

tence of the Church of Scotland is bound up with the Endowment Scheme, but I do say that the existence of the Church of Scotland is bound up with her being a living Church to advance the kingdom of God at home and abroad. Be it in this form, or be it in another, a dead church cannot live; worse than all, people won't wish her live. A church must die daily, if she is to live; she must make constant sacrifices, like her living Lord, if she is to have blessings for herself, and through herself to the world. I ask now at this crisis of our history—for, looking to the state of the Endowment Scheme and the state of our mission in India, I most deeply felt that not since 1843 has the Church of Scotland reached such a crisis as at this moment.—Is the Endowment Scheme to come to an end for want of funds? And what funds?—A single pound each Sabbath for a year from every parish in Scotland would do it. A wretched fraction! There are members of the Church of Scotland, hundreds, that could square it all by a stroke of their pen and never miss it. There are men in Glasgow could do it, and yet Glasgow doesn't do it; and I am ashamed to say it. It fills a man with awe to think what might be done when there is nothing but money needed. It is not every day we get a great and good man. A great, good, self-sacrificing man is a grand result in the universe of God. He is the result of training, education, prayer, watching—ten thousand spiritual influences; and, therefore, when God gives us that gift, He gives us a mighty one. It is difficult to get this; but, money! Ten, twenty, or thirty thousand—a single stroke of a pen at the bank, and never missed by the men, and a gain to the whole country—that is what we want. There must be apathy somewhere; there must be a dead people or a dead clergy; an indifferent people or an indifferent clergy; let us divide it between us; but as to this very paltry sum, not a third part of what is raised by Dissenting churches—there is a church in Glasgow which raises £3000 a year in small sums, and the thing is done easily with hardly any effort—if our clergy would only believe, if they would only share the faith and the truth and the love of our departed friend, and in that faith and love come to their people, I am not to be told that this scheme is to perish, because £50 or £60 a year can't be contributed on the average by the parishes of Scotland. (Applause.) So it is in regard to India. We have at this moment a mission in India just living, and no more. We have in India as true and good men as ever went forth into the mission field. We have men at home as true and as good, ready to go to-morrow to strengthen this mission, to give us a mission worth laboring for, worth supporting; and why can't they go? The Church refuses the paltry sum needed. We have letters from

India saying the mission exists, but if you do not send men to strengthen it, it cannot continue; and we have men here saying they are ready to go, and who, I say, are in every respect fit; yet for want of £1 from each parish you are hazarding your whole scheme. I say, again, that the existence of the Church of Scotland depends—I will not say on the Endowment Scheme, for in this broader term I take it we include the lower one—the existence of the Church of Scotland depends on her rising up to realise her high calling as the Church of the country, and as a Church of Christ to aid in advancing His kingdom in the world. (Applause.) May the mantle from that Elijah fall on us; may we receive his spirit, that spirit that comes from a higher source; and may God in His great mercy overrule this heavy affliction for our good, that the very taking away of that man may be the means, under good, of so quickening us, so alarming us, and so stimulating us to do the work which rejoiced his heart on earth, and which I take it rejoices his heart in heaven. (Loud applause.)

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HOUSEHOLD ARRANGEMENTS IN SCOTLAND A HUNDRED YEARS AGO.

(From Dr. Somerville of Jedburgh's Life and Times.)

"Before the year 1760 none of the poor, or only a small proportion of them, wore stockings. Even in the houses of gentlemen of high rank, the maid-servants seldom used them in the earlier part of the day while employed in servile work. The celebrated Charles Townsend used to give a ludicrous description of his being received by a 'female porter' without stockings or shoes, when he paid his respects to Lord President Craigie in the Lawnmarket, Edinburgh, in 1753 or 1759.

"The dress both of men and women alike in the middle and higher ranks exhibited by turns the extremes of gaudy ostentation and disgusting slovenliness. Not only the hats, but the body clothes of gentlemen in full dress, were fringed with gold or silver lace. The hats were all then cocked. (Velvet caps, however, were worn by many of the gentlemen, and leather caps frequently by the farmers.)

"Ladies when visiting or receiving company, wore silk gowns, or riding habits with gold or gilded buttons and fringes. A silk plaid wrapped loosely about the head and body was the prevailing fashion at church. Patches on the face formed a part of the full dress of ladies, particularly of those further advanced in life. This fashion was beginning to wear out in my early life."

"The undress of both sexes was often coarse and slovenly beyond any example even among the lower orders in modern days."