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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. 8, August, 1852.

VOLUME V.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

MEETING OF SYNOD.

We regret to announce that, notwithstanding our best exertions, we failed in procuring the services of any efficient reporter, through whose labours we had confidently expected to have been enabled to lay before our readers a full account of the proceedings of last meeting of Synod, which sat at Williamstown on Wednesday, the 7th of July. No Minutes of Synod having as yet come to hand, we regret that we are under the necessity of going to press without them. We trust, however, that in our next issue we may have it in our power to make up this deficiency.

CHURCH OF SCOTLAND.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

(Considerably abridged from the *Edinburgh Evening Post*.)

[Continued from our last number.]

Dr. MACFARLANE, Duddingstone, then laid before the Assembly the Report of the Committee for the Propagation of the Gospel in Foreign Parts, especially in India, from which we give a few extracts.

Of those connected with the Missionary Institution at Calcutta, it is our duty to record, with humble and devout gratitude, the admission of one recently to the Christian Church by an open profession of attachment to a crucified Saviour. The young man's name is Golock Nath Bose, and his age about 26 years. He had, for upwards of three years, been employed as an English teacher in the Institution; and from the circumstance that his relatives are men of wealth and well known in the native community, as well as from

the fact that he himself was connected with that class of persons who wish to be considered and called "the enlightened or educated natives," the utmost care was taken to test by every prudent method the sincerity of his Christian profession. At length, after all due trial, his public admission to the Christian Church was resolved on; and a declaration of his faith in Christ was voluntarily emitted by him at the baptismal service, at which Mr. Ogilvie presided, in the Scotch Church.

"During the past year we have imparted to upwards of 1300 Hindoos the best general and Christian education that it was in our power to communicate. With respect to the adult portion of the population, we have employed such means as, we trust, may not have proved wholly unavailing. In the hope that God of His mercy might bless to some of them the proclamation of His Gospel, we have had preaching in the Bengali language twice, and frequently thrice, every week. With the same hope twelve missionary gentlemen of various denominations have, not long since, delivered a series of lectures in the Bengali chapel attached to the Institution. Divine service in the English language has been conducted every Lord's Day evening. We have also lately opened Sunday morning classes for the sake of our own teachers and pupils, and especially with a view to imparting a knowledge of Christianity to those persons who have no other opportunity of acquiring religious instruction."

MADRAS.

"The past year," the Rev. Mr. Grant says in his latest communication, "has not been without its fruits. A few months ago we were privileged to receive four of our female pupils into the Redeemer's Church from heathenism and idolatry. Though that was not all the fruit of this kind we thought we had good reason to expect, yet we surely may look on it as a token for good, and thank God, and take courage. This leads me to speak of the numbers of our pupils in attendance. For a considerable time after last examination they continued to be a little above 600, that is, above 200 girls and very nearly 400 boys. Indeed this continued to be the case till towards the end of the year, when rumours of

baptisms began to spread abroad. The parents in many cases became greatly alarmed; and many pupils were in consequence withdrawn. We have not yet recovered our numbers; those in attendance being but about 500 in all, viz., nearly 300 (282) boys, and about 220 girls. One grand reason that our numbers have not been larger is the want of Vernacular schools. Our pupils (boys) consist of those only who learn English. But many youths are desirous of acquiring a knowledge of their own language without English. These also we would be glad to receive and benefit spiritually."

It is satisfactory to think that one of the deficiencies referred to in this communication, namely, the want of Vernacular schools, has, to some extent at least, been met by the energy and zeal of our respected chaplains at this Presidency; and that, by a recent letter from the Rev. Mr. Hamilton, our much valued correspondent, we are apprised of the fact, that it has pleased God to bless the means of grace used in connection with the native congregation of St. Andrew's Church, and to bring two of the heathen to a knowledge and profession of the Truth.

BOMBAY.

"Here the breaches made some years ago have not yet been repaired; and it was presumptuous in us, therefore, to look for great results where we have nothing to make use of but the most slender means. Of this grievous inadequacy in the amount of agency employed there are none better aware than the two reverend gentlemen, Dr. Stevenson and Mr. Cook, who are the respected chaplains in the Scotch Church in this province, and but for whose presence, and counsel, and superintendence, this branch of your operations must long ere this have languished and died."

The Committee conclude their Report with the following appeal to the Church for a great enlargement of their resources and means:—

It is with no ordinary feelings of apprehension that we point at this date to our balance-sheet, with the large deficiency therein reported of

REPORT ON THE INDIA CHURCH.

Dr. BRYCE gave in the Report of the Committee on Churches in India in connection with the Church of Scotland.

"From statistical returns furnished to the Committee it appeared that about one-fifth of the servants of the East India Company were of the Presbyterian communion; and, while for these persons there was only allowed the inadequate number of six chaplains, there were 150 clergymen of the Church of England supported to minister to the remaining four-fifths; that, in short, while there was only one chaplain maintained for 1100 of the Presbyterian communion, there was a chaplain for every 120 of the Episcopal communion. The Committee hoped that this disproportion would soon disappear, not from the reduction of the latter, but from the increase of the former. The Committee felt confident that the present Indian authorities would be disposed to pay the greatest attention to their obviously just and equitable claim."

The Report recommended the continuance of the clause in the Act of 1834, requiring the chaplains to be inducted by the Presbytery of Edinburgh.

STIPENDS OF COUNTRY MINISTERS.

The Assembly then took up the overture from the Presbytery of Edinburgh on this subject. Dr. Robert Lee, on whose motion the overture was adopted by the Presbytery, introduced this very important question in an able and pertinent address, and concluded by moving that a Committee be appointed to take the subject into serious consideration. The Dr. having briefly replied to some observations of the Earl of Selkirk, Dr. Paull, of Tullynessle, and Dr. Bryce, &c., the motion was unanimously approved of, and a Committee named. We extract a few passages from the Dr's. address:—

"A very large depreciation had taken place in the livings of the parochial clergy. There was a class of men who said that they had no right to complain, because, in proportion as their livings had deteriorated, so also had the price of bread been reduced, and therefore their expenses were less. It was sufficient, he thought, to say in reply, that clergymen, like other men, did not live by bread alone, and that there were many other things they needed besides bread. The means of education, their insurances and all their other expenses, were not less than they were before. He had heard it also said that the clergy had themselves to blame for what they now suffered, because the arrangement, which had produced these results, was of their own seeking. Now he did not know that this was true. It might be true that some leading clergymen of the Church nearly forty years ago thought it a good thing for the Church that their stipends should be paid according to the rates of prices of grain; but he was not aware that the General Assembly of the Church of Scotland as a body ever committed itself to any such arrangement, or sought for it. But, supposing it had done so at that period, there was no one now living and suffering from the present state of things who was a party to that arrangement. He would ask, according to what scale ought the clergymen of this Church to be remunerated? He thought nobody would say that ministers were in their right position unless they were able to live without anxiety and doubt as to their means of living. No one would say that clergymen were in a right position unless they were able to educate their families on somewhat the same scale as that in which they themselves were educated, and on which those holding the same position in society were able to educate theirs. He thought, fur-

ther, that clergymen should be able to keep-up a knowledge of what was going-on in the literary and scientific world, that they ought to have the means of keeping-up and extending their general information by possessing books, and that they ought, according to the Scripture precept, to be men given to hospitality, and ought, therefore, to have the means of exercising that hospitality. Lastly, he thought they ought to have the means of making some provision for their families. Now he would ask, were the present incomes of the parochial clergy adequate to these purposes? He answered without hesitation, and he appealed to every man of common sense and right feeling, that they were not, and that they were, on the contrary, grossly inadequate. Again the Legislature on two several occasions voted sums of money, £12,000, for the augmentation of small livings in the Church of Scotland, and with the view that there should not be within the bounds of the Church any minister whose income did not amount to at least £150 a year. Therefore it appeared to him to be as consequential as any inference could be proved, that the Legislature had declared, by giving these grants, that it was necessary that the incomes of the Clergy should not be lower than that amount. He had obtained numerous statistics, through the kindness and industry of his friend Mr. Grainger, of the actual stipends received by many of the parochial clergy. These statistics, he thought, it would be more advisable to produce in committee, but he begged to say that he had no doubt whatever that there were many instances in Scotland in which the actual stipends received by ministers of this Church did not exceed £130, or even £120, and he knew of one case in which the stipend did not exceed £108. He asked, was this a state of things upon which they could look without concern, and that they could allow to continue without at least making an effort to obtain a remedy? It appeared to him that they would greatly fail in their duty if they did not make such an effort. He might also state that in some of the large towns matters were no better. There was one town in which two parochial ministers were only in receipt of £105 each a-year. Another consequence no less certain was that they must become a body of comparatively illiterate men. A minister, who could scarcely obtain food and raiment for his family, could not afford to spend money on books, and, when he could not feed the mind, his appetite for knowledge must diminish, and they all knew that, if they were not men of learning, knowledge, and intelligence, they could not do their duty in society, especially if society was so rapidly advancing in these respects as it was now doing. What would the result be if the status of the Dissenting minister goes on to improve, while that of the Established Church minister went down? Were they to allow that destructive process to go on without at least an attempt to remedy it? How could they have better and more expensively educated students if the value of their livings were to be so much diminished. In short, he apprehended the most disastrous consequences if this state of things were not remedied. The incomes of the Parochial Clergy were, as he had stated, nearly one-third less than they were before 1848. In other words, he believed the repeal of the Corn-laws had taxed the thousand men composing the country ministers of Scotland to the extent of £60,000 or £70,000 a-year. He would take this opportunity of expressing his admiration of the forbearance and patience with which these thousand ministers had suffered for the last three or four years such an enormous loss without one of them having uttered a complaint, or having brought their grievance before the public. It seemed to him a great exemplification of the highest of all virtues, even patience; and he was equally surprised that, until he noticed the subject in the Presbytery of Edinburgh, no one, so far as he knew, had pointed out a single instance of that virtue. The Judges of the Court of Session were also the Judges in the Court of Teinds, and recently, when an inquiry was made into the

£626 16s. 1d. It must mainly be traced to a defalcation of income; and, as it is a fact we cannot hide from ourselves, we would press it on the attention of the Venerable House, giving you the assurance, that, whatever plan may be suggested, or hint given, that may be made available for an increase of our revenue, will be as gratefully welcomed by your Committee as it will be faithfully carried into effect. That ways and means must be devised, and that speedily, to remove the existing burden, and to provide for an increase of our Missionary force at all the Presidencies, is but too apparent. Our present condition, therefore, as well as the Mission's future prospects, we would desire to commend to your enlarged sympathy and to your grave consideration. We trust that now, as in former years, the voice of this Venerable Assembly will be uplifted on our behalf, that there may be no minister within our bounds who withholds from the people under his care that noblest of all privileges, the privilege of giving as freely as they have freely received. We trust that, whatever parochial Associations may exist, or may still arise, they will not omit from their scheme of contributions that branch of the Church's operations which contemplates the spiritual welfare of the Heathen. And we would cherish the hope, that, through the Church's united prayers to Him who is God over all, and blessed for ever, the Missionary zeal of the Christian people at Home and the success and usefulness of your Missionary efforts abroad may be so quickened and increased that our own vine and fig-tree, under whose grateful shadow so many thousands have sat with great delight, may continue, as of oldtime, to be a praise and a protection in the whole earth; and that, while casting out her roots and flourishing, and bearing fruit at the foot of our own hills and by the sides of our own streams, other generations may tell it of her, as Scripture speaks of another plant of celestial growth, that "the leaves of the tree were for the healing of the nations."

Mr. GILLAN, Glasgow, in moving a cordial approval of the Report, concluded his remarks in the following eloquent terms amidst general applause:

Had there been more truth in the native system, it might have been more difficult to deal with. There was naturally more difficulty in contending with the Mahomedan, the Jew, the Socinian, or the Papist, in all whose creeds there might be said to be some few veins of gold with which they are satisfied; but the Indians had nothing to content for in their spiritual warfare but fallacy, falsehood, and fiction; their whole system was a most appalling, hideous, and sanguinary system of superstition. Already mighty changes were taking place in India, changes were going-on that were socially and domestically revolutionising that vast empire. Caste was being thrown off, and clanship forgotten, and the pillars of Satan's kingdom were tottering and ready to be overthrown. And, though the fabric was colossal, let them not despair. It was waxing old, and ready to vanish away; and by one blow from that little stone cut out from the mountain it would fall to the ground. Let them look not to the mustering millions of the foe, but to their Divine Leader—not to the hostile banner proudly flaunting in the sky, but to the banner of the Cross—not to the carnal weapons of the enemy, but to the sword of the Spirit—a weapon which was mighty through Him to the pulling-down of strongholds. Instead of hanging back, therefore, or coming with reluctant tread, let them go forward with their glorious enterprise. Should they abandon the field, other denominations of the Christian Church would go on with it. The cause had no reason to fear, even were they so base as to desert it; it would succeed, whether they helped it or no. He hoped better things, however. He trusted that the Church would furnish more means, that it would pray more fervently, wish more largely, plan more liberally, and bestow more freely.

expense of administering justice in this country, a very eminent lawyer, now on the Bench, in giving evidence on this subject, strenuously and successfully contended that, to maintain a judge in the position in which he ought to occupy, £2500 a-year could not be considered too much for the ordinary judges, and £4000 for one and £3000 for another. Now he (Dr. Lee) did not pretend that a minister was as important a man as a judge, or that he ought to be remunerated so highly, but he did think, with submission, that perhaps ten ministers were of as much value to the community as one judge, and he did not think that the Court of Teinds would hold that the salary of one of their number would be thrown away upon, or would be an extravagant provision for a whole Presbytery of ten or twelve men. (Laughter.)

ABBEY CHURCH (PAISLEY) CASE.

The particulars of this case have appeared in our pages. The Assembly, after hearing parties, dismissed the complaint and appeal, affirmed the overture of the Presbytery, sustained the call to the Rev. Mr. Wilson, of Falkland, and instructed the Presbytery to take all necessary steps for his induction with all convenient speed.

FRIDAY, MAY 28.

The House assembled at 12 noon, the Moderator in the Chair.

THEOLOGICAL DISCUSSIONS BY COUNSEL.

Sir JOHN HERON MAXWELL, Bart., of Sprinkell, suggested that some arrangements really should be made regarding the discussion of Theological Subjects at the bar of the House. Three years ago he had suggested that these subjects could be more conveniently remitted to a committee, and discussed there; and he begged to recal the attention of the House to the subject now in order that something might be done.

LATE HOURS.

Sir JOHN HERON MAXWELL also referred to the late hours at which matters involving the important interests of individuals were usually brought on at the evening soderunts of the House.

Dr. PRIE also complained that men should be brought forward to try cases that involved points of the utmost difficulty; that ministers should be deposed, and degraded, and their families and interests subjected to the most severe injuries in the middle of the night when few members were present.

Principal LEE characterised it as obstinacy in the Assembly that they persisted in postponing to the evening diet these important cases. By the ancient rules of the Church every question affecting the personal character of a minister of the Church was required to be taken-up first. There was not only a great convenience in this, but there was great propriety. He had often urged its observance, but in vain. These matters were invariably left to be debated when few members could be got to attend the House; and, he might also remark, when it was crowded with a great number of persons who had no right to be present. He moved that a Committee be appointed with a view to take into consideration the regulation of business at the evening sederunt.

Dr. PRIE seconded the motion.

The House agreed to the appointment of a small committee to consider those matters.

PAISLEY CASE.

The Assembly appointed the Presbytery of Cupar to meet on Friday next to take steps towards the translation of the Rev. Mr. Wilson to the first charge of Paisley Abbey parish.

MINISTERS' WIDOWS' FUND.

Dr. GRANT brought forward the Report on the state of that Fund as at 2d November last; and claimed a portion of the kind attention of the

House for the benefit of a Scheme connected with those that were nearest and dearest to its members, and which, ever since it had been founded, the Assembly had regarded as of importance. He was happy to state that the Fund was now in such a position that its management had become very much a matter of routine. The Capital Stock and Supplementary Fund now amounted to £230,000; the annual income to £16,000, the greater part of it being the interest of capital, and the produce of vacant stipends, and of a tax upon the incomes of Clergy, &c. The whole charge amounted to £13,000, including donations to children, a matter which varied very much. It appeared that during the year in question an addition had been made to the Capital Stock of £2000, and they had dealt with this under existing circumstances as a surplus. The Capital Stock, being invested in heritable security, leads to no considerable fluctuation, and is consistent with that degree of security which they find essential. On the subject of the obligations upon contributors, and the benefits accruing to children, he found misconceptions to prevail: and the Trustees would draw-up a short statement, which would be printed in a form convenient for circulation. In conclusion the Rev. Dr. expressed the interest he and the other Trustees continued to take in the Fund, and the effectual zeal with which they hope to be able to continue its management. For himself, however inferior he might be to the venerable fathers by whom he had been preceded, he yielded to none in the sense he entertained of the responsibility and delicacy of the position which he occupied. The interest of the Fund must not be sacrificed; but he endeavoured to exercise forbearance in all cases in which forbearance seemed specially called for, as it did, in the circumstances of many. Yet he assured the House, that any measure of forbearance, in which he indulged, should be consistent with his duty, although it might be found that in the austerity of Collector he had not forgotten the interests of the parent.

The Venerable the MODERATOR conveyed the thanks of the General Assembly, as he had been instructed to do on their part, to the Rev. gentleman for the prudence and zeal with which he had managed the Fund, everything pertaining to which they must regard as a matter relating to the bounties of God's providence. Any suspicion regarding it would be most poisonous to their domestic feelings; but nothing like suspicion could attach to it whilst in the Rev. Doctor's hands.

ORPHANS' FUND.

Dr. PAULL, of Tullynessle, read the Report of the Committee on the Supplementary Orphans' Fund, which, he was not without hope, the House would receive with favour. £1500 had been the sum appointed to be realised by the Assembly in accordance with their own resolution, before the Orphans' Fund could come into immediate operation. As far as this was concerned, he had been disappointed. The number of subscribers last year had been only 23; but the Convener had received information to justify the belief that a considerable addition would be made in a short time. £10 had been given by John M'Fie, Esq., in his capacity of an elder; and he (Dr. Paull) tendered his thanks for the warm interest he had uniformly taken in the Scheme. He also mentioned the Synods of Glasgow and Ayr, of Angus and Mearns, Fife, Moray, Aberdeen, and Kinross, as examples to other Synods, for the readiness with which their members had come forward with assistance. The following was the state of the Fund:—

1. Capital Sum,.....	£1307 17 0
2. Donations and Subscriptions,	33 0 0
3. Expenses,.....	31 0 0
4. Interest,.....	27 0 0
	£1398 17 0

It could be seen that their Capital reached to nearly within £100 of what they had been

required by the General Assembly to secure as an adequate capital for carrying the Scheme into operation. And, whilst he deeply sympathised with every feeling which the Assembly might express in favour of wide and extended schemes of benevolence, he was entitled to claim from the members a small share of feeling in support of a scheme referring to the orphan families of Clergymen, and which presented such true grounds for benevolence. The object of the Fund was to furnish aid, not as a matter of charity, but as a matter of right, secured by a single contribution of £1 ls. to the children of each minister of the Church of Scotland. A second munificent donation by an elder was regarded as no gross deviation from the principles adopted at the foundation of the Scheme, although it was not eleemosynary and would not, in his opinion, be considered so even if they were to receive the assistance of the eldership.

The MODERATOR formally conveyed the thanks of the Assembly to Dr. Paull.

CASE OF KINTYRE.

Dr. SIMPSON read the libel against Mr. Maclean, Minister of Campbeltown, which charged him with repeated acts of intoxication, as also with falsehood, fraud, and wilful imposition, and with celebrating Divine worship while in a state of intoxication.

Mr. CAMPBELL, of Kilbride, intimated that Mr. Maclean had fallen from the appeal taken by him to the General Assembly.

Dr. HILL rose and said it was a melancholy fact that in the instance before the Assembly the acts of intemperance, of which this unhappy individual had been guilty, had been very numerous, showing that he had been in a manner lost to all sense of propriety of conduct, and all religious and moral principles. In these circumstances there was but one course for the Assembly to pursue. He had only, therefore, with a deep feeling of the solemnity of the proceeding, and with an earnest desire that both himself and his brethren in the Ministry might profit by the new example now before them, to move as the finding of the Assembly—"That Mr. Maclean cannot continue a minister of this Church, but must be deposed from the office of the Holy Ministry.

Dr. PRIE seconded the motion.

The Rev. Dr. MUIR, of Glasgow, engaged in prayer, and the Moderator in a very impressive manner formally deposed Mr. Maclean from the office of the Ministry.

THE ENDOWMENT SCHEME.

The Rev. Dr. ROBERTSON submitted the Report of the Endowment Committee, of which the following are the principal passages:—

During the past year a considerable increase has been made to our usual amount of revenue. Many district meetings have been got-up at the instance of your Committee during the last few years, some of which have been productive of the happiest results, while others, for aught we know to the contrary, continue, down to the present hour, wholly destitute of benefit. Where success has attended our efforts, we claim not the merit of that success either for ourselves, or even for the able coadjutors by whom, on many occasions at least, we had the high privilege to be assisted, but solely and exclusively for the cause of which they and we were the humble advocates. But this remark we wish to make with emphasis, and we respectfully crave for it the attentive consideration of the Venerable Assembly, that, while it is undoubtedly true that some of our meetings have failed of their object, we are not aware of so much as a single instance in which such failure has taken place, where a meeting, held by us, was followed up by well organised and energetic local exertions for its improvement. We state the fact, simply for its own importance; and we think it will not be easy to exaggerate that importance. If it be, as we firmly believe it to be, a fact founded in truth, there is obvious-

ly and fairly deducible from it the very weighty inference, that the Church has but to take the necessary steps to enlighten its members and friends on the subject of the prevalent spiritual destitution, and to keep this subject prominently before them till they have examined it in all its relations, and felt as well as seen the vast moment of the interests which it involves, in order eventually to make abundant provision for supplying the deficiency to which the attention of the Venerable Assembly has now been called.

Your Committee respectfully submit for your consideration the following abstract of the Funds of your Scheme, and particularly of the additional subscriptions which have been received during the past year :—

Amount of Funds reported to last Assembly,	£72,766	3	4
To which the following additions are now, for the first time, reported:—			
1. Donations and Subscriptions payable by instalments £1,386 14s. 1d.; 2. Church Door Collections; £2,768 12s. 5d.; 3. Contributions in Money towards Endowment of particular Churches, and to Local Funds, and relative Expenses of Erections in four cases, in which the full Endowment has been provided, £11,485 18s.; 4. Value of Permanent Annuities by Heritors, and of relative Buildings, £9,620 8s.; To which fall to be added the Contributions of Heritors and others in providing Manse in the following cases, the Endowments for which only were formerly reported, viz., Houndwood, Savoeh, Dunfermline, Blairingone, Roslin, Cumlodden, (less £100 previously reported, but inclusive of Charges of Erection), £560 each, £3,920.			
	28,581	4	6
Total,.....	£101,347	7	10

With reference to the circumstances of the district to which it is appropriated, your Committee would bring under your notice the munificent contribution made to your Funds by James Baird, Esq., of Gartsherrie, M. P.; by which is provided for the church of Gartsherrie, originally erected for the most part at the expense of Messrs. Baird, the whole amount of stipend which the statute requires. In this case your Committee have reason to believe that, without entailing any expense on your Central Fund, the necessary accommodations for a clergyman will also be supplied at a very early period. An arrangement has likewise to be made with certain parties who subscribed to a small amount to the building of the church, before the district of Gartsherrie can be erected into a separate parish; but it is understood that no difficulty will be found in bringing the arrangement necessary in the case to a satisfactory conclusion.

Of equal interest is the field which, through the munificent contributions which have been made in aid of our Scheme by his Grace the Duke of Argyll, Sir Archibald Campbell, Bart., M.P., and Mr. Stonefield, has been opened up to your Committee in connection with the Highlands. On the vast importance of effecting a subdivision of many of the Highland parishes your limited time will not allow your Committee to dwell. They are persuaded that you will concur with them in the observation, that no measure promises, under God, to be more effectual for subserving the best interests of the Highland population.

Dr. ROBERTSON said he had only to state in addition to the Report that the operations, which had been begun in one congregation in Glasgow, would in the course of the summer be taken-up by all the congregations in that city in connection

with the Established Church, and he had no doubt that from Glasgow alone, in the course of the next six months, the Committee would realise not less than £10,000. (Cheers.) He might also mention that, while in London, he had an interview with two Englishmen who were large Highland proprietors, both of whom were very anxious that the churches on their properties should be erected into regular parishes. They stated that they were in circumstances to provide an endowment for themselves, so that in this instance also the highest hopes of the Committee would shortly be accomplished. In conclusion the Rev. Doctor urged the desirableness of the contributions being made in small sums as well as in large amounts. He was particularly anxious that the members of the Church should see it to be their duty to give their contributions, however small.

Mr. R. H. STEVENSON, of St. George's, moved the adoption of the Report. It was very gratifying that, towards the close of the Reports to be presented to the Assembly, they should fall in with one which was an exception to some of the rest. The average amount collected this year was higher than ever it was before. In regard to the operations of the Committee during the year, it was very gratifying to find that nine chapels had been completely erected into *quoad sacra* churches, while in seven others the endowment had been partly completed, and they were in process of erection. For other nine churches about one-half of the necessary funds had already been contributed, or actually promised. The total number of churches, which during the last six years had been added to the number of regularly endowed churches, was 26. The importance of this Scheme would be seen when it was considered that *quoad sacra* churches were quite anomalous in an Established Church. It was also a great anomaly that there should exist a body of Clergymen in the Church not enjoying the full status of their brethren, as well as a body of Elders who were not entitled to discharge the duties which fall to the lot of Elders when assembled in Kirk-session. One of the principal projects of this Scheme was to destroy this anomaly, and as such it was entitled to the support of every member of the Church.

Mr. NISBET, of West St. Giles's, seconded the motion.

Dr. MUIR, of Glasgow, said that in the congregation with which he was connected the sum of £1600 had already been raised in behalf of this Scheme in sums of not less than £5. They now proposed to form an association for the purpose of receiving contributions of a smaller amount, and he hoped to be able to report before next Assembly a great increase in their contributions for this great object.

Dr. PRIDE said he could bear his testimony to the great exertions of Dr. Robertson in behalf of this Scheme in the North, and also the benefits which had accrued to the Fund from his visit.

Mr. MILNE, of Milne Graden, trusted that the good effects, which had resulted to this Scheme from the exertions of its Convener, would stimulate the Convener of the other Schemes to increased diligence, and constrain them to follow the example thus set them. In reference to the subject of provincial committees, he was of opinion that they would be of the greatest service in promoting this Scheme.

Mr. MUIR, of Dalmeny, was of opinion that the Kirk-session of any parish would form an excellent provincial committee.

Dr. ROBERTSON stated that, since he came into the House, he had received a letter from an individual, whose name he was not at liberty to mention, enclosing £5 as a donation to the Scheme. He also read a second letter enclosing a similar amount. He looked forward to the day when there should not be a *quoad sacra* church in Scotland, and when all the future churches, which should be built, would have the full parochial machinery attached to each. (Cheers.)

The MODERATOR conveyed the thanks of the Assembly to Dr. Robertson in a brief and impressive address.

Colonel DUNDAS, of Carronhall, then rose to introduce his overture on this subject, which had been refused by the Committee on Overtures. He said—In rising to propose the adoption of an overture affecting the most valuable and spiritual ordinance of the Church, I feel it necessary to explain why I, who am only an elder of the Church, should take on myself this duty. I must state that I have long considered this important subject. In accordance with the wishes of many infirm persons, I have consulted ministers on the subject, most of whom have expressed concurrence in my views, that an extended administration of the Sacrament of the Lord's Supper is called for, while they were averse to take any share in the movement, which may be viewed as an innovation in the Presbyterian Church. As it is my opinion, and that of a great many valued friends, that such an extension is called for, and would be of signal comfort to a large number of the Church, I have taken on myself this duty, and so far I can assert that I do so with the most honest intentions and perfect singleness of mind. My learned friend, the Principal, fears that even the discussion of this measure may occasion dissension in the Church. God forbid that such should be the case. May He in His unmerited mercy grant that, whatever He may ordain in my lot in life, I may never be a fomentor of dissent, or even the unwilling instrument to set at variance my fellow-countrymen, and much less my brethren in the Church. I beg to point out that this overture proposes no innovation. It is rather a declaratory act, an expression of the Church regulating a power which is already conceded. I imagine that without doubt any ordained minister has full power to institute a diet of religious worship, or for the celebration of the Sacraments in any house in his own parish; and I beg to remind you that this is all I ask, only I guard the exercise of this power with most stringent restrictions. I do not wish to see any minister make use of this power at present, because many others would shrink from doing so, and I should be loath to mar the uniformity in service and discipline by which the Church of Scotland is so highly distinguished. I now wish to call the attention of the Assembly to two points which I wish to be kept in mind; but I must first allay the fear which may arise, that a speech, begun with preamble, and then proposing heads, will be a long one. Such is not my intention, and in earnest of my prudence I beg to say, that this is the fifth time I have been sent up to the Assembly, while it is the first time I have taken any share in debate. I have to observe—1st, The overture does not propose private administration of the Sacrament; but the convening of a congregation in a private house. 2. That I do not seek to lead the Church on a voyage of discovery, proposing an abstract question which may lead to happy results; but I wish to supply a want which is sensibly felt by a very large number of the ministers and elders of our Church. I shall now state some of the circumstances which have led me to consider such a measure to be called for. In my own immediate neighbourhood lives an old man, distinguished by piety and good conduct: he was a regular attendant and member of the Church for half a century, and has been known personally to me as such for a period of 32 years. Within the last two years he has been an invalid, and he is now lame for life, though his understanding is as clear as it ever was; yet he cannot walk 100 yards, and thus he is entirely excluded from ordinances, though he will be a grateful attendant when the sanction of the Church to this overture shall have been obtained. I must also state that in my own locality there are from 20 to 30 persons who by age or infirmity are totally precluded from ordinances. Hitherto I have restricted myself to instances which have fallen under my own observation, but I must cite the case of two excellent and distinguished elders of our Church. I allude, with sentiments of the most fervent respect, to the late

Right Hon. Charles Hope, and the late Sir Henry Jardine, both of whom, after a life of usefulness and devotedness to the Church, were obliged to seek the crowning consolation of Religion at the hands of a pious minister of another branch of Christ's Church. Since it has been known that I proposed to bring forward this measure, a great number of persons have communicated instances in support of the claim I advance; I shall only state one of these, I have it from a friend in whom I have the most implicit confidence, "A lady, suffering under a severe complaint in the chest, had been sent to Madeira. The evil increased, and it became evident to her friends and herself that she must shortly leave the world to join the Church on High, for she was a woman of devoted piety. She was confined to the house, and consequently deprived of all religious ordinances. Under these circumstances she applied to her spiritual adviser, a pious and earnest Presbyterian minister, requesting that he would administer the Sacrament in her own house. This request he felt himself compelled to refuse. Anxious to obey the commands of the Saviour, in whose presence she must soon appear, and desirous to enjoy that nearness to God, which the faithful receiving of the Sacrament of the Lord's Supper so eminently confers, she, attached as she was to the Presbyterian Church, in which she had been trained, went to an Episcopalian minister, who supplied the spiritual consolation which her own Church denied." Now, Sir, is this not most grievous? Who is it that opposes the reasonable, pious desires of this departing saint? Madeira is said to be distinguished for its bigotry? was it the Romish clergy who interposed between the dying lady and her Saviour? No. The law has secured to the Protestant worshipper the exercise of all the rites of his religion. It was a Protestant minister, it was one who was ordained to cherish the Church of Christ, and to feed the faithful disciples with the Bread of Life. I shall not weaken the efforts of the case by any comment. It only remains to me to address a few words to the members of the Assembly, in the capacity of parish ministers, which so many of them are. Gentlemen, I ask you to hear my words, but much more to ponder on your own. You are in the custom from time to time of inviting your hearers to the Table of the Lord. You tell them to do so in obedience to the last commands of the Divine Redeemer. You tell them that in the bread and wine then set forth they see the symbols of His broken body and shed blood, and in the faithful receiving of the same they seal their membership with the Church of Christ here and through eternity. You say all this, and we wish you God speed. But do you confine these privileges to the young, healthy, and the vigorous; do you exclude the aged disciple, who is unable to reach the church, or those to whom the long services would be fatiguing. I have pointed out the number who, in only a part of my parish, are excluded. But I would have you not only to count heads, but to estimate the value of these members specifically, for they are of much value in the estimation of the Great Head of the Church. Many of them have long followed Him, and are now prevented from attending to His ordinances. All of them are standing upon the brink of eternity, and are anxious to receive that spiritual consolation so fitted to prepare them for the society of holy angels and of just men made perfect. I could say very much more, but I am unwilling to trespass on your time, leaving it to able advocates to take up the theological part of the argument. As to the Articles of Perth, they equally prohibit the private administration of the two sacraments (reminding you, in parenthesis, that I do not advocate privacy), while that of baptism is constantly given in private from motives of expediency. And also, referring to a rule inestimably higher than that of Perth, I remind you that the sacrament of baptism was instituted in the presence of "Jerusalem and all Judea," while that of the Lord's Supper was witnessed by only twelve persons, presided over by the great High Priest of our Salvation, and in an upper

chamber. I now commit this overture into your hands; and much more to the care of the Great Head of the Church, for whose glory it is designed.

Mr TAIT, Sheriff of Clackmannanshire and Kinross, seconded the motion. The subject, he said, fell naturally to be brought forward by lay members as the representatives of the people of our church, the recipients of the Sacraments, in contradistinction in some degree to the Clergy, who, although also recipients, are the dispensers of these ordinances. The object of the overture is to secure to a certain class of the Christian community, a suffering and most interesting class, the benefits of the Sacrament of the Lord's Supper, of which, under the present regulation of the Church, they are deprived when in circumstances which peculiarly required the consolation and support afforded by that most solemn and pre-eminent means of grace. It falls to the lay elders to make the wants of this suffering class known, and to claim from their Reverend brethren a calm consideration of the subject with a view to the determination of the question, whether it be possible, in consistency with the Word of God and Presbyterian principles founded thereon, to afford them that relief which many of them most earnestly desire. He was aware that he and his friend were treading on delicate ground; and that more particularly at this time the natural and just horror of Popery, and of those observances which had led to Popery, had excited a dread of anything like innovation in the practice of our Church, and had made us inclined to stand more rigidly than ever on, what he might term without offence, our stern Presbyterianism. It appeared to him, however, that it would be a most unfortunate thing if any feeling, that had been engendered by this dread, should shut us out altogether from the consideration of a subject of great importance, and as to which, he conceived, it could be shown that the proposal in the overture was not in the slightest degree inconsistent with Presbyterian principles. It had been said that the measure savoured of Episcopacy; but, so far from that, he believed it was one of the most anti-Episcopal measures that could be brought before the House. It is impossible to deny, that, from the practice followed at present, in consequence of the supposed difficulties as to this matter, we are every day losing persons, or running the risk of losing persons of the greatest piety, deeply attached to our Presbyterian institutions, on account of themselves, or of those who are dear to them, being deprived through bodily infirmity of all participation, according to our forms, in this ordinance of our Lord's Supper, which is acknowledged in the standards of our Church to be a most eminent means of grace. He then referred to the cases alluded to by Colonel Dundas, with one of which he was intimately acquainted—that of a poor collier woman near Carron, dreadfully crushed by the fall of the roof of a coal-mine, which she was working, and who in consequence has been confined for twenty years to her bed, from which she can only be removed to her grave. She in the course of her long trial has become a most advanced Christian, and has derived great benefit and much pleasure from the prayers and ministrations of the successive ministers of the parish; but, not being able to obtain from them a participation in the Sacrament of the Lord's Supper, which she earnestly desires, she has at last been indebted for it to a clergyman of the Church of England, and continues to receive it according to the form of that Church. This is an instance in the lower ranks of life; and again among the higher there is the case of the venerable judge referred to, a man of the firmest mind, above all possible suspicion of superstition, and deeply attached to our Presbyterian Church, of which he was an elder, and as such often sat in this House. Incapable for many years of going to Church, and not able to obtain participation in the Lord's Supper from the hands of his own Presbyterian minister, he felt himself constrained to apply to an Episcopal clergyman, who regularly adminis-

tered the ordinance to him for several years previous to his death. Another instance, which he was authorised to mention, was that of a widow of a reverend father of our Church, of which he was a distinguished ornament, and this lady, while compelled to seek from an Episcopalian clergyman what she could not get otherwise, expressed her dissatisfaction with the Episcopalian form of the ordinance, and her great preference of the more simple rite of her own Church. He had heard of many other instances, and in a question of this kind instances are arguments. Is it not hard that our own people, those devoted to us, should be compelled to apply to ministers of another Church, for what might be better given by their own: better, he said emphatically, for our Presbyterian form of administering the ordinance is more simple, and even, he thought, more solemn; certainly it bears a much nearer resemblance to the original institution. Allusion had been made the other day to the Articles of Perth. No doubt private celebration of the Lord's Supper was contained in one of these articles, but it was very different from what is proposed in the present overture. The person claiming it was to be under a sickness which was unto death, and it was to be received kneeling, which altered the character of the ordinance, which is a social ordinance, wherein we are held to sit down together at the Table of the Lord. But what were the circumstances under which these Articles of Perth were framed? They had been brought forward at the instigation of a monarch (James VI.), who was notoriously bent upon introducing Episcopacy into this country. Should we be influenced now by the clamour raised against these Articles in those times and under those circumstances, and prevented from calmly considering this subject in times and circumstances so different, when we have our rights and privileges firmly established by law, and when a gracious Queen, living in the affections of her subjects, has expressed in this very Assembly, by the mouth of her noble representative, that she is "determined to uphold all our privileges," and who, during several months of each year (the happiest months of her life) in her mountain-home in our beloved land, regularly attends the parish-church, and derives pleasure and benefit from the ministrations of the humble parish minister of the place. He then proceeded to argue that the practice sought to be introduced was not contrary to the principles of Presbyterianism, nor to the standards of our Church. There is nothing in the slightest degree adverse to it in the Confession of Faith. Why are those, visited under God's providence with infirmity, to be deprived of "the spiritual nourishment and growth in grace," and the "sealing of the benefits of the sacrifice" of our Lord, which are declared by our Confession of Faith to attend the worthy receiving of the Sacrament of the Lord's Supper! Again, as Presbyterians, we attach no sanctity to the building or fabric of a church. Christ himself first instituted the ordinance in an upper chamber; and the Apostles after his death "continued breaking bread from house to house." Now, although undoubtedly it is a social ordinance, is any large congregation necessary? The twelve Apostles only were present at the first institution; and has not our Lord said, "Where two or three are gathered together in My name, there I am in the midst of them?" It is recorded in the life of the martyr, George Wishart, that on the morning of his execution, when confined in the Castle of St. Andrews, the captain of the Castle having invited him to his room, the table being covered, and bread and wine set thereon, Wishart, having prayed over them, and discoursed on the Saviour's passion and the institution of the Holy Supper, distributed them to the captain and his family, and partook of them himself, exhorting them to remember, in this his last communion with them, the death of the Lord Jesus. Was this administration of the Lord's Supper to be condemned because it was private and not in a church? Again our great Reformer, John Knox, relates in his history that "The Earl of

Glencairn sent for him, John Knox, to his place of Finlayston, where after doctrine he also ministered the Lord's Table; whereof besides himself were partakers his lady, two of his sons, and certain of his friends"—a small congregation in a private house. It may be said that these are instances before the full establishment of our Church; but, having been the acts of those revered persons who had the foundations thereof, they show this at least that there is nothing contrary to the principles of our Church in what is proposed in the overture. As to the subsequent practice and existing regulations regarding the same, it is admitted to be adverse, otherwise it would not be necessary to have brought the subject under the consideration of the Assembly. That practice is founded on the Act X. of the year 1690 anent the administration of the Sacraments; which "discharges the administration of the Lord's Supper to sick persons in their houses, and all other use of the same except in the public assemblies of the Church." The preamble of the Act shows that it is the private use of the ordinance which is condemned; and the proposal in the overture, with the grounds and conditions therein set forth, ought not to be considered as a private use of the ordinance. But in the very same Act the General Assembly also does "discharge the administration of baptism in private that is, in any place or at any time when the congregation is not orderly called together to wait on the dispensing of the Word." It is notorious that this enactment has been completely disregarded by our Clergy, and with far less reason than applies to the occasional dispensation of the Lord's Supper to infirm persons, incapable of coming to church, in their own houses. They could not help thinking it a pity that the enactment had not been also disregarded in such cases as have been referred to, and he was confident that no clergyman would have been found fault with for doing so. But, at all events the same power, that enacted the Act, can explain or relax or even repeal it, if on calm and full deliberation it be considered right to do so. The grounds set forth in the overture appeared amply sufficient (perhaps more than sufficient) to prevent the probability of such a dispensation of the Sacrament, as is proposed, degenerating into a superstitious use of the ordinance, or being deprived of its proper social character; and he submitted that the whole subject was worthy of the full and deliberate consideration of the Church.

It was agreed on the motion of Dr. Robert Lee, seconded by Dr. Pirie, to adjourn the debate till 11 o'clock next day.

The MODERATOR then pronounced the benediction, and the Assembly adjourned.

SATURDAY, MAY 29.

The Assembly met to-day at eleven o'clock, the Rev. Dr. Forbes, Moderator.

PRIVATE DISPENSATION OF THE SACRAMENT.

Principal LEE expressed his regret that, having but imperfectly heard the supporters of the overture, he was scarcely in a condition to advert to all the considerations and arguments which they had submitted to the Assembly. Strongly attached as he was to the Church of Scotland, he had never given way to any such bigoted sentiments as would estrange him from the Clergy or people of the Episcopalian communion, with some of whom he had long been in habits of cordial friendship, and to whom some of his brethren thought him unduly partial. Indeed he must confess that there was a time when some people thought that he had a strong bias towards Episcopacy; and from the age of 17 to 21, while he was a student of medicine, he generally attended the ministrations of the late Mr. Alison, one of the most fascinating preachers to whom he had ever listened. He might say more than this; but he had never been in communion with any Church except one of Presbyterian principles. He would not speak lightly of the feelings of those who were advocating a relaxation of our laws; but he would say this, that the Church of Scotland, im-

mediately after the Reformation, had declared in the words of the Book of Common Order that "the Sacraments are not ordained of God to be used in private corners." In 1581 it was ordained that the Sacraments be not administered in private houses. In 1638 the Five Articles of Perth (the second of which is identical with this overture) were abjured by the Kirk in the Confession of Faith professed in 1580, and so ought to be removed out of it; and the Assembly of 1638 (in conformity with the views of the Assemblies 1581, 1590, 1591) prohibited and discharged all disputing for these articles, or observing them, or any of them, in all time coming. In 1690 the Parliament of Scotland, which ratified the Confession of Faith, declare the Act ratifying the Articles of Perth to be rescinded, and appointed the meeting of the General Assembly to be in October, 1690, which Assembly discharged the administration of the Sacrament to sick persons in their houses. The Act for securing the Protestant religion, embodied in the act of Union of the kingdoms, ratifies the worship and government of the Church to continue without alteration to all succeeding generations. But, more than this, by the Act of Parliament in 1693, and the Act of Assembly in 1694, all ministers were bound to observe uniformity of worship as then performed; and it is of still greater consequence to observe that since 1711 all ministers have solemnly engaged at their ordination to assert, maintain, and defend the purity of worship as presently preached in this National Church; and to follow no divisive course from the present established doctrine, worship, discipline, and government of this Church. Now it is said, though all this be true, is there not as strong a disapprobation of private baptism? To this it is enough to answer, if there has been a relaxation in this respect, the Church has never publicly expressed approbation of it. Yet more than this might be said, if it were necessary; but the question relates now only to private communion. It has been alleged that some ministers have been favourable to the proposed scheme; but not more than two have ever been heard of, who actually countenanced private communion, namely, Mr. Davidson, of Galashiels, and Mr. Gabriel Wilson, of Maxton, who did not thus promote unity, but rather division and confusion, though both were reputed, and justly reputed, men of deep piety. But the chief thing to be considered is, that, by giving way to this relaxation of our old rules, we might assign an undue and even superstitious importance to the mere outward administration of the ordinance, as if sincere Christians were not capable of enjoying communion with their God and Saviour in the exercise of that precious faith in the promises of God whereby they may become partakers of the Divine nature. Indeed the Church of England has fully sanctioned the views which have ever been held by our National Church. In the order for the communion of the sick (part of which almost coincides with the terms of the overture) we find an appendix to this effect,—“If a man, either by reason of extremity of sickness, or for want of warning in due time, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, the curate shall instruct him, that, if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ, profitably to his soul's health, although he do not receive the Sacrament with his mouth.” In this sound and Scriptural doctrine I do cordially acquiesce; and, as I have now been a minister forty-five years, and have visited many experienced Christians, from some of whom, even in the humblest condition, I received much more instruction than I could impart, I never heard one breathe such a desire as is now said to be often uttered, I conclude that spiritually-minded men are generally disposed to rest satisfied with the gracious influences of the Holy Spirit conveyed

through the Word, which God hath magnified above all His name, and which is the power of God unto salvation to every one who believes. And therefore I think the overture a superfluous innovation.

Dr. ROBERTSON, with the view of obtaining the mind of the Church on this question, moved that the Assembly appoint a committee, and give it instructions to communicate with the Presbyteries of the Church, and to digest the information thus obtained and report to next Assembly.

Mr. DEBURN, S. S. C., seconded the motion.

Dr. PIRIE could not agree to this motion. Of itself, it would give a strong sanction to the proposition. Were they to agree to the overture, they would do violence to the feelings of the Presbyterian people of Scotland. They were not prepared to go any such length. There might be individuals scattered here and there in favour of such a practice; but nineteen-twentieths would be seriously offended by such a proposal. Even as a matter of expediency, he would seriously oppose it. He would move that the Assembly find it is inexpedient to entertain the overture.

Dr. AITON, of Dolphinton, seconded the amendment.

Dr. ROBERT LEE suggested that the overture should be withdrawn, which Colonel Dundas agreed to, expressing his opinion at the same time that his mind was impressed by all he heard said against it.

JEWISH MISSION.

Dr. CRAWFORD read the Report of the Committee for the conversion of the Jews. At Cochin the school was attended by 18 Israelites, 5 of whom are white Jews. Besides this school there were four others; one at Jew Town, and attended by about 30 scholars; another at Paroor, 25 miles from Cochin, the number of pupils at which is not specified; a third at Chusan, also 25 miles from Cochin, with about 20 scholars; and a fourth attended by a like number, at Mala, 39 miles from Cochin. The number of scholars at all these schools is thus summed up, 115 Jews, 119 Syrians, 117 Roman Catholics, 118 Heathens, 22 Protestants, and 5 Mahomedans, in all 496. Besides these there are 8 orphan boys and 6 girls maintained and educated at the Mission House. There is also an industrial establishment connected with the Mission, at which 20 boys receive instruction in useful mechanical trades, while their education is progressing. Mr. Laseron still officiates regularly in the Mission Chapel, in the morning in Malayalam and in the evening, in English. The usual attendance on either occasion is from 80 to 100. In London the Rev. N. Davis has prosecuted his duties with his accustomed energy. One converted from Judaism has been baptised by Mr. Davis, and another highly intelligent convert, a Prussian Jew, has been brought, through the lectures and conversations of the missionary, to a full conviction of the great truths of Christianity, and may be expected ere long to make a public profession of his faith. The Rev. G. F. Sutter, while carrying on the work, as formerly, in the city of Karlsruhe, has made a number of missionary excursions to the other large towns and populous villages throughout the Grand Duchy of Baden, in which there are Jews residing in considerable numbers. At Karlsruhe there is at present one convert from Judaism, a female of much intelligence and respectability. The Ladies' Association have appointed a female missionary to labour at Karlsruhe, in the person of Miss Vogt, a native of Stuttgart, of whose piety, zeal, and aptitude for missionary work the most satisfactory evidence has been obtained. In Hesse Darmstadt the Rev. J. C. Lehner has been already privileged to see the fruit of his labours in the baptism of a very intelligent convert, a native of Hanover, born of respectable parents, and placed in such independent circumstances as to leave no room for questioning his disinterestedness. At Wurtzburg the Rev. Mr. Douglas, a missionary at this station, had been slowly and gradually, but, it was hoped not the less surely, gaining access to the Jews in

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that city and the surrounding district. The Report announced the appointment of the Rev. Rudolph Stern as the Church of Scotland's Missionary to the Jews in the important and interesting district of Snyrer. Collections have been made in behalf of this Mission in 732 parishes, being an increase in the number, as compared with last year, of 32 parishes. Total increase in the amount of their collections, however, is only L.14. 9s. 3d., and it is more than counterbalanced by a decrease in the amount contributed by parishes and missionary associations of L.23 7s., a decrease in donations from individuals of L.73 4s., and a decrease in legacies of L.15 1s. The contributions of the Lay Association, however, exceeded that of last year by L.73 15s.; and there is an additional sum of L.21 4s., derived from bank interest. The whole income was L.2761 2s. 8d., being about L.32 under the income of the previous year. The expenditure was L.2381 2s. 6d., exceeding that of the year before by L.323 3s. 1d. This increased expenditure is to be ascribed to the extension of the Committee's operations, a fifth missionary having been appointed eighteen months ago, and a sixth within the last four months.

Dr. BRYCE moved the approval of the Report.

Dr. ROBERT LEE seconded the motion.

Dr. AITON was last year in Jerusalem, and found that almost every church was represented in Palestine but the Church of Scotland. He suggested that the Assembly should take into consideration the propriety of sending out a missionary there.

Dr. ROBERTSON said that, when he took into consideration the circumstance that they were only supporting five missionaries to the Jews, and which he regarded the circumstance that the evangelisation of the Jews was to hasten the evangelisation of the Gentiles, he thought it became them as a Church to take more decided and lively interest in the conversion of God's ancient people.

The thanks of the Assembly were formally tendered by the Moderator to Dr. Crawford.

LAY ASSOCIATION.

Mr. W. COOK, W. S., submitted a Report from the Committee of the Lay Association, from which it appeared that the contributions during the last year were L.2351 1s. 10d., which exceeded the revenue of any of the four previous years. The Funds had been devoted as follows:—Education, L.675 19s. 6d.; India, L.589 5s. 10d.; Home Mission, L.596 5s. 5d.; Colonies, L.360 15s. 2d.; Jews' Conversion, L.212 12s. 7d.

The thanks of the Assembly were given to Mr. Cook and Professor Menzies.

POPERY.

Mr. TAIT of Kirkliston read the Report of the Committee on Popery. A series of admirable discourses on the subject of Popery, attended by crowded audiences, had been delivered by the ministers of Edinburgh. The number of petitions sent to Parliament against any support being given to Popery had been numerous, and expressed in such terms as to demonstrate the strong Protestant feeling of the country. Amidst so many persecutions to Popery there had not been a single minister or member of the Church of Scotland. The Report concluded by exhorting upon land. The Report concluded by the importance of the ministers of the Church the importance of bringing frequently before their members the errors and corruptions of Anti-Christ.

Dr. McLEOD, of Morven, thought there was a great necessity on the part of the Church to take up this matter. He did not dread an open foe, but he wished to be guarded from those insidious foes that would come forward with a smile of complacency, while they were inflicting a mortal wound. It was not a Pope or a Cardinal that he dreaded in this matter, but their subordinate agents. He dreaded the mischief which would be wrought by the Sister of Charity, for example, being brought from house to house, and engaging gracefully from house to house, and endeavouring to administer the poison of error by mixing it up with the sweets of charity. The

best way, in his opinion, of protecting the rising generation, was to instil into them the doctrines of the standards of the Church. Referring, then, to the endowment of Maynooth, he said he hoped they would be unanimous in petitioning for its withdrawal. He held it was fitting that, when all public bodies were moving in this matter, the Church of Scotland should not incur the suspicion of giving forth an uncertain sound in regard to it. He had, therefore, to move the adoption of the Report; the re-appointment of the Committee; and that petitions be sent to both Houses of Parliament, praying that the act endowing the Roman Catholic College of Maynooth be repealed, and that no grants from the Exchequer be made for the upholding of Popery, and that increased support and extension be given to the Protestant institutions of the country.

Dr. RALPH seconded the motion.

The Rev. Drs. Pirie, Brewster (Scottic), and Robertson, expressed their dissent in lengthened addresses. Hereafter Dr. Bryce ably supported the motion. Eventually the motion to petition against the Maynooth grant was carried, the three foregoing Rev. Drs. along with Dr. Stark and Mr. Leburn, S. S. C., dissenting.

MONDAY, MAY 31.

The Assembly met to-day at eleven o'clock, Dr. Forbes, Moderator.

FOREIGN CHURCHES.

Mr. R. NISBET read the Report of the Committee on Foreign Churches. It stated that intelligence had been received, that in almost every part of France the Kingdom of God was obtaining a steady and obvious extension amidst all the political changes and overturnings that so frequently took place in that country. The Central Protestant Society of France, with which this Committee corresponded, had been able to form within three or four years 28 new and flourishing congregations, many of which were composed entirely of converted Roman Catholics, while from several districts, in which Protestantism had for many years been nearly or altogether extinguished, the Society were receiving earnest appeals for the settlement of ministers. The Report stated that in behalf of this Society L.430 had been collected by 136 congregations of the Church, being two-thirds of the sum required for maintaining a college for the education of young men for the Christian ministry.

M. FROSSART, pasteur, Bagnères de Bigorre, gave several interesting details of the pastoral and missionary operations of the various departments of France, and of the movements that were simultaneously going on in many towns and villages in the south and west of France in behalf of Protestantism, and calling for additional labours in the cause of Christ. With respect to the state of the law in France, it was intended to be favourable to religious liberty, the President being very anxious to imitate the example of his illustrious uncle, who after his coronation as Emperor declared in a memorable speech, in reply to an address from the President of the French Protestant Consistory, that it was his intention and firm will to maintain religious liberty; that neither the law of the empire nor the law of the priests could do anything against that liberty, and that, if any of his family succeeded to him should ever forget the oath that he had taken, or violate that law, he would allow them to call him Nero. The present Government, however, was perfectly indifferent on the subject, and, if it was the wish of the Romish clergy anywhere to oppress them, or if the local authorities desired to vex them, they were enabled to do so. Some of their schoolmasters had been dismissed, some of their evangelists had been obliged to withdraw from the sphere of their labours, and some of their ministers had been impeded in their operations; and the other day, while in London, he met with a Protestant minister of France who had been sent into exile, but for what cause or

motive he knew not. But, whether with liberty or without it, whether in the open air or in prison, still they would preach the Gospel. Of the 35 millions of France only one million were Protestants, and of these many were merely nominal Christians. The rev. stranger expressed deep gratitude to this Church for what it had done in their behalf, and trusted that the ties of fraternity, that at present existed between it and the Society, would continue to be maintained.

Dr. ROBERTSON moved the adoption of the Report, and that the cordial thanks of the Assembly be given to their respected and beloved brother from a distance who had just addressed them. The reverend Doctor expressed his profound admiration of this Society in unfolding the banner of Christ in circumstances which recalled to them the times of simple and heroic faith; and so concerned was he in their behalf, that, however anxious he was in regard to the Endowment Scheme, he would not regret if next year he had to report L.1000 less for that Scheme, provided only that L.1000 more was given to their brethren in France.

The Moderator conveyed the thanks of the house to M. Frossart; and prayer was offered up by Dr. Hill in behalf of the Society, and of the cause of the Gospel in France. The thanks of the Assembly were also recorded to Mr. Nisbet for his Report.

EXAMINATION OF STUDENTS OF DIVINITY.

Dr. HILL gave in a final Report on this subject, consisting of a set of regulations for the examination of theological students before presbyteries or their committees. The proposed plan, he said, was generally drawn-up by the late Dr. Mearns, who had always taken a great interest in the matter. The Report was adopted. On the motion of Dr. Bryce the Assembly resolved to express their sense of these services of the late Dr. Mearns in this matter, and generally in connection with the education of young men for the work of the ministry.

STIPENDS OF COUNTRY MINISTERS.

Dr. ROBERT LEE read the Report of the Committee appointed on Thursday last to take into consideration the overture from the Presbytery of Edinburgh on this subject. In one case, in the Presbytery of Anan, the stipend was in 1849 L.323, and in 1816 L.497, while in 1849 it was reduced to L.214. Taking the average of the nine years preceding 1847 in this case, the stipend amounted to L.294, while in the four succeeding years the average was L.231, making a difference, owing chiefly to the repeal of the Corn-laws, of L.93 per annum. In another case, in the Presbytery of Kirkcudbright, the average stipend for the seven years prior to 1847 was L.261, and for the four years subsequent to that date L.204, the making a difference per annum of L.57. The highest stipend obtained during the period was in 1816, when it was L.347; and the lowest in 1849, when it was only L.187, or exactly one-half. The return stated that the same applied in almost every parish in the Stewartry. The population of the parish in question was about 3000. In a third case, in the Presbytery of Hamilton, the highest stipend paid was in 1846, and the lowest in 1849, the sum for the former year being L.334, and for the latter L.168, making a difference of L.226. The average stipend in that parish before 1847 was L.271, and of the last four years L.198, 1847 was L.271, and of the last four years L.198, making a difference per annum of L.73. In a being a difference per annum of L.73. In a parish in the Presbytery of Meigle the stipend was in 1846, L.213, and in 1849 only L.107. Taking the average of four years prior to 1847, it was L.182, and for the four years subsequent the average was L.127. In one of the parishes in this county the stipend was in 1838, L.302, in 1846, L.339, and in 1849 only L.168. For the ten years prior to 1847 the average stipend in that parish was L.257, and for the four years subsequent it was only L.198. In a certain parish in Perthshire, the stipend was L.169 in 1837, L.217 in 1846, and only L.106 in 1849—the average of nine years prior to 1847 being L.159, and of four years subsequent to that L.122. For this small

remuneration the clergyman had to attend to a parish 18 miles long, and from two to three miles broad, with a population of 2700. These returns he (Dr. Lee) had read merely as specimens, and he had not selected particular cases of hardship. He did not think it necessary to read any more of the returns obtained, there was such a painful uniformity in them.

Dr. ROBERTSON moved that the Assembly approve of the diligence of the Committee, re-appoint them, and instruct them to prosecute the object for which they were appointed, and report to next Assembly; also authorise the committee to lay before Government a statement, embodying the information which they now possessed, or might hereafter obtain, and recommend all ministers and Presbyteries of the Church to afford the Committee all information and assistance in their power.

Dr. BRYCE seconded the motion.

The motion was unanimously agreed to.

CHRISTIAN INSTRUCTION OF THE NATIVES OF INDIA.

Dr. MACFARLANE gave in a supplementary Report from the Committee on Foreign Missions, recommending that the Assembly should petition both Houses of Parliament, praying that provision might be made for the Christian instruction of the natives of India, and that all countenance of idolatry on the part of the British Government should be withdrawn.

Mr. MUIR, Dalmeny, moved the adoption of the Report, and read the draft of the petition.

MANAGEMENT OF THE SCHEMES.

Sir J. D. H. ELPHINSTONE gave in a Report from the Committee appointed on Thursday in regard to the management of the Schemes. The Committee reported that, after meeting with the parties promoting the overtures on this subject, and the conveners and other gentlemen connected with the Schemes, they were unanimously of opinion that under the present system of management the Conveners of the different Schemes and the officials under them were acting with the strictest regard to economy and efficiency, and that the Conveners were in an especial manner entitled to the best thanks of the General Assembly and of the Church for their valuable services. In the opinion now expressed they had the entire concurrence of the gentlemen who appeared before the Committee to support the overtures.

Sir J. D. H. ELPHINSTONE, after reading the report, said that the Committee, which had been composed of parties whose opinions he knew to be various, was unanimous in adopting the Report now submitted, with the exception of two dissenting voices.

Principal DEWAR begged to move that the Report be adopted and printed and circulated among the Kirk-sessions of the Church.

The motion was unanimously agreed to.

Dr. PIRIE reported that the Rev. Robert M'Laurin, late minister of the United Presbyterian Church at West Calder, who was refused admission to this Church by last Assembly for not having undergone examination by any Presbytery of this Church, had again petitioned for admission; and, having complied with the usual regulations, they recommended that his petition be granted—Agreed to.

Dr. BRYCE submitted the draft of an address to the Indian authorities for the continuation and increase of the number of the chaplains in the different presidencies of India, and upheld by the East India Company in connection with this Church.—Approved of.

The Assembly adjourned at 6 o'clock till the evening.

EVENING SEDERUNT.

The Assembly met again at 8 o'clock.

THEOLOGICAL EDUCATION IN ABERDEEN.

The first business taken up was an overture from the Presbytery of Aberdeen, with regard to the Divinity Hall there, and in regard to which

it was moved by Dr. Hill, and seconded by Dr. Stark, that that Presbytery be instructed to communicate with the two universities within its bounds, and to suggest to them the propriety of lengthening the time of attendance at the Divinity Hall, which at present is only fifteen weeks every year, and to request that the Professors of Divinity in the different colleges should make such arrangements as that they should not be lecturing on the same subjects at the same time, which was frequently the case at present.

THE AUCHTERARDER CASE.

Mr SHAND gave in the Report of the Committee to which was referred, under reservation of all objections, the petition of the Rev. James Walker, Muthill, and others for repayment of the proportion of damages paid by them to Mr. Young, the presentee to Auchterarder. The Report, after relating the circumstances under which the claim was made, stated that, with the exception of the present claim and perhaps of some expenses disbursed by the late minister of Marnoch, the demands of all parties who had claimed relief from the Church of damages or expenses had been satisfied.

Mr A. S. COOK, advocate, again appeared as counsel for the petitioners, and contended that the Report had confirmed all the facts stated in the petition, and that the claim now made stood in precisely the same footing as that made in the Lethendy case in which the parties' expenses had all been paid. But his inclination was to rest the claim not so much on equity and justice as on the good feeling of the House; and his object would be attained if the Assembly would authorise the Finance Committee to apply towards the liquidation of the claim any balance of the fund out of which the Lethendy expenses were paid that might remain, and to receive such subscriptions as any member of the Church might think proper to make towards it.

Principal LEE held that neither in equity nor justice could the members of this Assembly be called on to agree to relieve those persons of the damages to which they had been subjected by their own conduct. (Hear, hear.) He moved that the petition be rejected.

Dr DUGUID, Glass, seconded the motion, and was proceeding to make some remarks, when he was interrupted by general calls of "Agreed, agreed."

HYMNS AND PSALMODY.

The Assembly then took up the consideration of two overtures, one from the Presbytery of Linlithgow praying the Assembly to take into consideration the question of providing such an authorised collection of sacred Hymns as to them in their wisdom might seem adapted for such purpose; and the other from the Presbytery of Stranraer in favour of a new translation of the Psalms.

Principal LEE said that, if it was the object of the overture to introduce a new order of Hymns which were not translations from the Scriptures or Paraphrases, he greatly questioned whether such Hymns could deserve the title of "Scriptural Songs," which, in his apprehension, were words of praise to God derived from the Holy Scriptures. He thought that the Assembly should demur to the introduction of such Hymns as those to which he referred. At the same time he had no objections to the appointment of a committee with a view to the enlargement of the Translations and Paraphrases now used in public worship, and also in families.

Some discussion took place on the question, whether it would be most expedient to remit the matter to the Committee then in existence, or to a new Committee. It was finally agreed that a new Committee should be appointed, Mr. Playfair to be Convener.

The overture referring to a new version of the Psalms was unanimously dismissed.

DEBTS ON QUOAD SACRA CHURCHES.

Professor CAMPBELL SWINTON reported verbally on behalf of the Committee appointed in

connection with this subject. The Committee regretted to find, upon an investigation of the debts affecting these erections throughout the country, that they amounted to so large a sum. Complete returns had not been received from Presbyteries in sufficient time to enable the Committee to report to the Assembly even the amount of the debt, but he apprehended it would be found to amount to a sum not less than L.20,000. It appeared to the Committee that, in considering what steps should be taken to defray this debt, they should take first into their most serious consideration the cases where ministers and other parties had become personally liable.

Mr NISBET, West St Giles', referred to the circumstances in which the family of the late Rev. Mr Clark, of Inverness, were now placed, having been left with a liability of L.3,000 for debt on *quoad sacra* churches, L.700 of which only would be made up by the town of Inverness. The committee was then reappointed.

GAELIC SCRIPTURES.

Dr SMITH, Inverary, gave in a Report detailing the points on which the Gaelic version of the Scriptures seemed to require revision.

Principal DEWAR moved that the Report be approved of, and the Committee re-appointed; which was unanimously approved of.

THE GORBALS CASE.

Mr D. SMITH, W. S., reported that the committee appointed in this matter were not prepared to give in a final report; but in the meantime begged to state that they were of opinion that the proceedings of the Presbytery in reference to the sale of Gorbals Church should be approved of.

The Report was adopted, and the committee re-appointed to advise with the Presbytery of Glasgow as to their future proceedings in this case.

PLURALITIES.

The Assembly then called for the overture by the Presbytery of Linlithgow anent pluralities.

Mr MUIR, Dalmeny, supported the overture which prayed the General Assembly to call for the Report of the Committee appointed in 1847 for the purpose of communicating with her Majesty's Government with a view to the obtaining of suitable endowments for the Theological Chairs in the Universities of Scotland, so that the resolutions of the Assembly against pluralities might be carried into practical effect; and to take such other steps as to the wisdom of the Assembly might seem meet.

Dr. PAUL, West Church, said that the Committee had some time ago been discharged, after having sent a memorial to her Majesty's Government, to which no answer had been received.

Mr. STEVENSON, St George's, moved a resolution to the effect that it should not be lawful to hold both a professorial chair and a ministerial charge simultaneously in cases where either of these was adequately endowed; and that a committee be appointed to hold communication with Government with a view to securing proper endowments for those chairs which at present were not adequately endowed.

Mr. CHEYNE, W. S. seconded the motion. Mr. NISBET, in expressing his approval of the motion, referred to the admirable example that had been set by Dr Pirie, after the discussion of 1847, in resigning his pastoral charge and sacrificing its emoluments, and remarked that the whole of this discussion might have been saved had his example been followed by another Professor who received last year, according to a Parliamentary Rule Book, nearly L.800 from his professorship, and who also received annually about L.600 from his ministerial charge. That gentleman told them at the same time of the destitution that existed in the country parishes, and was the leader in a vote of sympathy for the property of these ministers—(Oh, oh, and hisses)—which none so deeply felt as those abounding in affluence. It was a foul blot on the Church's scutcheon, and a union too monstrous to be allowed to exist any longer. (Oh oh.)

Dr. R. LEE (with some warmth) said he arose

with no hesitation and with no shame to address the House after the very kind and considerate speech, distinguished by such good taste and excellent feeling, of the rev. gentleman who had just spoken. That speech contained two things, argument and vituperation. The former he allowed to answer itself, the latter it would be extremely easy to answer. He would not now enter into the general question as, the last time he was a member of this House, he defended his own opinions on the subject, and he believed that in not one point had any of his arguments been touched, whether as regarded the practice and principles of the Church, or the questions of expediency. He maintained that the union of learned men, as Professors ought to be, with the Church was in the abstract a salutary arrangement for the Universities on the one side and for the Church on the other. The Rev. gentleman had made an imputation on him which, he thought, would have no effect except on the most vulgar minds. He referred to revenues which he (Dr Lee) derived from the teinds of the Chapel Royal, but the Rev. Principal (Lee) would bear him out in saying that the reason why they had been so great for one or two years was, that the addition was derived in a considerable part from arrears, while the income was decreasing so rapidly that perhaps in a few years it might be reduced to the smallest pittance that the rev. gentleman could desire. (A laugh.) It had decreased L.100 the year before last, and last year 16 chalders more were taken off, and, if the measure with which the Rev. gentleman had reproached him for endeavouring to obtain an increase in the stipends of county ministers, should succeed, as he hoped by the blessing of God it would, this would reduce these revenues to a very small amount indeed. No man in his senses would put himself on the average derived from his Professorship alone; but, if it were much more than it was he would feel no shame in accepting it, for he had neither been sluggish nor inefficient in the discharge of his duties; and in his conscience and before God he declared that the Professorship, which he had the honour to hold, had never proved any impediment to the discharge of his ministerial duties. (Hear, hear.)

Dr BRYCE said that he did not disapprove of pluralities in the abstract, but, were any case of neglect of duty from a person forgetting his pastoral for his professional duties to arise, he would be ready to take it up. He strongly reprobated the personal argument which the rev. gentleman had employed.

Dr. ROBERTSON, after expressing his regret at the turn the discussion had taken, proposed that the committee be re-appointed in terms of the resolution of the General Assembly of 1847 on the question of pluralities, and with the instruction given to the committee named on this subject last year, but which had since been allowed to fall.

Sheriff ARKLEY seconded the motion, and the other two motions being withdrawn in its favour, it was agreed to, Dr Lee dissenting.

Dr. ROBERTSON gave in a Report on the constitution of chapels of ease, and stated that he had that afternoon received information from W. Forbes, Esq., of Callander, M. P., of his intention to provide the endowment for the Church at Camelon near Falkirk.

After some further unimportant business the General Assembly referred all their indisposed-of causes to the Commission.

THE MODERATOR'S ADDRESS.

The MODERATOR rose and said—Right Rev. and Right Honourable, Beloved Fathers and Brethren—By the good providence of God, to whom be all the glory and the praise, the business of this meeting of the General Assembly of the Church has now been brought to a close; and we are now about to separate, and to proceed, with, I hope, the Divine blessing upon us, to the various stations of our duties up and down throughout the land. On such occasions it has been the invariable practice of my predecessors in this Chair to address some words of a parting charac-

ter in the way of observations on the transactions of the Assembly, and of respectful suggestions as to the future duties of its members. Having now in all humility to follow this good example, I would desire to do it, after your long sederunts and at this late hour, with all practicable brevity, the rather that, I think, I have had occasion to notice that talents and eloquence, to which I may not pretend, have sometimes failed in securing a close attention amid a very natural impatience. And first of all, with all the earnestness of which I am capable, I would offer my warm thanks for that kindness which originated my nomination to the Chair, which carried out my election at the convening of the Assembly, and which has been so continued with me throughout all its sittings as to have made the discharge of my presidential duties a matter so easy and agreeable. The Moderatorship is, indeed, a high honour, the highest in the power of the Church to confer; and it is all the more welcome, when it may be regarded as a testimony of that which is so precious to every right feeling heart and right-thinking mind, the good-will and kindly respect of Beloved Brethren. The first proposal of my nomination to it took me, I say it with unfeigned truth, most deeply by surprise, for I saw around me many who in every respect but that of earnest interest in the welfare of the Church, and a lifetime of zealous devotion to her cause, had far higher claims; and under a sincere sense of my deficiencies it was with no little diffidence and misgiving that I acceded to the proposal. My election may be a stimulus to my younger brethren to interest themselves in the government of the Church, as well as to be faithful in the duties of their pastorates; to make themselves in some proper degree acquainted with the laws and forms of the Church; and to take an active and honest but modest part in the business of our Courts, satisfied, as they have cause to be, from the instance that I afford them that in this case the way is open to them to the highest places of our Zion. And as for me, if, when occupying this high position in a state of somewhat infirm health, I have been enabled not greatly to fall short of the kind anticipations of my friends, if I have given any measure of satisfaction to the Assembly in return for all its favour and kindness to me, I desire to be grateful to our Heavenly Father, and will take away with me from this place to my sequestered home a very pleasing memory of the Assembly, 1852, to cheer me in what duties and dispensations the Almighty may yet set before me. As to the proceedings in which we have been engaged, a few observations may suffice. When coming up in a humble hope of my election, I was led to rejoice in the prospect that there would be no case of deposition in this Assembly. In this hope I have been sadly disappointed. There have not been, indeed, the same number of such melancholy cases as in the last Assembly; but it would not be candid to congratulate the Assembly upon this comparative immunity without noticing the fact, that a change in our form of process produced in last Assembly a greatly accumulated number of such cases, a circumstance which shocked the feelings of many of our friends who did not advert to the accumulating cause, and gave cause to other parties to triumph, it may be hoped, in the same ignorance of that cause. But still two cases are far too many, and are deeply to be regretted; and we will do well to pray to Him who is perfect purity, and whose Spirit is holy, to dwell in the hearts of all of us, that, taking good heed to ourselves in His fear and walking circumspectly, we may all of us deny ungodliness and worldly lusts, and live soberly, righteously, and godly, as becomes them that wait for the coming of the Lord, that so, by no failure in discipline or slackness in judgement, but by the prevalence of holiness and purity, succeeding Assemblies may be free of that humiliation which we are constrained to bear. Of another class of cases, of late years pretty numerous, those, I mean, arising in the circumstances of the settlement of parishes, we have also this Assembly had but few. Believing, with the

late lamented Dr. Cook, that we had always constitutionally in our own hands those powers which are needful for the due protection of all parties in cases of settlement, and, as an humble follower of his, affirming this conviction in the declaratory act of Assembly, 1832, and rejoicing that all doubts on this point were ended by the act of Parliament introduced by the Earl of Aberdeen, I have observed with great satisfaction that the General Assembly since 1843, while protecting patrons and presentees from frivolous and captious opposition, have exercised those powers in at least no repulsive spirit for the objections of the people. From the diminution, therefore, in the number of cases of this sort the inference may be very legitimately drawn, that settlements are now generally taking place with positive welcome to the presentee, the people having learned the lesson on their part of the fruitlessness of complaints, arising in mere haste or prejudice, and preachers on the other hand having been brought to know that acceptability of manner and unction in the pulpit are of use to go along with literary acquirements and sound views of Theological Truth in him who would be successful in the high aim of reclaiming souls to Christ. And, generally speaking, we have the evidence of crowded congregations bearing witness to this inference as correct. But, if we have had but few cases exciting in their character as involving particular interests, we have had several matters of very great general importance; and we have been enabled to treat them in a way which, besides indicating the presence of much brotherly love and of the spirit of forbearance and peace amongst us, may, we hope, be productive of public good. We have borne a grave and solemn testimony against the threatening evils of Popish superstition, and we have recorded our solemn opinion that education, the great question of the day, to be good for anything, must be based upon Religion, and imbued with the Truth of God, and that practically and efficiently it can be so in a national extent only when superintended by a Church, of whose principles the nation has made sure, and whose services the nation has a title to investigate. Our noble Schemes of Christian philanthropy, exhibiting patriotic charity on the one hand and wide-spreading benevolence upon the other, have occupied, and most deservedly, a large portion of our attention and time. The Reports from the several Committees have been very refreshing in all respects, save, perhaps, in one, namely, the extent of the means given them for support. It must be acknowledged that as to this we are far below the mark, which a national Church might be expected to raise in so good a cause, and which might be reached at the cost of a little more zeal and exertion. Parochial associations for this purpose, affording by far the most efficient means of this support by disseminating an interest on the subject among all classes, and giving the most adequate machinery for collection, besides possessing some peculiar advantages in uniting the feelings of the masses to the Church, and quickening them to general religious influences, are much too rare; and I would respectfully express a hope that they will speedily be multiplied in spite of difficulties as to formation and management, which, I can say from experience, will be found much less in reality than they look in prospect. If, in any quarter, there is such a coldness and indifference of feeling as to the support of these Schemes; if there be parishes of large population and considerable wealth moved for contributions by nothing but a dry and heartless call given once or twice a-year; if there be districts where the existence of such a publication as our *Missionary Record* is altogether unknown, I would fain trust that honoured fathers and brethren may be persuaded to greater diligence and more active duty in the cause, not only by its own intrinsic merits, but also by the consideration that, having made no remonstrance either on the floor of the Assembly or in the quieter and more reflective spheres of their Presbyteries against the Church's doings in this direction, they have allowed the Church's honour to be implicated, they have themselves become passive

parties to the movements, and by their own virtual consent have incurred the obligation of using their best exertions to save the Church from the reproach of the man who began to build but was not able to finish. And now, Beloved Brethren, that we are about to part, I am confident that we part, all of us minded in the grace and strength of God to do in this respect and in all others whatsoever we can to the honour, and influence, and stability of the time-honoured and blood-consecrated Church of our Fathers. My feelings towards her are best expressed in the glowing words of the captive at Babylon, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." And in these feelings, I am sure, all around me heartily participate. In the good that our church has already done in the years that are gone-by, in the good that, in spite of many difficulties and much gainsaying, she is still doing, in the wisdom of her institutions, and in the sacredness of her privileges, we have abundant reason to be proud of her, and interested for her welfare. It is said pertinaciously, that she is not what she once was, the free and unshackled servant of the Lord's will. Beloved Brethren, she never was free to set aside the obligations most plainly implied in her acceptance of privilege, and, had the attempt to do so, from which our fathers wisely and scrupulously refrained, been made at an earlier period of her history, the result would have been the same as in our day we have had occasion to witness. Within the bounds of accepted law and acknowledged right we know, we feel that she is free, and, looking to her privileges, we can rejoice in the truth that she is actually freer than any of the Churches of Dissent. I may be pardoned for occupying one moment in the notice of the welcome illustration of this that was so strikingly afforded by two cases that simultaneously came forth to the world within a few days after the rising of last Assembly. One of the Bishops of the sect of Scotch Episcopalians with, I believe, the advice and consent of a synod of his clergy, had rebuked, deposed, and excommunicated the incumbent of a chapel in his so-called diocese. The case was brought into the Civil Court. The Bishop was found to have no warrant in law to promulgate such a sentence and to injure the character of the accused, and was obliged to compromise the matter by the payment of heavy damages. On the other hand the General Assembly of the Church of Scotland deposed an individual, who went into the Civil Court with the allegation that the sentence was founded on insufficient evidence and ought therefore to be set aside. The Court found that the Church acting within its own jurisdiction, though it might have acted erroneously as was alleged in this case, was protected by statute from all civil interference. Comment, I think, is unnecessary. And, if through the good Providence of God these be our privileges and such our facility for good, shall we not, Beloved Brethren, endeavour to show forth our gratitude to the Great Head and Benefactor of His Church by exerting our every energy for His glory, and for that benefit to our country which the promotion of the Lord's glory so manifestly bestows. From you, Right Honourable, we are persuaded that we may look for much of aid in this noble work by your favourable countenance, your liberal support, your judicious counsels, and the influence all around of your Christian examples; while we, Reverend Fathers and Brethren, may have the inestimable blessing of finding the Lord's work prospering in our hands, if we be faithful and earnest in preaching the precious doctrines of the Cross, and active in our pastoral work of family visitation and personal intercourse with our people, and attentive to our charge of superintending the education of the young in the established seminaries as well as in the Sabbath schools, and exemplary in our own walk, that others, seeing our good works, may glorify our Heavenly Father. Great is our responsibility for great advantages enjoyed and powerful means put into our hands. Let our

sense of this be great also, and let our exertions be corresponding in their measure. "Give me but where to stand," said the old philosopher of Syracuse, "and I will move the earth." The boon he sought is conferred upon us; and, taking our stand on the great realities of the world to come, let us strive to move the world that now is out of its orbit of ruin into the glorious sphere of the salvation of the grace of God. And, if, through the Lord's blessing, we are enabled, as I doubt not, will prove the fact, to exhibit the Church of Scotland still eminently useful for its great and glorious ends, if we can show her still as an honoured instrument in the Lord's hand in the spiritual and the social welfare of this land, if we can display the bush still burning with the unconsuming fire of the Lord's Spirit in the midst of it, then in that case we need not be afraid for her liability, for then greater and mightier by far is He that will be for us than all or any that can be against us. After a season of comparative weakness and depression, arising from circumstances which all of us deplore, there are already cheering symptoms of renovated strength; and the Church, holding on in its course of duty, calm and secure in spite of obloquy, and exhibiting the spirit of Him who, when He was reviled, reviled not again, has already seen many gainsayers put to silence, and is already gaining the homage of respect in quarters where, but lately, a different feeling was expressed. Hastening to conclusion, I would with all submission offer two practical suggestions which, it humbly occurs to me, should, in the circumstances of the present time, be pressed from this Chair on the notice of the Brethren. The first is, that we of the Ministry should forthwith make ourselves intimately acquainted with all the points of the controversy with the Church of Rome, and be more full and free in the pulpit against Popish error than, generally speaking, we have been for some time back. Our fathers were at great pains in this respect, and were, by God's blessing, very successful in their exertions; but I fear this is a branch of study which has of late been too much neglected, and that too many of us have need of the warning to attend to it. The Church of Rome is again waxing strong and bold in these lands of light, and let us therefore fit ourselves for being instant in season and out of season to repress the progress of Romish error, and by sound instruction on the subject to shield our people from the danger which from this source is now besetting them. Let us not preach intolerance nor advocate uncharitableness; but let us not shrink in a false delicacy from proclaiming the Truth as it is in Christ, and demonstrating that with that Truth the dogmas of Rome are utterly irreconcilable; and let us reflect that it is already time for us to be up and doing in the cause of Truth, for the enemy is already amongst us, working largely and energetically in the cause of Error. The other suggestion which I would humbly offer is this, that all of us, Ministers and Elders together, should set ourselves with combined and earnest exertion to do all that in us lies, through God's grace, to stay the plague of drunkenness now raging so fearfully and so disastrously in almost every quarter of the land, ruining at once the souls and bodies of its myriad victims, and largely productive of the worst social and moral evils. We of the Ministry may perhaps be blessed to do some good towards this by a greater earnestness than heretofore in pressing the denunciations and warnings of the Word of God against this heinous and most destructive sin on the consciences of our people; and it humbly strikes me that all of us may do something in our respective spheres by our influence, our exhortations, and our example. And now, Reverend Fathers and Respected Brethren, we are to part, to part never again all of us to meet here, never again all of us to meet on this side the grave. It is a very serious and solemnizing thought. May God be thanked that we part, as I believe, with friendly feelings one towards the other, and in the exercise of that brotherly love, which will keep us together in the Spirit, however far asunder in the providences of

the Lord. And may the Lord so endow with His grace that, living, wheresoever we may spend the brief remainder of our pilgrimage on earth, in His fear and to His glory, we may have hope in His mercy to meet together in the General Assembly of the first-born Above. Right Reverend and Right Honourable—As we met in the name and by the authority of the Lord Jesus Christ, the Only Head and King of the Church, so I understand that I have your permission and direction to close this meeting of the General Assembly, and in the same name and authority, and according to the good law of the land, to appoint another to convene in the city of Edinburgh on Thursday, 19th May next to come. Is it now your pleasure that I offer your thanks to His Grace the Lord High Commissioner?

The Moderator, turning round, addressed the High Commissioner as follows; May it please your Grace, the proceedings of this General Assembly being now, by the good Providence of God, brought to a close, I am instructed to express a hope, on the part of the Assembly, that these proceedings have been conducted in such a manner and have conducted to such ends that your Grace may be enabled to give a favourable account of us to the Royal Lady, our most gracious Sovereign, whose High Commission you have had the eminent honour of bearing amongst us. I am also instructed, on the part of the Assembly, to thank your Grace for all the kindness and attentive consideration to our convenience which your Grace has been pleased to exhibit throughout the whole sitting of the Assembly at this time. I speak not of the splendour and magnificence which your Grace has displayed as the representative of the Sovereign, nor of the liberal hospitality which your Grace has maintained within the walls of ancient Holyrood; but I speak of an urbanity and condescension which have won the heart of every member of Assembly, of an attentive interest in our business which has never been surpassed by any of your predecessors, and of a punctuality in the meetings of the Assembly which has singularly conducted to the progress of our business. I could speak too, for out of the fulness of the heart the mouth speaketh, of great and singular kindness to the humble individual who is now privileged to address you; but this is a theme on which I will not trust myself; and besides I am restrained by the consideration that that kindness has been bestowed not on me personally, but as the organ of the Church, placed by the good-will of my Fathers and Brethren in more immediate contact with your Grace. It is, I am persuaded, with the fullest warrant from the consenting heart of every one, that I now assure your Grace that the members of Assembly about to separate most cordially and earnestly unite with me in praying that the Lord, the Giver of all good, may ever lift upon you the light of His countenance and give you all temporal happiness, and finally an inheritance among them that are sanctified through the faith that is in Christ Jesus.

The Assembly, being then dissolved in the usual manner, separated about 10 minutes past 3 o'clock on Tuesday morning.

TUESDAY, JUNE 3.

COMMISSION OF ASSEMBLY.

The Commission of Assembly met in the Assembly Hall, Dr Forbes, the Moderator of Assembly, and subsequently Principal Lee, presiding.

DEPOSED MINISTERS.

Principal Lee said he begged to suggest that in future the names of Ministers, who have been deposed during the sittings of the Assembly, should be inserted at the end of the Acts of Assembly, as also of the Presbyteries to which they may have belonged. This was recommended for the purpose of preventing such ministers from presenting their licenses and exercising ministerial functions in the remote parts of England or Ireland, or in the Colonies.

Dr. Hill thought it was absolutely essential that remote Presbyteries should be sufficiently warned on this subject.

The suggestion of Principal Lee was then agreed to.

ST JOHN'S CHURCH, LEITH.

This case came before the Assembly by a reference from the Presbytery of Edinburgh, asking direction and advice in regard to the position in which this church is placed, Mr. Wm. Allan, S.S.C., convener of the committee, appointed by the Presbytery on 30th April to report to them regarding the church, stated the circumstances of the case, which may be briefly explained. In the year 1771 a vacancy occurred in the second charge of South Leith by the translation of Mr. Hunter, the assistant, to London. In consequence of the vacancy certain parties, among whom was one Mr. John Logan, were nominated. This gentleman's nomination was carried by a majority of one: and, in consequence of certain judicial proceedings which followed the nomination regarding the right of certain parties to vote, a chapel was erected. The parties resolved that it should be placed in full communion with the Established Church. An application was then made to the Presbytery "for ministerial and Christian communion," which was granted. The chapel and ground on which it was built were subsequently conveyed to trustees, who pledged themselves that the chapel should "never be employed in any other way than as a place of worship in communion with the Church of Scotland." At the Secession in 1843 the managers of the church along with the minister, Mr. Lewis, joined the Free Church. The Church is still held by Mr. Lewis, who refuses to give it up. The Presbytery therefore referred the whole case to the Assembly for direction and advice.

Mr. ALLAN stated that the value of the property was £5000, and the feu-duties in possession of the present trustees amounted to about £100 per annum, in addition to £30 of rent of old manse. There was a sum of £1800 of debt, but, even after paying the interest of that debt, there still remained a large annual surplus.

Mr. BELL, the Procurator of the Church, moved as the decision of the Commission.—The Commission, having considered the case of St. John's Church, Leith, and heard a statement in reference thereto, and fully satisfied of the importance of the questions embraced therein, highly approve of the diligence of the Presbytery of Edinburgh and their Committee, and remit the matter to the Presbytery with advice to take such steps for asserting the rights of the Church to the Chapel of St. John's as they shall see cause, and be advised.

The motion of the Procurator was then seconded by Principal Lee, and unanimously agreed to.

The Commission adjourned at half-past one o'clock.

PRESENTATIONS, &c.

PRESENTATION.—The Rev. Dr. Macdonald has been presented by the Crown to the first charge of Inverness. A vacancy is thus created in the second charge, the right of presenting to which falls on this occasion to Professor Scott in right of Lord Lovat. We understand a desire has been expressed favourable to the translation of the Rev. Dr. John Macleod, of Morven, the late Moderator of the Established Assembly, to the vacant appointment.—*Inverness Advertiser.*

THE Rev. John Webster, parochial schoolmaster of Banchory-Devenick, has been presented by Dr. Hercules Scott, of the patron Lord Lovat, to the church and parish of Strichen, vacant by the death of the Rev. Alex. Simpson.

THE Rev. Robert Lockhart, A. M., has been unanimously elected out of a list of several candidates to the endowed assistantship in connection with Alloa parish church.

SELKIRK.—**PRESENTATION.**—On Thursday last there were presented, on the part of the con-

gregation of the Established Church of Selkirk and the pupils attending the Sabbath School, to the Rev. Robert Young the following works, handsomely bound, as a mark of their esteem for him, and in token of the high sense entertained by them of his zealous services as assistant to the Rev. John Campbell, minister of Selkirk:—Howe's Works, 3 vols.; Leighton's Works, 2 vols.; Barrow's Works, 3 vols.; Horne's Instruction, 5 vols.; Pye Smith's Scripture Testimony, 2 vols.; Adam Clark's Commentary, 6 vols.; M'Knight on the Epistles; Campbell on the Gospels, 2 vols.; the Septuagint and Vulgate.

ELECTION OF DIVINITY PROFESSOR, KING'S COLLEGE.—The examination of the two candidates for the chair of Divinity in King's College was brought to a close on Friday afternoon. The competitors were the Rev. Robert Macpherson, M. A., Minister of the parish of Forres, and Rev. Dr. S. Trail, Minister of Birsay and Harray, Orkney. The decision of the delegates was, we understand, unanimous in favour of the appointment of Mr. Macpherson. The examination was a very extensive one—the subjects embraced being, as prescribed by the Charter, languages, history, philosophy, and theology, a wide range being taken in each. It was conducted chiefly, if not wholly, in writing, the candidates being required to answer in this way questions put them, within a short, limited time and without leaving the College. The examination was a very lengthened one; it was prosecuted closely, patiently, and, we need not say, impartially during the greatest part of four days, and was in every respect fitted to show the talents and bring out the learning of the candidates, both of whom, we are justified in saying, acquitted themselves with distinguished success; and, though the delegates felt it to be their duty to award the palm to Mr. Macpherson, they at the same time expressed their warm admiration of the manner in which Dr. Trail had gone through an ordeal so extensive and at the same time so searching and minute. Both gentlemen, we believe, are alumni of King's College. Mr. Macpherson, the successful candidate, who is in the prime of life (about 45), is son-in-law to Dr. Mearns, the late eminent and now lamented Professor, and has always been much distinguished for his scholarship and general attainments. We understand that the examination proved incontestably on his part the possession of a singularly well furnished and powerful logical mind; and his appointment after such a contest affords every reason to hope, if it is not indeed a guarantee, that the interests of Theological education, on which so much that nearly concerns our Church depends, will continue to be ably prosecuted within the ancient halls of King's College. We understand that the presentation in favour of Mr. Macpherson has been issued, and duly executed, and that his admission by the delegates is fixed for the first Tuesday of October. It is probable that he will continue in the pastoral charge of Forres till that period. (*Aberdeen Journal, June 30.*)

On the 1st inst. the Senatus of the University and King's College conferred the Degree of D. D. on the Rev. Robert Macpherson, Minister of Forres, A. M. and Alumnus of the University, who has been recently appointed Professor of Divinity in room of the late Dr. Mearns after a lengthened and strict examination. The same Degree was also conferred upon the Rev. Samuel Trail, Minister of Birsay and Harray, Orkney, A. M., L. L. D., and Alumnus of the University, who, as the other candidate for the above office, impressed the examiners most favourably with respect to his talents and attainments. (*Ibid.* July 3.)

COMMUNICATION.

THOU, GOD, SEEST ME.

(Continued from our No. for June.)

When my friend, the Deacon, in his conversation with me on the subject of

training-up children in the way in which they should go, mentioned the good effect produced upon our countrymen generally by their having been early impressed with a conviction which they could never altogether shake off, that the all-seeing eye of God was upon them always everywhere, so that there was no darkness where the workers of iniquity could hide themselves from His notice, his observation recalled an incident of my own childhood, then long forgotten. It came up before me, as will sometimes happen in such cases, with all its accompanying circumstances as vividly as at the moment it took place, and has remained engraven on my memory ever since.

A number of us children had gathered together into the garret-room of a neighbour's house with a sky-light window in the roof towards the dusk of the evening. I was down upon the floor at the feet of a little child of three or four years of age, behind whom stood a little girl, two or three years older. We three must have been amusing ourselves in one group, for our eyes were turned towards each other. Around us was immense din and uproar, for the room was full of little revelers. Suddenly my attention was arrested by a conversation taking place behind me. A voice said, "Let us snap this gun;" another quickly interposed, "No, we must not do that." It was in the volunteering times of the French War, and a musket, belonging to the master of the house, was slung along the wall by its white pipe-clayed belt. "I will snap it," said the boy who had first spoken, "and you will see sparks come out; I have done it often." "No matter," said the other, "you know we were forbidden to touch it." "What about that," said the determined transgressor, "nobody sees us." "Yes," said the remonstrant, "somebody does see us, God sees us." By this time attention had been attracted to the debate, and a general silence prevailed among the rest, all listening and looking on to see how the matter would end. Suddenly the little child at my feet lifted up a wondering look towards the ceiling, and, espying a place where a piece of plaster had dropped off, pointing towards it with the finger, said enquiringly, "Will God see us through that hole?" "Whist!" said the little girl behind, laying her hands gently on the child's bosom, "God sees us everywhere." As all were attentive to every word that was spoken, upon this a general awe seemed to fall on the whole company, and there was a simultaneous rush down stairs, and the gun was not snapped for that time. I have often since reflected what an unknown quantity of mischief must be daily prevented from the early inculcation of such a truth on the minds of children. It is one too, which children not only easily comprehend, but readily receive. Whatever difficulty philosophers may have about the proof of it, or the mode in which it should be conceived of, parents will find none in

getting their children to say both with faith and intelligence, THOU, GOD, SEEST ME. It is a truth too, which, if besides inculcating by precept, parents by living as in the sight of God would press upon the attention of their children by example when young, they are not likely to forget when they become old.

REVIEW.

Communicated.

FATHER RIPA'S RESIDENCE AT THE COURT OF CHINA.

Home and Colonial Library. Murray. London.

THE WORKING OF THE RELIGIOUS PRINCIPLES IN THE CHURCH OF ROME.—Ignatius Loyola, the founder of the Society of the Jesuits, and Martin Luther, the first great leader of the Protestant movement, were born nearly about the same time. When they came into the world, the Church of Rome, though torn by many internal disputes, was yet entire, and had suffered no rent descending to her foundation. Wherever her supremacy had been admitted, it was still acknowledged. But, when these two men left the world, a great change in this respect had taken place. Many had then disowned the authority of Rome, withdrawn from her jurisdiction, and separated from her communion, to form themselves into distinct and independent bodies, to return to her allegiance no more. Since then the presiding genius of the portion adhering to Rome has been found in the Society of Loyola, while among the followers of the Protestant separation the leading principles of Luther have prevailed. Absolute authority, compact organization, combined operations, and well regulated subordination, have imparted unity and strength to the efforts of the Jesuits, and of the Catholic Church in general, for a similar spirit pervades the whole system. The principles of Jesuitism are but the quintessence of Popery. Such principles, when seconded by the zeal and energy of numbers, have in merely human affairs generally been found irresistible and all-prevailing. To the Jesuits neither numbers, nor zeal, nor energy and perseverance, nor a stage on which to exert them, have been wanting; yet, after some very striking displays of their influence and power, they have failed of realizing their dream of a universal empire over the human mind, and every day more and more evidently declares that they must and will fail, and never can become masters either in the Church or the World. They thought to rule by and over opinion, but it is clear they have mistaken the way that leads to this empire. If Protestant Heretics had been, like mice, infesting the old building of the Church, the Jesuits would have been the very men to hunt them out of every hole and corner; their powers of insinuating themselves into all such places, the patient assiduity with which they will contin-

ue on the watch, their vision acting most powerfully in obscure, were all admirably adapted for such a task. But with such adversaries as the Protestants, who walk about in open day, and, conscious of their strength, are eager to meet and ready to contend with every opponent, they do not seem at all fitted to cope.

Among Protestants Ecclesiastical authority was weakened and Church organization greatly broken-up from the very first; nor has time tended to strengthen the one or knit together the other. On the contrary among Protestant Churches the influence of office-bearers has every day become less and less powerful, and divisions have gone on multiplying in the same progressive ratio. But, though in consequence of these things their efforts are made without much order or combination, still their cause has visibly triumphed, and seems destined to triumph. The Church of Rome has long felt that she has been put upon the defensive; but this is a presentiment of defeat; Protestantism, careless of defense, is eager only to assail. The division and consequent dispersion of its forces seems not to have produced weakness but strength. Every little band stands prepared to contend for victory singly against the whole world. Instead of leaning upon the other divisions of the army for support, it seems afraid lest they should carry away too large a share in the glory of the anticipated triumph. The breaking-up of its communications with the main body causes no dismay. Every Sect presses on boldly, confident in the strength of its own principles, firm in the hope of planting its own peculiar banner over the very top of that mountain which is to fill the whole earth, to wave as a signal for all tribes and kindreds to go up and worship the Mighty God of Jacob. What a different aspect also does the History of Protestant and Catholic missions present. The Protestant missionary generally goes forth almost single-handed and alone to the field of his labours. Very seldom has he been sent out by the Church as a recognized minister for whom with united effort they were bound to provide out of their common funds and support with all the influence they could bring to bear in his favour. Nor have Protestant missionaries generally discovered much solicitude about founding churches, or forming any regular establishments or institutions of any kind. They are more intent on making converts than forming churches. They go through the world sowing the seed of the Word wherever they have an opportunity, leaving it to the Lord of the Harvest to cause it to spring-up and grow and make increase as to Him shall seem good. But amid all this seeming disorganization and consequent confusion and weakness there is at work a spirit of power, bringing order out of the confusion, strength out of the weakness. There is the spirit of Christianity itself, a spirit of order and of might. If Church order among Protestants seems little

better than confusion, yet in all their habits the people living under it are the most orderly in the world. We might almost advance in their behalf an argument used to rebut an objection sometimes made against the Bible, that it does not teach Truth systematically and in order, namely, that in whatever manner it teaches Truth, however confused and disjointed the doctrines may seem to lie in its pages, they never fail to arrange themselves into a regular system in the mind of the diligent and heedful reader. So with regard to Protestantism it may with justice be alleged, that, however disorderly it may appear in itself, it instils principles of order into all the various bodies who compose it. While the direct exercise of authority by their church rulers is generally resisted, and the rights of individual liberty strongly asserted, and often pushed to the very extreme of licence, still the people have a great respect for law, and in general yield an enlightened obedience to rulers, though very restive under any restriction that wears the appearance of being the mere imposition of arbitrary will, however salutary the enactment. They are impatient of authority, but at the same time cautious of giving them in authority just occasion against them. We do not think that Protestants have so much cause, as is sometimes supposed, to dread either the apparent union of the Church of Rome, or their own want of it. In striving to maintain an outward and formal unity, that Church has been compelled to receive into her bosom many conflicting elements which serve rather to weaken her hands than to strengthen them. Hitherto all attempts at formal unions among Protestants have failed, and seem as likely to do so as ever. It seems to be the law of our system, that we should divide to the right hand and to the left, as every man is persuaded in his own mind, leaving the interval to be filled by such as choose to halt between all opinions. But, though divided, we are not dismayed. Let us press on by the way that to each seems best. Let us meet at our work instead of meeting to talk about the best way of doing it. When we meet let us bid each other good speed, and, as far as possible, avoid all unseemly jostling. We see no hope of any further union for the present at least.

Father Ripa had the qualities that make the good missionary under any system. He did not possess any brilliancy of imagination or peculiar activity or intensity of intellectual power; but he had qualifications far more important in a Christian missionary—a plain but sound understanding, a simple faith, an honest kind heart, a quiet composed spirit, and a strong desire for the glory of God and the good of his fellow-creatures, without any strong hankering after mere human applause. Some may think, from several instances of childish superstition recorded of him by himself, that he hardly deserves the credit of a sound understanding. We judge of it from the way in which he ex-

ercises it on ordinary occasions. As to the disturbing power of early instilled notions, we do not pretend to estimate their force. The follies of the wise, the terrors of the brave, and the superstitions of all classes of intellect are mysteries of our nature, not easily to be cleared-up. In reading his narrative we have been much struck with one thing. From its opening we expected to follow the career of a fiery enthusiastic, spurning all prudential considerations in his extravagant zeal, especially as his church seems to sanction a certain fanaticism of the imagination. On the contrary he is much more tame and cautious in his proceedings than most Protestant missionaries would have been. This too, instead of being in opposition to the principles of his church, grew naturally out of them. The church of Rome rose amid a scene of strife and confusion, and her constant aim was to induce order and repose. Father Ripa was not of the order of the Jesuits; but a spirit of subordination, submission to authority, and the quiet, regular procedure of fixed institutions pervades the whole Roman Church. The Protestant missionary with his regular, definite, intellectual creed is restless and enterprising; the whole world is his field, and from the seed which he sows in it he looks not for a harvest to be gathered into some special church garner upon earth; the reapers of it are to be angels who shall gather it for eternity at the last day. But before the eye of the missionary of Rome there still stands the visible church on earth, the mother of all the faithful, into whose bosom they must be gathered. Though he too may be labouring for eternity, and for the church which is above, the true mother of all believers, as we sincerely believe Father Ripa did, still the visible church on earth stood clear and distinct before him as the true and only fold of the flock of Christ. His measures therefore were taken with a view to his converts entering this fold; he could only convert to Christ by converting to Rome. He had a master on earth, to whose rules he must needs conform; and the views of that master might require a caution with regard to the things of earth, which he might not have felt necessary, if looking directly to his Master in Heaven. Though his church, therefore, seems to sanction and encourage a fanatic and enthusiastic turn of mind, yet it so bounds the prospect of things eternal by a definite circle of things temporal, so marks-out the circumference of the invisible world by a distinct shading of that which is visible, so carries-out the principle of presenting all things spiritual in some bodily shape to the imagination, that the result is, that the very extravagancies of its votaries are confined to an earthly sphere. Their most enthusiastic dreams present something rather fantastic than grand and imposing. Thus Father Ripa has mentioned several occasions, on which he believed that in answer to his prayers a storm was suddenly changed into a calm. No doubt he con-

sidered this as done by the mighty power of Him who sits upon the circle of the heavens, and holds the winds in the hollow of his Hands, and who is the hearer and answerer of prayer; but then neither he nor any one else could tell how much virtue he ascribed to the golden cross or *agnus dei*, which along with the prayers sent up to Heaven, he never failed at the same time to cast into the raging waters. It is this attempt to limit the illimitable, to enclose eternity within a circle of time, to make the invisible visible, and chain-up the free spirit from blowing where it listeth, that stamps failure upon all the efforts of the Church of Rome, to become mistress of human opinion.

But it is time we should allow Father Ripa to introduce himself to the notice of our readers, which he does in a very striking way in the opening paragraph of his narrative:—

“In the year 1700, as I was strolling one day about the streets of Naples in search of amusement, I came to the open space before the Viceregal Palace, just at the moment when a Franciscan Friar, mounted on a bench, began to address the people. I was only eighteen; but though so young, I was then leading a life, which I could scarcely describe without shocking the reader. Amid all my vices, however, it was fortunate for me that I always listened with pleasure to religious discourses, not indeed with a view to derive any profit or instruction from them, but merely out of curiosity. The preacher took for his text these words of the prophet Amos, “For three transgressions of Damascus, and for four, I will not turn away the punishment thereof.” And he proved that there were a certain number of sins which God would forgive, but that beyond that number there is no salvation for any one. From the proofs he passed to the morality of the doctrine, and here he brought in the beautiful illustration of the scales, which when equally balanced, the smallest addition will weigh down, ‘thus,’ said the worthy Father, ‘if when our sins are equal to our counterpoise, we commit one more offence, the beam on which our lot is weighed will turn and fix our eternal perdition; and as we do not know when our scales are balanced, if we transgress at the risk of such a punishment, we deserve condemnation.’ This was not to me a mere figurative illustration, it was a gleam of heavenly light, by which I perceived the dangerous path I was treading, and methought I saw God himself menacing me from above, while below the torments of hell lay ready to receive me.”

The illustration of the scales is an instance of the way in which preachers of the Church of Rome endeavour to affect the imagination by definite forms. A certain amount of sin might be repented of and forgiven, but beyond that pardon was impossible. Some truth there may be in this principle, yet is it also a dangerous one.

However, as the good Friar made so discreet a use of it on the present occasion, by calling upon his hearers not to delay repentance lest the measure of their iniquity should be immediately filled-up, so we have no doubt he would know how to temper it, to meet the case of those who should be disposed to say their day of repentance had passed, by telling them that as this could not be certainly known, it was never too late to try.

The impression produced by this sermon upon Father Ripa, was abiding, and decided the future course of his life. He returned no more to the world, or the follies he had forsaken, but devoted himself to the service of God in the Church.

SELECTIONS.

COUNSELS FOR THE YOUNG.

[The following is inserted specially for the benefit of our youthful readers. Its advices are powerfully enforced by the recent death of the writer, a young artist, and a member of the Reformed Presbyterian Church, who was cut off in his twenty-ninth year, after having given evidence of no mean talent in his profession, in the exercise of which he resided for some time in London. The letter is dated Edinburgh, 12th December last; the writer died on the 22d of the same month. Though he was in poor health when it was written, his illness was not such as to create the least apprehension of death in the minds of friends. It was addressed to a boy about twelve years of age, the son of his landlady in London. Reference is made to an occurrence which is sought to be improved, the writer having rescued his youthful friend from the impending blow of a pugnacious playmate. The letter contains advices simply and earnestly stated, which may be of advantage to a wider circle than was ever contemplated by the writer, and it affords an admirable example of solicitude for the spiritual welfare of young friends.—Editor of the *Scottish Presbyterian*. From which estimable contemporary we transfer it by request to our pages.]

MY DEAR CHARLIE,—Had I not had the expectation of being in London long before this time, I should have replied to your kind letter during the time I was in the country, when I had some leisure evenings on my hand. I am sorry to say that I derived little or no benefit from my sojourn in the country, and am now in such poor health that I have been obliged to confine myself to the house, and some days to bed. These frail bodies of ours are subject to many and varied attacks, which are all ordered and designed of God to make us *think*, to urge on us the duty of making preparation for a future state of existence, ere “the last enemy” obtains his commission to shake the tenement to pieces, and let the soul go free. Oh, that such visitations were sanctified to us! that we might by grace be enabled to welcome the king of terrors as a messenger come to release us from a prison-house, and let us ascend to our Father’s home in Heaven, where there is “fulness of joy, and pleasures for evermore!”

I hope, dear Charlie, you sometimes have thoughts of that *better land* into which all God’s redeemed people will be gathered to enjoy the light of His countenance through the endless ages of eternity. If you have given yourself to Jesus, your title to it is secure. None are excluded on account of poverty, want of education, or meanness of birth or station. “Him that cometh to Me,” says He, “I will in no wise cast out.” “Ho, every one that thirsteth, come ye to the waters,” and obtain eternal life “without money, and without price.” He does not require us to be good before we come to Him for salvation. If we

think we have any good about us, we are not the objects of His mercy. "He came not call the (self) righteous, but sinners to repentance;" "to seek and to save them that are lost." And "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The greater the amount of guilt we have contracted, the stronger may be our plea for forgiveness. David's prayer was, "pardon mine iniquity, for it is very great." Many delay coming unto Jesus under the impression that it needs a certain degree of preparation. They are not ready, they say; perhaps in a month, in a year, or two, or three, they may be in a *fitter state* for approaching Him to ask His pardon. Ah, what folly! What ignorance of the plan of salvation by Christ!

"If we tarry till we're ready,
We will never come at all."

Convinced of our sin and danger, and that nothing we can do can atone for past guilt, or render our best services acceptable to God, our wisdom is at once to go to the Saviour with the cry, "Lord, have mercy upon us! Lord, save us, or we perish!" "Now is the accepted time, now is the day of salvation." The door of mercy stands open now, and Jesus stands beckoning us to enter. Shall you, or I, or any who hears the gracious invitation, put from us the great salvation, and refuse to enter and be safe? Shall we prefer earth to Heaven? death to life? the perishing things of time to the ever-during realities of eternity? For a few years' indulgence in this world's guilty pleasures, which can afford no satisfaction, or true joy, shall we incur everlasting woe and perdition? Shut out from the presence of God, and His holy angels, and "the spirits of just men made perfect," and such delights as we are told in His Word, "eye hath not seen, nor ear heard, neither hath it entered into the heart of men to conceive."

Perhaps you say these things are beyond your comprehension, that you are yet too young to think of them, and that you might not get on in this world if you thought or acted differently from most other people whom you see around you. On these three points let me assure you from the true Word of God:—

First.—That, if you read that Word with a humble desire to learn, and pray to God to teach you by His Holy Spirit, you will soon be as wise in these things as the greatest saint that ever lived. Other knowledge is taught by *man*, the knowledge of eternal things can only be communicated to our souls by *God Himself*, the maker of both soul and body, and this is what multitudes fail to discover. If it were only the grown-up people who could believe, how could any of those who die in youth be saved? Put it to the proof, my dear boy. Every day go on your knees and ask God for Christ's sake to teach you, seeing you are but a child, and I can promise you on the faith of a faithful God, that He will make you as wise as all your teachers; that He will fill your soul with peace (which otherwise cannot enter), and cause you to go on your way rejoicing as if you had found a treasure. "They that seek Me early, shall find Me."—(Prov. viii. 17.)

Secondly.—You may think you are too young to think of these things. There never was a greater mistake. No one ever regretted having gone too soon to Christ; but thousands, after He has blessed them, have mourned that they were so ignorant of Him. He takes peculiar delight in young disciples, although He casts none out who "come" to Him, be they ever so aged. You remember, how, on earth He took little children in His arms and blessed them, and said, "Suffer the little children to come unto Me, for of such is the kingdom of Heaven;" and His gracious language is still the same. I was reading lately an interesting account of the labours of a missionary, named Roger Miller, in the district of Lambeth, amid courts and lanes inhabited by some of the lowest characters in London. He did a great deal of good amongst them; bringing many to a

knowledge of salvation by Christ Jesus, who were sunk in the lowest profligacy; but was cut off in the midst of his usefulness, being killed in a railway carriage in a moment one evening when returning from the burial of his mother at Manchester. A surviving fellow-passenger afterwards stated that, when the collision occurred, they were engaged in singing the "evening hymn" commencing,

"Teach me to live that I may dread
My grave as little as my bed;
Teach me to die that so I may
Rise glorious at the judgement-day."

Well, what I was going to tell you was an incident that is detailed in the little volume. Roger Miller had got a school established in the district, which was soon attended by upwards of 150 scholars; and his heart was gladdened, when going his rounds, to hear the children at play singing some of their school hymns or pieces, who, but for this instruction, would, in all probability, have been singing profane or lascivious songs instead. Two of these children, named John and Mary, fell victims to scarlet fever. Calling upon their mourning mother shortly after, the missionary received the following statement:—As they lay together in their last affliction, John began to sing,

"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold;
I should like to have been with Him then.
I wish that His hand had been placed on my head,
That His arms had been thrown around me;
And that I might have seen His kind look
when he said,"—

Here he stopped, being interrupted by his little sister, who, after repeatedly trying to join him, but finding herself unable through weakness, gave it up, and wished her brother to do so too. "But," said he "sister, I must sing," and so proceeded with the words—

"Let the little ones come unto Me."

In less than an hour after, they both slept in death, and their spirits ascended to the Saviour they loved and praised.

As to the *third* objection a young person may have to close with the Saviour's offer, namely, that it might interfere with his worldly prospects, I can only repeat to you God's own assurances—"Them that honour Me I will honour." "They, that wait upon the Lord, shall not want any good thing." "When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

What we all want is *Faith*, the belief of things that are real, though invisible to the eye of sense. If we went to God and told Him all our cares and asked Him for direction in all our difficulties, instead of consulting our poor fellow-creatures, we should oftener have cause to cry out, "See what the Lord hath done for me!" One thing I am fully persuaded of, that, if a person be once anxious about his or her soul, and intreat God to reveal His Son Christ Jesus to him or her, and to impart peace, such will not be disappointed. He never sent any empty away. He never said to any, "Seek you My face in vain." They serve a good master, who serve the Lord Jesus. His promises are stable as the everlasting hills. Nay, what is his language to us? "The mountains may depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, who hath mercy upon thee." Shall we doubt any more after this? Shall we believe the word of a fellow-creature, and treat with contempt the word of the Great Jehovah, the Maker of Heaven and of earth? What infatuation if we do! "How shall we escape if we neglect so great salvation.

I was much pleased with your description of

the Crystal Palace and its contents. I should have been much pleased if I had seen it; but God did not permit me to visit London by reason of sore sickness, so I am perfectly contented, feeling assured that He knows what is best for me. And I know there is something I shall see, far more wonderful, by-and-by. I shall see the *great white throne*, and Him that shall sit on it, "from whose face the heavens and the earth shall flee away, and no place be found for them." I shall see the judgement set, and the books opened. I shall see, not a limited number of spectators, say, 50,000 or 100,000, but "a great multitude, whom no man can number," all the dead, "small and great" who ever lived, or shall live, and all who are now alive, gathered into an awful and imposing group, awaiting the irrevocable sentence which shall consign them to never-ending weal or woe. The Judge on the Throne at that great day is the same Saviour who now offers to be our friend, to obtain our reconciliation with an offended God, and to present us to His Father with exceeding joy. Shall He recognise us then as His own and welcome us to sit down beside Him? (such honour have all the saints!) or shall we be among those on His left hand, who, then beyond the reach of mercy, and quivering with despair, shall hear the dreadful doom pronounced,— "Because I called and ye refused, I stretched out My hands and no man regarded; Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

Dear Charlie, I warn you thus tenderly and affectionately, because I know you will soon be going out into the world, and will be beset with temptations on every side, *within* and *without*. You used to look to me for protection, when any rude boy assaulted you in the street; and I well remember how your eye glistened when on such an occasion you found I was by to defend and avenge you, when you least expected it. I would have you, in like manner, put your unwavering trust in Jesus, and believe that He is near to guard you although you cannot see Him. He is "the friend that sticketh closer than a brother." I might have proved untrue, or been unable to contend against a powerful enemy; but He has promised "I will never, never leave thee; I will never never never forsake thee," and the strength of His mighty arm is irresistible. "The angel of the Lord encampeth around them that fear Him and delivereth them."—(Ps. xxxiv. 7.)

I intended to have written more about the things you describe in the Exhibition, but have already occupied too much space. I was glad to see that you noticed the *Bible* printed in so many languages. It shows a great deal for your acuteness (I intend no flattery), for several of my grown-up acquaintances, who visited the Palace, failed to discover, "the whereabouts" of the case containing them, although some of them had the aid of the police in the search. Ah, if that precious volume were more generally circulated, and read, and acted on, this world would present a far different scene from what it does present! Wars should cease unto the ends of the earth; the sword should be bent into ploughshares, and the spears into pruning-hooks; and there would be nothing to hurt or destroy in all God's holy mountain. Such a period is coming, although there may be as yet little sign of it—"the zeal of the Lord of Hosts will perform even this." If we look over the world just now, we shall see that in every country, where the Word of God is not circulated, *anarchy* and *infidelity* are rampant, and the people live in constant danger of their lives. How happy ought we to be who enjoy so many privileges? Oh, that we had wisdom to improve them as we ought. They may soon be taken from us, or we *from them*. Throughout Italy and a great part of the Continent, if any one looks into a Bible, he is thrown into prison or compelled to quit the country by the emissaries of the Pope. And such would likewise be the case if we allowed him to get a footing here. You and I may yet live to see a great battle between the powers of light and darkness. The opposing forces are ev-

idently now mustering for the fight, and soon the cry will be "Who is on the Lord's side, who?" none then will remain a neutral party. But I have exceeded all bounds, so will have done."

THE SABBATH.

BY REV. DR. CHEEVER.

The keeping of the Sabbath is the sheet-anchor of our salvation, temporal and spiritual. We shall not long maintain our superiority to the nations of Europe in freedom and happiness, if we let the Sabbath fall into neglect and profanation. We shall have worse revolutions and reign here, than they are having there, if we let the Sabbath go. And it is a sad and fearful spectacle to see any diminution of the reverence with which the Sabbath has been regarded among us. Ten thousand times better the severest Puritanic strictness, or even the very letter of the Mosaic law, than the laxity, than the infidelity, the desecration introduced in a great measure from abroad, and sustained and increased so alarmingly by the undisturbed temptations to Sabbatical intemperance. The poet Cowper beautifully says, speaking of the charming and simple religious books that pleased his childhood:

"Twere well with most, if books that could engage
Their childhood, pleased them at a riper age.
The man, approving what had charmed the boy,
Would die at last in comfort, peace and joy,
And not with curses on his heart who stole
The gem of truth from his unguarded soul."

We may apply this to our early, native, New England reverence for the Sabbath, that reverence which by God's blessing has come down to us as an heirloom from the piety of our pilgrim fathers. If there is any curse deserved, any anathema more terrible than another, let it fall upon those who labour to destroy that native home-born reverence, and to trample the Sabbath under the swinish hoof of infidelity and intemperance. If he who steals the truth from one soul is to be accused, what indeed shall be said of those who steal it from a nation?

What shall be said of those who break down and put to scorn that sacred hedge around the religious observance of the Sabbath, that strong and religious public sentiment against its profanation, which a few years ago no American, who could hope for a respectable position in society, would have dared to violate, for he knew its power, and was well aware that the man who attempted to break it down would be scorned and rejected by it.

MISCELLANEOUS.

We are now in the midst of the "May Meetings," and it is agreeable to turn from the turmoil and the intrigue of politics to the more agreeable proceedings in Exeter-hall. Several important meetings have been held during the week; but, perhaps, the most interesting was that of the British and Foreign Bible Society. From the Report, read on the occasion, it appears that "the entire receipts of the year ending March 31st, 1852, amount to £108,449 0s. 10d., being an increase of £4,118 18s. 2d. on those of last year.—The receipts applicable to the general purposes of the Society have amounted to £56,683 8s. 1d., including £34,100 19s., free contributions from Auxiliary Societies. The amount received for Bibles and Testaments is £51,765 12s. 6d. The issues of the Society for the year are as follow:—From the depot at Home, 805, 181; from depots Abroad, 349,461; total, 1,154,642, being an increase of 17,025 over those of last year. The total issues now amount to 25,402,306 copies. The expenditure during the past year has amounted to £103,930 9s. 10d." The Earl of Shaftesbury

presided; and amongst the speakers were the Bishop of Winchester, the Chevalier Bunsen (Prussian Minister, the Earl of Roden, &c.—*John O'Groat Journal correspondent.*

THE HOLY LAND.—The *Emancipation Belge* gives the following intelligence, taken from the *Voix de la Verité*:—"One of our correspondents at Constantinople tell us that the Divan has decided the question of the Holy Land by giving to M. Rothschild the four Pachaics of Syria for the sum of 500,000,000f., to be deposited in the treasury of the Sultan. France will resign her pretensions to former treaties for the sum of 50,000,000f., and a remuneration of 25,000,000f., will be given to Prussia and England for their claims. It is not yet known whether M. Rothschild will assume the title of King, Emir, Pacha or Bey; but it is certain that he proposes to restore Jerusalem and Antioch, and to rebuild the Temple of Solomon, as described in the Holy Scriptures.—There will be in the new Jerusalem an exchange, theatres, and places of worship for all religions.—This is not all; the new monarch proposes to establish a line of steamers between Marseilles and Beyrout, and to unite to his capital by a net work of railways Aleppo, Damascus, Tripoli, and St. Jean d'Acre. It is even said that a time is specified for uniting Alexandria to Constantinople by means of a railway. The new estates of M. Rothschild abound with iron ore and pine forests. The new position of the financial king will not prevent his having shareholders. On the contrary, it is affirmed that M. Rothschild will make a solemn appeal to his co-religionists to prevail on them to re-enter the tent of Abraham and Jacob. He is already assured of the concurrence of the leading banks of Vienna, London, Madrid, and Lisbon."

HOME MISSIONS OF THE U.P. C., SCOTLAND.—84 Congregations have during the year received aid from the Home Mission Fund in the way of supplement of stipend, and 16 congregations have obtained grants. The sum expended upon Home operations considerably exceeds L. 3000. 79 of the supplemented congregations have sent in full returns, and from these it appears that they have a membership of 8202; that the removals by death or otherwise have been 769, and the accessions 846, leaving a gain of 71. These 79 congregations have contributed for ordinary purposes L. 5687, 6s. 5½d.; for missions L. 491, 14s. 2½d.; and for benevolent objects, including the Synod Fund, L. 199, 2s. 5½d.; or altogether the sum of L. 6378, 3s. 1½d., which gives an average for each member of 15s. 4d.—The Church in Canada now consists of 41 ordained ministers, divided into 7 presbyteries.—*Miss. Rec. U. P. C. for June.*

RUSSIA. ITS RELIGIOUS STATISTICS.—The following statistical items are taken from the official Report for the year 1849, presented to the Emperor by his Home Secretary.

Our correspondent remarks, "You will not fail to be struck by the large accessions to the Greek church from among Protestants. This is a deplorable fact, and deserves to be laid more to heart by the Protestant sister churches than has been hitherto the case. Your readers are no doubt aware of the great exertions made by the Russian Government to bring, if possible, all the inhabitants of the empire within the pale of the National Church, and thus to knit them together the more firmly in its own interest and policy. Efforts of this kind have lately been especially made in the western provinces of the empire, Liefland, Courland, and Estland, which were formerly German provinces and, as such, Protestant. The poor, ignorant, uneducated peasants are exposed to allurements of all kinds, and are tempted by the promise of advantages which a powerful Government can easily bestow. From among their ranks the secessions from the Protestant Church are very large. At present we can do little more than pray that it would please God to keep His protecting hand over His Church in these lands, so that there may yet remain a remnant who have not bowed the knee to Baal."

Inhabitants of the Russian empire; not belonging to the National or Greek Church;—

Romanists	2,874,004
Gregorian Armenians.....	367,075
Roman Armenians.....	18,461
Lutherans	1,729,386
Reformed	37,012
Jews.....	1,189,808
Mahomedans.....	2,320,810
Lamas.....	100,000
Heathens.....	163,130

8,799,778

In the year 1849 there joined the Greek church as under:

Romanists.....	1473
Gregorian Armenians.....	11
Protestants.....	2,703
Jews.....	1,787
Mahomedans.....	828
Heathens.....	1,150

7,952

In the same year the following changes also took place:—

1,882 Jews professed Christianity: of these, 1,787 joined the Greek church, as mentioned above; 66 embraced Popery, and 29 became Protestants.

847 Mahomedans renounced the Koran. Of these, 828, as above, united with the Greek church; one with the Romish church; and 18 with the Gregorian Armenians.

Three Protestants joined the Roman Catholic communion, and 47 Romanists became Protestants.—*Evangelical Christendom for June.*

POETRY.

TO A BEREAVED MOTHER.

Think not that sovereign hand severe,
Thy little one that took from thee;
But in the stroke a father's hand,
O God of love and pity see.

The little nursing by thy side
Arose with many a promise fair,
Dear, dear to find; maternal love,
Thy sweet, thine all-absorbing care.

Her prattling lips, her childish glee
Her smiles, her love, her infant play,
The idols of thy bosom grown,
From God thy heart had stolen away.

But He, whose every act is wise,
Who for His every creature cares,
In love His hand afflictive lifts,
Cuts off the child, the mother spares.

And thus He says, "afflicted one,
In this behold My guardian love,
The rod I never lift in vain;
But thus My chosen ones I prove.

This little one to thee I gave;
She, lovely thing, to thee was dear,
But, less thy suare she should become,
I graciously removed her here.

And wouldst thou wish her still with thee,
In your black world of sin and care,
Far from her brighter, happier home,
And Heaven's celestial glories there?

Ah! no, rejoice that she is gone,
Where thou to her ere long must go;
Let this thy consolation be,
This balm shall soothe thy every woe.

I, the Allwise, can never err;
Trust me, thy steps shall be upborne;
All things for thy salvation work,
And therefore, loved one, cease to mourn.

Ormstown, July 21, 1852.

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Is published for the Lay Association, by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (*Post-paid*) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.