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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, 1857.

VOLUME X.

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

The Presbyterian.

We have received the July number of the *Home Record*. In it we observe a notice from the Colonial Committee inviting applications from Licentiates willing to come to Canada. We trust the Committee will adopt energetic measures similar to those so happily successful in Nova Scotia. It is important that the next meetings of Presbyteries should furnish the statement of vacancies required by the Synod to the Committee appointed to transmit an appeal to the Colonial Committee. (See Minutes.)

Messrs. Coull and Crosbie, licentiates, missionaries to Turkey, had arrived at their destination.

The collections for Missionary, Educational and other Schemes of the Church, including the Endowment Scheme, amounted for the year 1856-7 to the large sum of £91,920 17s. 4d. Sterling. The Endowment Scheme had been very successful.

THE CHURCH IN CANADA.

SYNODICAL COLLECTIONS.

1. For Ministers and Widows' Fund, first Sabbath of January.
2. For Synod Fund, on first Sabbath of March.
3. For the French Mission, on the first Sabbath in June.
4. For the Bursary Fund, on the first Sabbath in September.
5. For the Home Mission Fund, on the first Sabbath of November.

Attention is called to the third and fourth collections in the hope that they will not be lost sight of.

THE JEWISH MISSION OF THE SYNOD.

The Treasurer acknowledges the receipt of the following sums since the rising of the Synod, viz.:-

Collection at the Synodical Missionary meeting, St. Andrew's Church, Hamilton, per G. A. Young, Esq.,	£ 9 0 0
St. John's Church, Brockville, congregational collection, per Rev. D. Morrison	4 10 0
	£13 10 0

A summary of Dr. Aiton's collections will shortly be published.

ALEX. MORRIS, Treas.

Montreal, 16th July, 1857

QUEEN'S COLLEGE.

Subscriptions and donations received since last acknowledgement :-

Building Fund, Chinguacousy congregation	£ 5 0 0
--	---------

BURSARY FUND.

Nelson and Waterdown congregation, per Rev. Dr. Skinner . . .	£ 3 17 2
Simcoe congregation, per Rev. G. Bell	2 7 0
	£ 6 4 2

JOHN PATON, Secy.

QUEEN'S COLLEGE, }
Kingston, 17th July, 1857 }

THE LATE REV. MR. LINDSAY, LITCHFIELD.

We have learned with sorrow the decease of the Rev. Mr. Lindsay, of Litchfield, who has been mysteriously called away from his field of labour shortly after he entered upon it. Our deep sympathy is with the friends of the deceased in the loss they have sustained. We trust that another faithful labourer will soon be placed over the flock now left without a shepherd.—*Aylmer Times*.

MEETING IN LITCHFIELD.

In the Church of Litchfield on Wednesday, 15th of July, pursuant to intimation given by the Rev. Mr. Thomson, of McNab & Horton, on the day of interment of their late beloved pastor, a meeting of the bereaved congregation took place. The Rev. Peter Lindsay, of Buckingham and Cumberland, brother of the deceased, and Mr. James Mullen, Catechist from Ross, were present. Mr. Mullen opened the meeting with praise and prayer, and then addressed the congregation on the subject of their loss in a feeling and affectionate manner. Mr. Lindsay then, as well as a full heart would permit, addressed the meeting. After this Dugald F. McLaren, Esq., was called upon to take the chair, and Mr. John Stevenson appointed Secretary. The following resolutions were then laid before the meeting, and unanimously approved :-

Moved by Mr. John D. Quinn, and seconded by Mr. John Gordon,

"That it is our duty as a congregation deeply to humble ourselves under the solemn providence that has bereaved us of a much-loved pastor, yet at the same time to acknowledge God in all, and act as it becomes those who

bear the name of Jesus, so that, whilst we grieve for our own loss, we rejoice in the triumphant departure of him whose lamented death calls us together."

Moved by Mr. John Stevenson, and seconded by Mr. John Stewart,

"That as a congregation we deeply and affectionately sympathize with the bereaved widow of the departed, whose gentle, meek and truly Christian deportment has deeply endeared her to us all; and our earnest prayer in regard to her is that He, who alone can support in the hour of trial, may comfort her in her anguish, and heal the wounds that earth cannot heal."

Moved by Mr. John Scott, and seconded by Mr. Hiram Colton,

"That, whilst we smart under God's stroke, we at the same time would humbly and submissively bow to the will of Him who doeth all things well; as a congregation, try to cultivate a spirit of harmony and mutual Christian love, and use all means as soon as possible to secure to ourselves another who may go out and come in amongst us and break the bread of life to us and our children."

Moved by Mr. John D. Quinn, and seconded by Mr. John Gordon,

"That Mr. John Stewart be appointed to attend the first meeting of the Presbytery of Bathurst, to be held in the City of Ottawa on the second Wednesday of September next, to lay the claims of this congregation before that Church Court, plead with them to use their influence in providing us with another pastor, in the mean time grant us Presbyterial supplies, and appoint Messrs. Morrison & Lindsay to administer the Sacrament of the Lord's Supper to this congregation at the earliest convenient date."

Moved by Mr. John Stewart, and seconded by Mr. John Fulford.

"That a copy of these Resolutions be transmitted to the *Editors of the Presbyterian*, that our claims as a congregation may come before the Church at large, and young men, looking for a place in the vineyard in which to labour, may be induced to turn their attention towards us.

THE LATE MRS. DR. MATHIESON.

We had much pleasure in seeing lately at the workroom of Messrs. Hyatt & Co. the tablet about to be put up in St. Andrew's Church to the memory of the late wife of Rev. Dr. Mathieson. Its inscription tells its story:—

In Memory

of

CATHERINE ELIZABETH MACKENZIE,

Wife of the

REV. ALEX. MATHIESON, D.D.,

MINISTER OF ST. ANDREW'S CHURCH,

Montreal,

Who died the 29th February, 1856,

Aged 33 years,

After a long illness, borne with Christian fortitude and resignation to the Divine will.

I am the Resurrection and the Life.—John xi, 25.

Endeared to all who knew her by a kind disposition and the lively interest she ever evinced in the prosperity of the Church, her friends have erected this Tablet to her memory.

The Tablet is very beautiful. It was designed by Mr. Lawford, of Messrs. Hopkins, Lawford & Nelson, and is in admirable keeping with the beautiful architecture of St. Andrew's Church.—*Montreal Gazette*.

THE CHURCH IN THE LOWER PROVINCES.

We are in receipt of the July number of the Halifax *Record*, and glean some intelligence from its columns.

Another missionary, the Rev. William McLaren, had been appointed to Prince Edward's Island.

The Rev. Mr. McRobie, from Scotland, had been inducted to the pastoral charge of the congregations of Tabusintac and Burntchurch, New Brunswick.

The Rev. David Stott gives a gratifying account of his charge at Woodstock, N.B., and Northampton. At the latter place an elegant church had been built, and at Woodstock collections were being made for the purpose of building a church.—Mr. Stott observes: "When we noticed one church lately in Canada expending £2000 on a spire for a church, we wished they would only have spared us a couple of hundreds or so;" and may not be aware that the church in question (Saint Andrew's, Montreal), in common with the other city charge in this city, has been always ready in devising liberal things. This year alone, besides their own efforts, which have been large, over £600 was raised between the two congregations in aiding weaker churches, such as Osna-bruck, Belleville, Three Rivers, and other places; and this liberality is their invariable characteristic. We have always emphatically found that in this city a good object will be cheerfully and liberally sustained.

Mr. Paton acknowledges through the *Record* the receipt of £15 from Schools in Nova Scotia and Prince Edward's Island for the Orphanage; and we were glad to learn that the Synod, at its recent meeting, adopted this as one of its schemes, and also commended the *Juvenile Presbyterian* to the support of their people. We are rejoiced to see such constant evidence of steady and enlarging progress in the sister churches of Nova Scotia and New Brunswick.

THE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY.

OF THE

CHURCH OF SCOTLAND.

[Condensed from the *Edinburgh Evening Post*.]

The General Assembly of the National Church commenced its annual sittings on Thursday the 20th May. In accordance with ancient custom, on Wednesday evening Lord Belhaven and Stenton, Her Majesty's Lord High Commissioner to the General Assembly of the Church of Scotland, received a civic deputation, headed by the Lord Provost, who presented to him the keys of the city, to whose custody his Grace again restored them in the usual complimentary manner.

An able discourse was delivered by the Rev. Dr. Crombie, of Seaton, the retiring Moderator, from 1 Cor. iv. 2—'Moreover it is required in stewards that a man be found faithful'

OPENING OF THE ASSEMBLY.

The Assembly having been duly constituted by devotional exercises, conducted by the retiring Moderator, the House proceeded to the

ELECTION OF MODERATOR.

The Rev. Dr. Crombie then said—This Assembly having now been constituted, the first duty incumbent on you is to choose a Moderator to succeed me in this chair. The position in which the last General Assembly did me the honour to place me was one which I certainly thought myself little worthy of, but I have now great pleasure in proposing to you, according to the privilege hitherto granted to my predecessors, one whom I am certain every member of this Assembly will concur in thinking worthy to fill this chair—namely, Dr. James Robertson, Professor of Church History in the University of Edinburgh—(loud applause)—and, what gives him a still stronger claim on your attention and favour, he is the Convener of our Endowment Scheme, in which, as is known to all the Church, he labours most energetically. (Applause.) If I may be allowed so to speak, he has in a brief period of time endeavoured to overtake the work of past ages, which it would have been well for the Church, at the time when Scotland's inhabitants began to multiply, had it been going on all along, gradually providing for lengthening her cords and strengthening her stakes. I trust the rev. Doctor will be long spared, not only to complete the work he has so well begun, but to see the fruits of it in his day and generation. It may be doubtful whether we should most admire the variety of his resources, the ingenuity of his plans, the energy of his zeal, his never yielding to disappointment, or his indomitable perseverance. His high talent and eloquence, often witnessed in this house, his extensive and accurate knowledge of the laws and practice of this Church, fit him admirably for presiding over your deliberations. I do not think it needful to say more to recommend Dr. Robertson to you. To do so would be a reflection on your discernment, and on your sense of gratitude towards him. I shall only add that it gives me much personal satisfaction to propose that you should now elect, as my successor in this chair, the Rev. Dr. James Robertson. (Loud applause.)

The nomination was unanimously agreed to.

Dr. Robertson was then introduced to the Assembly, and took his seat in the Moderator's chair amid the cordial applause of the House.

The Royal Commission and letter appointing Lord Belhaven as her Majesty's Representative at the Assembly were then read. In the latter communication her Majesty expressed her confidence that the deliberations of the House "would be guided by a spirit of enlightened wisdom and Christian charity, and that they would be marked by an earnest desire to promote the best interests of the people committed to their charge."

A letter from the Very Rev. Principal Campbell, Aberdeen, resigning the Convener'ship of the Committee of Aids to Devotion was referred to the Committee, in order that they might recommend a successor in the Assembly.

The Assembly adjourned.

FRIDAY, MAY 22.

The General Assembly met again—Dr. Robertson, Moderator.

ORDER OF BUSINESS.

The Committee on Business brought up a report on the order in which business would be taken up.

REPORT ON PARISH SCHOOLS AND SCHOOLMASTERS.

Dr. Cook, St. Andrews, the Convener of the Committee on Parish Schools and Schoolmasters read the Report on this subject, and stated

that the Committee had paid the greatest possible attention to this important question during the past year.

Dr. Crombie moved that the Report should be adopted, and that the thanks of the Assembly should be given by the Moderator to Dr. Cook, and that the Committee should be reappointed, and instructed to do everything in their power to promote the interests of the parish schools, and to further the improvement of the position of the schoolmasters.

Dr. Crombie's motion was unanimously agreed to, and the Committee reappointed.

JEWISH MISSION.

Professor Mitchell, of St. Andrews, then presented and read the Report on this Scheme. It gave a detailed report of the operations of their agents and missionaries employed by the Committee at their various stations in the East and in Europe. Mr. Laceron had been removed from his position at Cochin, and the property of the Mission there had been handed over to Mr. Oughtersen. This Mission, the Committee suggested, should be taken charge of by the Foreign Mission Committee.

All the stations are favourably spoken of. The income of the Mission had been last year £3092 15s. 11d., being £217 1s. 10d. below that of the previous year. The expenditure was £3836 6s. 3d., or nearly £1300 beyond the income. This unfavourable result is ascribed to the expense of extending the Mission to Turkey. An appeal to the liberality of congregations of the Church to maintain the efficiency of the Mission concluded the Report.

Dr. McPherson, Aberdeen, moved the approval of the Report, and went over its statements *seriatim*. He regretted the circumstances attending Mr. Laceron's removal from Cochin, but hoped that the Committee would employ his services elsewhere, as he believed he was a most faithful and zealous missionary, and one whom the Church of Scotland was fortunate in possessing. He lauded the devoted exertions of Mr. Suter, and congratulated the Assembly on the successful position of the Mission. In conclusion, he earnestly exhorted ministers to press the claims of the Mission on their congregations, hoping that next year the Committee would be able to tell a more creditable tale of the liberality of the people in its support.

The Moderator, after passing a high eulogium on the diligence and zeal of Professor Mitchell and the Committee, conveyed the thanks of the Assembly to them for the admirable and encouraging Report they had submitted to the Assembly.

The Assembly then engaged in devotional exercises, and adjourned at half-past three o'clock.

SATURDAY, May 23.

The General Assembly met again, at eleven—Dr. Robertson, Moderator—and was a considerable time occupied with routine duties.

Dr. Grant gave in a report on disputed commissions, which recommended that several commissions of Elders be rejected for irregularity of attestation.

MONDAY, MAY 25.

The Assembly met at eleven o'clock—Dr. Robertson, Moderator.

THE COLONIAL SCHEME.

Dr. Fowler, the Convener, gave in the Report of the Committee on this Scheme, the substance of which was as follows.—

Immediately after the rising of last General Assembly the Committee proceeded to fill up the vacancy which had been created in the office of their Secretary; and after the fullest deliberation, Simon S. Laurie, Esq., was appointed, at a reduced salary of £45; an appointment which had proved in every way satisfactory.

In order to obtain correct official information regarding the religious wants of our brethren in

the colonies, and to guide them in appropriating the missionaries at their disposal to the most necessitous localities, the Committee addressed circulars to all the Presbyteries of the Colonial Church. The communications which have been received in reply to these circulars have been of great practical advantage to the Committee, indeed they have formed their chief directory in all the appointments which they have made, and will be of much value in directing their future operations.

The Committee had during last year sent no fewer than twenty-two ordained ministers to the Colonial vineyard, some of them to fixed charges, where the want of religious ordinances was most pressing and others to act as missionaries in preaching the Gospel in extensive destitute districts.

The following are the names and destinations of the clergymen referred to:—

Rev. A. Ferguson, Parish of St. Luke's, Demerara; Rev. G. Harper, Parish of St. Clement's, Berbice; Rev. A. D. Murray, Charge of St. Andrew's, Georgetown; Rev. G. M'Vine, Church of St. Andrew's, Mauritius; Rev. W. M. Hutcheson, Presbytery of Montreal, Canada; Rev. W. Masson, Presbytery of Hamilton, Canada; Rev. A. Lochhead, Prince Edward's Island; Rev. J. Duncan, Do.; Rev. W. M'Laren, Do.; Rev. D. Macrae, Synod of Nova Scotia; Rev. G. Boyd, Do.; Rev. J. Muir, Do.; Rev. J. Duff, Do.; Rev. J. Christie, Do.; Rev. J. Tulloch, Do.; Rev. D. Stott, Synod of New Brunswick; Rev. W. Macrae, Do.; Rev. Thomas Johnston, Presbytery of Maitland, New South Wales; Rev. Duncan Ross, Do.; Rev. William Ross, Adelaide.

By this large addition to the number of their clergymen, their Presbyteries and Synod, comprehending the provinces of Nova Scotia and Prince Edward's Island, are not merely nominal bodies, but courts in vigorous operation, to whose decisions and counsel deference and weight are attached. Churches, which had long been closed, are re-opened, and families are again visited by messengers of salvation.

Two missionaries have been sent to Canada, and two to New Brunswick. One clergyman has been sent to a fixed charge in Mauritius, three to fixed charges in Australia, and two to fixed charges in British Guiana. To supply one of these fixed charges in British Guiana, the Committee recommended to her Majesty's Government the Rev. G. Harper, who some time ago received the presentation, and is now discharging the duties of his parish.

The Rev. Dr. Struthers, senior minister in Demerara, has resigned his charge, and accepted the retiring allowance granted by the local Legislature. The Rev. A. D. Murray, formerly his assistant, has been appointed his successor. Miss Geddes, who as teacher of a school in St. Luke's Parish, Demerara, has rendered great services to the Church, is now in this country, having suffered severely in her health. In the hope that she may yet be enabled to return to her former sphere of duty, the Committee have allowed her the sum of £40 for one year.

The Committee are fully confident that the three clergymen recently appointed to Australia may be depended upon, so that whatever union may be proposed among the Presbyterian bodies in that country, they will sacrifice neither their own position nor the interests of the Church of Scotland.

The Committee have given grants, amounting in all to upwards of £1000, to clergymen whose congregations have been hitherto unable to provide suitable salaries for them.

Grants, amounting in all to £280, have been made during last year to aid congregations in erecting suitable places of worship.

ARISTARLIA.—In obedience to the deliverance of last General Assembly, the Committee proceeded without delay to obtain accurate informa-

tion respecting negotiations which are pending in Australia with a view to the union of the different Presbyterian bodies in that country. As the clergymen of our Church in the provinces were understood to be parties to the proposed union, the Committee addressed a letter to each Presbytery and Synod embracing the following queries:—

I. What are the relations in which the Presbyterian Churches of Australia at present stand to one another?

II. Do all the ministers continue their former relation to the Church of Scotland?

III. What proposals have been made for a union of the Presbyterian Churches?

IV. Are such proposals still pending; or, if otherwise, upon what grounds have they been declined?

To these queries several replies had been received. The first reply is dated "Sydney, 5th February, 1857." It is subscribed by the Moderator and Clerk of the Presbytery of Sydney, and is therefore an official document by that reverend body:—

Sydney, N.S.W., Feb. 5, 1857.

At a meeting of the Presbytery of Sydney, held at Paramatta, January 28, 1857, *inter alia* the Clerk of the Presbytery laid upon the table a letter from the Secretary of the Colonial Committee of the Church of Scotland, 18th September, 1856, requesting the Presbytery to transmit, before the next meeting of the General Assembly, information in answer to the following inquiries:—

"1. Respecting the relations in which the Presbyterian Churches in Australia stand to one another?—There are in New South Wales four separate and distinct bodies of Presbyterians; (1.) The Synod of Australia in connection with the Established Church of Scotland; (2.) The Synod of Eastern Australia in connection with the Free Church of Scotland; (3.) The Synod of New South Wales, known as Dr. Lang's Synod; (4.) And one congregation of United Presbyterians. These four bodies have no intercommunion with each other.

2. "Whether all the ministers continue their former relation to the Church of Scotland?"—All the ministers of the Presbytery continue unchanged in their relation to the Church of Scotland.

"3. What proposals have been made for a union of the Presbyterian Churches?"—The following is a statement of the proposals which have been made anent a union:—

Copy of Basis of Union submitted by the Synod of Eastern Australia:—

"1. The two Synods, at present designated respectively 'The Synod of Australia in connection with the Church of Scotland,' and 'The Synod of Eastern Australia,' shall be united under the designation of 'Presbyterian Church of New South Wales.'

2. "The basis of union shall be, subscription to the Westminster standards in their true and original import—viz., The Larger and Shorter Catechisms, Directory for Public Worship, the Form of Presbyterian Government agreed on by the Assembly of Divines at Westminster, and the Second Book of Discipline. And, as regards the spiritual independence of Church Courts, and the right of the Christian people to elect their own office-bearers, the United Synod shall always hold and declare that the civil power has no right, on any grounds whatever, to interfere with the spiritual independence of the Church in the settlement of ministers, or in the exercise of discipline, in any way.

"3. The United Synod shall hold Christian fellowship with every evangelical and faithful Church throughout the World, adhering to the same standards, maintaining the same doctrines, government and discipline, but shall have no denominational connection with any Church now existing in the United Kingdom.

"4. Ministers, probationers and students of every Presbyterian Church, holding the standards aforesaid, shall be deemed eligible for admission into charges within the bounds of this Church, on satisfactory evidence being produced as to their character and qualifications, and on their signing these articles of union.

Memorandum.

The Committee of the Synod of Eastern Australia beg respectfully to leave in the hands of the Committee of the Synod of Australia in connection with the Established Church of Scotland the above draft of articles, to form so far a basis of union between the two Synods, and the said Committee of the Synod of Eastern Australia beg hereby to express their readiness *quoad ultra*, on the basis of union, to meet and confer with any committee that may be appointed by the Synod of Australia in connection with the Established Church of Scotland.

(Signed) M. MACKAY, *Concener*.

Sydney, November 6, 1856.
Copy of Minute of Synod of Australia ament Union.

St Andrew's Church, Nov. 7, 1856.

Which day the Synod met, and was constituted with prayer. *Iner alia*.—The Synod, having received the report of the committee appointed to confer with the committee of the Synod of Eastern Australia ament union, resolved—That the committee be re-appointed, and be instructed to submit the following terms as a basis of union between the Synod of Eastern Australia and the Synod of Australia in connection with the Established Church of Scotland, and that it be an instruction of this committee to intimate to the Synod of Eastern Australia that this Synod will not admit of any material alteration of these terms. committee to consist of the Moderator and Clerk, Rev. Messrs Loughton, Ross, Dougall and M Gibbon; elders, Dr. Macfarlane and Dr. Douglas.

"1. The two Synods at present designated the Synod of Australia in connection with the Established Church of Scotland, and the Synod of Eastern Australia, shall be united under the designation of the 'Presbyterian Church of New South Wales.'

"2. That the basis of union shall be, subscription to the Westminster standards in their integrity—viz. 'The Confession of Faith, the Larger and Shorter Catechisms, the Directory of Public Worship, the form of Presbyterian Government agreed upon by the Assembly of Divines at Westminster, and the Second Book of Discipline.

"3. That the United Synod may hold communion with all Churches maintaining the same standards in their integrity.

"4. That all ministers, and probationers and students, belonging to Churches holding these standards in their integrity, shall be eligible as candidates for admission into the United Synod." Copy of Minute of Committee of Synod of Eastern Australia, with reference to the foregoing.

This committee beg most respectfully to state that the portion of a basis of union communicated to them by the committee of the Synod of Australia in connection with the Established Church of Scotland has failed to be (as at present expressed) satisfactory to the Synod of Eastern Australia; and, while in the said portion of a proposed basis there is nothing of itself objectionable, the Synod of Eastern Australia desiderates further expression of principles to be necessary; and, while this committee regrets very sincerely the differences at present existing, they have strong hopes that, by friendly conference between the committees, these differences might be mitigated or removed; and this committee respectfully requests the appointment of a standing committee of the Synod of Australia, in order that friendly conference may be held on these points, and be continued as long as ne-

cessity may exist for such conference being held. This committee, as well as the Synod which they represent, would exceedingly lament that all conference on the important subject of union should be interrupted, and all prospects of its accomplishment forfeited to either party.

(Signed) M. MACKAY, *Concener*.

Sydney, 8th November, 1856.

Accordingly a standing committee of the Synod of Australia were appointed, with the same instructions as the previously appointed committee, which have only once met for conference the committee of the Synod of Eastern Australia, but no actual progress was made further than submitting explanations and full statements of difficulties.

"4 Whether such proposals are still pending?—They are still pending, and must be so until the next meeting of Synod in October next, 1857, in terms of the above appointment of a standing committee.

The Presbytery of Sydney are unanimously of opinion that, if a union of the various Presbyterian bodies in this colony could be effected on a basis similar to that laid down by the Synod of Australia in connection with the Established Church of Scotland—a basis which compromises no principle of Presbyterianism—it would greatly strengthen the position and extend the efficiency of the Church.

MATHEW ADAM, Moderator of Presbytery.

JAMES MILSE, Clerk of Presbytery.

To the Secretary of the Colonial Committee of the Church of Scotland.

Accompanying this communication, there was a letter dated "Paddington, 10th February, 1857, and subscribed by the Moderator of the Synod of Australia. The following is a copy of the letter:

Paddington, 10th February, 1857.

Sir—I have the honour herewith to transmit the report of the Presbytery of Sydney, in reply to your letter of the 22d September, 1856. The report of the Presbytery of Maitland will be forwarded direct by the Clerk. Besides these there are in the Synod of Australia other two Presbyteries, Bathurst and Goulburn. In each of these Presbyteries there are as yet but two ministers, and, although your circular was duly transmitted to them, they may deem it unnecessary to send you a formal reply, which, in fact, would be merely the expression of the sentiments of one or two ministers of our Synod in regard to the inquiries of your circular. You will, however, be put in possession of full and accurate information as to the present position and views of the Synod by the reports of the Presbyteries of Sydney and Maitland, in the former of which there are twelve clergymen, and in the latter nine. I beg further to state that, being anxiously desirous there should be no misunderstanding with the parent Church as to the present position of the Synod here, in respect both to the Church at Home and also in regard to the Synod here in connection with the Free Church, the Synod of Australia, at their annual meeting, instructed their Moderator and Clerk to communicate on these matters with the Colonial Committee of the Church of Scotland; and, although the reports of the Presbyteries of Sydney and Maitland carry out in a great measure the wishes of the Synod, still it is resolved to comply with the instructions of the Synod; and, therefore, you may still expect before the ensuing meeting of the General Assembly a letter giving the latest intelligence in reference to the subjects mentioned in the aforesaid circular, and more especially as to the progress and probable result of the negotiations for union, now going on between the Synod of Australia in connection with the Established Church of Scotland, and the Synod of Eastern Australia in connection with the Free Church.

With undiminished attachment to our revered and beloved Church, and earnest prayers for her

growing prosperity and usefulness, I have the honour to remain your obedient servant,

JAMIE MILSE,

Moderator of the Synod of Australia.
To the Secretary of the Colonial Committee of the Church of Scotland.

The following is the reply of the Presbytery of Bathurst, dated "6th February, 1857," and subscribed by the Moderator:—

Bathurst, New South Wales,
6th February, 1857.

Sir—I have the honour to acknowledge receipt of your communication, of date 18th September, 1856, in which you request official information; "Whether all the ministers of this Presbytery continue their former relations to the Church of Scotland; what proposals have been made for a union of the Presbyterian Churches; whether such proposals be still pending, or, if otherwise, upon what grounds they have been declined?"

In reply, I have the honour to state that I placed your letter on the table of the Presbytery, of Bathurst at the meeting of that body held yesterday; and I am instructed to say that all the ministers of the Presbytery continue in their former relation to the Church of Scotland; that proposals for a union of the Presbyterians of Australia have been made, but that, as the negotiations are still pending, it would be premature to state the nature of those proposals, which, doubtless, must undergo considerable modification. And I am further instructed to say that it was resolved two years ago by the Synod of Australia that no union with any other Presbyterian Church should be consummated without reference to the Church of Scotland.

I am to add that a conference between the Union Committees of the respective Synods is to be held in Sydney on the 12th inst., at which conference one of the brethren of this Presbytery will be present. Should any definite result be attained, a further communication will be made to you immediately, which it is hoped you may receive previously to the meeting of the General Assembly in May next.—I have the honour to be, Sir, your most obedient servant,

ALEXANDER M'EWEN,

Moderator of the Presbytery of Bathurst.

The following is the reply of the Presbytery of Maitland, embodied in an extract from the minutes of that reverend body, of date "27th February, 1857" and subscribed by the Moderator and Clerk:—

Maitland, 27th February, 1857.

Which day the Presbytery of Maitland met, and was duly constituted.—*Inter alia*—

The Moderator laid upon the table of Presbytery a letter which he had received from the Secretary of the Colonial Committee of the General Assembly of the Church of Scotland, dated 18th Sept., 1856, in which it was stated that information was requested respecting the relations in which the Presbyterian Churches of Australia stand to one another—particularly, whether all the ministers continue their former relation to the Church of Scotland; what proposals have been made for a union of the Presbyterian Churches; whether such proposals be still pending, or, if otherwise, upon what ground they have been declined—and that an early reply was solicited, in order that the information thus proposed to be obtained should be laid before the next General Assembly.

Whereupon the Presbytery, after due deliberation, unananimously agreed to the following as their reply:—

The Presbytery, in the outset, beg to observe that, as the four colonies—viz., New South Wales, Victoria, South Australia and Western Australia,—which have been planted within the continent of Australia, are all of them separate and independent communities, so the Churches which have been established in each of them respectively, are also entirely independent of one another.

other. They are as much separate and independent Churches as if they existed in different hemispheres. In all these colonies (with the exception, the Presbytery believes, of Western Australia) there exist branches of the chief Presbyterian denominations of the Mother Country related to one another very much as they are in Scotland. In Victoria negotiations have been going on for some years with a view to a union of the Synod of Victoria, which represents the Established Church of Scotland, with the Free Church (and United Presbyterian) communion, but the Presbytery cannot say with what prospect of success. The Church of which this Presbytery is a part, denominated the Synod of Australia in connection with the Established Church of Scotland, is the representative of the Church of Scotland within the territory of New South Wales only. Although denominated the Synod of Australia, its territorial field is limited to New South Wales—one only of the Australian colonies.

This Presbytery numbers seven ministers. Two were ordained by Presbyteries in Scotland: two were licentiates of the Church of Scotland, and ordained here: one is from the Presbyterian Church of Ireland: one from England, not regularly educated for the ministry, and one received his education wholly in this colony. None of these has taken or (so far as is known to the Presbytery) contemplates taking any step which can affect, in any way his hitherto existing relation to the Church of Scotland.

Besides our Synod there are two other bodies denominated Presbyterian Churches in this colony—one consists of those ministers and members who, in 1849, separated themselves from our Synod, and formed themselves into a new body, holding, as they express it, Free Church principles, under the name of the Synod of Eastern Australia. The other is quite insignificant, both in point of numbers and influence, and is the body of which Dr. Lang is considered the head. This body is chiefly distinguished by its advocacy of the Voluntary principle for the support of the Christian Ministry.

In 1853 certain ministers of our Church moved and carried in our Synod that a committee be appointed to confer with a committee of the Synod of Eastern Australia respecting a union of the two Synods. The negotiations consequent on this step had not gone on long before it was found that no union would be agreed to by the Free Church party except on terms which the majority of our Synod believed would compromise the Synod's relation to the parent Church. Accordingly it was resolved that the negotiation should be broken off, a resolution having previously been passed to the effect that no union of the two bodies should be consummated without the sanction of the General Assembly of the Established Church of Scotland. At the last meeting of our Synod, however, in October, 1856, on a representation being made that several of the most influential ministers of the Free Church Synod had expressed a willingness to modify, to a very material extent, the terms and conditions for which they had on the former occasion stood out, and several petitions having at the same time been laid on the table of the Court from members of our Church, urging that steps be taken with a view, if possible, to a union, the Synod agreed to appoint, a second time, a committee on union—the Free Church Synod adopting a similar course on their side. The two committees have met more than once, but, from what has transpired, it appears that any terms which the opposite party have as yet proposed are fully as objectionable as those which were formerly rejected by our Synod. The committee of our Synod on union is instructed merely to receive the proposals which may be made by the other Synod, and to report them to the Court. The committee is authorised to conclude nothing. The Presbytery is of opinion that, however

desirable a union of all the Presbyterians of the colony might be in other circumstances, in the present state of feeling throughout the different bodies the attempt would be inexpedient, and that, even if it were not so, a union at the present time is not practicable, unless on terms to which our Synod could not agree.

Rt BLAIN, Moderator, Maitland Presbytery.
THOMAS STURTON, Clerk of Presbytery.

The Sydney Presbytery having sent a copy of the proposed terms of union on both sides renders it unnecessary for this Presbytery to do so. T. S.

The Rev. Mr. Love, of Geelong, had forwarded the following as the articles of union between the Free Presbytery Synod of Victoria and the Synod of Victoria, agreed by the Union Committee of the former body, and submitted to the Union Committee of the latter:—

We, the undersigned ministers and elders of the Synod of Victoria and of the Synod of the Free Presbyterian Church of Victoria, constituting the supreme judicatories of our respective Churches, and being, as such, free and independent, and under no external jurisdiction nor control whatever, having resolved, after long and prayerful deliberation, and repeated friendly conferences, held on the motion and at the instigation of the former Synod, to unite together in one Synod and one Church, being satisfied that there is no longer any impediment or hindrance to the same, and that we hold the same standards and formulas—namely, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, do now, in the name of the Great Head of the Church, and with solemn prayer for His guidance and blessing, join and unite together in one Synod, to be called the "Synod of Victoria," having superintendence and jurisdiction over all the Presbyteries and kirk-sessions and congregations that homologate and agree to this union, in the same way and with the same powers and authorities as afore-said Synods; and resolve and determine that the following be the fundamental principles and articles of this union, and be subscribed by each of the members of the new Synod, namely:

I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standard and formulas of this Church.

II. That, according to the views and principles laid down in the said Confession on the duty of the civil magistrate in regard to religion, setting forth that he is bound and required to use official power and influence for the maintenance, protection and support of the Truth, and the restraining and putting down of error and ungodliness, but that this is to be done only in accordance with the requirements of the Word of God, and within the sphere to which mere civil authority is by that Word restricted, and that, in subscribing to the said Confession, the ministers and elders of this Church are not to be understood as encouraging or countenancing persecuting and intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

III. That, according to the views and principles laid down in the said Confession in regard to the sole headship of Christ over His Church, and the authority with which He has invested her rulers, they have an independent and exclusive jurisdiction in the government of the Church in all spiritual things, and that it belongs to them alone to admit or exclude members and office-bearers, and to license and ordain ministers, to induct and settle them over congregations, and to suspend or depose them; and that with these and the like functions it is equally presumptuous and unwarrantable in the magis-

trate to interfere, and faithless and sinful in the Church to permit or submit to such interference; and that from any of the decisions of her judicatories in reference to such spiritual matters there can be no appeal to any civil court or ruler whatever.

IV. That, according to the views and principles laid down in the Confession of Faith and Second Book of Discipline in regard to the headship of Christ over the members of the Church individually, they have rights and privileges secured to them which may not be interfered with, and that the rulers are to exercise their authority so as to have respect to these, and to take care that no elder or minister be intruded on any congregation contrary to their will; and, in particular, that it shall be a fundamental rule of this Church that the election of a minister, ruling elders and deacons belongs to the members of each separate congregation in full communion, the judicatories of the Church superintending and regulating the same.

V. That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches throughout the World, has yet of right and is determined to maintain a separate and independent character and position, and to preserve unimpaired a supreme and independent jurisdiction over its subordinate judicatories and congregations and people, irrespective of any other Church or body whatsoever: and that all privileges, whether ecclesiastical or temporal, by any of the ministers, office-bearers or other members, in virtue of their office and membership respectively, are and shall be possessed and enjoyed free from the interference or control of any ecclesiastical body foreign to itself.

VI. That the foregoing principles be summed up in the subjoined formula, and be signed by every licentiate before receiving license, and by every minister previous to his reception into the Synod or induction into any of its congregations.

FORMULA TO BE SUBSCRIBED.

I do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland in the year 1647, to be the truths of God; and I do likewise own the purity of worship presently authorised and practised in the Presbyterian Church of Victoria, and also the Presbyterian government and discipline thereof, which doctrine, discipline and church government, I am persuaded, are founded on the Word of God, and agreeable thereto. I likewise sincerely and heartily hold the principles respecting the supremacy of Christ over His Church, and her subjection to Him as her only Head, and the freedom from secular control in the management of the affairs of Christ's house, belonging to her in virtue of His institution, which are set forth in the articles of union agreed on and subscribed by the ministers and elders constituting the Synod on

I approve, also, of all the other declarations and provisions of the said articles; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and, to the utmost in my power, shall, in my station, assert, maintain and defend the said doctrine, worship, discipline and government of this Church, together with its exclusive and final spiritual jurisdiction, and its independence from all external control and interference. And I promise that I shall follow no divisive courses from the principles and constitution of this Church, renouncing all doctrines, tenets and opinions whatsoever contrary to or inconsistent with the same.

Agreed 23d August, 1854.

(Signed)

The Committee remark it would be out of place in them to enter upon the desirableness of union among the different branches of the Christian Church. They take leave, however, to say that no union can be permanently beneficial which is not based upon a cordial agreement on all the vital doctrines of the Gospel, as well as upon those subordinate points which in more recent times have given rise to the warmest controversy. Probably, as the subject is one of great moment, the General Assembly may pronounce a special deliverance upon it, irrespective of a deliverance upon the other parts of this Report.

The Committee now respectfully solicit the attention of the Assembly to two points which they have seriously considered as of material importance in prosecuting the duty assigned to them:—

I The Committee humbly suggest that application be made to Her Majesty's Government to a certain additional clergyman in Ceylon, and one in British Guiana, whose duty it would be to act as missionaries among our people in the more obscure parts of these countries, and also to supply the place of any fixed clergyman, who, upon good grounds, may be obliged temporarily to leave his charge.

II The Committee suggest that application be made to the proper quarter, to the effect that chaplains belonging to the Church of Scotland be appointed at those permanent military stations where Presbyterian soldiers almost constantly reside, and where our countrymen ought to enjoy the same religious privileges as those belonging to the sister Establishment. When troops are sent abroad, it frequently occurs that Church of England chaplains are sent along with them for the benefit of those who are in communion with that Church. Now in such cases it seems desirable that Church of Scotland chaplains should also be sent, provided any considerable number of Presbyterians belong to the detachment.

In reference to their finances, the Committee have drawn to the extent of upwards of L. 700 upon their Reserve Fund.

In conclusion, the Committee earnestly invite the co-operation of their younger brethren to engage as missionaries in the colonies, holding out the prospect of appointments to permanent charges.

J. C. FOWLER, LL.D., *Convener.*

Dr. Fowler, after reading the Report, suggested that the Assembly should now take the Report into consideration, excepting that portion of it referring to union in Australia, reserving it for a special deliverance.

Dr. Leishman, Glasgow, went over the principal statements in the Report, and expressed much gratification that so many missionaries had been sent out during the year. As to the question of union in Australia, he thought the Committee had exercised a wise discretion in saying what they did regarding it, and proposing that the subject should be made one of mature discussion at some future meeting of the Assembly. He moved that the General Assembly approve of the Report of the Colonial Committee, and express their high satisfaction at the large number of ministers sent during last year to supply the ordinances of the Gospel in the colonies, their deep sympathy with those still unprovided for, and their resolution to prosecute the design of securing to all their colonial brethren the inestimable blessings of a Gospel ministry; reappoint the Committee, and desire the Moderator to tender the thanks of the Assembly to the Convener and the Committee for the great fidelity and zeal with which they have discharged their duties. In reference to procuring chaplains for Presbyterian soldiers, the Assembly instruct the Committee to use all diligence in carrying out their suggestions on the subject, and further, considering the importance of the communication embodied in the Report

regarding the negotiations for union in Australia, defer their deliverance on that part of the report till a future diet of Assembly.

Mr. Hugh Bruce, advocate, seconded the motion.

Dr. Paul, St. Cuthbert's, remarked that some of the students who had last year gone out to the colonies were among the most distinguished young men whom the Universities had sent out.

The Report was approved of, excepting the question proposed to be reserved; and

The Moderator, in very eloquent and appropriate terms, returned the thanks of the Assembly to Dr. Fowler and the Committee. He expressed regret at the absence on this occasion of the venerable founder of this Mission, a man of whose immense services to this Church they should ever retain a most grateful remembrance, and who was still spared, outliving all his contemporaries, to see the fruits of his labours in many a tabernacle and temple in the wilderness. He felt perfectly satisfied that, had he been present, notwithstanding the difference to which allusion has been made, it would have made his heart warm to hear the very interesting details given in this Report. (Applause.)

TUESDAY, May 26.

The Assembly resumed to-day at twelve o'clock, the Moderator in the chair.

HOME MISSIONS.

Dr. Simpson, Convener of the Committee on this Scheme, read their Report.

Dr. Simpson, having concluded the reading of the Report, said he had now to tender his resignation of the convenership of this Committee. He gave no reason for taking this step; but expressed the warmest interest in its future prosperity, and congratulated the Church on its present very efficient state.

Dr. McPherson moved the approval of the Report, and the thanks of the House to Dr. Simpson and the Committee for their great and efficient exertions in promoting the success of the Scheme. He deeply regretted the resignation of the Convener.

Mr. Cochrane seconded the motion.

Dr. Paton bore testimony to the valuable result obtained from the grants made to chapels in Glasgow, and concurred with Dr. Leishman in hoping the Convener would withdraw his resignation of office.

Dr. Hill joined very strongly in the universal feeling that Dr. Simpson would not withdraw from his superintendence of the Scheme.

The Moderator then conveyed the thanks of the Assembly to Dr. Simpson and the Committee.

Dr. Simpson, with reference to the strong appeal made to him to continue Convener, said he would respond to the desire of the Assembly if they considered that, by remaining in the office another year, it would aid the Assembly in obtaining a successor.

WEDNESDAY, MAY 27.

The Assembly met to-day at twelve o'clock—Dr. Robertson, Moderator.

EVENING SESSION.

The Assembly resumed at eight o'clock.

A BLIND APPLICANT FOR LICENSE.

An application was then taken up from the Presbytery of Aberdeen, asking leave from the General Assembly to take on probationary trials, with the view to license, Mr. William Corbet, student of Divinity, a blind young man of great attainments, and certified by several Professors and by the Presbytery to be of warmly religious character, and zealously desiring to be allowed to preach the Gospel.

Dr. Pirie stated the earnest wish of the young man to enter upon missionary work, for which he had many remarkable qualifications. Under the Scotch Benefices Act he would not be qualified for a parochial charge, if even one objector appeared, but that was not his view. He was

a person of independent means, and was the son of Dr. James Corbet of the East India Company's Service, and all he desired was to make himself useful as an assistant, or missionary, or chaplain in some public institution. The Presbytery were exceedingly desirous to promote the young man's wishes and take him on trial; but this they were prevented from doing by the laws of the Church, without the permission of the Assembly, which they now craved.

After a short discussion on the precedents bearing on the case, the application was unanimously agreed to,

The Assembly adjourned at a quarter to twelve, to meet to-day at eleven o'clock.

THURSDAY, May 28.

The Assembly resumed to-day at eleven o'clock.

THE EDUCATION SCHEME.

Dr. Cook, Haddington, read the Report of the Committee for Increasing the Means of Education in Scotland, particularly in the Highlands and Islands. The tabular abstract at the commencement of the Report showed that there were 120 schools on the first scheme, of which 117 have 7733 scholars on the roll, besides 489 Sabbath school scholars not at week-day school, 46 on the second scheme, of which 43 have 4072 scholars, besides 1172 scholars on Sabbath only; 13 female schools, of which 12 have 837 scholars, and 170 scholars on Sabbath only; besides the Edinburgh Normal School with 634, and the Glasgow Normal School with 727 pupils. Making allowance for the few schools from which returns had not been received, it was computed that there were on the roll of the Assembly schools at 1st April 14,240 scholars, and that there had been enrolled during the year 17,795 scholars—making, with those at school on Sabbath only, about 20,000. The Report proceeded to state;—

The annual expenditure by the Committee on the salaries of teachers amounts to £2704, 6s. 8d. to teachers on the first scheme, £553, 10s. to those on the second, and £283 to female teachers—making in all £3340, 16s. 8d. The whole emoluments received by 172 of the teachers, including those derived from other sources, were £8562, 6s. 10d.; the average income of each of 117 teachers on the first scheme being £48, 1s. 2d.; of each of 43 teachers on the second, £59, 5s. 7d.; and of each of twelve female teachers, £32, 9s. 5d. The state of the funds compelled the Committee last year to withdraw their aid from a few localities in which little was being accomplished, and in which the school buildings had fallen into disrepair. They have more recently, however, acceded to urgent requests to establish schools in destitute districts in Shetland and Skye, so that the number of schools at present on the Scheme is the same as at the date of last year's report.

In reference to female schools, the Report acknowledges the aid received from the Elders' Daughters' Association for this object, and proceeds—The Committee have had opportunities of observing with great satisfaction the rapid growth of female schools in every part of the country. At the same time it has occurred to them that, by attaching proposed female schools to the existing parochial schools, much expense might be saved. In this way, too, great mutual advantages would be conferred, the master being relieved of the infant portion of his pupils, who would be confined to the female room, and the elder girls receiving instruction in the higher branches of an English course from the master for a limited portion of each day.

The Committee have great pleasure in reporting the steady progress and rapid development of the Normal Schools under the efficient superintendence of their respective rectors, the Rev

Mr. Currie and Mr. Douglas. The finances of these institutions are now in so flourishing a condition as to give good reason for expecting that the Church will not be called upon in future to make advances for their support beyond the sum which, by arrangements with the Privy Council, the Committee are bound to contribute.

The Committee rejoice to state that the female boarding-house, provided by the Scottish Ladies' Association for the accommodation of female students, has been filled during the past year, and that instruction continues to be given there as formerly in domestic economy. The Committee have been prevented only by the state of their funds from contributing towards the extension of the present establishment.

The Committee regret to be obliged to state that, notwithstanding the urgent appeal made to the Church in their last report, there has been a considerable falling-off in almost all the items of receipt. The general results, that this year the whole ordinary income amounts to £4544, 5s. 5d., to which has to be added sale of furniture, Normal School, £57, 5s. 5d., £4611, 10s. 10d.; while last year it amounted to £4914, 1s. 3d. The Committee have anxiously endeavoured to reduce the ordinary expenditure, but little can now be done in that way except by striking off schools. It amounts this year, including, as usual, repayment of £200 to East and West India Fund, to £4583, 14s. 5d.—last year it amounted to £4629, 16s. 2½d.

Dr. Cook, after reading the report, addressed the Assembly. He said the first statement he had to make was, taken in connection with the somewhat melancholy view of their funds given in the Report, of a highly gratifying character. He had had a communication from the trustees of the late Mr. Fergusson of Carsebrock, stating, in answer to the application he had made to them, that they had made a grant of £500 to the Education Committee. This gratifying fact, however, was by no means sufficient to remove the feeling of anxiety which the Committee had expressed in their Report. The fact was that for a succession of years the ordinary income of the Scheme had never been able to meet all the demands made upon it. The Committee were quite able from the ordinary income to meet the ordinary expenditure of carrying on their present school establishment, but there was £500 which must be paid every year to the Normal Schools, by agreement with the Government, which for a succession of years the Committee had never been able to pay from that source. The Committee had hitherto been preserved from difficulties only by accidental legacies, or, as last year, by making an extraordinary collection.

The Committee were under deep obligation to the association which had been formed within the Presbytery of Elgin, a very active and energetic member of which he saw present (Mr. Wylie). They had had from year to year sent up to them a large sum of money from that association, and which did not in any way appear to diminish the ordinary collection for the Scheme within the district.

There was another point to which he wished to direct the attention of the Assembly—namely female education. He was more and more impressed every year with the great importance of carrying out female education, and there was a great field open at this moment for efforts in this direction. No doubt other Churches were in the field and showing earnestness and diligence in the work, and they must be gratified to think that other labourers were engaged in it besides themselves; but it was not for the Church of Scotland, having the position she held in the country, to come after others in this work.

A number of the wives and daughters of elders in this city had formed an association

for the purpose of promoting female education, and, besides giving to this Committee as much as enabled them to support these thirteen schools, they contributed to the support of the schools of the Gaelic Association. Now these ladies were extremely anxious to get branches formed in different parts of Scotland, and he was sure the elders present had only to hear of it to urge their wives and daughters to become fellow-workers with those of Edinburgh in this good work.

He did hope that the claims of this Association would not be lost sight of by those who took an interest in their Church throughout the country, and that the elders present, when they returned home, would do everything they could to interest their ladies in the cause. The Report also brought under the notice of the Assembly the efforts of the Scottish Ladies' Association, who had fitted up a house for the reception, at a small board, of the female pupil teachers attending the Normal School, and where both their morals and comfort were watched over. That this house was much appreciated might be learned from the fact that last year they had forty or fifty applications for admission more than they were able to meet. These ladies were already anxious that they should be enabled to enlarge the existing accommodation, and had applied to the Committee for aid, which they were reluctantly obliged to refuse from want of funds. He was quite sure the House would feel that here, too, there was an important call on their Christian liberality; and he trusted that the appeal these ladies made would be adequately responded to. (Applause.)

The Rev. Dr. Smith, Cathcart, moved that the Assembly approve of the Report, and express their thanks to the Convener and the Committee, and recommend the Presbyteries of the Church to take into their earnest consideration the best measures in which, within their bounds, the funds may be increased, whether by the establishment of auxiliary associations, or otherwise eliciting enlarged and more general contributions from members of the Church.

Professor Swinton seconded the motion. There could be no doubt, he said, that the Report on the whole was of a gratifying nature. It showed that they were maintaining altogether 179 schools, and giving instruction to about 20,000 children, independent altogether of similar exertions by the Society for Promoting Christian Knowledge, and by other modes more or less in connection with this Church. These facts were, he thought, an answer to any one who would allege that the Church of Scotland was indifferent to the education of the poor. They could not but feel much gratification at the report given of the progress of the two Normal Schools. They had this very encouraging and important fact presented to them, that the number of candidates for Government certificates had, in four years, increased from 31 to 128, a large proportion of whom had succeeded in obtaining them. This showed the large number of well-qualified teachers these institutions were sending forth, but this very success involved on the friends of the Scheme throughout the country proportionate obligations.

The motion was unanimously agreed to.

The Moderator, in conveying the thanks of the Assembly to Dr. Cook, said it was with unfeigned pleasure he discharged the duty which now devolved upon him. The interesting Report which he had just submitted was marked by all that clearness and muscular vigour that characterised every production of his pen. The Report was, notwithstanding some adverse features, on the whole a most gratifying one. The first difficulty referred to—namely, that of getting young teachers of talent to accept the very inadequate provision offered by some of their schools—was no doubt

a present evil, but he (the Moderator) felt that they had only to apply a great moral force to the country to convert that evil into a great and remarkable blessing. In reference to the female schools, he (the Moderator) wondered he had not been anticipated in the remark, that the good work of the Elders' Daughters' Association was not necessarily limited to those who were the wives and daughters of elders. He would call for the help also of the wives and daughters of those who wished to be elders—that was to say, the whole community. (Laughter.) It appeared from the Report that the Presbytery of Elgin had distinguished themselves in the support of the Scheme. Now he could state that in connection with another Scheme he had held a meeting in Elgin, the result of which was that he had received, from the parish of Elgin alone, and that not from heritors and landed proprietors but from ordinary parishioners, subscriptions to an amount exceeding £600. (Applause.) If all others would but follow the example of the parish and Presbytery of Elgin, then not only their Education Scheme, but all their other Schemes, would flourish and prosper. He (the Moderator) felt that they were only at the beginning of this and other great works, and that they had no reason to fear the ultimate success, for, having reason, truth, and the interests of humanity upon their side, they had only to hold up these interests before the eyes of their countrymen, and their coffers would be amply replenished, the windows of heaven would be opened, and blessings would be poured down upon them such as they had never yet experienced. (Loud applause.)

THE KILMALCOLM CASE.

This case was taken up on the merits. The appellants were the objectors to the settlement, and the respondents were the patron and presentee. The objectors complained of certain judgements of the Synod of Glasgow and Ayr reversing decisions of the Presbytery of Greenock finding certain objections to the presentee proven, and refusing to proceed with his induction.

The parish of Kilmalcolm, it appears, has now been vacant for several years. On the death of the last incumbent, the patron, John Coxe, Esq., presented the Rev. Mr. Russell, whose settlement was objected to on various grounds. A lengthened process took place in the Church Courts, but, before the case came for final decision in the Assembly, the presentee died. A new presentation was some time afterwards issued by the patron in favour of the Rev. William Law, minister of Auldfield Chapel, and it was laid on the table of the Presbytery of Greenock on the 3rd September last. The presentation was unanimously sustained by the Presbytery, and Mr. Law was appointed to preach in Kilmalcolm Church on Sabbath the 14th and Monday the 15th September. The presentee preached accordingly in presence of a large congregation, of a committee of the Presbytery—namely, Dr. McCulloch, the Rev. Messrs Mackie, MacLaren and Macfarlane. The 26th September was appointed for moderating in a call, and on that occasion the patron's mandatory and other persons signed the call, but objections were given in signed by James Lang, Alexander Scott and Archibald McKellar. The Presbytery met on the 8th October to consider the relevancy of the objections, and, after discussion, came to certain findings on the subject. On the 15th October the findings were, on the appeal to the Synod of Glasgow and Ayr, generally sustained; and the objections as found relevant by the Presbytery and Synod, and on which proof was taken by the Presbytery, were as follow:—

I. His prayers are without method and full of repetitions. They evince great poverty of thought. They are not such as adoring, peni-

tent, grateful and needful worshippers would humbly present at the throne of grace. II. His sermons partake of the character of rhapsody, being made up of unconnected and vague ideas. They make no useful impression on the mind. They not only fail to edify, but they have a bewildering effect by clouding the obvious and natural meaning of texts. The style in which his discourses is written is very uninteresting and puerile. III. The awkward and hurried manner in which he reads the Sacred Scriptures, and also his expositions and sermons make them all unintelligible. His words are hurled forth in a continuously impetuous stream, betokening irreverence in him who would lead and direct the worship of God. [Fourth objection found not relevant.] V. He is indolent in the ministerial work. He is very deficient in congregational visitation and superintendence. Two congregations have already dwindled under his charge, on account of the unacceptability and luke-warmness of his ministrations. VI. The parish and congregation of Kilmalcolm are large and important; and an energetic and devoted minister is desired and necessary. The present presentee is not of this character.

The objectors first called as witnesses the reverend gentlemen who had heard the presentee preach his trial discourses, but they all objected to be examined on the ground of the incompatibility of being witnesses and judges in the same cause, which objection the Presbytery, and subsequently the Synod, sustained. The result of the proceedings of the Assembly on Wednesday, it may be recollected, was to find the reception of this evidence quite compatible with the witnesses being thereafter judges in the cause; but that, on its being stated that the purpose of the examination was to adduce further evidence on the first, second, third and sixth objections, the Assembly considered that there was no *penuria testium* on these objections which could warrant them in delaying the case for another year.

Sixteen witnesses were examined for the objectors, and twenty-nine for the presentee. The leading witness for the objectors was Dr. W. Brown, residing in Glasgow, whose father had formerly been an incumbent of the parish, and who still took an interest in it. He deposed to having written out the objections. It occurred to witness that the presentee's prayers were too general, and evinced great paucity of idea, and a want of spiritual-mindedness. The sermon was just a jumble of loose ideas from beginning to end, and the style and matter were uninteresting and puerile; while his reading was hurried and unintelligible. Several other witnesses expressed their non-edification, one or two of them describing the reading as like that of a boy at school. Some of the witnesses had also been objectors to the settlement of the late Mr. Russell, but had not signed the present objections, being afraid of being drawn into a great deal of expense. One of the witnesses (Archibald McKellar, blacksmith) deposed—"The objectors look to Providence to pay the expenses of this opposition." The same witness described the presentee's discourses as "rhapsody," and defined that word to mean "poetical style." He also defined "puerility of style" to be "poverty of speech." His non-edification from the prayers arose from the want of "unction." Another witness (Ninian Parker, farmer) considered the presentee a very self-confident man, and built up in his own abilities. He did not appear to be very reverend-looking, and was forward and bold-like. His ministrations were very cold and unedifying to witness. One witness (John Brown, foreman in Greenock) thought that, as the ideas of the discourse were trivial, the rapid delivery of the discourse was rather a relief. He thought a person who had such assurance ought to have had some ability to back it. His style was, he

thought, offensive both to learned and unlearned. James Lang, one of the objectors, deposed that he prayed as if they were all wild boars of the forest, who were paying him no attention. Rhapsody he (witness) defined as poetry, or "mixing up words together"—as if the words "were a' rumbled thro' ither."

The witnesses for the presentee, on the other hand, maintained that the prayers were reverent and earnest, that the discourses were scriptural and edifying, and his reading clear and distinct. He was equal to many ministers they had heard, and would be a suitable minister for the parish, alike in point of physical, moral and spiritual attainments. Several witnesses bore high testimony to his usefulness while minister of Auldfield Chapel, and spoke of his visitations even of those ill of cholera and typhus, his success in establishing Sabbath schools, and his diligence in other departments of ministerial work. The funds of Auldfield Chapel had fallen off while he was minister, but only from the return of several rich families to the parish church from which they had been temporarily alienated. The Rev. Dr. McDonald, of Comrie, Dr. Bell, of Linlithgow, and Mr. Ker, of Polmont, testified both to the excellent character and the highly respectable talents of the presentee, and, from their knowledge of him while a missionary at Crieff and Polmont, considered the objections made to his induction to be unfounded. Several other witnesses spoke of there being a strong antipatronic feeling in the parish, in which feeling much of the present opposition originated.

The Presbytery of Greenock met on the 12th March to consider the proof. On the first objection, by 10 to 3, they found it proven that his prayers evinced poverty of thought, and also (on the understanding that manner, not matter, was meant) "that they were not such as adoring worshippers," &c., would offer. The second objection was found proven, so far as it affirmed that the sermons made no useful impression on the mind, and failed to edify; but *quoad ultra* not proven. The third was found proven to the extent that the presentee's manner of reading tended to obscure the meaning, and did not betoken reverence. The fifth objection was found not proven, and the sixth was found not proven, in so far as it stated that the presentee was not of the character described as necessary for the parish. On the whole case, the Presbytery, by 10 to 3, found the presentee not fit and qualified for the charge of the parish, and refused to proceed with his settlement. The Synod of Glasgow and Ayr (whose sentence was now appealed) reversed the findings of the Presbytery, so far as unfavourable to the presentee, and ordained the Presbytery to proceed with the settlement.

Dr. McCulloch, Greenock, on behalf of the Presbytery, justified the decisions of that body.

Mr. A. R. Clark followed at great length for the objectors.

Dr. Hill addressed the Assembly in support of the judgement of the Synod.

Mr. Pyper, advocate, addressed the Court on behalf of the patron and presentee. He maintained that Mr. Law possessed particular qualifications for the parish of Kilmalcolm and the evidence was equally favourable as to his general qualifications. A more excellent man could not have been proposed to the people of Kilmalcolm, and, unless the objectors had been actuated by mere dislike or causeless prejudice, the Assembly would not have heard of this opposition to a presentee in all respects unexceptionable. Mr. Pyper then quoted from the evidence of Rev. Dr. Bell, Linlithgow, a former Moderator of the Assembly, who testified to Mr. Law's discourses being characterised by a simplicity peculiarly suitable to a rural congregation. In general he maintained that the evi-

dence did not support the decision of the Presbytery.

Mr. Mure, advocate, then replied for the objectors. He urged that it had been proven to the satisfaction of the Presbytery of the bounds, who heard all the evidence, that Mr. Law was not, under Lord Aberdeen's Act, a suitable presentee for this parish.

Parties having been removed,

Mr. D. Smith, W. S., addressed the House. The call, he said, was signed by really but one person, whilst a great majority of the parish were reclaiming against it. He then went over the various objections, glancing at the evidence, which, though conflicting in itself, was yet conclusive so far as based on what took place in the Church. He also placed great weight on the opinion of members of the Presbytery on the evidence, who not only heard it, but who were themselves, or part of their number, present. He moved, in effect, to reverse the judgement of the Synod, and affirm that of the Presbytery.

Sheriff Barclay seconded the motion, and supported it on the same ground.

Mr. A. S. Cook remarked that the case was a very important one, and was characterised by peculiarities. The parish contained a population of 1300, and yet only three persons have come forward to state any objection to the settlement of this gentleman. He held that the Presbytery had found the real objections not proven. The objections were disproved by the findings of the Presbytery themselves, which findings, he declared, were inconsistent and absurd. Judging of the whole case, he moved,—“That the dissent and complaint be dismissed, and the case remitted back to the Presbytery of Greenock, with instructions to proceed to the settlement of the presentee according to the rules of the Church.”

Dr. M'Pherson held that the evidence had completely broken down. He seconded Mr. Cook's motion.

Mr. McKenzie, Ferintosh, speaking for himself and some others, agreed in holding that the presentee was as respectable as many among them; but they did hold, in the circumstances of this parish, and under the Scotch Benefices Act, that he was not the person to be settled in Kilmalcolm. They saw in the case before them a perseveringly unaccommodating exercise of patronage, which the Scotch Benefices Act was passed to prevent. The powers of the Church are greater than the Procurator had described. The Assembly was entitled, under the Act named, to prevent intrusion, and those on behalf of whom he spoke, though not, perhaps, in every point agreeing with the first motion, would rather support it than the second.

Principal Tulloch said a great deal had been made of the paucity of the number of objectors, and also especially as to their character. He held that nothing valid had been urged against their character. The burden of proof lay on those who made the objection, and that proof was not satisfactory. The paucity of the number of objectors was sufficiently explained by the circumstances of the parish. The evidence proved, in his opinion, that there is a pervading feeling in the parish against Mr. Law. He had looked at the sermons and at the past career of Mr. Law, and, on the other hand, at the character of the parish—which appeared to be sunk in intellectual and spiritual ignorance and deadness—and he asked himself, and whether they did so or not, the country would—Was this the man for this parish? He must decide this question—and he held they were entitled to decide upon it—in the negative. He was not the man to quicken this parish; and it was this view which should decide them as a Christian institute,—as the Church of Scotland. They had heard read many details—so many that it

must be matter of regret that they had heard so much of these things, and so little is heard of the real spiritual interest in all such cases. The House should evidence to the country that the Scotch Benefices Act was not a mockery, as it would be if construed as had been done by some members, and that the Church was determined to carry into force.

Mr. Branks, Torphichen, demurred to sacrificing this presentee for the purpose of showing that they possessed the power. He contended that the decision of the Synod was entitled to weight.

The House then divided,—

First motion	110
Second do.	71

Majority	39
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The Assembly adjourned at a quarter past two o'clock yesterday morning.

FRIDAY, May 29.

The Assembly met to-day at eleven o'clock—the Moderator presiding.

After the usual devotion and the dispatch of some routine business,

WIDOWS' FUND.

Dr. Grant submitted the annual report on the Widows' Fund, which was held as read. He stated that the large sum of money constituting the capital of this fund was lent on heritable security at four per cent., the interest amounting to no less than £64,000. The number of annuitants had also this year been increased by twelve.

The Rev. Dr. Robertson moved that the Report be approved of, and that the thanks of this House be given to Dr. Grant for his wise and judicious management of the funds under his care.

The Rev. Mr. Cooper seconded the motion, which was unanimously carried.

SUPPLEMENTARY ORPHANS' FUND.

Dr. Grant, on behalf of Dr. Paul, read the Report of the Committee on the Supplementary Orphan's Fund, which explained the origin, nature and objects of the fund. The Report stated that the amount now exceeded £1600; and that an additional sum had been received as a donation from the trustees of the late Mr. Ferguson of Cairnbrock. The Report recommended that the fund be committed to the management of the statutory trustees of the Widows' Fund of the Church, that they should be authorised to take the fund in loan at such a rate of interest as they themselves received, that they should report on the state of the fund annually to the Assembly, and that the Assembly should reserve to itself full power to regulate the management and application of the fund.

Dr. McPherson very briefly called the attention of the Assembly to the important recommendation contained in the Report, and moved that the Assembly highly approve of the Report, and receive the same with great satisfaction, and authorise the recommendations of the Committee; resolve in terms thereof; and further, record their thanks to the Committee for their successful labours and instruct the secretary to communicate their thanks to the treasurer; as also, that the Assembly record their sense of the considerate kindness of the trustees of Mr. Ferguson in having made the liberal grant of £300, and authorise Dr. Grant to receive and discharge the same.

The motion was seconded by Walter Cook, Esq., and carried.

LAY ASSOCIATION.

The Report of the Lay Association in support of the five Schemes of the Church, an abstract of which appeared in our impression of Wednesday, was laid before the Assembly.

Principal Tulloch, in moving the adoption of the Report, and that the thanks of the Assembly be given to Dr. Cook for the deep interest he had taken in promoting the objects of this Association, briefly adverted in detail to their objects, and said that the most distinctive feature of the Report appeared to him to be the branch associations. In the colonies it was proposed to institute such associations; and he hoped that the Lay Association would assist the Church much more than it has hitherto done, and bring to the Church a great increase of Christian sympathy.

Dr. Crombie seconded the motion, which was adopted.

The Moderator then conveyed the thanks of the Assembly to Dr. Cook, and said that this Association seemed to him to be one of those small seeds which was to issue in a great and rapid growth, and would be productive of important results.

UNION OF AUSTRALIAN CHURCHES.

It was agreed, in reference to the proposed union of the Presbyterian Churches in Australia, that the General Assembly do not in the meantime pronounce any deliverance on that union, and instruct the Committee to watch over the proposal, and to report to the next General Assembly.

Dr. Pirie observed that the House, he believed, would not be prepared to reject overtures from any party whatever on this point. He had his own views on this proposal, yet he thought it would be wrong to refuse to extend the right hand of fellowship to those who came forward offering the right hand of fellowship to the Church of Scotland.

INDIA MISSION.

Dr. Craik, Convener, read the Report by the Committee for the Propagation of the Gospel in Foreign Parts, especially in India. Of the Report, which, with the documents appended to it, is of great length, we had prepared a condensed outline, which, however, we must postpone till Wednesday.

Principal Tulloch moved "That the General Assembly, having heard the Report of the Committee of Foreign Missions, approve of and adopt the same, reserving, meanwhile, for further consideration all questions connected with the measures proposed to be adopted for taking advantage of grants in aid afforded by the Court of Directors of India, re-appoint the Committee, and convey the thanks of the Assembly to Dr. Craik, and through him to the Committee."

Dr. Gillan seconded the motion, which was agreed to; and the Moderator returned the thanks of the Assembly to Dr. Craik and the Committee.

Overtures were brought up by the Presbyteries of Kelso, Jedburgh and Edinburgh, craving the Assembly to reconsider its decision of last year authorising acceptance of grants in aid. There were also brought before the House reasons of dissent by Dr. Barclay, Bryce, R. Lee, and the Rev. Mr. Duff, against the transmission of an overture on such grants by the Presbytery of Edinburgh. These gentlemen dissented on the grounds—1st, That it was unconstitutional; 2d, That it was highly disrespectful towards the Supreme Court of the Church; 3d, That it was rebellious; and, 4th, That it was injurious to the great Schemes of the Church.

Dr. Grant moved "That the General Assembly, having had before them overtures from several Synods and Presbyteries of the Church on the subject of Education in India, and the acceptance by this Church of grants in aid on behalf of the missionary seminaries there, and feeling deep regret that the authorities of India should not have made Christian instruction a strict and imperative object in every seminary to be countenanced and aided by them, do not, on further and more mature consideration, feel

themselves at liberty to apply for the said grants in aid."

Dr. Stevenson seconded the motion. He expressed his entire satisfaction with the Report which had been laid before the House. It was eminently to the credit of Dr. Craik and the Committee that they had taken so much interest in its preparation. He was not discouraged by any reference in the Report to the want of success in our India dependencies, for a leaven had been introduced which was affecting every family there. It was argued that, if we accept these grants, we should obtain the prestige of the Indian Government, and should obtain money to assist the Church in carrying on the mission. He deplored the course which the Indian Government had taken. If the literature of Britain is given to the people in its secular side, let this House remember the effects of Encyclopædic literature of France. This would secularise all our institutions in India. That alliance was destructive of our missionary objects, and fatal to our missionary character. The arguments by which this alliance is defended are those of pure secularism. We are told that Christianity is to be postponed to civilization, and that a rational theology ought to precede the communication of revealed religion. He hoped that, as a Church, and as Christian men, they might stand without such aid.

Dr. Gillan moved—"That the overtures to the effect of reversing the decision of last General Assembly on the subject of grants in aid be dismissed, and that it be remitted to the Committee to carry out, in the time and manner that may seem to them most judicious, the proposals contained in the Report, especially to give greater prominence to the preaching of the Gospel, and the employment of all means that may seem best fitted to convey to the natives of India clear and correct conceptions of Christian truth, and to lead them through the teaching of the Spirit of God to attain an enlightened faith in Christ as the only Saviour."

The Rev. Mr. Balfour, of Clackmannan, seconded the motion.

The Rev. Mr. Anderson, of Marnock, next spoke in favour of the grants.

The Assembly adjourned at six o'clock.

EVENING SEDERUNT.

The discussion was resumed at eight o'clock, Sheriff Tait, Mr. Whyte, Professor Swinton, Dr. Hill, Sheriff Barclay and Dr. Nisbet, having addressed the House, Mr. Phin rose at the end of the debate and, after an address of considerable length, moved that "Having heard the overtures on the subject of the Indian Mission, and considering that in the present circumstances no advantage can be derived 'from grants in aid' without establishing schools to the neglect of the primary object of preaching the Gospel; and considering also that the reception of these grants is strongly opposed by many zealous supporters of the mission, and, further, feeling the importance of unanimity for the success of this great scheme, hereby instruct the Committee, while maintaining the efficiency of the existing educational institutions, especially as seminaries for training native evangelists to direct their efforts exclusively to the preaching of the Gospel, both in English and the native language."

The vote having been called for, Dr. Grant replied, and it was agreed that the motions of Dr. Gillan and Mr. Phin should be put, when the former was carried by 139 to 45.

The second motion was then set against the motion of Dr. Grant, when the former was carried by 149 to 39.

The Assembly adjourned at half past one this morning, to meet at 11 o'clock.

SATURDAY, May 30.

The Assembly met this morning at eleven—
Dr Robertson, Moderator.

REPORT ON SABBATH SCHOOLS.

Dr Craik, Glasgow, gave in the Report on Sabbath schools in connection with the Church, and stated that the number of parishes which have reported to the Committee last year was 912, being an increase of 52 on the reports given in on the previous year, and that the number of schools reported this year was 1607, being an increase of 237 on the number reported in 1856. The number of scholars on the rolls of the schools now reported was 109, 163, while the average attendance was 94,296. The number of teachers in the 1607 schools was 9162. Dr Craik, after reading his Report, intimated his desire to resign the convenership of this committee, on account of his attention being necessarily devoted to the business of the India Mission scheme, of which he was also convener.

On the motion of Mr M'Culloch, Montrose, seconded by Mr Phin, Galashiels, the Report was approved of; and the Moderator conveyed the thanks of the Assembly to Dr Craik.

The Rev. Thomas M'Kie, Erskine, was appointed convener in room of Dr Craik.

LETTER FROM THE ENGLISH SYNOD.

A letter was read from the Synod of the Church of Scotland in England, giving the usual statement to the Assembly of its progress during the year. It stated that all the congregations under the jurisdiction of the Synod continued to increase and prosper. In the Presbytery of Liverpool great efforts had been made to increase the usefulness of the schools in existence, and the sum of L.2000 had been raised for that purpose. In the Presbytery of London a licentiate had been appointed for the purpose of superintending the schools, visiting the Scotch poor, and officiating in the Scotch hospitals, and additional ragged schools had been set up by the Scotch Church, Crown Court, at an expense of L.1200. The Presbyteries continued to maintain a careful and efficient superintendence of the week-day and Sabbath schools of their congregations, all of which were in a satisfactory condition. The Synod had appointed Mr R. Macpherson, of Swallow Street Church, Piccadilly, to convey to the Assembly their renewed assurance of the unabated attachment of the Scotch congregations in England to the Church of Scotland.

Mr Macpherson then briefly addressed the Assembly, and said that Scotchmen had been often accused of turning their back on the Church of their fathers when they left the country, but, on the testimony of those who had the best opportunity of knowing, he believed that the very opposite of this was the case, for it was found that, wherever the Church had made provision for her children, they continued in their affectionate attachment to her.

Dr Hill moved that the Moderator be requested to express the satisfaction with which the Assembly had heard from Mr Macpherson of the prosperity and attachment of their brethren in England, and that a committee be appointed to draw up a letter to the English Synod in answer to their expressions of brotherly kindness and regard.

Mr Anderson, Marnoch, seconded the motion, which was unanimously agreed to.

The Moderator, in addressing Mr Macpherson, said it was not the object of their churches in England to set up, so to speak, an aggressive Church against the Church of England, for he believed they all respected that Church as the great means raised up by Providence for the evangelisation of the country, and for carrying the Gospel to the hearts and homes of the whole community. He understood the object of their churches in England, especially the capital of

England, which was also the capital of Scotland, was simply to keep together those who had been trained, baptised and educated in this Church, and particularly to direct attention to the poorer classes of their fellow-countrymen there. At the same time they were well aware that the poorer classes of their countrymen could not be properly cared for unless—situated as their churches were in England—they had the countenance and support of those whom Providence had blessed, whose labours had been crowned with such a measure of success as to enable them to extend their charity to their poorer fellow countrymen. He thought he might assure their friends in England, on the part of this Assembly, that, to the limited extent of raising up new churches in connection with the Presbyterian Church of Scotland for their countrymen of all classes in the metropolis and other large towns of England, they would have the cordial countenance and support of the parent Church. He trusted that the Synod would continue, as before, to be zealous in maintaining the principles of an Established Church, and that, having due regard to that principle, they would give their cordial support to the Church of England as the Established Church; but, in any way that the co-operation of this Church could be effectual to the limited extent of looking after their own countrymen, this Church would be happy to give them every aid in its power. (Applause.)

SCOTTISH EPISCOPAL RESTRICTIONS.

The Assembly then took up the following overture from the Synod of Lothian and Tweeddale,—

"Whereas it appears from a paper entitled 'Bishops (Scotland),' ordered by the House of Commons to be printed, 17th February, 1857, that there is reason to apprehend the introduction of a bill into Parliament to remove the restrictions which at present attach to Episcopal ministers in Scotland, and that the said bill would injuriously affect the interests of Protestantism, and the constitutional rights and privileges of the Church of Scotland, it is humbly overtured by the Synod of Lothian and Tweeddale to the General Assembly, indicted to meet at Edinburgh on the 21st inst., to appoint a committee to watch over any such measure."

Mr Phin, who had moved this overture in the Synod, now addressed the Assembly in support of it.

Dr Grant, in addressing the House, said he concurred in the motion for the dismissal of the overture on this ground—that the Church had never been induced to make such a movement as that now proposed except in connection with some open demonstration, or the fact of a bill pending in parliament. This was not the case here. Mr Phin had referred to a paper published by the House of Commons, and also to a Treasury minute, but these were not public documents on which the Church could found. It was very well known to every one that the measure in contemplation during the present session of Parliament had been abandoned, and he asked his friend on the other side if it was not utterly improbable that the Legislature would ever acknowledge in the way proposed a body who, whether its views at present were in complete accordance with those of the Church of England or not, was determined to maintain its independence, and for whose doctrines and discipline the State could have no guarantee? He quite concurred in the dismissal of the overture, as premature and unnecessary. The motion he would be disposed to support was to this effect:—"The General Assembly, while fully alive to everything that may injuriously affect the interests of Protestantism, and resolving to defend the constitutional right and privileges of this Church when publicly assailed, do not feel called on at present to take special

action in the matter referred to, and accordingly dismiss the overture," (Applause.)

Mr J. Cook, W. S., seconded the motion of Dr Grant, and congratulated him on having had the wisdom to frame a resolution which would carry the House along with it. The bill was not now before the House; but, if it should be introduced into Parliament before the next Assembly, Mr Phin was aware that a meeting of Commission could be called to take it into consideration, if its character appeared to render such a course necessary.

Mr Phin, after replying to the speeches on the other side, expressed his intention, rather than divide the House, to accept the same motion, which was accordingly adopted as the deliverance of the Assembly.

FOREIGN CHURCHES.

Mr W. Robertson, New Greyfriars', read the Report of the Committee on Correspondence with Foreign Churches. It stated that the collection authorised two years ago for the Central Protestant Society of France had never been called up, and it was now recommended that the Assembly should give instructions to do so. Some interesting information was given as to the Continental Churches, particular reference being made to the Waldensian Church, a deputation from whom had come over from Piedmont, to plead their cause before the Assembly, and ask for aid in the attempt they were making to spread the Gospel in Italy.

M. Monod, on the part of the French Protestant Society, and MM. Lantaret and Pellate from the Waldensian Church, then addressed the House in English, which they spoke with fluency and eloquence. Their statements were of a very impressive character, and general regret was expressed among the members present that there had not been a fuller attendance to hear the deputations.

On the motion of Dr Nisbet the Report was approved of, and the recommendation as to a collection adopted.

The Moderator then addressed the deputations, acknowledging in emphatic terms the claims of the French and Waldensian Churches to the liberality and sympathy of the Church of Scotland, and reciprocating the fraternal salutations which the members of the deputations had been instructed to convey.

The Assembly adjourned at a few minutes past six o'clock till Monday.

(To be continued.)

FOREIGN MISSION.

(From the H. & F. Missionary Record.)

PUNJAB.

The following letter from Rev. T. Hunter has been recently received:—

SEALKOTE, Feb. 28, 1857.

MY DEAR DR. CRAIK,—Since I intimated our arrival in Sealkote, we have put forth every exertion for the establishment of a Punjab Mission of the Church of Scotland. In the outset we were met, as might have been expected, by numerous difficulties and discouragements; yet these, I am glad to say, are by no means formidable. One by one they are disappearing. The great want now is, more help, an increase of machinery, European and native, but both Christian. At present, with the very limited force at my disposal, I can do little more than commence operations. Two small vernacular schools, one for girls and another for boys; one weekly Hindustani service for adults; daily theological training of our convert; and Presbyterian service among the European officers and men, occupy the whole of our available time.

Let me shortly describe each of these, and I gladly give the first place to our feeble efforts on behalf of the females of this country: not

only on account of the acknowledged importance of this evangelistic scheme, but also, because, after all our inquiries, we have been able to find, in or near Sealkote, no school, even heathen, for the neglected daughters of India. Our beginning has been very small, only five. Great bashfulness exists among the mothers, and they naturally look with suspicion on any of our efforts. Some, however, bolder than others, have permitted their daughters to come, morning after morning, to our bungalow. This is a step in advance, and appears to argue the existence of a degree of anxiety for education. The poor girls are profoundly ignorant, not only of elementary knowledge, but even of the ordinary requirements of intelligent creatures. They are, indeed, an unsightly, untutored charge; yet they are immortal souls, and for them, even for them, the gates of Heaven are open. Our earnest desire is to deal faithfully, and strive ever to feel that on the heads of these little ones the hands of Jesus may be laid in blessing. The instructions hitherto given have necessarily been most simple. While the elements of Hindustani are taught by Mahomet Ismael and myself, the sewing, knitting and singing are always conducted by Mrs. Hunter.

We know that the members of our beloved Church will not despise this day of small things. All of them who are parents know the watchfulness and tenderness demanded in the rearing of a delicate infant; and can tell of sleepless nights and anxious days, which, it may be, were the witness of earnest wrestlings at the throne of Omnipotence on behalf of that feeble babe. Just such an infant charge has been committed to us, and by us undertaken in weakness. Let it be nourished by the Holy Spirit sent down in answer to the prayers of those who love the Lord Jesus.

The school for boys has just been opened. We can very easily ensure a large attendance, but this does not at all enter into our plan. The young men are, in general, very anxious to learn English, and thus be fitted for some office of trust under Government. Some boys have already besought me to open an English school, and I have been compelled to answer decidedly, "No; come to a vernacular school, and we will teach you to read and write your native tongue. Why seek to learn a wholly foreign language, one of which you know absolutely nothing? First master your own, and we now undertake to give you a sound education without the medium of English." My reason for refusing at present to commence an English school is shortly this:—Youths knowing only Hindustani are enrolled as pupils. If we give into their prejudices, months, ay, years, elapse before we can speak of Jesus. Scarcely the simple truths can be stated, and studied, before the lapse of two or three years. Then the boy has a smattering of English; and Government is very willing to permit his exchanging the schoolroom for the office. Such is the probable termination of our exertions. We sought to give Christian instruction, and feel that our object has been defeated. The sower has lost his time and strength in merely preparing the ground.

In prayerful dependence on the promised blessing, we have opened a small school, also in our bungalow, for those boys who feel their deficiency, and seek to have this supplied; English is excluded. The boy cannot read, neither is he able to write even his own language; yet he speaks and thoroughly understands the words addressed to him. The ground is prepared. It may now receive the seed of the kingdom. Not three years, but three days may give to the mind some idea of what the Redeemer has done. We may at once tell that for him Jesus has died; that whosoever will may come. Oh that the Holy Spirit may direct

all our ways, and enable us to glorify our Heavenly Father in the conversion of these young creatures!

Besides these embryo schools a Sabbath morning Hindustani service gives us great comfort. As yet, though gradually widening, it has been confined very much to our servants, fifteen in number. It is, however, most promising. Perhaps I may have the delightful duty of soon writing you again on this subject. Truly the Word of God is "living and powerful."

Not the least cheering part of my labour of love consists in imparting daily instruction to our theological student. Let me at once say with regard to him, that I believe it falls to the lot of very few to point the way heavenward to a more devoted soldier of Jesus than Mahomet Ismael. May the name of the Lord be greatly exalted in and by our dear young friend.

The last part of my work which I mention in ministration to Presbyterians. As yet I have had no favourable opportunity afforded for conducting this important matter in a way worthy of a minister of the Church of Scotland; consequently there is no Presbyterian service in the station. I am grieved to see the utter neglect of Scotch soldiers, and feel that you also must sympathise with them. With the sanction of your Committee I shall most gladly, along with the performance of my other duties attempt temporarily to act as pastor among my countrymen. It is useless to disguise the fact that in Punjab Presbyterianism is officially extinct. We cannot but lament that, when the Honourable East India Company recognised Roman Catholicism by supporting the priests, the Established Church of Scotland was quietly set aside. I feel unable at this time to give the prominence demanded by this great subject, but can only advert to what I must consider a grievance of no ordinary character.

I see the Maharajah Dhuleep Singh has given, for Female Education in Northern India, the sum of £20, and feel thankful for this small sum. May this sum be expended in the way most fitted to promote God's glory.

We must bewail the scarcity of labourers. Oh that the Lord of the harvest would give us right-hearted men! If you can send another workman to Bombay, I should earnestly beg the services of Nusroolah, whom we left behind. Please let me have, as soon as practicable, instructions such as you may consider necessary for the prosecution of the work here.—Yours, &c.

THOS. HUNTER.

JEWISH MISSION.

TURKEY.

We have now the pleasure to subjoin the letter of thanks from the Greek Brethren of Cassandra, which was lately received by the Committee, and referred to in the last number of the *Missionary Record*:—

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined."—Isa. ix. 2.

The most merciful God, who calls His creature man to the enjoyment of salvation, through His infinite love has been pleased to reveal the Holy Gospel of His Only-begotten Son, our Lord and Saviour Jesus Christ, to us His lost sheep, and to bring us back from the error of our ways into the path of righteousness.

These Divine blessings have been bestowed upon us by the instrumentality of that philanthropic Christian Society who, in accordance with the Divine command of our Lord Jesus Christ (Luke xii. 3), spare neither labour nor expense in sending missionaries to the whole

world to preach the sacred Gospel, and to teach that pure religion which our Lord and Saviour Jesus Christ has taught His disciples, who again delivered it unto the saints in its natural simplicity and intrinsic beauty.

That Divine work is worthy of all praise, and the faithfulness of those who have undertaken the warfare against sin and impiety deserves our gratitude—the work, namely, of translating the Bible into different languages and dialects, making the Word of God accessible to the people, and of sending out faithful men to preach the Gospel.

As such men we have found also Mr. Marcussohn and Rosenberg, our missionaries and brethren at Salonica, who are preaching the Word of the sacred Gospel, who instruct and invite every one to come to the knowledge of the Truth, and by their conduct exemplify the Truth which they preach.

Moved by the feeling of our privilege and your kindness towards us, we raise our hands and voices up to Heaven, praying that the most merciful God may pour out His blessings upon the kind Scotch Christian Society, who have undertaken the blessed work of sending the Gospel unto us, and that He may comfort with His Spirit the missionaries wherever they are preaching the Word of Truth, and that He may keep them with His mighty arm from all sorrow and danger.

May we be strengthened in the faith of the sacred Gospel, and may our brethren who are still walking in darkness soon be enlightened and enter the kingdom of Heaven, through the infinite love of our Lord and Saviour Jesus Christ. Amen.

At the village of Cassandra, Athetos, 10th February, 1857.

ARISTIDO D. VISIKI.
GEORGE STOME.
CHRISTO PARETHYEN.
GEORGE DEMETRIU.
GARIOPHELO PARTHERN.
GEORGE DIMIDIN.
WACOLE DEMY.

The following letter, extracted from a New York weekly paper, *The Evangelist*, of 12th March last, will be read with great interest. Our readers are aware that Messrs. Marcussohn, Rosenberg and Paionides, mentioned in it, are all now missionaries in connexion with the Church of Scotland:—

GOOD NEWS FROM GREECE.

I have just seen a letter from John Paionides, a Greek Physician, resident in Vodina, near Thessalonica, and a convert to the Protestant faith, under Dr. King's faithful preaching, full of deep interest to the Church of Christ. On the Peninsula of Pallene, some forty miles south-east of Thessalonica, are a dozen towns whose population is exclusively Greek. This region is famous in the ancient history of Greece—Potidea, its principal city, having been one of the bones of contention between Athens and Sparta, which led to the Peloponnesian war. This portion of European Turkey has been always quite free from a Turkish population, Mount Athos, the centre of Greek monasticism, seeming to extend its influence over the entire Chalcidian district. Last fall Paionides was sent for by some Greeks of this region, who desired light on religious subjects. On his arrival among them, he discovered that twelve of the most prominent families in four of the Pallene towns had, by searching the Bible and reading some of Dr. King's tracts, been convinced of the follies of the Greek Church, and had openly and formally declared themselves Protestants. Paionides obtained the help of two Protestant missionaries from Thessalonica, Mr. Rosenberg, who was sent out from England, and Mr. Marcussohn, a converted Jew, and graduate of the Union Theological Seminary of this city. They hastened

to this new and unexpected field of labour, and there, in the midst of an assembly of over sixty, one of the number was baptised by Marcussohn. The Greek pride receiving this rite from a despised Jew was a token of the wonderful change which the Gospel of Christ (to the Jews a stumbling-block, and to the Greeks foolishness) had wrought in the Hellenic heart.

This is one of the most hopeful events that have occurred in that classic land since Dr. King took up his residence at Athens. When native Greeks take hold of the work of evangelisation, great things, under God, may be expected. *Ibid.*

LADIES' ASSOCIATION FOR PROMOTING THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

The following extracts from the recent letters of Mrs. Rosenfeldt, the zealous missionary from the Association in London, will, we are persuaded, be read with deep interest, showing, as they do, that her labours among the daughters of Israel in that large and populous city are not in vain, but that, through the grace of God, He owns her work, and encourages her and all the friends of the Association to continued perseverance in seeking the salvation of the house of Israel. A few months ago we had to report the baptism of a child; now it is the Truth as in Jesus that is brought home to the heart of an aged Jewess. Mrs. Rosenfeldt thus speaks of this and of the confession made of the truth of Christianity by one on her deathbed:—

DEATH OF A JEWESS.

I went as usual to Mrs. P.'s house, where I have for the last six years often read and explained the Word of God in the hearing of many a neglected soul. When I entered the room I was struck with its very gloomy aspect, and the melancholy appearance of Mr. P. and another inmate. The answer to my inquiry after Mrs. P. filled me with a variety of conflicting thoughts and emotions. "She is gone," said the nurse, who had been with her for many years past, "and I am happy to tell you that she died in the faith of all which you have laboured for so many years to convince her—she died a Christian." She had scarcely uttered these words when Mr. P. sprung up from his chair, evidently actuated by concealed fear of the Jews, and said, "No, it is not true. I never heard a word of that. She expressed to me her particular wish to be buried in the Jewish burial-ground near her husband, and that has been done." But the nurse soon proved the veracity of her statement in the most decisive manner. "You have the truth from me, madam," she said with apparent emotion "but you need not rely on my statement alone; the minister of—parish has been here, and prayed with her the night before she died; and I heard her, before him, confess her faith in Christ, and say that she had no other hope of salvation but in the merit of His sacrifice. And I know that her answers to all the questions he put to her must have satisfied him that she died a true Christian." Then Mr. P. betrayed his cowardice by saying, "I do not know anything about it; some Jewish neighbours already murmur about a Christian minister having been present when she died. If this comes to the ears of the Jewish authorities, they will deprive me of all assistance; but I hope, madam, that you will not spread it further." It appeared to me, from the manner of his talk, that he could not have been altogether ignorant of her happy state of mind before she died. Before leaving, I read and explained the 39th Psalm, at which Mr. P. seemed very much delighted, and particularly thanked me for the words of comfort which I spoke to them from the sweet Psalms of the inspire! King of Israel. The next day Mr. Rosenfeldt went to the rector of—to inquire about the matter, and, while speaking to him about it, the curate who had prayed with Mrs. P. came in and confirmed the

whole of the above statement of the nurse. I cannot possibly describe our joy when thus finding that the Lord had so fully blessed my humble labours to instruct that poor woman in the Truth as it is in Jesus. Such instances of the Lord's blessing are delicious refreshment to the missionary who wanders in the wilderness of Judea to prepare the way of the Lord.—*Ibid.*

TURKEY. •

In a recent number it was mentioned that the Committee of the Ladies' Association, in conjunction with the Assembly's Committee, were desirous of appointing female teachers for the girls' schools at the stations now occupied in Turkey. We are happy to be able to announce that, after the fullest inquiry, they have, with the full approval and sanction of the Assembly's Committee, appointed Miss Margaret Smith and Miss Margaret Anderson to this important work. In regard to both of these the Committee have received the most satisfactory testimonials from the parties who had the direction of the schools in which they have been teachers, and which were conducted by them in the most satisfactory manner. These parties will shortly proceed to their respective spheres of labour, and in the meantime they are prosecuting such studies as may prepare them for at once entering on the full duties of their office. We trust that they may be abundantly blessed in the important labours they are so soon to commence, and that all the friends of the Association will enable the Committee to continue, and even extend, their exertions in behalf of the daughters of Abraham.—*Ibid.*

ECCLIASTICAL INTELLIGENCE.

REV. DR. M'TAGGART OF ABERDEEN.—A deputation from Glasgow has visited Aberdeen, and the result is that the Rev. Dr. M'Taggart intimated to his session his intention of recalling his former declination, and accepting the pastorate of St. James', Glasgow.

PRESENTATION TO THE REV. WILLIAM LILLIE.—On Friday the Rev. Wm. Lillie, of this place, was presented with a handsome pulpit gown, cassock and bands; also a beautiful pulpit bible and psalm book; the bible bearing the inscription, "Presented to the Rev. W. Lillie, by a few friends in his congregation.—Wick, April, 1857." Mr. Lillie, during his pastorate of fourteen years, has been highly esteemed, and is in every respect deserving of the affection of his congregation, so handsomely expressed.—*Northern Ensign.*

PARISH OF KINGUSSIE.—We understand (says the *Elgin Courier*) that his Grace the Duke of Richmond, patron of the church and parish of Kingussie, has offered the cure to the Rev. Grigor Stuart, minister of Rogart, and that the Rev. gentleman has intimated his acceptance of the living. A presentation will accordingly be issued by the noble Duke without delay, and we have no doubt from Mr. Stuart's faithfulness and popularity in his present charge he will be cordially welcomed by the people of Kingussie.

DEATH OF THE REV. JOHN THOMSON, OF BALMERINO.—The death of this esteemed minister took place at the Manse of Balmerino on the morning of Friday last. He was a native of the parish in which he became the pastor in 1824, as assistant and successor to his father, who for a long series of years had held the cure: As a kind-hearted, obliging and hospitable man, few surpassed him. He was much beloved as a parish minister, one evidence of which is to be found in the fact that, though he lived in the days of fierce sectarianism, very few forsook his ministrations, and that his church was uniformly well attended.—*Fife Journal.*

PRESBYTERY OF KINROSS.—At a meeting of the Presbytery of Kinross, on Tuesday last, Mr. Cuthbert's letter, resigning the pastoral charge of the church and parish of Ballingry was considered, when it was moved and seconded that Mr. Cuthbert's resignation be now accepted, and the church and parish of Ballingry declared vacant. Mr. Steele, of Portnoak, moved that, taking all the circumstances of the case into consideration, the Presbytery appoint an edict to be served from the pulpit of Ballingry on Sabbath the 24th, in order that the congregation may have an opportunity of stating objections to Mr. Cuthbert's resignation, if they should have any. This motion not being seconded, the Presbytery resolved in terms of the first motion.

CORRESPONDENCE.

FROM OUR CORRESPONDENT IN SCOTLAND.

June 19, 1857.

MESSRS EDITORS,—Before this time, Scotch papers will have reached you, containing full accounts of the proceedings of the General Assembly, and, as you are accustomed to give an abstract in your pages, I shall only notice it in a general way in my letter. The Assembly was watched with much interest by the whole country, and I believe its decisions have given general satisfaction. For years after the Secession of 1843 the Assembly of the Free Church stood out as prominently and occupied as much the attention of the public as our own; but times are changed now, and every year the Church is regaining her former position, and becoming in reality, as in name, the Church of the nation. A few years ago the Free Assembly was attended by crowds of spectators, who evidently took a deep interest in what was going on; while the galleries of our Assembly Hall were comparatively thin; but a friend of mine, who visited both this year, told me that he was surprised to find the attendance of the public much greater at the old than at the new.

The reports of the different Schemes of the Church were very satisfactory, and betokened a considerable increase of liberality and zeal, as well as greater efficiency on the part of the Committees. The Jewish Committee reported the establishment of their new Mission in Turkey, where quite a large number of labourers are already employed with much prospect of success. They have also resolved to maintain the station at Cochin, which at one time was talked of being given up; and another licentiate of the Church, in addition to the two who have lately gone to Turkey, a Mr. Yule,* has been appointed to that field of labour. The General Assembly confirmed the decision of last year, with regard to the acceptance of grants for schools in India, and, that long agitated

* Formerly Superintendent of the Ladies' Association Orphanage at Calcutta, and whose name is thus familiar to our younger readers.—*Editors Presbyterian.*

question being now set at rest, the Committee are prepared to act vigorously in extending our Missionary operations in that quarter of the World.

There is also the prospect of an increase in the number of Scotch Chaplains in the East India Company's service; here as in other departments of the public service the Church is beginning to press rightful claims, about which she has too long been silent, and which have consequently been quite overlooked. It is really insufferable, that, while Episcopal Ministers and Roman Catholic Priests are sent and paid both by the Indian and Home Governments, wherever their services are required, Presbyterianism has no official existence in the fields which have been opened up during the last ten or twelve years. Both English and Romish Chaplains were sent out the other day with the troops for China; but, as a matter of course, no Scotch Chaplain to minister to the wants of the Scotch soldiers. This is one of the many fruits of the Secession, but the time has come when the Church will no longer allow her claims to be quietly ignored. This subject has been repeatedly brought before the Committees of the Church by Indian and Colonial Missionaries, and by the Chaplains who were with the army in the Crimea, and they are now beginning to take it up in earnest.

Both the Assembly and the whole country were taken by surprise with the report of the Endowment Scheme. It was known that the Moderator had been making great exertions throughout the year; but the utmost looked-for was that the sum to be reported might equal that given in at last Assembly, while many had fears that it would fall short of it. But, when the day came, Dr. Robertson made the gratifying announcement, that the contributions for the year amounted to £61,000, being an increase above last year of £17 or £18,000. This shows plainly that there is life in the Church, and that she has heartily entered upon the work of overtaking the spiritual destitution of the masses.

The report of the Colonial Committee was also most satisfactory, showing as it did that a greater number of Missionaries had been sent abroad since last Assembly than during any former year. The report made reference to a subject upon which the Committee had been corresponding during the year, and which, I dare say, will interest you in Canada—the contemplated union of the Free and Established Churches in Victoria. So far as I understand the question, one of our Synods in Australia has had nothing to do with the proposal, and has intimated to the Church at home, that they will enter into no union without her sanction. Another Synod, that of Victoria, which appears to be separate and independent, has given in its adhesion to terms of union with the Free Church in Victoria, which, so far as they are known, are not approved of by the Church in this

country. The Free Church in fact had the best of it; they may talk as they like about union, but they always mean by it union on their own ground and nothing else, I am sorry to say. This resolution for union was come to as much as two years ago, and nothing prevented its consummation, except a settlement of a question of Church property, which required a Bill of the Legislature. One or two of our Ministers from the beginning have firmly opposed the terms of union, but they were overruled. By last mail from Australia, however, it appears that the position of parties is now altered, and, while the union is not yet consummated, a split has taken place in the Free Church camp, and a new denomination has been formed. From a meagre report of the Free Synod of Victoria I gather that several of their Ministers protested against the union; on what grounds it is not mentioned. I hope because it was unfair to our people, and too Free Church in its complexion, but I am afraid the contrary is nearer the truth. They stuck to their point whatever it was, and expressed their determination not to enter into the union; whereupon the majority offered them the alternative of being expelled, or of quietly withdrawing from the Synod. They chose the latter, and, having tabled a protest, like their brethren in 1843, withdrew. The protest was signed by either four or five Ministers, among whom I recognise the names of two of my fellow-students at Glasgow College, and several elders; and thereupon the *residuiaries* ordered their names to be struck off from the Synod roll. This secession will be regretted by all who know how much Presbyterianism has suffered from its divisions, and it should be a rebuke to those who, by their previous separations on insufficient grounds, have made the sin of schism to be so lightly esteemed.

Before the General Assembly there were two cases of disputed settlements, which excited much interest throughout the country. The first was the case of Mr. Fergusson, the presentee to Fortingall, a Highland parish in Perthshire. His call was respectably signed, but a majority petitioned against him on the grounds of levity of conduct, and unsuitableness of style in preaching. Mr. Fergusson produced abundance of testimonials from his present charge, from various clergymen, and from his fellow-students, who all speak of him as one of the first Gaelic students of his time. The objections were found not proven, and by a majority of 70 to 64 the Assembly enjoined the Presbytery to proceed with his induction. It is universally said that the decision would have been different but that it was the understanding of many members that the vote was not to be taken till the next day; and they were accordingly at Holyrood Palace while the case was being decided. The mover and seconder of the motion

for his rejection were men who, I believe, are usually to be found taking an opposite view, and there is no doubt whatever that in a full house the vote would have been different. Several entered their dissent next day, mentioning their mistake; but it was too late. Neither party, however, held the objections as to levity of conduct at all proven; and, if he had been rejected, it would have been because his discourses were written in too highflown a style to be useful to the people of that parish. It is said that old feelings of clanship had something to do with the objections, and that, while Sir Robert Menzies' people were all in his favour, the Duke of Arrol's people were all against him. I glanced over the list of names the other day, and certainly it would gratify your Highland readers to find the clan Menzies mustering so strong in its old seat. The other case was that of Kilmaccolm, a parish near Greenock. The presentee, Mr. Law, a chapel minister near Glasgow, was objected to on such grounds as these: that his prayers were without unction, and his sermons unconnected. The parishioners were generally opposed to his settlement, and the case excited a great deal of interest in Greenock, Glasgow, and throughout the country, as it was felt to be a testing case, not of the power, for there can be no doubt of that, but of the spirit of the Church. By a large majority in a full house, Mr. Law was rejected, many who voted against him speaking highly in his favour, and declaring that in all respects they considered him a fair average clergyman, but that the day had gone-by for high-handed patronage. It is quite evident that the interests of individuals will not henceforth be allowed to stand in the way of the peace and prosperity of a parish, and that with very few exceptional cases Lord Aberdeen's Bill will be worked as a non-intrusion measure. The efficiency of the Church and the spiritual interests of the people are, as they should be, looked upon as the great considerations, and the Church courts have perfect liberty to decide for these ends.

Among the younger members of the Assembly Dr. Tulloch, of St. Andrews, who, though Principal of the University, is still a very young man, made the greatest impression as a speaker. He shined equally in the professorial chair and on the platform, and, as he will be returned every year, the probability is, that at no distant day he will be the leader of the Assembly. He is a man of excellent spirit, and is allied with all the most living and earnest movements and men in the Church. Along with the Rev. Norman McLeod, of Glasgow, the originator of the movement, he has taken a leading part in inaugurating the Church Union to which, I think, I alluded in my last letter; a new society that has been recently formed for mutual prayer and counsel as to the wants and deficiencies of the Church, and the

best modes of increasing her strength and usefulness. Branch Societies of Clergymen and Laymen are to be established all over the country, and, although the plans of operation are not yet fully matured, it is understood that the promotion of our Missionary schemes, the increase of Christian activity, the consideration of the religious wants and social evils of the time, and the suggestion of remedies, are the objects contemplated.

In the Free Assembly Dr. Candlish was several times attacked with great bitterness, charged with the desire of being dictator; and what he would like still worse, was defeated in almost all his measures. This is rather remarkable, considering that a year or two ago, Dr. Cunningham thought his power so firmly established, that he withdrew altogether from Church Courts, regarding opposition as hopeless.

The overture from the Free Presbytery of Glasgow against the proposed union with the Seceders was regarded with much apprehension; but it ultimately got the go-by on a point of form. Dr. Candlish insisted on proposing a motion similar in spirit to that of Professor Gibson at Glasgow, but many members earnestly deprecated any discussion on the subject, declaring that it would be fatal to the peace of the Church; and, as there was some screw loose in the transmission of the overture, it was allowed to drop. Had the discussion gone on, a number of elders, who had signed the resolutions, would have gone into the merits of the question, and defended themselves. It has already blown over, producing no result; indeed the common remark is that a union with the Church is much more likely and feasible than a union with the United Presbyterians.

The Free Assembly has a number of Professorial Chairs to fill up, and the choice made is generally thought very judicious. The dividend of the Sustentation Fund is less than it was last year, and many discouraging speeches were made upon the subject; but of course it was all satisfactorily explained in some way or other, so as to look well upon paper; but the fact of a smaller dividend remains nevertheless.

Our General Assembly declined to interfere in the question of the uncollegiating of St. Andrew's Church, Edinburgh; and the consequence is that things remain as they are. The Town Council have accordingly, at the request of the people, presented to the second charge the Rev. Mr. Stuart, of Stirling, a very popular preacher, in general estimation only second to Mr. Caird. Mr. Robertson, of Mains, who was previously spoken of, declined the appointment. Old Greyfriar's Church, Edinburgh, which has sometimes been called the Westminster Abbey of Scotland, was re-opened last Sabbath, after having undergone a thorough repair. The windows are all filled with stained glass, and

are greatly admired; they are memorial windows, and have been contributed for the most part by the descendants of clergymen who were connected with the Church.

We have had most delightful weather for the last few weeks, and there is the prospect of a most abundant harvest. Hay-cutting has already commenced. I have never seen the country looking better, and even the farmers are satisfied. This is the season of the year when travelling abounds, when people shut-up their town-houses, and go to the Continent, or the coast, when ministers take their few weeks' recreation. The great point of attraction this summer for travellers is the Manchester Exhibition of Art Treasures, where for a few months are collected together all the finest paintings in the country, along with the rarest specimens of sculpture, ancient armour, tapestry and porcelain. These are nearly all from private collections, and the Queen and the higher nobility have set an example in lending their choicest treasures, which has been most readily followed. There never was such a collection of paintings in Britain before, and many years must elapse before the like is seen again; as, although the owners may be willing to lend them occasionally, it is not a process that will bear being often repeated.

THE LATE CALAMITY.

For the Presbyterian.

Although our favoured and temperate climate is saved from the fearful ravages of pestilential diseases, earthquakes and tornadoes, so frequent in tropical countries, yet we are from time to time visited with wholesale destruction of another kind, to which it is more difficult patiently to submit.—For, while the calamity comes directly from the hand of Him who has the elements under His control, and before whose all-wise dispensations, mysterious though they be, we can only bow in silent submission, the other, though certainly included in His over-ruling providence, finds too often its proximate cause in the culpable negligence or the avaricious and cold-hearted recklessness of man, and, while humbly recognising the hand of God in the stroke, no one can deny that this reflection is a bitter aggravation to the catastrophe.

Another of these so-called "*fearful accidents*," which have of late become startlingly common even in Canada, has just taken place upon our waters. It seems but yesterday since the tidings of the Desjardins catastrophe struck a thrill of horror into all our hearts, and the agony of suspense, the cloud of bitter sorrow which it brought into many a happy household, are yet fresh in our recollection. Scarcely has the spring had time to pass into summer, and the grass to grow over the graves of the victims of the railroad disaster, when a new calamity, so appalling and extensive

as to sink the previous one into comparative insignificance, fills us with dismay and absorbs our thoughts with its heart-rending details.—Again and again the imagination reverts to the circumstances of the disaster, the calm, lovely summer evening, the noble St. Lawrence flowing between banks clothed in all the rich luxuriance of June, the crowded steamer busily plying its way with its cargo of unsuspecting passengers, most of whom, strangers from a far country, were no doubt congratulating themselves on having got through the dangers and the tedium of the sea voyage, and looking with delight and admiration on the first glimpses of "the new and happy land," round which clustered so many high hopes, so many eager anticipations.—Then suddenly the hoarse cry of "fire" breaking upon the tranquillity, the black smoke bursting out, the panic, the rush, the terrible alternative between the hot, rushing flames and the cold, still water below, the despairing plunge, and the indescribable agony of those terrible "twenty minutes" during which the water was covered with two hundred and fifty gasping, drowning human beings. It was soon over. The waters flowed on, blue and calm as before, the charred timbers of the wreck remained the solitary remnant of so much life, bustle and activity.

Of the thoughts and feelings of these two hundred and fifty souls in those last terrible moments how little will ever be known! Some few may have been marked in the trying hour. We hear of one who in his native Scotland had been a faithful feeder of Christ's lambs, and we know from his words of trust and confidence that the Master he had served was with him even in the "deep waters". But by far the greater number must have perished unmarked by any human eye, and the secrets of their sudden passage of the "dark river" and their final destination in that other country whither our wistful gaze cannot follow them are known to the Searcher of hearts alone.

What a world of hopes and fears, schemes and anxieties, lofty aspirations and ardent affections, those blue waves flowed over that day! Could we but know the private histories of each of the hearts so warily beating but a few moments before, and now cold in death, we would no doubt find many a thrilling and touching tale disclosed to our view. How bitterly in the last sad moment when all hope was gone, and he felt himself sinking hopelessly in the cold waters, must the heart of the poor emigrant have turned to his distant Scottish home, to the old familiar places, the well-known fields and lanes, to the "kirk" where his fathers and forefathers sat, and the chime of whose Sabbath bells still perchance resounded in his ear, to the loving friends, perhaps to the wife and children he had left behind, and whose thoughts, unsuspecting of his danger, were even now following him to the new country where he came to find a

home, and found a grave!—But, for the most part, the victims were “strangers in a strange land” and little will ever be known respecting them. Over some the desolate survivors will shed bitter tears, but others, who have not even one friend left to weep over the emigrant’s tomb, will lie uncared-for in an alien land. But in that far-away land whence they came—in some crowded “close” or sequestered glen,—there are eyes that will pay to their memory the loving tribute of sorrowing affection, and hearts and homes that will be desolated perhaps for life,—when the terrible tidings shall arrive. May He who dried the tears of the weeping household at Bethany be the stay and support of all the mourners bereaved by this sad calamity.

It would be easy to sentimentalise at length on such an event as this, but we have something to do with it more intimately concerning ourselves! Is there any ear so deaf that it cannot distinguish the solemn notes of warning that speak from the wreck of that burned steamboat,—words uttered on a similar occasion by Him who “spake as never man spake”—“Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, nay; but, except ye repent, ye shall all likewise perish.” “Be ye also ready.”—Are not the warning words sufficiently distinct, sufficiently startling to awaken every slumbering conscience out of its guilty repose? Are there not among those who may read these pages some who on that fatal day were journeying by land or water and in at least as great apparent danger as those to whom the morrow never came? And would you have been ready, had the unexpected summons come to you? If conscience answers “no,” think what is your position, your turn might have come, may come soon;—“What shall it profit a man if he shall gain the whole world and lose his own soul.”—Let not another night pass over you and find you in this state. If business engrosses you, lay it aside for a time; no business can be so important as that of securing eternal weal instead of eternal woe, your Heavenly Father’s loving favour instead of His offended frown. Lose not a moment in making your peace with God. The winged thunderbolt, the poisoned shaft, that is to lay you low, may be even now on its way, and, ere you are aware, may fix your condition for eternity. Oh, then, for your soul’s sake, for the sake of Him who died for you, let not sleep again visit your eyelids till you have brought your sins where there is such full and free remission, and, leaving the downward path, have entered earnestly and truly on the way of Eternal Life. The present, and the present alone, is yours. “God now commandeth all men everywhere to repent.”

There are other lessons of a very grave nature to be learned from the late catastrophe.—In common with many other re-

cent incidents, it has brought to light a startling amount of immorality,—irreligion, recklessness and want of principle,—which is becoming frightfully common in our country. We have all heard or read of dangers far more desperate, positions far more hopeless, in which heroic valour has been called forth and daring hearts have saved from the impending, it seemed, inevitable danger. But, in the burning of the *Montreal*, who can read without burning indignation the narrative of the want of uprightness, recklessness and disregard of human life in circumstances where it would have seemed that without the greatest carelessness and infatuation nearly all, if not all, of those two hundred and fifty human beings might have been saved; or of the cold-hearted robbery that, instead of aiding, thought only of robbing the victims. We do not wish to mark out those concerned as examples of signal wickedness. It is but an index of the time. Unfaithfulness, roguery and crime seem to be universally prevalent, and infidelity and irreligion are extending their deadly influence in every direction. And yet we hear of much good being done, of philanthropic enterprises undertaken, of earnest labours pursued for the good of souls. But, whatever is done, we see plainly that there is much, much more to be done. Surely, then, we are all called upon for redoubled exertion in every department of Christian labour. The young especially are yet within our reach. It depends much on our care for them now, whether they shall grow up respectable and Christian citizens, or unprincipled and immoral, to fill our prisons and penitentiaries, or to cause in future years more such “accidents” as the one we have been considering.

The earnest Cecil remarks that “such is the state of the world and so much depends on action that everything seems to say loudly to every man, “Do something, do it, do it.” More emphatically than ever this call is now addressed to us. And, if every Christian reader of the *Presbyterian* would now rise and go forth with renewed determination to “do something” and to do his utmost, what blessed results would follow! Think how many centres of Christian influence would be scattered throughout the land, spreading their ever widening undulations till at last the bright circles should meet and intermingle. We are responsible for our influence over others as well as for our individual actions. This is a consideration calculated to excite us to the greatest activity and zeal of which we are capable. Let us not become “weary in well doing,” but rather go on with double vigour, “remembering the words of the Lord Jesus how He said” “Work while it is day, for, behold, the night cometh when no man can work.”

“Think not of rest, though dreams be sweet,
Start up and ply your heavenward feet;
Is not God’s oath upon your head,
Ne’er to sink back on slothful bed.”

Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master’s midnight call.”

ONOMA.

MISSIONARY INTELLIGENCE.

COMMITTEE ON FOREIGN CHURCHES.

FRANCE.

THE Convener of the Committee on Foreign Churches is persuaded that the following admirable, comprehensive and encouraging view of the labours of our brethren of the National Reformed Church of France will be perused with great interest. The paper is transmitted for the purpose, if possible, of awakening and giving practical effect to the interest which was evoked in every bosom by the successive appearances of the ministers they deputed to represent them in the General Assembly. Twice have they appeared there within three years: twice have they received assurances of sympathy and promises of support, and not once, as yet, have the circumstances of the Church seemed to warrant a collection or any effort whatever in their favour. The Committee are in hope that such a proof of our sympathy might soon be asked, and generally and liberally given.

The Central Protestant Society for Preaching the Gospel was founded in 1847.

The Confession of Faith prefixed to its constitution enacts that, in order to be a member of the Society, there must be an adhesion to the great doctrines of Christian orthodoxy.

The object of the Society, in terms of its regulations, is to labour for the development of faith and life in the bosom of the families of France; to seek their extension by all methods which, in God’s providence, present themselves, but methods which must always be in accordance with the law of the land, and the principles and practice of evangelical churches.

To attain this twofold object, the Society has instituted and maintains two departments of labour. With the view of promoting the interior development of churches already formed, it endeavours to provide for the spiritual wants of those numerous Protestants that are scattered over every part of the French soil by securing that they are visited by ministers or missionaries, and enjoy the benefits of public worship, wherever the means and the permission to establish it can be procured.

To provide for the increase of these congregations, the Society cherishes and confirms the religious movements which from time to time take place among the Roman Catholic population, or endeavours to form new congregations from that source, and provide them, as its means allow, with ministers and teachers, and whatever their spiritual welfare and special circumstances appear to require.

These two objects of the Society, distinct in principle, are almost uniformly found one in reality—the new Catholic stations stirring up the zeal of their Protestant brethren; and their churches in return forming a nucleus to which Romanists resort for instruction, and attach themselves ultimately in communion.

The Society, which was divided, at its commencement, into five sections, at present comprises eight. Paris, Bordeaux, Normandy, Middle-west, South-west, Bearn and Vannay. These sections are directed by a general committee, which meets at Paris three times a year, and by a permanent commission by which the labours of the whole are directed.

In this arrangement, simple at once and effective, the Society follows those old and revered Churches of France which it labours to serve, and before which it is ready to retire,

so soon as they have returned wholly to their original faith and constitution.

The labours of the Society have already attracted much attention from the public, and procured for it extensive sympathy both in France and among the Protestants of other countries. We can do little, in this paper, beyond mentioning the names of some of the stations where its operations have been most deeply interesting. Fresnoy-legrand, Grougies, Crèvecoeur, Bochain, Hemevret, Elbeuf, St Oppotune, Estiesse, Hiansle, Earsø, La Chapelle aux Naux, Sanveterre, and many other places of less importance, have witnessed the formation of congregations within their bounds, by the aid of the Society, composed exclusively of persons brought over from the ranks of the Church of Rome. Several of these infant churches reckon more than a hundred members, and, by God's blessing, are giving clear indications that a work of grace and spiritual regeneration has begun among them.

It would occupy too much space to enumerate the stations where a special agency is employed. They amount to nearly forty throughout all parts of France, and are extended to Algeria and the French Antilles. All this has been accomplished with but scanty resources at the disposal of the Society. What, under God's blessing, could it not effect, were these such as the liberality of the friends of Gospel truth might be expected to furnish, and such as the necessities of the ignorant and perishing demand!

In its present labours, the Society is not indifferent about the future. With a view of supplying orthodox ministers for the Reformed Churches of the country, it opened a preparatory theological academy for the purpose of assisting in their studies pious but poor students. It has had forty of these under its care, many of whom are now successful and devoted ministers. It has at present fourteen in attendance, besides affording partial assistance to many young men now in their studies throughout the country.

The operations of the Society, in conclusion, embrace thirty-five departments of France. By its assistance public worship is celebrated in more than twenty large towns, eight of which are provincial capitals. All these sections together employ forty-six agents, of whom twenty are ordained ministers, without taking into account the labours of other pastors who preach occasionally at its stations, or make missionary journeys throughout the country, while seven new churches have been built in its field of labour, and a still larger number; is almost ready to be opened.

The Society has finally resolved to make more direct efforts for the progress of the Gospel in the bosom of the Churches themselves than it has hitherto put forth. It will send ministers to preach such truths, and hold such conferences with the indifferent and erring among Protestants as may appear fitted to arouse them to zeal and direct them to the Truth. Past experiments of this kind have been attended with that measure of success which affords a guarantee for the efficacy and salutary influence of future efforts.

A few figures will afford an idea of the steady progress of the Society in public opinion and esteem. In 1848, the first year of its existence, its income was in round numbers £1200. In 1849 its revenues shared the influence of political events, and only reached £900, but since that time its receipts and expenditure have been constantly increasing. In 1852 they had reached £1800, in 1854, £2400, and its expenditure last year amounted to £3400, collected partly from France, and partly from foreign churches.

These are encouraging returns, but the work is always becoming greater, the wants more numerous, the demands more pressing. Let the friends of Christ and His cause, then, come forth more vigorously to its aid; at once with

cordial sympathies, fervent prayers and generous offerings. The field which the Society occupies, the soil of France, is that, we firmly believe, where the battles of the Eternal can be most successfully fought. This is what a voice, powerful and revered, but now, alas! silent, stated in 1853; but its authority may still be invoked even beyond the limits of our own land.

Here are the terms in which Adolphe Monod expressed himself on the anniversary meeting of the Society in 1853:—

"I would call the attention of this Assembly to one of the special operations of this Society. It serves to maintain and strengthen among us the essential idea of the Church; and labours for the reformation and the permanence of that Church. Yes, it is a duty on us all to do service to the Church in which God has placed us. Without shutting our eyes to its faults, we love it and wish to devote our efforts at once to its improvement, and the propagation of the Truth if it is sent to publish, for, if the latter is the wine of Heaven, the former is the vessel which contains it. God Himself seems specially to encourage us in this work, for we see Him turning circumstances in favour of our Church, which, we apprehend, would have had a quite opposite effect. Never was this Church more and more favorably in the public view than at this day, whether in regard to its ancient and admirable constitution, or to its beautiful government which our fathers left us, and which they wished us to preserve as we labour. The double principle, the Gospel and the Church, is a great and a fruitful one. This Society adopts it and acts on it; may the Lord bless it more and more."—*H. & F. Missionary Record.*

POETRY.

LOOSE THE CABLE, LET ME GO.

(FROM THE GERMAN.)

Lord, the waves are breaking o'er me and around;

Oft of coming tempests I hear the moaning sound;

Here there is no safety—rocks on either hand;
'Tis a foreign roadstead, a strange and hostile land.

Wherefore should I linger? others, gone before,
Long since safe are landed on a calm and friendly shore:

Now the sailing orders in mercy, Lord, bestow—
Loose the cable, let me go!

Lord, the night is closing round my feeble bark;
How shall I encounter its watches long and dark?

Sorely worn and shattered by many a billow past,

Can I stand another rude and stormy blast?

Ah! the promised haven I never may attain,

Sinking and forgotten amid the lonely main;

Enemies around me, gloomy depths below—

Loose the cable, let me go!

Lord, I would be near Thee, with Thee, where Thou art;

Thine own Word hath said it, 'Tis better to depart;

There to serve Thee better, there to love Thee more,

With Thy ransomed people to worship and adore.

Ever to Thy presence Thou dost call Thine own;
Why am I remaining helpless and alone?

Oh! to see Thy glory, Thy wondrous love to know!

Loose the cable, let me go!

Lord, the lights are gleaming from the distant shore,

Where no billows threaten, where no tempests roar;

Long beloved voices calling me I hear—

Oh! how sweet *their* summons falls upon my ear!

Here are foes and strangers, faithless hearts and cold,

There is fond affection, fondly proved of old!

Let me haste to join them; may it not be so?

Loose the cable, let me go

Hark, the solemn answer! hark, the promise sure!
"Blessed are the servants who to the end endure!"

Yet a little longer hope and tarry on!

Yet a little longer, weak and weary one!

More to perfect patience, to grow in faith and love,

More *My* strength and wisdom and faithfulness to prove;

Then the sailing orders the Captain *shall* bestow,
Loose the cable, let thee go!

—*American Presbyterian.*

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. Wm. Haig, Beauharnois, 1857.	0	2	6
Rev. P. Ferguson, Kingston,	0	2	6
A. Johnson, Buffalo, 54-5-6-7	0	10	0
G. Dickson, Restigouche, 54-5-6-7	0	10	0
T. Dawse, jr., Lachine,	57	0	2
Alex. Murray, Cranston, Scotland, 57	0	2	6
Rev. J. Murray, Bathurst, N.B., 57	0	5	0
R. Hutchinson, Esq., Douglstown, 57	0	2	6
David Johnston, " " " " " " " "	57	0	2
Peter Morrison, Esq., Burnt Church Chatham, N. S.,	57	0	2
Alex. Loggie, " " " " " " " "	56	0	2
John Russell, North Esk, " " " " " " " "	57	0	2
Mrs. McKendrie, " Chatham, 57	0	2	6
James Patterson, " " " " " " " "	56	0	2
Francis Elliott, " " " " " " " "	57	0	2
John Mackie, " " " " " " " "	57	0	2
George Johnston, " " " " " " " "	57	0	2
Alexander Loudon, " " " " " " " "	57	0	2
Wm. Muirhead, " " " " " " " "	56	0	2
James Miller, " " " " " " " "	57	0	2
Wm. McKenzie, " " " " " " " "	57	0	2
James Oate, " " " " " " " "	57	0	2
John McDougall, " " " " " " " "	57	0	2
Mrs. Haddow, " " " " " " " "	57	0	2
Rev. W. Stewart, " " " " " " " "	57	0	2
Robert Nicholson, " " " " " " " "	57	0	2
Wm. Henderson, " " " " " " " "	57	0	2
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Mr. Francis McDiarmid, " " " " " " " "	57	0	2
Wm. Seaton, " " " " " " " "	56	0	2
Benjamin Miller, " " " " " " " "	57	0	2
Adam D. Shireff, " " " " " " " "	57	0	2
George Kerr, " " " " " " " "	57	0	2
Rev. W. Henderson, " " " " " " " "	57	0	5
Rev. W. Henderson, Chatham, N.B. 58	0	2	6
Alex. Cattnach, Dalhousie Mills, 58	0	2	6
Mr. Johnston, Quebec,	58	0	2
D. Bisson, Paspébiac,	58	0	2
D. Ross, " " " " " " " "	58	0	2
Rev. Alex. Beattie, New London, Arkansas,	57-8	0	5
Mrs. Wm. Aird, West Quarrie, Sydney,	57	0	2
James Connery, Pakenham,	57	0	2
D. Brynner, Carlsburn, Melbourne, C. E.,	57	0	2

QUEEN'S COLLEGE SCHOOL.

A CLASS, composed of YOUNG MEN preparing to enter College next year, will be formed on MONDAY, the 23rd AUGUST, for the purpose of going over the subjects for Matriculation and Scholarships.

ROBERT CAMPBELL, B.A.,
Kingston, July, 1857. Head Master.

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