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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.

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No. 9, September, 1859.

VOLUME XII.

Price 2s. 6d. per annum in advance.

### THE CHURCH IN CANADA.

#### SUBSCRIPTIONS RECEIVED IN AID OF THE JEWISH FUND.

St. Paul's Church, Montreal, .....	\$76 85
Sunday School, .....	5 00
St. Andrews Church, Niagara, per Jas. Lockhart, .....	19 20
St. Andrews Church, Martintown, .....	6 00
Chatham, per L. Cushing, .....	4 00
Lanark, per Thomas Fraser, .....	7 00
Matilda, per Thomas Scott, .....	7 00
St. John's Church, Brockville, .....	20 25
St. Andrews Church, Goderich, .....	16 29
Williamstown, per Rev. Peter Watson, .....	12 00
Lapraric, per Rev. John Moffat, .....	2 50
Hawkesbury, per Rev. Mr. Rannie, .....	8 87½
Greenville, do do, .....	2 12½
Hemmingford, .....	10 00
St. Andrews Church, Fergus, .....	20 00
Collected by Sarah Stevenson, Nepean, .....	9 24
North George Town, per Rev. J. Muir, .....	16 00
Halifax, per W. C. Menzies, .....	28 35
T. Shanks, Valcartier, .....	1 00
Greenock Church, St. Andrews, New Brunswick, .....	10 19
Sabbath School Missionary Association of St. Andrews Church, N. B., .....	12 00
St. John's Church, Dalhousie, N. B., .....	8 00
Mission stations of Nashuaak, Stanley and Borestown, N. B., .....	12 07
One third collection at Missionary meeting held in St. Andrews Church St. John's, N. B., during meeting of Synod, .....	9 53
Sabbath School Missionary Association of St. Andrews Church, St. Johns, N. B., for procuring surgical instruments for the Rev. Mr. Epstein, .....	8 00
Corwall, per Rev. H. Urquhart, .....	40 00
Richmond, per Rev. William White, .....	4 50
Brock Congregation, .....	10 00
Collection at Phoenix station of Orangeville Church, .....	1 75

Brock congregation, .....	\$10 00
Richmond, .....	4 00
Vaughan, per Rev. D. Ross, .....	20 00
Thorah, per Rev. J. Macmurchy, .....	22 00
Peterboro, .....	6 00
	\$439 56

#### NOTICE.

All collections for the Jewish Mission Fund will be received by

JOHN L. MORRIS, MONTREAL.  
On behalf of the Treasurer.

The Treasurer of the French Mission Fund acknowledges the following payments:—

July 18. Received from Alex. Morris, Esq., being donation from Mrs. Murray, No. 4 Glenfinless st., Edinburgh, ..	\$5 00
21 Received from Rev. Wm. Bain, being collection during the past year by the Missionary Association in connection with the Church in Perth, U.C., ..	38 00
Aug. 11. Recd. from Rev. R. Stevenson, being a congregational collect, ..	4 00
22. Received from Rev. H. Urquhart, Corwall, being a congregational collection, .....	20 00
	\$67 00

ARCHD. FERGUSON,  
Treasurer.

#### QUEEN'S COLLEGE.

##### BURSARY FUND.

West Flamboro, Parochial Association for 1857, per Rev. K. McLennan, \$9.

JOHN PATON,  
Secretary to the Trustees.

Queen's College,  
Kingston, 10th August, 1859.

#### MONIES COLLECTED BY C. P. TREADWELL, ESQ., FOR MANSE AT L'ORIGINAL.

##### HAMILTON.

T. C. Kerr £5, Isaac Buchanan £5, A. Logie £2, G. J. Ferguson £1 5s., Rev. R. Burnet £1, J. K. Birss £1 5s., J. Walker 10s., W. P. McLaren £1, James Bellhouse 10s., E. C. Thomas 10s., H. C. Baker £1 5s., John Young £5, Geo. H. Gillespie £2 10s., J. Kirkpatrick £2 10s. R. W. Kerr £1, Wm. Bellhouse £1, W. G. Kerr £1, John Riddle £1, Geo. A. Young 10s., R. McIlroy 10s., Jno. Logan 5s., Cash 5s.

##### MONTREAL.

Greenshields & Sons £5, Chas. A. Low £5, Judge Smith £1, Savage Lyman & Co. 15s., A. Friend 10s., A. Friend 5s., A. Friend 10s., W. Davis 10s., A. Friend 5s., A. Urquhart & Co. £1 5s., J. McLennan 10s., Allan McDonald 10s., Wm. Dow £1 5s., A. Friend 5s., Jno. Frothingham £5, John Smith £2 10s., Sheriff Boston £1, A. Friend £1 5s., A. Friend 5s., A. Friend 15s., E. MacLennan £1 5s., Wm. Stevens £1 5s., Cash 5s., John Leeming £1, Donald Ross £1 5s., Cash 7s. 6d., J. Spiers 10s.

##### TORONTO.

Hon. Judge McLean £2 10s., T. A. Stayner £2.

##### KINGSTON.

Hon. Jon. Hamilton £5, John Mowat £1 5s., Cash 5s., John Paton £1 5s., Rev. Prof. Mowat £2 10s., Joseph Bruce £1, Iron's Hotel 10s.

##### OTTAWA.

J. McKay £1, A. Blackburn 5s., A. Gilmour & Co. £1, E. McGillivray £1, Dr. Hunter £1, Robert Less 10s., James Slater £1, George Hay 10s.

P.S. Those gentlemen who have subscribed and not yet paid, will confer a favor by transmitting their subscriptions without further delay, and should there be any names of subscribers omitted in the above list, the omission will be immediately rectified upon due notice thereof being sent to me. W. J.

## PRESBYTERY OF MONTREAL.

An ordinary meeting of this court was held in St. Andrew's Church, Montreal, on Wednesday the 3rd day of August.

There were present the Revds. Frederick P. Sym, Moderator, Dr. Mathieson, Dr. Muir, William Simpson, Alexander Wallace, B.A., James T. Paul, John McDonald, William Snodgrass, James Patterson and John Moffat, ministers.

Elder's commissions having been called for, there were read and sustained commissions in favor of Alexander Morris M.A. from St. Andrew's Church Montreal; Daniel McDougald, George Town; Thos. Allan, Lachine; Hugh McLeod, Beechridge; Donald A. Livingstone, M.D., Russelltown; John Greenshields, St. Paul's Montreal, and Frederick S. Verity, M.D., Hemmingford. Messrs. Daniel McDougald, Thomas Allan, Hugh McLeod and Donald A. Livingstone, M.D., being present, took their seats as members of court. The clerk is ordered to write to such sessions as have not made returns of representative Elders, instructing them to do so before next meeting of Presbytery.

The Rev. William Snodgrass of St. Paul's, Montreal, was chosen Moderator for the ensuing year. Mr. Snodgrass being present took the chair accordingly.

The Rev. William H. C. Clark of Middleville in the Presbytery of Bathurst being present, was invited by the court to take part in the deliberations of this meeting.

After several other matters of business arising out of the minutes of last meeting were disposed of, Mr. Snodgrass gave satisfactory reasons for delaying in the meantime his motion anent the formation of a Presbyterian Church Society.

There was read a letter from the Secretary of the Colonial Committee of the Church of Scotland, granting the sum of £30 stg. for one year, to aid the Beauharnois Congregation in the maintenance of religious ordinances. This is but one of several similar benefits conferred by this committee upon weak and struggling congregations within the bounds of this Presbytery.

A letter was read from the Congregation of Dundee, praying the Presbytery to take steps to have the sacrament of the Lord's Supper, dispensed to them on the last Sabbath of September. The Presbytery find it inconvenient to make arrangements for that day: but appoint Mr. McDonald of Beechridge, and Mr. Patterson of Hemmingford, to proceed to Dundee and make the necessary arrangements for dispensing this sacred ordinance on the first Sabbath of October, and instruct Mr. Patterson to attend to the election of a representative elder for that congregation.

There was laid upon the table and read a petition from the Elder's Trustees and Temporalities Board of the Congregation at Hemmingford to the Colonial Committee

of the Church of Scotland, praying for a renewal of last year's grant, also a letter from F. S. Verity, M.D., in name of the petitioners, desiring the Presbytery to transmit the petition with a recommendation to the Colonial Committee to grant the prayer of the same. The Presbytery unanimously agree to forward the petition, certify the facts thereof, and hope that the committee may grant the prayer of the petitioners, and instruct the clerk to transmit an extract of this minute to the secretary of Colonial Committee along with the petition.

The Rev. John Rannie read a report of his missionary labours within the bounds of the Presbytery since last meeting, which was sustained as highly satisfactory.

Then was produced and read an extract minute of the Presbytery of London, accompanying a call and relative documents from the congregation of Chatham, C.W., in favor of the Rev. John Rannie missionary within the bounds of this Presbytery. Mr. Rannie having signified his intention to accept the same when duly presented to him, and having asked to be transferred to within the bounds of the Presbytery of London, the Presbytery agree to grant him a letter of transference in due form.

Mr. John Livingstone, B.A., student of Divinity, as directed by the Presbytery at their *pro re nata* meeting at Hemmingford, on the 24th of June, now appeared to be taken on trials for license. He delivered his trial discourses, appointed at said meeting, and was catechetically examined in Divinity and church history, and in the Greek and Hebrew languages. The Presbytery being alone, unanimously agreed upon a conjunct view of the whole trials to sustain the same as most satisfactory, and to license him accordingly to preach the Gospel. The usual questions were put to Mr. Livingstone, to which he gave satisfactory answers and declared his willingness to sign the usual formula, by all which he came under the engagements to the doctrine, worship, discipline and presbyterian government of the church, contained in the said questions and formula. Whereupon Mr. Livingstone having been suitably addressed by the Moderator, was licensed to preach the Gospel of Christ, and to exercise his gifts as a probationer for the holy ministry, and the clerk is instructed to give him an extract of license accordingly.

Dr. Mathieson memorialised the Presbytery to take the usual steps necessary towards the ordination of probationers in the case of the Rev. H. Story, licentiate of the Church of Scotland, at present acting as assistant in St. Andrew's Church, Montreal.

The Presbytery agree to grant the prayer of this memorial, instruct the Moderator to prescribe trial discourses to Mr. Story, and appoint a special meeting of Presbytery to be held in that place, on the first Wednes-

day of September, at 10 o'clock A.M., for the purpose of taking Mr. Story on trials for ordination.

Mr. Hay reported as to the performance of the missionary appointment given him at last meeting. He requested and obtained leave of absence for 4 weeks, to supply a vacancy in the Presbytery of Glengarry, and was appointed to proceed thence to Hawkesbury and Grenville, till the first Wednesday of November.

There was read a petition from Oak Creek, townships of Elgin and Godmanchester, county of Huntingdon, representing the past history and present condition of the inhabitants of that district, amongst other interesting facts, that they had recently completed a neat and substantial stone church, and now desiring to be erected into a congregation, in connection with the Church of Scotland, to have such supply in the meantime as the Presbytery can afford, and to have such steps taken as may lead to the speedy settlement of a minister among them.

The Presbytery unanimously agree to record their high satisfaction at the intelligence conveyed by this document, express their earnest wish to encourage the memorialists in the good work they have entered upon, hold out to them the hope of being organised into a congregation, request Mr. Wallace of Huntingdon to draw up a concise and particular statement of the case, transmit it to the clerk and order the clerk to transmit a copy of it to the Colonial Committee, accompanied by a statement of such other spiritual destitution as exists within the bounds of the Presbytery; and solicit the Committee to appoint another missionary to labour within the bounds of this Presbytery.

The clerk submitted his account of the Presbytery fund which was examined and passed.

The Moderator laid upon the table a copy of the printed Synod minutes.

Some of the members having left, the Presbytery delayed the enquiry as to the taking up of a collection on behalf of the Jewish Mission Fund, till next ordinary meeting, which was appointed to be in this place on the first Wednesday of November next.

## SYNOD MINUTES.

The Synod Minutes have been printed and issued. Parcels of copies have been sent to Ministers for distribution among the members of sessions. Irregularities and omissions reported to the Clerk will be attended to. The minutes are neatly printed by Mr. Lovell, and, considering the quantity and kind of proof-reading required for such a production, the mistakes are few, and, with one exception, of a trifling nature. The exception referred to is the omission of Dr. George's name from the list of Professors of Queen's College. This has happened inadvertently, and was not noticed until pointed out by a correspondent.

## JEWISH MISSION.

It is necessary this year for congregations to make a special collection for the passage money and outfit of our missionary and his family. The monies received for this purpose are as yet quite inadequate. Congregations are earnestly requested to send their contributions without delay. The amount thus given is of course additional to the ordinary annual collection for the General Fund of the Mission.

## QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

As little is known of this Association, except in places which have been visited by Catechists, or other active members, it may not be without interest to the Church generally to know something about it.

This becomes more necessary since the subscriptions for its support appear from time to time in the Presbyterian.

It was organized 1850, and has continued in active operation ever since. Its chief object is to send Licentiate, or Catechists to localities of this province, destitute of the means of spiritual instruction, and it ought therefore to be looked upon as an auxiliary to the Church.

Several of the Catechists, sent out by this Association, have been instrumental in uniting the people among whom they laboured; and having them organized into Congregations.

The Association feels that though many destitute localities have, during the last few years, been supplied with pastors, that it ought not to relax but increase its efforts. There are still many parts of our widely extended land, deprived of the public ordinances of religion. The people hear no Sabbath bell, nor have they any one to break the bread of life among them.

Far in the backwoods many families, firm adherents of our Church, are found, who have not entered within the walls of a house of God since they bade farewell to the Parish Church of their native land.

High as the claims are, which the Heathen have upon us, we feel that our kinsmen and brethren according to the flesh have still higher claims.

It is the desire of this association according to its ability, to remedy these evils, and favour those benighted parts with the light of spiritual instruction.

As the amount raised by the students themselves is inadequate to support their Catechists, they had to seek aid from others.

The Association feels much indebted to the professors of the College for the substantial support received from them since its commencement.

During the past years too, valuable contributions have been received from other friends in Kingston, and from the Congregations of Niagara, Fergus, Cote

St. George, Vaughan, Buckingham, Cumberland and Ramsay.

These collections added to the sum raised by the students, and what is subscribed by the people in the localities to which Catechists are sent, support the Society.

This season an effort is to be made to send a larger number of Catechists into the field in the ensuing year.

Several students from various parts of the country have taken missionary cards with them, to make collections among their friends during the vacation, and it is ardently hoped that they will receive the sympathy of every friend of Christ on whom they may have an opportunity of calling.

Subscriptions received in aid of Queen's College Missionary Association since February last.

Per Mr. D. Mulian in St. Andrews and Chatham, \$10; Per J. Reid, Dalhousie \$9. Total \$19.

*Collected in Kingston.*

Professors Williamson, L.L.D., \$10; Yates, M.D., \$4; Mowat, A.M., \$5; George, D.D., \$4; Lawson, \$5; Dickson, M.D., \$4; Stewart, M.D., \$4; Fowler, M.D., \$4; John Macher, D.D., \$5; John Paton, Esq., \$4; John Fraser, Esq., \$2; from Friends, \$4. Total \$55.

H. CAMERON.  
*Treasurer to Q.C., M.I.*

## THE CHURCH IN THE LOWER PROVINCES.

A Bazaar was lately held at Charlotte-town for the purpose of liquidating the debt on the recently erected manse of St. James' Church there. It was patronized by the newly arrived Lieut. Governor (Dundas) and the hero of Kars. The sum of £240 Island currency was realized, and this we believe is sufficient for the object in view.

A Bazaar to which 1200 people were admitted by tickets has been held at McLennan's Brook, N.S., in aid of the funds for building a new church for the Rev. Dr. McGillivray of McLennan's Mountain. The sale of articles brought £182 Halifax currency.

In the month of June a Bazaar was held in Halifax to raise the means of effecting repairs in St. Andrew's Church there. The handsome sum of £345 Halifax currency was obtained.

The Rev. James Campbell, lately of Kildonan Parish, Scotland, died at Picton on the 7th of June, aged 77 years. He had been staying for some time with his son-in-law Mr. Sutherland, a minister of the Free Church, recently deceased.

The Rev. Donald Macintosh of Eddleston, Scotland, departed this life on the 2nd July. He was minister of Guirloch and Saltsprings, from Nova Scotia, 1832 to 1844.

The Rev. A. McKay of Belfast, P.E.I. has been transmitted to Guirloch and Saltsprings. The ladies of his former Congregation presented Mrs. McKay in leaving with a purse of sovereigns.

## SYNOD OF NOVA SCOTIA.

The Synod of Nova Scotia met at Picton on the 19th of June. The Rev. A. Pollok, Moderator, preached from Rev. 1: 20. Rev. A. McLean was chosen Moderator, Rev. A. Spense of Ottawa was present as a correspondent from Canada, and the Rev. Peter Keay as a correspondent from New Brunswick. The Rev. Mr. Sinclair, ordained Missionary, recently arrived from Scotland, was cordially welcomed. The Rev. D. McDonald of Prince Edward Island, was again present and produced certificates of ordination bearing date 26th April 1825. As a minister he is still zealous and active. Addresses to be presented to Lieutenant Governor of Prince Edward Island and Nova Scotia, the former of whom is a member of the Church of Scotland, were prepared in Committee and agreed to by the Court. The Rev. Ephraim M. Epstein was welcomed in the most kindly terms, and he addressed a missionary and devotional meeting held during the sitting of the Court. Mr. Mair the correspondent to New Brunswick, and Mr. Jardine, correspondent to Canada, reported their attendance at the Synods to which they were respectively Commissioned. The Committee on overtures transmitted 12 overtures for consideration, three of which were afterwards withdrawn. In accordance with these, Presbyteries were empowered to instruct ordained missionaries to moderate in the kirk sessions of vacant congregations, a Committee was appointed to report on the Incorporation of the Synod for the purpose of holding property and possessing invested rights, a draft form of process was adopted as an interim and sent down to Presbyteries for consideration, Presbyteries were empowered to make appointments for the election of Representative Elders in vacant congregations, a Committee was appointed to draft a basis for a synodical Missionary Society, instructions were given to Presbyteries to procure statistical returns from vacant congregations, a Committee was appointed to make a collection of Psalm tunes for the use of congregations, a representation was made to the Colonial Committee to take steps for the licensing of the students from Nova Scotia, now in Scotland, after an attendance of three full sessions at the Divinity Hall, and the Jewish Mission Scheme of the Church in Canada was adopted as a Synodical Scheme. The Synod renewed their recommendation of the Indian Orphanage Scheme. A resolution was passed by the small majority of one—to the effect that the clerical members of the Synod bind themselves to pay so long as they are members of Synod, three pounds per annum to the Missions' Fund and that an effort be made to raise £1000, by subscriptions and otherwise in aid of the same fund, (we understand this to be the Canadian Synod's Widows Fund)

—against an amendment omitting the clerical obligation and having the sum specified in the motion. Five ministers dissented. The Committee in a General Assembly reported that no meeting had been held, and a new Committee was appointed to report on the advantages to be derived from a General Assembly of the Church in British North America, and the best manner of getting over present difficulties and the kind of constitution the most proper to be adopted. The Synod have now six schemes, and days were appointed for public collections for them during the year. A resolution of thanks to the Colonial Committee and Dr. Fowler, ex-convenor, for their exertions in behalf of the Church was passed unanimously. Motions, commending the efforts of the Lay Association and *Monthly Record* Committee's, and enjoining ministers to do all in their power in behalf of both objects, were passed. A committee was appointed for the Home Mission Fund, and the Synod agreed to revive their scheme for sending young men to Scottish Universities in room of the Bursary Scheme for aiding young men studying at Queen's College Kingston, Mr. Pollok was appointed correspondent to New Brunswick, and Mr. McGillivray to Canada. The rest of the business of which there was much, was routine. The meeting seems to have been a good one.

#### SYNOD OF NEW BRUNSWICK.

This Court met on the 14th July, in St. Andrews Church, St. Johns. Rev. W. McRobie, retiring Moderator, preached from 1 Cor. 3: 11. The Rev. John Ross of St. Andrews was chosen Moderator. Mr. Spense from Canada, and Mr. Pollok from Nova Scotia were present as corresponding members. Mr. Epstein, Jewish missionary was also cordially welcomed. The unavoidable absence of A. Morris, Esq., of Montreal, a commissioned correspondent from Canada, was much regretted. The annual report of Benevolent and Missionary operations showed an increase of exertion during the past year. The Rev. James Murray and the Rev. P. Keay, reported their attendance at Synods of Canada and Nova Scotia respectively. The Committee on Bursary Scheme reported, and was re-appointed, so also with the Committee on the Home Mission, a resolution being passed in commendation of the efforts of Sabbath schools in connection therewith. Satisfaction was expressed at the number of Sabbath Schools aiding the Indian orphanage Scheme and the Synod's recommendation of the scheme was renewed. A report on the Jewish Mission Scheme was read, and Ministers were enjoined to give their people an opportunity of contributing to this object. Mr. Epstein was heard on the claims of the mission. A committee was appointed to report to next meeting on the best plan for establishing a Widow's Fund. The Com-

mittee on the formation of a General Assembly reported no progress but expressed their conviction that the scheme is impracticable until the time and expense required be much reduced—the Committee was instructed to keep the matter in view. Days were appointed for collecting for the three public Schemes. Mr. McRobie was chosen correspondent to Nova Scotia, and the Hon. John Robertson, Ruling Elder to Canada. The recommendation of last year to ministers to bring the evils of intemperance to the notice of their people was renewed. A Committee on the preparation of a bill for securing to the Synod the possession of churches and clerical lands having reported, was re-appointed. Overtures was disposed of, by the deliverances on which, Kirk sessions were enjoined to pay particular attention to the regular election of Representative elders, and to the securing of their attendance in meetings of Church Courts, a Committee was appointed to procure statistics of vacancies and mission stations in the Province, a new Presbytery to be called the Presbytery of Restigouche was formed by dividing the Presbytery of Miramichi, and a Committee was charged with the duty of endeavouring to secure an increased circulation of the *Monthly Record*, and of obtaining intelligence for its pages, and also to report on the practicability of converting it into a weekly periodical. The Presbytery of Miramichi was instructed to receive the congregation of New Richmond into ecclesiastical connection agreeably to the request of the Synod of Canada. The forms of prayer issued by a Committee of the General Assembly of the Church of Scotland were patronized by an order of 70 copies. The Clerk was instructed to supply the Editor of Wilson's Almanac with the information solicited as far as possible. After a good deal of routine business, the Synod adjourned to meet next year at Chatham. A devotional and missionary meeting under the auspices of the Synod was held on the 18th of July. It was largely attended and privileged to listen to good addresses.

#### THE CHURCH OF SCOTLAND.

##### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

WEDNESDAY, May 25.

The Assembly met to-day at 11—Dr. Cook, Moderator.

##### THE CONVENERSHIP OF THE ENDOWMENT COMMITTEE.

The Moderator said he regretted extremely to state that he had received the following letter from the Rev. Dr. Robertson, which he felt it his duty to read to the House:—

“Edinburgh, May 25, 1859.

Very Rev. and Dear Sir,—As in the minutes of Monday, which were heard yesterday morning, notice was not taken of the resignation of the office of Convener of the Endowment Committee, which I respectfully tendered to the General Assembly on Monday evening, I think

it necessary, to prevent the inconvenience which might otherwise arise on the giving in of the Committee's report, again most respectfully to tender through you my resignation of the said office. I would have adverted to the omission after the reading of the minutes yesterday, but was restrained by feelings which you will easily understand, from drawing, while in my place in the House, the attention of the Assembly upon so humble an individual as myself. I trust that you and all my much respected fathers and brethren will do me the justice to believe that I have not taken this step without mature deliberation. The step has long recommended itself to me by many weighty considerations upon which I need not more dwell. I may be permitted to observe, however, that I entertain a firm conviction that, by retiring from the office which I now hold, I shall best promote the interests of the scheme which the Church has done me the honour so long to entrust to me. For the confidence reposed in me, the kind indulgence shown to my many shortcomings, and the cordial co-operation which I have received from the ministers and elders of the Church in almost every part of the country, I very humbly solicit the venerable Assembly's acceptance of my warmest acknowledgements.—I have the honour to be, &c.

(Signed) JAMES ROBERTSON.

To be communicated.

Dr. Bisset said he felt deeply pained and grieved to hear of Dr. Robertson's resignation from that scheme which, through his marvellous and indefatigable exertions, had attained such a high degree of success.

Several members having addressed the Assembly.

Dr. NORMAN McLEOD said this was in his opinion a very serious matter. He knew no scheme of greater importance than the Endowment Scheme of the Church, and that Endowment Scheme was gone if Dr. Robertson did not continue as its convener. He knew of no man in the Church of Scotland able to succeed him or to do a tithe of the work which he had done. He was not accustomed to use flattering words, and he venerated him too much to presume to flatter Dr. Robertson, but he would say this, that the pages of the ecclesiastical history of Scotland did not contain a brighter name—a more unselfish, disinterested, indefatigable, true-hearted patriot than Dr. Robertson. There was but one other name in the modern Church history of Scotland that he would associate with his—a man whose patriotic spirit and love for the Church rose above all party consideration—and that was Dr. Chalmers. He did not believe the Church of Scotland was aware, none but his most intimate friends were aware, what Dr. Robertson had accomplished, and the unremitting labour which he had undergone, calmly, quietly, and without ostentation, in prosecuting the Endowment Scheme. He had sat up whole nights labouring to forward it; and at all the numerous meetings which he had held for that purpose what energy, calmness and wisdom had he manifested! It was solely through the force of that man's personal character that that Scheme had made the progress it had, and when Dr. Robertson resigned his connection with it, farewell to its further progress. It was all very well for the Assembly to appoint a committee to confer with Dr. Robertson, but he was not so sure that they would be successful in their object. He believed that Dr. Robertson was perfectly honest and single-minded in his desire to resign his office; but he would take the liberty of saying this for him, that there was but one thing which would induce him to accept it again, and that was that the General Assembly, and the clergy there present individually, who

were so unanimous in sending that committee, would be equally unanimous in at the same time pledging themselves to be more earnest and energetic in future in carrying out this great scheme. For, whatever they might say, it was the fact that the Endowment Scheme had not lately been going on as it might have done, chiefly owing to a vast amount of indifference towards it over a great part of the country. (Hear hear.)

Dr. HUNTER paid a warm tribute to the unparalleled labours and energy displayed by Dr. Robertson.

The Earl of SELKIRK then submitted the following amended deliverance, which was unanimously agreed to:—"The General Assembly, having heard with the greatest regret and concern the letter now read, appoint a committee to wait on Dr. Robertson and express to him this their unanimous and most earnest desire and request, that he will consider the resolution intimated in his letter. The General Assembly desires at the same time to record their continued and entire confidence in Dr. Robertson, and their strong conviction that, if he shall be induced to comply with the anxious wish of the House, his great enterprise will ultimately be carried to a successful issue; and the General Assembly further record their determination to use every means in their power to aid him in his efforts."

On Saturday the Committee reported to the great satisfaction of the Assembly that they had induced Dr. Robertson to continue as Convener for another year.

#### ELECTION OF SUB-CLERK

On the motion of Dr. Robertson, seconded by the Earl of Selkirk, Dr. George Cook of St. Andrews was elected sub-Clerk by a majority of 228 to 83 over, Dr. McFarlane of Duddingston.

#### SCOTTISH SYNOD IN ENGLAND.

Dr. FOWLER gave in the report of the committee appointed to communicate with the Synod which was adopted.

The Assembly agreed to hear the deputation consisting of the Rev. Laurence MacBeth, Convener of Synod, London, and the Rev. John Orr, and John Andrew, Esq., of the Presbytery of Manchester.

A communication was read from the Synod. It was of a very satisfactory character. A new church had been recently opened in London, and steps were being taken for the erection of another. A new church was in course of erection at Manchester, and provision made, in accordance with the deed of trust, that any licentiate who may be called to the charge will have to appear before the Presbytery of Edinburgh for ordination. The Synod have had under consideration an overture sent up from the Presbytery of London, to which they have unanimously agreed, and now beg respectfully to transmit for the consideration of the General Assembly, viz., that the General Assembly be requested to permit young men resident in England and desirous of entering the ministry of the Church of Scotland to complete their undergraduate course at Oxford, or Cambridge, or King's College, London. And, on their presenting to the Presbytery within whose bounds they reside, certificates of having completed their regular terms, and taken the degree of B.A., that they be entitled, when examined and approved by the Presbytery, to enter the divinity hall of a Scottish University in the same manner as if they had passed through a course of Arts at that University. The Synod have also to report their great satisfaction at the appointment of several chaplains to the Scottish forces in England to some of whom the Synod have been able to render occasional assistance in their ministerial work; but it is the unanimous feeling of the chaplains them-

selves, as expressed at this meeting of Synod, that, for the efficient carrying out of the services of the Church of Scotland among the troops, it would be of the greatest importance to have an assistant chaplain working with the senior chaplain at Aldershot, and able to take the place of any of the chaplains who obtain leave of absence from sickness or other causes, and also to assist them all in rotation at their communion services.

Mr. MACBETH, in addressing the Assembly, said he esteemed it a high privilege to have an opportunity, along with his esteemed colleagues, of expressing in person the continued attachment of the Scottish churches in England to the Church of their fathers. He believed they were warranted in saying that that attachment was increasing and deepening year by year. After stating that in the Presbytery of London they had about 2000 children, mostly belonging to Scottish parents, educated at day and Sabbath schools, besides hundreds of others at ragged schools, and that, as they made no attempt at proselytism, they received the countenance and assistance of the local clergy of the Church of England in their undertakings, the reverend gentleman proceeded—While we are thus doing what we can in the way of educating the young, I may further state that the aged Scottish poor came peculiarly under our care. My venerable fathers around the table are well aware of the existence of the Scottish Hospital. The members of Assembly generally may not know that it is a benevolent institution, founded so far back as the time of King James; that it has been largely endowed by the bequests and is still supported by the contributions of patriotic Scotchmen; that thousands of pounds are annually paid by it, in the way of pensions, to aged and infirm Scottish poor in London. Among these poor we have the services of a licentiate of our Church in constant exercise. He has about 400 of them under his charge, and in addition to his work amongst them, he has a ragged church, with about 250 of the humblest poor in constant attendance, and among whom he labours most devotedly and most successfully. With regard to the Presbytery of Liverpool and Manchester, I know that the churches in Liverpool are working most zealously. But there is one department of that work to which I would beg to call the attention of this Assembly. You will agree with me that a more important consideration than the fate of our young men who are continually passing southwards to places of business can scarcely be imagined. I fear in many instances that fate is a sad one. I do not know a greater boon to such young men than to give them efficient introductions to some mercantile gentlemen who would readily interest themselves in their welfare. And I do not know a more important work any layman of our Church could take up than to make the interests of such young men his peculiar care. I am happy to state that so far as Liverpool is concerned that work is being most efficiently and most heartily carried on by my excellent friend Mr. Andrews. I have been told again and again by ministers of our Church who have been in Liverpool, who have been made acquainted with his views, of the good that he is doing, and the still greater good that he yet may do. And I am authorised by himself to state that any young man bringing to him a letter of introduction from any minister or elder in Scotland will be warmly welcomed, and so far as his power extends, be aided in his views in life. (Loud cheers.) To the ministers of Glasgow especially and to those of Dundee would I make this important fact known, as from these two towns a large number of young men find their way to Liverpool. And any letter sent to Mr. Andrews, of the

Rodney Street congregation, will meet with prompt attention. With regard to our Presbytery of the north of England, I am happy to be able to make a most favourable report. I believe that there is not a little misapprehension throughout the Church respecting these chapels of ours in the North of England. A few years ago I laboured under the same misapprehension myself. But I beg most distinctly and emphatically to assure this venerable Assembly that, with one single special exception in Cumberland, all our chapels in the north of England are far superior in emoluments to your ordinary *quoad sacra* chapels in Scotland, and we are resolved to increase these emoluments by means of a Pastoral Aid Fund we have recently established; and I trust, if spared a year or two longer, to be able to come down to this House and report that the income of our northern chapels is at least equal to that of those new parishes which my reverend father and teacher, Dr. Robertson, has with such herculean labour, and such unwearied zeal been adding to the strength of the Church of Scotland. I would beg permission to add that, while labouring earnestly among our own people, we are by no means labouring aggressively upon others. We disclaim all aggression upon and all hostility with the Church of England. We do not set ourselves forth as a distinct body of Presbyterian dissenters in England at all. No, Sir; we are true to our national colours; and we ever declare ourselves to be, what we really are, neither more nor less than Scotch mission churches affiliated to the National Church of Scotland, looking after the spiritual interests of our own people in England, and as such we are ever hailed as friendly co-operators by the evangelical members of the National Establishment. So far from being aggressive, the wonder is constantly expressed by them that we are so few, while our countrymen are so many; and I am thoroughly certain that, were our churches increased tenfold, they would not be deemed enough. And, Moderator, if I may be allowed to refer to what fell from the reverend Professor, who spoke yesterday afternoon from the bar, about the necessity of somewhat assimilating the forms of our Church to those of the Church of England, I beg to state that our experience in England is exactly the reverse of his. It is in maintaining the simplicity of our Scottish forms that we find the elements of strength. We endeavour to the utmost, it is true, to improve our psalmody, which the Church generally is doing. Our people at their own pleasure stand or sit at praise—some of our congregations in the one way—some in the other—according as the majority incline. As ministers, we never interfere from the pulpit in such a matter as the mere position of the worshippers; but in all other respects we are more truly Scotch than the Church of Scotland itself. We adhere more closely to the forms of the Directory. Our baptisms, except in case of illness, are almost invariably in public. We generally keep up the rule of lecture as well as a sermon at each diet of worship; and it is by so doing—it is by adhering most strictly to the forms of the Church of Scotland in the great matters of prayer and preaching and lecturing that we give most satisfaction to our own people; and that other Scotchmen, long resident in England, on entering our congregations have their feelings awakened by the memories of the Church of their youth, and delight to join in the observance of its dear old forms again. And, Moderator, with such feelings any assimilation of our forms with those of the Church of England would be most detrimental to us. Any admixture of the two would be sure to give dissatisfaction. No, for half-and-half mixtures we have no liking; and, to use a phrase now familiar enough in the south in

reference to Anglican and Romish assemblies our countrymen there are wise enough to prefer real truth than mock turtle any day. The purely Episcopal ritual with its truly devotional liturgy, or the purely Scottish service with all its endearing associations, will alone do with us. I have only to add that the Synod listened with the liveliest satisfaction to the letter of my very reverend father and friend Dr. Leishman, the Moderator of last Assembly, in which he gave us an assurance of the Assembly's sympathy and encouragement in our work among our countrymen in the south, and in our endeavours to make that work more adequate to their wants. I fear to do that effectively is almost beyond our power. But the other day I had a letter from one of our ministers in the east of London, who is labouring most assiduously in a purely Scotch congregation there. He states "that there are thousands upon thousands in the eastern districts of the metropolis who are neglected, careless, churchless and consequently godless—their godly upbringing forgotten—their early habits thrown aside—in short, practically heathen. I speak what I do know." That is but one portion of the great field; while such places as Portsmouth and Southampton and Newcastle are unoccupied, and Manchester is comparatively unprovided. Now, how are we to overtake the work which is awaiting us at those places? It is no easy matter for us to organise new churches. And now, Sir, what we wish from you is not so much money—as earnest sympathy and earnest-minded men to visit us. It would strengthen our hands not a little were two of our friends to come up, year by year, not merely in their private capacity, but invested with the authority of a deputation from your venerable House, and appearing as a living, tangible evidence of your sympathy. I would respectfully ask that, in reappointing the committee who were nominated last year to confer with us, you would give them a discretionary power to send up a deputation from the Church of Scotland to preach in some of our churches, to attend our annual meeting of Synod, and occasionally to bring reports to you of their own impression of our labours among our countrymen. (Applause.)

Mr. Orr, Liverpool, followed. He stated that they had 2 churches having steadily increasing congregations, and a much larger number of adherents than they had at any time since 1834. In connection with each congregation they had Sabbath schools and a missionary organisation, and a lay agent, whose duty it was, to visit the Scotch population, especially those not attending any place of worship. But perhaps the most gratifying feature in these churches was the awakening energy and zeal amongst their congregations; and he was sure that the attachment expressed towards this Church in the letter of the Synod was felt by all the ministers and members of their congregations. The outposts of this Church in England met a great and much-felt spiritual want there—a want not so adequately met as it ought to be, there being in Liverpool alone a Scotch population estimated at 50,000. Though the Synod in England did not look to this Church for pecuniary aid, they looked to them for countenance and for recognition as part of their own system. It was of great importance for them in England to feel that they were with this Church in all things; and it was conducive to their prosperity in England to adhere in matters of worship strictly to the usages of this Church in their most rigid simplicity, for the beautiful simplicity of their Presbyterian services was not only appreciated by their own congregation, but many Episcopalians who came to worship with them were loud in their expressions of admiration of them.

Dr. PEAR expressed his great gratification with the addresses of the deputation, and said he had seldom heard any addresses more characterised by soundness of principle and sound common sense. He believed the Church of Scotland in England would prosper under the able management of such gentlemen as to those to whom they had now listened.

Dr. N. McLeod begged to second the words of kindness and love which had been expressed towards the deputation.

The Moderator according to the unanimous request of the Assembly expressed in most appropriate terms the gratification which the Assembly felt in receiving the deputation, and in hearing their statements, and reciprocated the feelings of attachment which had on their part been expressed.

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

The Rev. W. ROBERTSON read the report. It embraced a letter from the President of the Consistory of the Evangelical Church of Geneva, expressing sentiments of sincere Christian affection for the Church of Scotland; referred to the Waldensian Church, whose missionaries were availing themselves of their constitutional liberty in preaching the Gospel in nearly every town in Piedmont; and alluded to the efforts of the Central Protestant Society of France towards whose operations the committee had last year contributed £200, and a representative from whom was present to address the Assembly—namely, M. Philip Boucher, who was well known to all who were acquainted with the state of evangelical religion on the Continent for his great eminence as a preacher, and his zeal and devotion to the cause of truth.

M. BOUCHER addressed the Assembly at some length. After calling to mind his last appearance in this place 10 years ago, and referring to various changes that had taken place since then, he went on to plead the cause of the Protestant Church of France. He claimed for it that amidst three centuries of trial, suffering and persecution it had stood firm in the maintenance of Scriptural truth. He claimed for it that, notwithstanding partial defections towards Socinian error and periods of lukewarmness and indifference, the heart of the Church had remained sound and true; and he vindicated the course taken by those evangelical ministers of that Church who, while others had separated from her in order to ensure purity of faith, remained within her pale and sought to revive her spiritual life, and spread amongst her children those Scriptural doctrines which she was instituted to teach. He asked, Was it ever heard of that the proprietor of a house should give way to thieves instead of remaining in it to expel the intruders? Nor had their seceding brethren, he feared, secured orthodoxy amongst themselves, for there had been introduced amongst them several most dangerous tenets. M. Boucher went on to describe the operations of the Society, which he said, embraced 35 out of 56 departments of France. They employed 50 agents, ministers, evangelists and teachers, who contributed to the spread of the Gospel at nearly 100 stations, of which 20 were in considerable towns. In 1843 the receipts of the Society were £600: last year they amounted to £450, being £130 more than they had ever before received. They had a preparatory school attended by 20 divinity students, and altogether 62 pastors had entered the ministry through their care and agency. The results of their work were seen in many places in the better observance of the Sabbath, in the practice of family worship, and in other happy effects. His brethren were at present assembled at Paris celebrating the tricentenary of the French Protestant Church—namely, the opening of their first national Synod and the signing of their national Confession in May 1559. This was

the first period, their Church had been so assembled together. As a token of the Christian sympathy of the Church of Scotland with his brethren thus assembled, he asked the Assembly to join him while he offered up in French a brief fervent prayer.

Principal TOLSON moved that the General Assembly approve of the report read by Mr. Robertson.

Dr. NORMAN McLEOD seconded the motion, and expressed his warm admiration of M. Boucher, who, he said had been, since he last addressed them, for 5 years chaplain to the Court of Holland, and who, on returning to France, was selected by the Central Protestant Society to superintend their important work of evangelisation. He was one of the most eloquent preachers in France, and wherever he was announced to preach, there thronged to hear him all the intelligence of the place.

The Moderator then conveyed the thanks of the Assembly to M. Boucher.

THURSDAY, May 26.

The Assembly met at 11 o'clock.

THE INDIA MISSION.

Dr. CRAIK read the report, of which the following is an abstract.—

CALCUTTA.—In the institution here the number of pupils that have received instruction in the course of the year 1858 amounts to 727, in 22 classes. It continues to be presided over by the Rev. James Ogilvie. He is assisted by a staff of native teachers. The exaction of fees from the pupils, has been for some time introduced, and apparently with satisfactory results. In consequence of medical certificates respecting the health of Mr. White, the Board at Calcutta, on the 9th July 1858, resolved that he should immediately return to Europe, and that, as there was not much probability that he would be able to resume his duties in Calcutta, his engagement as missionary should terminate.

BOMBAY.—From the time at which Mr. Sheriff left till towards the beginning of this year the institution continued to be conducted by the native missionaries and teachers who had been trained under Mr. Sheriff. They were indebted to the Rev. George Cook for advice and countenance, and for such superintendence as his varied and pressing duties enabled him to exercise. After many unsuccessful efforts to procure the services of a missionary, Mr. Peter Grant, a graduate of the University of Aberdeen, was appointed, and arrived at Bombay on the 27th February last.

PENJAB—SEALCOTE.—The Committee state the high gratification with which they lately received the donation of £30 from a lady who had previously contributed liberally to the general funds, at the commencement of a subscription for the erection of a Scotch church at Sealcote.

MADRAS.—At the schools the attendance had been good, there having been in the parent institution and the two branch schools in Black Town and at Trivatoor, altogether 584 boys and girls. In the last report Dr. Walker says—"In connection with the mission, we have two small congregations of Christians, formed of the fruits of our educational labours, and the results of preaching to the adults. In one congregation, which meets regularly on Sabbath in the chancel of St. Andrew's Church, there are 30 communicants; in the other, which meets in the mission-house, there are eighteen. And at present there are 7 inquirers, whom we hope soon to admit into the Church."

According to the 20th annual report of the Scottish Ladies' Association at the Orphanage at Calcutta there were 48 children, while the day-schools afforded instruction to upwards of 30 pupils. Equally satisfactory accounts were given respecting Madras, Bombay and Ceylon

The committee refer to the prospect of securing the services of 6 missionaries from the students of divinity in Glasgow College. The committee have examined 4 of these gentlemen who have completed their 3rd session. The 4 names are Mr. Alexander Clark, Mr. Robert Paterson, Mr. John Taylor and Mr. John Wells. They have delivered all their prescribed discourses, and the committee are now desirous to receive from the General Assembly authority to have these students taken on trials by their respective Presbyteries, with a view to receiving license and ordination. The other 2 students have attended only during 2 sessions.

The income of the Scheme (including £161 received from the Lay Association), has been £4160. Collections have been received from 910 congregations. Besides the sum now mentioned, there has been an addition to the funds, by the collection made on the day of thanksgiving for the suppression of the Indian rebellion. In consequence, contributions were made in 131 congregations, which amounted to £323 1s. 4d. The whole income may be stated to be £4513, thus exceeding the income of last year by about £670, that of the previous year by £1059. The committee recommended that the sum thus contributed as a thank-offering be expended on the erection of a Presbyterian Church at Sealcote. They trust that additional contributions for this object may also be obtained, and that thus an appropriate memorial to Mr. and Mrs. Hunter may be erected in that place in which they had begun to labour with devoted piety, ardent zeal and unshrinking fortitude, as the earliest missionaries of the Church of Scotland to the Punjaub, when they were cruelly massacred on the 9th of July 1857. There is every reason to hope that a site for such a building at Sealcote may be obtained.

Dr. Hunter moved the approval of the report. Dr. Norman McLeod seconded the motion in an able and stirring address.

Mr. Sheriff, Bombay, stated that fees had first been commenced at Madras by exacting 8 annas or 1s. a-month; but finding that this was too much, the fee was reduced to 4 annas or 6d a-month. At Bombay the teachers charged an entrance fee of 2s, exacting nothing afterwards.

Dr. Hunter's motion was unanimously adopted.

#### THE KILDALTON CASE.

This case came before the House in the shape of an appeal from the Rev. Angus Macintyre, presentee to parish of Kildalton, against a judgment of the Presbytery of Islay and Jura, sustaining certain objections made to him by parishioners, and finding him an unsuitable presentee.

It appeared that the parish of Kildalton having become vacant, there was laid on the table of the Presbytery of Islay and Jura, on the 30th June, a presentation from the Crown in favour of the Rev. Angus Macintyre, minister of the *quoad sacra* parish of Kinlochspelve, in Mull. At Moderating in a call on the 24th August, objections were given in, signed by above 50 parishioners, to the following effect:—(1) That the parish, with upwards of 3000 inhabitants, has a considerable and rapidly-increasing proportion who did not understand Gaelic, and that his trial services showed that the presentee was not qualified to conduct the English service with ease, and to the advantage of those who did not understand Gaelic; (2) that the presentee was unable to undertake the spiritual oversight of so important and extensive a parish as Kildalton, with a population so widely scattered, and therefore requiring a young, vigorous and energetic minister, which the presentee was not; (3) that the presentee's prayers were not offered with solemnity or earnestness; that the discourses were unedifying

and disconnected, and that the delivery of them had more the character of recitation of the composition of another than of earnest and direct appeal to the understanding and the heart; (4) that the presentee did not appear imbued with a charitable and conciliatory spirit, as was evident from his having chosen texts and psalms having no connection with the various subjects of his discourses, but obviously intended to insult and irritate those who might use their Christian privilege of judging and expressing their opinions on his ministerial qualifications and fitness for the present charge; (5) that the presentee's pronunciation was at times indistinct, so that many of the congregation had great difficulty in ascertaining the psalms and texts he gave out; and (6) that the presentee had directly and indirectly used solicitations and unfair means to procure a favourable reception in the parish, and to obtain subscribers to his call. The 4th and 6th objections were found irrelevant. The Presbytery, on the 20th April last, came to a finding sustaining substantially the 1st, 2nd, 3rd and 5th objections, and finding that the presentee is not a qualified and suitable person for the functions of the ministry in the parish of Kildalton, and ought not to be settled in the same. From this finding the Rev. Donald McDonald, Kilmenny, dissented, stating that to his knowledge, and with very few exceptions, the parishioners were Gaelic speaking; that out of a parish of 3000 only 52 had signed the objections, most of whom were under the influence of one of the objectors; that the opposition had not been got up in good faith, and that the presentee had proved himself acceptable to the great body of the objectors; that the presentee was "a very fair average preacher of the blessed Gospel," and was a vigorous and energetic minister in his parish.

Mr. A. Moncrieff was heard for the appellants.

Mr. J. F. McLennan was heard in support of the dissent of the Rev. Donald McDonald.

Mr. A. B. Bell addressed the Assembly for the objectors. He stated that, although the call of Mr. Macintyre bore to be signed by 324 persons, only 34 of the signatures had been appended by the parties themselves, the remaining 290 having been written by 3 individuals who acted as mandatories. Going minutely over the proof, he maintained that the objections regarding the reverend presentee's pronunciation of the English language, and as to the unedifying character of his sermons and prayers had been fully made out, and that, however suitable he might be for a small Gaelic-speaking parish like that which he at present occupied, he was not at all qualified for a large parish like that of Kildalton, with a mixed English and Gaelic population.

Mr. Pyper spoke shortly on the same side. The call was signed on the first day by only 13 persons, half of whom were the family or dependants of one individual, an innkeeper who turned out to be a strong partisan of the presentee, and by whose efforts nearly all the other signatures had been obtained. Detached sheets of paper were given to different individuals and these were hawked about the parish for signatures.

Parties being removed,

Dr. Hill moved that the Assembly affirm the judgment of the Presbytery so far as to sustain the third objection, and find that the appellants is an unsuitable presentee for the parish of Kildalton.

Dr. R. Lee moved that the appeal be sustained; that the sentence of the Presbytery be reversed; and that the Presbytery be instructed to proceed with the settlement of the presentee according to the law of the Church.

Dr. Macpherson seconded Dr. Hill's motion. Several members having spoken, the vote

was taken on the motions of Dr. Hill and Dr. Lee, when the former was carried by 102 to 95.

FRIDAY, May 28.

#### WIDOWS' FUND.

Dr. Grant gave in a verbal report. The state of accounts since November last showed an increase on capital stock during the last year of no less than £3852. The whole stock had reached £154,000. During the year the increase in the number of annuitants amounted to 7, which, since the report of 1853, made an increase of 31. This increase had been anticipated. The committee were of opinion that the number would continue to increase for a good many years to come. It is anticipated, however, that this increase would be more than overbalanced by the careful accumulation of the fund. While the committee reported an increase of nearly £4000, which was owing to the number of contributors, the number of widows had only gradually increased. There was no increase in the amount ordered to be paid to children and widows this year; the sum was from £1317 to £1500. The number of widows at present on the roll was 341. A report on the supplementary Orphan Fund was likewise given in, which states that the amount of funds at the last General Assembly was £1956 1s 3d, which, with the interest added at last Martimas, made the total sum in the hands of the trustees to £2016.

Dr. Bisset moved the approval of the report, which was agreed to.

#### THE CHURCH OF THE WALDENSES.

The Moderator intimated that he had received a letter from the Synod of the Church of the Waldenses, signed by their President.

#### LAY ASSOCIATION.

The report stated that the contributions amounted to £1503 8s 5d, and that, while this was an amount considerably less than the total sum reported for the year preceding, the difference was attributed to causes which had been anticipated, and which did not materially affect the ordinary revenue. The income of the year 1857-58 was larger by £300 than that of 1856-57, amounting to a sum considerably under that of last year; the contributions received by the Association this year amounted to a total of £1338 12s 6d.

Professor Mitchell moved the adoption of the report.

Dr. Robertson seconded the motion.

#### THE LATE PRINCIPAL LEE.

Dr. Hill then read a draft minute which was to be recorded in reference to the late Principal Lee. It was as follows:—That the Assembly appoint a committee to draw up something as a tribute to the late Principal Lee, who had for no less than a period of 30 years held the station of one of the principal clerks of the General Assembly, to the fulfilment of the duties of which important office he had brought qualifications of a superior kind—an intimate and profound acquaintance with the history, laws and constitution of the Church of Scotland, and was altogether unrivalled, having been blessed by the Author of his being with a quick and retentive memory, and was never at a loss when opportunities occurred, to apply his extensive knowledge to the services of the Church. Hence Principal Lee was an authority on all ecclesiastical matters, to whom the utmost deference was justly paid. He was a sage councillor, and full both of years and honours, and his removal is a dispensation of Divine Providence to which it becomes us submissively to bow. Of the eminent and varied documents which Principal Lee had produced; his high standing in the literary and intellectual world, and to the distinguished place which he held in three of the universities of this land, it



is quite unnecessary to do more than allude; but there is one subject which cannot be omitted in reference to the place in which Principal Lee had stood to the General Assembly, because it illustrates, in a very striking manner what a powerful hold the knowledge of the Holy Scriptures and the truths which they contained had taken hold on the Principal's mind. In the records of the General Assembly there are not a few pastoral addresses issued by the Assembly, well known to have been written by Principal Lee. No one can read them without admitting their scriptural character, their deep solemnity and impressiveness, and they are precious to the Church of Scotland, not only from their intrinsic value, but also as memorials of the living faith which actuated Principal Lee, and they may, through the blessing of God, be the means of realising in his case what was said by the Apostle respecting Abel, "Though dead he yet speaketh."

Dr. Robertson thought it was a very just tribute to the memory of the great man and Principal who was now dead. He did not know that any man in any age ever stood in that General Assembly whose mind was more deeply imbued with the Word of God. He was quite sure that those members of the Church who formed the General Assembly had never an opportunity of hearing the Rev. Principal engage in devotional exercise without being struck with the singularly impressive manner in which the pure and simple language was uttered. Alluding to the pastoral addresses, he said he would like very much if these were published in a small volume, which he considered would form a volume which there were very few in the Church of Scotland who would not be desirous to have it in their possession. He moved that the draft minute which had been read should be inserted on the records of the General Assembly.

Dr. Pirie, Aberdeen, seconded the motion. He felt as if there had been a great want in the House since the decease of the good and excellent old man who had so long occupied a seat at the table of that House.

#### SATURDAY, May 28.

Mr. J. A. MACRAE drew attention to the accidental omission in the Assembly's deliverance on the Colonial report of any direct expression of sympathy with our Colonial churches, and with those ministers of this Church who were faithfully pursuing their calling under every climate of the Globe.

Professor MITCHELL moved a resolution, which was unanimously agreed to, to the effect that the Moderator be requested to communicate with the various Synods in connection with the Church in the Colonies, expressing the deep interest taken by the Church at Home in their welfare.

#### HOME MISSION SCHEME.

Dr. Crawford read the report, of which the following is an abstract:—

During the year ending 15th April, 1858, the sum of £3243 2s. 6d. was received from 972 congregations. During the year ending 15th April last, the sum of £3145 5s. 10d. has been received from 955 parish churches and chapels—thus showing a deficiency of £97 16s. 8d. in the amount of collections, and a falling-off to the number of 15 contributing congregations. The receipts from all sources for the year ending 15th April last, were £4462 18s. 2d., and the total expenditure £5573 1s. 10d.—showing an excess of expenditure over revenue of £910 3s. 8d. This excess of expenditure mainly arises from the payment of the building grants, amounting to £807 10s. From the grants voted during the past year it may be assumed the expenditure in aid of the uncowed churches and to the support of missionaries for

year ending 15th April next will exceed £4600; and the total outgoings, including 4 building grants to Skelmorlie, Linwood, Kelvinhaugh, and Springfield, as also the usual items of ordinary expenditure, will approach £6000. In the course of the next year the committee have followed out a resolution previously come to, by sending deputations to visit the greater number of the chapels and mission stations receiving support out of the funds of the Scheme. This arduous work has been chiefly undertaken by the Rev. Mr. Smith, of Trinity College Church, and Mr. Phin, of Galashiels, who have together, and in a few instances, with the kind assistance of Mr. Nicholson of the Tron Church, Mr. Horn of Corstorphine, Mr. Shaw of Ayr, and Mr. Brown of Alva, visited between 70 and 80 chapels. The deputations have procured much valuable information, which will largely assist and guide the committee in their future operations.

The Committee have also, during the past year, had numerous applications for assistance out of the general fund of the Scheme, towards the building of new churches in necessitous districts. After anxious deliberation it was resolved to hold that branch of the Scheme as revived, and available, to a limited extent, in truly necessitous cases, for aiding and promoting the erection of new places of worship. The more pressing of the applications were in the four cases already referred to. In the case of Skelmorlie the committees felt themselves called upon to contribute the usual allowance of 7s. 6d. a sitting, which will amount in all to £138 15s. In the case of Kelvinhaugh, the indefatigable parish minister has succeeded in raising nearly £1000, the great bulk of which has been contributed by persons not resident in the district, which is a very poor one; and having exhausted all the resources opened to him, he came to your committee with an earnest application that they would enable him to complete the work, by a grant of £300. This application, your committee felt themselves constrained to concede. In the case of Springfield, the committee in order to encourage local contributions, had been induced to give a conditional promise of £150 towards the cost of the new place of worship; and in the Linwood case, where £1000 had been locally contributed, they agreed to contribute the sum of £130 towards the completion of the work. Seven additional applications have been made to your committee, and are at present under consideration. The whole of these are supported by strong evidence that the places of worship are urgently required. In the existing state of the funds, however, it was agreed that the whole should be allowed to stand over, in the hope that the Assembly may be able to devise measures for raising the additional funds required to meet the increasing demands under this branch of the Scheme.

During the year ending 15th April last grants have been voted in aid of 66 uncowed churches, to the amount of £2785; and towards the support of 47 mission stations, to the amount of £1835. At the close of the last financial year there were thus in all 113 places of worship to which aid was allowed out of the funds of the Scheme, to the amount of £4620.

During the past year the liabilities have been relieved to the extent of £225 by the erection into parish churches of the chapels at Newington, in the parish of St. Guthbert's; Cockney, Fetteresso; Pathhead, Dysart; Persie, Bendochy; and Stobhill, Temple, &c.

Last year there had been a falling-off in the collection to the extent of £460, and this year the decrease was nearly £100 more, and there were 15 more non-contributing parishes. The excessive expenditure over income was no less than £980; and the reserve fund had now been

reduced to £3600, being considerably less than a single year's expenditure.

Mr. W. H. GRAY, Lady Yester's, moved that the report be approved of.

Major BAILEY seconded the deliverance, hoping that every member of Assembly would second and support it in their own parishes. He asked his brethren in the eldership especially to strengthen the hands of their ministers in working out this most important Scheme.

#### TRICENTENARY OF THE REFORMATION.

In accordance with an overture from the Presbytery of Glasgow a committee was appointed to consider and report to the General Assembly of 1860 how the tricentenary of the Reformation next year might be most appropriately observed, and to confer with other Protestant bodies on the subject.

#### THE GAELIC SCRIPTURES.

Dr. SMITH, Inverary, gave in a report on the Gaelic Scriptures, which proposed to appoint a small committee to communicate with Government with the view of getting the same protection for the Gaelic Scriptures as was given to the English, and to the limitation of the issue to the edition of 1826, as authorised by the Assembly and by the Government of that date.

On the motion of Sheriff TAIT, seconded by Dr. ROBERTSON, the report was unanimously approved of.

#### GAELIC PREACHING.

Mr. MACINTYRE gave in the report of a committee appointed last year to consider the deficiency in the supply of Gaelic preachers. The report gave a statement of the causes of the deficient supply, and proposed various measures designed to stimulate students of divinity to the study of the Gaelic language.

On the motion of Mr. MACRAE the report was approved of, and the Committee was re-appointed and instructed to report again to next Assembly.

#### MONDAY, May 30.

#### THE CHURCH IN BRITISH GUIANA.

Dr. FOWLER, having intimated that Dr. Muir, the convener of the special committee appointed to inquire into the whole circumstances connected with the ministers sent out by the Church of Scotland to British Guiana, was prevented by severe indisposition from being present, gave in the report. The committee, had come to the conclusion with very great pain that the religious institutions set up by the General Assembly, and supported by Government in British Guiana, were not answering the purposes for which they were established. Statements were made as to the immorality and most unclerical habits of the ministers, especially those belonging to the Presbytery of Berbice, which, if proved to even a very small extent, must have destroyed and degraded the character of the Church of Scotland in that colony. The report submitted certain suggestions as to the measures to be adopted in the circumstances, which are embodied in the following motion.

Mr. SMITH, W.S., moved that the Assembly approve of the report, record their thanks to the committee, and reappoint it; and in terms of the recommendations of the report dissolve the Presbytery of Berbice, so as to bring the members of it directly under the control of the Presbyteries by whom they were licensed remit to the Colonial Committee to institute inquiries into the state of the ecclesiastical establishments of British Guiana, and farther authorise a special commission to proceed to that colony, with power—1st, to make inquiries into the state and efficiency of ecclesiastical government and discipline, and the conduct of the ministers; 2d, to call for and revise the record of the Presbytery of Berbice; 3d, in the event of their finding any sufficient reason

for doing so, to take such precognitions against the members of the Presbytery as shall enable the several Presbyteries by whom they were licensed to take proceedings against them; and 4th, to report to the Assembly's Commission or to the General Assembly; and that power be likewise given to the Commission to suspend any of the said ministers until the charges made against them are investigated and disposed of, and to take such other steps as shall appear necessary for the prosecution of the work entrusted to them. Lastly that the Colonial Committee shall defray the, necessary expense of the proceedings. Mr. Smith said the motion to dissolve the Presbytery of Berbice was founded upon the documents in the hands of the committee, many of which were filled with mutual recriminations, and charges of gross immorality by the members of the Presbytery against each other. It was not asked that the Assembly should dissolve the Presbytery of Demerara, because the evidence in regard to it was comparatively meagre and indefinite; and the consideration of any proceedings in regard to it must be left until the report of the special commission had been received. As to the appointment of that commission, it appeared to the committee the only course open to the Assembly in present circumstances, in proof of which he referred to the despatch of the Governor of the colony, which stated that the authority of the local Presbytery was completely gone, and that any attempt to enforce discipline resolved itself into a personal squabble. As to the power proposed to be given to the commission to suspend ministers against whom charges had been made, if they saw cause, pending the disposal of those charges, he was aware that it was a very delicate matter, and one which might be objected to. It should be borne in mind, however, that the present was a very special case. A very great scandal had been going on for 2 or even 3 years, and it was necessary to do something speedily, if it was to be stopped at all. If they were to wait until the Assembly got back a report from the commission, until the libel was served, and all the other proceedings gone through in ordinary form, it would be years before anything effective or beneficial for the Church in that colony was accomplished.

Mr. COCHRANE, Cupar, seconded the motion. Dr. ROBERTSON moved that the Assembly, in the circumstances of the case, appoint a special commission to inquire into the whole matter, authorising the said commission, if they see cause, to take evidence on the spot, and, after evidence, to dissolve the Presbytery and to suspend any of the members thereof from the functions of the ministry, and to take all the other steps that they may judge to be necessary to maintain the discipline and vindicate the purity of the Church in the colony, and to report to next Assembly.

Mr. SMITH said he did not object to this business being devolved on a special commission instead of the Colonial Committee; but he believed it to be quite impossible to name the commissioners to proceed to Guiana at the closing meeting of the Assembly to-day. As to delaying the resolution to dissolve the Presbytery of Berbice, that was an act that must be reserved for the Assembly itself, and a year would therefore be lost before the necessary step could be taken. He could not give way to Dr. Robertson's motion, because he was not satisfied that they could not devolve on the special commission the full necessary powers. But he agreed to alter his motion to the effect of substituting a special commission instead of the Colonial Committee.

Dr. ROBERTSON held that the Assembly could

and had frequently devolved on a special commission all the powers of the Assembly itself in purging out scandalous and inefficient members of the Church.

On a division Mr. Smith's motion was carried against Dr. Robertson's by 63 to 49.

A special commission was afterwards appointed—Dr. Stevenson, convener.

## SABBATH OBSERVANCE.

Dr. HILL said he had been requested by Dr. Muir, convener of the Sabbath Observance Committee, to state that owing to bad health he was unable to be present to make a report, but he hoped the committee would be reappointed, himself convener, and that he would be prepared with some report to the Committee or to next General Assembly.

## SABBATH SCHOOLS.

Mr. LEITCH, Monimail, in absence of M'Kie, Erskine, gave in the report on Sabbath schools, which stated that there were 1064 churches and chapels occupied at the date of last report, and that in 926 cases answers had been sent to the queries. There were still 238 churches and chapels either without Sabbath schools or declining to give information on the subject. There was a decrease of 19 in the number of reporting parishes, but there was a gratifying increase on all the points to which the committee's attention had been directed. The whole number of schools reported was 1550, being an increase of 8. The number of scholars on the roll on 1st January last was 111,215—increase, 1436. The whole number enrolled throughout the year was 126,961, and the average attendance was 95,378, showing an increase of 848. The number of teachers was 9773, showing an increase of 222. The congregations furnished with Sabbath school libraries were 418, and the number of volumes in these was 113,321. The average time during which the schools were open during the year was 10 months. Over the whole of Scotland it was found that 1 in 23 of the population attended Sabbath schools in connection with the Church of Scotland. In the Synod of Fife the portion was as high as 1 in 15, but in others it was much lower, the minimum in one extreme case being one in 149.

Mr. COCHRANE, Cupar, moved a resolution to the effect that the General Assembly approve of the report, enjoin every presbytery and Synod to appoint a committee on Sabbath schools to collect returns from all the churches and chapels, express their sympathy with Mr M'Kie in the afflicting circumstances which have led him to resign the office of convener, and express their thanks to Mr. Leitch for drawing up the present report, and reappoint the committee—Mr. Leitch, convener.

Dr. ANDERSON, Newburgh, seconded the motion.

Dr. NORMAN M'LEOD hoped the Assembly would also express their thanks to the 10,000 teachers of these schools, and that the ministers of the Church would most earnestly and constantly exhort their people never to allow the Sabbath school to become a substitute for, but only as an assistant to, home teaching.

The motion was unanimously agreed to.

## THE ENDOWMENT SCHEME.

Dr. ROBERTSON gave in the report of the committee on the Endowment Scheme. It went to say:—Exclusive of Royal Bounty Churches in Argyleshire and the Isles, the number of unendowed churches in Scotland, in connection with the Established Church, amounts at present to about 200. There is reason to believe that a portion of the churches, probably a 4th of the whole number, might be retained with advantage a little longer as Home Mission preaching stations. They are not yet in circumstances to warrant the heavy expenditure

to be incurred in erecting them into parish churches. No doubt, the Home Mission Committee would be placed in a more favourable condition for accomplishing their proper work, were the whole number of unendowed churches to be at once erected into parish churches *quoad sacra*. Still it is calculated that, by the erection of three-fourths of the number the funds of the mission would suffice both for sustaining ordinances in the remainder and providing for new emergencies, as such emergencies might arise. The definite object, assigned to the Endowment Committee is the conversion of about 150 of our unendowed churches into parish churches under Sir James Graham's Act. In undertaking this work the committee at first proceeded on the assumption that if they could collect a central fund of such an amount as should enable them to stimulate local exertion by offering a grant of L.1000<sup>0</sup> or thereby for the endowment of each church that should be otherwise provided with the requisite balance of endowment, they might entertain a reasonable hope of accomplishing their object. They succeeded in raising a central fund of upwards of L.50,000, and the hope was not disappointed. More than 50 new parishes have now been erected through the aid of grants of the aforesaid amount from the central fund. But it was soon discovered that the number of parishes to be erected on this plan was limited. The plan required a local subscription in each case of upwards of L.2000, a sum which in the circumstances of the inhabitants of a large majority of chapel districts, it was found impossible to raise. Your committee were led to devise what has been called the provincial branch of the Scheme, the character of which was explained in several of their later reports. Suffice it to say that it was the design of this branch to raise by subscription in each of 5 provinces into which Scotland, leaving out the country of Argyle and the Isles, was divided for the purpose, a sum of L.40,000—to aid in the erection of 20 new parishes in each province, the number of unendowed churches in all the provinces being nearly equal—by grants at the rate of L.2000 each, and thus to reduce the balance to be raised in each case by local exertion from upwards of L.2000 to little more than L.4000. Efforts have been directed for several years past to complete this provincial subscription. At first the efforts were attended with encouraging measures of success, and it was their privilege to report to last Assembly that the subscription for the province, including Fife, the Lothians, &c., was complete. Considerable additions were made, too during the year which immediately preceded the meeting of last Assembly to the provincial subscriptions for Lanarkshires, including the city of Glasgow; for the western counties of Bute, Renfrew, Ayr, and the two Galloways; and for Aberdeenshire, with the northern counties. The subscriptions reported for the province including Dumbartonshire, and the two midland Synods of Perth and Stirling Angus and Mearns, were less encouraging. Yet even in regard to this province the subscriptions were of such an amount that your committee did not despair of bringing their task to a successful issue. The subscriptions now to be reported, the committee regret to say, wear a less favourable aspect. In several of the provinces, it is true, munificent sums have been subscribed by individual noblemen and gentlemen; and probably additional subscriptions of this class might have been obtained had there been any corresponding movement in the parish. But the fact ought not to be concealed, that in the parochial subscriptions in particular there has been a lamentable falling off. The love of many seems to have waxed cold, just at the time too when a short continuance of sustained exertion would have

sufficed in the case of most of the provinces at least to accomplish that object. Your committee are willing to allow that, from various circumstances too well known to be required to be mentioned, the state of the country has been unfavourable to the successful prosecution of their task. But, while this may account in part for the falling-off that has taken place in their subscriptions, they are not of opinion that it accounts for that falling-off to the full extent.

The following is an abstract of the subscriptions during the year May 1858-59:—I. General fund—Church-door collections, &c., £2928, 2s; donations, £69, 7s; legacies, £245, 6s 8d; together, £3142, 15s 8d. II. Provincial funds—Group 1, £3220, 12s 6d; group 2, £1478, 18s 4d; group 3, £837, 15s; group 4, £304, 3s 4d; group 5, £440, 5s 5d; together, £6281, 14s 7d. III. Particular churches—Hawick, Old Church, £1750; Skelmorlie, £120; Eddinfoot, £1000; Gilmerton, £750; Dean Church, Edinburgh, £250; Dean, conditionally, £500; Blairingone, £508 Clova £500; Alloway (Ayr), £400; Newington, £300; Bargrennan, £258; Cookney, £150; Fairlie, £52 8s; Blairdaff, £24, 14s 8d; Belhaven, £5; Lochgelly, £5; Lybster, £5; Macduff, £2 15s; Craigrownie, £2 10s; Amulree, £2, 3s 6d; Burghhead, 6s; together, £118,512 2s. Total subscriptions in May 1858-9, £17,019 2s 5d; gross amount of subscriptions formerly reported, £326,406 9s 10d; gross total, £343,461 2s 3d. [The sums received by the treasurer during the year are reported at £22,285, 19s 11d.]

The abstract now submitted, if regarded by itself, is far from being an encouraging one. The amount of subscriptions reported is considerably less than even the average of the sums reported for not a few preceding years. Yet a feeling had been manifested in this Assembly, if your committee has read it aright, that constrains them to lift up the hands which hang down, and the feeble knees—to thank God and take courage. The sum reported, small as it is, would have been yet smaller, had it not been swelled by several subscriptions that have been made since the meeting of the present Assembly. Of one of these subscriptions of the munificent amount of £1000 your committee cannot forbear to make special mention. The committee refer to the Right Hon. Lord Belhaven, who the other day without solicitation subscribed the sum that has been mentioned in favour of the Lanarkshire Group of Chapels, notwithstanding that, besides several smaller subscriptions to the general fund, he made an equally munificent contribution some years ago to the endowment of the church of Wishaw. Another ground of encouragement is derived to them from the fact, that the plan now followed by them has been eminently successful in the only province in which they have yet had it in their power to bring it into operation. There has been collected, for the 3d group of chapels alone upwards of £10,000; and already have 4 of the chapels of this group, the number to which the committee were limited by their arrangement with the subscribers, been erected into parish churches *quoad sacra*. But, more encouraging still, for each of other 10 chapels of this group the requisite balance of endowment, amounting to upwards of £1100, which had to be provided by local efforts, has either, as in most of the cases, been wholly made up, or is now very nearly so. Several of these chapels are in court, and wait only the calling up of our second instalment to be placed on the parochial establishment of the Church. Were the subscribers to pay up the full amount of their subscriptions at once, it seems not improbable that the whole 20 chapels belonging to this group might be erected into parish churches before the meeting of next Assembly.

The committee feel persuaded that the erection of parish churches *quoad sacra* would proceed with equal despatch, as regards the other groups of chapels, were the provincial subscriptions for those groups once completed. It requires, therefore, but one really earnest and vigorous effort on the part of the whole Church to enable your committee to finish the work in which they are engaged, and thus to give the requisite facilities to the Home Mission Committee for making the ministrations of the Church commensurate to the spiritual wants of the country. After what has passed in this Assembly, will the effort, necessary for a consummation so devoutly to be desired, be any longer withheld? Is the minister, or elder, or even pious member, of the Church of Scotland to be found amongst us, who would not rejoice to see the day when all classes of the poor of the country should have the Gospel preached to them, and when the whole land should be filled with the knowledge of the Lord, even as the waters cover the sea? Or, which of us could fail to see in such a day the dawning of that day, brighter and more glorious still—the brightest, indeed, that this sublunary world is ever to behold, when all the kingdoms of the world shall become the kingdom of our Lord and His Christ, and when He shall reign for ever and for ever?

Mr. MAXWELL NICHOLSON moved as the deliverance of the Assembly:—The Assembly unanimously approve of the report, record the cordial thanks of the Assembly to the convener and the committee for the untiring zeal and energy with which they have continued to discharge the deeply important and highly arduous duties devolved upon them; reappoint the committee—Dr. Robertson, convener; and the Rev. William Smith, Trinity College Church, vice-convener.

Major BAILLIE seconded the motion. Dr. NORMAN McLEOD said—Allow me to express, along with the whole House, my deep thanksgivings to God that our father, Dr. Robertson, has accepted again the conveyance of the Scheme, and that my dear friend, Mr. Smith, has been conjoined with him as sub-convener. And further, let me express the hope that long before his day comes—a sad day indeed for the Church of Scotland—he will see this monument finished. So far as I understand, a sort of tacit pledge has been given by the General Assembly, if possible to put the last stone on the monument before this day two years.

Dr. ROBERTSON expressed his gratification in having Mr. Smith associated with him in the management of the Scheme. He knew he would work with his whole heart, and from his assistance he expected the utmost benefit not only to himself but to the Church.

The motion was unanimously agreed to. The Assembly adjourned at 6½ till the evening.

#### EVENING SEDERUNT.

Dr. ARNOT laid on the table a selection of hymns 33 in number which had been prepared by the Assembly's Committee on this subject.

Mr. ROBERTSON, Monzievairst, moved a deliverance to the effect that the collection, which had received the unanimous approval of the committee, having been laid on the table, the Assembly approve of the diligence of the committee, and authorize them to take such further measures as they shall see fit for their revision, publication, and circulation, under the sanction and authority of the committee; reappoint the committee—Dr. Arnot convener—and instruct them to report to next Assembly any additions or improvements that may have been suggested to them.

Principal BARCLAY seconded the motion. Dr. ROBERTSON moved an addition to the motion bringing out clearly the points that the

hymns had not been sanctioned by the Assembly, and were not to be used in public worship.

Mr. Robertson adopted the amendment; and the motion was then agreed to.

#### ADMISSION OF STUDENTS FROM DISSIDENT BODIES.

Dr. TRAILL gave in the report of a committee on references from Presbyteries as to students of Divinity from dissenting bodies. The report stated the cases of 3 students—2 from the United Presbyterian Church and 1 from the Free Church—and proposed conditions which should be prescribed to them, and also contained suggestions towards the adoption of certain principles to guide Presbyteries in such cases.

With slight alterations the report was adopted, so far as regarded the dealing with the three cases; in regard to legislation, it was sent back to the committee to report to the next Assembly.

#### THE PARIS MISSION.

Principal TULLOCH gave in the report of the committee to consider the expediency of continuing the mission to Paris, which was to the effect that a meeting had been held with the Colonial Committee, and that both committees were of opinion that the Parish Mission ought to be vigorously prosecuted, and that it should be transferred to the care of the Committee on Foreign Churches, the title of which committee should be enlarged and altered to "The Committee on Foreign Churches and Continental Missions." The Committee had no doubt that through the aid of private contributions and collections voluntarily made by those ministers interested in the matter, ample funds would be found to carry on the Parish Mission as well as to plant missions in other stations.

The report was unanimously approved of. The Moderator having addressed the Assembly in the name of the Lord Jesus Christ, the sole King and Head of His Church, dissolved the Assembly, appointing the next meeting of the General Assembly of this Church to be held here on Thursday, the 17th day of May, 1860.

#### CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

#### JEWISH MISSION.

S. Steamer "Lady Head,"  
August 2nd, 1859.

MY DEAR MR. MORRIS.—Though hoping to be in Quebec to-morrow, still as I shall be in haste to leave for Boston and New York, and as it is so very comfortable to do so here, I concluded to write to you while on board, of the result of my visit to the Lower Provinces. I cannot help expressing my thankfulness to the Lord, that thus far He prospered my journey, and that my health has even improved, though the work He helped me to perform was no small one. Subjoined to this letter you will find a list of contributions, from certain of the places I visited, which please acknowledge. Of my reception, and that dear mission of ours which I advocated, I can speak in most gratifying strains. It forces itself on my belief, that the mission will soon become as popular with the Synods of N.B., N.S. and P.E.I., as it is with ours. Every where I had an opportunity to speak before our people, my address was cordially received, and where even it was convenient, it showed itself materially by considerable contributions, which in several cases exceeded the expectations of the pastors. Personally I was received in the kindest manner, by both pastors and people. I wish here publicly to acknowledge my gratitude to all my friends whom I have made on this my journey, for their attention to my welfare, and their

hearty expressions of interest in our Mission. May the Lord of Abraham reward those that seek the good of Abraham's seed. I think it may interest you, and if you should like to publish this letter in *The Presbyterian*, it may interest also your readers, to see a short sketch of my journey. This, however, I must do from memory, and I trust it will not prove treacherous in this instance, to the kindly impressions received.

I left Quebec on the 15th of June for St. John N.B., (via. Portland, Me.) where I arrived on the 17th. In the absence of our friend the Rev. Mr. Donald at St. Andrews on a sacramental occasion there, I was met on the wharf by his kind Elder Mr. Girvans, and introduced to the kind family of Mr. Donald, where I was at once received by Mrs. D. as an old friend. On the Sabbath I occupied Mr. D.'s pulpit the whole day, and was highly pleased with the audience, which was large, intelligent and attentive. On Monday it was arranged for me to go to St. Andrews to address the Rev. Mr. Ross's congregation on our mission. The church there is a beautiful and costly one. The audience was very good for a week day, and the contribution amounted to about \$12, of which you must have heard from Mr. Donald the treasurer of the Jewish Scheme in the N.B. Synod. Tuesday, I returned with Mr. D. to St. John, and addressed in the evening the Juvenile Missionary association of his church, which held its anniversary that evening. This association contributed to the funds of our mission from theirs by vote. A collection was taken up that evening also for our Mission. The amount thus contributed I do not recollect, but no doubt Mr. Donald reported it to you before this. On Friday the 24th of June I left St. John for Halifax, where I arrived the day after. I stopped in the house of our friend the Rev. Mr. Jardin, where I was made to feel at home. I committed a mistake in not writing Mr. Jardin from St. John, N.B., intimating again my coming to Halifax, and I was not therefore expected for certain. On Sunday morning I was introduced to the venerable Rev. Mr. Scott, senior pastor of St. Matthew's Church, who spoke very kindly to me, and expressed himself in very warm terms of his interest in missions to the Jews. He regretted and so did I, that he was not at all aware of my intention to visit Halifax. On Sunday a.m. I preached at St. Matthew's for Mr. Jardin, whose diet it was on that day. The congregation of St. Matthew's worship at present temporarily in an old Methodist chapel, which, however, accommodates a large audience, and so it was on this occasion. No collection was taken up for our mission, but a promise was given that it will be made at a future day; and I do not doubt that the congregation of St. Matthew's who were long in the habit of contributing to the Scottish Jewish Scheme, will not be long in doing so, especially since both pastors are undoubted and warm friends of our Mission. Should they construe this notice as a sort of reminder to them, I must beg their pardon. I do not think they need it much. In the evening I preached in St. Andrew's Church, the Rev. Mr. Boyd's, to a tolerably full house and very attentive audience. Mr. Boyd received me kindly and expressed himself as a friend to our Mission. He also promised a collection in the future, which I trust will not be a very distant one. On that evening it occurred to me that we might as well have a general meeting on behalf of our Mission on some week day, in which idea I was encouraged by our friend Mr. Menzies, and also by the Rev. Mr. Jardin. Accordingly on Monday, the meeting was advertised in the papers and also by hand-bills for Tuesday evening. I then gave a lecture on the present state of the Jews, socially and religiously, and explained

to a large and attentive audience the intentions of our Jewish Scheme. A collection of about \$32 was then taken up for our Mission, of which I received \$20, the rest was to be remitted to you by the Rev. Mr. Scott. The people of our church to whom I was introduced received me and my cause very kindly, and in some I found a kindly feeling for Israel to be of long standing. May Israel's God increase their number. On Wednesday the 29th of June, I went to Pictou to meet the Synod of N.S. and P.E.I., in connection with the church of Scotland. I stopped with the Rev. Mr. Herdman, in whose house I was most kindly received, and in whom I soon gained a hearty and frank Christian friend, and I doubt not a friend also to our Mission. An overture was presented to the Synod by the Rev. Mr. Jardin, to adopt our Jewish Scheme as one of the schemes of the Synod of N.S. and P.E.I., and it was agreed, to recommend this scheme for adoption to the churches of our connection in N.S. and P.E.I., and to do so at next Synod. I was requested to speak on the subject before the Synod, which I did. Many of the members expressed themselves very warmly, as friends both to the cause and myself, and indeed have shown themselves to be so subsequently. A question came up, during the deliberation on the overture, about the propriety of changing the name of our Mission, so as to be called, "The Mission to the Jews, by the Presbyterian Church of British North America, in connection with the Church of Scotland," and also to the amount of control over the Mission, which will be allowed to this Synod, if they adopt it as one of their regular schemes. I thought that no difficulty will be found in coming to some agreeable arrangement when the subject is brought up before the next Synod of Canada. And I think I am not mistaken. On the whole, I must say, that though the expression during the deliberation savoured of conservatism rather, there was enough expressed then, and subsequently in private to me, to assure me that the conservatism was that of wise and cautious friends, who wish to do the cause good in a safe, sure and abiding manner. On the Sabbath I preached in the p. m., in Mr. Herdman's church to a very large audience, who listened very attentively. No collection was taken up for our Mission, but one was promised, and I don't think there is any necessity of my reminding my friend Mr. Herdman of this, and so I will not do it at present. In the evening of the same day I addressed some of the Rev. Mr. Pollok's congregation at New Glasgow. The attendance was better than could be expected, and they contributed \$11 40cts. for the present, and promised a good collection in the future. And surely a man of Mr. Pollok's business habits needs not be reminded of his promises, and so I will not do it in his case either. On Monday night a Missionary meeting was arranged for, in connection with the Synod at which I was invited to speak, and I did so, giving general information of the present state of the Jews, and urging the necessity of missionary work among them generally, and the work of our own enterprise. When I finished I called upon any one present to address a few words on the topic which I brought before the meeting, if they felt inclined to do so. Several of the ministers spoke in very excellent terms, which encouraged me greatly. The audience was very large, though the weather was quite forbidding. A collection of \$14 37½cts. was taken up at the close. The same evening I took the steamer "Westmoreland," for Charlottetown P.E.I., where I arrived the next morning, July 5th. I was met on the wharf by the Rev. Mr. Duncan, who made me feel at home at his house. On Friday, July 8th. I addressed a meeting on St. Peter's Road near Charlottetown, at a

preaching station. The audience, considering the space, place and time, and want of previous notice, was a very good one. They contributed \$3 40cts. Next day I went to Belfast, about 25 miles from Charlottetown. The day was very rainy and the audience consequently not so large as it would have been on a fair day, still a considerable number were present. I addressed the audience, as did also their former pastor the Rev. Mr. McKay. They contributed on that occasion and also on Sunday following \$14 10cts., (I am not sure however that this is the precise sum, but there can be no great difference). On Sunday July 10th, I preached in Mr. Duncan's church both morning and afternoon, to very large audiences, particularly in the afternoon, when many from other churches were present. When preaching to the good people of C. I could see that I spoke no new things to them, when I spoke of our missionary obligations to the world and to the Jews. Their countenances showed me, that they were acquainted with the subject already, and only delighted to hear of it more. The missionary spirit of the people in C. is very gratifying. Collections were taken both morning and afternoon amounting to \$36 50cts. It was also arranged, that I should give a lecture on the Jews at Temperance Hall on the Monday evening next, and it was announced kindly from all the protestant pulpits in C. The Hall was absolutely crowded in the evening, with a very intelligent and fine audience. Col. Gray, to whom I had the pleasure to be introduced, and whom I soon learned to love and respect as a zealous disciple of the Lord, kindly consented to take the chair, and opened the meeting with very happy and appropriate remarks. I then spoke for about an hour and a half, and was listened to throughout with the profoundest attention and marks of gratification. The Episcopal, the Methodist, the Baptist and the Free church ministers, followed me in very happy and most encouraging remarks, by which I was still more confirmed in my good opinion of the excellent missionary spirit of the Christians of C. The meeting throughout was a perfect gratification to me. A collection was taken up at the close amounting to \$26. On the same day I dined at the house of Col. Gray, a truly christian household, and was moved almost, and perhaps altogether to tears, by his dear children presenting me with the contents of a missionary box, in which they gathered every Sabbath from the inmates of "Inkerman house," (Col. Gray's house, named in honour of his father-in-law, Lieut.-Gen. Sir John Pennycuik of Inkerman memory). The box was found to contain \$5 6cts. I was more pleased with this offering from the hands of tender Christian children, than with any other works of good will which I received in the good town of C. Is it not the duty of parents to train their children to contribute to missionary purposes, so that they may not find it hard as many grown-up people find it, to give to the cause of Christ; but rather find it a pleasure? Is it not a matter of education? I do not think it will ever be possible for me to forget my visit to P.E.I. May the Lord of my forefathers bless all that people with all spiritual and temporal blessings, for Christ's sake, Amen. On Tuesday I left P.E.I. for St. John N.B., by the way of Shediac, where I arrived on Thursday. There I had the pleasure to be present at the meeting of the Synod of N.B. Our Mission was brought up, and was acted upon in the same satisfactory way as a year before. On Saturday the 16th, I went to Frederickton to preach on Sunday. I met there with a hearty welcome from several brethren, and enjoyed the hospitality of the manse. The audiences both morning and afternoon were very large. Collections were taken

up at both diets amounting to \$47 50cts. Monday the 18th, I returned to St. John, to take part in the missionary meeting of the Synod on that evening.

Thursday, I again went to Fredericton on my way to Miramichi, Bathurst and Dalhousie. On the evening of that day a meeting was arranged for at the Kirk, a lecture to be delivered by me, on the Jews. The house was full, with a most interesting and attentive audience, a collection in behalf of the cause was taken up amounting to \$22.50. I may be mistaken in a trifle, and I hope will be corrected.—Friday morning I left for New Castle, Miramichi, and travelled the day and the night following, and came Saturday morning to New Castle where I was kindly received by our good minister there, the Rev. Mr. Henderson. I preached at his church on Sunday morning to a very full house. No collection was taken up as they collected previously. In the afternoon I preached at Chatham, and no collection taken up for the same reason as just told. In the evening I preached at Douglstown schoolhouse to a very full house, the audience listened very attentively to a narration of my own conversion, by which I endeavoured to illustrate the difficulties peculiar to the conversion of a Jew, both spiritually and temporally, but over which grace can triumph. A collection of \$15 was taken up at the close. On Monday, the 25th, I went to Bathurst and came there in the morning. Our friend, Rev. James Murray, travelled the whole day from Dalhousie, where I preached on an exchange, in order to meet me, and received me in his own solitary, but yet comfortable manse. On Tuesday I had a very pleasant meeting at his church with some of his people and others, and talked to them about the Jews and our mission to them, a collection of \$12.07 was taken up at the close. On Wednesday Mr. Murray took me to Dalhousie. As the steamer "Lady Head," was not expected there for Quebec till Sunday night, I resolved to preach on the Sabbath both at Dalhousie and at Campbelltown. In C. I met the Rev. Mr. Stephen and some of his people to whom I was introduced, and found them friends to our cause. I preached Sunday morning in Campbelltown to a very full house, and a most attentive and intelligent audience. They contributed a collection of \$15.00. In the afternoon I preached at Dalhousie to a very good audience, who contributed \$22.00. About midnight I took the steamer for Quebec where we arrived on Wednesday morning. Not being able to complete this letter before our arrival at Quebec, and not having had the time to finish it even then till now, I am able therefore to add, that I finally arrived by the way of Portland and Boston at New York on the 19th of August in good health. I have yet much to accomplish during the few weeks before October, in the way of preparation for examination for my medical degree, and making necessary purchases for our outfit. But I trust God will give His strength and that sufficient grace, necessary for every step in this our responsible but glorious enterprise for His Glory in Christ. May our labours and endeavours be owned and accepted of him through Jesus our Mediator. Amen.

I am Dear Sir yours truly in Him,  
E. M. EPSTEIN.

New York, August 10th 1859.

Received in behalf of the Committee, in the Jewish scheme of the Synod of Canada in connection with the Church of Scotland, the following sums from the following places:—

June 25, Rev. Mr. Donald, St. John, N. B. \$14.00  
" 28, collected at general meeting at  
Halifax, N. S. . . . . . 20.00

July 4, collected at New Glasgow, N. S.	11.40
" 5, do Pictou . . . . .	14.37
" 8, St. Peter's Road, P. E. I. collected at meeting . . . . .	3.40
" 9, Bolfast church, P. E. I. collected . . . . .	5.95
" 10, St. James Ch. C. town, P. E. I. collected . . . . .	36.50
" 11, Belfast P. E. I. Church, by Rev. Mr. McKay . . . . .	5.00
" " Children of Inkerman House, P. E. I. . . . .	5.00
" " General Meeting, coll. . . . .	26.50
" 17, Collect. at St. Paul's Fredericton, N. B. . . . .	47.50
" 21, Collected at St. Paul's, General meeting . . . . .	22.50
" 24, Coll. at School house, Douglas-town, N. B. . . . .	15.90
" 26, Coll. at St. Luke, Bathurst, N. B. . . . .	12.05
" 31, Coll. at St. James, Dalhousie . . . . .	22.50
	\$260.73

THE SYNOD'S ADDRESS TO HER MAJESTY THE QUEEN.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please Your Majesty :

We, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, now in Synod assembled, in the City of Ottawa, embrace the occasion respectfully to approach your throne, with renewed assurances of sincere attachment to Your Royal House, and with expressions of gratitude, that under your fostering government, we enjoy the blessings of abundant peace.

Whilst devoutly adoring the source of every blessing, the Father of mercies, reverently acknowledging that every good and perfect gift proceeds from Himself, and being sensible of the benign influence exerted over the people by the Christian example of those placed in exalted stations, and of the benefits that arise to the country whose government is based on the precepts of the Word of God, we heartily rejoice that the public and private life of Your Majesty presents to the Empire over which you rule, such a pattern of excellence and virtue, as to secure to Your Royal Person and Family the esteem and affection of millions of loyal and faithful subjects.

In common with some other portions of the world, this Province has been visited with an almost unprecedented monetary pressure, which as one of its consequences has added to our difficulties in supplying the spiritual destitution of our Countrymen; the office-bearers of our Church have nevertheless employed the means within their power to carry on their work as a Church, inculcating that righteousness which exalteth a nation, striving in our own sphere to avert those evils which spring from a partial recognition of the ways of Divine Providence.

It is with great satisfaction that we have learned of the termination of the rebellion in India, and that in hearty response to Your Majesty's invitation, your faithful people have rendered Public Thanksgiving to Almighty God for the success of Your Majesty's arms. We sympathize in this recognition of the continuance of the Divine favour to our beloved country, and while we cannot but deplore the loss of the many brave men, who have fallen, we cherish the hope that the re-establishment of order may be conducive to the diffusion of pure and undefiled religion.

Sensible of the blessings of peace, it gives us unfeigned sorrow to hear that war prevails among several of the Continental Powers. We fondly cherish the hope that by the wise counsels of your Majesty, Great Britain may be preserved from the horrors of war and its attendant evils.

That Almighty God may long preserve Your Majesty's life, to reign over a free, a loyal, and a religious people,—that He may bestow upon you every necessary earthly comfort and happiness, and finally grant you an unfeigned crown is our sincere and constant prayer.

Signed at Ottawa this twenty-eighth day of May, one thousand eight hundred and fifty-nine years, in name, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

JOHN MACMURCHY,  
Moderator.

THE SYNOD'S ADDRESS TO HIS EXCELLENCY THE GOVERNOR GENERAL.

To His Excellency, Sir Edmund Walker Head, Baronet, Governor General of British North America, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY :

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now in Synod assembled in the city of Ottawa, embrace the opportunity afforded by the return of our annual meeting to renew the expression of our sincere respect for Your Excellency, as well as of our ardent and steadfast attachment to the Empire of which we form a part.

As office-bearers of a branch of the Church of Christ, it is our duty and shall ever be our aim, by enforcing the precepts of our holy religion, to aid in the spread and maintenance of those principles which may leave the minds of our people with that righteousness which alone exalteth a nation.

To Your Excellency, as a lover of learning, as well as the Governor of this rising Province, whose prosperity must depend in no small degree upon the extent to which the youth of our country avail themselves of the facilities afforded by its higher educational establishments for acquiring a sound and liberal education, it must, we feel assured, be gratifying that the University of Queen's College in connection with our Church, has during the past year enrolled a much greater number of Students in the Faculties of Arts and Medicine as well as Theology than at any previous period of its history. And while grateful for the past aid so generously accorded to our University by Your Excellency's Government, we trust that it will as heretofore merit and secure your countenance and favor.

We rejoice in the present favorable weather and promising appearance of the country, from which, we trust, we may safely anticipate an abundant harvest, and cherish the hope that it may be the means, under the blessing of a Bountiful Providence, of relieving the Province from the Commercial and Agricultural distress under which it has for some time laboured. While we cannot fail to recognize the hand of God in these indications of the return of material prosperity to this Province, to which the divine favor has already been so frequently extended, it is also a matter of gratitude to the Almighty Disposer of events that, at a time when other lands are unfortunately threatened with the calamities of war, this, our country, as an integral portion of the British Empire, should continue in the enjoyment of the blessings of profound peace.

We have also adopted a loyal and dutiful address to Her Majesty, the Queen, which we respectfully request Your Excellency to transmit, that it may be laid at the foot of the throne.

That Your Excellency may be guided in the administration of the government of this Province by that wisdom which cometh from above—that you may be blessed in abundant measure with the graces of the Holy Spirit

here, and be afterwards received to the heavenly inheritance, is our earnest prayer.

Signed in name, and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at Ottawa, the thirty-first day of May, one thousand eight hundred and fifty nine years, by  
JOHN MACMURCHY,  
Moderator.

#### REPORT OF THE COMMITTEE ON JEWISH AND FOREIGN MISSION.

The Committee respectfully beg leave to report:—

##### THE FIELD.

1st. As to the field which, in the judgment of your Committee, the Synod ought first to occupy.

The Committee, in accordance with the instructions given to them, have bestowed upon this matter their long and serious consideration, and after mature reflection and correspondence with various persons likely to be well informed they have not seen their way to recommend the placing of your Missionary at Jerusalem, as was the original intention of the Synod. The Committee are impressed with the importance of Jerusalem as a centre for Missionary operations; they regard it as the heart of the Jewish people, and they would trust that ere long a Presbyterian Mission will be established in Jerusalem. But they conceive that such a Mission should be largely equipped and liberally sustained, and they have come to the deliberate conclusion that in the first instance, till the missionary strength of our Church has been fully tested, it would not be prudent to adopt Jerusalem as our first station, when other fields less fully occupied, and more accessible to Christian influences, are available.

In coming to this conclusion, the Committee asked the advice of the Rev. Dr. Schaeffler of Constantinople, who counselled them as follows:

"Jerusalem appears to me the poorest place for your contemplated Mission. Bishop Gobat, a man of a high Missionary spirit, appears to be quite discouraged, and, if he were not, the place is occupied already and strongly manned and furnished with abundant appliances by the Jewish Missions Society, and you could not expect to do much there as new comers. The most encouraging field is, I believe that part of Turkey naturally connected with Salonica or Thessalonica, Macedonia, and Thessaly, or the southern island of the Balkan Mountains, down to the seaboard, wherever Jews are to be found. At Salonica your brethren from Scotland are occupying the most encouraging part of the Jewish field we formerly held."

Dr. Schaeffler farther indicated Monaster—a city of 15000 inhabitants some miles north west from Salonica, as a very desirable place to be occupied.

The Committee also communicated with the Convener of the Jewish Committee of the Church of Scotland, the Rev. A. F. Mitchell of St. Andrews, who had together with Mr. Sutter, one of their Jewish missionaries in Germany, visited Jerusalem and the other stations of the Parent Church.

That Committee replied that in their judgment there was no room for an additional Mission in Jerusalem just now, and that, acting upon the report of their Convener, they had agreed to occupy Alexandria, and to aid a Missionary at Beyrout. They suggested for consideration, Jaffa, the seaport of Jerusalem and Alexandria, but thought that Monaster was the most desirable station. The Committee expressed their belief that a preference for

Jerusalem proceeded from most honorable motives. The Jewish Committee of the Church of Scotland also evinced their readiness to aid us in the support of the Mission, if the Missionary be sent in the first instance to Salonica, where, while acquiring the native languages, Greek, Bulgarian and Judeo Spanish, he could, during some months, aid in the prosecution of the Mission at Salonica.

The Committee also communicated with Rev. Dr. Aiton of Dolphinton, and ascertained that, with a firmness which did honor to his convictions, he was still unaltered in his preference for Jerusalem, to which station moreover the monies collected by him can alone be applied.

The Committee also took an opportunity of soliciting the advice of the Rev. W. M. Thomson, D.D., the author of "The Land and the Book," who, having been 25 years a Missionary in the service of the American Board, in Syria and Palestine, the Committee believed could, from his long experience, give them reliable counsel. A prompt reply was received from him, written just as he was returning to Syria, and couched in the following terms:—

"I entirely agree with those whose opinions you mention—that Jerusalem is not a favorable place in which to commence your contemplated Mission. Neither can I recommend Joppa. There are too few Jews there, and there is a Missionary of the English Episcopal Society settled in that city. There are more Jews in Safed and Tiberias, but no Mission established there in past years has prospered. Safed is high, cool, and comfortably healthy. Tiberias is every way the reverse. Damascus has more Jews in it than any other city in Syria except Jerusalem, and Aleppo is next. This latter city has no Missionary to the Jews. My own impression, however, is decidedly in favor of some station in European Turkey, or, perhaps better still, at some point in Prussia. I have the impression that the Jews in all these parts are more accessible and more intelligent than those in Syria. Success in conversions will do more to sustain your Missionary in his arduous and trying labours than all the sacred scenic associations in the World, and the same thing will best keep alive the spirit of Missions in your churches. \* \* \* My prayer is, that you may be guided by heavenly wisdom in the selection of your first Missionary station. It is an important step, and much depends upon it."

Such, then, is the result of the enquiries of your Committee, and they have, in deference to the opinion of practical Missionaries, come reluctantly to the conclusion that it is their duty to recommend, in preference to Jerusalem, the occupation of Monaster or some other station in European Turkey as your first station, in order that the Missionary may find his hands strengthened by the moral influences of the strong Mission of the Parent Church in that quarter.

In doing so they would however propose that with the sanction of Dr. Aiton, who should be applied to for that purpose, the monies now held by your Treasurer, and which at the date of last Report amounted to £342 8s. 5d. cy, should be funded, and, being designated as "The Aiton Jerusalem Mission Fund," should religiously, with the interest arising from them, be set apart, to be applied to a Mission in Jerusalem hereafter. A similar plan was adopted by the Parent Church in the case of the Punjab Mission. That fund accumulated till at length the Hunter Missionary family went forth as the first Missionaries to the Punjab—soon, alas! to be cruelly murdered. May the blood of these martyrs prove the seed of the Church in that instance, as it has ever done in the history of the Church of Christ. The Committee are confident that

a Presbyterian Mission to Jerusalem is an eventual necessity. Its institution is only a matter of time. Sooner or later it must be occupied and that efficiently. May the day of its institution not be a distant one.

##### THE MISSIONARY.

The Committee congratulate the Synod on having secured the services of so competent a Missionary as the Rev. E. M. Epstein is, they trust, likely to prove. They earnestly pray that the Lord's work may prosper in his hands, and that he may go about doing the Master's work, a workman that needeth not to be ashamed. His conduct and deportment since he came among us justifies the testimonials with which he came among us. During the summer he visited 42 Congregations, and during last winter, while pursuing his medical studies at Queen's College, and preaching fortuitously in St. Andrew's Church, Kingston, he also visited several congregations in the Eastern section of the Province of Upper Canada. The Committee think it desirable that, ere his departure, he should visit the Beauharnois section of Lower Canada and some other stations there. They consider the formation of links of personal sympathy, the result of actual intercourse, as likely to contribute materially to the success of the Mission, and, moreover, especially adapted to secure the object, a place in the hearts of our people. Mr. Epstein attended the medical classes of Queen's College during the winter, and it is expected that he will be able to graduate, during the course of the autumn, as a Doctor of Medicine—a qualification that will facilitate his advance as a Missionary of the Gospel of peace and goodwill to the children of men. The Brethren in New Brunswick are desirous that he should visit their Province ere his departure, and the Committee are of opinion that he should visit both New Brunswick and Nova Scotia after the rising of the Synod, and attend the Synods of our Church in these Provinces, as well as visit some of the congregations. They request the Synod to recommend him and the Mission to the sympathies and Christian affection of the Church in the Lower Provinces.

The Committee also solicit the authority of the Synod to sanction the Presbytery of Kingston in taking the Missionary upon trials for and proceeding to his ordination at such time and in such manner as the Synod shall be pleased to direct. The Committee earnestly pray that God, even our own God, may for the sake of the Messiah, even that Jesus whom they pierced, bless this infant Mission, and guide, support, and counsel the Missionary. May God be with him, and, trusting only in the shed blood of the Lamb of God, which taketh away the sins of the world, may he go forth strong in the Lord and in the power of His might, to preach Christ and Him crucified, beginning at Jerusalem."

##### FUNDS.

3rd. The Committee rejoice that they are able to report that the Funds are in a satisfactory condition, and that the financial prospects of the Mission are such as to justify the Synod in coming to the solemn and responsible determination of sending forth your Missionary as a Herald of the good tidings to those whose eyes are blinded, and who sit in darkness. The Mission evidently commands the sympathy of our people in Canada and in New Brunswick, as not only means are forthcoming but two persons in different parts of the Province have expressed an anxiety to be employed in the Mission field as Teachers, and your Committee are thereby stimulated to thank God and take courage. If the work be the Lord's, He will own and bless it abundantly.

There is in the Savings Bank of the Bank

of Montreal the sum of £342 8s. 5d. ex., the amount of Dr. Aiton's collections as reported last year, to which is to be added £27 7s. 10d. for interest thereon for two years, from 5th March 1857, and which sum it is proposed to fund.

The Committee have received during the year the sum of \$678 15 cts. from congregations in Canada to be applied to the general purposes of the Mission, and \$117 76 cents from the Churches in New Brunswick, transmitted by the kind instrumentality of the Rev. W. Donald, of St. Johns, N.B. They have also to acknowledge the receipt of the handsome sum of \$246, collected by two ladies of St. Andrew's Church, Montreal, from members of that congregation, for the purpose of being applied towards the cost of the outfit of the Mission. This example will, it is believed, be imitated in other quarters, as the Committee will require to be placed in funds to enable them to purchase medical instruments, medicines, and other requisites for the use of the Mission. The expenditure of the Committee has been light, having been confined to the payment of the Missionary's salary of \$600, and a portion of his travelling expenses. Towards the payment of the salary the sum of £40 17s. 6d., reported last year as being in the hands of John Mowat, Esq., of Kingston, has been applied. The amount now at the credit of the fund, apart from Dr. Aiton's collections, is \$812 80 cts.

The Committee will require a large amount of money, comparatively speaking, this year. The salary of the Missionary till his departure in the autumn must be provided for; the expenses of his visit to the Lower Provinces must be met, and a creditable outfit for, and the expense of the passages of the Missionary and his family to their destination, must be provided. The Committee trust that the Canadian Church will do its part. The Jewish Committee of the Church of Scotland are ready to foster the effort, and with praiseworthy liberality have offered to place at the disposal of the Committee the sum of £120 sterling towards the outfit and passage expenses, and also to contribute £50 sterling per annum for three years towards the support of your Missionary, if he be sent to Monaster and labour for a few months in Salonica. This encouraging offer should be an incentive to renewed exertions. Surely it is a little matter for our Church in Canada, Nova Scotia, and New Brunswick, to contribute £300 a year, which in the earlier stages of the history of the Mission would, the Committee think, suffice at least until a school was established, and the growing work of the Mission justified a larger outlay. Nor, surely, would it be a great effort for the three Synods to raise £500 this year towards this excellent object.

But the Committee press upon the Synod the duty of not suffering this effort to flag. Many of our Churches, and some of them wealthy and influential, made no collections for the Scheme. This should not be so, and Presbyteries should be directed to take order that the collection is faithfully made in the congregations within their bounds.

If the Mission is to prosper, the Church, as a whole, must aid in the work. The responsibility of sending a Missionary and his family to Turkey is a grave one, and, to justify the Committee in so serious a step, they must be able to count on the support of the Church. They therefore ask the Synod to fix a day for this collection and to commend it to the sympathies of our members and ministers, and to the cordial support of the congregations.

#### OTHER EFFORTS.

4th. The Committee have not thought it their duty to turn their attention towards other Foreign fields. Yet during the year a stirring

appeal came under their notice, addressed by one who was lately a member of the Nova Scotian Church, the Rev. G. W. Spratt, to the branch of the Church of Scotland in Canada come to the aid of the Cingalese in Ceylon, where he is now stationed. The Macedonian cry, "Come over and help us," was borne across the Ocean to Canada, and awakened our Christian sympathies. And, though in the infancy of the operations of your Committee they felt unable to respond to this striking appeal, they record the fact, in the confidence that the day will come when our Canadian Church, while continuing to labour actively in the wide and rapidly extending Home Mission field she is called to occupy, will send forth yet other standard-bearers to the Jewish and Foreign fields of Missionary enterprise, there to proclaim "the Truth as it is in Jesus." The command to "preach the Gospel to every creature," is still imperative. Oh! that Christians gave, labored and prayed as they ought, for then the Church of Christ would advance mightily to take possession of the World. Let us then "expect great things from God, and do great things for God." And may God bless and prosper this work!

The Treasurer's Report is appended.

All which is respectfully submitted.

ROBERT BURNET, *Chairman.*  
ALEX. MORRIS, *Treasurer.*

#### COLLECTIONS FOR THE SCHEMES CHURCH AT HOME.

The Church-door Collections for the Six Schemes are greater this year than they were last by L.119 16s. 6d.

More than half the Presbyteries of the Church shew an increase in their collections.

Only two Presbyteries, however, have the honourable distinction of having collected for every one of the Schemes, namely, *Peebles* with its 12 parishes, and *Aberlour* with its 6 parishes.

At the same time, it must be noticed that every one of the 17 parishes and chapels classed under the City of *Edinburgh*, has collected for every one of the Schemes.

The 11 congregations that have subscribed most liberally are those of the *Barony* (Glasgow), L.270; *West Park* (Glasgow), L.224; *St Stephens* (Edinburgh), L.218; *St George's* (Edinburgh), L.190; *St Matthew's* (Glasgow), L.178; *St George's* (Glasgow), L.170, 5s. 6d.; *St Andrew's* (Edinburgh), L.170; *Greenside* (Edinburgh), L.151; *Sandyford* (Glasgow), L.133; *St Mary's* (Dundee), L.121; *St Cuthbert's* (Edinburgh), L.100.

A determination on the part of the Presbyteries of the Church to do their utmost in the way of avoiding blanks in the lists of their annual collections would be followed with the best results. Nor does it seem desirable, even for the sake of local exertions, or of any unexpected appeal to the charity of a congregation, or to its missionary zeal, to slip over one of the regular Church Collections.

When other important charities or missions request the aid of our congregations, they do so, not as rivals to the Six Schemes, but on the very ground that the claims they put in are never intended to interfere with the righteous claim of the Church, or with the regular appointments of the General Assembly.

We trust the lists for 1860 will shew a still greater increase than those for 1859.—*Home and Foreign Missionary Record.*

The different ministers of Chapels of Ease in the Established Presbytery of Paisley have received grants from the Ferguson Request Fund, ranging from £10 to £30 a-year.

## REVIEWS.

### LEADERS OF THE REFORMATION.

PRINCIPAL TULLOCH.

This excellent volume has but lately issued from the Edinburgh press. In the form of four lectures it gives us sketches of the four great Reformers—Luther, Calvin, Latimer, Knox, these being selected as the Representative men of the Reformation period in their respective countries. These lectures were delivered last winter, to the members of the Philosophical Institution in Edinburgh, an institute which is one of the most flourishing of the many great educational establishments of the modern Athens, within whose walls many of the leading men of the time have recorded their opinions on almost every variety of subjects, Wilson, Macaulay, Hugh Miller, A. J. Scott, Morell, Maurice, Kingsby, Thackeray, Ruskin and many more have there, from time to time communicated instruction and delight, and we are glad to see that the genius and learning of the Principal of St. Mary's College have already won for him the distinction of being invited to the same platform as these have occupied. To those who already know Principal Tulloch, and who have had the privilege of benefiting by his writings and his words these lectures will be but a new proof of the energy, comprehensiveness and liberality which are the characteristics of his mind: to those, and they are many on this side of the Atlantic who as yet are comparatively unacquainted with him, they will indicate the presence in the Scottish Church of a theologian of whom any church might be proud—and will assure them, that the old kirk which can nurture such a man is strong and vital yet.

And she will yet be stronger and more vital we hope, and believe thro' the active life and doctrine of our author, and of not a few among the rising clergy of the church: who, like him, are bringing to this work a keener insight, a larger sympathy, and a wiser tolerance than we had almost hoped to see in Scotland, rent as it has been with schism and soured by party spirit, and shall we add, made hard and stern by dogmatism.

There is nothing in this book of Dr. Tulloch which we should think will be hailed by right-hearted men of all parties with more gratitude and pleasure than the broad genial impartial tone of it, the hearty sympathy with what is right and true, the honest dislike and condemnation of what is mean, and base and unworthy. And history of Reformers though it be, it was to exhibit (which it does with unwilling yet rigid accuracy) not a little in their words and actions that is degrading to them and painful to us. The coarse vehemence and passion of Luther—the cold vindictiveness of Calvin—the stern destructiveness of Knox, are dark shadows in a noble picture.

But we would not conceal them—it is best we should see the men as they were, and as these lectures present them to us in their rough and full humanity; and blessing the work that was achieved despite all flaws in the instrument, give God the glory.

Of the four, we think the Principal's favourite is Luther. Most of his readers will at least think that in depicting that character and life, he has found greatest interest and pleasure. Latimer too is touched off with a very graceful pencil, with due love for and appreciation of the man. Calvin is certainly the least attractive. The cold rigid dogmatic puritan of the Reformation, he did a useful work in repressing the license of morals loosed from their old fetters, and in systematising (in his way) truth set free from its old thralldom, but he is a man we cannot love or reverence. Knox, manly, intrepid, clear in conviction, resolute in act was never portrayed with greater felicity and justice than in these pages. But Luther still is the Reformer, the first, the boldest, the most heroic, beginning the great work and doing his unaided part in it with simple faith and heroism. The other reformers entered in some measure into other views and labours, none were so solitary and brave in their work as he.

We shall gratify our readers most and give the best idea of what Dr. Tulloch's work is, by extracting some of his more striking passages, rather than by indulging in any criticisms of our own. There are many which we would probably present, but our space forbids us availing ourselves of more than a very few. He thus indicates the personal characteristics of Luther:—

“There is a breadth and intensity and power of human interest in the career of the German reformer which have concentrated the attention both of friend and foe upon it: while the careless freedom and humorous frankness with which he himself has lifted the veil and shown us his inner life, have furnished abundant materials for the one or the other to draw their portrait and point their moral.

I do not know that in all history there is any one to whose true being alike in its strength and weaknesses we get nearer than we get to that of Luther. This is of the very greatness of the man, that from first to last he is an openhearted honest German, undisguised by education, unweakened by ecclesiasticism, unsoftened by fame.” This hearty human nature of Luther's shines out perpetually throughout his life; it coloured and modelled his aspect politically and doctrinally, not less than socially, it was one of the great features of the man. Here is a vivid glimpse of it, “In the Wartburg he tarried for about a year attired and living in all outward appearance as a knight. He let his beard grow, wore a sword, and went by the name of Gauker George. He rambled among the hills and hunted, notwithstand-

ing that the ban of the Empire was out against him. In the hunting field, however, he was still the theologian and thought of Satan and the Pope, with their impious troops of Bishops and Divines hunting simple souls as he said, the hare pursued by the dogs. ‘I saved one; poor leveret alive’ he says ‘and tied it up in the sleeve of my coat, and removed to a little distance; but the dogs scented out their victim and throttled it. It is thus that Satan and the Pope rage.’—Again, in reference to his peculiar belief in the presence of a personal and visible devil—“there is almost an affectionate familiarity in some of his expressions—a gentleness of chiding and humorous badinage mingling with the irony and insult, which he thinks are among the best weapons for encountering his foe. Early this morning when I awoke the fiend came and began disputing with me, ‘Thou art a great sinner,’ said he ‘canst thou not tell me something new, Satan?’ Clearly and picturesquely as the man is depicted to us in the pages of Dr. Tulloch, not less vividly and distinctly are portrayed the great results and lessons of his life, the influence of his work and teaching.

“The principle of *moral individualism*, of the free responsible relation of every soul to God, this it is which stamps the movement with its characteristic impress, and more than any other thing enables us to understand its power and success. It is nothing else than what we call in theological language *justification by faith alone*, but we prefer to apprehend it in this more general and ethical form of expression.” “This bare assertion of individualism does not indeed exhaust the doctrine of Luther. He only got peace when at length he recognized how God is in Christ a Saviour, when the forgiveness of sins became to him a living divine fact once for all expressed in Christ. When he realized that righteousness not only could not begin from without, but not even from within in any partial or selfish sense, but *from Christ within*, from the reunion of the divine and human, from the heart apprehended by a Christ, and apprehending him as the source of all strength and salvation. And this is the full doctrine of justification by faith when the immediate responsibility of the soul to God are met and consummated in Christ. Then only does the bondage of sin fall away from it and the joy of a divine righteousness become its portion.”

We should like to give similar extracts from all the Lectures, but time and space forbid, we cannot resist however the following contrast of Luther and Calvin, not only most just and striking in its matter, but in its manner an excellent specimen of the Principal's clear pointed vivid style of writing.

“In personal moral and intellectual features they stand contrasted, Luther with his massive frame and full big face and

deep melancholy eyes. Calvin of moderate stature, pale and dark complexion, and sparkling eyes that burned nearly to the moment of his death. Luther fond and jovial, relishing his beer and hearty family repasts with his wife and children; Calvin spare and fretful, for many years only taking one meal a day and scarcely needing sleep. In the one we see a rich, and complex, and buoyant and affectionate nature tending humanity at every point, in the other a stern and grave unity of moral feature. In intellect as in personal aspect the one was grand, massive, and powerful through depth and comprehension of feeling, a profound but exaggerated insight, and a soaring eloquence. The other was no less grand and powerful through clearness and correctness of judgment, rigour and consistency of reasoning and weightiness of expression.” Again of Calvin, Dr. Tulloch says “Nowhere lively he is everywhere strong. Strength looks upon us with a naked glance from every feature of his life and work. He is stern and arbitrary, and cruel when it suits him, but never weak.” “All that exquisite conscious sympathy with nature, and wavering responsiveness to its unuttered lessons which brighten with an ever recurring freshness the long pages of Luther's letters is unknown, and would have been unintelligible to him. And no less all that fertile interest in life merely for its own sake, its own joys and sorrows, brightness and sadness, the mystery, pathos, tenderness and exuberance of mere human affection which enrich the character of the great German,—there is nothing of all this in Calvin,—Luther in all things greater as a man is infinitely greater here.”

We should like to enter on some examination of the lucid exposition offered in this volume of the several dogmatic positions of the men reviewed, and of the results which flowed from these in the systems and opinions of subsequent periods of the church's history.

This, however would stretch our paper beyond due limits, nor is it a subject to be lightly or briefly entered upon. It is treated by Dr. Tulloch with a lucidity of idea, accuracy of order, and precision of language which it is as rare as it is refreshing to meet with in theological literature. And pervading all there are a catholic liberality, a moderation and justice, an apprehension of the central truth and meaning of each opinion that is dealt with, which are to the readers like a fresh and bracing air. Perhaps nowhere are these characteristics more apparent than in the sketch of Knox. The Scottish Reformer stands out in his limner's pages in very clear individuality, alike divested on the one hand of that rude and savage violence which the continental admirers of poor Mary and of Scotch Episcopacy, insist on attributing to him; and on the other of those ultra democratic and ultra Calvinistic principles and leanings which Scotch dis-



sent, especially in the Free Kirk section of it, delights to affirm were his.

Here is a passage which recent events in the Church Courts at home render interesting.

"There can be no doubt that the early Presbyterian service of Scotland, as in the case of every other reformed church, was in the main liturgical, that certain common prayers carefully prepared and stamped with the sanction of the Reformers were generally used throughout the church. The idea of extemporaneous prayer as an appropriate vehicle of public devotion was one quite unknown to the Reformation." This idea, a very unfortunate one, was the growth of puritanism, and became rooted in Scotland out of sheer hatred and defiance of the prelacy of Laud and all its adjuncts. It is to be regretted that our church should not now in some measure return to its early and pure order, the best possible for any church in which written and extempore prayer were blended, to have all written is as great an error it seems to us as to have all extempore. Our last extract shall be these words of practical and earnest sense which close the volume. "Perhaps the living study of such men as these pages have feebly endeavoured to sketch may be helpful in this direction (in the direction, namely, of a Scottish theology, more broad and learned, than has yet been seen, more earnest and untrammelled) men whose example of Christian energy and patriotism and piety is so much greater than their mere dogmatism. The world may outlive the latter, nay in so far as they were merely personal or intellectual, it has already outlived them; but the former are the needful salt of its refreshing life. We have entered into the labours of these men and fruits have sprung from them in some respects of a richer and more enduring strength than they themselves dreamed of. Ours is the inheritance, theirs was the labor, while we rejoice in our higher heritage, let us not forget those who first broke the bonds of spiritual tyranny. Let the march of thought go on: in vain shall any try to check it. But while we move forward let us revere the past, and as we sweep within the gates of a new era, let us look back with adoration as far as we can with love if not with respect to the great figures that stand at the illuminated portals of the old." Most wise counsel, not unneeded in our church at this day. Let us no longer try to "sketch the dead formula to cover the living fact," but as there must be life, let us try to mould it for the thoughts and aspirations of a new age, let us try to find fit expression, since there must be by all moral laws movement, let us move with it, and lead it, if we do not, we are simply left behind and forgotten, if we do, Scottish Presbytery at home and abroad may yet be one of the great living forces in the world.

We have done nothing like justice to

the book before us, we are content however, if our words shall induce our readers to acquaint themselves with it on their own account.

We hope it may be reproduced on this side of the Atlantic in a shape which shall put it within the reach of all.

They will rise from its perusal refreshed and invigorated by contact with a fresh and vigorous mind, well-stored and original, and with corrector and wider views of the history of a notable period and of the actors in a glorious work.

*The Parochial and Missionary Miscellany*, Murray & Son, Publishers, Glasgow Scotland.—This monthly periodical was begun last January under the editorship of the Rev. R. K. Monteath and D. Marshall Lang, Esq., Glasgow. We have seen several numbers, with which we are much pleased. The object is to furnish a medium for reporting parochial, congregational and missionary labour. The clergyman, who is the principal conductor, belongs to the Church of Scotland, but the character of the periodical is unsectarian. The intelligence is very varied, interesting and well arranged. We wish the enterprise all success. The paper is neat in form, and registered for transmission abroad. The price is only one shilling stg., per number. It ought to have a circulation in Canada.

"I, even I, am He that comforteth you."—  
ISAIAH II. 12.

Sweet is the solace of Thy love,  
My heavenly Friend, to me,  
While through the hidden way of faith  
I journey home with Thee,  
Learning by quiet thankfulness  
As a dear child to be.

Though from the shadow of Thy peace  
My feet would often stray,  
Thy mercy follows all my steps,  
And will not turn away;  
Yea, Thou wilt comfort me at last,  
As none beneath Thee may.

oft in a dark and lonely place  
I hush my hastened breath,  
To hear the comfortable words  
Thy loving Spirit saith;  
And feel my safety in Thy hand  
From every kind of death.

Oh, there is nothing in the World  
To weigh against Thy will;  
Even the dark times I dread the most  
Thy covenant fulfil!  
And, when the pleasant morning dawns,  
I find Thee with me still.

No other comforter I need,  
If Thou, O Lord, be mine;  
Thy rod will bring my spirit low,  
Thy fire my heart refine,  
And cause me pain that none can heal  
By other love than Thine!

Then in the secret of my soul,  
Though hosts my peace invade,  
Though through a waste and weary land  
My lonely way be made,  
Thou, even Thou, wilt comfort me—  
I need not be afraid.

Still in the solitary place  
I would awhile abide,  
Till with the solace of Thy love  
My heart is satisfied,  
And all my hopes of happiness  
Stay calmly at Thy side.

A. L. N.,  
*Hymns and Meditations.*

ERRATA.—In the letter of D. page 124, last number.

2nd col. 5th par., line 3, for "fine" read *fair*.  
" " " 8, read "be" before *ubi-*

*quitous*.  
3rd. col. 1st. par., line 19, for "would" read *should*.

" 3rd. " " 4, after "increase" read *the funds at*.

" 3rd. par., " 11, for "force" read *face*.

Page 125, 1st. col. 1st. par., line 14, for "any" read *every*.

" " " 38, for "mi-  
grating read *migratory*.

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JOHN DOUGALL,  
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