

## PUBLIC ACCOUNTS OF THE CHURCH.

These will appear in the *Record* for August. In the tabular abstract which will be published, we observe that a few congregations have contributed nothing, as yet, to any one of the schemes of the Church. May we not hope that the arrears due for the college and Synod funds will be promptly remitted, in order that pressing claims upon them may be discharged. The distress generally felt throughout the country may be urged as an apology for lessened contributions, but cannot justify Christian men in disregarding the claims of Christian benevolence and the cause of the Redeemer.

## HOME MISSIONS.

We publish the following suggestions at the request of the author, the Rev. A. Mackintosh, whose zeal and devotedness to the cause of Missions are well known throughout the Church.

The principal suggestions are by no means new, but inasmuch as their repeated publication has yet failed to obtain a general compliance with them, we can see no harm in reiterating them:—

*Suggestions for the adoption of Presbyteries.*

1. That each Presbytery enjoin the missionaries to combine with their other labours, zealous efforts to ascertain what localities in the quarter they are visiting, containing our adherents, may be obtaining no supply of divine service from the church to which they belong, or such measure of it as may be altogether inadequate, and to report such cases to the Presbytery.

2. That in order, the more effectually to secure that attention to the Mission-field, which its importance demands, its supply be the first matter taken up at each meeting of Presbytery, after the disposal of such business as may arise out of the minutes.

3. That at each meeting the Presbytery have before them a complete list of all the mission stations and destitute localities within the bounds, and so portion out the amount of ministerial or missionary labour, which is at their disposal, as that each locality will have, if possible, allotted to it a certain amount of supply during the period intervening between that and the next meeting of Presbytery.

4. That with the view of providing more fully for existing destitution, each settled minister in the Presbyteries, unless in cases which may specially require exemption from the duty, afford at least one Sabbath and as many week days as possible every three months.

5. That Presbyteries take special care that such stations as have catechists during the college vacation, be supplied as far as possible during the rest of the year by the labours of settled ministers or travelling missionaries.

6. That Presbyteries make every exertion for the appointment of committees in the different mission stations, which shall obtain subscriptions for the college and mission funds, to be collected, when practicable, in quarterly payments; and that such committee be requested to send the amount of such contribution to the clerk or treasurer of the Presbytery by the first of February.

7. That Committees, from whom no returns may

have come by that time, shall be corresponded with, and any member or Committee of Presbytery appointed to watch over the interests of the mission field within the bounds, and if such correspondence do not avail in promoting the end intended by it, that the localities be visited as soon as practicable, for the purpose of awakening congregation to a sense of their duty in regard to the support of the gospel.

8. That every exertion having been made by Presbyteries to obtain returns from mission stations which have been sent them by February, or by the beginning of April at the furthest, an account be sent by the Presbytery, at the last mentioned period to the Clerk of Synod, of all the contributions made by the different stations within the bounds in behalf of the college and mission funds, in order that there may appear in the May number of the *Record* a tabular statement of all the contributions collected throughout the Church for the past year, in support of these important funds.

## GENERAL ASSEMBLIES OF THE ESTABLISHED AND FREE CHURCHES OF SCOTLAND.

These two bodies met contemporaneously in Edinburgh, and their proceedings are very minutely reported in the Scottish papers. One of the most exciting questions in the Assembly of the Established Church, was the election of a Moderator.

The existence of two distinct parties was indicated by this question. The one, that of bluff old moderation of the school of Robertson and Blair, and the other that of an Erastianised evangelism. The one glorying in its honesty and consistency, the other putting forth claims to zeal and evangelical truth, and to its love of a policy that may conciliate the people. And the moderates of the present day are certainly entitled to some credit for consistency, while the other party are sadly damaged in reputation, from the fact, that some of its most prominent members had been at one time non-intrusionists of the highest type—had fought for spiritual independence—had made lofty assertions of their readiness to abandon all for the attainment of it—and had only failed and yielded when the day of trial came. Of this latter class is Dr. Simpson of Kirknewton, the man whom the Assembly honoured by placing in the Moderator's chair. But the honor was, in some respects dearly purchased by the Rev. Doctor; for his bitter opponents unmercifully exposed all the tergiversations of his past history, and reproached him even with his tour to Canada as a mere jaunt to Niagara—more burdensome to the funds of the Church than profitable to any of its proper interests. We give the conclusion of the speech of a Rev. Doctor of the Presbytery of Edinburgh, with the notes of the expressions with which it had been received by the auditory. After a minute account of Dr. Simpson's public life, he proceeds thus:—

"Now Dr. Simpson had been one of the most inconsistent of men, for he had not only passed as he had shown, by a violent transition, from one party to another, but the moment that danger gathered round his newly adopted friends, he de-

serted and betrayed them, as he had done with his first. (Applause and hisses.) In short he wheeled about, and turned about, and had wheeled back, and turned back, with an agility and variety of evolution that might have been envied by any Jim Crow. (Laughter and loud cheers.) And so notorious—(cries of vote, vote, from a number of members)—so extreme had been his inconsistency in this respect, that he could not help mentioning a suggestion which had been made by a friend of his (Dr. Barclay), that if he should be elevated to the honour to which he aspired, Dr. Simpson's friends were bound to consult his comfort by adapting the office to his tastes and habits by placing that chair (pointing to the Moderator's chair), upon a pivot. (Loud cheers, laughter, great confusion, and cries of 'Oh, oh, and hisses.')

Dr. Simpson was, nevertheless, exalted to the moderator's chair. The votes were thus:—

For Dr. Simpson..... 191  
For Dr. Bell (a moderate, we believe, of the old school)..... 75

Majority for Dr. Simpson..... 116

The Assembly had a full share of occupation with causes of various kinds, and the missionary undertakings of the Church; and appear to have gotten as well through with the business as could be expected, from the amount of the secular and anti-evangelical element that is found in it.

In the Assembly of the Free Church, Dr. MacKay, of Danoon, was elected moderator. All appear to have delighted to honour him with this appointment, on the ground of his eminence as a pastor—a writer on practical theology, and a Celtic scholar.

We may be permitted to notice a reminiscence of this good man. In 1840, when the prospects of the evangelical party in the Church were darkening, we heard him give utterance to the anticipations which he then had, that he, himself, and others, might have to take refuge in Canada. He said, at the same time, that he thought that the Gaelic language, decaying in the Highlands, might probably linger for a longer time in Canada; and that he might yet destine his library, rich, we understand, in the remains of Celtic literature, to a Canadian College. We hope if the Dr. is still of the same mind, that he will remember the difference between Knox's College and Queen's College.

We have reports of the proceedings of the Free Church Assembly that extend over the greater part of eight successive number of the *Edinburgh Witness*. These proceedings appear to have been characterised with great energy, wisdom, and unity, and so far give a fair promise of continued progress in carrying on the Lord's work.

The funds of the various schemes have been increasing.

Deputations attended, and addressed the Assembly from the Irish Presbyterian Church, and what may be called, the new-born Free Church of France, and from Geneva.

Measures have been concerted for increased efforts for the evangelization of the Highlands. The Assembly, by a majority of 191 to 29, determined to petition against University tests.

The report of the Colonial Committee conducts its readers round the globe. It is deeply interesting. We regret that it is not so full as we think it might have been in regard to Canada. It does not notice the labours of any of the missionaries whom the Colonial Committee is supporting in this Province.