

Ecclesiastical News.

ARCHBISHOP TAIT of Canterbury, and Primate of all England, died at Lambeth Palace, London, on the 3rd of December. He was a Scotchman, the youngest son of the late Sheriff Crawford Tait, of Clackmannanshire, and born in Edinburgh in 1811. His mother was a daughter of the late Sir Islay Campbell. From the High School of Edinburgh he went to the University of Glasgow, whence he entered at Balliol College, Oxford, in 1830, where he graduated in first class classical honours. As a college tutor he, in conjunction with Dean Stanley, and two other tutors, signed a protest against the teaching of the "Tracts for the Times." In 1842 he was appointed Head Master of Rugby School, in succession to the celebrated Dr. Arnold, and afterwards became Dean of Carlisle, where he was distinguished for his zeal and piety. In 1856 he was appointed Bishop of London, and in 1868 he succeeded Dr. Longley as Archbishop of Canterbury, an office which he filled with dignity and marked ability. Speaking at a recent meeting of the British and Foreign Bible Society, at Waterloo, the Bishop of Liverpool said he was glad to meet ministers of other denominations in order to show to the sneering world that all their differences of opinion did not prevent them meeting on a common ground in order to make them wise unto salvation. He was amused at the furious attacks made upon him while in Scotland. Finding no Church of England, he did not feel the smallest hesitation in working in a Presbyterian Church. The clergyman asked him to take the service and preach for him, and he did so. He took the whole service and conducted it according to the custom of that church. He wished he did nothing worse than that and he was not aware of any law he had broken. He had that respect for the Queen and Crown that he was not ashamed to testify his respect for the Church of Scotland by taking part in the services while there.

REV. DR. RANKINE, of Sorn, Ayrshire, has been nominated as Moderator of the General Assembly of the Established Church, and the Rev. Horatius Bonar, D.D., of the Grange Church, Edinburgh, as that of the Free Church of Scotland. The former was ordained in the memorable disruption year, 1843, and has always been held in high estimation. Dr. Bonar dates his entrance into the ministry from 1837 and is well known the world over as one of the most popular ministers of the Free Church. His beautiful hymns are to be found in every collection of sacred song. Our own hymnal contains a number of them, among which are,—“a few more years shall roll,” “I heard the voice of Jesus say,” and “I lay my sins on Jesus.” Dr. Bonar is perhaps unex-

celled as a preacher to children and as a Bible-class teacher. Three courses of Sunday lectures lately commenced simultaneously in Edinburgh;—The St. Giles' Lectures, by ministers of the Established Church, are to deal with notable Scottish divines, and Professor M. C. Taylor, D.D., led off with a discourse on “John Knox.” Professor Candlish, D.D., of the Free Church College, Glasgow, lectured in Free St. George's on “Calvin,” The Rev. B. Martin, M.A., of Leslie opened the series of Lectures in the U. P. Synod Hall under the auspices of the Synod's committee on Dis-establishment, taking for his subject “The Lessons of the Disruption.” Dr. Begg concluded a sermon the other day with a characteristic reference to instrumental music: “some ministers,” he said, “were shameful enough to think that instrumental music would save them the trouble of preparing their sermons. It would save them many things besides that, for organs and musical people were very expensive, and would require to be paid for; and their expenses would be deducted from the salary of the ministers. This was simply amusing the people on the Lord's Day, and there was something blasphemous in turning the day of God into a day of amusement. Unless divine grace interposed the whole shape of things would be changed in Scotland, and our churches would be turned into a kind of theatre.” Principal Caird, in opening the Session of Glasgow University, delivered an address, on “Bishop Butler.” He spoke of the “Analogy” as an example of the survival of a book in an age that had long passed away from the standpoint on which it was based. “While the argument of his great work was in some respect fallacious and untenable, there was nevertheless in the spirit of his teaching much that was in advance of his time, and that was of essential and permanent value.” Dr. Story of Roseneath, one of the most pronounced “high church” men in the church of Scotland, recently delivered a lecture before the Theological Society in Edinburgh University, on “Church Reform,” in which it may be presumed he gave expression to the views more or less generally entertained by the “advanced wing” of the church. Regarding ritual, Dr. Story held that a great and silently effected revolution had passed within the last twenty years, through the work of the Church Service Society, the introduction of the Scottish Hymnal, the general introduction of instrumental music, and the adoption of proper postures in worship. They hoped for further improvements: to have “Amen” responded audibly at the end of all the prayers; and the Lord's prayer and the Creed repeated aloud after the minister. They hoped to see appropriate services authorized for Baptism and the Lord's supper, mar-