

TROUBLES IN THE SCOTTISH ZION.

From the London Spectator, May 28.

The General Assembly of the Church of Scotland has opened its deliberations for the season with no mitigation of vehemence. Under the leadership of Mr. Cunningham, it has taken its stand, not merely against the "intrusion" of ministers, but against the institution of patronage.—An object as far beyond present reach as the abolition of the Peerage; for it is England, not Scotland, which is the dominant country—England, not Scotland, which legislates; and the large concourse of English patrons which compose the two Houses of the Legislature will not soon be persuaded to teach the English people by example how their patronage may be abolished. When it comes to that, the substitution of Voluntaryism for Establishment, or at least for State endowment, will be at hand: for the logic which satisfies Non-intrusionists that none but the communicants of the Church should have the appointment of pastors, would satisfy those who are not of the Church that they should have no share in paying for those pastors. The leaders of the Assembly are playing a bold but a dangerous game.

SCOTLAND—The General Assembly of the Church of Scotland was opened on Thursday week, with unusual splendour. Upwards of six hundred gentlemen attended the levee of the Marquis of Bute, the Queen's High Commissioner, in the Throne-room at Holyrood House,—a larger attendance than any for twenty-five years;—and not fewer than fifty carriages swelled the procession to the High Church.

On the motion of Dr. Gordon, Moderator of last Assembly, the Reverend Dr. David Welsh was elected Moderator of the present. The Lord High Commissioner then presented his Commission, and the Queen's letter recommending a general contribution for the poor: and in his formal speech on taking his seat, he assured the Assembly "of her Majesty's resolution to maintain the Presbyterian government of this church." The Moderator intimated, that the Church acknowledged no head but the Lord Jesus Christ; though they "appreciated the advantages of having the supreme Ecclesiastical Court dignified by the presence of the representative of the Royal person."

The first subject which touched upon the stirring question of the Assembly was the presentation of two commissions from the Presbytery of Strathbogie,—one from the majority, whose course has been obedience to the civil law: and the other from the minority, who have preferred the authority of the Assembly. The Assembly refused to entertain the commission of the majority; one member decorously observing that they might as well have a commission from any seven "scavengers or tinkers;" and the motion to enrol the representatives of a minority was carried, by 215 to 85, Mr. Edmond, a commissioner from the majority, who ventured to lay a protest on the table, was roughly catechised and repulsed.—Some question was raised as to an interdict which had been served since the last

Assembly; but the house refused to entertain that.

On Saturday, Major Stewart, one of the commissioners from the Strathbogie minority, rose with a copy of the New Testament in one hand and a paper in the other, which he described as an interdict of the Civil Court, forbidding him to take his seat as an elder from the Presbytery of Strathbogie; he did not look on the interdict with indifference, but he held that it would be criminal to obey it so long as the Church called for his services. The Reverend Mr. Dewar of Fossaway made a similar statement. Dr. Candlish did not propose to take any practical step with respect to the interdict: but he moved a long resolution reciting the circumstances, and declaring that the Assembly—... "do invite and encourage the said Commissioners from the Presbytery of Strathbogie to persevere in the discharge of the sacred duty committed to them, notwithstanding of whatever pains and penalties may be disregarding the aforesaid interdict; relying on the strength of Almighty God, and the sympathy, countenance, and support of this General Assembly. And the General Assembly do further hereby protest against the attempt, now for the first time made on the part of any civil tribunal, to interfere with the constitutions of the Supreme Court of this Church."

Dr. Cook moved a negative to the resolution; but it was carried, by 174 to 76.

The assembly agreed to the motion of Mr. Dunlop, citing certain ministers, who had received the sacrament at the hands of the deposed ministers of Strathbogie, to appear at the bar of the house on Thursday, to answer for their conduct. Dr. Bryce and Mr. Robertson of Ellon are of the number. Mr. Duguid, who had received ordination at the hands of the deposed ministers, was also cited to appear.

At the sitting on Monday, Mr. Cunningham moved the following resolution:

"The General Assembly, having considered the overtures on patronage, resolve and declare that patronage is a grievance, attended with injury to the cause of pure religion in this Church and kingdom—is the source of all the difficulties in which this Church is now involved, and therefore ought to be abolished."

Dr. Cook moved a series of counter-resolutions, which declared among other things, that the Veto Act ought to be cancelled; that the agitation in the Church ought to cease; and that under existing laws there is great security against the settlement of unqualified or unsuitable ministers. Dr. Chalmer's was carried, by 241 to 110.

The proceedings at the General Assembly of the Church of Scotland, at Holyrood House, are not very well calculated to restore harmony to the Kirk, nor remove the obstacles which lie in the way of a reconciliation with the temporal powers.—The following resolution was passed by a majority of sixty-nine, on Monday May 23d, after a stormy discussion:—

That the General Assembly, having considered the overtures against patronage,

resolve and declare that patronage is a grievance, has been attended with much injury to the cause of true religion in this church and kingdom, is the main cause of the difficulties in which the church is at present involved, and that it ought to be abolished.

The church of Scotland has a perfect right to condemn patronage, and would be quite justifiable in declining, if she thought proper, to receive the revenues of the state. But if she choose to accept those funds, we cannot see on what reasonable grounds she can object to the terms on which the state confers them. The civil magistrate says, "We place at your disposal endowments, on the condition that we reserve the right of presentation to or patronage of, certain benefices." The Kirk must not turn round and reply, "We like your glebes, and your tenths, and your offerings; we will cleave to them; but we deny your right of presentation: we will have no patronage." If the church of Scotland dislikes its present position, there is but one remedy—she must adopt the desperate alternative, and dissolve partnership with the state.—*London Atlas.*

[Every day widens the breach between the two contending parties in the Church of Scotland. On both sides the most uncompromising spirit is evinced, & a degree of bitterness manifested, unequalled even in the Trinitarian controversy of England.—C. R.]

The fruits in England of the glorious Reformation.

CHILDREN AND WOMEN IN THE MINES.

—Few parliamentary documents have excited a deeper and more painful interest than the report of the Children's Employment Commission. So far, bulky as it is, it relates solely to the mines; and in those dark abodes of industry it discloses scenes of suffering and infamy which will come upon many well-informed people like the fiction or tales of distant lands. Whether as respects the oppressive nature of the evil, the degraded ignorance of the work people, or the gross immorality and indecency, practices are now unfolded which are beyond toleration. In the east of Scotland, Mr. Franks describes the women who perform the office of coal-putting, or carrying the coal from the place where it is excavated to the mouth of the pit, yoked to a cart, sometimes crawling on hands and knees through narrow seams. "The state which females are in, after pulling, like horses, through those holes, their perspiration, their exhaustion, and very frequently even tears, it is painful in the extreme to witness: yet when the work is done, they return to it with a vigor which is surprising, considering how they inwardly hate it." Women retire from this work but ten or twelve days to be confined: often they miscarry; and sometimes the child is born while the mother is actually at work. These mines are badly ventilated, so that in hot weather the lights go out. In the English mines matters appear to be worse: young people of both sexes are employed as "hurriers"—persons who drag the coal from one place to another in small carts. A belt is fastened round the

waist, and to that is fixed a chain, which draws the cart. The drawer goes on all fours the chain passing between the legs. Boys and girls, from fifteen to twenty years of age, are employed indiscriminately at this, naked to the waist, and dressed in tattered trowsers. The ribaldry and the miserably precocious profligacy which result are better not described here; nor the consequences of the custom by which these young "hurriers" have to wait for coal in a dark room with a miner, who is stark naked. Modesty is all but unknown. At work such as this, pauper-children are apprenticed at very tender years, to remain under the indentures till they are of age; the master starving and ill-treating them. One person is mentioned who had in this way been apprenticed for sixteen years. A boy examined ran away from his master after being reduced to steal candles to eat.

New Project for converting Papists into

Protestants.—The Right Rev. Fathers—the Bishops of the Establishment—are about to start a Joint-Stock Company, having for its object the enlightenment of the benighted Irish, by means of a National College, in which Scripture-readers and Sunday-teachers are to be instructed in the Irish language:—"The institution (the *Times* tells us) is to be under the immediate control of the diocesan and a board of directors, and is to be conducted by masters, who will live together on the original plat of our public schools and other collegiate foundations. In order to afford the pupils the means of acquiring a practical as well as a grammatical knowledge of the language, it is proposed to introduce a number of persons speaking Irish who may be employed as masons, carpenters, and labourers, or be permitted to fill subordinate offices in the institution.—Other arrangements have been proposed, upon which it would be premature, for the present, to express any opinion. When we mention that no less than forty prelates of the Church of England and Ireland have approved of, and contributed largely towards this undertaking, we think we shall not be accused of overrating its importance, when we say that it deserves the attention of every patriotic citizen of both countries. Forty prelates of the Church of England and Ireland have clubbed their pounds, and the parsons will, we dare be sworn, be equally ready to club their pence, in order that poor Paddy may enjoy the supreme felicity of hearing the religion of his fathers, and the church of his choice, abused by fools, fanatics, and knaves, in bad Irish: "Fools and their money," according to the good old adage, "are easily parted:" the enormous sums that have been squandered by silly Englishmen in the more than silly crusade against the Catholicism of Ireland, afford a capital illustration of its truth. This last project, however, outdoes all its predecessors in absurdity.—Forty prelates, and parsons innumerable, banding themselves together, in the year of our Lord 1842, to extirpate Popery by means of the Irish language! "Oh, day and night, but this is wondrous strange!" —*Dub. Pilot.*