

income of the Church, £673,883. At the present time there are 119 probationers on the roll. In the 3,481 Sabbath-schools there are 224,479 scholars, 18,889 teachers, and the sum of £7,178 has been raised from the collections of the past year.

The report of the Temperance Committee was clear and ringing. It denounced the drink traffic in unsparing terms, and called upon all ministers to preach at least one temperance sermon each year. It strongly counselled all Presbyterian bodies in Scotland to organize against this curse, and urged the passing of prohibitory laws. Nine hundred out of the eleven hundred ministers of the Free Church are pledged total abstinents, and ninety-six per cent. of the divinity students are the same. The strong, unmistakable tone of the Free Church on the drink question delighted me, and made me feel that there is yet hope for "Auld Scotland."

The report on "Colonial Missions" was of a very encouraging nature; our own church being ably represented by our noble, indefatigable Bishop of the North West, Dr. Robertson, who has done such valiant services for the Canadian Church during the past winter in the churches of Scotland.

His words which are never circumlocutory, were as usual, sharp, clear, and to the point, and were listened to throughout with the greatest attention. Since Dr. Robertson's coming to this country Scotsmen have as never before had their eyes opened to the magnitude and importance of the work in Canada.

One of the subjects that awakened universal interest was the proposal of union with the United Presbyterian Church. The discussion on the subject lasted from ten in the morning till five in the evening, without intermission. Many of the women in the galleries brought their lunch and knitting with them and sat right through the entire debate. Keen and able were many of the speeches. Dr. Rainy opened the question with a peculiarly comprehensive address. He showed the difficulties in the way, and the best way of overcoming them, the benefits that would accrue from the union, and altogether handled his subject and manipulated the Assembly with a master's hand.

The principal opposition came from what is called the "Constitutional" side of the house, which is principally composed of Highlanders. In the heat of debate, some strange speeches were made. One old Celt, famed more for his extraordinary speeches than for his piety, said, "he would have nothing whatever to do with unholy and immoral union, and if things went on as they had been doing in the past, ministers would soon be dancing the Highland Fling in the pulpit."

When the vote was taken, 338 were in favor of proceeding with negotiations in that direction, and 27 against it.

Another point that attracted attention was the appointment of Professors to fill the chair of Apologetics in Edinburgh, and of Systematic Theology in Glasgow. Mr. Martin, of Morningside, Edinburgh, was appointed to fill the former, while Dr. Denny although strenuously opposed by the Constitutionalists, on the ground of supposed heterodoxy, was elected to the latter by an overwhelming majority. Both are young men scarce yet turned forty, but, judging the one from his publications, and the other by his sermons, I would say the Church can have made no mistake.

The closing address of the Moderator was one of the most masterly deliverances to which I have ever listened. He dealt with the political, moral, and religious outlook of the world at the present time. His whole address was decidedly optimistic. He expects the day to dawn before long when the Unspeakable Turk shall fall, no more to rise, and hopes to see the day when Palestine will be under the protection of Britain and the Jew will be at liberty to return to his own land.

On the whole, the Assemblies of the Scottish churches were, to me, satisfactory. If they would abolish the two shillings per head entrance fee, and leave each man free to go and come as he likes, it would be an improvement. If the speaking and business were left to a larger number of members, and not monopolized by about a dozen of men, it seems to me it would be an improvement in both Assemblies. To a foreigner it seems rather strange to see two Assemblies composed of the same kind of men, upholding the same form of government, meeting on the same day, in the same city, and yet such a gap between them. The great difference in the tone of the two Assemblies is very apparent to an outsider. Ceremony and ecclesiasticism seem to be in the ascendant in the Established Church, but strong evangelical fervor and earnestness characterize the Free. Both have undoubtedly their work to do in saving Scotland and building up the Kingdom of Christ in this land.

W. D. REID.

GLASGOW, July 21st, 1897.

MARRIAGE OR OBITUARY, WHICH?

The *Canada Presbyterian* is no more. And yet it lives. The *Canada Presbyterian* (weekly) and the *Westminster* (monthly) have been united, or rather, married, for while one, bearing one name, and under one management, they retain their personality. The weekly newspaper will issue as usual, except once monthly, when the magazine will take its place. The facile quill of the present *Westminster* will point and adorn the new. Upon the nuptials, *Benediction*.