

cle in the Basis of Union, on "Forms of Worship."

Yours, very sincerely,
GAVIN LANG.

III.—The Church of Scotland.

1. Her Majesty Queen Victoria partook of the communion in Crathie Parish Church on the first Sunday of last month. Though she always attends the Scottish Church when at Balmoral, this was the first occasion on which she communicated. She and two of her ladies in waiting, the Countess of Errol, and the Hon. Mary Pitt, sat at the same table with the farmers, crofters, labourers of the parish, and with her own servants and their wives. The High Church party are deeply offended, but perhaps a sublimer sight this world could not present than that scene in the humble country church of Crathie.

2. The Scottish papers received by last mail are filled with the addresses delivered at the opening of the winter session in the various Universities. There is no more significant sign of the times than the prominence given in them to religious questions, and especially to subscriptions to creeds. Principal Caird spoke with sarcastic bitterness and unfair one-sidedness on the evils of subscription. Here are the comments of a leading Glasgow newspaper on his remarks:—"Not a little prejudice was manifest in the closing part of the PRINCIPAL's address. He complains of the clergy being bound by stricter canons of doctrine than any other profession. True, but surely he might have given the reason. The lay professions—medicine, for example—proceed upon fluctuating data; but the sole and unchanging datum of every Christian Church is the Bible. Hence the disparaging and somewhat contemptuous remarks of the PRINCIPAL as regards the "cramping" to which the Clerical profession is subjected by the Creeds or canons of belief were, to say the least, very much out of place. Indeed, expressed as the PRINCIPAL expressed them, they were not justifiable. A broadening of Creeds is one thing, a complaint against Creeds in the Church is a very different thing. There *must* be Creeds if there are to be Churches. And, although we felt assured that the

able and earnest-minded PRINCIPAL did not view the matter in this light, it is to be regretted that he should have even seemed to speak lightly and impatiently, before a youthful audience, of those Creeds and beliefs which have hitherto and for ages been the mainstay of our people, and which, although they may be modified and broadened, can never be undone."

Principal Tulloch gave an admirable address in opening St. Mary's College, St. Andrew's, on "the present tendency to extremes in religion." Dr. Tulloch is the leader of a moderate Broad-Churchism in the National Church. He is a man that has eviscerated all intolerance, and perhaps enthusiasm too, from his idea of religion; common-sense being his great characteristic. Many would call him "a Moderate;" but he would probably not regard the term as a reproach. He certainly could point to praise of "Moderation" and "Temperance" in the New Testament.

4. The South Church congregation of Dundee, at a recent meeting, agreed to offer the charge to the Rev. James Dodds, minister of the second charge of the Paisley Abbey.

Mission Intelligence.

Letter from Rev. Mr. Goodwill.

CAPE LISBOURNE, July 3rd, 1873

Mr Editor,—

When the *Dayspring* left here in December, I merely stated that Mrs. G. had taken a trip to the Colonies for the good of her health. She took with her the baby, and left with me the little girl for company in my dreary hours. That parting was a very trying one to both of us. To part, perhaps never to see each other again, was enough to weigh heavily on the spirits of any person of thought or feeling, and nothing at this stage of our mission work could have caused it but a sense of sheer necessity. Of two evils it is good policy to choose the least. All that we could do in the circumstances was to pour out our hearts in prayer to God, and commit ourselves to His father-