

an object as the total exclusion of religion from all common schools. If they succeed, will it be any wonder if the next generation grow up with the idea that religion is not a thing for every man's every-day life, but a sentimental unreality for fanatics and dreamers on Sundays?

But we have little fear of their succeeding. Let English or any other sects try to force down the throat of Scotland a Bill excluding religion from the Schools, and they will rouse the old spirit, the religious spirit of the nation. The lengths to which the Nonconformist Wahabees (as they have been not unaptly called) are ready to go, may be judged from the fact that they passed a resolution at their Conference, declaring that no teacher who received any public grant should be allowed to impart religious instruction in the School, even though it was at a different hour from the ordinary School-hours, and though the parents and trustees desired him, and though he was willing to do it without receiving a penny of additional remuneration. And all this on the plea of tender consciences! Verily, they not only forget that other people have consciences, but that there is such a thing as a National Conscience. But fancy, applying such a restriction to Scotland! We cannot conceive of its being proposed in any parish except amid 'inextinguishable laughter.'

The question now at issue in Britain on this subject is just the very important one of 'is there such a thing as Christianity apart from the Sects?' Sects may be admitted to be useful in many ways, but have they so divided up religion among them, that its substance and spirit can no where be found. Have our divisions come to this, that we really cannot tell what Christianity is? I don't believe this, and so far the mass of the British people have said, we don't believe it. On the contrary, we believe that in practice in Protestant Communities at least, there is seldom any religious difficulty, except where it is made by a few captious busy-bodies who should get the nothing they want for themselves, but who should also be distinctly informed that they shall not be allowed to take from their neighbours the something that they at any rate value.

G.

### Report of the New Glasgow Auxiliary Bible Society for 1871-72, by Rev. Allan Pollok, one of the Secretaries.

The Annual Report of any Auxiliary to such a vast evangelistic machine as the British and Foreign Bible Society, must necessarily be a report in only a peculiar sense. It is a report upon a Report—a report in 1872 of what was read before the parent society in 1871. Commonly Auxiliaries have few *independent* operations. Nor is it desirable that they should; as their local efforts can be much more ably carried on under the wisdom and organization of a society which now covers *three* generations in time, and extends, like the ocean, round and round the globe in space. So that really we have to report not operations but *co-operations*. These you will learn from the accounts of our Treasurer, which will be read in due course. The amount of contributions illustrates indifference to this glorious cause, or the obstinacy of adherence to ancient, exhausted and now obsolete methods of contribution to the spread of light, or slowness to learn one of the grand lessons which the prosperity of the British and Foreign Bible Society is teaching the churches. When the storms of winter have compelled travellers upon our often snow-blocked highways to make a detour through the fields, all subsequent passengers persist in making said circuit at great loss of time and comfort, when it has become no longer necessary; and how the first track across our harbors, made by some eccentric man or horse, is trodden by all future travellers for perhaps a whole winter, though it be as long and crooked as a sheep walk. Truly mankind are imitative, gregarious and conservative in their habits, whatever they be in their principles. Now, in reference to our contributions to an object so clear and free from all objection and ambiguity, they are certainly not equal, I shall not say to what they should be—but to what they might be. The remedy is simply—let us do our work better. As before remarked, we have no operations but financial ones. We are not like the parent society, which has taken the arduous work off our hands of Bible circulation, of planning