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"If I forget thee, O Jerusalem, let my right hand forget its cunning." — PSALM CXXXVII. 5.

LETTER FROM SCOTLAND.

Our expert readers will readily recognize and highly appreciate the following letter as coming from the Rev. JOHN CAMPBELL, A. M., of Buccleuch Church, Edinburgh; formerly Editor of the RECORD. It will clearly refute the false and garbled statements of rambling writers who begin with fancied sincerity, advance to conscious fraud, and end in fateful farce; but who deceive themselves far more than they can deceive the public. We can trust Rev. Mr. CAMPBELL'S account:—

EDINBURGH, April, 1886.

Since last writing you, we have been most actively engaged in defending our dear old Church. In the midst of our labors and anxieties we have had no time to think or write. Now that we have brought the good old ship safely and triumphantly through the breakers, we can breathe freely and think of our friends. The enemies of our Zion have been active, and so have we. The last measure has been defeated, and now we shall have rest for a little. Your readers know all about the Dick Peddie Bill of last year. It was a bribe which would have secured assent from some members of almost any other organization in the country except the Ministers of the Church of Scotland. It offered the bribe of relieving all Ministers over a certain age from work of any sort during the remaining period of their lives, whilst they were to be left in receipt of their stipends to the end of their days. We could retire from work at any age, with a part of our stipends, doing nothing, or entering other lines of life

or other Churches as Ministers. I am proud of my Church, I am proud of her Ministers. In being able to say that with the utmost scorn from every man, Lay and Clerical, this base bribe was thrown in the teeth of its author! And besides, this hero of the cause of destruction, Mr. Dick Peddie, was hurled from his seat in Parliament as a recompense for his trouble. But all this was not done without labor and effort. When the measure came up in Parliament, if no steps had been taken for its defeat, it would have passed into Law. I might be a Minister without a Church or anything to do at the present hour; and with an income for life (although at my age I would only have a right, according to the proposed Bill, to a certain proportion of my stipend) sufficient to maintain a respectable position in society, and have a little to spare over and above. However, we took steps which were effectual. We sent the largest petition to Parliament that ever crossed the threshold of the House of Commons, and the Bill went to the wall.

The next scene opens somewhat differently. It is this time the Free Church which sets the matter in motion. In that Church there are two parties: the one holds true as steel to the principles of 1843; the other does not hesitate to affirm that they have moved from that position. They have in reality become Voluntaries in doctrine as well as in practice. The Orthodox—or, as they call themselves, the Constitutional—party, hold to State Church principles. They say that a State as well as an individual ought to recognize and practice Religion; and, as they judge it to be wrong for a Christian man not to support his Church,