

they continue with that congregation to endeavour to bring them along with them into this Church. I would propose that the Assembly give no encouragement to such a course as this. If a number of another denomination sees it his duty to join the Free Church, in all fairness the first step he should take is to communicate with the Presbytery of the Church to which he belongs, and after he has signified his intention to join us, it is scarcely fair that he should remain with his congregation, so as that he can use the influence he may possess as their pastor, to lead the congregation to come along with him. There is another thing which is obviously a fair and just course for us to pursue. It is, that even ordained ministers of other communions joining us, while their ordination is recognized, so that they would not be ordained over again, must yet submit to be placed on the roll of probationers, and under the control of Presbyteries and the Home Mission Committee, along with other probationers—that they should be supported and paid like them, and have no interest in the General Sustentation Fund till they are regularly called and settled as ministers in this Church.”

An able report by Mr. Dunlop, on the Scottish poor law Bill now before Parliament, was adopted by the Assembly; the conclusion arrived at, being, that it would be better that no legislation at all should take place for the present, than that the Bill as now framed should be passed.

Dr. Cunningham announced at the evening Sermon, that a present of the Standard Methodist Theological Books had been made by the Conference, to the Free Church Library, and Mr. Bunting, son of the Rev. Dr. Bunting being present, addressed the Assembly.

Dr. Candlish reported on the cheap Publication Scheme, that the number of subscribers, which is still on the increase, already amounts to upwards of 47,000. The three volumes for the present year are already issued; the first containing selections from the works of Knox; the second, Rutherford's trial and triumph of Faith; and the third, select writings of Trull. We annex the substance of Messrs. Begg and Macfarlane's Report on the department of the Scheme—which contemplates the publication of Catechisms and Tracts:—

“The first catechism projected, was one on the distinctive principles of the Free Church. The Committee resolved to get up one catechism, setting forth, in plain and easily understood terms, the principles of the Free Church. The task of framing it they intrusted to one well qualified for the work—he meant the Rev. Mr. Gray of Perth—who had completed the task to the high approbation of the Committee. In conjunction with this, it was suggested that the Protest—the unanswered and unanswerable Protest—taken at the Disruption should be published in a cheap and intelligible form. That was to prevent its falling out of view, as in a few years it might altogether be lost sight of—it being feared that it was at present but in the hands of very few of the people. The task of preparing this had been intrusted to Mr. Loomer of Glasgow, and would soon be completed. Their attention had also been called to the propriety of publishing an illustrated edition of the Shorter Catechism, for families and Sabbath schools, which had been intrusted to Mr. Fairbairn of Salton, and was in the course of preparation. They were also to prepare one upon baptism and the Lord's supper, which had been confided to Dr. Wilson; and they were also considering the propriety of preparing one on Popery, and a manual as to the duty of elders and deacons; together with tracts as to the financial arrangements of the Free Church. In regard to the business department, they did not take a list of subscribers, as they did in the book scheme. At the same time, they did not want to make a speculation if it; they wished it to appear that their sole object was, not to make money by such means, or to become rivals to our booksellers, but to increase information; and therefore they had resolved to give our bookseller the power of publishing these catechisms for a limited period—such a period as might be necessary for covering the expense. After that, they proposed to allow any bookseller to publish these works, on the condition that they give the Committee proof-sheets thereof, in order that they might see that nothing unwarranted got into them. These works were intended not to

occupy the same position of authority as the Shorter and Larger Catechisms, but simply as helps to ministers, elders, and people, and he trusted that they would do what in their duty to give circulation to them, and thereby accomplish the great end the Committee had in view.

Mr. Macfarlane of Renfrew reported as to the monthly tract department of the scheme. The circulation of these at present amounted to thirty-six thousand, but that was much too small, and he trusted that, in the course of a short period, the circulation of them would rise to one hundred thousand.

A doubt having been expressed as to the propriety of publishing a catechism on baptism, except under the authority of the Assembly, it was agreed that the professors of theology should be added to the Committee, and that they should revise such catechisms before it was published.”

On Thursday, June 3rd, the Assembly closed its session. Drafts of an address to the Queen against the Maynooth College Bill, and of a petition to Parliament against the Scottish Poor-law Bill, were adopted and signed by the Moderator. After addresses by Mr. Sheriff Spiers, Dr. D'Aubigne and Mr. Monod, the Assembly recorded an expression of their deep sympathy with the Evangelical clergy of the Canton de Vaud, the great Council of that Canton having recently passed a law cutting off the Salaries of all pastors who should officiate in any other religious Assembly than the legal meetings for public worship, in the national Church, and the Moderator was requested to communicate this to them. The deputation appointed to visit London on the subject of the refusal of sites, were instructed to bring the case of their ministers under the view of members of Parliament. The Moderator then delivered his closing address, and the Assembly adjourned, to meet again at Inverness, in August.

## Miscellaneous RELIGIOUS INTELLIGENCE.

### SCOTLAND.

D'AUBIGNE ON THE REFUSAL OF SITES.—“I tell you frankly, dear and venerable brother, that this refusal of sites is perhaps the only painful impression which I carry away from Scotland. A foreigner comes into your land, as into that of the gospel and of liberty, and he sees there things which are not to be met with in the most despotic countries of the Continent. How can this denial of religious liberty accord with the national character of Scotland?” Such is the decision of Merle D'Aubigne, the greatest of living historians, on a subject which will not fail to employ the historians of the future. We see the judgment of posterity regarding it embodied in that of the philosophic foreigner.

CALL TO THE REV. ANDREW KING.—On the 2d July the Presbytery of Glasgow had under consideration the call to Mr. King from Kingston, Canada, and agreed to summon the congregation of St. Stephens to state their objections if any they have.

THE CHURCH AT BRAN.—Sir George Sinclair has generously made a present of the church, manse and glebe at this place to the Free Church.

THE PAVILION FOR THE FREE GENERAL ASSEMBLY AT INVERNESS.—The Town Council of Inverness have unanimously granted permission to erect a pavilion, and the use of Bell's School, &c., for the accommodation of the General Assembly of the Free Church of Scotland. The *Inverness Courier* of Wednesday says, “We have seen the plan of the proposed erection, at Mr. Rhind's, Architect. The pavilion will accommodate the large number of three thousand. It will extend to 150 feet in length, by 82 in breadth. One large hall will occupy the whole, with the exception of one or two small apartments for the Moderator, &c. The seats are admirably planned and adapted to suit the various classes of persons, members, non-members, office-bearers, &c. The pavilion will be built of wood, and the work will be proceeded with very soon. Much interest is felt throughout the country as the Assembly draws near, and an immense attendance is expected. The leading members, lay and clerical, are expected to be present, and a numerous attendance of ministers

from all quarters is anticipated. The members of the Free Church in town, and others, are making all necessary arrangements for showing hospitality to the strangers during their brief sojourn in the Highland capital.

FREE CHURCH MANSE SCHEME.—This great undertaking has been fairly and most successfully commenced under the auspices of the Rev. Mr. Guthrie, of Lombarough. A very large and influential meeting has been held at Glasgow on the subject, and £10,000 was subscribed in that city in the three first days of Mr. Guthrie's labours. A great meeting has also been held by him at Greenock.—£100,000 to be paid in five years is the sum required, to be distributed on an average of £200 to each manse.

SCOTCH UNIVERSITY TESTS BILL.—This bill, introduced recently into the House of Commons by Mr. Rutherford—and intended to remove the Tests, which professors must at present take on entering the Scotch Universities, as being sectarian in their character, was lost on the second reading by a majority of only 8. The following concise passage occurs in the speech of Mr. Macaulay on moving the second reading of the Bill:—

“The peculiar engagements which existed between the English and Scotch nations also appeared to him a strong reason for adopting the bill. Some gentlemen might think that he was venturing on dangerous ground. They had heard that the Treaty of Union and the Act of Security required them to prevent the passing of such a measure. He maintained on the contrary, that by those acts he was bound to adopt it, or some measure to the same effect; and thus he undertook to prove by irresistible arguments. In what sense was that treaty adopted by the contracting parties; and more especially, in what sense was it understood by that party which, if there is any doubt, ought to prevail, that party being the weaker party, and standing in need of a guarantee? It was declared by that treaty that no person should be a teacher or office bearer at the universities, who did not subscribe to the Confession of Faith, or, in other words, did not declare his adhesion to the Established Church. What Established Church was that? It was the Church established in 1707, when the Union was adopted. Was the Church of Scotland at the present moment on all points constituted as that Church in 1707? Certainly not. The British Legislature had violated the articles of the Union, and had made a change in the constitution of the Church of Scotland. In 1712 the British Legislature passed an act, almost surreptitiously, at least without the knowledge of the people of Scotland, by which the presentation to livings was restored to lay patrons, and from this act have sprung all the schisms and distractions which have disturbed the Scottish Church, down to that great Disruption which occurred in our own time, when four hundred and seventy ministers threw up their manse, and, with a large majority of the people, founded the Free Church of Scotland. This was the true history of dissent in Scotland, and knowing it, could any English statesman have the front to invoke the Treaty of Union and the Act of Security against those who held those precise opinions which the Treaty of Union and the Act of Security were intended to protect, and who were Dissenters only because that Treaty and that Act had been violated.—(Cheers.) I implore the gentlemen (he continued) of England to think over the manner in which England has acted towards the Presbyterians of Scotland.”

### IRELAND.

THE PRESBYTERIAN CHURCH.—On Tuesday the sessions of the General Assembly of the Irish Presbyterian Church commenced its sittings in the Scotch Church, Capel Street, Dublin. The attendance was very large. Dr. Brown preached an appropriate sermon. The roll was called, and the candidates for the Moderator's chair, about to be vacated, were found to be the Rev. Dr. Richard Dill, and the Rev. Dr. Carlisle. The former withdrew his claim, and Dr. Carlisle was unanimously elected. The business of the day was then proceeded with, and at five o'clock the meeting adjourned to the following day.

The Assembly, we are glad to see, has taken up