

so the State which does not support Religion is guilty of a similar fault. This Constitutional party, seeing that serious and persistent efforts were being put forth for the destruction of the State Church, took immediate steps against Disestablishment. They prepared a Bill and presented it by the hands of Mr. Finlay; hence it is called "The Finlay Bill." The object of that Bill was to declare that the Church of Scotland was in possession of Spiritual Independence. The Church people had no cause to oppose the Bill. They said, "We have what your Bill declares we have: pass it, of course; it will do no harm." The Free Church were naturally in doubt about it, and, if a declaration could be had on the subject, it would put the matter right. The two Churches could prevent Disestablishment, and then negotiate a union and become one Church. The Church of Scotland would yield every inch she could for this object, and the Free Church would be satisfied with fair and honorable measures. Well, that Bill was rejected by a combination of Parnellites and Radicals, a sort of *Cave of Adullam*, composed of all the dissatisfied and dialoyal elements of the country. The Bill was thrown out by a small majority of 25, but its promoters are not discouraged. The Conservatives voted for it, and also many of the respectable Liberals. It was defeated by the elements above referred to,—much to their credit.

Not satisfied with what had been done, Dr. Cameron, one of the Radical Members for Glasgow, brought in a Resolution. His object was to get Parliament to Resolve that the Church of Scotland ought to be disestablished *some time*. It might be in this Parliament or in the next or in fifty years; his Resolution simply said that it *ought to be*. At first sight this may seem a very harmless thing; but, like every other poison, it involved much. That Resolution was received in the House of Commons in due form, and was cast out by an overwhelming majority, as it deserved to be. The vote stood 125 for and 297 against it. So that at this hour we stand in this position—that the Parliament of Great Britain has declared, upon a distinct issue, that the Church of Scotland ought not to be disestablished. That is the state of the question as it now stands. Only 36 Scotch members voted with Dr. Cameron; and of these only 20 or 21 are for a *present* Disestablishment.

We have great cause for thankfulness to our friends who sought to *liberate us from our chains*! They have compelled us to defend ourselves, and in doing so we have become aware of our enormous strength. We have been compelled to declare ourselves, and in

doing so we have studied our own history better, and we have dispelled, in so doing, some of the illusions which hung over the minds of many, both in the Church and out of it. You hear nothing now, among thoughtful reading men, of the people of the country being *taxed* to pay the Parish Ministers. The stipends are raised from the rent of *Church Lands*. These have been in the possession of the Church from the beginning of the history of Scotland. They were being given before money became the medium of gifts and payments. They are the property of the Church just as a seat rent or a yearly subscription to a congregation is Church property to-day. They began long before the days of the Church of Rome in Scotland! When the previous Church of the Culdees was absorbed by Rome, the Lands went with the Church. When the Romish Church was reformed the same thing was done again: the Lands went with the Church, except what went to the Crown and what went to the nobles of that time. Out of what was spared to the Church, the stipends of Parish Ministers come to-day. The grand picture which Scotland presents is this, that, as a general rule, without costing the tax-payers a single penny—without being a burden on a living man or woman—we have Scotland divided into Parishes from end to end of the land. In each Parish there is a Parish Church with free accommodation for every resident in the Parish, to worship God and partake of the ordinances of the Church. There is a Parish Minister who is by law obliged to serve his parishioners, and who cannot refuse even if he would. The rites, services and doctrines are under the Divine Word by the Law of the Church, and in these the Church is subject to none but CHRIST. The Minister, on the other hand, is independent of popular caprice for his living, and cannot be deprived of the same except for his own faults of life, doctrine or character. These facts are now in the minds of all the Scottish people, thanks to Mr. Dick Peddie, Dr. Cameron, and Disestablishment agitation. C.

In the Annual Report of the Parish Church of St. Mary's, Partick, Scotland, of which Rev. Charles M. Grant was formerly Minister, there are some novel features. A complete list of those who, as members or seatholders, form the congregation, occupies the last fourteen pages. In connection with the Sabbath School there is a Boys' Brigade for the advancement of Christ's kingdom among boys, and the promotion of reverence, discipline and self-respect by means of military organization and drill.