

in English, and another in Gaelic, every Sabbath. The Presbytery found, after the evidence had been closed, that the presentee's trial services in the parish were not conducted to the advantage of the non-Gaelic portion of the congregation. The second objection was to the effect, that the parish of Kildalton required a young, vigorous, and energetic minister, which the presentee was not; the Presbytery, however, were of opinion that this objection, so far as the presentee was concerned, was not proved. The third objection had reference to the manner in which the presentee had conducted his trial services, and the Presbytery found that the prayers were not offered up with solemnity; the discourses were not edifying, the subjects, for the most part, were unconnected with the text; the discourses were not connected one part to another, and on two of the days on which he officiated he did not, before sermon, read any portion of the Holy Scriptures. It was objected, in the fourth place, that the presentee did not appear imbued with a charitable or conciliatory spirit, having shown this markedly in the psalms selected and given out to be sung at the various diets more especially the last verses of 141st Psalm on Sabbath, 1st of August; 121st Psalm, on Sabbath, 8th of August, and the 9th Psalm, which he read on Tuesday, 10th August—"none of these having connexion with the various subjects of his discourses; but being obviously intended to insult and irritate those who might use their Christian privilege of judging and expressing their opinions on his ministerial qualifications and fitness for the special charge to which he aspired." When this objection came to be considered by the Presbytery, they declared it irrelevant—one member of the Presbytery dissenting. Fifthly, It was objected that the presentee's pronunciation was at times indistinct, so much so indeed, that many of the congregation had great difficulty in ascertaining the Psalms or the texts which he gave out. The Presbytery found this objection proved, so far only as the English members of the congregation were concerned. The sixth and last objection—that the presentee had directly and indirectly used solicitations and unfair means to procure a favourable reception in the parish, and to obtain subscribers to his call, contrary to the law of the Church, and the express terms of one of the declarations he was bound to make at his induction—was decided to be irrelevant. The Presbytery, in view of all things, came to the resolution that the Rev. Angus McIntyre was not a qualified and suitable person for the functions of the ministry in the parish of Kildalton, and ought not to be settled in the same; they refused therefore to proceed with his settlement as minister thereof. A second motion, to dismiss the objections, sustain the call, and proceed with the settlement, did not obtain a second, and therefore fell to the ground. The proposer of that motion, the Rev. Mr. McDonald, dissented. The agent

for the presentee, protested against the resolution of the Presbytery, and appealed to the ensuing General Assembly. The record, pro &c., in the case, are contained in a large volume of 182 closely printed pages. A petition, signed by 237 elders, communicants, and gitters, in the church of Kildalton, in support of the judgment of the Presbytery, was dismissed by the Assembly, as it had not come before the inferior Court.

EVENING SEDERUNT.—The Assembly resumed at eight o'clock—Dr. Cook, Moderator when

Mr. McLennan addressed the Court in support of the Rev. Mr. McDonald's dissent and complaint.

Mr. Beatson Bell and Mr. Hamilton Pyper followed for the objectors.

Mr. R. A. Clarke having replied for the presentee.

Parties were then moved.

Dr. Hill admitted that the objections were not very strong, and he said he thought the third objection, applying to the prayers and sermons, contained the material point of the case. The testimony on both sides in regard to this objection was abundant, but he considered the evidence offered by the objectors as to the prayers not being offered with solemnity, and as to the sermons not being edifying, was worthy of credit. Looking to the discourses themselves, he thought them liable to this great objection, that they did not give them anything like a clear view of the great truths of the gospel, or the practical duties to be deduced therefrom. He considered that the texts were chosen rashly, and illustrated in a most rambling manner. He concluded by moving "That the Assembly affirm the judgment of the Presbytery so far as to sustain the third objection, and find that the appellant was an unsuitable presentee for the parish of Kildalton."

Dr. Lee could not agree to the motion, which appeared to him to be a most unjust sentence. As to the objections of the people, they only showed the predisposition of the people, and their determination not to accept the presentee. As to what was said about edification, an Apostle might preach in vain to those who were in a certain temper of mind. He had read these sermons before hearing the case, or looked at the other parts of the second; and keeping in view that the presentee's native tongue was Gaelic, which accounted for certain peculiarities of idiom, he was of opinion that the first sermon was well arranged and full of excellent matter. Though only a sketch, it contained some vigorous writing, and showed a large acquaintance with Scripture, the doctrine being thoroughly sound and the sermon practical. As to the prayers, he thought they would be just as good as extemporary prayers were wont to be. (Hear, hear, and a laugh.) The proper way would be to require every presentee to lay not only his sermons but his prayers before the Presbytery. How could they judge