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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

PAGE	CONTENTS.	PAGE	PAGE
	Sermon by the Rev. Alex. Spence, Moderator, &c.....	114	MISSIONARY AND RELIGIOUS INTELLIGENCE.
THE CHURCH IN CANADA.			Festival of the Sons of the Clergy in London.....
Ministers' Widows' and Orphans' Fund, 113			
New Testaments for China,..... 113	THE CHURCH OF SCOTLAND.		POETRY.
Congregation of Three Rivers,..... 113	The General Assembly, (Continued),....	117	Hymn by the late Capt. A. F. Gardiner, 128
Congregation of Darlington,..... 113	COMMUNICATION.		SUBSCRIPTIONS. 128
Induction of Lochiel,..... 113	Aspect of our Times,.....	127	ADVERTISEMENT. 128

No. 8, August, 1854.

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THE CHURCH IN CANADA.

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Montreal, 31 July, 1854.

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Rev. Wm. Simpson's Congregation, Lachine,.....	Copies	Amount
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CONGREGATION OF THREE RIVERS.

We are happy to inform our readers that the Ladies of the Congregation at Three-Rivers and Black River have presented their Pastor, the Rev. Jas. Thom, with a handsome Pulpit-Bible and Psalm-Book, as a token of esteem for the faithful discharge of his pastoral duties.

CONGREGATION OF DARLINGTON.

It will be gratifying to our readers to learn that the Ladies of the Congregation of Darlington lately presented their youthful and active Pastor, the Rev. J. H. McKerras, A.M., with a very handsome pulpit gown as a token of their high appreciation of his excellent services as a Minister of the everlasting Gospel.

INDUCTION AT LOCHIEL.

A pro-re-nata meeting of the Revd. the Presbytery of Glengarry was held at Lochiel on Wednesday, 28th June, for the purpose of inducting the Revd. John McDonell to that long vacant charge. The attendance of clergymen was large, considering the great distance which some had to travel, and the unpropitious state of the weather at the time. The Moderator, the Rev. Robert Dobie, of Osnabruck, was to have officiated on the occasion, but, as the Congregation of Lochiel appreciate service in Gaelic much more than in English, the Revd. Mr. McLaurin, of Martintown, ably supplied his place, preaching, in the language so dear to the hearts of the Gael, from Isaiah, chap. LXIV. v. 6.

After Divine service Mr. McDonell's letter of appointment from the General Assembly's Colonial Committee, Edinburgh, (in compliance with the request of the people of Lochiel for a pastor) was read, together with extract from records of the Presbytery of Glasgow of his ordination in the end of March last. The Presbytery being satisfied with these Documents and with others testifying to the excellent moral character and superior gifts of Mr. McDonell as an English and Gaelic preacher, the Moderator put the usual questions and read the Act of Synod, declaring the spiritual independence of the Church, when Mr. McD. received the right hand of fellowship from the Brethren present to take part in the ministry with

them. The newly inducted Minister was then suitably addressed in English by the Revd. Andrew Bell, and the people in affectionate terms in Gaelic by the Revd. Mr. McLaurin. At the close of the day's service Mr. McDonell received a hearty welcome from the people amongst whom he has been called to labour in holy things.

It is pleasing to see one after the other of the many waste places of our Zion in this land being supplied with suitable ministers—men—some of whom (as in the case of Mr. McDonell) have, in answer to the cry "come over and help us," left home and friends and country, and rent in sunder many dear ties. The church of Lochiel has been vacant, we believe, for no less than nine years. During that long period a numerous and much attached people of the Church of their fathers have been deprived of the stated ordinances of Religion. The Sabbath of the Lord dawned upon them, but, alas! the gates of the Lord's house stood not invitingly open. The silence of the Sabbath morn was unbroken by the sweetly sounding bell, calling to prayer. The multitude met not together, as of old, in solemn assembly on God's Holy Day. For them there was no watchman on the Tower of Zion, no ambassador of Christ, no messenger of Truth proclaiming the glad tidings of the Gospel of peace. But God hath at length been pleased to hear the prayers of His people and to grant unto them the desire of their hearts. He

hath sent forth a labourer into that large and long waste vineyard—a shepherd hath He commissioned to watch over and carefully tend the numerous flock, who have been long wandering without a guide, and destitute of all spiritual food—a minister of the Gospel—one, too, who can speak to them in the feeling language of their revered sires. Now have they the blessed prospect before them of enjoying regular Gospel ministrations, and of worshipping the God of their fathers according to the dictates of their consciences without any daring to make them afraid. And who can appreciate Christian privileges so well as those who have been long deprived of them; we feel assured that, as each successive Sabbath morning comes, the number in Lochiel is not small, who will be able to fully enter into the meaning of the words of the sweet singer of Israel, and with heartfelt joy to say to those around them, “Let us go into the house of the Lord. Thither let us go up, and give thanks unto the name of the Lord. A day spent in the courts of the Lord’s House is better than a thousand. I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness.”

Would that God may bless the sacred union formed betwixt the pastor and the people of Lochiel, and prosper His own work in the hand of His servant, granting unto him many souls as his reward.—*Communicated to the Cornwall Constitutional.*

SERMON preached at Toronto before the Synod on May 31st, 1854, by the Rev. Alexander Spence, Moderator.

“Behold the Man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD.” *Zechariah*, vi. 12.

We are told that after the return of the Jews from Babylon they commenced the rebuilding of the temple at Jerusalem, but that, owing to various difficulties which they had to encounter, the work proceeded very slowly, and that they were in consequence discouraged and began to apprehend that it would not be in their power ever to complete its restoration. Whilst in this state of mind, the Lord was graciously pleased to send His prophet Zechariah to assure them that the temple would be built by those hands which were then employed at its construction. “The hands of Zerubbabel” said the prophet “have laid the foundation of this house; his hands shall finish it; and thou shalt know that the Lord of hosts hath sent me unto you.” With the view, moreover, of impressing the more deeply on the minds of the people the truth of this message, the prophet was instructed in the passage before us to “take of them of the captivity and go into the house of Josiah, the son of Zephaniah; then take silver and gold and make crowns and set them upon the head of

Joshua the son of Josedech, the high priest, and speak unto him, saying, Thus speaketh the Lord of hosts, saying, “Behold the Man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord.”

As it is very evident, however, that that temple which was built by Solomon, and also the temple which at this time was rebuilt, and was placed under the protection of Joshua, the son of Josedech, the high priest, were typical of the Church of God as it was to exist under the Messiah, we shall on the present occasion make use of the words of the text as prophetic of the time when in the land of Judea and on the mount of Calvary a fountain would be opened whence would issue a life-giving spring, before the course of which disease and barrenness and death would disappear, and life and health, verdure and beauty would arise from its gladdening streams. In other words, we shall make use of the language before us as prophetic of the appointed time when the Son of God would lay the foundation of a new spiritual temple, would construct a platform upon which that spiritual building would be erected of which every believer forms a constituent part.

Now, although man buildeth the Jewish temple, that the spiritual temple, of which it was a type, could not be constructed by a human architect, we need scarcely make use of any words to show. It was necessary that God should “lay in Sion a chief corner-stone, elect, precious,” a foundation-stone on which this superstructure might be erected. It was necessary that He, whose name is here called the Branch, should interpose, should by an all-perfect righteousness satisfy every demand of the law, make it honourable or magnify it before all worlds, should through His own merits and mediation open a way of access to a guilty world, even a way by which mankind might come unto the Lord Jesus Christ “as unto a living stone, disallowed indeed of men, but chosen of God and precious,” in order that, “as lively stones, they might be built-up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” Of the Christians of Ephesus it was said, “Ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit.” Here then we have language which plainly represents all true believers as united together in one Church, as constituting one spiritual temple reared by Christ, and that through the Holy Spirit.

Nay more: Christ is not only the foundation, the corner-stone of this temple, the Rock on which it rests; but He is the

Head of it. “He shall not only build the temple of the Lord;” but, as it is stated in the subsequent verse, “He shall bear the glory, and shall sit and rule upon His throne.” Or, as it is said in the Epistle to the Hebrews, “Christ is as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Thus it appears very evident that the Most High has selected our guilty world as the scene of very bright and very glorious manifestations, and is in the course of erecting a temple in it composed of “lively stones,” lively as having received spiritual life through Christ. But, at the same time, it is a temple which will not be complete till all the elect shall be gathered in, till it shall comprehend all, to whatever visible Church they belong and by whatever denomination they may be called, who hold Christ as the Head, till they be received into Heaven in all their collected number, and be presented by the Head Himself to His God and their God, to His Father and their Father, a glorious Church, without spot or wrinkle or blemish, redeemed by His blood and kept by His power through faith unto everlasting salvation.

Such in a few sentences is some idea of the temple which the Rod out of the stem of Jesse, and the Branch out of his roots, was to erect. And doubtless such is its glory, such is its surpassing loveliness and beauty that we can form no adequate conception of it. We may be amazed at that glory which we see in many parts of creation. We may be astonished at the splendour of a nocturnal sky. We may experience much delight in the calm of twilight. Our minds may be filled with wonder at the restless heaving of the ocean, or at the rapid play of the electric fluid, or at the lowering aspect of a thunder cloud. In all these we may see a natural glory of the same kind at least, although vastly less in degree, as that which we believe the angels saw when the full blaze of creation’s first morn burst upon them, or which they now see in every star and in every system that wheels in the immensity of space; but what are all these when compared with the moral glory of the spiritual erection of which we are speaking, an erection which had its origin on Calvary and in the Cross? Into this angels desire to look, and in their presence there is joy whenever a stone, “a lively stone,” is added to it by the conversion of one here and another there, by the repentance, the renewing in the spirit and joining to the Church of the Living God of one worldly or profane person here, of one Sabbath-breaker there; and these very angels shall be sent to minister for them when they become heirs of salvation.

But this brings us to remark that, as this spiritual temple is composed of “lively stones,” in one sense every believer may be said to be a temple of God. It is affirmed that “God dwells in him,” that “Christ

is in him the hope of glory," that "He dwells in his heart by faith;" and on his behalf this noble petition has been addressed to the throne of grace by the Apostle Paul, "that, being rooted and grounded in love, he may be able to know the love of Christ which passeth knowledge, that he might be filled with all the fulness of God." So long as man kept his first estate this prayer was not necessary. When he first came from the hands of his Creator, he came pure and holy, and was fitted to be a temple of Jehovah. God formed him according to His own express likeness, stamped him with the glorious character of His living image, bestowed on him a nature suitable to His own, and made him capable of holding immediate converse with Himself and of offering up acceptable homage. And man, being thus created and furnished with faculties fitted for God's service, and being placed in the midst of a scene radiant with the glory of its Maker, would feel it to be alike his privilege and his duty to be a living temple of the Almighty. Yes, from the sacred bower of Paradise so lovely in itself, and so suitable in every way for holy meditation, for musing with delight on the Divine perfections, from that place which was not fruitless or barren as is the case with many parts of the earth on which we now tread but which was rich with innumerable clusters not only ripe but also well adapted to heavenly taste,—from this bower would he offer up the incense of adoration and of praise, conveyed to him by the hallowed ~~sephers~~ ~~sephers~~ around him, whilst the very streamlets beneath him warbled the holy melodies of Heaven, and before him opened the river of life, descending from the lofty throne of God. And, so long as man continued thus holy, God might be said to dwell in him as in His own temple, to dwell in him as a King on His rightful throne. But this temple soon became desecrated. Sin entered into the sanctuary of man's heart, God withdrew from it, and then its glory departed. And what is the state and character of this temple now? "Enough appears" says an eminent writer "of the admirable frame and structure of the soul of man to show the Divine presence did sometime reside in it; more than enough of vicious deformity to proclaim He is now retired and gone. He, who invites you to take a view of the soul of man, invites you into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among heaps of rubbish. The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple shows too plainly the Great Inhabitant is gone."

But we have already seen that some of these ruined temples are to be restored; and that in the work and person of Christ were laid the foundations of these new temples. And we have now to remark

that on the Stone thus laid there would have arisen no superstructure, had not the finished work of Redemption been savingly applied by God's Spirit to the heart of man. His soul must be renewed and sanctified. God cannot dwell in a polluted heart, and hence the Holy Spirit has undertaken to work that mighty change whereby a sinner is turned from darkness to light and from the power of Satan unto God. The Holy Spirit is the Almighty Sanctifier. He reconstructs the temple out of its disordered materials, forms a new creature, and adorns it with the beauties of holiness. Every temple thus reconstructed is a practical exemplification of the Saviour's work, a public and an accredited testimony of the truth of the doctrines of Scripture. In other words, such is the vast and momentous change which passes on a fallen man, before he can be a temple of God, that he finds in the affections of mind he has been led to cherish, in the longings of his soul after God, in the experience of comfort, joy, peace in believing, and in the various graces and designs of the Christian life, the manifestation of a power like that which created the world at first, the manifestation of a wisdom like that which planned the heavens and stretched them out as a curtain, the manifestation of a love that passeth knowledge, and of a grace that is infinite. Such a man, moreover, when he approaches to God in the exercise of prayer, or when he enters the gates of the sanctuary and ascends the hallowed mount and sits down at the table which the Redeemer has spread for him and takes into his hands the symbols of Christ's broken body and shed blood, and his soul ascends in silent but holy desire after the Redeemer's love, then under these circumstances God is manifested to his soul, and these Divine manifestations constitute the glory of the temple.

But, whilst for the erection of this temple there must be a distinct operation of the Holy Spirit, that operation must take place through the medium of the Word of God. These two cannot be separated. For, as there must be an opening of the eyes of that man who is born blind before he can see objects around him in the natural world, so the eyes of the understanding must be opened for the discernment of spiritual things; and, as in the one case the eye can discern only those things which are within the extent of vision, so the mind can comprehend only those truths which are made manifest to it. In other words, whilst the operation of the Holy Spirit must precede the perception of the Truth, that same Truth must shine around or be made to bear on the unregenerate before a realizing faith is wrought in the heart. "Of His own will begat He us with the Word of Truth."

But the more direct means for the erection of this living temple which is now in progress, and for the preparation of those

"lively stones" which are in it, is the preaching of the everlasting Gospel. It is the link between the written Word and man's salvation. Hence it is that the ministry occupies such a high place, and a place, moreover, which is attended with such responsibility in the Church of Christ. In that department of the office which has reference to preaching there is an adaptation of the general doctrines of the Bible to the changing forms, the various aspects under which human depravity shows itself. It suits the contents of the Sacred Volume to the prevailing sins, the common vices, the different modes of thinking, the doubts and difficulties of men in every age and under every circumstance. It presents to the notice of the hearer all that is useful in truth blended with all that is beautiful in morals; and it does so, at one time in the form of doctrine, and at another in the way of illustration or example.

In the performance of the duty of preaching, then, it is obvious that there is room for the exercise of all the higher faculties of the mind. In enlarging on the multiplicity of individual maxims laid down in the Word, the imagination of the preacher may find all that is great and magnificent, his judgement may discriminate all that is sound and practical. He may take advantage of every event in nature for the purpose of bringing home to the conscience the doctrines of the Word. He may draw illustrations from every source, and solve difficulties by any analogies. He may bring motives to bear on the understandings of his hearers from all quarters, from external nature around him as well as from the Word itself, from the history of the past and from what is foretold regarding the future, from time and from eternity, from Heaven and from hell. He may address himself to all the different powers of man's nature. He may endeavour to stir up his hatred of sin by pointing out how odious it is in itself, and how displeasing in the sight of God. He may excite his love and his gratitude by unfolding to him the beauties of holiness, and the various gracious plans which have been devised to induce man to participate in them. He may animate his hopes by directing his attention to those transporting scenes which the better world shall present to the children of God's love. Or he may speak to his fears by setting before him a picture of the anguish and dismay which await the impenitent at death. In endeavouring to bring the truths of the Bible to bear on the heart and the understanding, the preacher, seizing on the common attributes of men, and their universal relation to God, may single out those great and awful questions respecting their present state and everlasting prospects which every man who has a conscience in his bosom should seriously ponder. He may tell the sinner in language which cannot be misunderstood that he is placed under the government of that God who

speaks and it is done, who commands and it stands fast, who at first created and who now sustains the universe by His power, and the attributes of whose nature require that no sinner should have cause to rejoice in his iniquity, and whose glory is concerned in rewarding the righteous. All this the preacher may do in the exercise of this high and holy function of his office, in endeavouring to awaken men to a sense of their danger and to induce them to flee for refuge to the Rock of Ages, in order that they may become parts of the spiritual building which is being laid in Zion.

We repeat, then, that preaching is the Word adapted to all the felt wants and appetencies of our nature as they spring-up in the progress of time, and that in such a way and so effectually as that, under the influences of the Spirit, it is the wisdom of God and the power of God unto salvation to those who are called. Hence "to preach aright," as it has been truly said, "is not to discuss coldly a topic, is not to indulge in metaphysical statements, is not to court human applause, is not to move the passions by earthly eloquence. It is a much higher thing. It is to give a tongue to prophets and apostles, it is to speak as the Blessed Saviour and Paul speak, it is to make Truth intelligible, forcible, triumphant. It is to clothe the Bible with all the attributes of a living instructor."

We would take leave to say to you then, Fathers and Brethren, by way of remembrance that, if such is preaching in its fair and legitimate sense, it is no easy matter to perform this duty in such a way as that you may deserve the appellation of skilful instruments in the hands of the Master-Builder of the temple of the Lord. It is no easy matter to give to the written Word the tenderness and pathos, the authority and force with which it was first clothed by its inspired authors,—to declare the whole counsel of God in its precise proportion, place and connection, to declare it wholly—keeping back nothing that is profitable,—to declare the peculiar truths and doctrines of the Gospel in such a way as that the most illiterate may understand them, the most insensible may feel them, the most intelligent may be impressed by them, so intelligibly as that the well informed may be instructed by them, and, in a word, with such a due regard to good taste as that the most refined and the best educated may be won by them, may be wooed through their instrumentality into the way of life.

Some of you, especially of my younger Brethren, may imagine that the Gospel, being in itself reasonable and beneficial, needs only to be proclaimed in order to secure for it a cordial reception. But they need not be discouraged although they should find, in the course of their experience, many boldly opposing the Truth, not a few desirous to explain it away when they cannot deny the conclusiveness of the evidence on which it rests, and some

with the utmost eagerness devising excuses for not immediately receiving it and acquiescing in its requirements, although they may admit the indispensable duty of their doing so, if they would have their character elevated and purified and refined, and if they would become a part of that noble structure of which we have all along been speaking. All this proceeds from the radical depravity of human nature; and those who are ministers of the Word, we would take the liberty of saying, ought to keep this depravity steadily in view in estimating the probable success of their ministrations. As well might we speculate on the effect of a physical power in raising a mass of inert matter without taking into account the law by which nature gravitates to the earth as speculate on the effects of a spiritual power in opening the eyes of man to the Truth and elevating his affections from the things of time to those of eternity without taking into account the carnality of these affections. In short we would say on this point that it is our imperative duty to take all possible pains to bring forth things new and old according to the case from the exhaustless treasury of God's Word, even that treasury which is so rich in appropriate advice, in example, in warning, in motive, in consolation, in materials for the use of conviction to the careless, conversion to the unbeliever, reproof to the presumptuous, direction to the doubtful, strength to the weak, comfort to the sorrowful, edification to all. And, if we do so in an humble dependence on the enlightening and sanctifying influences of the Spirit being vouchsafed on the Word preached, then we may expect to preach savingly and to profit, to shed light upon the darkest paths, to bring rivers of living water from what otherwise would seem like the hard and flinty rock, to turn the bleak and arid wilderness into the garden of the Lord, and thus to be the honoured instruments of building the temple of the Lord, that temple whose foundations never can be shaken, whose pillars never shall be removed.

But it is not through the medium of the preaching of the Word alone that the spiritual temple of the Lord is to be built. It is obvious that, if we would be successful ministers of the everlasting Gospel, we must not only preach the Word in purity, but there must also be on our part the due administration of Christian ordinances and pastoral superintendence. Paul taught not only publicly but from house to house, and made it his endeavour in this way "to warn every man, and teach every man in all wisdom that he might present every man perfect in Christ Jesus." And it becomes you, we would take leave in one sentence to say, to follow his example by seeking to extend appropriate care to all the various classes of your people according to their spiritual character and circumstances, using every legitimate mean to obtain correct information in regard to

these, and then to endeavour to adapt yourselves to each particular case. And acting thus, and that in an humble dependence on the efficacy of persevering prayer on your part, you may expect that your endeavours will be accompanied with power from On High for the conversion of sinners and the edification of souls; and giving yourselves in right earnest to the duties of your high and holy office whatever may be the immediate result of your exertions, though the seed which you may have sown with much anxiety should seem at least to outward appearance to be productive of no fruit, yet you may rest assured that you will be the honoured instruments of building up the temple of the Lord. "As scribes well instructed unto the Kingdom of Heaven," and "as good stewards of the manifold grace of God," you will be able to add to the number of Christ's true and faithful followers, you will be the means of increasing the number of those who shall have an everlasting habitation in the sanctuary Above, and who shall have a new name written upon them which shall never be blotted out, and who in the presence of the highest intelligences of Heaven shall give glory to Him whose name is the BRANCH, even to Him who, after He has built the temple of the Lord, "shall bear the glory and shall sit and rule upon His throne."

Whilst we have taken the liberty of thus addressing our Fathers and Brethren, in conclusion, we would take leave to ask all present, Do you think that you are the temples of the Living God? Doubtless every heart is either a temple of God or a temple of idols, and, if your heart is the temple of God, there ought to be inscribed as it were on your foreheads "holiness unto the Lord." Be assured that those men are the temple of the Lord who, loving Him with all their hearts, devote themselves unreservedly to His service. Be ye steadfast, therefore, and unmovable, bearing in mind that, though ye are only a fraction, so to speak, of the noble and stupendous fabric inhabited by the Holy Spirit, yet in one sense each individual amongst you constitutes an entire temple which ought to be regarded by you as sacred to God's use. Reflect on this, and then conceive, if you can, a more important truth than that of keeping this temple inviolate; conceive, if you can, anything more appalling than that of defiling the temple of the Holy Ghost which is the temple of God. "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." We trust that such will not be the case with one of you; but that, on the contrary, bearing steadily in mind that the influences of the Holy Spirit are given to you as a principle of new and heavenly obedience, it is your bounden duty to keep for Him the temple of your soul. We trust, also, that with lively interest you will henceforth look forward to

that day when the BRANCH, the Lord Jesus Christ, shall present to the Father and to Himself "a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish." In a word, we would say that we trust that on *that* day all without exception who now worship here in this earthly temple of our God will form part of the spiritual edifice of which Christ is the chief corner-stone, and that they will be permitted to enter into the new Jerusalem to adore Him who shall be for ever "a priest upon His throne."

CHURCH OF SCOTLAND.

GENERAL ASSEMBLY.

[Continued from page III.]

TUESDAY, MAY 23.

The Assembly met at 11 o'clock, the Moderator in the Chair. After the usual devotional exercises, and the minutes of last meeting having been read and approved of,

Dr. BARR read a humble address to her Majesty, drawn up by a committee appointed for that purpose, sympathizing with her Majesty's Government in the present conflict in which this country is engaged, and praying that God might bless the efforts now being made to bring this war to a speedy and glorious issue.

The Assembly heard several overtures read on the subject of

UNIVERSITY TESTS.

After which Mr. PHIN, of Galashiels, said—Now that the overtures on this question have been read to the House, he rose to perform a duty which he would rather have transferred to other hands. There is an overture on the Table of the House from the Presbytery of Selkirk, and, as one of the representatives of that Presbytery, he thought it is duty to bring before the House the views which they entertained. He had done all that lay in his power to induce others, whose sentiments on this subject were the same as his own in last Assembly, to come forward and support the measure; he had done all he could to induce them to take the step which he now felt bound to take, but had failed, and had, therefore, no course left but to bring forward the matter himself, and he hoped that the resolutions which he was about to lay before the House would meet with their warm approval, although proposed by so insignificant an individual in the Assembly. He said that the General Assembly should give forth an emphatic deliverance on the subject of the admission of Professors to the Lay Chairs in the Universities of Scotland. And he could not see any reason whatever why they should not do this. It was universally condemned by this Court last year, not one coming forward to say that it ought to become law. Nay, at the meeting of the Commission the Rev. gentleman who was now sitting on the right hand of the Moderator (Principal Lee) had stated that he had condemned the bill, and that he cherished a hope that he might live to see that bill repealed. Now, if his respected friend entertained that hope then, he could not think but that he would be more sanguine now. But was it not vain to think of repressing the ruin which this measure was calculated to inflict? Look at the history of the Church and you will find that our fathers too had great things to fear, greater difficulties to contend with than we have in this bill. He would say that, whatever may be the issue of the course which he wished the Assembly to take, he would be satisfied that he had done his duty. The last General Assembly protested against the bill, the Commission had done so too, and he thought that this Assembly would do the same. (Applause.) But, it may be asked, why lift up a protest a-

gainst the act at present? Some say that we have admitted already that this is a bad measure; nobody denies it, at all events no one in last Assembly. But why seek to repress it now? Wait a little, and watch the progress of events, and you will see evils arising out of this measure more powerful than any which it can at present take. Now, Sir, the evils are so great that a single day should not pass without a protest against it. He would bring the statement of a respected friend of his—who, however, was not a member of this Assembly—that the bill which was now passed into law would have the effect of unsanctifying the Universities of Scotland, where those who taught their youth would no longer require to confess the name of Christ. For they had no security for their teaching the precepts of the Gospel; all that was required being that they will not do anything contrary to the interests of the Church of Scotland. The teacher may inculcate Christianity or anything else if he does not injure the Church of Scotland as by law established. And, further, the Church is suffering a grievous evil at this moment from losing the control of those Universities which she ought to have. His respected friend, Principal Lee, had often enlightened them by relating that the Universities had been founded by the Church, and that it is by it we have them now; and is it not a monstrous wrong that we should be deprived of those Universities, which at the time of the Union were inalienably secured to us by law and by treaties the most binding? And is it not also a grievous wrong that the advisers of the Queen, in a measure which deprives the Church of Scotland of its privileges, should be allowed to do so? We should not allow a measure involving all these evils to pass without a protest against it, and not wait until greater evils may arise. Let us do our duty, leaving the consequence in the hand of God. If the General Assembly will consider for a moment the position of these Universities, it is absurd to think that we should allow matters to stand as they are. What is the position of the young at the present moment? Why, this Church has engaged that the youth shall have a certain course of study at any of the four Universities in Scotland. He could easily see this was a wise affair when the Church had the control over the Universities, but now, when the Universities had been formally separated from them, it was different. Was it not absurd that a person who went through the whole curriculum of study at Oxford, Cambridge, or any other of the Universities in England, should be compelled to go over another course of study at our Universities? There is no more connection with our Universities and the Church than the English Universities have with their Church. He was aware what was acquired at the English Universities, but there was no more use for sending our youth to their Universities. Is it not absurd that our students should go to certain Universities over which they had no control? Was this a state of matters which ought to exist, or is it consistent for us to allow it to continue? He had been asked sometimes, Is there no remedy? Why do you not seek to petition Parliament, or memorialise the Queen to give her consent to the repeal of an act to which she only the other day consented? He did not intend to ask the House to petition Parliament, or to memorialise the Queen, but he wished to press upon them to take some steps which he considered necessary. If they failed in having this obnoxious act repealed, he would propose another course. He thought the Church was perfectly competent to pass a resolution declaring that she will not receive a Professor unless he has gone through a course which they considered indispensable. He would not admit a professor of Greek or Hebrew, or of any other branch of teaching unless he signed the formula Church prescribes. Now, something must be done for these institutions; and it maybe asked, What are we going to do with these Universities? He heard a friend of his, while speaking yesterday on the India mission, say that what other Churches had done the Church of Scotland might do, and he would say nothing further to what was said yesterday, but leave the inference entirely in their

hands. And, if there is no other way of getting out of it without setting a University on foot, why should not the Church open an academical body, a body formed from the Synod, who should watch over the youth coming forward for the ministry. After some other observations the Rev. gentleman concluded by remarking that he could not see how those who opposed the abolition of Tests in last Assembly should not come forward and support his notion, which was as follows:—

"The General Assembly, having heard the overtures on the subject of the bill, entitled 'An Act to regulate the admission of Professors into Lay Chairs, and to regulate the admission of Professors into the Universities of Scotland,' which was passed into a law last session of Parliament, record their deep regret that this obnoxious measure has received the sanction of the present Legislature.

"The General Assembly most solemnly protest against the measure as a direct violation of the rights of the Church of Scotland, guaranteed by the most irrevocable national obligation, and resolutely adhere to the condemnation pronounced by last General Assembly.

"The General Assembly, maintaining the principles steadfastly held by the Church from the time of the Reformation, most solemnly declare and record their protest against the measure, as involving in it the separation of Religion from Education, and abolishing the security hitherto maintained for the religious and moral character of the Professors, and the soundness of their teaching in the various branches of Literature and Science.

"The General Assembly further protest against this measure as inflicting a grievous injury on the Church with reference to her own students for the ministry by subjecting her to the intolerable hardship of having them educated in the preparatory course of Literature and Philosophy by professors over whose teaching we have no control, and thereby reducing her to a position such as no other Church holds. Therefore the General Assembly, considering the duty incumbent on the Church as regards the education of youth attending the Universities and especially to her own students, distinctly resolve to use all constitutional means for the redress of the wrongs inflicted by this statute, and hereby appoint a committee with full powers to memorialize her Majesty, and to petition both Houses of Parliament; and further instruct the said committee to correspond with the Presbyteries of the Church with the view of ascertaining their opinion as to the course which the Church should pursue, and direct the committee to consider the whole subject, and to report to next General Assembly."

The Rev. Mr. YAIR, in seconding Mr. Phin's motion, concluded in the following words, Let them put away from them everything like party feeling and party principle. And, leaving consequences to God, do their duty faithfully and conscientiously, and, rather than in the exercise of a tame and pusillanimous spirit part with the birthright bequeathed to them by their forefathers, lay hold of the pillars of their Zion and be buried in its ruins. As an Establishment, the Church of Scotland might be overthrown; she might be shorn of her rights and privileges; she might be left a helpless, a feeble, and a naked thing; but, as a Church of Christ, she would remain unscathed—she would gather additional strength and energy amid the flames; the bush might burn with fire, and yet it would not be consumed.

"Empires may fall,
And sects and states;
But Truth's imperishable gates
Defy each hostile shock:
The Church of Christ
Will never fall—
Strong stands its blood-cemented wall—
'Tis founded on a Rock."

The Rev. Mr. MURRAY, of Moretown, was not prepared to go the whole length of these Resolutions. Mr. Balfour could not agree to the motion now laid on the Table. The Rev. Mr. ROE, of Tain, would move a series of resolutions; but these were ultimately withdrawn.

Dr. COOK, of Haddington, said; In the general principles of the Resolutions which have been laid on the Table by my reverend friend, I need not tell the House cordially concur. But, though I go along with these principles generally, I do not agree with the strong expression of separation which they express in reference to the bill which has passed the Legislature. I think it is necessary to our own constitution that we hold the evils of the principle of this bill to be unremoved; that we hold this bill to be inconsistent with the general principles of the legislation of this empire, and we hold that this bill affords no security for the piety of the teachers, and I feel that no member of this House will not think the same. Sir, I differ with my reverend friend and brother in no way as to the exposition of the bill itself, but as to the grounds of action which it is necessary for the Church to pursue, as given in his speech. I think that the position of the Established Church in reference to a legislative enactment is a delicate and difficult one; and, while we are persuaded that great injury and injustice is done to us, yet, were strong measures adopted, we might injure the justice of our cause, and it were better to act in such a way as may befit the position we hold in the country and towards the Legislature. And I propose to submit to the House certain resolutions as an amendment. These resolutions set forth certain reasons for doing so and we also indicate in these resolutions that course which I think desirable for us to take; and a course which, I hope, under the blessing of God, may lead to the reconsideration of the enactment relative to the Universities of Scotland. I propose to declare that we consider this bill as a violation of the solemnly guaranteed rights of the Church of Scotland. And in reference to this subject I will only bring before the House matters of fact. We are all aware that the Universities have been always connected with the church. With one exception they have been founded by the Roman Catholic Church, and were conducted in the very strictest manner in which they could be conducted. They were under the direction of their bishop of the diocese. What change took place when they came under the direction of the Church of Scotland? None. They still remain the same. It was declared again and again in the most positive terms that every teacher of youth must be a member of the Established Church, no matter whether that Church was Episcopalian or not, and that they should profess their obedience to the Church as established by law. And the Crown took to itself the declaration of the Union, and again and again issued commissions for expelling those who were not members of the Established Church. This was the way in which matters stood until this enactment was passed. And this system was secured to us by the treaty of Union in a manner which showed how much it rested upon us. I am not prepared to say under any circumstances, as some have said, that the Act of Security should be set aside. I think circumstances might occur which might cause it to be reconstructed. Suppose that the British Legislature had proposed to have a revision of the whole educational institutions, I think that we might have been aggrieved by the abolition of this enactment. We heard of the bill in reference to the reformation in the House of Commons, but how different is the nature of this bill? (Hear, hear.) With what reverence have the ministers of the Crown approached this important subject? Has there been any obstacle with regard to the Church to which they belong? No, truly. So far from this, the very Dissenters are admitted, and on this point the first minister of the House of Commons has expressed a wish to consider it at a more convenient season. This being the case, I think we should come forward and say that great wrong has been done to the Church of Scotland in the abolition of these Tests, and that we cannot sit under this state of things. For I object to this act on the second ground, not merely because it speaks of certain rights and privileges of the Church of Scotland, but because it is essentially inconsistent with the constitution of the Empire.

It is the bounden duty of the Legislature to see to the teaching of the Established religion, and, Sir, in the one country and in the other a crown minister is one token. The constitution of this country considers it to be his bounden duty to Almighty God, and his duty to those whom he is subject, to perform this. But this resolution contemplates not only the youth for whom it has provided in this country an admirable system of parochial instruction, a system which is still spared to us—a system which has as expressly provided that education shall be connected with religious instruction. And how is this secured to us? By the teacher professing the religion of the land, and of the Church established. And then the Legislature comes forward, when the youth is for the first time separated from parental control, and says it will subject him to a course of instruction which is not regulated by religion. I say that they are acting in violation of the British constitution, and I think on that ground it is the bounden duty of the Assembly to object to this act. The Rev. Doctor then went on to say that, when we were seeking for a teacher of youth, the first question was, Is he a moral and a Christian man? and the next question was, Is he a man competent for the work which he has to do? He thought there were more difficulties in the Act than was admitted by his Rev. friend. The only clause in the Act which gave them any security was their signing the Westminster Confession of Faith. This was a security which it professed to give, but he thought this was not a sufficient security, and they ought not to be satisfied with this, but should have some positive test, by which we should see the character of the professor. As to the second portion of the resolution, he would be inclined to go for the reconsideration of the measure. It is true that they brought it before them already, and all their statements and views were disregarded, and he would ask, on what grounds he could expect that the Legislature could come forward and undo that act which they, after mature and careful deliberation, had felt it to be their duty to pass. And how could they ask the Legislature to repeal that which had only been passed a year before? But is the matter absolutely hopeless? No, it is not. He said that the principles were sound and just on which religion was endowed in our land, and, wherever the Legislature introduced a different means, its inherent worthlessness will make itself manifest, and you will be able to address the Legislature with facts. You will be able to tell them that the good principles have passed away, and you will be able also to point to the evil which has been done. What security had they for the religious character of the teachers? And how are we assured of that character, Sir, the pendulum has begun to swing in an opposite direction, and this measure was the result. He had no doubt that unsound principles would soon arise; and, if the Church watch it, they will soon be able to tell the evils. Let us not shut our eyes with regard to this measure of the University Tests. He thanked God that there was a general feeling that religion should be received, and, although with a slight difference of opinion, still they were nearly at one. And is there not something encouraging in the fact that we have been backed by numerous parties in the House of Commons in defence of our Schools—(Applause) and, as these men had been led to consider such things on the subject of religion, he had no doubt there was a large body of men who would rise and assist them with readiness, when they could range forth their arguments, based on its results. If there was one thing he feared more than another, it was that of their being rash in their proceedings—(Applause)—before they had got sufficient basis on which to stand. Such a charge as this must be a work, more or less of time, and during that time it was their duty to watch over these tendencies to evil. The Rev. Dr. concluded by moving the following Resolutions.

“The Assembly feel called on to express their deep regret that a measure, dissolving the ancient connection between the Church and the Univer-

sities and in contravention of the Act of Security, should have passed the Legislature, not only without the consent but in disregard of the earnest remonstrances and decided opposition of the Church.

“They regard the Act, &c., as one tending to destroy the just and legitimate influence of the Church in the education of the youth of Scotland, and as affording no adequate security for the Christian principles of those on whom the solemn and responsible duty of training the young is devolved; and they will hold it now as one of the first and most important duties of the Church to watch over its effect, and to be prepared to counteract those evils that they are thus led to anticipate from it by such constitutional means competent for the Church as may, after mature deliberation, seem best adapted for that end.

“The Assembly consider petitions to the Legislature for its abolition immediately after its enactment, and while the results of it are as yet undeveloped, as inexpedient, because likely to be disregarded, but they rest in the firm persuasion that, should these be such as the Church has apprehended, they will find support in asking for its reconsideration from all those in the country and in the Legislature favourable to the present constitution of the empire in Church and State.

“The Assembly appoint a committee in terms of the motion to watch over the practical working of this bill, and to report.”

DRS MACPHERSON and BRYCE could not adopt either of the series of Resolutions which had been proposed.

SIR JOHN HERON MAXWELL seconded the motion of Dr Cook.

DR HUNTER gave the motion of Dr Cook his cordial support.

The Earl of SELKIRK was not entirely satisfied with either of the motions before the House, but was prepared to agree to a resolution framed on the principle of not petitioning Parliament to repeal the act so recently passed.

DR ROBERTSON said that on the whole he thought he should concur in the course which Dr Cook proposed. He could not but think that the act of last year might still be brought in conformity with the Christian opinion of the people of Scotland. It must, however, in the first place bear bitter fruits, and, although it might be thought in that House that public opinion was an ephemeral thing, he believed that, if any appointment in the Universities should be made violating the Christian feelings and privileges of the people, the public and the Church of Scotland would lift up a voice of condemnation and remonstrance which would soon make itself heard in the Legislature, he did not say to the effect of repealing the act, but to translate the negative into a positive test; and to require every man appointed to a chair to profess his faith in the doctrines of the Gospel, and to declare that he held the great principles of Protestant truth. Let the Church adopt heartily the principles of the minister of the Barony Church of Glasgow, let them go forward to the zealous discharge of their Christian duty, cultivating the waste and desert places, bringing home the blessings of the Gospel to every heart and hearth, and he ventured to predict that eighteen months would not elapse before the Church had triumphed. It would be found that the present evil would pass away as the early cloud and the morning dew, and that the Church was planted as a rock, against which the gates of hell should not prevail. The principles which he had expressed might be called those of expediency; but it was because he held them conscientiously that he had stated them, and he would uphold them even if he stood alone in that House.

SIR GEORGE CLERK said he had repeatedly stated in Parliament his strong objection to any measure which was calculated to do away or to weaken the securities for sound and Christian education. Those opinions he still held. The question now was to consider what course was consistent with the dignity and wisdom of the General Assembly. There were several resolutions before them, all objecting to the legislation of last session. He decidedly objected to the

proposal in Mr Phin's resolution, that extensive powers, such as to erect a new University and appoint private lectures, should be delegated to any committee; such measures ought to come from the Assembly itself. Parliament in adopting the act of last year had weighed all the arguments on both sides, and had pronounced their fears groundless. They must therefore go prepared to point out some practical mischief as having arisen from the act. It would be worse than useless—it would be an impotent attempt to go to Parliament in any other way. Was it consistent with their dignity to pursue this course? He feared that they would be throwing away the just influence which they possessed if they did so. But, although he considered it unwise to go to Parliament, was it necessary that they should do nothing? Certainly not. In his view it was their duty to express their objections to the measure in the strongest language consistent with propriety, and to declare their opinion in favour of the godly upbringing of youth; and they should appoint a committee to watch over the measure, and report to the Assembly what steps they would recommend under the circumstances. If the result did not prove satisfactory, they might resort to the suggestion of private lectureships and other similar means; but these were extreme remedies, which he trusted would not be required. In conclusion, he said he would support Dr Cook's resolutions, as most in accordance with his own views.

THE REV. Norman McLeod said he had not been able to see the necessity of entering on the question of Tests at all. He rose from a desire to maintain his consistency in supporting the resolutions of Dr. Cook, for he was one of those who held that the Legislature had a perfect right to alter their institutions in this matter. As to the Lay Chairs, he wanted a test, but certainly not such a test as some of his fathers in the Church had contended for. He was even so heterodox as not to care whether a Jesuit was placed in the Surgical Chair—he was rather for a man who did his work well, although he adhered to the council of Trent, than for a man who did his work ill, although he subscribed to the Confession of Faith. He thought that a man who did his work well would teach others well. It was admitted by all that the bill for abolishing tests was bad, and the wish of the nation was undoubtedly that there should be a Protestant test. They would find that it was not easy to put the hands of the clock back; and he certainly did not concur with Sir John Heron Maxwell when he expressed a wish that the Catholic Emancipation Act should be repealed. There was not one measure passed by the Legislature which he would wish to put back again, and he referred to the Reform Bill, the Corn Bill, and others. It was proposed to go to the country to collect money for erecting a new University. He objected to that. As for building another College, he did not exaggerate when he said that, if they went down to the city of Glasgow to ask for money to endow a Moral Philosophy Chair, they would not get a sixpence from one end of the city to the other. Nor would they get money for such an object from any other part of the country. By the course they were taking their opinions, instead of being respected, would be no more heeded than the weathercock on the country church. He had been taunted with holding views of expediency and being guilty of vacillation; but he thought that one great mistake of the Church had been in regarding matters of expediency as eternal truths. The error had ever been in assuming a firm attitude and, instead of yielding wisely to the times and the spirit of the age, manifesting a stubborn disposition to stand upon points erroneously called matters of principle. (Hisses, and cries of "Order.") Holding these views, he had no difficulty whatever in stating them to that House. He saw no necessity for the cry of nailing the colours to the mast and so forth. They had a noble institution, protected by the state; and, instead of its not being worthy of them, they were not worthy of it. They were free in preaching, free in discipline, and had everything they could

desire as members of the Church. He had no sympathy with such proposals as were laid before them. At the same time it was conceivable that a man might be placed in one of these chairs—not a convert, but an open infidel; and he agreed that they should watch such cases. Had they such a teacher in one of their Universities, it would be easy to get L. 1000 to apply a proper remedy, but certainly they never would get it for the vindication of an abstraction. He would support the resolutions of Dr. Cook.

Dr. SIMPSON, of Kirknewton, although he supported the motion of Dr. Cook, by no means concurred in the views of Mr. McLeod with reference to Lay Chairs. If a Jesuit professor, such as he had instanced, had nothing more to do with the Chair than with the cutting-off of a leg, the view might be right; but a teacher of anatomy had the whole education of the students in his charge, and he, therefore, could not adopt the sentiments of Mr. McLeod on this subject. The practical question was, What course they had now to take? How were they to deal with the measure which had been framed? One gentleman plainly pointed to the separation of the Church from the Universities. He agreed with Dr. Robertson that the sympathies of the country went along with them in respect to the parish schools, and not in the other case. For himself he had not only no hopes of obtaining money to assist in endowing a new University, but he held that the separation of the Church from the National Universities would be a grievous blow to the Church of Scotland, and would shake even the established institutions of the country. Many evils would follow such a proceeding; particularly, supposing the Church came to withdraw her students from the Universities, and to erect colleges of her own. Their colleges would be inferior seminaries, and their position would be much lower than that of the National Universities. If they said these colleges were not suitable for the teaching of their own students, it would be incumbent also upon them to say that they were not fit for the education of the people; otherwise it might be said that all we cared for was the education of our own students. They must then issue orders to their people to withdraw from the Universities; but would they obey such orders? The Church would thus get into very serious difficulties and embarrassments. But he believed that, when practically the evils contemplated were realized, they would then obtain the sympathies of the people and the support of Parliament. But they could only now say what they had said all along; but, in the event to which he referred, they could say that the evils which at one time were contingent were now realized, and they could then call on the Legislature not merely to modify but to rescind the measure. In that case they would have some chance of success. If, however, he saw that it was in principle a matter of imperative duty to go to Parliament, he would not be deterred by these considerations; but, as there was no such imperative call, then he was entitled to follow a sound and Christian expediency. He asked them to wait till the time shall have arrived for such a step, and he had no doubt they should then have 2000 requisitionists to support them, and they could not fail to be successful in their appeal.

The Rev. Mr. PHIN in reply said, though he was anxious to be brief, he at the same time felt it necessary to advert to several points in the discussion. He was rejoiced, in common with them all, to see the right hon. baronet again in that House, and he had by his speech on that occasion added another to the many great claims he had to the respect and gratitude of the Church of Scotland. (Cheers.) The right hon. baronet had misunderstood him on one point; he had not intended to give such extensive powers to the committee as had been supposed. He had inquired of his friends what was the part of his resolution which had led to such a construction being put upon it, and he proposed to leave out the words, "adopt such other measures." So far from leaving the erection of a new University to a committee, he did not think that, according to consti-

tutional principle, even that Assembly, nor the next, could adopt such a measure. A proposal of this kind must first pass the Barrier Act, and he wished them to correspond with Presbyteries on the subject with that view. With regard to his revered friend, the minister of the Barony parish, he was a valuable member of the House, as his able speech yesterday proved, and he was a hard-working and successful minister; but he was also a warning to those who were ready to yield to the spirit of the age. He had said that he would not care if he saw a Jesuit in one of our chairs, but this was sacrificing principle to expediency, and to an expediency which was not interest. He had also said that he would not rescind a single measure which Parliament had passed. He had been in Canada; would he approve of the Clergy Reserves Act if it had to be done over again? Such unguarded statements injured not only the speaker but the character of the Assembly. He had also said that no member would present a petition to either house: he had no fears on that head. He would ask Sir Harry Inglis to find out a proper member for the purpose in the House of Commons, and he could not doubt that Lord Winchelsea in the House of Lords would respond to their wishes. Mr. Phin concluded by explaining that no member who voted for his Resolutions was committed to the proposal of erecting a new University.

Mr. McLEOD explained that his reference to the case of a Jesuit was an inadvertent expression, not that such an appointment would be to him a matter of indifference.

The vote was then taken on the motion of Mr. Phin and that of Dr. Cook, when 222 members voted for the latter, and 28 for the former, which was consequently lost. The House then adjourned.

EVENING SEDERUNT.

The Assembly met in the evening at 8 o'clock. The Rev. Mr. ROBERTSON, of Greyfriars, read a very long and interesting report on Foreign churches, from which it appeared that Gospel truth was progressing in other countries, but which we must postpone in the meantime.—The MODERATOR in name of the Assembly thanked Mr. Robertson for the very able report he had laid on their Table. The Committee was re-appointed, Mr. Robertson to be Convener. Dr. HILL observed that it was a matter of congratulation that they had one amongst them so well qualified in every respect for conducting so profitably the correspondence connected with this subject.

The Assembly adjourned till Wednesday at 11 o'clock.

WEDNESDAY, MAY 24.

The Assembly met at 11 o'clock, the Moderator in the Chair.

REPORT ON SABBATH SCHOOLS.

The Rev. Dr. CRAIK, of Glasgow, read the Report. It stated that complete returns had not been obtained from all the Synods of the Church, but that returns, more or less so, had been got from the Synods of Dumfries, Angus and Mearns, Glasgow and Ayr, Dumbar-ton, Ross, Merse and Teviotdale, and Aberdeen, &c. In the Synod of Dumfries there had been an increase of 26 teachers and 200 scholars, while 1822 books had been added to the library. Throughout the whole Synod there were 71 schools, 4345 scholars, 415 teachers, and 9473 books in the library. This report, the Committee recommended, should be adopted as a model for all the Presbyteries. From the other Synods the Committee reported an increase in the number of scholars, teachers and schools. Referring to the census relative to religious worship and education in Scotland, the Report gave some facts which tended to show that the number of Sabbath schools in connection with the Church of Scotland was greater than represented. The incompleteness of the returns from Synods prevented a report

being made of the total number of schools and scholars throughout the country; but, taking some of the counties as specimens of this, it was found that, while the Census gave to the Established Church in Ayrshire 61 Sabbath schools, the Synod returns gave 90, independent of several schools that, though with in the county, were beyond the bounds of Synod. In Dumfries the Census gave 36 schools the Synod returns 59. In Dumbarton the Census gave 18, and the Synod 23; in Forfarshire, the Census gave 63, and the Synod 111; and in the large county of Lanark, while the Census only gave 113 Sabbath schools in connection with the Church of Scotland, the reports now on the Table of the House showed 174. (Applause.) The Committee then proceeded to notice the manner in which the schools were conducted, and the kind of books used by the scholars, which were chiefly the Bible and the Shorter Catechism. In reference to the teachers, the Committee recommended that none should be chosen for this important work but such as were communicants of the congregation, and approved of by the minister and kirk-session.

Sheriff BARCLAY of Perth proposed the adoption of the Report and the thanks of the Assembly to the Convener and Committee. In doing so, he spoke of his own experience as a Sabbath-school teacher as having had the most spirit-reviving and health-invigorating effect on him in enabling him to sustain the duties of his profession throughout the week, and he called upon the Eldership of the Church to come forward more generally in carrying forward this most important work. He believed that in many instances the most beneficial effects had been produced by the children attending these schools upon parents who had been previously careless and indifferent on the matter of Religion; and he congratulated the Assembly that Sabbath schools were now recognized as part and parcel of the Church, and not viewed, as they had formerly been, with jealousy.

Professor HILL seconded the motion.

Mr. COOPER, Elder, suggested that the support of the Sabbath schools should be included among the Schemes of the Church in order that they might be rendered more efficient.

Mr. MILNE HOME approved of the last suggestion. He had been reading the report of the Registrar-General relative to Sabbath-school attendance in England and Scotland, and he was surprised to find that according to it the proportion was much greater in the Southern kingdom.

The MODERATOR then conveyed the thanks of the Assembly to Dr. Craik.

THE EDUCATION SCHEME.

I.—ASSEMBLY SCHOOLS.—The number of schools is—on the 1st scheme, in the Highlands and Islands, 120; on the 2nd scheme, in the Low lands, 44; and of female schools, 13—in all, 177. The sums paid in salary to the teachers are, £2737 to teachers on the 1st scheme, £545 to those on the 2nd, and £91 to female teachers—in all, £3373; and the whole emoluments, received by 165 of the teachers, including those derived from various other sources, were £7791—the average emoluments of each 110 teachers on 1st scheme being £48, of each 43 teachers on the 2nd, £51, and of each 12 female teachers, £43. The number of pupils in attendance at all these 177 schools on the 1st of April last (allowance being made for 12 from

which the half-yearly return has not yet been received) was 12,489; the number enrolled throughout the year, 15,895. Including 1402 pupils enrolled at the Model-schools connected with the two Normal-seminaries, and 1680 Sabbath-school scholars not at the week-day schools, the whole number of children who had been receiving instruction at the schools maintained or assisted by the Assembly Committee during the year ending on 1st April last appears to have been about 18,977. 34 of the teachers on the 1st scheme, 16 of those on the 2nd and two female teachers—in all, 52—have obtained the Government certificate; and the yearly sum to which they are thereby entitled for augmentation of salary is £638, besides about £217 payable to them for instructing pupil-teachers. There are pupil-teachers at 17 of the schools on the 1st scheme, at 8 schools on the 2nd, and at 2 female schools—the teachers of these schools receiving the allowances mentioned for instructing the pupil-teachers at extra hours. In the course of the session of the Edinburgh Normal School ending in July last ten students were instructed in the principles of agriculture, having the advantage of attending throughout the winter Professor Low's lectures in the University, and afterwards of continued tuition in that branch under Mr. Ross, Agricultural tutor at the Normal School. At the close of the session prizes offered by the Highland and Agricultural Society were awarded to 3 of the students, who, on the report of Professor Low, appeared to have made the greatest progress in this branch of knowledge. Two of these students have since been appointed to Assembly schools, which have assumed an industrial character, and in which instruction in the principles of Agriculture now forms one of the regular branches for the more advanced pupils, along with the opportunities of manual occupation upon the ground attached to the schools. These schools are at Camiscross in the parish of Sleat, Skye, and at Sabiston in the parish of Birsay, Orkney. Others of the like description will be opened soon in the parishes of Portree and North Uist.

NORMAL SCHOOLS.—The students admitted to the 2 Normal Schools in Edinburgh and Glasgow during the last 12 months have been 156 in number, of whom 81 were male students and 75 female. Of the former, 45 have been on the free list, maintained and instructed at the cost of the Committee; and of male and female Queen's scholars the number has been 18. Of the students examined during last year, 49 (35 male, 14 female) have been successful in obtaining the Government certificate, which qualifies them for receiving augmentation of salary.

FUNDS.—The amount of the sums for increasing the means of Education in Scotland, that have been called into operation during the year through the Assembly's Scheme directly, may be stated as follows:—

Salaries or Allowances from the Committee	£3,373	6	8
Contributions paid directly to the teacher	627	16	0
Annual value of accommodations gratuitously allowed	1,480	0	0
Augmentations of salary from Privy Council	638	0	0
Allowances to teachers for pupil teachers from Privy Council	217	0	0
For Normal Schools	3,145	15	6

Fees and equivalents—

At 110 schools on the 1st sheme	£633	19	5
At 43 schools on the 2nd scheme	934	5	8
At 12 female schools	110	5	4
			1,678 8 5
Total	£11,160	6	7

The Funds placed immediately at the disposal of the Committee and received during the year ending 15th April, 1854, amounted to £8772, 2s. 3d.; and the Expenditure amounted to £7850, 18s. 9d. There was thus an excess of Income amounting to £920, 3s. 6d. The Income, however, includes the legacy of £1,100 bequeathed by the late John Macfie, Esq., of which the Committee are still desirous to invest £1000 as capital. Considering, then, this legacy of £1000 as not available to the expenditure of the current year, the Expenditure would exceed the Income. It is necessary, however, to explain—1st, That the Expenditure includes the annual payment of £200 towards restoration of the East and West India Fund—which sum, therefore, is not properly expended, but only replaces capital; and, 2d, That the Expenditure includes also a sum of £48, advanced to the Parish Schools' Committee towards the expenses of deputations to London last year, to be repaid from the funds of the Church. On the whole, therefore, the available income and the real expenditure of the last year appear to be nearly balanced. The income has been aided by a contribution of £590, 10s. 8d. from the Lay Association in support of the Schemes, and by one of £75 from the Elders' Daughters' Association for Female Education in Scotland. The Church collections during the year amounted to £3255, 17s. 11d. from 875 parish churches and 14 chapels—in all, 889). There are still parishes in various parts of the country from which for years past no aid has been received towards the support of this Scheme.

PRESBYTERIAN SUPERINTENDENCE OF PARISH SCHOOLS.

The Committee do not need to state how faithfully the duties of Presbyteries and ministers in the superintendence of schools have been discharged; the records of Presbyteries and of the General Assembly, and the general state of the parochial schools, with which they were more particularly connected, bear ample testimony; and the existence of this committee for increasing the means of education in Scotland, particularly in the Highlands and Islands, has been in itself for many years past an additional evidence of the attention and vigilance with which the Church of Scotland has regarded the state of education, and endeavoured to provide the means where these were wanting. It is not to be ascribed to a defect in the superintendence, as exercised by Presbyteries or ministers, any more than to a defect in the general character and qualifications of the parochial schoolmasters, that cases have existed in which aged teachers were compelled, from want of any retiring allowance, to continue their labour when no longer adequate to their work; or that there have been cases in which, from unwillingness on the part of those to whom it primarily belonged to prosecute, or from causes of a similar kind, processes have been tardily

commenced or carried on against those who were liable to prosecution. Many cases may be named in which ministers or Presbyteries, on representing to heritors the infirm state of a deserving schoolmaster, have succeeded in procuring from their liberality an allowance by which he was enabled to employ an adequate assistant; 29 substitutes are reported as employed last year in the parish schools that were examined; and, in regard to prosecutions, it will not appear that Presbyteries have been negligent of their duty when it is stated, on information before the Committee from 60 out of the 83 Presbyteries of the Church, that since the passing of the Act, 1803, there have been in these 60 Presbyteries 70 processes against schoolmasters for immorality or neglect of duty, of which 35 were at the instance of the Presbytery or minister, or minister and kirk-session, and that in 39 of the 70 cases deposition was the result, 17 of the others ending in the resignation or retirement of the schoolmaster.

Returns were received from the 83 Presbyteries excepting 8. In 73 of the Presbyterial returns that were received (two of them being in a form which prevented their being classed with the rest) 873 parish schools and 46 burgh schools were reported as examined; there being about 130 parish and burgh schools not reported as examined generally from vacancies, ill health, or other sufficient causes. There were 1479 other schools (subscription, privately endowed, and adventure) reported as examined. It appears, therefore, that a very large proportion of all schools in Scotland are periodically reported as examined by the Presbyteries of the Church. In these 73 Presbyteries 34 parish schoolmasters are reported as having been appointed during the year. The number of pupils reported as present at the examination of 845 parish-schools was 55,085, the average being upwards of 65 at each; and the number of pupils reported as enrolled during the year at 754 parish schools was 65,615, the average being 87 enrolled at each parish school.

It appeared to the Committee that it would be of importance to obtain precise information regarding another point, viz., the amount of funds *permanently appropriated* in Scotland for the purposes of Education, independently of the statutory provision for the parish-schools. They issued in January last queries on this point to the ministers of all parishes, and they are now enabled to present an abstract of returns from 898 out of 979 parishes, from which it appears that among these parishes there are 744 schools (213 parochial, 531 non-parochial) deriving the advantage of mortified funds or other property, the annual value of which is £33,587, of which about netted with the Church of Scotland. It £22,517 is in aid of schools specially condoned not appear that funds so mortified have to any extent been lost. These endowments, which are distributed over the whole of Scotland, have been of great service in promoting the cause of education; in many cases they have been applied to aid schools previously existing, and have contributed to the improvement of these schools, or to provide for the education of poor children; in other cases they have been the means of calling into existence new schools, which have supplemented in no inconsiderable degree the inadequate provision of the existing parochial schools. From the minute of April, 1850,

it appeared that in 926 parishes a sum of £19,660 had been voluntarily contributed during the previous year for schools in connection with the Church of Scotland; and there is no reason to suppose that this sum is not the average of what is so contributed from year to year. To this may be added the annual value of the accommodations of the Assembly and Society schools, or about £3000; the annual value of the private endowments appropriated to schools specially connected with the Church of Scotland, or about £22,517; and the amount of the statutory salaries of the parochial schoolmasters, which, at the average of the last twenty-five years, is upwards of £30,000; and the annual value of their statutory accommodations, or about £12,000; so that, independently of school fees, and of the school accommodations, in many cases privately afforded by heritors or others, the yearly amount appropriated to the purpose of Education in schools specially connected with the Church of Scotland may be stated as somewhat exceeding £87,000, or, making allowances for those parishes unreported as to voluntary contributions and private endowments, about £90,900.

Dr COOK, after reading the Report, read a communication, which he had addressed to the members of Committee, intimating that, on account of the pressing demands on the time of the Convener of the Scheme and his distance from Edinburgh, he could no longer hold the office, and gave in his resignation.

The Rev. Dr. BARR after a long and able address moved the adoption of the Report, and the thanks of the House to the Convener, paying a high compliment to Dr. Cook for his management of the Scheme, and expressing the regret with which, in common with every member of the House, he had heard the announcement of his intention to resign the office of Convener. That regret was greatly aggravated by the consideration that to supply the place of Dr. Cook, in a manner suited to the circumstances of the times and the importance of the work, was all but impracticable. (Applause.)

Principal DEWAR, of Aberdeen, seconded the motion.

Principal LEE called the attention of the House to acts of Assembly, passed in 1794 and 1799, requiring Presbyteries to furnish to the Assembly annual returns of the schools they had examined, and of the state they were in. Since 1834, however, no such reports had been presented to the Assembly; and he complained of the want of these as putting them in this position, that they could not appeal to the records of the Assembly and say to the country, here is the number of schools that have been examined by the Church, and the results of that examination. At present they could not exactly tell the number attending on their schools, and he had to implore the Assembly to require from Presbyteries an account of the number of the schools, along with the results of their examination. Unless this were done, it was impossible they could render a satisfactory account of what was doing by the Church in the matter of Education; and he stated it as his conviction, that more satisfactory results would have been exhibited had this been attended to by the inferior courts.

The MODERATOR conveyed the thanks of the Assembly to Dr. Cook and the Education Committee. He said that, whatever views other Churches might take as to the obligations incumbent on them, it had ever been

considered by this Church as a matter of sacred and imperative duty to provide for the godly upbringing of the young. (Applause.) Through her instrumentality and under her supervision a system of education had been provided for the State, but, that having been found inadequate in respect of the increasing population of the country, this supplementary scheme had been established by the Church. It was the earliest of the Schemes which had sprung from her philanthropy and Christian zeal, and in its results it had not proved the least fruitful. Its importance had been enhanced by the proceedings that had been going on of late in high places, and it had stood forth amidst these proceedings as at once a proof of the enlightened zeal and philanthropy of this Church, and as the best exponent of those principles on which, according to their view, education should be based.

REPORT ON PARISH SCHOOLS AND SCHOOLMASTERS. The Report on this subject was also given in by Dr. Cook, St. Andrews. It detailed at length the proceedings for the past year in following out the remit from last Assembly. It particularly adverted to the introduction of the Lord Advocate's Bill—to the deputations sent by the Committee to enlist opposition to it—to the disapprobation of it pronounced by the Commission at the *pro re nata* meeting of the 22d March, as also by the county meetings—and to its final rejection in the House of Commons on the 12th May by a majority of 193 to 184. The defeat of the bill had not advanced the objects the Church aimed at in regard to the improvement or, at least, the maintenance at the present rate of the salaries of the parish teachers; or in regard to the extension of education so as to meet existing defects in such a manner as would not infringe the rights of the Church, or withdraw the present securities for the religious character of the education. The Committee entertained the hope that a measure would be introduced in this session that would temporarily secure the salaries from being reduced, and they were of opinion that every exertion should be made to support that bill.

Mr. PHIN had to propose a set of Resolutions in which were carefully avoided all subjects that might cause difference of opinion, it being of importance, he thought, that the House should come to a unanimous deliverance upon this question. He had prepared these resolutions in consequence of having seen others, that, he believed, were to be submitted to the Assembly, in which matters were referred to on which it was quite certain that the House would not unanimously concur. The Resolutions were as follow:—

“The General Assembly, having heard the Report of the Committee on Parochial Schools, approve of the diligence of the Committee, instruct the Moderator to return to them, and especially to their Convener, the thanks of the House, and re-appoint the Committee with the same powers as before.

“The General Assembly express their cordial satisfaction with the rejection of the educational measure recently introduced into the House of Commons by the Lord Advocate, and record their warm gratitude to those members of the Legislature and other influential persons who advocated the rights and privileges of this Church, and the cause of religious education in Scotland.

“The General Assembly declare their earnest desire to see the emoluments of the pa-

rochial schoolmasters increased, their status raised, retiring allowances provided for those of them who are disabled by age or infirmity, and greater facilities arranged for the removal of unworthy teachers; and remit to the Committee to petition both Houses of Parliament for these objects and to employ all other constitutional means for their accomplishment.

"The General Assembly confidently appeal to the past history and present exertions of this Church in proof of her having always enleavoured to promote the education of the people, and declare themselves ready to hail with the utmost gratification any measure for supplying whatever deficiency may be found to exist in the means of education, provided the same measure is in accordance with the constitutional rights and privileges of this Church and is fitted to secure the godly upbringing of the youth of the land."

Mr. SHAND, W. S., seconded the Resolutions.

Dr. GRAHAM, Killearn, proposed a series of Resolutions somewhat differing from those which had just been laid on the Table. It must be gratifying to the Assembly that the bill which had lately been introduced into the House of Commons on the subject of education had been rejected. In 1803 Government took up the case on the complaints of the General Assembly, and granted much more liberal salaries; in consequence of which better candidates came forward, and great improvements were made in the modes of teaching. These improvements in the education of Scotland had gradually proceeded, and, though it was now said that the glory of Scotland as an educated country had departed, and though certain parties were calling for a remodeling or rather a revolutionising of the parish schools, he believed the Assembly would concur with him in saying that the parish schools of Scotland were never in a more efficient state within the memory of man than they were at this moment, both in regard to the number of scholars and the extent and accuracy of the scholarship. (Applause.) It was gratifying to know that an interim bill was to be passed for the purpose of maintaining the present salaries of the teachers; but they had still to guard against any attempt to renew the bill which had just been thrown out. It was necessary that the Committee should be re-appointed to hold intercourse with Government, and to meet them in a liberal and conciliatory spirit. While it would be the prime duty of the Committee to demand attention to the views of the Church and the schools being indispensable to the godly upbringing of youth, and as to the necessity of providing more liberal salaries, as well as retiring allowances to the schoolmasters, he thought there were some points on which they might safely make concessions. The first concession, perhaps, that it would be necessary to make was, that the schools aided by Government should be open to the visits of the Government inspector—no power of control, however, being given him over the schools; and another concession might be, that the Church should transfer her penal jurisdiction over the schoolmasters to the Crown, which possessed far greater facilities for conducting proceedings than the Church had. Dr. Graham proposed the following Resolutions:—

"The General Assembly, having heard the Report of the Committee on Parochial

schools and schoolmasters, and having also considered the overtures on the same subject, return thanks to the Committee and their Convener for the great attention bestowed by them in prosecuting the objects committed to their charge, and reappoint the Committee with additions, Dr. Cook, St. Andrews, to be Convener.

"The General Assembly express their satisfaction that the bill brought into the House of Commons on the subject of education in Scotland has been thrown out, and anew declare their resolution to maintain and endeavour to extend in its connection with the National Church the admirable system of parochial schools, which has, by the blessing of God, been productive of inestimable benefit to the people of this country.

"The General Assembly have learned with satisfaction that it is the intention of her Majesty's Government to introduce into Parliament a measure for continuing in the meantime at their present amount the salaries of the parochial schoolmasters. But, as it is universally admitted that these salaries are inadequate, they instruct the Committee to continue to press this matter on the consideration of the Government; and earnestly to urge that any legislative measure on the subject of Education may contain provisions for increasing the emoluments of the teachers, affording retiring allowances to those who by age or infirmity are disqualified for their duties, and providing greater facilities for removing from the office of schoolmasters persons guilty of immoral or improper conduct, it being understood that the allowance of salaries should be made subject to such provisions as shall best promote the efficiency of the teachers; and that the inspection of schools by inspectors named by the Crown shall be conducted on the same principles as heretofore.

"The General Assembly further declare their readiness to hail with satisfaction and afford every assistance in their power, to any measure calculated to supply on sound principles any deficiencies that exist in the means of Education, and thus to promote the great object for which this Church has so long and so zealously laboured—namely, the godly upbringing of the young.

"The General Assembly, gratefully sensible of the support which has been recently given to the cause of sound education by a large body of the nobility and gentry throughout Scotland, confidently rely on their continued aid in promoting these most important objects, and enjoin the different Presbyteries of the Church to use their utmost diligence for the same end."

Mr. ROSE, Tain, said that, while the late Secession had been greater in the northern counties than in any other part of Scotland, he had no hesitation in saying that at this moment the Schools connected with the Establishment in the north could show at least one-third more pupils now than they had prior to 1843. Every attempt had been made to keep scholars away from the parish schools, but it was generally found that the public had more confidence in the parish schools than in any other schools. In Tain parish school, which they were only struggling to establish in 1849, there were 81 scholars at last examination; and in that of Red castle, where there were only 5 pupils few years ago, there were last year 133. They all blamed the Emperor of Russia for interfering with the peace of the World at a time when it was making greater progress

than ever in civilisation; he thought the late attack on the parish schools in the time of their prosperity as above as bad as the attack of the Emperor of Russia. (Laughter and applause.) He supported the motion of Dr. Graham.

Dr. BRYCE said that he very cordially concurred with his reverend friend near him in all that had fallen from him in vindication of the schools of Scotland from the very unfair and unjust aspersions that have been cast upon them in another place and in repudiating with all becoming warmth of indignation the equally unjust imputation cast upon the Presbyteries of the Church in the discharge of their duties towards these schools; but, while so far agreeing with the Rev. Doctor, he could not support his resolutions, and, should a vote be taken, he should feel himself bound to give his for the resolutions of Mr. PHIN. He stated at length the grounds on which he thought these resolutions disposed of the question as it ought to be dealt with.

Professor SWINTON expressed his cordial concurrence in Dr. Graham's Resolutions. He thought it was right that some attempt should be made to relieve Presbyteries from the expense and the odium and the difficulty which such cases devolved upon them, both as prosecutors and judges, though it would have been as well if a distinction had been made between the offence of heresy and what were called civil offences. Nor would he have any objection to the inspection of the schools by inspectors nominated by the Crown. To the mode in which that inspection was proposed under the bill to be conducted no one could offer a more determined opposition than he would; but to inspection in supplement to the invaluable inspection of Presbyteries, which would be limited to the suggesting of improvements, and reporting to Government as to whether the schools were in an efficient state—to inspection, denuded of all power to take cognisance of the religious teaching in the school, he did not object. (Applause.) Great good would, he believed, result to the schools by the suggestion of the public inspectors as to the mode of conducting them, and public confidence would be strengthened in them by the reports which these inspectors would convey to Government as to the condition of these schools. It was also an almost universally recognised principle, that, where public money was granted, public inspection must go along with it; but, independently of this, it was well known that the Government inspectors were often voluntarily invited by Synods and Presbyteries to visit the parish schools within their bounds, and give their opinion, as professional men, as to the mode in which they were conducted. While, therefore, he approved of certain principles recognised in the late bill, there was one fatal part of it to which it was impossible for this Church to give her concurrence—namely, that no security whatever was provided for the religious principles of those by whom religious truth was to be taught. He thought it most important that in the instructions to be given to the Committee there should be an expression of a determined resolution to continue to maintain and extend the connection existing between the National Church and the parish-schools. He thought it was necessary to their proceedings with regard to the other matters referred to in the Resolutions; and, while the expediency was disputed of entering on the records of the House any ex-

pression of willingness to see other orthodox denominations get a share out of the public funds in support of their schools, they might, nevertheless, express the willingness of the Church to agree to any measure adopted by the Legislature, calculated to promote on sound principles the religious education of the youth of the country. Let it be seen by the world that what the Church contended for was, not ecclesiastical supremacy, but the great object of securing the godly upbringing of the youth. (Cheers.)

Principal LEE vindicated the condition of the schools before 1802 from the depreciatory remarks of Dr. Graham. He disapproved the surrender of the Presbytery's jurisdiction over delinquent schoolmasters, and therefore could not support Dr. Graham's motion; nor would he support Mr. Phin's Resolutions as he disapproved of the way in which they were worded.

Several members amidst calls of "Adjourn" attempted to continue the discussion; but, the hour of 6 o'clock having nearly arrived, it was agreed to adjourn the debate, and in consequence of Lady Belhaven's reception in the evening it was resolved to hold no evening sederunt.

THURSDAY, MAY 25.

The Assembly met at 12 o'clock.

SERMONS BEFORE THE COMMISSIONER.

The Rev. J. R. Macduff, of St. Madocs, was appointed to preach before the Lord High Commissioner on Sabbath forenoon, and the Rev. Alex. Hill, of Kilsyth, in the afternoon.

ADJOURNED DEBATE ON THE REPORT OF PARISH SCHOOLS, &c.

Dr. Cook, Haddington, stated at length the grounds on which he felt himself constrained to oppose the motion of Mr. Phin, and also certain objections which he had to the resolutions as submitted by Dr. Graham. He concluded by proposing the following clause in room of the one to which he objected:—"It being understood that the inspection of schools shall be conducted by inspectors, named by the Crown and approved of by the Church, without interfering with or in any respect superseding the superintendence which from their foundation had been exercised over the parochial schools by the Church of Scotland."

The Rev. Dr. ROBERTSON, after a few preliminary remarks, adverted to the views which had been thrown out by those for whom he had the highest respect, viz, that it was impossible to anticipate in this manufacturing and mining community but that there would always be a large portion of the population who would refuse taking advantage of any system of elementary education. With this position he had no sympathy; it was opposed to the light of understanding, and moreover was opposed to the Volume of Revelation, which declared that the hour was on the wing "When all the kingdoms of this world would become the kingdoms of God and His Christ." The problem was a practical one, and it was one that, he believed, might in their own day be to a certain extent successfully solved. He had never thought that the school alone could effect this, but he said that, if the Church of Christ would go forth to the neglected adult as well as the neglected young, he felt assured that, if she would resolutely put her shoulder to the great work, not many years would elapse before the fruit thereof would be for the gladdening of the

whole land. He therefore maintained that the problem was one that could be practically and successfully dealt with, and he looked on that problem as the great question which the Assembly was called on to answer this day. It had been said by his respected father, who introduced the second set of resolutions, that, if there was a deficiency in the means of education in Scotland, it was not the fault of the Church of Scotland. He hoped he did not love the Church of Scotland less than his friend, and, although he did not mean to say that it was the exclusive fault of their Church, still he believed that she must share the blame along with the Legislature. It was not enough for her to remonstrate with the Legislature on the subject; it behoved the Church, if she meant to do the work, to have put her own shoulder to it, and to have gone forth in season and out of season; and he repeated, that, if this had been done by the Church—crippled as she had been by more than one secession—the present number of her ministers and elders would, by the blessing of God, have led to a glorious result, and that she would have brought the work to a very speedy and successful termination. His objection to the first set of resolutions was, that they proposed nothing to meet the case with which they had to deal. They seemed studiously to avoid throwing out any hint whatever of the grounds on which the Church could come to an understanding with the Legislature on this important subject. He did not say that this was intentionally done in any offensive sense of the word, he would not go the length of saying that there was a snake in the grass; but what he would say was this, that virtually these resolutions transferred the dealing with this great question from the Church of Scotland, fully represented in her General Assembly, to a small committee of some dozen or twenty meeting in Edinburgh, after a Bill on the question of Education should have been brought in. (Hear.) He did not think this was a manful way of dealing with the question. He did not think it was a fair way of treating the Legislature of the country; and he did not think this would be a right expression of the gratitude of the Church for the important services which had been rendered to her by the heritors. He did not think the Church of Scotland had any great cause to be ashamed of the course she had taken, and, if this were so, he did not see why she should not embrace the constitutional opportunity now offered to her of fairly and respectfully putting this before the country. (Hear.) The object of the mover of the first set of resolutions was said to be to secure the unanimity of the House. He cordially desired such a result, and he should be delighted if they could be at one on this subject; but he did not think it desirable, in order to obtain this, that the Assembly should shirk from the consideration of this great question, and for himself he claimed the fullest expression of his individual opinion in entering on the question before them. In entering on the consideration of the subject, he first referred to the objection urged by Dr. Bryce against the denominational system, and said that he (Dr. R.) admitted that, abstractly, he was not favourable to such a system of education, and that he would be delighted were the whole people of Scotland to agree with him in regard to their admirable parochial system. Unhappily, however, that was not the case, and they had just to deal with things as they were. Allusion had been made to statutes of the

Church, and he had the greatest respect for these, and he did not dispute their relevancy in some cases, and he felt that there must be a relevancy in circumstances; and that they were not entitled to look from behind a rampart of pasteboard, or to shut their eyes at what was going on around them. This method of proceeding, to say the least of it, would be a very unwise one. It appeared to him that there were just three conceivable ways in which this question could be dealt with. In the first place, they might insist on such an extension of their parochial system as should supply the whole education of the country, and they might insist, as they were an Established Church, that not a penny of the public money should be given to any religious denomination except themselves, and, were the country differently situated, he did not say but that this was the plan which he would best like; but it was quite evident that, if they insisted on any such scheme as this, they would entirely denude themselves of any little influence that they might have in asking for a settlement of the question. There was another national system that had been mooted, namely, to exclude Religion altogether from the schools under what was called Secular Education. He needed not to state the insurmountable objection which lay against the adoption of such a system, and he should just say once for all that he could not understand how any man, professing to believe in the Scriptures of the Old and New Testaments, and to feel that religion ought to pervade and regulate every department and action of life, could agree to put the educational institutions of the country on a footing that should exclude all reference to Religion for some four or five hours of each day during the most precious hours of human life. (Applause.) Well, then, there remained the denominational system so called. By the denominational system he understood that, if parties dissenting from the Church insist on it, they would be allowed to have schools of their own. He did not look at that, however; he looked to themselves in the matter, and, if he preferred the denominational system, he looked altogether away from the schools without the pale of the Church, and preferred it, because it gave him full liberty and freedom of action in the schools within the pale of the Church. This was what he desiderated, that the Church should be wholly untrammelled in her own operations, and that she should be at liberty within her schools, and by the preaching of the Word of God, without any control or interference on the part of any one, to go forth and take possession of the waste places of the land. And the fundamental objection which he entertained to the Bill lately before Parliament was, that it crippled that liberty, that it stereotyped a certain system, saying to the Church and to the other denominations of the country that education must be given according to that stereotyped system. He maintained that this was an interference in the very highest department of human liberty. And he thought that the Legislature made a great mistake in inserting such a provision in the Bill alluded to. He did not mean to say that that measure was brought into Parliament by men who were not as warm lovers of liberty as himself, for they had been repeatedly told that by it no offence would be done to any man's conscience, that it was only the reserving of certain liberties, but that it did not trample on the fundamental principles of religious liberty.

He thought there was an expression in the standards of the Church which the Legislature would have done well to have kept in their remembrance when dealing with the question of Education; and that expression did not refer the control of conscience to the Legislature. It told them that God alone was the Lord of the conscience, and that it belonged to every man to judge of matters affecting conscience for himself. For himself, he would have felt aggrieved had the members of his family been limited in the time of religious teaching, as proposed by the Bill, and he maintained that the Legislature, in dealing in this way, were dealing in a manner that no Legislature had a right to do. (Applause.) Retaining these views, if he claimed liberty of conscience to himself, he must give liberty of conscience to others. He repeated that he had no desire to encourage the denominational system; he believed that these schools could not flourish to any extent in this country; but he said, if they were wished for—if parties refused to avail themselves of the schools of the Church of Scotland, then, inasmuch as the country required to be educated, and inasmuch as men's consciences ought to be respected, then on these grounds he felt by much the less of two evils was to allow these parties to have schools for themselves. As he had said, he did not believe that these schools would prevail to any extent; and he thought that on this subject much more alarm had been expressed than there was any just occasion for. The rev. Doctor then proceeded to refer to some of the arguments advanced by Dr. Cook, Haddington, in reference to the objectionable features of the Bill recently before Parliament. He took a different view of the public inspection of the Church schools than that taken by the reverend gentleman. When there was a grant of public money, he held that there was a right of inspection on the part of the Government, and that, under right limitations, it was of great consequence in itself. He wished to see the country educated, and the great question was how could it be effectually done? He was far, indeed, from saying that the inspection of the Presbyteries had not been of the utmost consequence. He wished that inspection to be continued, and he would not have one iota of their privileges interfered with. He had no doubt that in the great majority of Presbyteries men might be found as able to conduct a school examination as a Government Inspector; (Applause) but on the other hand he thought it no disparagement to himself or to his brethren to say that professional men, equally well educated as themselves, and who had had their attention directed to the subject, were on the whole more likely to conduct the examination of a school in the secular department than those whose attention might only be directed to the matter for a few weeks once in a year. There was moreover this advantage, that by the publication of the Inspector's Reports the schoolmasters throughout Scotland might have the opportunity of profiting by the comparison between their own schools and others, and in this way the general cause of Education would be advanced. He believed that in this public inspection the parochial schools from one end to the other would bear comparison with any others; and that, so much the closer the examination was made into them, so much the higher the meed of praise that would be bestowed on them.

(Applause) He did not under-estimate the educational attainments of the country notwithstanding all they had heard on the subject, for he believed that, taking it as a whole, Scotland was at this day the very best educated country in the World. (Applause); but, if he was to speak of Education absolutely—if he was to go into the lanes and closes of the large towns, and some of their country parishes, putting his hand on one man after another—if he was to ask himself the question, "Is this man intellectually, physically, and morally cultivated so as to bring out all his powers and faculties which God had given him for the dignity of his own being, for the advancement of the best interests of society, for the glory of God and for the good of man, he said, if he had to take this criterion as the criterion of education, looking to the question absolutely, then, high as their educational rank considered comparatively was, he was not afraid to say Scotland was not yet half educated. Dr. Robertson then took up Dr. Cook's observations as to the schoolmasters' salaries, and contended that in any arrangement that should be made it would be much better to have a graduated scale than a fixed one, so as to afford encouragement to talented men for exerting themselves in the work of Education. The plan he would propose would be that, whatever sum the heritors gave, it should be imperative on Government to give a like sum, so that, in the event of the heritors giving £.25, the Government would do the same, thus bringing up the salary to £.50; but he would not stop there, and even contemplated that the heritors might be willing to give £.35, which, with the Government allowance, would make up the salary to £.70 a year. At some length the learned Professor alluded to the manner in which the Dick Bequest had been managed, as affording a model to Government should they be contemplating another measure on the subject of Education. He passed a high eulogium on the way in which that bequest had been conducted, and said that it had been the means of raising the standard of education in the counties of Aberdeen, Banff and Moray to a high pitch of excellence. He concluded by intimating his intention to support the Resolutions of Dr. Graham.

Dr. ROBERT MACPHERSON, in supporting Dr. Graham's Resolutions, suggested that means should be taken for having schools established and aided in connection with parishes *quoad sacra* as well as in connection with parishes *quoad omnia*.

Dr. SIMPSON, Kirknewton, concurred with all that had been said as to the debt of gratitude which the Church owed several individuals for the result of the debate of the 14th May. Having been in London for a considerable period before that occasion, and having had the good fortune to hear the debate, he might be allowed to say that they owed a very large debt of gratitude to several members of the Legislature, both for the unwearied energy, diligence and activity with which they prepared for the coming debate, and for the ability with which they treated the subject when before the House. But, while unwilling to bestow individual praise where all had deserved so well, he would venture to mention the name of one individual, being assured the mention of his name here would not be grudged by those who stood around him in defence of the parish schools and

shared with him the honour of the triumph—he referred to the young nobleman who seconded the amendment. (Applause.) He (Dr Simpson) felt it to be a high privilege to see the youthful heir of a house, to which Scotland looked for everything that was great and patriotic, acting in a manner worthy of his house and sire, and he could give him no higher praise. (Applause.) He thought it was delightful to see him make his first essay in the warfare of the House of Commons in defence of a time-honoured institution of the country, and which was worthy of all the care with which it had been cherished. (Hear, hear.) As to the question before the House, he approved of the clause in the third resolution of Dr. Graham, and with regard to the paragraph to which Dr. Graham had referred, he (Dr. Simpson) approved of it as it originally stood, believing that it just bore the very interpretation which Dr. Cook wished it to bear. He undoubtedly understood by these resolutions that the only inspection to which the Church could for one moment consent was the kind of inspection which Dr. Cook had described. He thought it the duty of the Church to submit to and to call for that friendly kind of inspection which interfered with no right or privilege of the Church, while it was in itself a most important boon and advantage to the Church. Nor would it do to give this question the go-bye, or leave it to inferior Courts of the Church or to the Committee. The question had been mooted, and they must be prepared to give to it a distinct answer, and for this amongst other reasons, that, though a victory had been achieved, the warfare was not over, and he believed that, if the Church came again to deal with Government in regard to any bill to be brought before Parliament, the first question asked would be, "What of inspection?" and it would not do for the Church to say, "Oh, that is a question to which we have never given our attention." He hoped the Church would not so stultify herself, and he for one was glad that this question had fairly come up. He deprecated in the strongest terms resistance by the Church to inspection: the inevitable practical conclusion from that would be, that there was something about the parish schools they did not wish the Government and the public to know. He maintained that the parish schools were admirably taught, that they never were more efficient; and, if that were the case, would not public inspection strengthen public confidence in them? If there were in them any improvements desirable or amendments necessary, or defects to be removed, surely the sooner they had inspection the better. Amongst all the instrumentalities and agencies that had been beneficial in the continuance of the connection between the Church and the schools, there had been none more effectual than the declaration which had been signed by 2000 of the Heritors of Scotland. But he should tremble to ask the question how many of these gentlemen, who had put their names to that declaration, and had given them their support at county meetings, would sympathise with them in resisting inspection. (Hear, hear.) The battle, he feared, was again to be fought, and he would implore the House to beware of doing anything which would strengthen the hands of their enemies and cool the attachment of their friends. (Hear, hear.)

Mr M^r LEOD, Glasgow, said that in the late debate on the question of Tests his rev. friend,

Mr Phin, had twitted him with his affection for past legislation, and had asked him if, for instance, he rejoiced in the Canada Clergy Reserves Bill. His reply was, that he had a warm affection for measures which had not been passed as well as for those that had. He had a warm affection for the Canada Bill in respect that it had not passed, at least that it had not passed the Colonial Legislature, and, if it did pass, he would say that both it and the Lord Advocate's Bill were owing to the very unfortunate differences that existed amongst Presbyterians. He believed that it was these differences alone that hazarded the passing of the Clergy Reserves Act, and he believed that, but for the unfortunate and gratuitous divisions that existed in Scotland among those who were united on great common principles, they would not have to deal with those sudden, difficult, and perplexing questions that were constantly arising. Let the House consider the position in which it stood at this moment. They were not arranging an ideal bill with the Legislature at their feet. The Reformed British House of Commons had not sent down to the General Assembly, saying, "Gentlemen, make out your ideal, make the largest demands you like, and they will be immediately granted." No, they were in a very different position; and let it be remembered that on two occasions they had escaped by the narrowest majorities from having their parish schools destroyed—in one case by a majority of only one, and on the late occasion by a majority of only nine. Let them look again to the state of the country, and they would see that, but for the influence of the landed aristocracy on the Legislature, that Bill would have been carried. They had only at present, as it were, a breathing-time, a serious breathing-time to consider the whole question in the fullest, calmest and most prudent manner; and, if they were fair and considerate, if they did not ride the high horse, if they looked not to the ideal but to the possible and to the practicable, he did verily believe that the General Assembly would be heard with the greatest possible respect, when they next approached the Legislature. But, if they were to go to the Legislature with an ideal Bill, and if they did not deal with things in a practical manner, they would be looked upon by the country as men whom it was no use hearing what they read, and who must just be allowed to make resolutions, arranging them into sentences as polished and beautiful as possible, and there was an end of them. But, thinking that the resolutions laid on the Table by Dr. Graham did contain a temperate, moderate and wise view of things, he was most sanguine that not only would Government, if they did bring forward a measure, willingly hear them, but that they would also be listened to by all the reasonable men in the country, and for the unreasonable he did not care—they would soon find their own level. Let them bring forward proper measures suited to the country, and he had no fear of the result. This might be called the spirit of the age, but spirit or no spirit, it was a good and substantial body, too, with which they had to deal. (A laugh.) He knew quite well there was a poetry thrown round the ideal, and that there was something chivalrous in coming forward to support the impossible and the impracticable: and might they not expect such chivalry in one coming from border lands in one of the "Braw lads from Gala Water." (Laughter.) But still that was not

what they had to deal with; they had to deal with the Acts of Parliament. (Hear, hear.) The rev. gentleman adverted to the often repeated assertion as to the educational destitution in Scotland, some having said that only one in twelve were receiving education. The Church, he thought, owed a debt of gratitude to Mr. Gordon, of Newbattle, who in his admirable and unanswerable pamphlet had proved from the Educational Census that the average receiving education in Scotland was 1 in 8, while in some districts the average was 1 in 6 or 1 in 5. It was difficult to define sometimes what consistency was. He did not charge his excellent friend, Dr. Robert Buchanan, with inconsistency in saying at one time in a speech that he thought the Established Church should superintend schools and in saying at another time that now such a change had taken place as that he thought it should not. He certainly admitted that it was in the power of the Legislature to modify or to destroy the whole Establishment, parish churches and parish schools. He maintained that both the parish schools and the parish churches stood in precisely the same category, and he never heard an argument for putting down the parish schools which did not equally apply to the parish churches. (Hear, hear.) It was said, Why could not a Free Churchman teach in the parish schools? He would say, Why could he not preach in the parish church; for he would preach there just as well. But what he asked was this—Why should they be driven from the parish churches to make way for those men, or driven from the parish schools to make way for them? What had the Church done to warrant such a *coup d'état*? Oh, but Government might say, But we gave you money for the parish schools, and we must have a *quid pro quo*. Why, Government had given money to build 120 churches too, but surely that was no argument to hold that the doors should be open to any ministers Government chose to put in. Why for the money given to the Church for the parish schools the State secured the godly upbringing of the youth; and was not that a sufficient return for the paltry £20,000 or £30,000? He maintained it would be a great revolution in the country to separate the parish schools from the parish churches. But perhaps he was inclined to go much further than some of his friends in regard to modifications. He could not see any valid objection to Government inspection. He did not agree with Dr. Cook that a man who did not pass the Government Inspector should be deprived of his office. He thought rather that a fixed minimum should be secured to every teacher, and that above that there should be a sliding scale of additional grants to reward meritorious or lengthened service, these grants to be determined by the Government Inspector. He had been twitted with inconsistency in occupying a different position in regard to the Universities. Why, this charge of inconsistency was altogether a mere bugbear. Some men, in order to be consistent, went stem on, like the Irishman, who, when told to steer his ship north-east, seeing a great West Indian man a-head, halloed to her to get out of his north-east course. (A laugh.) Now in such a position he would just get a little out of his course in order to get the sooner into it again, and not go right smash into everything. (Laughter.) There was a consist-

ency in bending so as to strengthen the Church of Scotland in the land, and maintaining a system of Education in connection with the Church, and he was quite willing to tack either to the north-east or the north-west, provided he could gain that point. But, in regard to the Universities, he held that, as the Universities were the only institutions of the kind in the country, other denominations had an interest to be represented in them, while this was not the case with the parish schools. He also thought the proper parallel was between the schoolmasters and the Divinity chairs, and not between the schoolmasters and the Lay chairs. He was much struck when in London to find almost everywhere the impression that this Church desired to possess the education of the youth of all Scotland in her hands, as if occupying a High Church Purse position in the matter, and even the *Times* had declared that they held that all the people were bound to come to the parish church. This was the effect of making these dreadful and exaggerated demands upon the country, and consequently they were treated as very unreasonable men. He would remind the House that this opposition to all concession was inconsistent with the position formerly occupied by the Assembly when it declared that it did not look with envious eye on assistance being given by Government to other denominations. Did they mean now to unsay that? They ought, he thought, in the present critical position of the Education question thankfully to accept the minimum that was consistent with their Church principles. What he would desire was that there should be no sanction given to any general scheme unless that the Bible and Shorter Catechism should be taught; he wanted that made matter of legislation that it should not be upset by local faction. He would only, in conclusion, express regret that the country was not more unanimous on this question. All the evil arose out of divisions and subdivisions amongst Presbyterians. It might be well for them, and for their brethren assembled in another place, and for some of the Ministry this day to humble themselves in sackcloth and ashes when they thought on these things. It was lamentable to think that those who were as one in their opinions and doctrines should be separated in their actions, while, were they but united, they could so mould the nation as to make it one of the grandest nations in the World. He was grieved to think that Government from the extremely difficult position in which it was placed, in having to deal with so many parties, was opposing the Church, and that the Church was forced to occupy such a position as to give forth the impression to the country that they were obstructing Education. Let both deal reasonably with each other, and he had no doubt of their coming to such a conclusion as would be a blessing to the nation. He trusted the Resolutions of Dr. Graham would be carried by an overwhelming majority, such a majority as the famous one they had the other day, and thus teach the country that they were not carried away by extreme men, but they were willing to adopt any fair and reasonable proposal for the settlement of the question. (Applause.)

Sir GEORGE CLERK at some length supported the motion of Dr. Graham. He perfectly agreed with Mr. McLeod that the par-

ish schools were an integral part of the ecclesiastical body, and the Free Church, which had assumed a somewhat different position from other dissenting bodies in constituting itself not as a congregational but as a territorial Church, had felt it to be a necessary part of their economy to institute a school in connection with each parish church. And what course had they taken with their school? Was it a matter of indifference with them to what Church the schoolmaster belonged? Had they not by the strictest regulations taken care that no one should teach in them but *bona fide* members of their own communion? And for this he blamed them not; he thought they were right, but he claimed the same privilege for the Established Church. (Hear, hear.) A misapprehension seemed to exist that the same arguments against requiring tests in the Universities applied to requiring tests in the Schools. He agreed with Mr. McLeod in his comparison of the schoolmaster with the Professor of Divinity. Where religion was of necessity to be taught, they must have some standard by which to judge of the teacher's religion. He had heard with great satisfaction the statement made yesterday by the minister of Tain, because great stress had been laid on the particular district of Easter Ross, where at the Disruption a large proportion of the Clergy left the Church, carrying with them nearly the whole of their Congregations with the parish schoolmasters. They had been told too that in that district the clerical denunciations of the Free Church had deterred many from coming to the parish schools. He trusted that any minister that had so acted did not carry with him the sympathy of the leaders of the Free Church. He could not conceive why those who were loudest in denouncing priestly domination should themselves set so bad an example. It was a matter of great satisfaction to learn that in these districts the parish schools were again gathering the scholars they lost at the Disruption, and even going beyond the number of scholars they had previous to that time. He for one looked with no jealousy on the exertions of the Free Church in the cause of Education. They owed them a debt of obligation for in many places supplying the deficiencies in education that existed. He only trusted that the time had arrived when Ephraim would not envy Judah, and he also trusted that Judah would not envy Ephraim. (Cheers.) Inspection had been laid down as a necessary concomitant and condition of grants by Government in the way of Education whether in England or in Scotland. This Church had expressed her determination to maintain unimpaired the connection between the parish church and the parish school. Now, if he thought the additional inspection would in the slightest degree impair the authority of the Church Courts in this matter, he would never agree to it, but he was quite willing to agree to inspection on the principles on which the Church had willingly admitted it for the last five years, namely, that the duty of the inspector should be limited to examination and to reporting on the state of the schools visited by him, no power being given to him of interfering with the internal management and still less with the religious education given in the schools. And why was some expression of the mind of the Church now necessary on this subject? Because very different powers were given to the inspectors under the late Bill. He thought, if there were any evils likely to accrue to the Church from the Government inspection, those evils had been reduced, by the regulations which had been adopted for the last five years, to the minimum. Inspection was stated by Government as a *sine qua non*, so that without inspection the Church could get no public aid for her

schools. He had not the smallest doubt that, if any such measure should be again proposed to Parliament which should propose an inspection such as militated against the great principles laid down in the Declaration which had been referred to, the great bulk of the landowners of Scotland would say that they would not accept the grants offered on these terms, but would, out of their own means, provide adequate salaries for the schoolmasters. But, if grants were to be refused merely because they would not submit to inspection of a reasonable kind, how could they expect to carry the sympathies of the heritors along with them?

Mr. Phin then replied. Great benefits, they had been told, would result from Government inspection of the schools. Now his motion did not condemn inspection, and no gentleman in voting for it would be precluded from accepting Government inspection. All he said was, that he did not think it proper to go to Government and say that this Church was ready to accept inspection. Let the Government bring forward its measure, and then they would be prepared to say what they would do. He held that the Church had suffered much from the yielding and temporising policy it had hitherto pursued. If Government insisted on the right of inspection of the parish schools in granting them aid, he knew of no principle on which they could refuse to accept inspection for the 120 parish churches towards the stipends of whose ministers the aid was granted from the Consolidation Fund. It was not correct to say that Government had no inspectors of the parish schools. It had its own qualified and recognised Inspectors in the ministers and elders constituting the Presbyteries of the Church. He vindicated the terms of his resolutions, which, he said, were such as no one present would disapprove of, and were the only resolutions before the House that could secure unanimity. He warned the Assembly against yielding to the current and against further following out the policy of the disastrous resolutions of 1849, and expressed his willingness even to stand alone in resisting the innovations which were sanctioned by the Resolutions of Dr. Graham.

Dr Cook expressed his willingness, on receiving the explanations that had been given of the Resolutions, to withdraw the alterations which had been proposed.

The vote was then taken on the two motions with the following result:—

For Dr. Graham's Resolutions,	221
For Mr Phin's	31
Majority,	190

The Assembly then adjourned till the evening.

EVENING SEDERUNT.

The Assembly met at 8 o'clock, the Moderator in the Chair.

THE LANGHOLM CASE.

This case came before the Assembly by appeals on the part of the presentee to the parish, Mr M'Turk, from certain judgements of the Presbytery of Langholm, finding relevant the objections taken to his settlement by 5 members of the congregation. The presentation was made from the Crown at the close of last year, and the call to the presentee was signed by upwards of 200 of the communicants, but objections were taken against him by several parties, on the ground—1st, That his style of preaching was not adapted for such a large and intelligent population. 2d, That his manner in the pulpit was not very becoming. 3d, That his discourses were partial and unconnected. 4th, That his prayers were desultory and unimpressive. 5th, That his ordinary department was reckless, and occasionally incorrect. And, 6th, That he had used undue means to obtain signatures to his call. The Presbytery had at first postponed the consideration of these objections, but at their meeting on the 11th May had held them relevant, against

which resolution Mr M'Turk took his appeal. A petition was also laid on the Table from the callers to the presentee, urging on the House to make a speedy settlement of the case.

Parties having been removed,

Dr Hill expressed his opinion that some of the objections were irrelevant, while others, particularly the 2d and 3d, although relevant in their nature, were not so when urged only by a few individuals against the almost unanimous sense of the congregation. He moved that they sustain the appeal, repel the objections, and order the Presbytery to proceed with the trials of the presentee on Tuesday, June 6th, and, should anything occur to delay the settlement, direct the Presbytery to appear before the next meeting of Commission, who should have power finally to dispose of the case.

Mr. JOHN COOK, W. S., held that some of the objections were relevant, though he thought that the Presbytery had been guilty of irregularity in the course of the proceedings. He moved that the relevancy of the 2nd and 3rd objections be sustained.

After some discussion it was agreed to negative Mr. Cook's motion, when that of Dr. Hill was adopted as the deliverance of the House.

CASE OF THE SYNOD OF ORKNEY.

The Assembly took up the case of the Rev. Mr. Aitchison, of the Presbytery of North Isles, which came before them by a dissent and complaint against a sentence of the Synod of Orkney. The subject matter seemed of a very extraordinary character. It appeared that Mr Keillor had inaccurately stated to a wandering pedlar, whose child he was asked to baptise, that the Presbytery had not granted him permission to do so. Mr Keillor had mentioned the matter to his brethren when met as a Presbytery, but had not brought it before the Court as a part of its business. In consequence of his saying to the pedlar that the Presbytery had not granted him permission instead of the brethren, Mr. A. charged him with uttering a wilful falsehood, and brought the matter as a case to be dealt with by the Presbytery. After examining into the facts, the Presbytery decided that Mr. K. had not been guilty of falsehood, but only of a blunder, and for which they directed that he should be admonished. Against this finding Mr. A. appealed to the Synod on the ground that Mr. K. had been guilty of scandal and sin, and ought to be deposed *ab officio*, and subjected to public penance in the parish church. The Synod unanimously dismissed the appeal with a strong expression of their disapprobation of the spirit evinced by Mr A., and completely vindicating Mr. K. from any blame whatever.

After hearing parties, Dr. Cook moved the sentence of the House. As to the merits of the case, he did not think that Mr. K. had been guilty of any offence whatever. On the contrary, in saying that he had submitted the pedlar's case to the Presbytery, he had in fact done so, although not in a technical way. It was preposterous to say that he had told an untruth. After animadverting on the language used by Mr. A., he moved that the Assembly sustain the sentence of the Synod, find that the charge of Mr. A. was unfounded, and that his conduct was most uncharitable in spirit, and his language and manner most unwarrantable; instruct the deliverance to be read in the presence of the Courts both of the Presbytery and the Synod by the Moderator. There was only one thing he regretted, and that was, that he could not accompany this sentence with a decree of costs in favour of Mr. K.

Dr. Robertson, Principal Lee, and various other members concurred in these sentiments. It was proposed to expunge all record of the charge from the books of Presbytery, but this was not found expedient. Ultimately the motion of Dr. Cook was unanimously adopted with the addition that the Presbytery were enjoined not to follow out any sentence of admonition.

The Assembly then adjourned.

(To be continued.)

COMMUNICATION.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

(For the Presbyterian.)

ASPECT OF OUR TIMES.

All history shows that in every nation the mass of the people are on the side of what in the present day are called conservative principles in the management of public affairs. Only a few, and these, generally speaking, persons who from their restless dispositions are incapable of securing much advantage either to themselves or others in any circumstances, look to profit amid the agitations of changes brought about by violence. The greater number seek to secure their portion of good in the more settled avocations to which the community is addicted. Love of order, love of ease, dislike of trouble, hope of gain, even a sense of right, but, more perhaps than all these, that reverence with which every child learns to regard the prevailing customs of that elder society, in which it is his ambition one day to take a respectable place, tends to make each successive generation follow in the footsteps of that which went before it.

Indeed revolutions are not brought forth by the generations in which they are conceived. But, when the fathers, by speaking against existing institutions, have taught their children to despise and dislike them, their doom is settled, and pass away they must, either by violence or sudden death or silent and gradual decay. Nothing therefore seems more certain than that institutions, which have lost favour in the eyes of the great conservative body of any community, must totter and fall, and the reign of their supporters come to an end. Their dethronement becomes only a question of time and mode, but descend from their place of pride and power they must. As the great conservative body falls gradually away from them, they find themselves thwarted at every turn, and impeded in all their movements, and at last fairly brought to a stand-still in their usual course of proceedings. But those who wish to bear rule cannot stand still. They adopt therefore, what is the very horror and aversion of conservatives, a course of violence and innovation, and the conservative mass swings fairly round to the side of their adversaries, and power and preeminence infallibly follow to that side on which it inclines. When feeling no longer safe within the barriers of old laws and inveterate customs, they come forth from these strongholds to entrench themselves behind new enactments, it avails nothing that the new lines of fortification are traced out with all the ancient formalities, and the foundations laid with all due solemnity, by men duly authorised and arrayed in all the insignia of official

dignity. They will find that what seemed a sceptre that could not be broken has become a frail reed in their hands and a mere mockery of the word of power. Their adversaries, having brought them to a stand-still in their old course of action, and forced them into a new one, where they can contend with them on more equal terms, will soon strip them of their official honours, and spoil them of their prescriptive privileges and put an end to their tenure of power.

Now, as certain parties which have hitherto exercised a great and predominating social influence in their respective spheres of action, seem all fairly to have forfeited conservative support, we augur that their downfall is at hand; and that in consequence the progress of society will take new directions, producing immense changes over the whole face of the Earth. The precise nature and extent of these changes it is impossible to foresee or predict, but come they must, and we may hope that they will prove as beneficial as they are certain to prove great and extensive in the height and depth and length and breadth of their operation.

The first of these parties we consider as having lost favour in the eyes of the conservative public, and therefore destined to fall, we shall notice, is that which desires to perpetuate Negro slavery on this continent. The very fact that its supporters have been constrained to avow their intention to make the institution *permanent* is enough to seal its doom, for the millions of freemen who have no interest in it will never resign themselves to the eternal disgrace of suffering such an opprobrium to exist in the midst of them. But every one, acquainted with the literary, philosophical, political and theological history of the United States, knows that this domestic institution, as it is sometimes called, long enjoyed something more than forbearance from nearly all the leading minds in their republic. It was not eulogised by all, but the lightness of the censure, as compared with the enormity of the offence, dealt out to it by their very highest moral authorities, almost amounted to approval. For, as conspicuous merit is condemned by faint applause, so is flagrant guilt acquitted by gentle reproof. Now, however, it is no longer thus. The great conservative body of the country is withdrawing both countenance and support from the domestic institution. Clergymen and Churches are becoming more than ashamed to furnish excuses for it. They are beginning to ask whether they ought not solemnly and publicly to testify against its longer continuance. The tide of public opinion is evidently on the turn. It is felt that a decision must be come to, either to abolish the institution or render it permanent; the spirit of the age forecloses the one decision, there is therefore no alternative but to consider how the other can best be carried into effect.

Henceforth no formal enactments in support of slavery will accomplish their declared objects. They will prove a dead letter for the most part and, when they take effect, it will only be to accelerate the inevitable catastrophe by hastening the march of events which lead on to it. This is evidently the effect of the fugitive slave law. When the slave-holder, lest his slaves should escape from their bonds, endeavoured to secure them by wreathing the other end of the chain about the neck of every freeman in the republic, he had recourse to a very foolish device for the accomplishment of his purpose. He has given his slaves yoke-fellows, whom he cannot restrain or bind over to do his behests, and so maddened them by his outrageous and insulting attempt that they will break away from him at all hazards, and, in casting the ignominious fetters from themselves, it will burst asunder those of the hapless negro at the same time. The effect of this law has been to draw a slave chain across every man's door-steps in the Union. He cannot come in or go out, but he finds it in his path. Nay it is attached to him go where he will. If he travel into foreign countries, it must go with him. Let him gather it up and stow it away as carefully out of sight as he can, he is in constant dread that it will drop out and proclaim his disgrace. He might turn fiercely upon gentlemen if they should look askance at it when it comes into view; but what can he do when ladies and children, point to it, ask him, if he is not ashamed of such an appendage. Ladies and children will speak and ask all manner of inconvenient questions, and they have all read Uncle Tom's Cabin, and are quite prepared to catechise any citizen of the freest nation on Earth upon the subject of the domestic institution, who is so unlucky as to fall in their way. He is constrained to see the sceptre of his national idol, the glorious Republic pointed at with the finger of scorn, fashioned by laws which he has sanctioned into a slave clog, and fastened by an authority, which he is bound to maintain with his blood, to the foot of miserable men against whom he can charge no offence but the colour of their skin. Whatever the present generation of citizens in this great Republic may do, it seems a thing certain that the young people growing up in it under present influences will wipe off at no distant day this conspicuous blot from the National Escutcheon. They may not be the greatest people on earth, as they fondly seem to imagine, but they are a great people, the greatest on this continent, and the only one that can make its voice heard in the general council of nations. So it does not become us to undervalue them. They form the bulwark of the independence of America, North and South. To them it is due that no foreign power will ever attempt to assert supremacy on this side of the Atlantic. That

battle has not to be fought over again. But, if this slavery question were once fairly disposed of, it will not only produce an immense change in the social condition of the Southern States, but it will alter the whole character of the political action, foreign and domestic, of the entire Union and so of this entire Continent. This aspect of our times, therefore, forebodes much more than liberty to the negro and a social revolution in the Slave States; though what these further results shall be it is difficult to foresee.

(To be continued.)

THE NORTHERN STANDARD.

A friend has sent us a copy of a new Journal, "The Northern Standard," published in Edinburgh weekly, and whose object may be gathered from the following extract from the Prospectus.

The Primary Objects of this Paper are to advocate the principles of the Reformation—to vindicate and extend the Principles of the Church of Scotland—to draw closer together the ties of brotherhood and of unity in action amongst the Orthodox Church in Great Britain and Ireland—to oppose the growing aggressions of Popery—to counteract prevailing Infidelity—and to supply a full and impartial view of public affairs, local, national and general, in columns not only uncontaminated by any thing calculated to lower the tone of Morality and Religion, but specially devoted to the advocacy of pure morals and sound Christian doctrine.

In connection with those objects it will aim at the healing of those unhappy divisions which at present so greatly weaken the hands of Presbyterians—the strengthening of our religious institutions by the removal of proved and acknowledged abuses—and the advancement of good fellowship and co-operation between those who, while they differ in some important points, are yet at one as to the great essentials of the Christian faith.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE FESTIVAL OF THE CHILDREN OF THE CLERGY IN LONDON.

On the 10th of May last the 200th Anniversary Festival of the Sons of the Clergy was held in London. The assemblage consisted of the vast number of 5 or 6,000 people, all belonging to the higher classes. The collection taken up amounted to the sum of £690. Considering the object in view, and the wealth and respectability of the parties present, the collection might be expected to reach a higher figure; still, however, the sum collected is large, and speaks well for the popularity of the Society. We are told that the funds of the corporation are administered impartially to claimants from all the dioceses of England and Wales, and annually assist about 1200 persons, of whom 700 are widows and aged single-daughters of deceased clergymen. The sick and disabled clergy and their families in cases of urgent distress are also relieved; and the third object is to educate and place out in life the children of poor clergymen. The first festival was held in St. Paul's Cathedral in 1655, 200 years ago; and during that long interval, it is probable, on no occasion have the claims of the Charity upon public benevolence been so well put forward or so generally responded to as they were on Wednes-

day. According to custom a public dinner was given in the evening, at which upwards of 450 noblemen, prelates, divines and laymen sat down to table.

The Lord Mayor presided, and the Prince Consort honoured the company with his presence.

The toast of "Church and Queen" having been given, the second toast was, "His Royal Highness Prince Albert, the Royal Steward of the year, Albert Prince of Wales, and the rest of the Royal Family." When the cheers with which it was received had subsided, Prince Albert delivered the following speech:

"His Royal Highness rose and said,—My Lord Mayor, allow me to return to you, on my own behalf and on that of the royal family, my best thanks for the manner in which you have proposed our health, and to you, gentlemen, for the cordial response which you have made to the toast. I am, indeed, highly gratified to have been a witness to the 200th anniversary of this festival, testifying, as it does, that the people of this country do not relax in efforts which they have once undertaken, and do not forsake the spirit which animated their forefathers. (Loud cheers.) When our ancestors purified the Christian faith and shook off the yoke of a domineering priesthood, they felt that the keystone of that wonderful fabric which had grown up in the dark times of the middle ages was the celibacy of the clergy, and shrewdly foresaw that their reformed faith and newly won religious liberty would on the contrary only be secure in the hands of a clergy united with the people by every sympathy national, personal, and domestic. (Loud cheers.) Gentlemen, this nation has enjoyed for 300 years the blessings of a church establishment which rests upon this basis, and cannot be too grateful for the advantages afforded by the fact that the Christian ministers not only preach the doctrines of Christianity but live among their congregations an example for the discharge of every Christian duty as husbands, fathers and masters of families—themselves capable of fathoming the whole depth of human feelings, desires and difficulties. (Cheers.) While we must gratefully acknowledge that they have, as a body, worthily fulfilled this high and difficult task, we must bear in mind that we deny them an equal participation in one of the actuating motives of life—the one which among the "children of this generation" exercises, perhaps of necessity, the strongest influence—I mean the desire for the acquisition and accumulation of the goods of this world. (Cheers.) Gentlemen, the appellation of "a money-maker" is not only a reproach but a condemnation for a clergyman, depriving him of all influence over his congregation. Yet this man, who has to shun opportunities for acquiring wealth, open to most of us, and who has himself only an often scanty life-income allotted to him for his services, has a wife and children like ourselves, and we wish him to have the same solicitude for their welfare which we feel for our own. (Cheers.) Are we not bound, then, to do what we can to relieve his mind from anxiety, and to preserve his children from destitution when it shall have pleased the Almighty to remove him from the scene of his labours? (Cheers.) You have given an answer in the affirmative by your presence here to-day, and, although this institution can do materially but little, morally it gives a public recognition of the claims which the sons of the clergy have upon the sympathy and liberality of the community at large, and, as such, is of the greatest value. (Cheers.) May it continue for further hundreds of years as a bond of union between clergy and laity, and on each recurring centenary may it find the nation ever advancing in prosperity, civilization and piety! (Loud cheers.) I have received permission from the Lord Mayor to propose the health of his Grace the Archbishop of Canterbury and the Right Hon. Lord Denman, the President and Vice-President of the Corporation of the Sons of the Clergy. (Cheers.) Lord Denman is unfortunately obliged to be absent on this occasion, but the Archbishop of Canterbury we have the pleasure of seeing at this table. I

beg to propose his good health, and, if you will allow me to be your spokesman, I beg to return his Grace our warmest thanks for the very eloquent and feeling sermon which he preached this day in St. Paul's Cathedral. (Cheers.)

The Treasurer then read the financial report, which announced that his Royal Highness had contributed 100 guineas, that the 113 stewards of the festival had handed in lists amounting to £3,500, that the collection at the cathedral doors was £690, that the subscriptions at the dinner gave a sum of £3,145, that an estimated sum of £3,600 might be added as the proceeds of sermons preached in aid of the funds, that the Dowager Lady Willoughby de Broke had given a donation of £500, and that the receipts for the year would amount to £12,050. This gratifying statement was received with loud cheers by the company.

POETRY.

HYMN.

By the late Captain Allan F. Gardiner, who was starved to death in Patagonia, 1852.

Psalm cx. 3; lxviii. 10.

All that I have, O Lord, is Thine;
All that I am, Thy Spirit wrought;
What should I not for Thee resign,
Whose precious blood my ransom bought?
Lord, here I am; my life, my all
I hold obedient to Thy call.

And then methought what holy zeal
Within our languid hearts would glow,
Had we but faith to see and feel
What ransomed spirits fully know.
How precious is the living Word,
Which, while on earth, by grace they heard!

Who then would wait to count the cost?
But forward press with joy to bear
The only balm for sinners lost,
To those still bound in Satan's snare;
Till earth's remotest tribes are taught
What Jesus for their ransom wrought.

Luke xv. 10.

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