

right, but, on the other hand, centralization is bad and parents should pay a little—so as to preserve intact the relation between parent and child. With his sweeping condemnations of ancient classical studies we cannot sympathise: but the slavish study of their grammatical niceties has been carried too far. He says, that since the working classes have now the political power, we must educate "our masters," and he tells us how we can teach them their letters: but how are we to make them honest and loyal and high-principled? Mr. Lowe does not tell us that, and surely it is the mightier question, and one which will require abler men than he to solve. It is *the* question of our degenerate age.

In the union question now pending between the Free and United Presbyterian Churches, some very ugly features have made their appearance. They shew the determination of a certain party in the Free Church to oppose union to the last and by all means. At the meeting of the Free Church Commission Dr. Begg selected an opportunity at the close, when all the leading members had left, to move some resolutions against union, which were carried. Dr. Candlish wrote an indignant letter in the papers next morning—a letter dated, as the *Scotsman* tells its readers two or three times with evident pleasure, on *Sunday*. He spoke of the conduct of two laymen in the matter as so ungentlemanly, that, if they were guilty of it in a club of gentlemen, they would be expelled. They wrote demanding a retraction and threatening prosecution. Dr. Candlish withdrew the expressions, but stated that he continued to hold his own opinion. He further said in his letter, that he was concerned for the matter, not so much on account of the union, but as an indication of a dissension and insubordination, that would disturb the Church and infirmated that the elements at work were such that he felt that, at his time of life, he could no longer control them. It must be confessed, that the vote in question seems to have been the result of a secret and pre-arranged plan. If so, it was very unworthy of a church court. It seems, Begg, who never was notorious for scrupulousness, gave notice of a motion, but in such terms that it was not understood to what it referred. On the other hand, for aught that we know, the union party may have been guilty of a *finesse* which does not justify the conduct of their opponents, but would place them no higher. There are elements in both parties both acceptable and unacceptable to us. Among the unionists are many who seek union from a hostility to the Established Church and a desire for pre-eminence. With them we do not sympathise. There are many of them who desire union from principles of christian brotherhood and a sense of duty, and with them we sympathise most cordially. We wish there were more of them. Again, among the anti-union party are many, who having been

the most bitter revilers of the Established Church and dissenters, finding that the are about to be united to the latter, seek refuge in preference with the former. With them we do not sympathise. Their spirit is bitter and their souls are narrow. There are others, who, like Dr. Fraser, of Inverness, who has written a pamphlet advocating that view, with a national church—a church, with or without endowment, that could claim from the liberality and comprehensiveness of its principles and the vast proportion of the population belonging to its communion, to be national, and who denigrate a union that means hostility to the Established Church, with which they have more real sympathy than with those with whom it is proposed to unite them, and with such we thoroughly sympathise.

The Presbyterian Church of England has lost a distinguished pillar in the death of Dr. Hamilton, of Regent Square, London, in his fifty second year. Dr. Candlish, in preaching his funeral sermon said: "I have a message to his people from Dr. Hamilton." "If any enquire the ground of my confidence, it is not that I am a minister of the gospel, or have been kept from some sins, for I feel utterly unworthy; my hope is in the mercy of God through Christ, and in that blood which cleanseth from all sin; I wish to go into God's presence as all the rest have done—a sinner saved by grace—a sinner saved by grace." May such words be preached by us all, especially in these days when popery or ritualism or fashionable refinements or negative indifference or dreamy nonsense, would obdure the pure and blessed gospel, whose promises are the only staff with which we can traverse the inevitable valley of the shadow of death. In these days of short sermons I am reminded that it is time for me to stop. Wishing the readers of the *Record* all the compliments of the season I subscribe myself as before their sincere friend.

A. P.

—o—

Scheme of Lessons for Sabbath Schools, published by the Halifax, S. S. Association in connection with the Church of Scotland.

Three years ago our Synod appointed a Committee on Sabbath Schools, and one of its first recommendations was that the above Scheme of lessons should be used as generally as possible. Our largest congregations do as a rule use them now, but we think that all might avail themselves of them with advantage. The price has now been reduced to seventy-five cents per hundred for the whole year, postage included; so that a school of 100 pupils in any part of the Dominion can put a table of carefully compiled lessons, for every Sunday of the year into the hand of every pupil for less than one cent per scholar. The advantages of having a uniform table of lessons, and a table on which the lessons for each Sunday in the year are specified, are very great. Without