

those who have seceded may return. Nothing more is ever thought of than a slight concession in reference to the settlement of ministers. In every scheme the Church of Scotland makes no abatement of her position as an established Church. At home, all movements of this character have met with but little encouragement, but in Canada the project is by no means so hopeless. The Secession there was of a very different character from that at home. Here it was the result of a chronic agitation, of which separation was almost the necessary result. In Canada, the Secession was brought about by a sudden torrent of eloquence from parties sent out by the Free Church. The natural consequence is, that the strong feeling has subsided as rapidly as it was excited. Ministers freely exchange pulpits; the warmth and cordiality of social intercourse is rarely interfered with by sectarian feelings; and when convenience requires, the members freely join the communion of one another's Churches. A significant fact is brought out by the last census in reference to Toronto. By that return, the adherents of the Church of Scotland greatly outnumber those of the other Presbyterian bodies; and yet, the Church of Scotland has only one Church in that city, while the other Presbyterian bodies have numerous Churches scattered throughout the city. It is plain that the larger proportion of the adherents of the Church of Scotland there worship in Dissenting Churches, but are apparently glad of the opportunity of explaining their position. Church extension is only wanted to gather in vast numbers throughout Canada that properly belong to the fold of the Church of Scotland. The Secession in Canada is apparently great, but not really so if we take into account the warm feeling of attachment to the Church of their fathers, which is found so largely to exist among Seceding congregations. All this augurs well for a union at no very remote period. But complete organic union with the Seceding Presbyterian body of Canada is hardly to be hoped or wished for. There will be, necessarily, an extreme outstanding Voluntary element, needed perhaps in Canada, but such as would never assimilate with the Church of Scotland. There is, however, in the same body a large number whose sympathies are with a highly educated and adequately endowed clergy. And where the elements of a real union exist, we may reasonably expect that God, in His providence, will somehow bring it about. The Synod of Canada is apparently resolved to adopt the wise plan of pursuing its own course, in closer connection, if possible, than ever with the Church of Scotland, and to abstain from any undignified overtures which might only postpone the desired consummation, trusting that the object will be gained by a spontaneous, not a forced, movement. May we not hope that Canada is to lead the way in bringing about a union at home? At

the extremities in Canada there is not the same antagonism as at the centre in this country, and we may therefore expect that a union may be more readily effected, but it is reasonable to hope that the movement may spread from without inwards. The union in Canada may yet be far off, but when it comes it will not be, if we may judge from the temper of the Synod, a severance from, but an extension of, the Church of Scotland. The Church in Canada is now working out a problem which it is hoped will not be disturbed by the projects of union. It is to determine whether, in the extension of the Church of Christ, the Establishment principle can be anything more than a theory, or whether it can be practically maintained in all its essential characters. In the altered condition of society, a State endowment is impossible to Canada: but may not an endowment *ab intra*, or by the Church itself, be a satisfactory substitute? The Church of Scotland has now fallen back upon this original form of endowment, and is partially dependent upon it. May not a whole Church in Canada be maintained in the same way? The other element of an Establishment, the national recognition of her judicatories, is one in regard to which there is no difficulty. It would be a matter deeply to be deplored if theoretical schemes of union turn aside the Church of Canada from the great practical problem assigned to her by Providence.—*H. & F. M. Record.*

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Dr. Cumming's Church, London.

THE Church of Scotland Home and Foreign Record says:—

"The congregation of the Scotch National Church, under the ministry of the Rev. Dr. Cumming, is situated in a densely populated neighborhood. Drury Lane Theatre stands on the south side, and Convent Garden Theatre on the west. The congregation is drawn from the west end of London, there being scarcely fifty persons from the locality. The church holds 1700 persons. The morning congregation consists of at least two-thirds Scotchmen and one-third English. The income from seat-rents amounts to about £1300 a year.

"A considerable number both of Scotch and English nobility and gentry attend. The congregation supports an ordained missionary of the Church of Scotland, who receives £200 a year. He preaches every Sunday in the Ragged Church, which was opened in a very debased neighborhood a quarter of a mile east of the church. He also superintends with great efficiency the various schools.

"There is, first, the ragged school, with its various agencies, costing about £300 a year. The day-schools, with upwards of 600 children, many of them children of Jews, Roman Catholics, and heathens, supported by