

held in M'Gregor's Saloon.—Mr. John A. Macrae, W. S., Vice President of the Association, in the chair.

The Chairman, in introducing the object of the meeting, referred to the death of their lamented President, Mr. Pringle of Whybank, to whose memory he paid a highly eulogistic tribute. He then spoke of the progress of the Sabbath school movement, which he said had now assumed proportions of considerable magnitude. He understood that at the present time, out of the 1164 chapels and parish churches in Scotland, only about 100 had no schools in connection with them; and over the schools there presided no less than 9000 teachers. He regarded that as a great fact; and he thought it spoke more for the vitality and earnest determination of their Church than it continued to make such progress in the great work of propagating the Gospel than almost anything else.

Mr. Tawse, the Secretary, then read the annual report. It expressed gratification with the continued prosperity of the Association, which had now been established for ten years. This year there were on the roll 5859 pupils, being an increase of 421 since the previous year; the average attendance was 4563, being an increase of 240; the number of teachers was 558, being an increase of 74. Taking in the whole Presbytery of Edinburgh, there were on the roll 6888 scholars, with an average attendance of 5450 scholars and 631 teachers, being an increase since the last year of 91 teachers and 201 scholars. Comparing these numbers with the returns of the first year of the Association, they found that there had been since that period an increase in the average attendance of scholars in the city of about 2835, and in the number of teachers of 408. The report stated that the monthly meetings had been well attended, but expressed regret that a large number of teachers did not avail themselves of this opportunity of friendly intercourse and mutual prayer and counsel. The Association had issued a new tract, by the Rev. Colin McCulloch of Montrose, which had been circulated to the extent of 25,000 copies.

The Rev. Mr. Smith, of Trinity College Church, moved the adoption of the report, which was seconded by Mr. Allan, one of the Secretaries of the Glasgow Association, and unanimously agreed to.

The meeting was then addressed by the Rev. R. Wright, of Dalketh, and other gentlemen.

Death of the Rev. Dr. Duncan of Dumfries.

(From the Dumfries Herald.)

The Rev. Dr. Duncan, one of the venerable Fathers of the Church of Scotland, and minister of the New Church of Dumfries, died at his residence here on the morning of Saturday the 20th, and was buried on Thursday in St. Michael's Churchyard, amidst the deep affectionate regret of our whole community.

Thomas Tudor Duncan was the fourth son of the late Rev. George Duncan, minister of Lochrutton, in the Stewartry of Kirkcubright, of which parish his paternal grandfather had also been the pastor. His mother was Anne M'Murdo, the daughter of a respectable citizen of Dumfries. He was born at the manse of Lochrutton on the 24th June, 1776. From early childhood he was distinguished no less for the liveliness of his intellect, than for the extremely gentle and amiable character of his disposition. His health was never very robust; and the consciousness of this, probably, in some degree, led him to shun the rougher sports of boyhood, and often rather

to court retirement and the companionship of his books, while the others were at play. But his chief and most beloved companion, the firm and unchanging friend of his boyhood, youth and riper years, the confidant of all his joys and sorrows, was his brother Henry (the late minister of the parish of Rutlwell, the founder of Savings Banks, and author of various well-known popular and scientific works). The confidence existing between the brothers was mutual and implicit, and neither ventured to take any important step without first consulting his brother's judgment; and thus the affection of early life ripened with advancing years into maturity. After pursuing, in conjunction with his brother Henry, his classical education at the Grammar School of Dumfries, young Thomas Duncan matriculated, when scarcely twelve years old, in the University of Edinburgh; and after passing with credit through the literary classes, he was, in accordance with the earnest recommendation of his near kinsman, the celebrated Dr. Currie of Liverpool, enrolled as a student of medicine. While living in Edinburgh, he enjoyed the advantage of frequent intercourse with the many distinguished literary men who frequented the house of his uncle, Dr. Blacklock, with whom he resided; and among the number of his contemporaries and intimate friends were such men as Henry Brougham, John Leyden, David Brewster, Thomas Chalmers, and Andrew Thomson—with the last mentioned of whom, especially, a close intimacy existed throughout life. In 1800, he was elected President of the Royal Medical Society; and after having received his diploma as Doctor of Medicine, he proceeded, in the early part of 1802, on a tour through France and Italy. Returning home before the end of that year, a fair field was opened for the exercise of his talents as a medical practitioner, through the influence and kindness of Dr. Currie. But his mind had received a strong bias towards the Church; and in spite of the remonstrances of his learned friend, he completed his theological course (which he had all along been pursuing), and in 1803 received license as a probationer of the Church of Scotland. On 12th April, 1801, Dr. Duncan was ordained as minister of the parish of Applegarth; and laboured with much comfort and acceptance there till 1806, when he was presented by the Crown to the much more laborious, but less lucrative charge of the New Church parish, Dumfries. Here, for a long series of years, his labours were very great and unremitting. By the general public they might be little noticed, and, perhaps, by some too little appreciated; but the poorer classes especially, of his parishioners well knew how unweariedly, while health and strength were granted him, he laboured for their souls' good; how faithfully, both in public and in private, he sought to warn the sinner to edify the saint, and to cheer the afflicted. During the last two or three years of his incumbency, he was quite unable to officiate in public; but he still continued to take a deep and heartfelt interest in the spiritual welfare of his flock. He died in his eighty-second year, after having been nearly 54 years an ordained minister, upwards of 51 years of which period the field of his labours was Dumfries.

Dr. Duncan as already indicated in our slight sketch of his life, had many eminent qualifications. His scholarship was of a high order. Four or five years ago, we had the honour to publish in our columns a correspondence betwixt Dr. Clyde and him, in reference to some disputed points in modern Greek; and we know that Dr. Clyde had the utmost respect for his classic opponent. It was a credit to Dumfries that she could claim them both. Dr. Duncan's pulpit discourses were models of sacred exposition—simple, clear and impressive. His miscellaneous compositions were peculiarly elegant, and he was master of a charming humour. In antiquarian lore he also excelled. Naturally of a retiring disposition, however, he shrank from all publicity when he could avoid it, consistently with his duty; and

therefore, with the exception of several contributions to "Brewster's Edinburgh Encyclopedia," various religious periodicals, and the like, he never would allow himself to venture into print.

The Sabbath Schools of the Church.

THERE has not been published, since the year 1813, anything which gives a better view of the state of the Church of Scotland than the Report of the Committee of the General Assembly on Sabbath Schools, given in and read by the Rev. Dr. Craik, Convener, May 20, 1857, with appendix, containing Reports to Synods, &c. They form a closely printed pamphlet of nearly seventy pages, and give a minute account of the Sabbath schools in all parts of the Church during last year. The Report of the Convener occupies two pages, and the remainder is filled with the Appendices. Though the document is meant to be widely distributed among the ministers and Sabbath school teachers of the Church, yet as there are many others of her members and friends who may not see it, and as even those who do will not be able to grasp and comprehend it without the pains of a minute analysis, we propose in this paper to lay the principle points of the very interesting information it gives before our readers.

The revelations of this paper are not wholly of a pleasant kind. There will be many a manse where its appearance will cause a justly merited pang; and even a mere friend of the Church, not personally concerned, will find something to lament and mourn over in its pages. But while this is so, undoubtedly the document is one of the most cheering description, and affords an irresistible proof of the vitality, the energy, and the piety of the Church of Scotland. We are not about to attempt anything like an estimate of the true place of a Sabbath school, or the indications which it gives concerning the state of things in a parish, or the inferences that may be drawn from its condition; but this much may be asserted generally, that it is a sign of ministerial faithfulness and an instrument of ministerial usefulness. We are highly gratified then on this view, to find the statistics given by Dr. Craik so much larger than those of the previous year setting forth an increase of more than 11,000 children.

Passing from the Report itself to the Appendices with their interesting statistics, we find much that is well worthy of being known and pondered throughout the Church. There are many parishes and chapels which have made no reports this year; as far as we can make out from Mr. M'Kie's notes, 169 have not reported. Of these, a considerable number are known to have Sabbath schools. There are 59 parishes or chapels which have confessed (shall we call it?) to have no Sabbath schools—59 out of 1164 parishes and chapels at present occupied. The number is small when we think of the condition of the North and West Highlands, of which we shall have more to say by and by. The 1164 ministers have 1667 Sabbath schools. In January 1857, there were on the rolls of these schools 109,248 scholars. Employed in teaching these, were 9214 gratuitous and unpaid agents. In the libraries connected with the Sabbath schools there were 118,494 volumes, besides 54 libraries where the number of books was not reported. It then appears that there were upwards of 109,000 children taught in the Church's Sabbath schools in January 1857. But this does not represent the whole number who during the year received