

REPORT ON THE INDIA CHURCH.

Dr. BRYCE gave in the Report of the Committee on Churches in India in connection with the Church of Scotland.

"From statistical returns furnished to the Committee it appeared that about one-fifth of the servants of the East India Company were of the Presbyterian communion; and, while for these persons there was only allowed the inadequate number of six chaplains, there were 150 clergymen of the Church of England supported to minister to the remaining four-fifths; that, in short, while there was only one chaplain maintained for 1100 of the Presbyterian communion, there was a chaplain for every 120 of the Episcopal communion. The Committee hoped that this disproportion would soon disappear, not from the reduction of the latter, but from the increase of the former. The Committee felt confident that the present Indian authorities would be disposed to pay the greatest attention to their obviously just and equitable claim."

The Report recommended the continuance of the clause in the Act of 1834, requiring the chaplains to be inducted by the Presbytery of Edinburgh.

STIPENDS OF COUNTRY MINISTERS.

The Assembly then took up the overture from the Presbytery of Edinburgh on this subject. Dr. Robert Lee, on whose motion the overture was adopted by the Presbytery, introduced this very important question in an able and pertinent address, and concluded by moving that a Committee be appointed to take the subject into serious consideration. The Dr. having briefly replied to some observations of the Earl of Selkirk, Dr. Paull, of Tullynessle, and Dr. Bryce, &c., the motion was unanimously approved of, and a Committee named. We extract a few passages from the Dr's. address:—

"A very large depreciation had taken place in the livings of the parochial clergy. There was a class of men who said that they had no right to complain, because, in proportion as their livings had deteriorated, so also had the price of bread been reduced, and therefore their expenses were less. It was sufficient, he thought, to say in reply, that clergymen, like other men, did not live by bread alone, and that there were many other things they needed besides bread. The means of education, their insurances and all their other expenses, were not less than they were before. He had heard it also said that the clergy had themselves to blame for what they now suffered, because the arrangement, which had produced these results, was of their own seeking. Now he did not know that this was true. It might be true that some leading clergymen of the Church nearly forty years ago thought it a good thing for the Church that their stipends should be paid according to the rates of prices of grain; but he was not aware that the General Assembly of the Church of Scotland as a body ever committed itself to any such arrangement, or sought for it. But, supposing it had done so at that period, there was no one now living and suffering from the present state of things who was a party to that arrangement. He would ask, according to what scale ought the clergymen of this Church to be remunerated? He thought nobody would say that ministers were in their right position unless they were able to live without anxiety and doubt as to their means of living. No one would say that clergymen were in a right position unless they were able to educate their families on somewhat the same scale as that in which they themselves were educated, and on which those holding the same position in society were able to educate theirs. He thought, fur-

ther, that clergymen should be able to keep-up a knowledge of what was going-on in the literary and scientific world, that they ought to have the means of keeping-up and extending their general information by possessing books, and that they ought, according to the Scripture precept, to be men given to hospitality, and ought, therefore, to have the means of exercising that hospitality. Lastly, he thought they ought to have the means of making some provision for their families. Now he would ask, were the present incomes of the parochial clergy adequate to these purposes? He answered without hesitation, and he appealed to every man of common sense and right feeling, that they were not, and that they were, on the contrary, grossly inadequate. Again the Legislature on two several occasions voted sums of money, £12,000, for the augmentation of small livings in the Church of Scotland, and with the view that there should not be within the bounds of the Church any minister whose income did not amount to at least £150 a year. Therefore it appeared to him to be as consequential as any inference could be proved, that the Legislature had declared, by giving these grants, that it was necessary that the incomes of the Clergy should not be lower than that amount. He had obtained numerous statistics, through the kindness and industry of his friend Mr. Grainger, of the actual stipends received by many of the parochial clergy. These statistics, he thought, it would be more advisable to produce in committee, but he begged to say that he had no doubt whatever that there were many instances in Scotland in which the actual stipends received by ministers of this Church did not exceed £130, or even £120, and he knew of one case in which the stipend did not exceed £108. He asked, was this a state of things upon which they could look without concern, and that they could allow to continue without at least making an effort to obtain a remedy? It appeared to him that they would greatly fail in their duty if they did not make such an effort. He might also state that in some of the large towns matters were no better. There was one town in which two parochial ministers were only in receipt of £105 each a-year. Another consequence no less certain was that they must become a body of comparatively illiterate men. A minister, who could scarcely obtain food and raiment for his family, could not afford to spend money on books, and, when he could not feed the mind, his appetite for knowledge must diminish, and they all knew that, if they were not men of learning, knowledge, and intelligence, they could not do their duty in society, especially if society was so rapidly advancing in these respects as it was now doing. What would the result be if the status of the Dissenting minister goes on to improve, while that of the Established Church minister went down? Were they to allow that destructive process to go on without at least an attempt to remedy it? How could they live better and more expensively educated students if the value of their livings were to be so much diminished. In short, he apprehended the most disastrous consequences if this state of things were not remedied. The incomes of the Parochial Clergy were, as he had stated, nearly one-third less than they were before 1848. In other words, he believed the repeal of the Corn-laws had taxed the thousand men composing the country ministers of Scotland to the extent of £60,000 or £70,000 a-year. He would take this opportunity of expressing his admiration of the forbearance and patience with which these thousand ministers had suffered for the last three or four years such an enormous loss without one of them having uttered a complaint, or having brought their grievance before the public. It seemed to him a great exemplification of the highest of all virtues, even patience; and he was equally surprised that, until he noticed the subject in the Presbytery of Edinburgh, no one, so far as he knew, had pointed out a single instance of that virtue. The Judges of the Court of Teinds, and were also the Judges in the Court of Teinds, and recently, when an inquiry was made into the

£626 16s. 1d. It must mainly be traced to a defalcation of income; and, as it is a fact we cannot hide from ourselves, we would press it on the attention of the Venerable House, giving you the assurance, that, whatever plan may be suggested, or hint given, that may be made available for an increase of our revenue, will be as gratefully welcomed by your Committee as it will be faithfully carried into effect. That ways and means must be devised, and that speedily, to remove the existing burden, and to provide for an increase of our Missionary force at all the Presidencies, is but too apparent. Our present condition, therefore, as well as the Mission's future prospects, we would desire to commend to your enlarged sympathy and to your grave consideration. We trust that now, as in former years, the voice of this Venerable Assembly will be uplifted on our behalf, that there may be no minister within our bounds who withholds from the people under his care that noblest of all privileges, the privilege of giving as freely as they have freely received. We trust that, whatever parochial Associations may exist, or may still arise, they will not omit from their scheme of contributions that branch of the Church's operations which contemplates the spiritual welfare of the Heathen. And we would cherish the hope, that, through the Church's united prayers to Him who is God over all, and blessed for ever, the Missionary zeal of the Christian people at Home and the success and usefulness of your Missionary efforts abroad may be so quickened and increased that our own vine and fig-tree, under whose grateful shadow so many thousands have sat with great delight, may continue, as of oldtime, to be a praise and a protection in the whole earth; and that, while casting out her roots and flourishing, and bearing fruit at the foot of our own hills and by the sides of our own streams, other generations may tell it of her, as Scripture speaks of another plant of celestial growth, that "the leaves of the tree were for the healing of the nations."

Mr. GILLAN, Glasgow, in moving a cordial approval of the Report, concluded his remarks in the following eloquent terms amidst general applause:

Had there been more truth in the native system, it might have been more difficult to deal with. There was naturally more difficulty in contending with the Mahomedan, the Jew, the Socinian, or the Papist, in all whose creeds there might be said to be some few veins of gold with which they are satisfied; but the Indians had nothing to content for in their spiritual warfare but fallacy, falsehood, and fiction; their whole system was a most appalling, hideous, and sanguinary system of superstition. Already mighty changes were taking place in India, changes were going-on that were socially and domestically revolutionising that vast empire. Caste was being thrown off, and clanship forgotten, and the pillars of Satan's kingdom were tottering and ready to be overthrown. And, though the fabric was colossal, let them not despair. It was waxing old, and ready to vanish away; and by one blow from that little stone cut out from the mountain it would fall to the ground. Let them look not to the mustering millions of the foe, but to their Divine Leader—not to the hostile banner proudly flaunting in the sky, but to the banner of the Cross—not to the carnal weapons of the enemy, but to the sword of the Spirit—a weapon which was mighty through Him to the pulling-down of strongholds. Instead of hanging back, therefore, or coming with reluctant tread, let them go forward with their glorious enterprise. Should they abandon the field, other denominations of the Christian Church would go on with it. The cause had no reason to fear, even were they so base as to desert it; it would succeed, whether they helped it or no. He hoped better things, however. He trusted that the Church would furnish more means, that it would pray more fervently, wish more largely, plan more liberally, and bestow more freely.