

be in Scotland, or that the conversion to Episcopacy of any body of our Scottish clergy and people could be regarded as anything else than an act of contemptible apostasy, having no other effect than exposing such parties to scorn and reprobation. Besides, has the Bishop reflected on the tremendous changes in Church, school, and other things which must be attempted at least, if his union should be forced through the Legislature? Are we to abandon our free prayer, and take to the English Liturgy; are we to give up our masculine and manly Shorter Catechism, and substitute for it the meagre Church Catechism; are we to throw our churches topsy turvy, with a view to introduce altars, candlesticks, and what not? Does he suppose our Presbyterian clergy are prepared to face such things, or that the people would allow them, if they were? No! This scheme of the worthy Bishop is a dream. Episcopacy never will be established in Scotland.

2. Supposing all difficulties taken out of the way, and Episcopacy substituted for Presbytery as the State religion of Scotland, what practical benefit will result to the people at large? As we of the Church of Scotland understand matters, an Established Church exists for the religious good of the people, and for nothing else. Moreover, we think that the Church is doing a great deal in this way at the present moment. Nay, we do not hesitate to affirm that it has been, and is, doing a great deal more in this way than any Episcopal Church on the face of the earth. We read the Word of God, pray, and preach the gospel from our pulpits, we go, Bible in hand, from door to door through our parishes, doing what we can to induce all the people to love God and keep his commandments; we set Sabbath schools, Bible classes, prayer meetings, and other religious and philanthropic organisations a-going. In the name of reason and common sense, what more could we do though we had bishops tomorrow? Would we get better help from such a personage than we get at present from that whole council of Church office-bearers which we call a Presbytery? There may be some who think it a very pretty thing to be able to point to a dignitary a hundred miles off, calling himself my Lord Bishop: but I really must submit that such an office is a mere ornamental appendage, and of no practical value whatsoever. I notice that Bishop Wordsworth is perpetually ringing the changes on that pet phrase of his—"the threefold ministry." What does he mean by this? Has he read our standards to so little purpose as not to be aware that we in Scotland have our "threefold ministry," as well as our friends on the other side of the border? He ought to know that in every parish of Scotland we have a Bishop, a council of Presbyters, and, where such officers are required, deacons also. The Bishop, the Presbyter, and the deacon are as much recognised in our Presbyterian standards as in the Episcopal Church, the only difference being that with us these offices are defined, and their work regulated by Scripture, and not merely by ecclesiastical tradition. I wonder if the Bishop has ever seen or heard of a book on the "Parochial Bishop," by the good old Willison of Dundee? The great question is not one betwixt a Bishop and a Presbyter, but

betwixt a diocesan and a parochial Bishop; and, moreover, I think that if the resolution of that question is sought from Scripture, no Presbyterian need be alarmed. Jesus Christ sent forth his ministers to preach the gospel to every creature, and a better mode of accomplishing this it would be difficult to mention than that which prevails in this land—a Presbyterian establishment; that is, a congeries of parishes, each having its Bishop, and each responsible for his conduct to a synod composed of the whole.

I have to ask pardon for intruding so long a letter upon your notice. I did not intend to be so long when I began. I wished, however, and with some degree of emphasis, to state to the Bishop, and all who adopt his views, that the scheme he has been advocating is absurdly impractical, and, moreover, utterly useless, even if it could be carried into effect.—I am, &c.

A MINISTER.

THE Rev. Dr Macleod and the Rev. Dr Watson, who have been appointed by the General Assembly of the Church of Scotland to report on missions in India, have arrived safely at Bombay. The following address, signed unanimously by the passengers on board the Rangoon, was presented to Dr Macleod on the 25th November:—

"REV. AND DEAR SIR,—We, the captain, officers, and passengers on board the steamship Rangoon, cannot bid you adieu without expressing our grateful sense of the peculiar privilege we have enjoyed in your society and your ministrations. As being all of us connected with India, we cannot but feel and believe that the visit to that country of one who exercises so great and beneficial an influence on public opinion at home must be productive of the greatest benefit. We all most sincerely unite in wishing you and your colleague Dr Watson a prosperous journey and a safe and happy return to your country and families."

GREENOCK—LANGRANK.—At a meeting of this congregation, held on 11th November, the Rev. Robert Crawford, assistant at Laurieston Church, Glasgow, was unanimously elected minister.

MONTRAE.—At a meeting of the Presbytery of Brechin, held in Melville Church, Montrose, on Thursday, November 7, the Rev. Mr Steven was ordained to the pastoral charge of the congregation worshipping there.

STRANRAER.—On Thursday, Oct. 24, the Presbytery of Stranraer met in the Parish Church and ordained the Rev. Thomas Little to the pastoral charge of the parish of Stranraer.

DEATH OF THE OLDEST MINISTERS OF THE CHURCH.—

[The venerable and Rev. David Harris, late minister of the Parish of Fearn, Forfarshire, took place at Riverside Villa, Blairgowrie, on Monday, October 28, at the advanced age of 95 years and 2 months, having been born in the neighbourhood of Blairgowrie in the month of July, 1772. He had been longer minister of one parish than any other clergyman known in ecclesiastical records. He was ordained, we believe, in 1793.