

undoubtedly will spring out of it is this, what, is to come of this new spirit of brotherly kindness and charity which hath sprang up *spontaneously* between the constitutional part of the Free Church and the Church of Scotland? We feel that we are nearer together in a healthy approach than at any period since the Disruption. We are together on common ground about which we have no contention. May not this adversity into which *English (Infidel) Liberationists* have thrown us by precipitating Disestablishment, into which Scottish voluntaries have drawn us, largely assisted by the political chicanery of Chamberlain and the bombastic bluster of Bradlaugh; and the right manly assistance given us by these men who most undoubtedly are the Free Church, be the beginning of the end? Certainly the Church of Scotland has been all along anxious to negotiate terms for a Reconstructed church broad enough to include us all. If a national church serves any good especially, it is to preserve Religion from becoming the bone of contention among snarling sects. There has all along been a disposition in the Church of Scotland to make the way easy—not for the return of the Free Church *simpliciter* into the Church of Scotland, (that is hopeless, and I do not know that it is desirable,) but for an honourable, manly, brotherly and righteous adjustment of the affairs of the church all round, so that the *Orthodox Free Church* may be able to come to meet with us and go forth together and all the stronger to the help of the LORD against the mighty. I am not a prophet nor the son of a prophet, but I shall be much disappointed both in by hopes and prayers if some steps in that direction are not taken before you and I are twelve months older. The LORD hasten it in its time!

You have an excellent article in the Nov. RECORD just to hand, on the lapsed masses. Why have we those masses here in Scotland? Because of our senseless divisions, which compel ministers to work *congregationally*. Our dissenting brethren have no parishes and they devote their energies to their *congregations*. We must do the same, or suffer by being unfavourably contrasted with our friends over the way. To avoid this we must work congregationally to a much larger extent than is reas-

onable. The result is, church going people are pampered and visited. If they are absent from church, minister and elder collide at their door bell next morning. This would be right and proper if no other interests were left to suffer. While such things are proceeding, what happens? The residue of the PARISH is left to "LAPSE" as fast as it can. Nobody goes after this man and that who go to no Church, and need *parochial visitation* more than the church goer. Strangers come to the Parish and nobody goes near them. We cannot if we are to be always visiting *our own flock*. They thus grow up to think that they are despised because they are poor or unfortunate or strange; and once that notion gets hold of them, not even the Editor of the MONTHLY RECORD could convince them of their error. Talk about too many ministers! I say that there are not half ministers enough. There are too many ministers for church going people but there are not ministers enough by one half to deal with and lift up the lapsed. What a bright day it would be for us if we could swing into line with our brethren of the Free Church and go with them to this great work for CHRIST and Scotland. Men imbued with a love for National Religion are for many reasons the best suited for this work. If we could present such a face to the foe as the Church of Scotland and the Free Church together animated with the spirit of John Knox when he prayed "*give me Scotland or I die,*" we would sweep the power of Satan into the sea in the period of two generations.

J. C.

#### "SUFFER LITTLE CHILDREN TO COME UNTO ME."

*The Christian at Work* says: In his article on "The Sacraments and the Children," in the Presbyterian quarterly, Dr. Van Dyke quotes approvingly Horace Bushnell's "Christian Nurture," and declares his conviction that Dr. Bushnell "does not put the case a whit too strongly, when he says 'It is the very character and mark of all unchristian education to train up a child for future conversion.' And he is no less correct when he adds that the true idea of Christian education is that a child is to grow up a Christian and never to know himself as being other-