipping God, as well as the desirableness of providing in each congregation some Endowment, in order to give stability in the midst of change. But there was (he said) something which made that day a still more solemn occasion, because on that day, for the first time, "throughout their Parish Churches in England, and all their Episcopal Churches in Scotland, the voice of the nation ascended up to God in prayer, under the sufferings of a present, and the prospect of a coming calamity"—alluding to the special Form used that Sunday "for relief from the plague now existing amongst cattle, and for protection against the cholera." "Far from them" (continued his Lordship) "be that ungodly philosophy which would lead them to suppose that because the great Creator works through second causes, He had withdrawn from the control of the world; that because the mode of His operations might be considered as reduced to fixed laws, therefore they were not to see His hand in the way in which these laws affect us. Very different was this from the mode in which good and wise men of old, both inspired and uninspired, regarded every trial, whether it came in their own personal history, or in families, or the nation to which they belonged, or the world generally—in every time of trial they considered they had a call to acknowledge Him who disposed all events, a call to look more thoroughly to their own spiritual state; and such a call doubtless all true Christians would recognise in those gloomy prospects with which we were now entering upon another winter. They had, in the words of the text, the utterance of that sound wisdom which thus saw God in all the trials of life, public and private." The Bishop then went on to discourse of how the events of our life and of the age in which we lived, were employed to stamp impressions upon the soul, showing how the discipline of life formed man's character for good or evil, and pointing out that discipline, and the trials which were encountered, if they failed to bring God nearer to the soul, would serve to estrange Him from it.

NOTICE OF BOOKS.

"Photographs from Sketches," by the late Augustus Welby Pugin. London: Ayling, Oxford St.

IF there is any thing in Art or Science which characterises the feeling of our nation more than another, as embodying the principles of Painting, the delineation of Sculp-

ture, and the pathos of Poetry, it is that of Architecture itself. The triumphs of this art are, however, more conspicuous in other countries than our own, not, be it imagined, that we are less gifted with a just appreciation of, but simply because we have less opportunity of improving our taste in it. Look we to the Architectural Triumphs of Greece or Rome, behold we with a jealous eye the erected beauties, especially in Gothic Art — in France, Germany, Belgium, Florence, Milan, and elsewhere; nay, let us even glance retrospectively through thousands of years, and we can not fail to remark, that whenever mankind have made any advancement towards civilization, the progress of Architecture is no less a prominent feature amongst them, than are the pleasures afforded by poetry, painting, or sculpture. We are glad to see that regeneration in Architecture, which the study of the last half century has produced. We are glad to observe the line of demarcation between the vocation of the architect and builder gradually becoming more and more distinct. We almost concur with Ruskin that a true architect must of necessity be either a painter or a sculptor, an assertion founded on the fact perhaps, that amongst the greatest architects of bye gone days were Phidias, Giotto, and Michael Angelo, who professedly painters and sculptors, were nevertheless architects of eminence in their sphere, the reflective beauty of their avocations, only serving to enhance the grandeur of their architectural conceptions. We are, and thankfully we admit it, living in times of enlightenment and sympathy, when sectarian and party influences are fast fading away, in times when the sternest Protestant can gaze with deep admiration on the works of a Catholic Ancestry. That Gothic Architecture is the only model on which we can, or rather ought to erect our public edifices is, from that visible ornamentation of its details, that thoughtfulness and symbolism so thoroughly conspicuous in it, obvious enough to all; and this renders it more worthy of adoption than Grecian, Romanesque, or any other styles which are sadly deficient in symmetrical elegance, historic association, or that religious feeling which gave it birth. We are glad to find its beauty infusing itself amongst us. The fact that it has been dominant in the minds of our greatest architects of modern times is noticeable in the adornment of our houses of Parliament, where the "Arch of the dark ages overshadows the wisdom of the day."

To those skilled in Architectural lore, the name of Augustus Welby Pugin is well known. As a lover of Gothic Architecture, Pugin was the Capo Maestro of his day, the universality of whose talents, the soundness of whose judgment, and the power of whose arrangement were rare indeed; and famous as he was, he would have been more so, but for an odd admixture of circumstance,—his bigotry blinded him on the one hand, and strange enough to say, his timidity on the other. Pugin somehow or other reminds us of Campbell, who entertained such a dread of criticism, that he took great care nothing should escape his pen which could not stand its test, and Pugin viewing Art, or its appreciation, rather through a jaundiced and distorted vision, stood like Campbell shivering on the Brink of Fame, instead of giving full scope to the genius he possessed; notwithtanding this, Pugin as a draughtsman was unsurpassed, and here we advert to the book which has called

forth our remarks—though very little, save in a circumscribed sphere, is known of his inimitable sketches in the lands of Gothic beauty, we have them now in their unerring reality before us.

Photography, "natures' sternest painter and the best," brings in this case not the imagination, but as it were the reality of the past before us. At this period, which we may not inaptly term the "renaissance" of Gothic Architecture amongst us, may we not hope that the brilliancy which has characterized, and is characterizing its efforts abroad, may now be equally conspicuous at home. The architect with a work, like the one at hand, needs no other models of pure gothic art, and no more trouble in obtaining it than a reference to it. Here not only mass, but the minutest details are copied with the greatest fidelity, forming an elegant edition at ten guineas, and comprising, a perfect library of Architectural store. In conclusion, a word of unqualified praise is due to Mr. Ayling the publisher, for his masterly and scientific manner in producing such beautiful results, and in conquering the greatest difficulty a photographer has to contend with, that of copying nearly 500 drawings, many of which are sketched very finely on tinted or toned paper.

"Church Doctrine, Bible Truth." By the Rev. M. F. Sadler, M.A.

THIS volume is a most important addition to our theological literature. Its object, as the name implies, is to show how entirely the teaching of the Church of England, as embodied in the Book of Common Prayer, accords with the plain literal teaching of the Holy Scriptures. It is not intended to convince those who have doubts as to the written Word; but it professes to remove the difficulties of pious persons, who, receiving the Bible, have nevertheless doubts as to particular portions of the doctrines contained in the Prayer Book. In illustrating the Baptismal Offices, the author repeats, to a certain extent, what he had said in an earlier treatise connected with that particular subject, and shows, what few intelligent Churchmen now deny, the necessary connection between Baptism and Regeneration. His remarks on the Holy Communion are of greater importance, as illustrating what in itself is attended with more difficulty. No one can read the Baptismal Services attentively, and with a mind open to their obvious meaning, without seeing that the Church teaches the doctrine of Baptismal Regeneration. But the Eucharistic Office of the English Church requires a more minute and learned investigation to bring out its true meaning; and good and sincere persons may be excused if they are at times mistaken as to what that meaning is. The explanation is to be found in the struggles of opinion which took place at the Reformation, and in the marks which those struggles left on the Communion Office. The Baptismal formularies have all along taught one unvarying doctrine; but there is undoubtedly a considerable difference between the Eucharistic teaching of the first and the second Prayer Books of Edward VI., and some difference, though not so great, between the teaching of either of the two, and our present book. Mr. Sadler brings out the whole doctrine clearly and impartially; showing on the one hand that the office is entirely opposed to the erroneous teaching of the Roman Church, which the Articles expressly condemn, and on the other that it is in accord-

ance with the doctrines, if not altogether with the ritual of the primitive Church. His own opinions incline towards those which are brought out so distinctly in the Scottish Communion Office, but he shows, at the same time, that the English Office contains or implies "that true sacrificial character of the Eucharist, which our reformers, as well as our great divines, have acknowledged." In the two following chapters he discusses the subjects of the Christian Priesthood, and Forms of Prayer, and the Priesthood of the People, pointing out that the Church of England recognizes a true and proper priesthood in the clergy, and that the laity are also priests, though in a more limited sense. Referring to the ancient Liturgies and to the responses assigned to the people in these he shows "that the principle of the priesthood of the whole flock of Christ—in that they have part given to them in the very consecration itself—is attested in those documents more clearly than in our own reformed office, which gives opportunity but for one response in the shape of one 'Amen,' after the prayer of consecration." A chapter on Church Government follows, in which he exhibits the scriptural evidence for the apostolic origin of the episcopate. Admitting at once that the various names "bishop," "elder," "deacon," are used in various senses, and of themselves can decide nothing, he shews that the functions assigned by the English Church to those orders are supported by the authority of the New Testament, and referring to the oft-repeated assertion that no form of Church Government is laid down there, he thus sums up the argument:—

"It is quite true that no details are to be found there, such as the size of dioceses, the mode of election to Church offices, the order of proceeding in Church Courts, the limits of the authority of presidents, or bishops, or of presbyteries; but, though we find no details of this kind, yet we find one principle of supreme rule, and one only, and this is, that Church rule centres in the Apostle, and is transmitted by him to individuals. No counter principle is to be found, such as that all Church officers have equal authority, or that all power resides in the people. So that the principles of Presbyterian or Congregational parity, or ecclesiastical democracy, are *not* to be found, and the principle of Apostolic Episcopacy *is* to be found, in the New Testament."

Other of the Church's offices are explained and defended on the same principles, and with equal perspicuity; and the language used, while explicitly and firmly maintaining the orthodox teaching, never degenerates into harshness or dogmatism. We may direct particular attention to the remarks on the state of the faithful departed, in the chapter respecting "the Order for the Burial of the Dead." He shows how entirely destitute of scriptural authority, how opposed to the Article of the Creed as to the final judgment, the popular opinion is, which, overlooking what is said as to the intermediate state in Paradise, holds that good men at their death go at once to heaven—an opinion wherein, as in some other cases, the teaching of the Church of Rome coincides with that of the Presbyterian formularies.

THE

SCOTTISH GUARDIAN.

DECEMBER 1865.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

THE stated annual meeting of the General Committee of this Society was held in the Hopetoun Rooms, Edinburgh, on the 16th November, at half-past ten o'clock. The Bishop of Moray, &c. (Primus), as *Preses*, occupied the chair. There were also present the Bishop of Brechin; the Bishop of Aberdeen and Orkney; the Bishop of Glasgow and Galloway; Very Rev Dean Ramsay; Very Rev. Dean Hood; Very Rev. Dean Wilson; Very Rev. Dean Torry; Very Rev. Dean Henderson; Very Rev. Dean Thom; Very Rev. Dean Christie; and a large number of Clergy. Amongst the Laity were the Hon. George F. Boyle; Hon. Arthur Drummond; Sir Archibald Edmonstone, Bart.; Sir Henry Seton Stuart, Bart.; Patrick Boyle, Esq. of Shewalton; John Stirling, Esq. of Kippendavie; Captain Ramsay of Barra; Major Scott of Gala; Thomas Craig Christie, Esq. of Bedlay; William S. Walker, Esq. of Bowland; Alexander F. Irvine, Esq. of Drum; William Robertson, Esq. of Kinlochmoidart; Charles Fraser Tytler, Esq.; D. A. Carruthers, Esq. of Warmanbie; James Stuart, Esq. Chairman of the Committee on Funds; William Forbes, Esq. of Medwyn; Charles Brand, Esq., Fordoun House; the Rev. James F. Montgomery, Joint Honorary Secretary; the Rev. Francis P. Flemyng, Organising Clerical Secretary; George Auldjo Jamieson, Esq., C.A., Auditor; and Hugh James Rollo, Esq., W.S., Treasurer. The Primus read the special collects appointed to be used at meetings of the Society,

The Minutes of Meeting of Committee of 17th November, 1864, were read and approved of.

The Very Rev. Dean Ramsay read the following Paper on "The Two-fold Objects of the Scottish Episcopal Church Society."

Right Rev. Primus and President,—I have been permitted on former occasions, before the Committee fairly entered upon business, to call its attention to any points of interest which I thought should be specially brought before the Church for consideration. If I receive from your Reverence a similar permission on the present occasion, I can promise that I will not abuse the privilege, but will confine my remarks within the shortest compass. I abstained from any observations last year, as I considered that we were in an experimental position—in a transition state—between our closing the original organisation of the Society, and our opening that which was more extended in its operation, and which was intended to embrace a wider field of improvement. Of this enlarged form we have completed the second year, so that we can now see our way more clearly as to the result of the Society's future operations under the new code. I believe we are in a crisis of our Church's financial history, because I feel convinced that, under the Divine blessing, we have a fair prospect of realising, in a few years, the four great objects which we had set before us, and which may be thus briefly stated:—

1. To secure an annual independent income of £500 for each See.

2. By annual grants for stipend aid to bring our clerical incomes up to a minimum of £150.

3. To provide that £100 of this income shall be permanently secured by endowment.

4. To aid *all* congregations, whatever be their means, in securing for a portion of their income the independence of endowments.

These objects being once attained, we may fairly anticipate a financial condition of our Incumbencies which, humanly speaking, would impart a new character of efficiency and of weight to the ministrations of our Church generally. Be it remembered, however, that to accomplish these objects effectually, and to carry forward all the financial benefits contemplated under the new code of the Church Society, will require a cordial co-operation of the several Dioceses and of the several Incumbencies with the working of the Society itself. I am convinced that liberal conduct on the part of congregations themselves will always meet with a corresponding liberality on the part of the Society, and will be the best policy for all parties. We must remember that the new laws of the Society are so constructed as to admit *every* Incumbency into a participation of its advantages. It is a wise regulation. For twenty-five years we went upon the principle of the whole congregations of the Church joining to assist exclusively the Incumbency which was under £100 a-year. I see now it was an error, because those Incumbents who had but a trifle over

the £100, as well as those who, although having above the £100, were living in an expensive locality, naturally felt disappointed that they should enjoy no benefit from a Church Society to which they were continually called upon to contribute. We have now a more liberal principle for its distribution, and a more extended basis for its operation. The Society is now applicable to all cases; and from our experience of the past, I think we may fairly anticipate a great financial improvement for the future. It is not easy for younger members of the Society to realise the poverty of this Church when we commenced our financial operations twenty-seven years ago. Incomes were returned at sums merely nominal, and no doubt there were Incumbencies which must have died out entirely, and there were chapels which would have been abandoned, without the help of the Society. Allow me to illustrate the difference between our present and our past position. When the Church Society was first projected, the only common general fund available for our poorer Incumbencies was a portion of the small income that arose from the old Episcopal Fund, and the Regium Donum grant. When I expressed to our President, that truly good man Primus William Skinner, a hope that the Society would ere long be enabled to distribute £1500 a-year amongst our Incumbents, he smiled and shook his head, dubious of such a result. No movements were then making for endowments, none for aid to Episcopal Incomes, or for educational or building grants. We may contrast this state of affairs with a brief survey of the benefits which will accrue to the Church from the operations of the Society on the present occasion. After all other claims and expenses are disposed of, £3471 will be expended by the General Committee in aid of the increase of all clerical annual incomes under £150; £620 will be added to the Episcopal incomes; £600 for educational grants; and £7200 in aid of local efforts made for providing endowments for the Sees and for individual congregations. Besides these objects, each congregation receives back two-fourths of the amount which it has contributed to the general fund—one-fourth to be expended upon objects generally connected with the Church, and one-fourth to be added to an endowment fund. During the present year, and under this rule of the Society, nearly £2000 have been retained by the several congregations for Church purposes—a sum in itself nearly equal to the whole annual income of the Society for the first five years of its existence, and a judicious disposal of which may be of the greatest importance to the congregations, and which will, I hope, secure the establishment of an endowment fund in each. The success of the endowment movement (which owes its origin and progress entirely to the Church Society) is very remarkable both as it regards our Incumbencies and our Sees. For the former, it commenced about ten years ago, and last year had reached the sum of

£4,506. This year it is reported £22,305—*i.e.*, an increase of £7799—which, with grants expected to be made, will nearly reach £10,000. Thus, nearly £1000 a-year has been permanently added to the incomes of the clergy, and, so far as we can see, without any encroachment upon other sources of income connected with voluntary contributions. Endowments for permanent Episcopal incomes are also steadily advancing. Now, my argument in support of an increased exertion in favour of the Society is this: If we have, under all our difficulties and disappointments, made so much progress in twenty-seven years, why should we not, with awakened zeal, improved knowledge, and a cordial spirit of UNITED efforts, make a *more* rapid progress in future, and shortly attain a financial position equal to any of the religious bodies of Scotland?

I have hitherto spoken of the Society purely in its *financial* relations to the Church of which it is now a canonical organ, and deeply interesting are its relations in that capacity. But, Right Rev. Primus and President, I wish to exhibit a *twofold* office which the Society bears towards our Church. May I therefore be permitted to add a very few words upon that relation under which it is an organ for cementing and enlarging a union with the laity, and for bringing the lay element into a more active agency in Church matters. This is a co-operation much to be desired. I have long been under a deep conviction that there existed amongst our members much apathy and want of interest in the general welfare of the Church to which they profess adherence. I wish not to be misunderstood. I am most unwilling to ignore the interest which our members have taken in their own places of worship. Nor would I depreciate exertions in consequence of which much has been done throughout the country towards erecting beautiful churches with handsome spires and noble organs; towards providing parsonages and schools, and towards paying off debts already incurred. But I speak of a want of interest and of zeal for the Church at large; for the Church in its *corporate* capacity—as the Body of which all are "members in particular." And I do say that, in this respect, our laity have often stood aloof, and been uncaring—often betraying much ignorance of the constitution and actual condition of the Church, exhibiting a painful indifference to our meetings and public proceedings, offering in this respect a very marked contrast with the *esprit* which animates the hearts of other religious bodies, and which provides, as if by magic, many appliances for the public use and benefit in which we are sadly defective. The noble institution of Trinity College is hardly an exception to this remark, as it owes its origin and success to a comparatively small number of contributors. I must speak plainly on this point. The Scottish Episcopal Church has had too much the appearance of considering itself an aggregate of congregations, of which each one has to think only of its own

interests, and may be indifferent about the interests of the Church at large. I can assure the younger members of this Committee that such is no exaggerated description of our Church at the period when the Society was founded. I believe, however, that in many cases this want of lay co-operation in our Church matters often proceeded from want of fitting channels of communication. How well does the language of Milton describe the very case of our congregations. He speaks of primeval man, as

> "In unity defective, which requires
> Collateral love and dearest amity."

And I firmly believe that the "*collateral*" sympathies—the undesigned results of the Society in promoting union and mutual co-operation have been as valuable to our Church as its more direct benefits of raising money. They seem to supply what was so long and so painfully deficient. We had always possessed, up to 1838, a code of Canon laws for our Church and for administration of its discipline. We only required a financial organisation to complete our system; that is, we required a form of secular rule in affairs temporal, as well as a form of Church order in affairs ecclesiastical. Our Church Society is calculated to do this. For I think it would be hardly possible for our laity to undertake the offices of committee-men, of lay representatives, secretaries, treasurers, &c., as provided under the new regulations, and fairly to work the Society, *without* feeling an interest in the affairs of the Church; or, at any rate, without learning its wants, and without seeing what was required for attaining its full efficiency.

With such views as these regarding the benefits which the Society has accomplished for the Church, and with such hopes regarding what it may, under the Divine blessing, by a general and united effort, yet attain in developing her full resources, it will be readily imagined that I feel very painfully any symptoms of a disposition to impede the full efficiency of the Society. I humbly think it a great mistake for Incumbents to discourage the formation of its proposed congregational machinery. Though, on the whole, we have reason for congratulations on our success, the returns still indicate in some quarters painful marks of indifference or forgetfulness as to the objects and claims of the Society. I will say nothing on the *amount* of offertories in places where larger returns might fairly have been expected; I will simply state the facts regarding positive *omissions* of offertories for the objects promoted by the Society. In the several Dioceses of the Church 121 congregations have omitted any offertory for the educational purposes of the Society; 92 have omitted any offertory in aid of the fund for raising Episcopal incomes; and, what is most to be regretted, 21 have omitted the offertory required by the Church under

Canon XLII. for the general funds of the Society. About one-third of our whole Incumbencies are still without any apparatus for securing an endowment.

I hope, Right Rev. Primus, that these remarks will not be considered as presumptuous, or as the mere partial expressions of one who having been long personally mixed up with the institution to which they have reference, has come to feel its success or failure a matter of *personal* exultation or regret. I speak on experience of the past, and I speak from deliberate conviction. The Society can bring forward and can unite Churchmen by setting them to work in the common cause. And here let me express my deep sense of what we owe to some of our lay friends from the commencement of the Society's operations especially for the anxious care and skillful arrangement with which the very intricate accounts of this year have been put in order. Their adjustment has been a Herculean task, which calls for our grateful acknowledgment. During the twenty-seven years of its operation I may truly say that I have known no one who has become deeply interested in our Church affairs, or who has imbibed such zeal as is ready to take an active part in measures for her advancement, who has not more or less been trained and influenced in that course by his connection with the Church Society. We should be grateful to the divine Head of the Church that we have now an instrument and agency so well calculated to call forth and foster what we much need —the cordial, combined, and generous sympathy of all our lay members.

The Very Rev. General Secretary having read a note from the Rev Francis P. Flemyng resigning his office of Organising Clerical Secretary it was unanimously resolved to accept of the resignation of Mr. Flemyng as Organising Clerical Secretary, with a special vote of thanks for the very able and efficient manner in which he had discharged the duties of that office, and appoint him Finance and Corresponding Secretary of the Society, and direct that he shall receive instructions from and be subject to the resolutions or orders of the Committee on Funds, and that it be remitted to the Right Rev. the Primus and the Committee on Funds to arrange with Mr. Flemyng the terms of remuneration, and the details of his operations in the discharge of his office, with full powers.

The Rev. D. F. Sandford announced that the Report of the Special Committee which had been appointed, on the 17th November 1864, "to inquire how far the Training Institution had answered the ends for which it had been established," was ready to be laid before this meeting, but as there was reason to suppose that, during the ensuing year, some movement would be made when the Report was issued by the Special Commission appointed by Government on the question of Education, he would suggest that the subject be re-committed to the former Special Committee, con-

joined with the Special Committee appointed to watch the proceedings of the Royal Commission, which was unanimously agreed to.

The Committee then proceeded to consider the following Report by the Committee on Claims, which had met on the 14th and 15th November 1865.

The Committee have to report that they had laid before them—

1. Statement of the application for Grants made upon the Society, prepared in terms of Regulation VI. of 18th January 1864.

2. Statement of the Donations, Subscriptions, and Offertories raised by the several Congregations applying for Grants in aid of Stipend and Endowment for the year 1865, and the proportions of those retained by the Congregational Committees for local purposes—also prepared in terms of Regulation VI.

3. Excerpt from Minute of Meeting of the Committee on Funds of 13th November 1865, having annexed to it the report by George Auldjo Jamieson, Esq., the Auditor to the Society, to the Committee on Funds and General Abstract of the Accounts of the Society from 17th October 1864 to 2nd October 1865.

The Committee report that from these documents it appears that the state of the Funds available for Grants at this meeting are as follows:—

1. That the balance of Capital held by the Society for the Bishops' Fund amounts to - - - - - - £6,837 9 8
2. That the balance of Income available for division among the Bishops is £620 0 0
3. That the Capital held by the Society for the Clergy Fund amounts to £22,886 15 4
   whereof £19,449 10s. 8d. is the former Capital of the Society, and £3,437 4s. 8d. is the balance of Capital which has been collected under the new Scheme.
4. That the balance of Income available for division among the Clergy amounts to - - - - - - - £3,471 7 1
   after defraying the Grants paid in lieu of those formerly exigible from the Episcopal Fund.
5. That the sum set aside for Educational Grants, if voted, and which is provided for before the above balance of Income for the Clergy is stated, amounts to - - - - - - - £575 0 0

The Treasurer reported that, owing to the delay in remitting the Contributions from the Local Committees, the preparation of the printed documents Nos. 2 and 3, required to be laid before the meeting of the General Committee on Thursday the 16th, had been so much retarded, that it was impossible to have copies printed in time to reach the Members of the General Committee before there was a probability of their having left to attend the meeting.

The Chairman corroborated the statement made, and said that it was absolutely requisite that longer time should be allowed for the work required to be done; the Officials at headquarters having done all that was in their power to overtake the work.

The Committee authorised the Treasurer to suspend transmitting copies of the printed papers to the Members of Committee, and to advertise thatthese papers would be had at his chambers.

The Committee resolved to make the Grants in the following order:—

1. Applications in aid of Endowment of Bishoprics.
2. Grants in Aid of Bishops' Incomes.
3. Applications for Endowment of Incumbencies.
4. Applications in aid of Schools.
5. Applications for Retired Allowances.
6. Applications for Assistant and Supernumerary Clergy.
7. Grant to Deans.
8. Applications for Grants in aid of Stipend to Clergy.

1.—*Applications for Grants in aid of Endowment of Bishoprics.*

The Committee voted in aid of

Argyll and the Isles, - - - - -	£1,250	0	0
St. Andrews, Dunkeld, and Dunblane, - -	1,250	0	0
Total,	£2,500	0	0

Leaving a Surplus of available Capital, £4,337 9s 8d

2.—*Grants in aid of Bishops' Incomes.*

The Fund available, as before stated, being £620, the Committee voted the following sums:—

Bishop of Moray, &c., as Primus, -	£17	0	0
Bishop of Moray, &c., - -	85	0	0
	£102	0	0
Bishop of Edinburgh, - - -	85	0	0
,, Argyll, &c., - -	85	0	0
,, Brechin, - - -	85	0	0
,, St. Andrews, - - -	85	0	0
,, Aberdeen, - - -	85	0	0
,, Glasgow, &c., - - -	85	0	0
Total,	£612	0	0

Leaving a Surplus of £8

The principle of distribution being that the Primus should receive one-fifth part more as Primus, in terms of the Regulation.

Besides the foregoing, the following sums will be payable to the Bishops of the following Dioceses, being special contributions and interest from sums deposited, as stated in page 2 of Auditor's Report:—

1. Argyll.			
Interest of £1,500,		£53	7 4
Special Subscription,		50	0 0
		£103	7 4
Less already paid to account,		50	0 0
		£53	7 4
2. Brechin—Interest of £607 10s.		19	4 1
3. St. Andrews—Interest of £170.		6	1 8
4. Aberdeen.			
Interest of £155,	£4 18 6		
Special subscriptions,	30 0 0		
		34	18 6
5. Glasgow—Interest of £182 10s.		6	10 4
Amount,		£120	1 11

3.—*Applications for Endowment of Incumbencies.*

The available Funds under this head being £3437 4s. 8d., the Committee allocated as follows:—

Diocese of Moray, &c.		
Elgin, for a Grant of £250, voted	£50	0 0
Diocese of Edinburgh.		
Edinburgh, St. Andrew's, for a Grant of £500, voted	250	0 0
,, St. George's, for a Grant of £250, voted	125	0 0
*Alloa, St. John's, for a Grant of £979 5s. 4d., voted	979	5 4
Haddington, for a Grant of £500, voted	100	0 0
Diocese of St. Andrews.		
Dumblane, St. Mary's, for a Grant of £250, voted	250	0 0
Kirriemuir, for a Grant of £250, voted	100	0 0
*Strathtay, for a Grant of £125, voted	125	0 0
Diocese of Aberdeen.		
Forgue, for a Grant of £385 3s. 3d., voted	250	0 0
Longside, for a Grant of £125, voted	125	0 0
Meiklefolla, for a Grant of £1000, voted	100	0 0
The Endowment Fund belonging to this Congregation having arisen from a Bequest, and being only augmented by a sum of £32, was the reason for this Grant being so restricted.		
Woodhead, for a Grant of £250, voted	125	0 0
Carry forward,	£2,579	5 4

Brought forward,	£2,579	5	4
Diocese of Glasgow.			
Annan, for a Grant of £250, voted - -	250	0	0
Dumfries, for a Grant of £250, voted - -	250	0	0
Glasgow, St. Andrew's, for a Grant of £250, voted -	250	0	0
Total, - -	£3,329	5	4

The surplus left being £107 19s 4d.

* The Committee entertained these applications in full, as owing to their being at present Stipend Aid receiving Congregations, the additional Endowment would be sufficient to supersede all subsequent claims for Stipend Aid.

A remit was made to the Committee on Funds, on the motion of Mr. Stirling of Kippendavie, to consider what Regulation, if any, should be made as to congregations paying over the Interest of Endowment Funds to the Incumbent, over and above any Stipend he may receive.

4.—Applications in aid of Schools.

The sum applied for being £575, irrespective of two applications from Schools established since 1863, and £615 being the maximum sum which could be voted under this branch in terms of Law XIV. of 13th January, 1864, the Committee voted as follows :—

Diocese.	Incumbency.					
Moray and Ross,	Arpafeelie,	£15	0	0		
	Highfield,	15	0	0		
	Starathnairn,	15	0	0		
					£45	0 0
Edinburgh,	Edinburgh, St. Paul's, Carrubber's Close,	10	0	0		
	Alloa,	10	0	0		
					20	0 0
Argyll and the Isles,	S. Ballachulish,	15	0	0		
	N. Ballachulish,	15	0	0		
	Duror,	15	0	0		
	Glencreran and Portnacroish,	10	0	0		
	Ardrishaig,	10	0	0		
	Glencoe Catechist,	5	0	0		
					70	0 0
Brechin,	Caterline,	10	0	0		
	Cove,	5	0	0		
	Drumlithie,	10	0	0		
	Dundee—St. Mary's,	10	0	0		
	Laurencekirk,	10	0	0		
	Lochee, Dundee,	10	0	0		
	Tarfside, Lochlee,	10	0	0		
	Muchalls, Skateraw,	10	0	0		
	Carry forward,	£75	0			

Diocese.	Incumbency.						
	Brought forward,			£75	0	0	
Brechin,	Stranathra,			10	0	0	
	Stonehaven,			10	0	0	
	Cowie,			5	0	0	
							100 0 0
St. Andrews,	Blairgowrie,			10	0	0	
	Burntisland,			10	0	0	
	Kirriemuir,			10	0	0	
	Muthill,			10	0	0	
	Perth—St. Ninian's,			10	0	0	
							50 0 0
Aberdeen,	Buckie, Arradoul, and Buckie,			10	0	0	
	Cuminestown,			10	0	0	
	Cruden, Erroll—Boys,			10	0	0	
	,, ,, Girls,			10	0	0	
	Deer, Stuartfield,			10	0	0	
	Fraserburgh—Boys,			10	0	0	
	,, Girls,			10	0	0	
	Inverury,			10	0	0	
	Lerwick,			10	0	0	
	Pitsligo—Boys,			10	0	0	
	,, Girls,			10	0	0	
	Strichen,			10	0	0	
	Tillymorgan,			10	0	0	
	Woodhead,			10	0	0	
							140 0 0
Glasgow,	Coatbridge,			10	0	0	
	Dumbarton,			10	0	0	
	Dennyston,			5	0	0	
	Girvan,			10	0	0	
	Glasgow, Christ Church,			10	0	0	
	Hawick, Wilton,			10	0	0	
	Maybole,			10	0	0	
							65 0 0
							£490 0 0
Training Institution, Minto House,							100 0 0
							£590 0 0

This sum increased the amount set apart for these Grants by £15, and accordingly *decreased* by that sum the fund available for Stipend Aid applications.

5.—*Applications for Retired Allowances.*

The Committee voted to the Rev. Patrick Cushnie, £50 0 0

6.—*Applications for Grants to Supernumerary Clergy.*

The Committee resolved that the Grants made under this head,

should be considered as for the subsequent year, to be payable by the Treasurer by half-yearly instalments, a certificate being previously produced from the Bishop that a Supernumerary had been officiating for that period.

The Committee voted as follows :—

Diocese of Edinburgh,	- - -	£50	0 0
,, Brechin,	- - -	50	0 0
,, St. Andrews,	- - -	50	0 0
,, Aberdeen,	- - -	50	0 0
,, Glasgow,	- - -	50	0 0
		£250	0 0

8.—*Applications for Grants in aid of Stipends of Clergy.*

The Fund available for Division, as stated in the Auditor's Report, was £3471 7s. 1d., but from this had to be deducted the sum of £15 voted for Schools beyond what was set aside for that purpose, and the above sum of £50 for Retired Allowance, and £250 for Supernumeraries, making the sum available for division among the Clergy £3156 7s. 1d., whereas the Grants applied for amounted to £3922 5s. 7d., irrespective of applications from Missions.

The Committee having fully considered the principle on which the available Funds should be divided—the deficiency being about one-fourth—resolved that, in the first instance, the several applications should be carefully considered, and the amount decided for which it should be entertained. That the total amount of the claims being thus ascertained, the available Fund should then be divided proportionally among them according to the sums to which each application had been found entitled.

The Committee report that, having considered each application, they considered them entitled to the following Grants :—

Diocese of Moray, &c.			
Aberchirder,	- - - - -	£15	0 0
Arpafeelie,	- - - - -	102	16 6
Fochabers, refused,	- - - - -		
Highfield,	- - - - -	50	0 0
Huntly,	- - - - -	99	12 0
Keith,	- - - - -	108	2 4
Nairn,	- - - - -	128	6 6
Strathnairn,	- - - -	109	11 2
Diocese of Edinburgh.			
Edinburgh—St. Paul's, Carrubber's Close,	- -	73	18 10
Carry forward,		£887	7 4

	Brought forward,		£687 7 4
Alloa, applied for,	£33 11 6		
Deduct Interest of Endowment Fund in hands of Society,	18 17 2		
		14 14 4	
Armadale,		100 0 0	
Dollar,		40 0 0	
Falkirk, refused,			
*Trinity,		64 1 7	
Diocese of Argyll, &c.			
Ballachulish, North,		20 0 0	
„ St. John's,		93 2 3	
*Campbelton,		73 0 0	
*Dunoon,		72 0 0	
*Fort-William, applied for,	£55 0 0		
Interest of Endowment Fund in hands of Society deducted,	1 12 10		
		53 7 2	
Kinlochmoidart,		72 5 10	
*Oban,		55 0 0	
*Portnacroish,		110 0 0	
*Duror,		20 0 0	
Diocese of Brechin.			
Caterline,		105 7 9	
Drumlithie,		84 2 9	
Dundee—St. Mary's, applied for,	£84 4 0		
Interest of Endowment Funds in hand Society deducted,	12 16 10		
		71 7 2	
Dundee—St. Salvator's, applied for,	£71 3 8		
Interest of Endowment Fund in hands of Society deducted,	26 14 4		
		54 9 4	
Fasque,		60 6 0	
Laurencekirk,		60 9 0	
Lochlee,		97 18 1	
*Muchalls,		107 11 8	
Lochee Mission,		50 0 0	
Diocese of St. Andrews.			
*Bridge of Allan,		£40 0 0	
Crieff Mission,		60 0 0	
*Dunkeld,		46 0 0	
Kirriemuir, applied for,	£54 11 7		
Interest of Endowment Fund in hands of Society deducted,	17 2 2		
		37 9 5	
	Carry forward,		£2,349 19 8

	Brought forward,		£2,349 19 8
Leven,			30 0 0
*Pitlochry,			35 14 5
Strathlay,	10 9 1		
Interest of Endowment Fund in hands of Society deducted,	4 14 6		
			5 14 7
Tummil Bridge,			79 19 4
Perth—St. Ninian's, considered ineligible.			
Diocese of Aberdeen			
*Aberdeen—St. John's,			12 10 0
Arradoul,			100 0 0
*Auchindoir,			91 2 0
Banchory,			23 4 2
Cruden,			27 6 11
Cuminestown,			98 4 2
Deer,			42 0 0
Forgue,	£77 14 2		
Interests of Endowment Fund in hands of Society deducted,	10 18 1		
			66 16 1
Kincardine O'Neil,			59 0 0
Lerwick,			72 17 6
Lonmay,	£64 15 1		
Interest of Endowment Fund in hands of Society deducted	2 13 3		
			61 1 10
Meldrum,			59 14 11
Portsoy,			78 6 7
Strichen,			92 17 6
Tillymorgan,			100 3 4
Turriff,			59 4 7
Woodhead,	£27 7 8		
Interest of Endowment Funds in hands of Society deducted,	12 0 2		
			15 7 6
Diocese of Glasgow.			
Dumbarton,			97 18 10
Girvan,	£96 6 6		
Interest of Endowment Fund in hands of Society deducted,	2 14 6		
			93 12 0
*Glasgow—St. Andrew's			51 19 8
,, Christ Church,			47 19 1
Carry forward,			£3,872 14 8

	Brought forward,	£3,872	14 8
*Kilmarnock,		14	0 0
Largs,		104	3 7
Maybole,		27	10 0
		£4,018	8 3

The applications in the cases thus marked* were restricted, as the Regulations of the Society do not admit of deductions from the incomes of Congregations for interest or payment in liquidation of debt, or large outlays for repairs on buildings. This to be intimated to these congregations in making the remittance.

The Committee resolved to vote a sum of £21 to each of the several Deans, being in all £147, and in the first instance to deduct this from the available funds, as before stated, of £3156 7s. 1d., leaving £3009 7s. 1d. for distribution amongst the applications thus entertained for Stipend Aid, amounting, as above, to £4,018 8s. 3d.

This sum of £3009 7s. 1d. would be equal to pay to each of the Stipend Aid applications *three-fourths* of the sum thus entertained, the deficiency to enable this to be done being only £4 9s. 1d.

The Committee therefore recommend that to each of the foregoing applications for Stipend Aid there be paid a sum equal to *three-fourths* of the amount thus entertained.

The Committee recommend that the Treasurer, in making the remittances of these sums, intimate, in each case where a Grant has been made less than was requested, the circumstances causing the deduction.

The Committee recommend that the Treasurer be authorised, as suggested by the Auditor in his Report, to pay the several sums of interest now due to the Dioceses and Incumbencies mentioned in the Report.

The Committee, with the view of obviating the inconvenience which has arisen this year from the delay in making the remittances from the country, further recommend that the Treasurer be directed to close the accounts peremptorily on the 1st of October 1866; that all sums received after that date be excluded from the year's balance; and that Congregations who neglect to comply with this regulation shall not be entitled to have their applications considered.

The General Committee unanimously approved of the foregoing Report. It being resolved that a return of the incomes of the respective Dioceses from all the sources specified in Rule X. sec. 2 be laid before the Commitee on Claims.

Mr. Robertson of Kinlochmoidart intimated that he would move for "a Committee to take the interests of the Gaelic-speaking members of our

Church under their care." Mr. William Forbes proposed an alteration of Rule II.

The Annual Meeting of the Society was appointed to be held at Edinburgh on Wednesday the 18th of December.

The benediction was then pronounced.

THE MEETING OF THE COMMITTEE UPON CLAIMS.

The meeting of the Committee upon Claims was held upon Tuesday, 14th November, in the Hopetoun Rooms, Edinburgh. There was a full attendance—Dean Ramsay in the chair. The meeting was very harmonious. We perceived a renewal of the policy which refused grants to Haddington and Meiklefolla; and we rejoice to observe that Kilmarnock received a grant of £14. It was the solitary case in which a violation was made of the rules; and the exception was made by a great majority at the Committee upon Claims, and unanimously at the General Committee in consequence of the great exertions of Mr. Boyle of Shewalton in behalf of the Church. We take the opportunity of adding our grateful thanks to Mr. Boyle, for his untiring exertions in behalf of the Church, and subjoin our opinion that the Society exercised a wise discretion in suspending their rules for the purpose of encouraging a congregation which deserves so well of the Church. Alloa also has at length got its reward. We trust late decisions will remove the discontent that prevailed over the Church. Every one has been put upon a complete equality, and there is, therefore, no tenable ground for complaint. The principle of the equal dividend was advocated strongly by Mr. Flemyng, and this is one of the many obligations we owe him for saving the Church from a complication which, for the sake of a very questionable principle, would have thrown her most unnecessarily into confusion, and would have only played the game of the reactionary party.

A FEW MONTHS IN GREEK WATERS:

BY THE REV. J. MILNER, CHAPLAIN, R.N.

A TRENCH, or approach, 20 feet broad leads to the door. The edifice is a subterraneous one of a circular form, surmounted by a dome, the height and diameter of which are each about 50 feet. The masonry is very substantial, the stone over the doorway being no less than 27 feet long and

nearly two yards wide. There is an inner door leading to a side chamber, 20 feet square, excavated in the rock. It is most probable that the building was the Treasury of Atreus, in which was stored the wealth of golden Mycenæ. The holes for the bolts and hinges of the door are still visible, and all over the inside up to the very apex may be seen brass nails, or the holes from which they have been wrenched, the points of many of them still remaining. Colonel Leake is of opinion that "there were brazen plates nailed to the stones throughout the interior surface, and it is the more credible, as ancient authorities show that it was customary among the Greeks in early times to finish their constructions in this manner. There seems to be no other mode of explaining the brazen chambers of which we find mention in the poetry and early history of Greece, particularly that in which Danae was confined at Argos by Acrisius, and which, according to the sacred guides of that city, was in a subterraneous building still existing in the time of Pausanias, and described by him almost in the same words which he applied to the treasures of Mycenæ."

Not far from the Gate of Lions is another subterraneous building, and lower down two more, which are probably some of the tombs mentioned by Pausanias. He reckons up five at Mycenæ,—viz., those of Atreus, Agamemnon, Eurymedon, Teledamus and Pelops, and Electra. He adds that Clytemnestra and Ægisthus were interred without the walls. The building just described, which is commonly called Agamemnon's tomb, was opened out by Lord Elgin, who caused the earth with which the interior was fitted to be cleared away, and probably took away the pilasters of bluish marble with which the door was formerly adorned; at any rate they are gone. By the time we had thoroughly examined the chamber, which was lit up for us by torches and a fire of brushwood, the sun was getting very low, and we had but just time to glance at the celebrated Gate of Lions, when it set behind the hills. The masonry of this gate is of the Cyclopean order, and evidently belongs to the heroic ages. Over the gateway, which is about 10 feet high, and nearly the same in width, is a triangular block of grey limestone, 10 feet high, on the face of which are represented *in relievo* two colossal lions, standing on their hind paws, on either side of a round pillar or column on the pediment of which their fore-paws rest. They are unfortunately slightly mutilated,—one, or rather both (if I mistake not), having lost their heads.

They are curiously antique in their form, and altogether the gate has such a veritable appearance of antiquity about it, that one cannot look upon it without the deepest interest. Pausanias and Thucydides visited this spot some 2000 years ago, and found it, as we did, a ruin! Here is antiquity indeed.

We had no time to examine the ruins of the citadel, which are all

that is left of what Homer styled "Mycenæ, the well-built city." We rode back to our landing-place by moonlight, highly pleased with the excursion, for which we were indebted to the kindness of the commandant of Argos. He, and the officers whom we had met at his quarters, dined with us on board the following Friday. The whole party were "mountain," or English in politics. The commandant's A.D.C., after dinner, wrote a long letter in French to Captain Egerton, in which he stated that Greece was not yet in a fit state to govern itself, and gave it as his opinion that nothing could save it but an English occupation. He was a very intelligent man—an Ionian, and partly educated by an English clergyman there. On our way back from Mycenæ, he and I chatted about Thucydides and Homer, with whose writings he was quite familiar.

On Monday, the 3rd of August, an hour or two before we sailed for Athens again, a hale old officer in full uniform came from Argos to pay us a visit—a venerable relic of Napoleon's wars—the Chevalier Bellino, some time Sous-Lieutenant in the grand army, and now a retired Major of cavalry in the Greek service. He was seventy-six years old, and was taken for a conscript in his native land, Piedmont, in 1809, when that country was under French rule. He was at Wagram, and went through the terrible Moscow campaign and retreat, including Smolensko, during which time he belonged to Davoust's corps. Subsequently he was under Soult at Salamanca and Vittoria. In 1814 he was compelled to serve against Napoleon. In 1825 he visited England, where he met the Duke of Wellington, the King of the Belgians, &c., and some years afterwards joined the Greek army. He wore the Legion of Honour and the St. Helena medal. The old gentleman was a perfect polyglot, speaking, as he did, Russian, Greek, Italian (his native tongue), Spanish, French, German, and a little English.

At 3.30 P.M. we got under way for Athens *viâ* Hydra, where we were requested to look in and ascertain the state of affairs. The Hydriotes, who took such a conspicuous part in the regeneration of Greece, had been indulging in a quiet sort of revolution on their own account. It seems that Bulgaris, an envoy from the temporary Government of Athens, had hoisted our flag on his house, but without any authority whatever from headquarters. The people, suspecting him of being engaged in some unpatriotic plot, rose against him, and forcibly turned him out of the island. We arrived off the town on Wednesday the 5th of August, about 6.30 P.M., and sent a cutter in charge of the first Lieutenant to communicate with the shore. The political storm of the day before had cleared the atmosphere, and, with the exception of some little excitement consequent upon the row, all was quiet. The town is built on the sides of the hill which stands at the head of the harbour, the streets being very precipitous

and irregular. The houses are substantially built, closely packed, and whitewashed. They present a very curious and picturesque appearance when viewed from the sea at a distance of three-quarters of a mile. The whole island is a bare rock—not a tree, or a shrub, or a blade of vegetation to be seen anywhere. They have not even a single well of water, but employ cisterns to catch the rain.

On our arrival off Athens, we found the flags at half-mast for Lieutenant Blair of the Trafalgar, who had just died. He was the only officer saved when the ill-fated Heron was capsized in a tornado on the coast of Africa.

The weather during the month of August was perfect. It was not too hot to walk at any time of the day, and in the evening the air was delicious, the sky so clear and pure, and the atmosphere the lightest and driest ever breathed. The evening tints were beautiful in the extreme, the hills taking a deep purple tone at sunset. A more charming picture could not be found, and, though the place was dull enough, it was impossible to grumble at anything under such a sky.

On the 5th of September, we left our old anchorage in Phalerum Bay, and went into the Bay of Salamis, with the Orlando, Trafalgar, and Meeanee. Our anchorage was on the very spot where the great sea-fight had taken place, mid-way between the seat of Xerxes (where he sat during the engagement on the mainland), and the site of old Salamis on the island, traces of which may still be seen near the modern village of Ampelakia. The little Island of Psyttaleia, and a small projecting head-land on the opposite side of the Straits, shut in the entrance from the Piræus, whilst a spur of Mount Ægaleos on one side, and a high mountain ridge in Salamis, stretching out in a northerly direction, on the other, hid the open Bay of Eleusis from our sight, so that we seemed to be lying at anchor in a beautiful calm lake. Our thoughts, naturally enough, often wandered back to the time when

> "A King sat on the rocky brow,
> Which looks o'er sea-born Salamis:
> And ships by thousands lay below,
> And men in nations;—all were his!
> He counted them at break of day—
> And when the sun set where were they?"

How changed is everything now! Scarcely a human being was to be seen, except occasionally a solitary peasant driving before him an ass, or small shaggy horse, along the track that winds round the beach from the Piræus to Eleusis, and who dolefully wished you *κάλη 'σπέρα* (pronounced *spayra*) "good day," (lit. "good evening,") to whom I would reply *κάλη 'μέρα (mayra)*, thinking it more appropriate by day-

light.* And then again, with regard to Salamis, which according to Homer, sent its 12 war-ships to Troy, to-day it does not boast of as many fishing-boats, and probably not one of its inhabitants ever heard of its ancient name, by which alone we know it. When Spon lodged there with the "Papas Johannis," he remarks that he was "a man less ignorant than any of his parishioners, since he knew that the Island was formerly called Salamis; and this information he received from his father."

We remained here, with a slight break, for nearly three months, and in spite of the unusual solitude and dullness of all around us, I have heard many of the officers say that they seldom, if ever, passed a pleasanter time in a quiet way than they did here. A few yards from the landing place, the dry bed of a small lagoon (which in winter is covered with water to the depth of a couple of feet), afforded ground for quoit-playing and cricket; but our great source of amusement was cutting down the juniper bushes, and manufacturing them into walking sticks. Many of us would scale Mount Ægaleos nearly every day for that purpose, and wander over the ridges beyond, and down the slopes facing Megara and Eleusis, returning each time with a back-load of sticks, sufficient to freight a donkey. Some of the little valleys were very beautiful, more particularly the one at the foot of which stands the Monastery of Skalamandra, the only house to be seen within a circuit of 12 or 15 miles. A few larks on the lower grounds, were the only living things that we saw during our numerous rambles, save once or twice a shepherd, or a brigand (klepht) armed to the stomach (his pouch being full of yatagans and flint-lock pistols), and once a solitary

* As the correct pronunciation of Greek has recently been discussed at some length in the *Times*, I add a few remarks on the *modern* pronunciation in Greece itself:—

α has the sound of our			*a* in far.
ε and *αι*		„	*a* in fare.
η, *ι*, *ει*, *οι*, *υ*, *υι*		„	*e* in he.
ο and *ω*		„	*o* in don.
αυ		„	*af*, or *av*.
ευ		„	*ef*, or *ev*.
ου		„	*oo* in poop.
β		„	*v*.
γ	something like our		*y*; *e.g.*, *γέρων* (yaron).
δ	„		*th* in this, therefore.
θ	„		*th* in thing, thistle.
χ like a guttural *h* slightly aspirated.			

But the modern pronunciation utterly fails, as the Greeks themselves confess, when they attempt to read Homer; for instance, the line *βῆ δ' ἀκέων*, &c., would read thus:—

Ve th'ákeŏn pára theéna polĭphlísvĭo thalásses.

bird of Minerva, which in spite of its sanctity, we shot and preserved. In one of our stick-cutting expeditions, we were unfortunate enough to be (unintentionally) guilty of arson. Early on a Saturday morning three of us left the ship to get out of the way of the holy-stoning and scrubbing, and determined to make a day of it among the junipers, taking with us a fowl to cook for our luncheon. Falling in with a shepherd's hut soon after noon, and seeing in it a rude fire-place in the centre, and a hole in the conical roof for the smoke to pass through, we lit a fire, and fed it well with the dry brush-wood which we found close by. Our fowl was not half cooked, before the alarm was given by young G. that the roof was on fire! The hut was thatched thickly with the tops of a dwarf fir which grows on the side of the hill, and as this had been drying beneath a scorching sun for months, it blazed up tremendously, and it was hopeless to attempt to extinguish it. G. was off at the first alarm at full speed, and in a few minutes was over the hill and down on the beach. We at first laughed heartily at his terror, but soon followed his example, when the thought occurred to us that we might rouse an angry shepherd by the smoke, who catching us in the fact, red-handed, and being unable to understand our explanation, might have taken the law into his own hands, and have emptied the contents of his pouch into one or both of us. We returned immediately to the ship, and after consulting the Captain as to our best course, wrote to the British Consul at the Piræus, requesting him to ascertain for us whose property it was, and to explain that we were anxious to pay damages to the full extent of the injury done. On venturing to the spot a day or two afterwards, we found that not only the hut, but two large sheep-folds made of posts and rails, with fir-tops interwoven, to the height of 7 or 8 feet, were all burnt to the ground, not a fragment of any kind being left. For the next ten days we saw half-a-dozen men working away at a new fold, and we used to wonder if they had any idea that we might have to pay for their labour; they replied good-naturedly to our *Kale spayra*, but otherwise took no notice of us. We never ascertained who was the owner of the property, but we imagined it might belong to the Monastery, which was rich enough to repair the damage without assistance.

THE EQUAL DIVIDEND.

THE proceedings of November, 1865 will be long remembered as most harmonious and successful. The division upon a rateable principle, so as to make up the £150 per annum, so far as the money allowed, is the

only just principle upon which money can be distributed. Then again in the distribution of the Endowment Grants, all Churches had their share, even Haddington, though it sent up only a few pounds as its contribution to the schemes of the Society, in spite of its large wealth and resources. Meiklefolla also had a Grant to supplement a £1000 legacy. Alloa, we rejoice to perceive, had its full quota, and has now a permanent endowment of £100 a-year. The Dioceses of S. Andrews and Argyle have each a Grant of £1230 to supplement similar sums in the endowment of the Sees. The S. Andrews Diocese especially deserves the best thanks of the Church for its liberality. It is satisfactory to think that the Bishop's noble sacrifices are beginning to meet their reward. Perthshire is always generous when it does move, and no one deserves it more heartily than a Wordsworth.

There is not the shadow of an apology for a grumble from any one, and we trust the columns of our magazine will not be covered with complaints and wranglings upon this money question.

THE RE-APPOINTMENT OF MR. FLEMYNG.

THE re-appointment of Mr. Flemyng will be hailed with special satisfaction by every member of the Church who is favourable to the movement. We have been latterly afraid to say much upon the matter of the services of Mr. Flemyng, owing to the well-known friendship between him and the Editor of the *Scottish Guardian*. We in no way wish to conceal this friendship, for we glory in it, but it was a matter of more than usual satisfaction, that his valuable services were acknowledged by every section of opinion at last meeting. The work of his original office has been completed. With the exception of four churches, every church is admitted into our system. It is very important that the movement should have a directing hand, and who is better adapted for this than he who has raised £37,000 in two years, without including promises of about a half more. A Corresponding and Financial Secretary was needed to systematise the work, and direct the movement cautiously and surely. The new appointment is even more reponsible than the old one. The previous knowledge on Mr. Flemyng's part of the various localities will render him invaluable in the Council Chambers of the Society. The work he has so well begun will, under the providence of God, produce its hundred fold, and Dean Ramsay will at length witness the good work in which he has been so sedulously engaged for a quarter of a century, crowned with complete success.

THE MOVEMENT IN DUMBARTON.

We are glad to hear that this congregation is continuing to prosper both financially and numerically, and we are further glad to learn that the clergyman is saved from all the drudgery of the financial work. There has been an addition since last return of 97 subscribers; and £18 more have been subscribed to the Society, all, with a few exceptions, by working men. The school is flourishing, having an attendance of 160, and having become the leading school in the town. The school-house, which is new, is partly also used for mission services amongst the working class, who from poverty cannot get sufficiently good clothing to enable them, according to their notions of propriety, to attend Church. The Church is no longer able to hold the present congregation; and an appeal will shortly be made to the wealthy members of the Church at a distance to add a chancel for a *bona fide* Church of the Poor, which realizes practically the great theory of the Church, that each man is bound to give in proportion to his means towards the Church of his baptism. Though there is a heavy debt upon the Church building, the principal exertions that have been made have been towards promoting the schemes of the Church Society.

THE ABOLITION OF PEW RENTS.

It is satisfactory to know that the movement for extending a free Church for the people is extending to Scotland. We have no desire that English Societies or English celebrities should intermeddle in our affairs, but we are always glad to co-operate in any scheme for the benefit of the Catholic Church. Pew rents, bazaars, lotteries, &c., and all the modern machinery for getting money for the purposes of the Church, cannot be too severely censured. The manufacture of a degraded age, they are the legacy of corruption and deadness in the Church. The argument in favour of them is somewhat in the following form:—It is better getting money anyhow than not at all—if you do not get it in that way you will not get it in any other way. To this we answer, it is much better not getting it in a bad way and going without it, for if the Church be the Church of Christ, it should be able to support itself. If it cannot support itself, it truly says very little for truth or for its power over believers. The offertory is the legitimate mode founded for the Church, and until she falls backs upon her own elementary principles, we shall be subjected to all those financial embarrassments which at present so

shackle our efforts at every turn. It is needless to refer to the invariable success which accompanies all movements of which the offertory forms the first principle. It is possible large sums may be realized at bazaars, where worldly show and worldly machinery are introduced, but still larger sums will be realized when the matter is managed in a manner befitting the Church, and when a direct appeal is made to the conscience of those engaged in the work. If the work be the work of God, it will go on and prosper—if it be not, no bazaar nor making merchandise of the house of God will prop it up.

We might instance such cases as S. Alban's, London, and S. Barnabas, Pimlico, wherein in the one case £900 a-year, and in the other £1400 a-year, have been realized by mere offertories. In the provinces in England the results have been still more marked. The powerful addresses of the Bishops of Durham and Carlisle are striking evidences of the prevalence of the popular feeling. We rejoice to see that the movement is no longer a party one, but embodies all sections of feeling in the Church of England.

In our case the evils attendant upon pew rents are not so flagrant, but there can be no doubt that many of the grave evils which have beset our financial question have originated in the pew system. In such towns as Edinburgh, Glasgow, Perth, and Aberdeen, the pew system has been the fruitful source of all those polemical controversies which have retarded the progress of our Church. The pew system is in fact an apology for giving to the Church as little as a person can. After the pew renter pays his pew, his conscience is perfectly at ease that he has done his duty. The offertory is an appeal to the conscience of each member of the Church. Pew rents are no longer to be the tests of a man's churchmanship.

It is possible that in corrupt ages of the Church the pew system may have been necessary and expedient. We are glad to see that the system is no longer necessary nor expedient. We trust to see it ere long expunged from our Scottish system as opposed to all the principles of a voluntary body, and equally opposed to one that aspires after an ultimate establishment in the country. The offertory system is the only system recognized by the Church, and until we fall back upon the legitimate system, we shall flounder in the dark. We doubt all the questionable expedients of a bazaar, and arrive at no satisfactory result, for the simple reason that no such expedient can have the blessing of God upon it.

THE TRIUMPH OF THE MOVEMENT.

THE financial returns of 1865 are the clearest evidence that the movement of 1863 has ushered in a new era into the history of our Church Finance; and that the most sanguine expectations of its friends have been realised. It is no longer a dream, but a reality. The opposition it has received, we regret to say, from some portion of high quarters, has imparted to it the greater stimulus. It is no longer dependent upon the patronage of this or that man, but it is the movement of the whole body. We are no longer dependent upon the alms of Dukes or of great men—we are dependent upon the voluntary subscriptions of all members of the Church, no matter who they are, or what they are. All are "members of Christ," "engrafted into his body," and consequently bound to nurture that body. We are not ungrateful for past or present services of such men as the Duke of Buccleuch, Sir Michael Shaw Stewart, Mr Hamilton Nisbet, and others. We should be ashamed of ourselves if we were. But still there was no claim upon them to pay for the whole Church. It was a shame to our communion, as the legitimate Church in Scotland, that she did not realise her first duties as a branch of the Church of Christ, and to those who 15 years ago were so clamorous that we had embarked upon an Utopian scheme, we always have answered that if we failed, the Church, as a Church, must fail also. We were quite willing to run the hazard, and put an end to a state of things that was something worse than a sham. The awakening of the Church has, however, begun. No human power can now avert it, and the long and continuous labours of Dean Ramsay are meeting their reward. The coldness, the apathy, the neglect, the ridicule, the open opposition, which have so long impeded his efforts, are now, we trust, for ever at an end. The battle has been a hard one, but it has culminated in a glorious victory. Traitors and cravens there may have been even in the camp, as there are in all causes, and in all armies, but a noble band has at length rallied around him.

The financial triumph is a great one, but it is the precursor of triumphs that are to come. It is but the beginning of victories.

The approaching endowment of S. Andrew's bishopric is a great victory. Ere three years are over, we trust no bishopric in Scotland will be left un-endowed. It is the great foundation of all our finance, for it is the first great step to emancipate us from the tyranny of voluntaryism. The next great step is the raising of the current incomes of our clergy, to be followed, we trust, by the gradual endowment of the incum-

bencies. But great as is the financial movement, it is only precursory to other movements much larger, and more congenial to the national mind. The lay question is still unsettled. The fact of the laity having no representation in the legislative or judicial tribunals of our Church, is undoubtedly a gross anomaly. It clearly cannot rest as it is. Recent events have shown the great evils attendant upon class legislation and class judgments. It is in the very nature of a class to be narrow, exclusive, and tyrannical. We trust, then, that the adjustment of the financial question will not be regarded as a satisfactory solution of our difficulties. It is well, *ab initio*, it should not be regarded as part and parcel of any other question, but the laity clearly are called upon to assert now their true position, and by a continuous, temperate, and respectful agitation, to regain those rights which belong to them, in common with all other members of the Church of Christ. In the days of a "dead" Church, and a "dead" faith, the laity were consistently excluded from all voice in Church matters. In the days of the Roman ascendancy and of Priestcraft, laymen were naturally regarded as outcasts from the faith. But these days have gone bye. Even Rome finds means of employing the energies of her lay children, and giving way to a pressure which she cannot resist; and we trust that once the financial movement in the course of adjustment is at an end, a bold and effectual move will be made to regain a right impressed upon the pages of Scripture, and defended by the clearest claims of common sense.

It is matter of great rejoicing that a majority of our Spiritual Fathers are upon the side of right. The example of the Churches in the Colonies and America, the growing opinion of the times, the very nature of our voluntary position, all point at the necessity of a concession which can alone consummate the triumph of the movement. We by no means advocate haste, precipitation, or undue pressure. All such means only force a reaction. The movement to be permanent, must be wary, progressive, watchful, and confident. No opportunity must be lost, but there must be no suspense. Intelligent conviction, resolute agitation, respect for authority, can alone insure success.

The victory of Finance has been thus gained. The victory of the laity will be gained by the same means. We must prove ourselves worthy of the franchise before we exercise it; and at an early General Synod, we shall be empowered to discharge the same functions as the laity at the First Synod of the Church, presided over by S. James, the Bishop of Jerusalem.

HUGH SCOTT OF GALA.

THE UNITY OF CHRISTENDOM.

THE various movements towards union amongst the at present disunited members of the Catholic Church, cannot but excite more than usual interest amongst all those who value the Church. There are doubtless many obstacles in the way, but these so far from acting as any discouragement to proceed with the work, only the more strongly demonstrate its necessity.

The union between the Eastern Church, and the Scottish, and Anglican communions, presents to our mind the most hopeful feature of all the movements which have at present been inaugurated in our Church, but whether hopeful or not, it is clearly the duty of all Catholic Christians to do every thing to further the union and heal the divisions, and we cannot but read with peculiar interest a very able sermon preached by Mr. Cazenove, Vice-Provost of the Cumbrae College, wherein a largeness of new and judicious boldness is manifested upon this important matter. The sermon was preached shortly after the defeat of Mr. Boyle in Bute, which was in a great measure occasioned by his having been prominently connected with the Association for the promotion of the Unity of Christendom. The cry that was raised against him, unreasonable as it was, was mainly based upon the absurd plea that the Promotion of Catholic Unity was inconsistent with the designs and principles of the Reformation. A more crushing condemnation of the Reformation there could not have been made, in addition to the clear contradiction to all the lights of history.

The early Reformers so far from wishing to divide Christendom, were most anxious to be heard before an Œcumenical Council, and it was only after the arrogant assumption of the Pope of Rome, and the final refusal of a fair and open council, that the famous protest was drawn up against the needless schism which the See of Rome forced upon the Church. The Church of the East is fully alive to the importance of unity, and has hailed with cordiality the overture for union. The Churches in Denmark and Germany have shown an equal interest in the movement, and even in the Church of Rome there are indications of a more liberal and catholic spirit, than we could have conceived possible amongst so sectarian and narrow a body. In large portions of the Roman communion there are indications of great impatience with the centralised tyranny of a single Church. The political position of the Roman See has swayed against it the liberal mind of the age. No communion can now remain long with safety in swaddling clothes; and considering, that the doctrines of the Church of Rome are opposed to the great mass of early antiquity, it would be well for herself if she recoiled from a position opposed

to all the theory of the Church, in direct contradiction to the decrees of Catholic antiquity, and without any authority from scripture. We are by no means sanguine of Rome surrendering her arrogant claims, or loosing herself from her manifold errors, but we do trust that the ventilation of this great question, and an investigation of the true principles of the Reformation, will induce many to give up those delusive theories which would associate division with the Reformation.

Mr. Cazenove very skillfully contrasts the position of the opposition school. "Thus in a book of our day there occur the following words :—'Fervid he was, fervently devout, and our notions would lead us in to a very perilous kind of uncharitableness, if they forbade our thinking of him as an earnestly good and Christian man.' Now of whom was this written? It was written concerning the founder of the Jesuits—Ignatius Loyola. Yes, you will say; but then it was written by some one of the so-called Tractarian school. No, indeed. It came from the pen of an English dissenter, who spent a great part of his life in writing *against* Tractarianism—the late Mr. Isaac Taylor. I repeat the sentence exactly as it stands. "Fervid he was, fervently devout," &c.

"But these it may be urged are all indications of generous sentiments on one side only. Was there any corresponding change on the part of Roman Catholics towards reformers and the reformation? In Germany there has arisen among Roman Catholic a peculiarly independent school of thought, of which Mohler may, perhaps, be considered as the founder. The most celebrated work of this divine entitled "Symbolism," (an enquiry into the tenets of various Christian communities) appeared in 1832; and its publication marks an epoch in the history of theology. For the first time there was sent forth from a camp hostile to the memory of the reformers, a work which not only aimed at giving a calm and candid exposition of their doctrine, which not only made the most ample admissions respecting the practical corruptions prevalent in that age, but which frankly recognised the purity of motive from which the teaching of the leader amongst the foreign Protestants originally sprang. . . . . Count Joseph de Maistre, in a passage which is now famous, declared his convictions, that if purity were ever to be restored, it must start from the Church of England because her situation was an intermediate one. If his views have any truth in them, I should regret to see Anglicanism attempting to extend its arms in one direction without making an attempt to extend in the other direction likewise. It is probable that all Christian communities have someting to learn from the others."

The great difficulty which we feel with regard to the Church of Rome is that under its centralised executive, individual openings are in no way representative of the feelings or doctrine of the Church. We trust, how-

ever, a more healthy opinion is springing up amongst all sections of the Church, and we look forward with anxious hope at no distant day to that union amongst Christians, which has been one of the notes of the Catholic Church in every part of her history.

CORRESPONDENCE.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

EDINBURGH, *20th October*, 1865.

SIR,—In your publication for May (p. 220), you state that "you are advocates of liberty of thought and of free discussion;" invited by this profession of liberality, I venture to ask you to insert a few observations in reply to the article in the same number (p. 190), and that in the September number (p. 420), on "Our Schools." These articles represent very clearly and very positively a tone and tenor of opinion on the subject with which they deal, which is very prevalent, and as I humbly believe very false and very pernicious, and, at the present time particularly, fraught with the greatest danger to the true interests of the Church.

It certainly cannot be said that you have placed the maintenance of the Schools on a platform at all too low; and I would venture to think that, when I place in simple phrase before you the propositions you have enunciated, you will be content, yourself, to admit their extravagance. Extracting from the articles to which I refer the substance of your views, I find the following propositions boldly and baldly maintained:—

1. That to withdraw the grant to the Training Institution would be a suicidal step.

2. That to enquire whether "separate" schools are necessary for the Church is very like enquiring whether Bishops are necessary for the Church.

3. That on the same principle on which some advocate the closing of our Schools they are bound, if consistent, to advocate the closing of our Churches.

4. That there is a section of Churchmen who have always been opposed to "Schools, and Missionary work!" and have denounced the "expense of Schools and the encouraging of Missionary work."

5. That the teaching of her children, in *separate* Schools, is one of the duties of the Church of Christ, equal in importance to her Missionary functions.

6. That those who have doubted the propriety of maintaining the Schools are the reactionary party in the Church.

8. That if the Church is to do her duty as a Church of Christ, she must have "separate" Schools maintained for her children.

9. That there are 12,000 of the children of the poorer members of this Church at present being taught in our Schools.

In the first place, you will permit me to point out to you that when you say there are 12,000 of the children of the poorer Episcopalians at this moment being taught in Episcopal Schools, you are advancing a proposition which is arithmetically preposterous. The members of this Church do not probably exceed 40,000 or 50,000 souls. Of these certainly less than the usual proportion must be poor—say, as an extravagant admission, that two-thirds are of that class of poor for whom it may be a charitable act to maintain Schools—we have then a "poor" class of 30,000 souls; now, Schools for that class are maintained for children between six and fourteen. If, then, from the 30,000 souls we take off your 12,000 children, there remain 18,000 souls under six and over fourteen. Let us suppose that one-third of these are marriageable persons, and we get 3000 married couples; so, according to your eloquence, each married couple has four children between six and fourteen, a result which would disturb most of the calculations of which I am aware.

The simple fact, therefore, is, that "*our* Schools" are maintained not wholly for the children of our own poor, but largely for the children of the poor of our neighbours; and I am sufficiently careless, or callous, or indifferent, or reactionary, or whatever may be the proper term, to believe that it is the duty of Churchmen *first* to provide a reasonable maintenance for the clergy of the Church, and *then*, if at all, to seek to educate the children of other people.

And now let us consider what it is you really mean when you speak of the education of the poor children of our Church with all this tremendous eloquence. You do not mean teaching the children their catechism, or their collects, or the usual and necessary elements of a religious education; that is not a matter of dispute or doubt. I don't suppose you even venture to say that there are any Churchmen who would desire to deny to their poorer brethren that benefit. What you mean is that the Church is bound to maintain Schools for the purpose of teaching, besides these, the ordinary branches of a sound education. That, besides affording a religious education, the Church is bound to supply a secular education also. This is what forms, in your opinion, one of the chief and prominent notes of the Church of Christ. In other words, to teach little boys and girls reading, writing, and arithmetic, and the bigger ones the use of the globes and the profane poets of Greece and

Rome, is part of the Divine duty imposed on the Church by the mission she has received from her great Head. If this be so, I apprehend that for many an age when the Church was giving forth her noblest notes, and fulfilling with zeal and earnestness her mission to mankind, she was wofully deficient in what you now consider one of the most essential characteristics of her mission. In those ages when the Church was laying the foundation of our modern society—when it gave its martyrs to our history, and its saints for our example—it did not regard it as any note of its Divine mission to teach the children to spell; it left reading, writing, and arithmetic out of view, and carried its message to the ignorant, the illiterate, and the uneducated, with no thought of making them learned, desiring only to make them good.

A great deal of nonsense is spoken now-a-days about education: it is regarded as itself an end and a virtue; as something which it is a Christian duty to perform, and an essential act of charity to do to others. To me it seems that education is only a means towards the attainment of certain ends, of which the chief is to make money, and the most common to read the penny papers. These do not appear to me to be objects to which, as a Churchman, I am bound to give precedence over the maintenance of the Clergy and the support of the Episcopate.

I certainly do not disparage the advantages of education: as a citizen I know, and value, and prize them. I know that a man with education is a much more valuable citizen than he was when uneducated; he just represents so much more money value added to the wealth of the state; as a piece of silver made into a fine vase is of more value than it was in the ingot, although it was probably finer metal in the ingot. Not being so far advanced in my views as you, I have been content to believe, as I think they used to do of old, that the Church was concerned more with the purity of the metal than the polish or form of its worldly use.

But I am told that in order to teach religion well it is necessary to teach all things along with it; that in order to teach general knowledge properly it is necessary to teach religion at the same time. This entirely passes my comprehension. When any man tells me that it is necessary for the proper teaching of secular education that the schoolmaster shall hold certain religious dogmas, I must decline to argue with him; words cannot convey to his intelligence the same meaning they do to mine. No sane man, I think, can believe that it requires an orthodox schoolmaster to teach a child letters invented by a heathen, and improved by infidels; that it requires a Churchman of a certain form of dogmatic belief to teach a boy the work of the heathen Euclid, or Algebra, the very name of which betrays its origin from those fiercest

enemies of the cross, the Arabian scourges of the early Mediæval Church. If the science and knowledge to be taught may flow from heathen fountains, and the text books be the works of heathen writers, it very humbly but very positively appears to me to be a delusion to maintain that the teacher *must* hold some certain phase of religious belief. I think Euclid would have taught his own work better than the Archbishop of Canterbury, and I do not think he would have written a better text book if he had been a Christian. To say that there is any natural or reasonable connection between mathematics or arithmetic and Christian theology is to assert a fallacy which, when baldly stated, no one dare maintain. The best Christians have rarely been profound mathematicians, and the deepest mathematicians have rarely been very sound theologians.

But you, and those who agree with you, say that, although it is not essential that the teacher of those branches of knowledge should be a Churchman, it is highly expedient that he should be so, because we shall thus have the opportunity, through him, of inculcating sound religious teaching along with teaching on other topics. This is, no doubt, very true, but it is very disingenuous; to get hold of children on the pretence of teaching them arithmetic, and to teach them a form of religious belief different from that of their parents and guardians, is perhaps charitable, but it is certainly dishonest. From such a character of mission work those whom you denounce, of whom I am one, revolt with disgust and scorn. To us the faith of a child is a sacred thing; we will not make it the shuttlecock for rival creeds to play with. As we would ourselves resent as the worst oppression any attempt to tamper with the faith of our own children, we would despise ourselves if we attempted to tamper with the faith of the children of our neighbours. But it is a libel to represent us as thereby or therefore indifferent to the proper mission of the Church; we would send out missions heartily and with good courage, but they would be to win the mature faith and judgment of men and women by argument, by precept, by example—not to attempt, under the guise of a self-seeking charity, to entrap the lisping faith of children.

As we believe it to be dishonest to pretend to teach reading, writing, and arithmetic in order that we may thus find an opportunity of inculcating what we believe to be true religion, so we believe it uncharitable and unjust to deny a child the benefit of our secular education when its parents decline to allow it to partake of our religious instruction. Those parents who are indifferent will allow their children to learn anything, and the children of such parents will in most cases retain nothing of what they learn; but those parents who have principles will, by our denial, be often put to inconvenience and to expense

they may be ill able to afford—so that, in reality, by our exclusiveness we only favour the indifferent, and do perhaps cruel evil to those who have sufficient faith in their own principles to withstand the allurements of convenience or the eleemosynary advantages we may tender.

But the wrong we would thus do to others must be multiplied into ten times more grievous wrong to ourselves; it must be plain, I should think, even to a mind so heated as to regard Bishops and Schools as of equal importance to the Church, that if we can by the Schools which we maintain hope to attract a certain number of heretical children, the far more numerous schools of the heretics around us must, if managed on the same principle, exercise a far more important, wider, and more dangerous influence against us. Few and scattered as are our members, for one scholar whom our schools can attract, the schools of our neighbours must detach ten. Fortunately they do not as yet attempt to do this, because public opinion restrains that spirit of intolerance which you are so anxious to legalize and perpetuate. If you succeed in your attempt to enlist the influence of this Church in favour of the sectarian system you so blindly advocate, you will put into the hands of the keenest adversaries of the Church the deadliest weapon with which they could assail our progress. Give to the zeal of the sects the reins of our public schools, and it requires little foreknowledge to predict the fate of all Episcopal children within them; how many of these scattered children of our Church will then escape the ordeal of the Shorter Catechism, and the toils of sectarian aggression? It has ever seemed to me an insane policy in a small, struggling, scattered, yet influential body like our Church in the midst of a large and adverse community, to insist on supplying to our enemies the very weapon they want; and in order that we may in a few schools have an opportunity of enlisting a few Presbyterian children, afford to the sects the right to outrage in their many schools the faith of many of our own children.

But on higher grounds than these, I conceive the Church is placing itself in a position eminently false when it says, as you practically desire it to say, that it can adapt itself to no general scheme of education in this country, but must be protected by an exceptional provision. Any system of education to be general here must be either Presbyterian or secular only. If the religious element is to be recognized by the State it cannot possibly ignore the vast preponderance of almost identical Presbyterian belief; our rights in such a case become the rights of a small, nay fractional minority—rights which can be recognised, and respected, if at all, only so far as they do not materially interfere with the symetery and machinery of the general system. If we deliberately prefer to take that position, well and good; we court the oppression we will no doubt experience and deserve. But if we take the honest and bold

course of giving to others what we feel we owe to ourselves, ought we not to require that the State shall concern itself with the things that pertain to the State,—supply to its citizens the education useful to them as citizens,—and leave the Churches to supply the teaching that appertains to the things of religion?

I observe you pronounce *ex cathedra* on the absolute impossibility of there being a separate hour set apart in each school for the teaching of religion by the Churches. I have heard that statement before; but I have never heard any intelligible explanation of it; to me it has seemed, and does seem, simply preposterous. Giving twelve hours to the day, there are seventy-two teaching hours in a week; of these certainly not above two-thirds are occupied at the very most, and I therefore wholly disbelieve the impossibility of giving an hour once a week to each of as many Churches as are at all likely to avail themselves of the privilege. It is easy to multiply and even to imagine difficulties, but no difficulty will be so great as the recovery of the hold which we ought to have on the educational system of the country, if we now deliberately consent to abdicate it. And the first step in that truly suicidal policy of abdication will be to maintain our separate schools and our training institutions, burdens which we have already found it too heavy for us to bear.

I remain, Sir, your obedient Servant,

A. B.

TO THE EDITOR OF THE "SCOTTISH GUARDIAN."

CHURCH SOCIETY AFFAIRS.

SIR,—At the present time, when it is generally allowed that the new Rules of the Church Society must shortly, and in various directions, undergo extensive modifications, it would seem to be the duty of every one who thinks that he can, by any suggestions, contribute to its efficiency, to explain what alterations in its existing arrangements might, in his opinion, be advantageously introduced.

Now, I think that some of the regulations for the *endowment* of chapels are, so far as the Society is concerned, exceedingly faulty. I pass over (for the present) the consideration whether it would not have been desirable, before entertaining the Endowment question *at all*, that the clergy should be provided with adequate annual allowances, in aid of stipend, from the Society's funds. But at least, if endowments *are* to be voted in the meantime, let them be apportioned as equitably and usefully as possible. If the poorer incumbencies were to come in for their fair share of these, few, perhaps, would grudge a moderate application of the Society's money in this direction; but I observe that, by

one of the Society's present rules, no congregation is to be held entitled to apply for this species of assistance, which has not already provided a permanent endowment of at least £10 per annum for its clergyman. Now this movement, Mr. Editor, cannot reasonably be expected to prosper, if its tendency be exclusively to aggrandize the rich, and not to relieve the poor—to "carry coals to Newcastle," in place of Lapland.

Once more:—Might not much of the most enormous expense of reiterated journeyings, meetings, postages, printings, circulars, &c., be saved, and thereby much more remain to be devoted to the professed objects of the Society,—if (as is done in the case of various other communions) some mode of distribution were to be fixed upon, by means of which payment might be impartially made to all the clergy whose incomes fell below a given amount; and the business connected with which arrangement might be easily conducted by a Committee formed of parties resident in Edinburgh and its neighbourhood? If the present system, with all its working expenditure, were productive of satisfaction, one might feel some reluctance to suggest an interference with it; but that it leads to an opposite result, both clerical and lay complaints from many quarters testify. Subscriptions would flow far more freely into the Society's coffers, were there to be less of hap-hazard in the subsequent distribution.

It is no doubt most desirable that the laity should be induced to take an active interest in Church matters; but it appears to me that the Society took a false step when it this year, for the first time, insisted that some member of each of the congregations whose pastor was to derive any benefit from its funds, should attend the meeting at which the expediency of recommending each grant was to be discussed; more especially as the minutest queries regarding the condition of each incumbency had been previously put and answered. Many things,—indisposition, press of business, or the missing a railway train,—might, at the very last moment, have prevented such attendance; and the payment of the clergy for their official services ought surely not to be involved in so much uncertainty.

I am, Sir, yours faithfully,

A Scottish Churchman.

THE "SCOTTISH GUARDIAN."

IT is matter of great satisfaction that Mr. Cazenove has agreed to act as Editor. His well-known literary ability ensures certain success to any periodical in which he is engaged. We trust that the Clergy, generally, will render him every support, more especially in supplying information as to current events of the Church. The circulation of the *Scottish Guardian* has been larger than that of any other periodical that has ever been started in connection with our Church, and under such an Editor as Mr. Cazenove, we entertain no doubt of its success. The great prosperity attending the financial movement, and the new life it has imparted to the Church, lead to the conviction that a periodical work in connection with it is imperatively required. Many important questions have to be discussed among Churchmen, and it can only be through the medium of such a periodical that they can be properly ventilated. We trust both Clergy and Laity will render every support to this the only periodical which in any sense represents our Church.

ECCLESIASTICAL INTELLIGENCE.

DIOCESE OF ARGYLL AND THE ISLES.

CAMPBELLTOWN.—The Bishop concluded his visitation by confirming here on Sunday the 22d October. Confirmations have been held at Ballachulish, Lochgilphead, Rothesay, Dunoon, Cumbrae, and Campbelltown, for the different districts of the United Dioceses. Owing to emigration mainly, a less number has been confirmed in the upper districts than on previous occasions. But the same result has been observed in the lower also, where there has been no emigration. In some degree this is to be accounted for by the frequency of the confirmations, which have been annual in some places.

At a meeting of the Society for Promoting Christian Knowledge, a letter was received from the Bishop of Argyll and the Isles, stating that he had just returned from a lengthened visitation of his highland and island diocese, and expressing his hope that the Society would supply some of the things which were most wanting in some of the districts.

The Bishop forwarded a printed general statement respecting the Celtic Church of the West Highlands, copies of which were laid upon the table. The Bishop also forwarded an account of the opening, at which the Bishop of London was present and took part, of an institute, a reading-room, a school, and a model lodging-house at Ballachulish, and showed how great and

favourable the opportunity was for the entrance of educational and elevating Christian knowledge. After particularising the various wants of his diocese, the Bishop said—

These are, I know, many and large requests; but as the result of a long visitation over a very extensive and poor district, I do not think, as the summary of its wants, it is very large; and the fact is, that in the districts specified, there are not now the means, nor are the proprietors left, to supply and maintain the Episcopal Church of the Highlands as once it was supported.

On the recommendation of the Standing Committee, the Board granted the Books specified by the Bishop to the amount of £30.

Isle of Cumbrae.—A chapter of the College was held here on the 20th October, the Bishop presiding as Provost, when the Right Rev. the Bishop of Brechin was nominated to the place of Canon, and the Rev. the Hon. Henry Douglas, M.A., Rector of Hanbury, Worcestershire, and the Rev. C. Bright, M.A., Fellow of University College, Oxford, to that of Honorary Canonries. We understand that the Bishop of Brechin has since declined to accept the office on the ground of the difficulty presented by the Bishop of one Diocese holding office in the Diocese of another.

Diocese of Brechin.

Consecration of St. Paul's Church, Dundee.—Eighteen years ago the Church of Scotland in Dundee met for Divine worship in one chapel, built over a bank in Castle Street. Now the town and its suburbs can boast of no less than five comely churches, besides school-rooms used for mission Services. These five churches are—1, St. Paul; 2, St. Mary Magdalene; 3, St. Salvador, Dundee; 4, St. Margaret of Scotland, Lochee; and 5, St. Mary, Broughty Ferry. The first mentioned of these, St. Paul's, Dundee (the mother church of the diocese, and soon we trust to be the pro-cathedral of the Bishop), has, ever since its solemn opening by the Bishop in 1855, laboured under the burden of a heavy debt until last year, when the congregation, by dint of unusual efforts, raised sufficient funds to clear off what remained of the debt on the church. This was done as a mark of affection to cheer the Bishop, then abroad dangerously ill. No hindrance therefore existed to the solemn consecration of the church, which ceremony accordingly took place on the 1st instant, the Feast of All Saints.

Before giving an account of the ceremonies of the day, it may be as well to give a short description of the church itself. It is built from the designs of Mr. G. G. Scott. Its plan consists of west tower, nave (aisled), transepts, choir (aisled), and apse. The tower and spire rise to a height of 214 feet, and are conspicuous from every part of the town. Inside the church is 156 feet long. Its height is very noble; the nave, aisles, and transepts have open-timbered roofs; the apse is groined in stone. It is perhaps unnecessary to say that there are no galleries, and that all the seats are open benches without doors. The north aisle of the choir contains a new organ by Hill & Co., of London, which was used for the first time on the day of consecration. The south aisle is used as the Bishop's sacristy; below is the choir sacristy. The choir is correctly stalled, the Bishop's stall being the eastermost on the north side. An exceedingly handsome brass lectern stands below the choir-step. The pulpit (a carved stone one) is at the south

side of the choir-arch. The sanctuary rises several steps above the nave. Sedilia are on the south, and the Bishop's chair to the north of the apse. The Altar is of good size, and has a super-altar. The whole sanctuary is at present entirely bare and destitute of ornament, but a reredos and other decorations worthy of the rest of the church are designed, and will, it is hoped, be erected as soon as funds permit. The chancel and transepts contain some exceedingly beautiful specimens of Messrs. Hardman's stained glass. The nave contains windows by Gibbs and others. We should not omit to mention that there is a handsome stone font and cover near the west door. This is from the famous Abbey of Lindores, in Fife, and was the gift of the Presbyterian minister of the parish.

On All Saints' Day the church was decorated with some tasteful evergreen wreathing; a dossal of evergreen, with a large white floral Cross in the centre, adorned the Altar, which had a white frontal. Many complaints having been made as to the difficulty of hearing the sermon at the end of the church, Mr. Clayhills of Invergowrie (now deceased) had given funds to provide a very beautiful canopy to the pulpit; it is of carved cedar wood, from the donor's estate, octagonal, with an image of an angel at each angle; it was erected on the occasion of the consecration.

At 11 a.m. the choir, men and boys, were drawn up in two lines, one on either side of the middle alley of the nave at the west end; the clergy present, in surplices, assembled in the outer vestry, communicating with the large porch under the tower; the Bishop of the diocese, with four accompanying bishops, pastoral staff bearer, chaplain, chancellor, &c., robed in the Bishop's house, and proceeded to the west door of the church. Here they were received by the clergy, and conducted into the church. On the arrival of the Diocesan at the church door, J. Sturrock, Esq., presented a petition begging for the consecration of the church; to this the Bishop assented, and directed the Chancellor to read it aloud. This done, the procession moved to the chancel in the following order:—

Precentor (Rev. H. Macnamara).
Choir Boys.
Choir Men.
Verger.
The Clergy in surplices.
Verger.
Bishop of Aberdeen.
Bishop of Edinburgh (Coadjutor.)
Bishop of St. Andrews.
Bishop of Moray and Ross (Pri.)
Deacon (Rev. T. I. Ball), with the pastoral staff.
Bishop of the Diocese,
attended by his chaplain (Rev. J. Nicolson), and Chancellor (Mr. Irvine, of Drum).

The 24th, 133rd, and 134th Psalms were chanted during the procession. When the Diocesan reached the sanctuary he took his seat in a chair at the Gospel side, between the Bishops of St. Andrew's and Edinburgh (coadjutor). The deeds of donation and endowment were then presented to him by the vestry. This done, the Bishop, attended by his chaplain and staff-bearer, proceeded to the front of the Altar, where he knelt at a *prie-dieu*, while the hymn *Veni Creator* was solemnly sung, all kneeling. Some versicles followed, and then the benedictory prayers (differing in no important point from those used at English consecrations). An appropriate antiphon, followed by the *Gloria Patri*, preceded each collect.

These concluded, the Bishop retired to his chair, and the Rev. J. Nicolson read the deed of consecration, which the Bishop signed upon the Altar. A prayer followed. Matins were then sung (to Anglican music), the officiant being the Rev. J. A. Sellar, of Montrose. The lessons were read by the Rev. the Warden of Trinity College, Glenalmond, and the Rev. P. Cheyne. The Litany was recited at the chancel steps by two of the clergy (Rev. J. A. Sellar and J. W. Hunter).

The Bishop then commenced the Altar Service; the Epistle and Gospel were read by the Bishops of Aberdeen and St. Andrew's, respectively. After the Creed had been sung to Marbeck's music, the Primus was conducted to the pulpit, and preached from the Epistle to St. Titus iv. 7, 8.

He said it was the custom of the Church in the best and purest ages never to use a building for Divine Offices until it had been solemnly consecrated by the Bishop. Special exceptions had been made to this rule. Such an exception occurred in Alexandria, where the great church of the city was used by St. Athanasius before its consecration, and his letter was yet extant in which he apologized to the Emperor for so doing, adding that he hoped some day solemnly to dedicate it in the Emperor's presence. St. Paul's, Dundee, had been in like manner an exception to the general rule. It was also a very ancient custom of the Church that a Bishop at the consecration of a new temple should gather around him his com-provincial bishops, as the Bishop of the Diocese had that day done; and seeing so large a number of the clergy present, he would take the opportunity of speaking mainly to them. These were days of great peril and high importance, and it was necessary that the clergy should meet the dangers of the time by a clear and faithful setting forward of the faith once delivered to the Saints; they were not to be guided by the whims of the people, but were to be the guides and fathers of the flocks committed to them. He would quote the saying of a holy man, that "the man who was angry when reproved by his pastor was only to be noticed in order to be reproved again." Nothing would meet the errors of the day so purely as a plain enforcement of the truth as contained in Holy Scripture, and taught universally by all men, at all times, and everywhere, when the Holy Church was yet undivided; and, above all, let this be done in an uncontroversial manner.

The Communion Service then proceeded to the end in the usual manner, the Bishop singing the Preface to the ancient chant; the music used was chiefly Marbecke. The Bishop gave the Benediction holding his staff in his left hand. The procession left the church in the same order in which it had entered.

A luncheon at the Corn Exchange followed this Service, accompanied, of course, with a variety of speeches; a distinguished company was present. Soon after the first loyal toast of Church and Queen, a tea and coffee service, claret jug, salver and inkstand, all of silver, together with a handsome writing-table and writing-case, were presented to J. Sturrock, Esq., who, without fee or reward of any kind, has served the arduous office of Treasurer to St. Paul's Church ever since the year 1801, sixty-four years! Among the speakers were the Bishop of the diocese; Sir J. Ogilvy, Bart.,

M.P.; Lord Rollo; Hon. G. F. Boyle; the Primus, who made a most hearty and sympathetic speech; and the Coadjutor of Edinburgh.

Evensong was sung at 7.30 P.M. The procession entered in the same order as in the morning. The only Bishop, however, who was present besides the Diocesan was the Coadjutor of Edinburgh, who preached a very eloquent sermon on the mystical meaning of the miracle recorded in the beginning of St. John xxi. The lessons were read by the Rev. John Moir of Jedburgh, and Rev. J. R. Dakers of Hawick. The Service concluded by the Bishop of the diocese giving the Blessing, and with a procession as in the morning. Among the clergy present at the ceremonies and festivities of the day were, besides the Bishops above-mentioned: — Very Rev. Dean Torry (St. Andrews), Warden of Trinity College, Glenalmond; the Revs. P. Cheyne, A. Ranken (Old Deer), A. Harper (Inverury), J. Moir (Jedburgh), J. R. Dakers (Hawick), Norman Ogilvy, Sir W. Carmichael, J. J. Douglas (Kirriemuir), W. G. Shaw (Forfar), M. M'Coll (St. Paul's, Knightsbridge), A. Murdoch (St. John's, Edinburgh), J. L. Low (Teesdale), J. A. Sellar (Montrose), J. W. Hunter (Laurencekirk), J. Stevenson (Catterline), W. Humphrey (Cove), W. Hatt (Muchalls), G. F. H. Foxton (Fasque), F. P. Flemyng (Organising Secretary of Church Society); and the Clergy of Dundee and its neighbourhood—the Revs. D. Greig (St. Mary Magdalene's), J. Nicolson (St. Salvador's), H. Macnamara and R. R. Lingard (St. Paul's), H. J. Clarke (St. Mary's, Broughty Ferry), T. I. Ball (St. Salvador's). Among the Laity present were — Lord and Lady Kinnaird, Lord and Lady De Mauley, Lord and Lady Rollo; Dowager Lady Abercromby; Hon. Mrs Maule and Miss Maule, Hon. Mrs Trefusis, Lady Helen and Mrs and Miss Wedderburn, Hon. Captain Ogilvy (of Loyal), Hon. Mrs. Ogilvy, Hon. G. Boyle, Hon. Miss Ponsonby; Sir John Hepburn Stuart Forbes, Sir P. M. Thriepland and the Misses Thriepland; Sir George and Lady Ramsay, of Bamff; Mr Irvine, of Drum, Chancellor of the diocese, and Mrs Irvine; W. Forbes, Esq., of Medwyn, and Miss Forbes; Miss Wordsworth; the Warden of Trinity College; Miss Gregory and Miss Hannah; Miss Milne, of Murie; Mrs Kinloch, of Kinloch, and Miss Kinloch; O. G. Miller, Esq., of Ratho, Mrs. Miller, and two Misses Miller; Fountain Walker, Esq., of Foyers, and Mrs. Walker; Joseph Robertson, Esq., Register House, Edinburgh; John Ligertwood, Esq., Sheriff-Clerk of Aberdeenshire, and Mrs Ligertwood; Mrs. Browning; Gordon Pirie, Esq., of Stoneywood, and Mrs. Pirie, &c., &c. Apologies were received from the Chancellor of the Exchequer; the Earl of Southesk, the Earl of Strathmore; Major Scott, of Gala; Major Ramsay, of Barra, &c. As rather a high price had been charged for the tickets to the luncheon on the consecration day, it was felt desirable to give those unable to pay for admission on that occasion an opportunity of celebrating in a festal gathering the dedication of the mother church of the diocese. A social meeting was therefore held in the Corn Exchange on the evening of the 3rd inst. Nearly 700 persons, mainly of the poorer classes, from the different Church congregations in the town, sat down. The platform was occupied by the Bishop of the diocese

and the Clergy of the town, with a few of the leading laymen. Tea being finished, the Bishop rose and apologised for holding a meeting of a festive nature on Friday; circumstances had, however, rendered it unavoidable. He would remind them, as they were celebrating the consecration of St. Paul's, that the congregation of that Church was no new one, but was descended from the very body of persons who were rabbled out of the East Kirk when the Church was disestablished. Speeches, interspersed with pieces of music admirably sung by an amateur choir, followed. Mr Kerr (Town Clerk) related that his grandfather, a staunch Jacobite, had, only 110 years ago, been fined £500 Scots for being married by a priest of the Church of Scotland. Not the least remarkable feature of the evening was the hearty and sympathetic tribute of respect and admiration paid to the Bishop and the Church in this place, by one of the speakers, Mr W. Small, a Presbyterian. After three vociferous cheers for the much-loved Bishop of the diocese, the proceedings terminated with the singing of the National Anthem, accompanied on the organ.

Diocese of Aberdeen and Orkney.

Laying of the Foundation Stone of Christ Church, Kincardine O'Neil.—The foundation stone of this new Church was laid by the Right Rev. the Bishop of Aberdeen, on Saturday the 18th November, in presence of a large concourse of the inhabitants of the village and neighbourhood. Among the spectators we observed Mr. and Mrs. Forbes of Corse; Captain Lodder, R.N.., Borrowstone House, Mrs. Lodder, and Mrs. Ronald; Mrs. and Miss Farquhar, Carlogie Cottage; Mr. and Mrs. Fraser, of Findrack; Mrs. and Miss Dyce Nicol, of Ballogie; and a large number of the congregation and other inhabitants of Kincardine.

After prayers by the Bishop, a sealed bottle containing an account of the rise of the congregation, a list of the subscribers to the Building Fund, the Clergy list of the Scottish Episcopal Church, and other documents, together with coins of the realm, was delivered to the Bishop by the Rev. W. L. Low, and was placed by him in the cavity prepared for it, after which the stone was laid with the usual formalities.

The Bishop then addressed the spectators, referring to the kindly feeling which existed among all classes in Kincardine, notwithstanding the fact of their being distributed among different religious bodies; and expressed the strong sense entertained by the congregation of the liberality of mind, which had prompted the minister of the Established Church to give them every facility for worshipping God as members of their own Church, and according to the forms they so much prized.

He pointed out the propriety of the name of Christ Church, as always recalling the fact that on Christ, as the corner-stone, His people are, by the ministry of His Church on earth, built up a spiritual house—an habitation of God through the Spirit. He congratulated the congregation on the prospect of being able, after their exertions, to dedicate to God a Church worthy of its sacred purpose, and in which they might enjoy the blessing of worshipping Him in the well-known words of their noble Liturgy. He hoped also that henceforth within its

walls the word of truth would be rightly divided, and that, if any rivalry existed between its minister and those of other denominations, it would be only the rivalry of men whose sole aim it was to promote the glory of God and the salvation of men.

He finally begged all present, whether members of the Episcopal Church or not, to permit him to include them all in the blessing with which the service was concluded.

He then pronounced the blessing, and the proceedings terminated.—*Aberdeen Journal.*

DIOCESE OF GLASGOW, AND GALLOWAY.

TRINITY CHURCH, HELENSBURGH. — For several years past this Church has been found much too small to accommodate the summer visitors, who are Episcopalians. But the small number to which the size of the Church limits the congregation, have had to do so much in keeping up the Church; building school and parsonage house, and contributing to the funds of the Church Society, that it was found impossible to raise funds to enlarge the Church. Now, however, the winter congregation has so out-grown the Church, that the few free seats for the poor have become utterly inadequate, and the attendance of the children of the Sunday school has been altogether discontinued. To this it may be added that the Church children, attending the several boarding schools in the place, although anxious to pay for Church accommodation, cannot procure it. In these circumstances the congregation has felt itself compelled to move again, and among its members a sum of nearly £800 has been raised. But it is really very much the interest of the Church at large that a congregation that for its size, is perhaps the most liberal in its contributions to the Church Society, should be encouraged and helped to expand itself. It cannot but be injurious to the general interests of the Church, that during a great part of the year as many as one hundred Church people in this one small place should either have to frequent places of worship in separation from us, or not go to church at all. It is felt that in a place so much frequented, it would be much more desirable to construct a new Church than to expend a large sum of money in patching up an old one. For this purpose an additional five or six hundred pounds would be required. But this cannot be obtained without assistance from the Church at large. And it is hoped that a congregation, that has been so liberal in contributing towards the general schemes of the Church, will not be left without the needful, and to enable them to carry out their good object. The incumbent, the Rev. J. Stuart Syme, will gladly communicate with any one, who may desire further information upon this Scheme of Church Advancement, and will most thankfully receive the contributions of such as may be disposed to aid in forwarding it.

NEW CHURCH IN GLASGOW.—We enclose extract from our contemporary the *Glasgow Herald* relatively to the new Church in Glasgow. We rejoice to hear that the movement is going on very satisfactorily. Arrangements are being made for the erection of a temporary Church to hold about 320. In the mean time, under the superintendence of the Rev. Mr. Reid of Christ Church, a house-

to-house visitation has been made in about ten streets by several laymen, and no less than 360 heads of families have been discovered. Further visitations are being made; and we have every reason to believe that a single church will be inadequate to meet the wants of the Church here. The Bishop of Glasgow is taking a warm interest in the movement. We trust that ere long some effect will be made to meet the wants of the Gaelic section of the population, who, except at intervals, have been neglected altogether:—

SOUTH SIDE CHURCH.—The late Sir John Maxwell of Polloc, Bart., having bequeathed an annuity of £100 for the maintenance of an Episcopal Church and services on the south side of the River Clyde, a meeting, called by circular, was held in the Baronial Hall on Tuesday evening, for the purpose of adopting such means as might advance the good work so favourably commenced. Notwithstanding the inclemency of the evening, the hall was well filled; and prayer having been said, the Chairman (John Keith Sim, Esq., Bank of Scotland, Hutchesontown) introduced the object of the meeting in a short, earnest, and practical manner. He spoke, he said, as a South Side man and a Churchman, and trusted that all, both rich and poor, would assist according to their ability, and that ere long a noble church would be reared, and filled with devout worshippers praising God in the glorious words of the venerable 'Te Deum,' and beseeching Him in the comprehensive petitions of the Church's all-embracing Liturgy. Several resolutions with regard to the great want of an Episcopal Church in the southern district, the encouragement given by Sir John Maxwell's bequest, and the means to be adopted to obtain subscriptions, were then proposed and unanimously carried. It was also resolved, as the Baronial Hall could not be obtained any longer than the last Sunday of this month for the evening service, which has been conducted there so successfully for a considerable time, that immediate steps be taken and subscriptions obtained for the erection of a temporary building, in which regular services might be celebrated, the Sunday school held, &c., until the new church was erected. A statement was made to the effect that the number of Episcopalians, as ascertained by house-to-house visitation, living within the Parliamentary boundary of the district, and not attending any place of worship whatever, was very great and distressing; and also, that the villages in the neighbourhood, such as Pollokshaws, Govan, &c., contained not a few members of the communion, living in a like sad and neglected state. Several subscriptions for the new church and temporary building having been announced, including one of £50 from the Right Reverend the Bishop of the Diocese, who is taking a most active and warm interest in the scheme, the meeting was closed by the Rev. Mr. Reid of Christ Church, pronouncing the benediction.

NOTICE OF BOOKS.

"Apologia pro Vitâ Suâ:" being a reply to a pamphlet entitled, 'What then does Dr. Newman mean?' By John Henry Newman, D.D. London: Longman, 1864.

We shall have little to say of this book in so far as it is a reply to Mr. Kingsley, for reasons which will be obvious enough to those who know in what way Mr. Kingsley made and attempted to maintain his attack. We shall probably be forgiven for thinking the history of Dr. Newman's religious opinions a matter of far more interest than that of the discomfiture of his assailants.

It was in 1816, when Dr. Newman was fifteen, that he first fell under the influence of a definite creed; he then became conscious of an inward conversion of the reality of which he is still firmly convinced, and learned to believe that he was elected to eternal glory. He continued in this conviction until he was twenty-one, when the belief in his election gradually faded away. The writings of Thomas Scott made a deeper impression on his mind than any others, and he acquired from Newton on the Prophecies a firm conviction that the Pope was the anti-Christ predicted by Daniel, St. Paul, and St. John. Soon after he went to the University, he learned to give up his Calvinism; Sumner's treatise on Apostolical preaching taught him the doctrine of Baptismal Regeneration; from Dr. Hawkins he learned the doctrine of tradition; from Dr. Whately that of the existence of the Church as a substantive body or corporation, and from a college friend that of the Apostolical Succession.

About the year 1823 the study of Bishop Butler's Analogy marked an era in his religious opinions, and taught him two great principles which *The Christian Year*, four years afterwards, brought home more fully to his mind. "The first of these was what may be called in a large sense of the word the sacramental system; that is, the doctrine that material phenomena are both the types and the instruments of real things unseen,—a doctrine which embraces not only what Anglicans, as well as Catholics, believe about sacraments properly so called; but also the article of "the communion of saints in its fulness, and likewise the mysteries of the faith." The other was the doctrine that probability is the guide of life.

About the same time he became intimate with Dr. Pusey. It was not until 1828 that his friendship with Mr. Keble, whom he calls the true and primary author of the Tractarian movement, commenced. They were brought together by Mr. R. Hurrell Froude, of whom Dr. Newman says:—"It is difficult to enumerate the precise additions to my theological creed, which I derived from a friend to whom I owe so much. He made me look with admiration towards the Church of Rome, and in the same degree to dislike the Reformation. He fixed deep in me the idea of devotion to the Blessed Virgin, and he led me gradually to believe in the Real Presence."

Dr. Newman was first brought to believe that antiquity was the true exponent of the doctrines of Christianity, and the basis of the Church of England, by his course of reading for the composition of his work on "the Arians of the fourth

century," undertaken at the request of Mr. Hugh Rose and Mr. Lyall, and completed in July 1832. By this time he had come to regard with great fear the rapid spread of liberal opinions, and to compare the "do-nothing perplexity," the apathy and ignorance which then prevailed in the Anglican Church with the fresh vigorous power of which he was reading in the first centuries. In the end of 1832 he went for the sake of his health to the south of Europe with Mr. Hurrel Froude and his father; much of what he saw there taught him to have tender feeling towards the Church of Rome, although his judgment was against her as truly as ever. He returned to England the year after.

"The following Sunday, July 14th, Mr. Keble preached the assize sermon in the university pulpit. It was published under the title of 'National Apostasy.' I have ever considered and kept the day, as the start of the religious movement of 1833."

He then at once joined the band of zealous men who had united their counsels to stem the tide of religious liberalism, which threatened to overspread the Church of England, and did so with a supreme confidence in the strength of these three propositions:—

"First was the principle of dogma; my battle was with liberalism; by liberalism I meant the anti-dogmatic principle and its developments. . . . Here I have the satisfaction of feeling that I have nothing to retract, and nothing to repent of. The main principle of the movement is as dear to me now as it ever was. I have changed in many things: in this I have not. From the age of fifteen, dogma has been the fundamental principle of my religion."

"Secondly, I was confident in the truth of a certain definite religious teaching, based upon the foundation of dogma, viz., that there was a visible church with sacraments and rites which are the channels of invisible grace. . . . And further, as to the Episcopal system. . . . . I loved to act in the sight of my bishop, as if I was, as it were, in the sight of God. . . . It was not a mere formal obedience to rule that I put before me, but I desired to please him personally, as I considered him set over me by the Divine Hand. . . . Here again I have no retraction to announce. . . . I have added articles to my creed, but the old ones, which I then held with a divine faith, remain."

"But now, as to the third point on which I stood in 1833, and which I have utterly renounced and trampled upon since—my then view of the Church of Rome—I will speak about it as exactly as I can. When I was young, as I have said already, and after I was grown up, I thought the Pope to be Anti-Christ. At Christmas 1824-5 I preached a sermon to that effect. In 1827 I accepted eagerly the stanza in the Christian Year, which many people thought too charitable. 'Speak *gently* of thy sister's fall.' From the time that I knew Froude I got less and less bitter on the subject. I spoke (successively, but I cannot tell in what order or at what dates) of the Roman Church as being bound up with the *cause* of anti-Christ,' as being *one* of the 'many anti-Christs' foretold by St. John, as being influenced by 'the spirit of anti-Christ,' and as having something 'very anti-Christian' or 'unchristian' about her. From my boyhood and in 1824 I considered, after Protestant authorities, that St. Gregory I., about A.D. 600, was the first Pope that was anti-Christ, and again that he was also a great and holy man; in 1832-3, I thought the Church of Rome was bound up with the cause of anti-Christ by the Council of Trent."

From this time until 1841 Dr. Newman laboured unremittingly in the cause of the Tractarian movement. Slight animadversions which were made upon some of the Tracts by his Bishop in his charge for 1838, led to an offer by Dr. Newman to suppress any of those over which he had any control, but the Bishop did not think this necessary. Then came the tract which, claiming for the articles a certain amount of elasticity, endeavoured "to ascertain what was the limit of that elasticity in the direction of Roman dogma," and concluded that they were

"evidently framed on the principle of

leaving open large questions on which the controversy hinges. They state broadly extreme truths, and are silent about their adjustment. For instance, they say that all necessary faith must be proved from Scripture; but do not say *who* is to prove it. They say that the Church has authority in controversies; they do not say *what* authority. They say that it may enforce nothing beyond Scripture; but do not say *where* the remedy lies when it does. They say that works *before* grace *and* justification are worthless and worse, and that works *after* grace *and* justification are acceptable; but they do not speak at all of works *with* God's aid *before* justification. They say that men are lawfully called, and sent to minister and preach, who are chosen and called by men who have public authority *given* them in the congregation; but they do not add *by whom* the authority is to be given. They say that councils called by *princes* may err; they do not determine whether councils called in the name of Christ may err."

Before this time, however, an incident had occurred which caused in Dr. Newman's mind a great and growing dislike to speak against the Church of Rome, or her formal doctrines. He had long before come to think that the great Roman argument against Anglicanism was Catholicity, as the chief Anglican argument against Romanism was antiquity. To put the matter more exactly in his own words: "I do not wish it supposed that I considered the note of Catholicity really to belong to Rome, to the disparagement of the Anglican Church; but that the special point or plea of Rome in the controversy was catholicity, as the Anglican plea was antiquity." But in the summer of 1839, when studying the history of the Monophysites, he began to doubt whether the Anglican plea could be maintained. It seemed difficult to make out how the Eutychians or Monophysites were heretics, unless Protestants and Anglicans were heretics also; difficult to find arguments against the Tridentine Fathers, which did not tell against the Fathers of Chalcedon; difficult to condemn the Popes of the sixteenth century, without condemning the Popes of the fifth.

Soon after, an article by Dr. Wiseman in the *Dublin Review* for August of the same year, was put into his hands by an Anglican friend who is still a Protestant. It was on the Donatists, with an application to Anglicanism, and at first Dr. Newman did not see much in it. But when his friend pointed out the "palmary words of St. Augustine," which were contained in one of the extracts made in the *Review*, and which had escaped his observation, "Securus judicat orbis terrarum," an impression was made upon his mind with a power which he had never felt from any words before. "They decided ecclesiastical questions on a simpler rule than that of antiquity; nay, St. Augustine himself was one of the prime oracles of antiquity; here, then, was antiquity deciding against itself." The thought occurred to him that the Church of Rome might be found right after all; but when the vivid impression made upon his imagination faded away, his convictions remained as before, with this important difference, that his special plea for Anglicanism seemed annihilated by those four words of St. Augustine, and that his main argument for Anglican claims now lay in the existence of practical abuses and excesses in the Church of Rome.

But if these could be charged against Rome, the Thirty-Nine Articles were alleged as a note *against* Anglicanism; it was then a matter of life and death to show that the common interpretation of the Articles was Protestant and exclusive; and that though "man had done his worst to disfigure, to mutilate the old Catholic truth,

there it was, in spite of them, in the Articles still." With this aim Tract 90, of which we have just spoken, was written and published early in 1841. The storm of opposition with which it was received caused the stoppage of the tracts, and Dr. Newman's retirement from his place in the movement, but No. 90 was not withdrawn, nor as yet condemned. Dr. Newman's mind was now again unsettled by fresh doubts about the Anglican position which occurred to him when working at his translation of St. Athanasius; then the Bishops began to charge against him, and at last the establishment of the Jerusalem Bishopric (against which he made a formal protest) finally shattered his faith in the Anglican Church.

Still retaining some of the old objections to Romish practices, he now intended to fall back gradually into lay communion. He spoke no longer of the Church of England as part of the Catholic Church. Anglicans were in Samaria; not in the Church, but yet blessed with the means of grace, and the hope of acceptance with their Maker. So that there was no call for an Anglican to leave his own Church (which still had the Apostolic Priesthood), though he believed it not to be part of the one Church. It was impossible to make a long stay here, so the year 1843 finds Dr. Newman consciously advancing towards Rome. In February he made "a formal retractation of all the hard things" which he had said against her; and in September he resigned his living; yet for more than a year afterwards he retained a firm belief that grace was to be found in the Anglican Church.

At last, by means of the Doctrine of Development "the whole scene of pale, faint, distant Apostolic Christianity is seen in Rome as through a telescope or magnifier." All Christian ideas are, as it were, magnified in the Church of Rome, but it was not until more than two years had passed that Dr. Newman became quite reconciled to the enlargements which he thus saw. And now, too, the doctrine of probabilities led him in the same direction.

"Speaking historically of what I held in 1843-4, I say that I believed in God on a ground of probability, that I believed in Christianity on a probability, and that I believed in Catholicism on a probability, and that all three were about the same kind of probability, a cumulative, a transcendant probability; inasmuch as He who made us has so willed that in mathematics, indeed, we arrive at certitude by rigid demonstration; but in religious inquiry we arrive at certitude by accumulated probabilities, —inasmuch as He who has willed that we should so act, co-operates with us in our acting, and thereby bestows on us a certitude which rises higher than the logical force of our conclusion."

But then he had believed very differently once, and how was he to be sure that he should not change again after having become a Roman Catholic? To put an end to such misgivings he determined to write an essay on Doctrinal Development, and to seek admission into the Romish Church, if his convictions in her favour had not become weaker by the time the book was finished. It was begun early in 1845, and is unfinished still, as the author made up his mind to secede before his task was done. He was 'received' on the 8th October, 1845.

"From the time that I became a Catholic, of course, I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. I was not

conscious to myself, on my conversion, of any difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation or of more self-command; I had not more fervour; but it was like coming into port after a rough sea, and my happiness on that score remains to this day without interruption."

We may with more reason, speak of Dr. Newman's happiness on another score, which makes the *Apologia* very pleasant reading indeed, —his being able to speak with hearty affection and admiration of those, once his intimate fellow labourers, who have not followed him to Rome. He is not more sparing of his kind words with those who are still opposing the pretended infallibility to which he so fully submits, than with others who, as he seems to think, might have journeyed with him still, if it had pleased God to prolong their lives. A writer who did make the same journey has spoken of the petrifying waters of Rome, but they have not passed over his heart. He does indeed handle Mr. Kingsley pretty roughly, but then, as he says, "I do not like to be called to my face a liar and a knave;" and few men either do, or would be more careful of the aggressor's feelings in repelling such an imputation, however indirectly made.

There are, of course, Protestants who believe that the Romish creed "is actually set up in inevitable superstition and hypocrisy;" but it is less surprising to find Dr. Newman pleading guilty to a little superstition, than gravely arguing against the latter part of the charge. It is hopeless to reason with any one who asserts that a conscientious Romanist cannot exist, that all consciences must be after the pattern of his own. In so far as the book has this aim it can only be a failure, but it is a splendid failure.

It is perhaps as well to add that the book is an uncontroversial defence, and not an argument for Romanism; so that the reader must not expect to find a statement of the reasons which led the author to embrace that belief which he had once so strenuously opposed.

