

funds, hundreds might be provided for, and the streets of London might be clean swept of its child waifs and strays, which, after all, are their greatest scandal, because in a certain sense, this class has not chosen its lot, but is the creation of peculiar circumstances."

"The army and navy would," adds the writer, "absorb all the able-bodied lads that could be gathered up from the streets, and be made amenable to proper teaching." This leads us to notice.

The "Big Ship" Proposal.—The anniversary meeting of the Bloomsbury Refuges was held at Willis's Rooms on the 18th of April last. The clean and healthy appearance of the refuge children who were brought to the meeting gave great satisfaction. Lord Shaftesbury brought before the audience the importance of having a ship moored in the Thames for the purpose of receiving not less than 400 boys. He stated that a ship could be obtained and kept up at much less expense than a house capable of accommodating the same number, and in the ship might always be found a number of well-disciplined lads, well fitted to take service in the merchant marine service, or in Her Majesty's navy.

"It so happens," said the speaker, "that many poor lads have a great partiality for the sea; those in the Queen Street Refuge seem to have a positive affinity for it. What is needed then is, the ship in which they may be well trained. It would cost a great deal of money; but even in a commercial aspect its purchase would effect a good return in the limit it would set to crime, when the juvenile population were better cared for. I know that there are many calls upon the charitable at all times, but I appeal for help in this matter upon political and social, upon religious and Christian interests." A gentleman present expressed his conviction that the new movement at Queen Street was the nucleus of a great national undertaking, that would one day embrace the destitution of the country at large; and Judge Payne urged liberal support to reformatories, inasmuch as thus a considerable amount of crime and violence would be done away by it. The subscriptions obtained at the meeting, and the collection made, amounted to about £500.

While the Lords of the Admiralty have promised to give a fifty-gun frigate to be used as a training-ship, £3000 at the least will be required for fitting up and furnishing the vessel for the reception of the boys, and another £1000 must be expended on the "Country Home." A sum of several thousand pounds will be needed for carrying out the designs of the training-ship. When this Home and the "Country Home" are in full operation, there will be, with the present refuge in Great Queen Street, at least 400 of these houseless boys under such education and thorough training as shall fit them to become useful members of the community.

THE SCOT AT HOME—THE SCOTTISH KIRK.

(From the Cornhill Magazine for August.)

The Scot abroad is tolerant and liberal. He can find beauty in a liturgy and devotional inspiration in an organ; and, above all, he learns how to take such questions quietly, and not to tease himself or his neighbours about Erastianism, Prelacy, Forms of Prayer, Patronage, the Aberdeen Act, the Sabbath question, and so forth. But in Scotland, partly owing to the fact that the big scale of her dissent has overpowered her, there is a vast deal too much ecclesiastical agitation of every kind. What was the position of Titus in Crete; whether the *episcopus* of the Gospel was superior in rank to the *presbyteros*, or was only a *presbyteros* doing a particular duty; did the ancient Church stand to pray and sit to sing; are organs forbidden, or only matters of choice possibly mischievous?—such questions as these are discussed habitually in Scottish newspapers for the delight of the Scot at Home. The organ question, for instance,—surely a very foolish one when we remember that the Presbyterian Church of Holland has some of the finest organs in Europe,—excites as much interest in Scotland as a Reform Bill or a European war. The evils of this undue wrangling are many. It exasperates differences already incurable between sect and sect; and within the bosoms of the sects themselves. It draws away energy which ought to be levelled at the real evils of the country,—the poverty and immorality of the rural labourers, the drunkenness and filth, of the large towns. It hardens men's hearts, and vulgarises their manners. It is especially fatal to the higher culture—that of the clergy included.

The Scotch clergy have many difficulties to contend with.

But they don't make the most of the advantages which they have. They ought to revise their examination system, and raise their intellectual standard; deal boldly and liberally with such minor questions as those of church music and "standing to sing," and reproduce in a fashion suited to the nineteenth century old, cultivated, tolerant, and sensible Presbyterianism.

At all events, this is the only chance for the Establishment. The more violent Presbyterians will always be drawn to the Free and United Presbyterian Churches—the amalgamation of which, moreover, is only a question of time. The Aberdeen Act—a compromise of the Patronage difficulty, giving the flocks of the Establishment a right to offer objections to nominees—will certainly have to be revised.

The cause of the Scottish Establishment—certain improvements secured—is the cause of enlightened and accomplished church life in that country.