

that, that my son, Lord Lorne, before whom the circumstances came last year, has tried to import into England something of the system adopted by the Free Church—and which is now being adopted by us in this scheme—of a great central fund raised by the members of the Church to assist the incomes of the poorer clergy; and I am sure we all wish him success in that enterprise. (Cheers.)

“The weak point of voluntaryism,” the Duke said, “is that it does not provide for the poor of the thinly scattered districts. It provides for the rich. It necessarily does so to the neglect of the outlying districts.” He then went on to show how admirably this Endowment Scheme of the Church was adapted to supply the defect, and how successful the administration of the fund had been, that the voluntary subscriptions in support of it amount to no less than £571,000, so that no one has a right to say that the Church of Scotland is a dead or a negative Church.

It is full of vitality; it seems to be suited to the feelings and opinions of the people, and it is doing the best of all work by making permanent provision for the public services of religion in the neglected and thinly-peopled districts of the country.

There is one circumstance connected with Established Churches to which, perhaps, I may for a moment allude. There is at the present moment a feeling of reaction in favour of Established Churches, arising from a peculiar cause among a certain section of the community, and a certain section of politicians. They feel that Established Churches are more liberal in their theology than the non-established Churches. On that ground alone there are a very large number of persons, and a very powerful section of politicians, who are disposed at this moment to give them special and exceptional support. For my part, I cannot help gravely doubting how far this is likely to be a permanent source of support in favour of Established Churches. Although the Church of England, for example, has always included, and was always intended to include, a large latitude of religious opinion, and though I think it is better that it should do so, I gravely doubt whether the extent of that latitude is not becoming in many minds rather excessive. If it should ever come into the minds of the great majority of the people of this country that the Church of England is no longer to uphold the Reformation and the doctrines of the Reformation, and if her clergy are to seek back the whole body of theology of the Roman Catholic Church, except, perhaps, the mere supremacy of the Pope, then I cannot feel any doubt whatever that the days of the Church as an Established Church will be numbered. (Cheers.) So, on the other hand, if the time should ever come when of the Established Church of Scotland it should be said that it is in-

different to dogmatical truth, and that it holds within its pale professed members who are shaky upon the great tenets of Christianity—I cannot believe that in that event the support of a small section, probably, of intellectual and hesitating minds will be a permanent support for that Church.

The Rev. Dr. Smith of North Leith, the convener of the Endowment Scheme, followed up the remarks of the noble Chairman with an eloquent and telling speech, shewing how 181 parishes had by means of this fund been raised into the position of endowed parishes, citing an instance in the Presbytery of Dumbarton, presided over by one whom he ventured to call one of the best pastors of the Church of Scotland, and making honourable mention of the munificent subscription of £10,000 from Mr. James Baird. We can only make room for these concluding sentences which, however, may enable our readers to apprehend in some measure the spirit of the whole address.

The Endowment Scheme lies very closely at the root of the stability and success of the Church of Scotland; and every lover of his country will feel himself bound to maintain the Church of Scotland in these days, and agree with what his Grace the Duke of Argyle has advanced in regard to the position of the Church. I think that anything that would tend in any degree to the destruction, or even the enfeeblement or degradation of the Church of Scotland at the present day would be a great national evil, and believe that the very first result—and it would be a lamentable result—of any such occurrence would be the rise of a system of spiritual tyranny in the country that would have the most disastrous consequences, and alongside of that spiritual tyranny there would be a neglect of the poor of the people. Their interests would be sacrificed, their welfare would be neglected, and bye-and-bye, and at no far distant day, would come in a flood of Popery that could not last long in these days of enlightenment, and with all our grand memories to come back with a rush to dispossess it; but I fear much it would be dispossessed in its turn, not by religion pure and undefiled, but by rank infidelity. (Cheers.) Therefore to prevent and stand in the way of those unhappy and disastrous results, I plead with you for support to the old Church of Scotland, and as the best means at the present time of supporting her to carry out this grand endowment scheme. As you would see old Scotland pure and free, you should combine for the maintenance of Christian truth; and for the advancement of sound Protestantism, I would plead with you for the support of the Church and of the Endowment Scheme; so that the good old tree planted long years ago, watered by the blood of martyrs, which has borne the blast of