

Church—he said nothing of ministers—who would not say, “Join whatever denomination I may, there is one that I shall not join, and that is the denomination that destroyed my Church.” (Applause.) After that grand national Church had been formed in Scotland, that Church was to set itself to destroy the Church of England. (A laugh.) He thought it would take them a pretty long time before they succeeded in either destroying the one or the other. (Hear, hear.) But if they destroyed the Church of Scotland, it would not be long before they destroyed the Church of England. What was the object of the union? It was to enable those who believed that religious Establishment to be unscriptural to join with those who did not believe, or at all events dared not say they did believe, in Church Establishments. (Hear, hear, and laughter.) No language was too strong to describe such unprincipled action, and therefore he urged that the Church of Scotland should resist such attempts to overthrow the Church and that they should support the Home Mission Scheme towards that end. Every new church they built was testimony of the life of the Church of Scotland. (Applause.) They could not shut their eyes to certain attempts now before them, but he believed that many of them were exaggerated. He believed that the attempt that had been made to represent the Church of Scotland as the Church of one political party would be proved to be an utter failure. The Church of Scotland had amongst her members many men who were opposed to the party at present in power, and who were consistent Liberals. Long may that continue. (Applause.) He believed that whatever political party made disestablishment part of its programme, that party would suffer. He hoped the response towards the Home Mission would be substantial, if they were to go on stronger than ever with the scheme, and that they might get the

churches built endowed, for that, he thought, was the end of the Home Mission Scheme. (Applause.)

The thanks of the Presbytery were accorded to Mr. Phin for his statement, and it was agreed to hold a special conference with him on local operations and other matters in Glasgow on the 12 inst.

---

FROM H. & T. RECORD.

---

*Disestablishment*—But the chief event of the past month, as affecting the Church, may be said to be the collapse of the agitation for disestablishment. The agitation was begun with more parade than usual on this occasion:—lectures in Free St. George’s Church, meetings in Edinburgh and Glasgow, speeches by Lord Hartington in the same towns, an incursion into the north by Voluntary incendiaries. But notwithstanding all this factitious excitement, the movement has come to nothing. Nay, it may be said to have had good effects, for it has shown distinctly the sectarianism of the movement, and how little it proceeds from either of the great parties of political action which have hitherto led the country. All the more intelligent leaders of the Liberal party in Scotland have stood aloof from it no less than the mass of the Conservative party. Not only so, but it has served to call forth an earnest and valuable protest from one of the most able and powerful of the Liberal leaders, than whom no one through all his career deserves better of the Church of Scotland. There is no Scottish nobleman—we do not know any Scottish layman, of whatever rank—who has brought to the study of Scottish Presbyterianism so much insight and so little prejudice as the Duke of Argyll. Thoroughly familiar with the forms and traditions of the national religion, he has yet always risen above the narrowness which so many identify with it. This he showed conspicuously thirty years ago in his learned “Essay