

of the Scottish Church. Indeed, it is hard to see any evil result that could flow from the Scottish Church's being freed from all connection with the State. On the contrary, the severance of the tie (may we not say, the breaking of the yoke?) would prepare the way for a happy union of all the Presbyterian Churches in Scotland—such a union as would raise the Church of Scotland to her true and rightful position among the Reformed Churches. The healing of old wounds, the universal reign of brotherly love, the rekindling of true christian zeal, would compensate a hundred fold for the loss of the money at present provided by the State.

The overthrow of the Irish Establishment is resolved upon so far as the British House of Commons can determine its fate. Nor is it any wonder. Its adherents amount to but one-eighth of the population. Its 2200 clergymen have but 700,000 persons, young and old, under their charge. There are two archbishops and ten bishops, who have a total income of more than £80,000 to care for these 700,000. There are 199 parishes without a single adherent! There are 85 more with but 11 adherents, and six hundred more with the merest skeletons of congregations. Yet in all these parishes the ministers are paid—paid for doing nothing. The adherents of the Church are now fewer by 160,000 than they were thirty years ago—a fact which shows that it is not a missionary Church. It has had three hundred years in which to do its work, and the work is not done, not even commenced!

A large section of British politicians were in favour of endowing the Roman Catholics of Ireland, so as to "level up" the Church of Rome with the Episcopal Church there. They would save the Anglican establishment by establishing Popery and every sect that would accept state pay. This was the proposal of Disraeli and of Earl Russell. Happily, Mr. Gladstone has adopted better principles. He rejects the proposal to endow all, and insists that the endowments of the Established Church be withdrawn. His "resolves" have been carried through the House of Commons, and

thus the first step has been taken towards a consummation eagerly desired by millions. It is probable that the *Regium Donum* will be taken from the Irish Presbyterians and the Maynooth Grant from the Roman Catholics.

The Archbishops, Bishops, and the clergy generally of the English church are strongly opposed to the overthrow of the Irish establishment. They have commenced an agitation which may retard, but which cannot defeat, the accomplishment of Gladstone's plans.

The law courts in England have so far decided that there is room within the pale of the English Establishment for evangelical, earnest and good men like Bishop Bickersteth and Rev. J. C. Ryle; for supple and plausible Papists like the Bishop of Oxford; for cold and stiff Papists like the Bishop of Salisbury; for rank Infidels like Bishop Colenso. There is room for High and Dry, for Low and Slow, for Broad and for Narrow. Comprehensiveness is the quality most highly prized. Ritualists are carrying matters with a high hand. The mass, auricular confession, and absolution are tolerated in the Church of England. Happily there are faithful witnesses within the Church, earnestly labouring for the Gospel in its purity. But there is evidently a loud call in Providence to all orthodox Protestants to redouble their earnestness and vigilance in contending for the faith once delivered to the saints.

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### UNION CONVERSAZIONE IN LONDON.

On the first day of May, a meeting of great interest was held at No. 55 Lancaster Gate, Upper Hyde Park Gardens, the residence of the late Wm. Murdoch, Esq., and now of his nephew Wm. Miller, Esq.—There were present clergymen and laymen, gentleman and ladies, members of the various Presbyterian churches in London, who came together along with visitors from other parts of the kingdom to talk on the subject of UNION among Presbyterians in England. Explanations of absence were received from Dr. Guthrie, the Earl of Dalhousie, Dr. Edmonds, Dr. Chalmers, &c.