

the forms of the Church of Scotland. Having in view the discussions that had already taken place on this subject throughout the country,

MR. CLERK, minister of Kilmallie, proposed a deliverance by the Presbytery to the following effect:—

The Presbytery find that Mr. Cameron was fully authorized, in terms of the Act 11 of Assembly, 1871, to avail himself of the services of the Right Rev. the Archbishop of York and the Right Rev. the Bishop of Winchester, inasmuch as they are both ordained ministers of the Church of England—the other established Church of this Empire—and conducted the said services according to the usual forms of worship observed in the Church of Scotland. The Presbytery further express their earnest wish that the time may soon come when there shall be a free and brotherly interchange of ministerial services among all the Churches which agree in the essential doctrines of our common Christian faith.

This finding was supported by Mr. Macintyre, minister of Boleskine, and Mr. Cameron, minister of Kilmonivaig, and approved of—Mr. Cameron, minister of Urquhart, dissenting, for reasons to be given in.

MR. CLERK, in moving this finding, said that with the matter to which Mr. Cameron's report referred as it first stood, they, as a Presbytery of the Church of Scotland, had every reason to be satisfied. They must rejoice in seeing the ministers of a Church differing from theirs in forms and observances, but agreeing in the infinitely more important matter of doctrine, cast off the trammels of these forms, and on the ground of our common faith and common hope occupy their pulpits as Christian brethren. He would willingly avoid saying more, but he felt himself in duty bound to protest openly and strongly against the treatment their Church had received in many of the extraordinary letters which had appeared on the subject of the now famed Glengarry preachings. In doing so he did not wish to disparage or vilify other Churches, but merely to defend the position and the privileges of their own. If the distinguished prelates who conducted that latest of missionary enterprises among the benighted heathens of Glengarry had seen proper, in their letters published in reference to it, manfully to vindicate the step of Christian liberty which they had taken, they might have inaugurated a brighter day for all the Churches in our land, a day of greater freedom and love. But after having done a truly worthy act, they laboured hard to destroy its value, and to throw contempt upon those in whose behalf it was done. They would not acknowledge that

they preached in a Presbyterian church—it was merely a building. They did not preach to fellow Christians, but merely conducted a mission service as if among the heathen—as the Apostle Paul did at Philippi, where there were no Christians till he made converts by his preaching. This ignoring of the previous existence of Christianity in Glengarry was all the more absurd from the fact that the programme of the usual service in the parish church was faithfully followed out, leaving it uncertain which the converts really were. The tone of their letters became still further unintelligible when it was remembered that they were both distinguished members of the Legislature by which the Church of Scotland, as well as the Church of England was upheld, and could not be ignorant that the leading doctrines of both Churches were the same. One would fain hope that it had become unnecessary to assert that holding the truth as it is in Jesus, and not a prelatic form of church government, or ceremonial observances, constitutes a church. The Church of Scotland might claim to have received that truth at the Reformation, to say the least of it, as fully as the Church of England, and to have maintained it as strenuously, under circumstances the most trying, ever since; nor could it be said that their Church in the northern part of the island had been less successful in instructing the people in the truths of religion than the more wealthy and powerful Church of the south. In these letters they figured as the Kirk, not the Church of Scotland, a mode of attempted disparagement which he would characterise as spiteful, small, and exceedingly vulgar. In treating of the subject which was then before the Presbytery, the Episcopal Synod of Moray and Ross had exhibited a spirit more in keeping with the ninth than with the nineteenth century. Bishop Eden not only regretted that the Bishops had preached in Glengarry, but seemed by some mysterious process to conjure up dead visions of atheism—communism in connection with following out such a practice. Could he for a moment believe that the Gospel could not be acceptably preached without certain robes, and without reading prayers from a book, it certainly would lead him to atheism. And as to communism, the chief danger to their country in the future arose from the antagonism of class to class which Bishop Eden and his Scottish Episcopal brethren help to aggravate by striving to gain over certain classes to a form of worship which had always been disliked by the great body of the people. Scotland had long resisted the ritualism which many would thrust upon them, and he had no