

work stigmatised) in the place of John Knox's book, which had hitherto been read in St. Giles. I believe I am correct in saying that the "Book of our Common Order," lately published by the Church Service Society, is substantially based on Knox's work. This publication seems scarcely meant for popular use as a Liturgy—it would be a great pity if it ever did come into use—but as a guide for ministers in conducting service. The Litany from our Church Service, and many of our Collects, are transported bodily into this volume, for reasons which are known only to the members of the Society. Now it is significant that the Society, consisting, be it remembered, not of a few enthusiasts, but of almost all the leading ministers, and a strong contingent of laymen, should have drawn on our Liturgy to the extent they have done. Our inimitable Collects are regularly used by many ministers; and, half-unconsciously, the Presbyterians of Scotland are getting more and more familiar with the externals of Anglican ritual. The position taken up by the majority of those who are conscious of the change is sufficiently indicated in a remark I once heard: "We don't see why England and the Episcopal Church in Scotland should have the monopoly of good Church music and beautiful prayers."

If the movement towards Catholicity were likely to end with this result, it would not be worth my while to occupy the reader's attention further. But, being in a position of special knowledge on this subject (I was formerly, before coming to England, a Presbyterian) I venture to assert that we have here only the beginning of a movement which, unless English Churchmen are disposed to repeat certain historical blunders, ought to place us ultimately in communion with the great majority of Scottish Christians.

The "Church Service Society," which existed chiefly for the purpose of studying liturgies, does not seem to have satisfied some of its most advanced members.

Last autumn there was founded a new Society, which took the name of the "Scottish Church Society." The leading spirits of this Society are Dr. Milligan, of Aberdeen, and Dr. J. Macleod, of Govan, near Glasgow. The first named is known to many of our clergy as the author of some very helpful books; but the personality of the latter is of a much more striking nature. Dr. John Macleod is a cousin of the famous Norman Macleod, Govan Parish Church, of which he is minister, is a beautiful building in the slums of the Glasgow ship-building district; and it is generally acknowledged that he has been conspicuously successful with the working classes. Holy Communion is celebrated frequently, the repetition of the Creed and Lord's Prayer, and the singing of the Canticles, form integral parts of the services. Morning and evening prayer is said daily in a side chapel; and the teaching given from the pulpit is of a character such as many of our Church would strongly object to—uncompromisingly "High Church." In a less degree, the same course is followed at other churches in Glasgow. The Cathedral, which for long was the scene of an old-fashioned Presbyterian service, is advancing in the same direction. Close by the Cathedral is the magnificent new Barony Church, of which Dr. Marshall Lang, the present Moderator of the Church of Scotland, is minister. Here we have a similar type of service. Let it be noticed that this movement seems to flourish quite as readily in the slums as in the West-End. But nearly all the West-End churches have caught the contagion, so far as the externals go; and I doubt not but that, in time, Church teaching will follow the imitation of Church service. To a less extent, this movement has taken possession of Edinburgh also. Visitors to the northern capital are generally surprised, on entering the beautiful cathedral of St. Giles, to notice the internal arrangement of the building. Dr.

Cameron Lees, the present minister, is, however, scarcely likely to be found in company with the more ardent spirits. He is a man of strong individuality, which amounts, in his case, to independence of view. He is scarcely likely to be of much use to any "society." On the other hand Dr. A. K. H. Boyd has always impressed his Anglican sympathies on his own parish, on his fellow ministers, and on his literary work. In Aberdeen much useful work in the same direction is being done by Dr. James Cooper. He is a ripe historical scholar, and "every inch an ecclesiastic" in personal appearance. In common with most of the new school he has earned a reputation for honest, hard, parochial work.

Such are some of the leading men and characteristics of Scottish Presbyterianism at the present time. It was abundantly evident at a recent meeting of the Presbytery of Glasgow that, though many of the ministers held aloof from the newer movement, the general feeling among them is one of sympathy with its pioneers. What we must specially note is not the measure of support given to the leaders of the movement, but the extent of opposition to it. The movement is led, not by young blood, but by some of the *oldest* and *most tried* of the ministers. Will they attract the younger men? or will they be opposed by them, or ignored by them? If they succeed in escaping opposition of a particular kind, the object they have at heart will be attained with great rapidity. Opposition on the part of the younger men will not be on the ground of disloyalty to Presbyterianism. That ground, I think, will be largely left to the laymen, especially to old-fashioned "elders," who are generally conservative by nature, and particularly jealous of anything that threatens their office. The opposition which is to be feared is that which is based on a spurious intellectualism in religion. And the training of all the Presbyterian ministers of the Established Church is almost exclusively intellectual. There is no very strong feeling in favour of Presbyterianism. "For Presbyterianism, *per se*," said Prof. Story, in the General Assembly last year, "I care nothing at all."

Among the younger clergy there is not anything corresponding to the "Church views," be they high or low, which are characteristic of our newly-ordained curates. It generally takes the young Presbyterian minister some time to acquire an interest in ecclesiastical matters. If he can be labelled at all during the early years of his ministry, it would be as a "Broad Churchman." That at all events is what he would call himself. What the new Society should do is to attack these young men on the intellectual side. There should be presented to them, both in print, and still *viva-voce*, the principles of the Society. It must be made clear to them that the return to Church teaching is progress, not retrogression. The uncertain factors in the problem of ultimate union with us are, in fact, only two in number, the attitude of these younger clergy, and the political fate of the Kirk itself.

It is yet too early to speak with certainty on either hand. If the teaching of the S. C. S. on such subjects as "The necessity of a valid ordination," "The restoration of Holy Communion," "The historic continuity of the Church," "The observance of the Christian year," etc., takes hold of the youth of the country, lay and clerical, the strong probability is that the present attempt on the part of the leaders of the S. C. S. to show that their teaching is compatible with the root ideas of Presbyterianism will come to be regarded with some impatience, and the country as a whole will be ripe for union with the historic Episcopate.

\* I use this term for the sake of convenience. It is important to remember that "Kirk" is not used in polite speech in Scotland.

(To be continued.)

## News from the Home Field.

### Diocese of Nova Scotia.

#### SPRINGHILL MINES, N.S.

On July 1st the Dominion Day celebration was a great success. Over 2,000 people paid admission to the grounds, and the various booths, stalls, games, etc., were well patronized. The diligence of the workers was well rewarded by the addition of \$650 to the Church Building Fund. During the seven years pastorate of our Rector, Rev. W. C. Wilson, the Church has made great progress. Seven years ago it was sadly usual to assemble in the old church with a congregation of about a dozen, but now we crowd the large hall in our Parish House ever Sunday evening.

Almost all the members of our congregation are poor and none are wealthy, but they give very liberally. During the pastorate of our Rector the contributions, etc., have increased at least 400 per cent. When he took charge there was a debt of \$1,600 on the Rectory, and some of the congregation advised the sale of it, as it seemed hopeless to attempt the clearance of the debt. What hath God wrought? The debt is paid.

The *Parish House*, built and opened last year, has a reading room well supplied with dailies, weeklies, and magazines. There are rooms for orchestral club, games and smoking, ladies' guild, committees, cooking school, kindergarden, and large lecture hall capable of seating 350 persons, which is used at present for services. It is well furnished and adapted for its various purposes. It is a centre of activity. The kindergarden and cooking classes are a great success, largely owing to the ability and energy of Miss Pugh, the Principal.

The *Cottage Hospital* will be ready for opening on November 1st. The furnishings will be first-class, and there will be accommodation for 15 beds. Almost all the money necessary for the building and furnishing has been raised by the Rector amongst his many friends. It will be open to all as far as accommodation will allow, and it is hoped that our wealthy brethren in the Diocese will give liberally for the endowment of the beds and successful carrying on of this "Good Samaritan" work. Amongst the Corporators are the Bishop of the Diocese, Rural Dean Harris, R. S. Leckie, Esq., and A. R. Dickey, M.P.

The *new church* is a perfect gem, second to none in the Diocese, and will be opened and consecrated on All Saints' Day, Nov. 1st. We owe a new church, parish house, and cottage hospital, almost entirely to the exertions of the Rector. We have done what we could for the building up work, but that amounts to little, barely enough to build the foundations and seat the church. Since the beginning of the year the men have raised \$700 towards the desired \$1,000 for the seating, etc., of the church, and the woman have raised the desired \$350 for furnishing the chancel and fittings of electric lights, in addition to current expenses.

With increased numbers and wealth, we have grown in the spirit of giving and good works. The most important result of our Rector's work is seen in the deepened spiritual life and improvement of his people. We have over 100 Communicants. Thanks to our energetic Rector, may there be many more like him, and with the loyal support of his people and friends, we shall soon have machinery in order for a good and glorious work.

May God's blessing continue with us, and may we be ever ready to ascribe unto him the honour due His Name.