

having been appointed to the charge of the congregation of Greyfriars in this city, chiefly through the influence of the late Mr George Thompson, father of our respected Dean of Guild, who, by an understanding with the Town Council, had become, to a certain extent, personally responsible for the expenses connected with the maintenance of public worship in Greyfriars Church, on condition that Mr. Paull should be its minister. Mr. Thompson's expectations were not disappointed. The church, which had been previously almost empty, rapidly filled under Mr. Paull's ministrations, who left it with an overflowing congregation, and established for himself a character as one of the most popular ministers of the north. His resignation of Greyfriars took place, about the year 1812, when he was presented by the then Earl of Fife (through the influence, we believe, of the Craches family) to the church and parish of Tullynessle, with the concurrence of the parishioners, among whom he has since faithfully labored, and who, becoming day by day more warmly attached to him as they learned more and more to appreciate his devotion both to their temporal and spiritual interests, ultimately gave a striking proof of their confidence in petitioning the patron for the appointment of his son, so soon as he was licensed, to be the old man's assistant and successor—a petition which, much to Lord Fife's honor, was instantly agreed to; and we know that this event not merely added greatly to itself to the venerable father's comfort and happiness during the brief space that remained of his after-life, but that such happiness was unspeakably enhanced and intensified by the manner in which the presentation had been procured, and the handsome way in which the promise of it was intimated to him.

After his settlement at Tullynessle, Dr. Paull took an active share in the business of Church Courts, and continued so to do, as has been already mentioned, during his whole life. He was a keen supporter of what was then called the Moderate party—though, in fact, in those days the differences of Church politicians were of the narrowest kind, the high party fully admitting the legal rights of patrons, and desiring only to modify or regulate them by strictly legitimate and constitutional means. When, however, the excitement with regard to popular rights and claims reached its maximum about the year 1832, generating that anti-patronage movement in the Church which ended in the Veto Act, Dr. Paull was amongst the most decided of those Churchmen who protested against that measure, as not merely questionable in itself, but as in direct opposition to the laws of the land, and consequently certain to lead to the most disastrous consequences to religion, if not to the breaking up of the Church itself; and this he maintained, not merely in his place in the Church Courts, but also through the Press, in a pamphlet addressed to "The People of Scotland," which he published along with Mr. Prie, of Dyce, and which, at the time, had a wide circulation. While, however, Dr. Paull thus steadily and strongly maintained his own views, he did so in such a Christian spirit, and his speeches were so distinguished by gentlemanly urbanity, that he was respected even by his opponents; nor do we believe that during this prolonged contest—when every point was fought with a vehemence equal perhaps to anything ever recorded in history—Dr. Paull made a single personal enemy. It was admitted, in fact, that he merely defended the opinions of his whole life, and that, while he defended them with the earnestness of one who conscientiously believed

them, he did so also with the utmost deference for the honest convictions of those who as conscientiously differed from him.

From the date of the Secession, Dr. Paull was looked upon as substantively the leader of his Presbytery and Synod, and this was, in a certain sense, officially recognized by his election to the Moderatorship of the General Assembly, for the year 1816. His performance of the duties of that office were distinguished by the same gentlemanlike tone and bearing which peculiarly characterized his whole conduct, and which, combined with his knowledge of business, and strict impartiality, tended in no small measure to elevate his position and influence throughout the Church at large. His election to the Moderatorship, however, in no degree diminished his attention to the business of the inferior Courts; on the contrary, from that time he continued, and of course with augmented authority, to aid and guide the deliberations of his brethren, and we believe that, till the day of his death, he was not above twice, or at most thrice, absent from the semi-annual meetings of the Synod. Many will remember with emotion how frequently, and with how much pathos, the good old man was wont to say in later times, that his medical advisers and his family were sometimes opposed to his attendance on the Synod, but that he loved so much the society of his brethren, and felt so happy in their sympathy and kindness, that nothing save the hand of death could separate him and them. And now the hand of death has fallen upon him, but he descends to the grave full of age and honor, and the whole of his life justifies us in yielding him to his God and Savior, full of faith and hope.

As a Church politician Dr. Paull, while firm to his principles, was characterized by extreme fairness and courtesy. He listened to every man's views, both privately and publicly, with the utmost patience, and tried always rather to win by conciliation, than to force opinions by direct opposition. He rarely, if ever, lost his temper—and hence in public discussions the moderation of his language, combined with the solemnity of his appeals, and the peculiarly popular mode under which he stated his arguments, seldom failed to produce considerable effect. The age during which he formed his opinions was not, perhaps, one that fostered enlarged views of subjects, but his were always safe, and implied that it was greatly better to keep what was doing good and working well, than to risk plausible changes hurriedly, of which no one could possibly foresee the consequences. It remains to be seen whether this principle might not, with considerable advantage, be mixed up with our sweeping generalizations of the present time. His knowledge of form in detail, was accurate and extensive, and indeed we doubt whether he has left any one behind him who had studied with more anxious care the working constitution of the Church.

Dr. Paull has left a widow and family to deplore their loss; but we feel assured that their sorrow will be alleviated, so far as it can be alleviated by human means, in the sincere sympathy not only of his more intimate friends, but of all of every denomination, who respect uniform consistency in a public and undeviating integrity in a private life, reaching, at the time of his death, we believe, to upwards of four-score years.—*Aberdeen Herald*.

## Educational Establishments for Clergymen's Daughters.

A circular has been addressed to the ministers of the Church of Scotland and the Professors in the Universities of Scotland, by the Rev. D. Esdaile, Minister of Rescobie, submitting for consideration a scheme for the education of their daughters. Mr. Esdaile explains that the idea originated with his brother, Dr. Esdaile, late Presidency Surgeon, Calcutta.

"Conversing with me on the difficulty of procuring a good education for my children, he asked why I did not invite my brethren to organize a scheme for giving their daughters a really useful and liberal education at the smallest possible cost? Being well aware of the great results producible by combining the pecuniary means of so large a body of benevolent and intelligent individuals, I encouraged him to develop his ideas; and after discussing the matter in all its bearings, he was kind enough to draw up a scheme for the purpose of delivering us from what is confessedly a source of much anxiety and embarrassment. . . . We all know how hard it is with our limited means to furnish a liberal education to our sons, and that when, after much self-denial on the part of our families, this has been provided, we find it impossible to procure for our daughters such an education as they ought to receive, and such as may enable them so to use their talents as to extricate themselves from the pitiful dependence to which so many of them are reduced when deprived of the shelter of the paternal roof. By permitting donors to a certain amount to acquire the right of presenting pupils for admission to the Institution at a reduced rate, all Ministers and Professors subscribing to the Institution may be assured that the thorough education of their daughters shall not be interrupted by the death of their parents. The daughters of Scottish Ministers in India and the Colonies, and of Missionaries connected with the Church of Scotland, may also receive the benefit of a thorough education in the land of their fathers, by means of the proposed Institution. It is calculated that the benefits contemplated by this scheme may be realized by the annual expenditure of £1,000. And when the nature of the proposed Institution is made known, donations from the sons of Ministers and Professors in all parts of the world may be confidently expected." Mr. Esdaile states that he has "already received very gratifying proof of the interest excited by the proposed Institution." Dr. Esdaile's letter, with a sketch of the scheme, states its object to be "to give the best useful and ornamental education at the smallest possible cost." The means of doing so to be raised by subscriptions and donations from both the clergy and laity. The house to be in some retired situation near a railway station, and not far from one of the principal places of education in Scotland. The total expenditure is estimated at £800 per annum. Dr. Esdaile says, "The whole scope of the education given ought to tend to the exaltation of useful labor, and show its perfect compatibility with the highest refinement.—*Aberdeen Herald*."

## Church Extension at Shott's Works.

We record with pleasure the spirited and successful movement that is now being made in this place by the friends of the Church of Scotland. Shott's works and district around contain upwards of 4000 inhabitants, for whom there is no available provision by the Church, owing to the long distance from the parish