

ed between the Irish Church Missions and the Irish Society of London; and the deputation made an earnest appeal to the Christian public for support, with a view to enlarge the sphere of missionary operations. The Rev. Merle D'ubigné and the Rev. J. W. Ferguson also took part in the proceedings. Resolutions in accordance with the object of the meeting were unanimously agreed to.

**EDINBURGH CITY MISSION.**—The twenty-first annual meeting of the City Mission was held on Tuesday at 1 o'clock in Queen Street Hall. The platform was occupied by numerous clergymen and gentlemen of various denominations—the chair being filled by Mr. A. Dualop, M. P. After some remarks by the Chairman on the importance of spreading the Gospel among the lower classes by such agencies as the Society presented the meeting engaged in devotion, conducted by the Rev. P. Macmorland. The superintendent read the report of the past year's proceedings, which stated that the number of agents at present connected with the City Mission was twenty-seven, being two more than at the date of last report. One of those had been appointed to labour among the City Police. Few changes had occurred in the staff, and these had been readily filled up. The report contained a number of suggestions for increasing the efficiency of the Institution by securing the co-operation of other Christian societies in the town. The treasurer's report showed an income (including a balance of £287 from last year) of £2089, and an expenditure of £1661, leaving a balance in favour of the Society of £426. The Rev. Dr. A. Thomson moved the adoption of the report and dwelt on the importance of multiplying the agency of the Society. Various other resolutions, suitable to the occasion, were moved and agreed to.

**A WORD ON COUGHING IN CHURCH.**—We copy the following from an autobiography which Hugh Miller is now publishing in the *Witness*:—“A simple incident, which occurred during my first morning attendance at Dr McCrie's chapel, strongly impressed me with a sense of his sagacity. There was a great deal of coughing in the place, the effects of a recent change of weather; and the doctor, whose voice was not a strong one, and who seemed somewhat annoyed by the ruthless interruptions, stopping suddenly short in the middle of his argument, made a dead pause. When people are taken greatly by surprise, they cease to cough—a circumstance on which he had evidently calculated. Every eye was now turned towards him, and for a full minute so dead was the silence that one might have heard a pin drop. ‘I see, my friends,’ said the doctor, resuming speech, with a suppressed smile—‘I see you can be all quiet enough when I am quiet.’ There was not a little genuine strategy in the rebuke; and, as coughing lies a good deal more under the influence of the will than most coughers suppose, such was its effect that during the rest of the day there was not a tittle of the previous coughing.”

**ENGLISH CHURCH STATISTICS.**—In the opening article of the *Edinburgh Review* on Church parties—an article which has made so much stir and controversy—written by the Rev. W. J. Conybeare, Vicar of Axminster, and son of the Dean of Llandaff—the Church of England is said to consist of three great divisions, “commonly called the Low Church, the High Church, and the

Broad Church,” the representatives of which are—Mr Goode, Dr Hook, and Arch-deacon Hare. The reviewer has waded through the *Clergy List*, and marked the names of those clergymen with whose opinions he is familiar. That his clerical acquaintance is more than ordinarily extensive may be inferred from the fact, that the names thus noted are computed at about 500. The result of the inquiry is the following curious classification of 18,000 of the clergy:—

High Church,	{ Anglican.....3500 Tractarian.....1000 High and Dry,.....2500 Evangelical.....3300	{ 7000
Low Church,	{ Recordite.....2500 Low and Slow...700	{ 9500
Broad Church	{ Theoretical,....1000 Anti-Theoretical,2500	{ 3500
The reviewer classes apart as		
“Peasant clergy in the mountain districts” 1000		
Bishops:—	Various shades of High Church .. 13	
	Broad Church .. .. 10	
	Evangelical .. .. 5	

**BAPTIST NOEL ON RELIGIOUS CO-OPERATION.**—At a meeting of the Evangelical Alliance on Thursday, the Hon. and Rev. Baptist Noel said—“What did they ask of each other? They asked candour. They asked each other to avoid exaggeration, both with respect to the errors and defects of others, and with respect to the importance of their own distinctive opinions. Let them not obtrude these differences when there were higher things demanding their attention. The eccentric Rowland Hill was accustomed to say that ‘There was nothing he hated more than a stiff Church-man except a bigoted Dissenter.’ He (Mr Noel) would just alter this a little, doing away with the hatred, and say there was ‘nothing he loved so much as a liberal Churchman except a liberal Dissenter.’ The great point for them to consider was, were their differences primary and essential? or, were they important, but only secondary? if these differences were of primary importance, then he thought that the indifference and infidelity of the world were natural; for they might reasonably say, ‘Settle these vital differences first, before you ask us to unite with you.’ But, if they, as Christians, declared these differences to be but of a secondary importance, and showed that they were united already on all the points which they considered really primary and essential, they would take away this objection. There were and must be differences in Law, in Medicine, and Science; and yet there were fixed doctrines there. So, although there were differences in Religion, yet he believed that there was as large a body of ascertained truth in Religion as there was either in Law or in Medicine.” (Hear, hear.)

**ST. ANDREW'S DAY—SCOTTISH HOSPITAL.**—On Wednesday the Annual Court of the Governors of the Scottish Hospital was held, Dr Webster in the chair.

Major Adair, the Secretary, after the usual votes of thanks to the various officers of the institution, including the chaplains (the Rev. Dr Cumming and the Ven. Archdeacon Sinclair) made a statement respecting the educational fund at the disposal of the charity, to the amount of £112 per annum. The last year's balance was £92. 8s. 11d.; dividends on stock, £112. 2. 6d; total, £204. 2s. 6d. The amount of the funded property was £3550, and £50 more had now been funded, by order of the Court. There was a balance in hand of £80. During the year the schools

at Crown Court had received £18; at St. Andrew's Church, £15; London Wall, £13. 2s.; Swallow Street, £20. These sums were paid for 63 Scotch children, who were educated in those schools.

The Rev. Dr Cumming said he must express his disapproval of the system of purely gratuitous education. It really had not that advantage which seemed to be attached to it. He wished the money could be applied in some more satisfactory manner. He had between 700 and 800 children in his schools at Crown Court, and those children who were paid for by these sums of money were always most trouble to get to school. The children attended with greater regularity who were obliged to pay, and after long and patient inquiry he had come to the firm conclusion that it was better to make the children pay, if it were only a halfpenny a week. The rev. doctor then offered to provide Divine service in the hospital of the charity, at present unoccupied, at least once every Lord's-day, for the benefit of the poor Scotch, particularly those who were in the receipt of relief from this charity. He proposed to open the place by preaching a sermon himself, and, for the future, the services would be conducted by a licentiate of the Church of Scotland, and for all expenses the rev. doctor promised to be himself responsible.

A resolution, acceding most cheerfully to this suggestion was unanimously agreed to.

From accounts laid on the table by the Secretary it appears that there have been 1150 penisons paid during the past year, and 352 of the second class; relief had been granted to 2633 petitioners—making a total of 4142 grants, in which were expended £2175 9s. 7d.

## NOTICE OF BOOKS.

*Memoir of Captain Isaac Watt*; Glasgow, Gallie.

WE should like this volume to form a part of the library of every British ship and to be perused by every captain in the service. It shows what every sailor may be, by recording what this sailor was.

Here is a man of ordinary powers, with an average amount of ability and accomplishments; not exempted from the hardships and dangers of a seaman's professional career; not unexposed to the peculiar temptations incident to such a life—in short, in no degree placed in an exceptional position; and yet emphatically a *man of God*, living not with an awful but with a comforting sense of the nearness of his Heavenly Father; “diligent in business,” going down to the sea in ships, and yet “fervent in spirit, serving the Lord;” every inch a *SAILOR*, yet not the less a *CHRISTIAN*; faithful to his employers; conscientious and laborious; shirking no duty; neglecting no interests committed to his charge; but always and in all circumstances a man of prayer, of humble and trustful heart, walking with God as grace enabled him; and stealing from his hours of professional exertion some few undisturbed moments when he could retire to his cabin, and find in communion with his Saviour that strength, that peace, that precious sense of security, which sent him back to his work refreshed, animated, and resolved.

Of the history of Captain Isaac Watt there was nothing whatever remarkable. His life was the ordinary, every day life of an able, energetic seaman. And all the more valuable, however, on this account were the worth and goodness which required not the adventitious distinctions of a splendid career to set them off. On this point it is not necessary to add more, except that his death was sudden and full of melancholy. In the day of strength, in the midst of usefulness, at the